

18 Mar-Cheshvan 5776  
Oct. 31, 2015



Sotah Daf 5

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### ***Haughtiness of Spirit***

The *Gemora* cites Scriptural sources, which warn against possessing a haughtiness of spirit.

Rabbi Avira said: Any man who possesses a haughtiness of spirit will in the end be reduced in stature. But perhaps you will say that he will still exist in this world, the verse states, “*and then they are gone.*” However, if he repents, he will die in the regular time, just like our patriarch Avraham. But if he doesn’t repent, (*it is written about him:*) *and like the tip of an ear of grain they will be snapped off.*

Rav Huna and Rav Chisda explain the meaning of “*like the tip of an ear of grain*”: One says that it is referring to the bristle that grows on top of the grain (*and eventually falls off by itself*). The other says that it is referring to the grain itself (*which is cut off by the harvest*).

The *Gemora* asks: If the verse is referring to the grain itself, what is the meaning when it states, “*like the tip*”?

Rav Assi answers: It is analogous to a man who enters his field; he harvests the tallest ears. (5a)

### ***Humility and Haughtiness***

It is written [Yeshaya 57:15]: *With the lofty and the holy ones I dwell, and with the crushed and humble*

*in spirit.* Rav Huna and Rav Chisda explain the verse. One says that it means that the crushed and humble in spirit is with Me (*they are elevated to His level*). And the other one said that I am with the crushed and humble in spirit (*Hashem descends to them*).

The *Gemora* notes: The more logical view is in accord with the who holds the meaning to be, “I am with the crushed and humble in spirit”; for behold, the Holy One, blessed be He (*at the giving of the Torah*), ignored all the mountains and hills and rested His Presence upon Mount Sinai, but He did not elevate Mount Sinai.

Rav Yosef said: Man should always learn from the mind of his Creator, for behold, the Holy One, blessed be He, ignored all the mountains and hills and rested His Presence upon Mount Sinai. (5a)

Rabbi Elozar said: Any man who possesses a haughtiness of spirit is fit to be cut down like an *asheirah* tree (*one that is worshipped*).

And Rabbi Elozar said: Any man who possesses a haughtiness of spirit, his dust will not be moved (*at the time of Resurrection*).

And Rabbi Elozar said: Any man who possesses a haughtiness of spirit, the Divine Presence will lament over him.

Rav Avira and others say, Rabbi Elozar expounds: Come and see that the manner of a human being is not like the manner of the Holy One, blessed be He. The manner of human beings is for the lofty to take notice of the lofty and not of the lowly; but the manner of the Holy One, blessed be He, is not so. He is lofty and yet He takes notice of the lowly

Rav Chisda and others say, Mar Ukvah said: Regarding a man who possesses a haughtiness of spirit, the Holy One, blessed be He says: I and him cannot dwell together in the world. Others say that this was said regarding those people who slander others.

Rabbi Alexandri said: Regarding a man who possesses a haughtiness of spirit, even the slightest wind will upset him.

Rav Chiya bar Ashi said in the name of Rav: A Torah scholar should have one eighth of an eighth of haughtiness (*so that lighthearted people should not play with him and that they will accept his rulings*).

Rava said: A Torah scholar who possesses haughtiness of spirit deserves to be excommunicated, and if he does not possess any of it, he deserves to be excommunicated.

Rav Nachman bar Yitzchak said: A person should not possess it or even a part of it (*a haughtiness of spirit*); is it a trivial matter that which it is written: Every one

that is haughty in heart is an abomination to Hashem!

Chizkiyah said: A person's prayer is only heard if he makes his heart as soft like flesh.

Rav Ashi says: A person who possesses a haughtiness of spirit will in the end be lessened.

Rabbi Yehoshua ben Levi said: Come and see how great are the lowly of spirit before the Holy One, blessed be He, since when the Beis Hamikdash stood, a man brought an *olah* offering and received the reward for the *olah*. If he brought a flour offering, he received the reward of a flour offering. But as for one who is humble, the torah considers him as though he had offered every one of the sacrifices; as it is said: *The sacrifices of God are a broken spirit*. And furthermore, his prayer is not despised; as it continues: *A broken and crushed heart, O God, You will not despise*.

Rabbi Yehoshua ben Levi said: One who appraises his conduct (*he considers the loss he might incur by performing a mitzva against the eternal reward that the mitzva will bring, and the benefit he may obtain by committing a sin against the tremendous loss that will result*) will merit seeing the salvation of Klal Yisroel through Hashem. He cites a verse in Tehillim [50:23]: *Vesam derech arenu beyasha Elokim*; And to him that sets his way, I will show the salvation of Hashem. Do not read it as *Vesam* (and to him that sets), rather, read it as *Vesham*, and one who appraises his way. (5a – 5b)

***Explaining the Mishna***

The *Mishna* had stated: How does he warn her? (*The Mishna answered: If the husband says to his wife in front of two witnesses, "Do not speak to So-and-so," and she does speak with him, she is still permitted to her husband and she may eat terumah. However, if she secludes herself with that man, and she remained with him there long enough to become defiled, she is forbidden to her husband and she may not eat terumah.*)

The *Gemora* asks: How can the text of the *Mishna* be explained? First the *Mishna* said: How does he warn her? If the husband says to his wife in front of two witnesses, "Do not speak to So-and-so." This implies that merely speaking is regarded as a seclusion. But then, the *Mishna* states: If she does speak with him, she is still permitted to her husband and she may eat *terumah*. Here we see that merely speaking with him is insignificant!?

