

HALAKHA

The warning of the arrogant – אִזְהָרָה לְגִסֵּי הָרוּחַ: The proper path is that one not only be modest, but one should conduct himself with great humility. An arrogant person is like one who denies the very existence of God. One who is even a little bit arrogant should be excommunicated (Rambam *Sefer HaMadda, Hilkhot Deot* 2:3).

NOTES

Then your heart be lifted up and you forget – וְרָם לְבַבְךָ וְשָׁכַחְתָּ: The *Smag* counts this verse as an independent prohibition, prohibiting one from being arrogant due to his wealth, as this will lead to forgetting God. By contrast, the Ramban holds that this is not an independent prohibition, but it is rather a detail within the general prohibition against forgetting God, as arrogance is a trait that results in forgetting God.

אִפְּלִי עוֹשֵׂה צְדָקָה בְּסֵתֶר, דְּכַתְּבִיב: "מִתֵּן בְּסֵתֶר יִכְפֶּה אֶף" וגו', לֹא יִנְקָה מִדִּינָה שֶׁל גֵּיהֲנָם.

אִזְהָרָה לְגִסֵּי הָרוּחַ מִיָּנִין? אָמַר רַבָּא אָמַר וְעִירִי: "שִׁמְעוּ וְהִאֲזִינוּ אֶל תִּגְבְּהוֹ" רַב נַחֲמָן בְּרִי יִצְחָק אָמַר, מִהֶכָּא: "וְרָם לְבַבְךָ וְשָׁכַחְתָּ", וְכַתְּבִיב: "הִשְׁמַר לְךָ פִּן תִּשְׁכַּח אֶת ה' אֱלֹהֶיךָ".

וְכִדְרָבִי אֲבִין אָמַר רַבִּי אֵילֵעָא. דְּאָמַר רַבִּי אֲבִין אָמַר רַבִּי אֵילֵעָא: כָּל מְקוּם שֶׁנֶּאֱמַר "הִשְׁמַר" "פִּן" וְ"אֵל", אֵינוֹ אֶלָּא בְּלֹא תַעֲשֶׂה.

Even if the one who committed adultery performs charitable deeds secretly, as alluded to in the phrase “hand to hand,” and even if one might think that one who does so will go unpunished, as it is written with regard to charity of this kind: “A gift in secret pacifies wrath” (Proverbs 21:14), nevertheless, he will not be unpunished from the judgment of Gehenna.

§ The Gemara previously discussed the impropriety of the trait of arrogance. Now the Gemara discusses the source of its prohibition. From where is the warning derived, i.e., what is the source prohibiting the behavior of the arrogant?^h Rava says that Ze’iri says: The source is from the verse: “Hear, you, and give ear, be not proud, for the Lord has spoken” (Jeremiah 13:15). Rav Nahman bar Yitzhak said the warning is from here: “Then your heart be lifted up, and you forgetⁿ the Lord your God” (Deuteronomy 8:14), and it is also written in that same passage: “Beware lest you forget the Lord your God” (Deuteronomy 8:11).

The Gemara explains: And these sources are in accordance with a statement that Rabbi Avin says that Rabbi Ile’a says, as Rabbi Avin says that Rabbi Ile’a says: Wherever it is stated in a verse “beware,” “lest,” or “not,” this is nothing other than a prohibition. Since these verses employ these terms in the context of one who is arrogant, they serve as sources for the prohibition.



Awn at top of wheat stalk

NOTES

כִּי סֹאקָא – Like the awn on the top of the husk – The Maharal explains that just as the awn on the top of the husk appears to be primarily decorative and does not contribute to the nutritive value of the stalk, so too, an arrogant person has no real internal substance but merely presents himself as one worthy of esteem.

I am with the contrite – אָנִי אֶת דְּבָא: This verse also serves as a directive to people that they should emulate God and associate themselves with the contrite and humble (Maharsha). One who does so finds himself in the company of God (Meiri).

Rav Avira interpreted the following verse homiletically: “They are exalted for a little while, and they are gone; yes, they are brought low, they are gathered in as all others, and wither as the tops of the husks” (Job 24:24). There were **times when he said this interpretation in the name of Rav Asi** and there were times when he said it in the name of Rav Ami: **Any person who has arrogance within him will ultimately be diminished in standing, as it is stated in the phrase: “They are exalted for a little while,”** indicating that one who raises himself above others will be exalted only briefly. **And lest you say that even if he is diminished he will still exist in this world and live a full life, the verse states: “And they are gone,”** indicating that they die before their time.

