﻿הסנה הסנה, לאו משום דגביהת מכל אילני אשרי הקדוש ברוך הוא שכינתיה עלך, אלא משום דמייכת מכל אילני אשרי קודשא בריך הוא שכינתיה עלך.

Bush, O bush! Not because you are taller than any of the trees in the field did the Holy One cause His Presence to abide on you, but because you are lower than any of the trees in the field did the Holy One cause His Presence to abide on you.

Shabbat 67a

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| 1 | ﻿וְהָאִישׁ מֹשֶׁה עָנָו [עָנָיו] מְאֹד מִכֹּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה:  *“Moses was a very humble man, more than all the people that were upon the face of the earth”*   * (Numbers 12:3)*.* |
| 2 | A certain man who had a friend named Kamtza and an enemy named Bar Kamtza made a banquet. He told his attendant, “Go and bring Kamtza to join me at the banquet.” The attendant went and mistakenly brought him Bar Kamtza.  When the host arrived at the banquet and found Bar Kamtza sitting there, he said to Bar Kamtza, “Look here, that man [you] is the enemy of that man [me]. What do you want here? Get up and get out!” Bar Kamtza said to him, “Since I have come, let me stay, and I will give you the value of whatever I eat and drink.” The host said to Bar Kamtza, “No, I will not let you stay!” Bar Kamtza said to him, “I will give you the value of half your banquet.” Again, the host said to him, “No!”  Bar Kamtza said to the host, “I will give you the value of your entire banquet.” The host said to Bar Kamtza, “No!” He grabbed hold of Bar Kamtza with his hand, stood him up and ejected him from the banquet. Bar Kamtza said to himself: Since the Rabbis were seated at the banquet and did not rebuke him for the way he treated me, it is evident that what he did was acceptable to them. I will go and spread slander against the Rabbis in the royal palace.  He went and told Caesar, “The Jews have rebelled against you!” Caesar said to him, “Who says so?” Bar Kamtza said to Caesar, “Send them an animal as a sacrifice, and see whether they offer it in their Temple!” Casesar went and sent a fine calf with Bar Kamtza. As he was going to Jerusalem, Bar Kamtza caused a blemish in the calf’s upper lip, or, as some say, he caused a cataract in the eye. Either way, he ensured that the blemish was in a place where it is considered a blemish for us, i.e., for offering in the Temple, but is not considered a blemish for them, i.e., for offering outside the Temple.  Although the animal was unfit to be offered in the Temple, the Rabbis considered offering it for the sake of peaceful relations with the Roman government. Rav Zechariah ben Avkulas said to them, “But people will then say that blemished animals may be offered on the Altar!”  The Rabbis considered killing Bar Kamtza so that he would not be able to go and tell Caesar that the offering had been refused. Rav Zachariah said to them, “But people will then say that one who blemishes consecrated animals is put to death!”  Rav Yochanan said: The tolerance displayed by Rav Zechariah ben Avkulas in refusing to have Bar Kamtza put to death destroyed our Temple, burned down our Sanctuary and exiled us from our land.   * Gittin 55b-56a |
| 3 | According to the Hasidic sage Rabbi Simha Bunim, all people should have two pockets so they can reach into one or the other, according to their needs. In the right pocket people should carry the words, “For my sake the world was created,” and in the left, “I am earth and ashes.” |

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| 4 | ﻿אמר רבי חלבו אמר רב הונא: כל הקובע מקום לתפלתו ־ אלהי אברהם בעזרו. וכשמת ־ אומרים לו: אי עניו,  Anyone who sets a particular place for himself to pray in the synagogue, the God of Abraham stands in his aid, and when he dies, people say of him, ‘This was a humble person.’”   * Brachot 6b |
| 5 | ﻿**נעשה אדם.** אף על פי שלא סייעוהו ביצירתו, ויש מקום למינים לרדות, לא נמנע הכתוב מללמד דרך ארץ ומדת ענוה, שיהא הגדול נמלך ונוטל רשות מן הקטן, ﻿ואם כתב אעשה אדם, לא למדנו שהיה מדבר עם בית דינו, אלא עם עצמו, ותשובתו ב כתובה בצדו, ויברא את האדם, ולא כתיב ויבראו  **Let us make man.** Even though they [the angels] did not help in his creation. And there is here a place for heretics to claim supremacy. The verse did not refrain from teaching proper conduct and the trait of humility that the greater one should consult and take permission from the lesser one. And if it had written, “I shall make man.” We would not have learned that He was speaking with His court rather with Himself. The rebuttal to the heretics – it wrote next to it, “And He created man,” it did not write, “and *they* created.”   * Rashi on Genesis 1:26 |
| 6 |   “Rava [a disciple of the sages] said: ‘Who possess [haughtiness of spirit] deserves excommunication, and if he does not possess it he deserves excommunication.   * Sotah 5a-5b |
| 7 | ﻿מעשה קטן של הענוה מתקבל לפני השם, ברוך הוא, אלף ידות יותר ממעשה גדול של הגאוה.  A small deed done in humility is a thousand times more acceptable to God than a great deed done in pride.   * Orchot Tzadikim, Gate 2 |

1. Why is humility so important
2. Extreme humility
3. Life lived in balance
4. Finding a fixed spot allows room for others
5. Learned from God
6. Danger in too much or too little
7. Humility is treasured