Abaye answers: The following is what the *Mishna* actually means: If the husband says, "Do not speak to So-and-so," and she does speak with him; or if he said, "Do not speak to So-and-so," and she secludes herself; or if he said, "Do not seclude yourself with So-and-so," and she speaks with him, she is still permitted to her husband and she may eat *terumah* (*if she is the wife of a Kohen*). However, if she secludes herself with that man, and she remained with him there long enough to become defiled, she is forbidden to her husband and she may not eat *terumah* (*if she is the wife of a Kohen*). (5b)

## INSIGHTS TO THE DAF

### *One Sixty-fourth*

Rav Chiya bar Ashi said in the name of Rav: A Torah scholar should have one eighth of an eighth of haughtiness (*so that lighthearted people should not play with him and that they will accept his rulings*).

The Sheiris Hapeleitah explains this precise measurement as follows: The *Gemora* in Bava Basra (73b) states that Mount Tabor was four parasangs (*parsa'os*) high. A *parsah* is four *mil*. A *mil* consists of two thousand *amos*. Accordingly, a *parsah* is eight thousand *amos*. It emerges that Mount Tabor is thirty-two thousand *amos* high. Chazal tell us that Mount Sinai was five hundred *amos* tall, which is precisely one sixty-fourth of Mount Tabor.

The following question may be asked: If the Holy One, Blessed be He did not wish to give the Torah on Mount Tabor, for it was haughty, why did He give the Torah on a mountain at all? The Torah could have been given on a flatland, where there would be no concern for haughtiness whatsoever! It was given on Mount Sinai, a mountain which its height was one sixty-fourth of Mount Tabor to teach us that a Torah scholar should possess this small measure of haughtiness.

## DAILY MASHAL

### **HE DIDN'T KNOW FROM HIS RIGHT TO HIS LEFT**

In the city of Dvinsk, there was a very prestigious and scholarly man named Reb Leib. He was referred to as Reb Leib Charif, the sharp one, due to his intelligent insights in torah. He was extremely close to Reb Meir Simcha, the Ohr Sameach, and they would spend

many hours in each others company discussing Torah matters together.

There was once an incident where they were both sitting in the Beis Medrash when a different scholar was delivering a lecture to thirty laymen. Reb Leib heard how the scholar was explaining a certain topic to them and immediately asked a penetrating question that the scholar was incapable of answering.

Reb Meir Simcha arose from his designated seat near the eastern wall, walked to the back of the Beis Medrash and admonished Reb Leib: "Someone that doesn't know between his right and his left, should be asking questions in the middle of a lecture?" Reb Leib was quiet, left the Beis Medrash in embarrassment and the scholar continued on with his lecture.

All those that witnessed the incident were bewildered. Is it possible that Reb Leib Charif could ask a question that was not fit to be asked? What did he do so terrible that caused Reb Meir Simcha to react in such a manner?

Reb Leib was puzzled as well and he went to Reb Meir Simcha's house to inquire of him why he took such offense with his question, which was seemingly a legitimate one.

Reb Meir Simcha told him: "Did I say that your question was not a valid one? No, I did not. I was repeating a Gemora in Moed Katan (*and in Sotah as well*)."

Rabbi Yehoshua ben Levi said: One who appraises his conduct (*he considers the loss he might incur by performing a mitzva against the eternal reward that the mitzva will bring, and the benefit he may obtain by committing a sin against the tremendous loss that will result*) will merit in seeing the salvation of Klal Yisroel through Hashem. He cites a verse in Tehillim [50:23]: *Vesam derech arenu beyasha Elokim*, And to him that sets his way, I will show the salvation of Hashem. Do not read it as *Vesam* (and to him that sets), rather, read it as *Vesham*, and one who appraises his way.

Rabbi Yannai had a student who would consistently ask questions during the lecture. On the Shabbos of the festival (*within thirty days of the festival, the scholars would teach and discuss the laws of the festival*), the student wouldn't challenge Rabbi Yannai (*since there were many people attending and if Rabbi Yannai wouldn't know how to respond, he would be embarrassed*). Rabbi Yannai said in reference to him: And to him that appraises his way, I will show the salvation of Hashem (*due to the student's careful calculation*).

Reb Meir Simcha concluded: "You, Reb Leib, should have been cognizant of the difference between the right and the left of the letter *sin*; it was written *vesam*, with the letter *sin*, which has the dot on the left and the Gemora expounds it to mean *vesham*, with the letter *shin*, which has the dot on the right. *Vesham* means that one should appraise his ways and calculate his every move and word. When this scholar was lecturing in front of thirty laymen, you should not have asked a question that quite possibly could embarrass him.