He continues the interpretation: **But if he repents from his arrogance, he is gathered in death at his proper time like Abraham our forefather, as it is stated: “Yes, they are brought low, they are gathered in as all [kakkol] others”** (Job 24:24), indicating that when he repents from his arrogance he will die like Abraham, Isaac, and Jacob, as it is written about them that they were blessed with the term “all,” as in the verse above. With regard to Abraham, the verse states: “And the Lord had blessed Abraham in all things [bakkol]” (Genesis 24:1). With regard to Isaac, the verse states: “And I have eaten of all [mikkol]” (Genesis 27:33). With regard to Jacob, the verse states: “And because I have all [khol]” (Genesis 33:11). **And if one does not repent, then, the verse in Job continues: “And wither like the tops of the husk.”**

The Gemara asks: **What is the meaning of the phrase “and wither like the tops of the husks”?** Rav Huna and Rav Hisda offered differing interpretations. **One says that it means: Like the awn^b of bristle-like growth on the top of the husk, and one says that it means: Like the husk itself.** The Gemara comments: **Granted, according to the one who says: Like the awn of bristle-like growth on the top of the husk,ⁿ that is that which is written in the verse: “And wither like the tops of the husks,”** since this awn is on the top of the husk. **But according to the one who says: Like the husk itself, what is the meaning of the expression “and wither like the tops of the husks”?** Rav Asi says, and similarly the school of Rabbi Yishmael taught: **This can be explained by way of an analogy to a person who enters into his field, as he gathers the taller stalks before the shorter ones. The verse is therefore referring to the tallest stalks, not the tops of the stalks.**

The Gemara continues the discussion of arrogance, and its converse, humility. The verse states: “For thus says the High and Lofty One that inhabits eternity, whose name is Holy: I dwell in the high and holy place, also with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones” (Isaiah 57:15). **Rav Huna and Rav Hisda** offered differing interpretations of this verse. **One says that the verse means: Together with Me is the person who is contrite and humble. In other words, God elevates the humble. And one says that the verse means: I, God, descend, and am found together with the person who is contriteⁿ and humble.**

The Gemara comments on this: **And it stands to reason that the meaning of the verse is like the one who says: I am with the contrite person, as the Holy One, Blessed be He, disregarded all of the mountains and hills, and rested His Divine Presence on the lowly Mount Sinai, and He did not choose to raise Mount Sinai up toward Him. God chose to give the Torah on Mount Sinai, as it was a symbol of humility due to its lack of height, and He lowered His Divine Presence, as it were, to the mountain.**

Rav Yosef says: **A person should always learn proper behavior from the wisdom of his Creator, as the Holy One, Blessed be He, disregarded all of the mountains and hills and rested His Divine Presence on the lowly Mount Sinai. And similarly, when appearing to Moses, He disregarded all of the beautiful trees and rested His Divine Presence on the bush** (Exodus 3:2).

דַּרְשׁ רַב עִירָא, וּמְנִין אָמַר לָהּ מִשְׁמִיחָ דְּרַב
אָסִי, וּמְנִין אָמַר לָהּ מִשְׁמִיחָ דְּרַב אָמִי. כָּל
אָדָם שֵׁשׁ בּוֹ גַּסּוֹת הָרוּחַ – לְסוּף מִתְמַעֵט,
שְׁנָאֵמַר: “רוּמוֹ מֵעַט”. וְשָׂמָּה תֵּאמַר: יִשְׁנוּ
בְּעוֹלָם? תִּלְמוּד לֹאמַר: “וְאֵינְנוּ”.

וְאֵם חוֹר בּוֹ – נֶאֱסַף בְּזִמְנוֹ כְּאַבְרָהָם
אָבִינוּ, שְׁנָאֵמַר: “וְהִמְכוּ כֹּל יִקְפְּצוּן”,
כְּאַבְרָהָם יִצְחָק וְיַעֲקֹב דְּכִתְיִב בְּהוּ “כֹּל”,
“מִכֹּל”, “כֹּל”. וְאֵם לְאוּ – “וְכִרְאֵשׁ שִׁבְלֵת
יְמִלוּ”.

מֵאִי “וְכִרְאֵשׁ שִׁבְלֵת”? רַב הוּנָא וְרַב
חִסְדָּא, חֵד אָמַר: כִּי סֹאקָא דְּשִׁיבְלֵתָא,
וְחֵד אָמַר: כְּשִׁיבּוֹלֵת עֲצֵמָה. בְּשִׁלְמָא לְמֵאן
דְּאָמַר כִּי סֹאקָא דְּשִׁיבְלֵתָא, הֵינֵנוּ דְּכִתְיִב:
“וְכִרְאֵשׁ שִׁבְלֵת”, אֶלָּא לְמֵאן דְּאָמַר כִּי
שִׁבְלֵתָא עֲצֵמָה, מֵאִי “וְכִרְאֵשׁ שִׁבְלֵת”?
אָמַר רַב אָסִי, וְכֵן תֵּנָא דְּבִי רַבִּי יִשְׁמַעֵאל:
מִשְׁלַל לְאָדָם שְׁנִכְנַס לְתוֹךְ שְׂדֵהוּ, גְבוּהָהּ
גְבוּהָהּ הוּא מְלַקֵּט.

“וְאֶת דְּבָא וְשִׁפְל רִוּחַ” – רַב הוּנָא וְרַב
חִסְדָּא, חֵד אָמַר: אֶתִּי דְּבָא, וְחֵד אָמַר:
אָנִי אֶת דְּבָא.

וּמִסְתַּבְּרָא כְּמֵאן דְּאָמַר אָנִי אֶת דְּבָא,
שְׁהֵרִי הַקְדוּשׁ בְּרוּךְ הוּא הֵנִיחַ כָּל הָרִים
וּגְבָעוֹת וְהִשְׁרָה שְׁכִינְתּוֹ עַל הַר סִינַי, וְלֹא
גְבוּהַּ הַר סִינַי לְמַעְלָה.

אָמַר רַב יוֹסֵף: לְעוֹלָם יִלְמַד אָדָם מִדַּעַת
קוּנו, שְׁהֵרִי הַקְדוּשׁ בְּרוּךְ הוּא הֵנִיחַ כָּל
הָרִים וּגְבָעוֹת וְהִשְׁרָה שְׁכִינְתּוֹ עַל הַר סִינַי,
וְהֵנִיחַ כָּל אֵילָנוֹת טוֹבוֹת וְהִשְׁרָה שְׁכִינְתּוֹ
בְּסִנְיָהּ.

To hew him down as a tree designated for idolatry – לגדעו כַּאֲשֵׁר־הָ: The Maharsha explains that this specific simile is used because a tree designated for idolatry must not only be hewn down, but it also must be uprooted and totally destroyed.

The elevated sees the elevated – גְבוּהַ רֹאֵה אֶת הַגְּבוּהַ: Beyond the straightforward explanation that one who is tall looks opposite himself and sees those of the same height, Rashi and others explain that customarily, one who is part of high society interacts only with those of similar stature, and he does not show honor to those considered less respected than he.

A slight wind disturbs him – רוח קימעה עוברתו: The Ben Yehoyada explains that the verse also alludes to the fact that an arrogant person is disturbed by even the slightest of insults.

אָמַר רַבִּי אֶלְעָזָר: כָּל אָדָם שֵׁיִשׁ בּוֹ גִּסּוּת הָרוּחַ – רָאוּי לְגַדְעוֹ כַּאֲשֵׁר־הָ. כְּתִיב הֵכָא: “וְרַמִּי הַקּוֹמָה גְדוּעִים”, וְכְתִיב הֵתָם: “וְאֲשִׁירֵיהֶם תִּגְדְּעוּן”.

וְאָמַר רַבִּי אֶלְעָזָר: כָּל אָדָם שֵׁיִשׁ בּוֹ גִּסּוּת הָרוּחַ – אֵין עֲפָרוֹ נִנְעַר שְׁנֵאמַר: “הַקִּיּוֹצוֹ וְרִנְנוֹ שְׂכִנֵּי עֶפֶר”; “שְׂכִנֵּי בַעֲפָר” לֹא נֵאמַר, אֲלֵא “שְׂכִנֵּי עֶפֶר”, מִי שֶׁנִּעֲשָׂה שְׂכֵן לְעֶפֶר בְּחַיָּו.

וְאָמַר רַבִּי אֶלְעָזָר: כָּל אָדָם שֵׁיִשׁ בּוֹ גִּסּוּת הָרוּחַ – שְׂכִינָה מִיִּלְלַת עֲלָיו, שְׁנֵאמַר: “וְגִבְיָהּ מִמְּרוֹחַק יִדָּע”.

דַּרְשׁ רַב עֲוִירָא, וְאִיתִימָא רַבִּי אֶלְעָזָר: בֵּא וְרֵאֵה שְׂלֵא בְּמִדַּת הַקְּדוּשׁ בְּרוּךְ הוּא מִדַּת בֶּשֶׂר וְדָם. מִדַּת בֶּשֶׂר וְדָם – גְבוּהַ רֹאֵה אֶת הַגְּבוּהַ וְאֵין גְבוּהַ רֹאֵה אֶת הַשְּׁפָל, אֲבָל מִדַּת הַקְּדוּשׁ בְּרוּךְ הוּא אֵינוֹ כֵּן, הוּא גְבוּהַ וְרֹאֵה אֶת הַשְּׁפָל, שְׁנֵאמַר: “כִּי רָם ה' וְשָׁפַל יִרְאֶה”.

אָמַר רַב חֲסֵדָא, וְאִיתִימָא מִרְ עוֹקְבָא: כָּל אָדָם שֵׁיִשׁ בּוֹ גִּסּוּת הָרוּחַ – אָמַר הַקְּדוּשׁ בְּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוּלִין לְדוּר בְּעוֹלָם, שְׁנֵאמַר: “מִלְשֵׁנִי בִּסְתֵר רְעִהוּ אוֹתוֹ אֶצְמִית גְבוּהַ עֵינַיִם וְרַחַב לִבָּב אוֹתוֹ לֹא אוֹכֵל”, אֵל תִּקְרִי “אוֹתוֹ” אֲלֵא “אוֹתוֹ לֹא אוֹכֵל”. אֵיבָא דִּמְתַּנִּי לָהּ אַמְסַפְרֵי לְשׁוֹן הָרַע, שְׁנֵאמַר: “מִלְשֵׁנִי בִּסְתֵר רְעִהוּ אוֹתוֹ אֶצְמִית”.

אָמַר רַבִּי אֶלְכְּסַנְדְּרִי: כָּל אָדָם שֵׁיִשׁ בּוֹ גִּסּוּת הָרוּחַ – אֶפְּלוֹ רֹחַ קִימְעָא עוֹבְרָתוֹ, שְׁנֵאמַר: “וְהַרְשָׁעִים כַּיָּם נִנְרָשׁ”. וְמָה יָם שֵׁיִשׁ בּוֹ כִּמְהָ רְבִיעִית – רֹחַ קִימְעָא עוֹבְרָתוֹ, אָדָם שְׂאֵין בּוֹ אֲלֵא רְבִיעִית אַחַת – עַל אַחַת כִּמְהָ וְכִמְהָ.

Rabbi Elazar says: Concerning any person who has arrogance within him, it is fitting to hew him down, as a tree designated for idolatry [*asheira*]^N is hewn down, as it is written here with regard to the arrogant: “And the high ones of stature shall be hewn down [*gedu'im*]” (Isaiah 10:33), and it is written there with regard to trees designated for idolatry: “And hew down [*teggade'un*] their trees worshipped as part of idolatrous rites [*asheireihem*]” (Deuteronomy 7:5).

And Rabbi Elazar also says: Concerning any person who has arrogance within him, his dust, i.e., his remains in his grave, will not stir at the time of the resurrection of the dead, as it is stated: “Awake and sing for joy, you who dwell in the dust” (Isaiah 26:19). It is not stated: You who lie in the dust, which would indicate that all the dead will be awakened in the future, but rather: “You who dwell in the dust,” indicating that only one who became a neighbor to the dust in his lifetime by living with extreme humility will stir at the time of the resurrection.

And Rabbi Elazar says: Concerning any person who has arrogance within him, the Divine Presence wails over him. As it is stated: “For though the Lord is high, yet regards He the lowly, and from the haughty He is pained from afar” (Psalms 138:6).

Rav Avira interpreted a verse homiletically, and some say that Rabbi Elazar interpreted as follows: Come and see that the attribute of the Holy One, Blessed be He, is not like the attribute of flesh and blood. The attribute of flesh and blood is that the elevated sees the elevated,^N but the elevated does not see the lowly. But the attribute of the Holy One, Blessed be He, is not like that. He is elevated but sees specifically the lowly, as it is stated: “For though the Lord is high, yet regards He the lowly” (Psalms 138:6).

Rav Hisda says, and some say that Mar Ukva says: Concerning any person who has arrogance within him, the Holy One, Blessed be He, said: He and I cannot dwell together in the world, as it is stated: “He who slanders his neighbor in secret, him will I destroy; he who is haughty of eye and proud of heart, him will I not suffer [*oto lo ukhal*]” (Psalms 101:5–6). These verses should be understood as follows: Do not read the verse as: “*Oto lo ukhal*”; rather, read it as: *Itto lo ukhal*, meaning, with him, I cannot bear to dwell. There are those who teach that this was stated with regard to those who speak slander because the beginning of the verse states: “He who slanders his neighbor in secret, him will I destroy.”

Rabbi Alexandri says: Concerning any person who has arrogance within him, even a slight wind disturbs him,^N as it is stated: “But the wicked are like the troubled sea, for it cannot rest” (Isaiah 57:20). And if with regard to the sea, which contains many quantities of quarters of a log of water, yet a slight wind disturbs it, certainly with regard to a person, who has in his body only one quarter-log of essential lifeblood,^B all the more so will a slight wind disturb him.

BACKGROUND

One quarter-log of lifeblood – רְבִיעִית אַחַת דָּם: It is readily apparent that the human body contains more than a quarter-log of blood. As such, some explain that the Gemara is referring to the blood supply of an infant; although he has a larger quantity of blood in his body, the loss of a quarter-log of blood will endanger

his life. Another explanation offered is that this amount refers to the quantity of blood contained in the heart. Every beat of the heart propels approximately 80 cc of blood, approximately a quarter-log, through the circulatory system.

Rav Hiyya bar Ashi says that Rav says: Despite the opprobrium assigned to one who exhibits the trait of arrogance, a Torah scholar must have one-eighth of one-eighth^N of arrogance. Rav Huna, son of Rav Yehoshua, said: And this minute measure of arrogance crowns him as the awn of bristle-like growth on the top of the husk.^N Rava said: A Torah scholar who has arrogance should be excommunicated, and one who does not have arrogance at all should be excommunicated as well. As such, he must have only a minute measure of arrogance.

Rav Nahman bar Yitzhak said: Even a Torah scholar should not have any arrogance or any part of arrogance, i.e., not even one-eighth of one-eighth. He explains why arrogance should be avoided entirely by asking: Is it a small matter that it is written with regard to arrogance: “Everyone that is proud of heart is an abomination to the Lord” (Proverbs 16:5)?

Hizkiyya says: The prayers of a person are heard only if he casts his heart to be like flesh, by being free of arrogance. As it is stated: “And it shall come to pass, that from one New Moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, says the Lord” (Isaiah 66:23).

Rabbi Zeira said: Concerning leprosy of the flesh, it is written in the verse with regard to it: “And when the flesh has in the skin thereof a boil, and it is healed” (Leviticus 13:18), but concerning the leprosy of a person, it is not written in the verse with regard to it: And it is healed. Both verses discussing leprosy of a person make no mention of healing (Leviticus 13:2, 13:9). This indicates that one who sees himself as flesh will be cured, but one who holds himself in high regard will not be cured.

Rabbi Yohanan said: The Hebrew word for person, *adam*, written: *Alef, dalet, mem*, is an acronym for *efer*, dust; *dam*, blood; and *mara*, bile,^N alluding to man’s insignificance. Similarly, the Hebrew word for flesh, *basar*, written: *Beit, sin, reish*, is an acronym for *busha*, shame; *seruḥa*, putrid; and *rimma*, worm, also alluding to his insignificance. There are those who say that the letter *sin* of the word *basar* actually is referring to a different word, *sheol*, the netherworld, as it is written with the Hebrew letter *shin*. The letter *sin* is phonetically similar to the letter *samekh*, the first letter of the word *seruḥa*, but is orthographically similar to the letter *shin*, the first letter of the word *sheol*. The dispute is whether the acronym should be based upon the pronunciation or upon the way it is written.

Rav Ashi says: Any person who has arrogance within him will ultimately be diminished in stature, as it is stated with regard to different types of leprosy:

NOTES

One-eighth of one-eighth – אחד משמונה בשמינית: The straightforward interpretation is that of Rashi, who notes that one-eighth of one-eighth is the smallest unit of measure that has a name in the Talmud, the *ukhla* (see *Bava Batra* 89b). As such, it means one should have a negligibly small measure of arrogance.

The Maharsha explains that this indicates that a Torah scholar must at times act with a modicum of arrogance in order to preserve the honor of the Torah he represents. This is alluded to by the measure of one-eighth of one-eighth, as the praises of the Torah are enumerated at length in Psalm 119, which is composed of eight verses for each letter of the alphabet, comprising 176 verses in all. Therefore, one-eighth of one-eighth alludes to incorporating at least one of the eight praises for the Torah included in every letter.

ומעטרא – ליה ביה כי סאסא לשובלתא: The Meiri writes that a small measure of arrogance protects a Torah scholar against being belittled by others, in the same way that the awn protects the husk.

Dust, blood, bile – אפר, דם, מרה: This indicates that if one would give consideration to the matter from which his body is composed, and if one would contemplate from what substance he was formed, and that he will eventually die and become wormy, he will not be arrogant (see Maharsha and Maharal).

BACKGROUND

Burnt-offering – עולה: A burnt-offering is an offering whose meat is totally consumed on the altar in the Temple, and no part other than the animal's hide is given to the priests. A burnt-offering must be male, and it may be brought from cattle, sheep, goats, or doves. Private individuals generally bring this offering as a voluntary offering. However, there are times when one makes a sacrifice to atone for the willful non-fulfillment of a positive mitzva or for immoral or idolatrous thoughts. Additionally, there are certain situations where individuals are required to bring a burnt-offering together with other offerings.

Burnt-offerings are considered offerings of the most sacred order. They must be slaughtered in the northern portion of the Temple courtyard and their blood is sprinkled at two opposite corners of the altar, the north-eastern and southwestern corners. Therefore, although the blood is sprinkled only twice, it reaches all four sides of the altar. Afterward, the animal's hide is removed and given to the priests, and its limbs are separated. The remainder of the blood is then poured out at the base of the altar and the limbs are burned on the altar.

Meal-offering – מנחה: There are a variety of offerings of flour or bread that were brought in the Temple. The Gemara is discussing a voluntary meal-offering, which could be prepared in one of four ways: Mixed with oil, baked in an oven, fried on a griddle, or fried in a pan (Leviticus 2:1–13). All of these offerings were made of fine wheat flour.

HALAKHA

Whoever appraises his ways – כָּל הַשֵּׁם אוֹרוֹחוֹתָיו: The correct path to follow is the middle path, where all actions are performed in proper proportion. Therefore, the Sages commanded that one organize his opinions and thoughts, evaluate his character traits, and direct them along the middle path (Rambam *Sefer HaMadda, Hilkhot Deot* 1:4).

וְלִשְׂאֵת וְלִסְפַּחַת, וְאִין שְׂאֵת אֶלָּא לְשׁוֹן גְּבוּזָה, שְׁנַאֲמַר: "וְעַל [כָּל] הַהָרִים הָרְמִים וְעַל [כָּל] הַגְּבָעוֹת הַנִּשְׂאֹת", וְאִין סְפַחַת אֶלָּא טְפִילָה, שְׁנַאֲמַר: "סִפַּחְנִי נָא אֶל אַחַת הַהֲקֵנוֹת לְאֹכַל פֶּת לֶחֶם".

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בֵּא וּרְאֵה כַּמָּה גְּדוּלִים נְמוּכֵי הַרוּחַ לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא, שְׁבִשְׁעָה שְׂבִית הַמְקַדֵּשׁ קַיִם, אָדָם מְקַרֵּב עוֹלָה – שֶׁכֶּר עוֹלָה בְּיָדוֹ, מִנְחָה – שֶׁכֶּר מִנְחָה בְּיָדוֹ, אֲבָל מִי שֶׁדַּעַתוֹ שְׂפִלָּה, מַעֲלָה עָלָיו הַקְּבוֹנִים כְּאִילוֹ הַקְּרִיב כָּל הַקְּרִבָּנוֹת כּוֹלֵם, שְׁנַאֲמַר: "זְבַחִי אֱלֹהִים רוּחַ נִשְׁבְּרָה", וְלֹא עוֹד, אֶלָּא שְׂאִין תְּפִלָּתוֹ נִמְאָסֶת, שְׁנַאֲמַר: "לֵב נִשְׁבֵּר וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה".

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הַשֵּׁם אוֹרוֹחוֹתָיו בְּעוֹלָם הָזֶה – זוֹכֵה וְרוֹאֵה בִישׁוּעָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, שְׁנַאֲמַר: "וְשֵׁם דְּרַךְ אֶרְאֶנּוּ בִישׁוּעַ אֱלֹהִים, אֵל תִּקְרִי וְשֵׁם אֶלָּא וְשֵׁם דְּרַךְ".

[בִּינְיָד מְקַנָּא לָהּ כּו'.] הָא גּוֹפֵא קִשְׂיָא: אָמַרְתּ: אָמַר לָהּ בְּפִנֵי שְׁנַיִם "אֵל תִּדְבְּרִי עִם אִישׁ פְּלוֹנִי זֶה", אֲלָמָא דְּבִדּוֹר סְתִיבָה הוּא,

"And for a sore [*se'et*] and for a scab [*sappahat*]" (Leviticus 14:56), and *se'et* means nothing other than elevated, as it is stated: "And upon all the high mountains, and upon all the hills that are lifted up [*nissaoth*]" (Isaiah 2:14). And *sappahat* means nothing other than an appendage, as it is stated in the context of the curse given to the descendants of Eli: "Put me [*sefaheni*], I pray of you, into one of the priests' offices, that I may eat a morsel of bread" (1 Samuel 2:36). They will have to be joined with another priestly family to receive their priestly gifts. One can therefore interpret the verses discussing leprosy as teaching that one who initially is arrogant, *se'et*, will eventually become a *sappahat*, diminished in stature.

Rabbi Yehoshua ben Levi says: Come and see how great the lowly in spirit are before the Holy One, Blessed be He. For when the Temple was standing, a person would sacrifice a burnt-offering⁸ and the merit of a burnt-offering would be his; he would sacrifice a meal-offering⁹ and the merit of a meal-offering would be his. But with regard to one whose spirit is lowly, the verse ascribes him credit as if he had sacrificed all the sacrificial offerings, as it is stated: "The sacrifices of God are a broken spirit" (Psalms 51:19), indicating that one who is humble of spirit is regarded as if he offered all the "sacrifices of God." And not only that, but his prayer is not despised by God, as it is stated at the end of that verse: "A broken and contrite heart, O God, You will not despise."

And Rabbi Yehoshua ben Levi also says: Whoever appraises his ways¹⁰ in this world, i.e., whoever carefully considers all his actions before deciding on the proper mode of conduct, merits and sees the salvation of the Holy One, Blessed be He, as it is stated: "And to him that orders his way aright [*vesam derekh*] will I show the salvation of God" (Psalms 50:23). Do not read it as "*vesam*," "that orders"; rather, read it as *vesham derekh*, that appraises his way.

§ The mishna teaches: How does he issue a warning to her in an effective manner? If he says to her in the presence of two witnesses: Do not speak with the man called so-and-so, and she nevertheless spoke with him, she is still permitted to engage in sexual intercourse with her husband. However, if after he told her not to speak with so-and-so, she entered into a secluded place and remained with that man for sufficient time to engage in sexual intercourse, she is forbidden to her home, i.e., to engage in sexual intercourse with her husband, from that moment until she undergoes the *sota* rite. The Gemara notes the apparent contradiction in the mishna: This matter itself is difficult: You said in detailing the wording of the warning that he said to her in the presence of two witnesses: Do not speak with the man called so-and-so, apparently indicating that speaking is tantamount to seclusion.^N Therefore, speaking with that man should result in the woman becoming forbidden to her husband.

NOTES

Whoever appraises his ways – כָּל הַשֵּׁם אוֹרוֹחוֹתָיו: Rashi explains that this is referring to one who weighs the reward for the performance of a mitzva against the loss incurred by doing so. The *Sefat Emet* adds that not only should one contemplate the importance of performing mitzvot, but one must also take into consideration the possible negative results caused by the performance of certain mitzvot at the wrong time, or in the wrong setting. Therefore, the Gemara indicates that one should weigh his actions, and one should be careful of how and when he performs mitzvot. In the *Ben Yehoyada* it is explained that this Gemara teaches that one should contemplate all the events

in his life and realize that they are not by chance. Rather, there is divine providence that directs what occurs to him. Through this realization, one merits salvation.

Apparently speaking is tantamount to seclusion, etc. – אֲלָמָא: דְּבִדּוֹר סְתִיבָה הוּא וְכו': This apparent contradiction is discussed in the Jerusalem Talmud. There it is explained that the term: Speak, as used in the mishna, is a euphemism that in fact refers to seclusion. Therefore, the husband's warning to his wife: Don't speak with so-and-so, is a more polite way of saying: Don't seclude yourself with so-and-so.

Tosafot note that even according to the Jerusalem Talmud, the term speak is used in the mishna as a euphemism referring to seclusion only the first time. When mentioned a second time, it is referring to her actually speaking with the other man, which is why she remains permitted to her husband. The *Keren Ora* explains that there is an actual dispute between the Babylonian Talmud and the Jerusalem Talmud with regard to this matter, as the Babylonian Talmud holds that if he uses the expression: Do not speak, then even if he actually meant: Do not seclude yourself, it is not considered to be an effective warning.

Do not speak, and she spoke, etc. – אֵל תְּדַבְּרִי וְדִבְרָה וְכוּ' – If one says to his wife in the presence of two people: Do not speak with so-and-so, it is not considered a warning, and she remains permitted to her husband even if she secluded herself with that man afterward. Additionally, if he said to her: Do not seclude yourself with so-and-so, and she spoke with him in the presence of witnesses, she is permitted to her husband (Rambam *Sefer Nashim, Hilkhot Sota* 1:4–5; *Shulhan Arukh, Even HaEzer* 178:6).

But then the mishna teaches: If she nevertheless spoke with him, she is still permitted to her home, i.e., to engage in sexual intercourse with her husband, and if she is the wife of a priest she is still permitted to partake of *teruma*, apparently indicating that speaking is nothing. Therefore, issuing a warning to her not to speak with a particular man should not qualify as an effective warning.

Abaye said an explanation: This is what the mishna is saying: If he said to her: Do not speak with so-and-so, and she later spoke⁴ with him; or if the husband said to her: Do not speak with so-and-so, and she later secluded herself with him, it is nothing, as this was not an effective warning. Similarly, if he said to her: Do not seclude yourself with so-and-so, and then she spoke with him without secluding herself with him, she is still permitted to her home, i.e., her husband, and she is still permitted to partake of *teruma*. However, if after he issued a warning to her not to seclude herself with someone, she entered with that man into a secluded place and remained there with him for a period of time sufficient for defilement, then she is forbidden to her home, i.e., her husband, and forbidden to partake of *teruma*.

§ The mishna teaches that after a woman who was warned by her husband not to seclude herself with another man, nevertheless secludes herself with another man, she becomes forbidden to her husband, and if her husband dies childless before she drank the bitter water, she performs *halitza* with her late husband's brother and does not enter into levirate marriage. The Gemara asks: Why must she perform *halitza*? Let her enter into levirate marriage.⁸ After all, although she secluded herself with the other man after the warning, there is only an unverified suspicion of adultery. Why should it be prohibited for her to enter into levirate marriage with her deceased husband's brother, the *yavam*?

Rav Yosef said: With regard to a man who divorces his wife because: "He has found some unseemly matter about her" (Deuteronomy 24:1), i.e., he suspects her of sexual impropriety, the verse states: "And she departs out of his house, and goes and becomes another man's wife" (Deuteronomy 24:2). It is inferred from this that she is free to marry another man, but she is not permitted to marry the *yavam*. The *yavam* is not considered "another man," as he takes the place of his brother.

Abaye said to him: If that is so, that the Torah explicitly prohibits levirate marriage in this case, then she should not require *halitza* as well, as the verse explicitly permitted her to marry another man, seemingly abrogating the need for *halitza* to free her from the bond to the *yavam*. Rav Yosef said to him in response: If the husband were alive, would she not require a bill of divorce to permit her to remarry, even though she was forbidden to him? Now, as well, she should require *halitza* in order to release her bond with the *yavam*, even though, as the verse indicates, it remains prohibited for them to enter into levirate marriage.

BACKGROUND

Levirate marriage and *halitza* – יבום וחליצה: The *halakhot* of levirate marriage and *halitza* appear in the Torah (Deuteronomy 28:5–10) and are articulated at length in tractate *Yevamot*, which is devoted primarily to this topic. The basic concept is that if a man dies with no living descendants, his wife is bound

to her husband's brother. The brother must either take her as a wife through levirate marriage, or sever the bond through the ceremony of *halitza*. As long as the levirate bond is intact, it is prohibited for her to marry a different man.

והדר תני: דיברה עמו, עדיין מותרת לביתה ומותרת לאכול בתרומה, אלמא דבור לא כלום הוא!

אמר אביי, הכי קאמר: "אל תדברי" ודברה, "אל תדברי" ונסתרה – ולא כלום. "אל תסתרי" ודברה עמו – עדיין מותרת לביתה ומותרת לאכול בתרומה. נכנסה עמו לבית הסתר ושהתה כדי טומאה – אסורה לביתה ואסורה לאכול בתרומה.

ואם מת – חולצת. אמאי? תתייבם נמי יבומי!

אמר רב יוסף, אמר קרא: "ויצאה מביתו והלכה והייתה לאיש אחר", לאיש אחר – ולא ליבום.

אמר ליה אביי: אלא מעתה, חליצה נמי לא תיבעי! אמר ליה: אילו איתיה לבעל, מי לא בעיא גט? השתא נמי תיבעי חליצה.

וְאֵית דְּאָמְרֵי: אָמַר רַב יוֹסֵף, רַחֲמָנָא
אָמַר: "וַיֵּצֵאָהּ מִבֵּיתוֹ וְהִלְכָה וְהָיְתָה
לְאִישׁ אֲחֵר", דְּלֹא לִיסְתָּרִיָּה לְבֵיתֶיהָ,
וְאֵת אָמְרֵת: תְּתִיבֵם נָמִי יְבוּמִי?

אָמַר לִיה אַבִּי: אֵלָא מַעְתָּה, לְאֲחֵר
לֹא תִינְשָׂא, דְּלֹא תִיסְתָּרִיָּה לְבֵיתֶיהָ!

אָמַר לִיה:

And there are those who say that in answer to Abaye's question Rav Yosef said: **The Merciful One said** with regard to a man who divorces his wife because he has found some unseemly matter about her: "**And she departs out of his house, and goes and becomes another man's wife,**" indicating that the man should divorce her **so that his house not be destroyed** by his continuing to dwell with her, **and you want to say that she should enter into levirate marriage?** How can it be that the same verse instructing the husband to divorce her would also instruct the *yavam* to marry her? However, there is no reason to exempt her from performing *halitza*.

Abaye said to him: **If that is so**, that the verse would not tell the *yavam* to marry her, **she should not marry another man either, so that the second husband's house not be destroyed.** How can it be that the same verse instructing the husband to divorce her would also instruct another man to marry her?

Rav Yosef said to him: