

# BITACHON WEEKLY

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## פרשת שמות תשפ"ו

## Acting With Chashivus Breeds Chashivus

The *Passuk* says: “An “*Ish*” from the family of *Levi* went and married the daughter of *Levi*” (i.e., *Amram* married *Yocheved*). Why doesn’t it say *Amram*’s or *Yocheved*’s name? An “*Ish*” is a *Lashon* of *Chashivus*, and a name is the uniqueness of a person. The *Meforshim* point out that by the story of *Eliezer Eved Avraham* getting a *Shidduch* for *Yitzchok* it never says his name, because his being: עֶבֶד אַבְרָהָם אֲנִי חַי שְׂרָה כֵּד לָד “the *Eved* (slave) of *Avraham*”, dominated his uniqueness as a person; he was *M’vatei* himself to his master as if he didn’t exist.

We can suggest that when *Amram* went to marry *Yocheved*, it was a major act of *Chashivus* which dominated his person. His personal self didn't matter; his *Chashivus* dominated him, and sure enough, from this marriage

came *Moshe*, upon whom they said: מִי שְׁמֶךָ who appointed you to be an “*Ish*” (important person), i.e., “Who do you think you are, that you act like you’re running the world?”

## Before Becoming an *Anav* You Have to Be Aware of Your *Chashivus*

The true “*Ish*” is a person who can humble himself, like the *Chovos Halvavos* says in *Shaar HaK’niya* that before you can be an *Anav* you have to be aware of your *Chashivus*, or else you’re like a humble *B’heima*, like it says:

יב םאד ןהעלותך ה' יׁשׁ משה עמו חשווה the Chashuva “Ish”, Moshe, was extremely humble. Amram married Yocheved for a second time, since his baby daughter, Miriam, told him that by divorcing Yocheved (to prevent Paroh’s killing the baby boys) he was worse than Paroh. She told him to remarry, so at least we’ll have girls. He was a true “Ish”, who despite being the Gadol HaDor, he still listened to his tiny daughter, Miriam. And he married: בַּת לֵוִי the daughter of Levi. Her very self was Battel (nullified) to her great nobility of being the daughter of Levi himself. Amram means Romemus, and Yocheved means Kavod for Shamayim. Perhaps we can suggest that these names signify two types of dignity; 1. the dignity of being your noble self (Amram), and 2. the dignity where you are total Battel (nullified) to what you are doing (i.e., Kavod Shamayim, Yocheved).

## A Lot of Sinas Chinam Comes from Not Appreciating one's Own Maalos

We can say that the reason why *Yaakov* showed each *Shevet* his unique *Ma'ala* was because by *Yosef* it says: *וַיִּקְנֵאוּ בּוֹ אֶחָיו לְרֵא* his brothers were jealous of him; i.e., you have *Kin'ah* when you don't know your own *Ma'ala* and don't appreciate yourself. So right after the tragedy of: *מְכִירַת יוֹסֵף* selling *Yosef* for a slave, we have *Yaakov* stressing how a person must know his own strengths.

A *Yungerman* was terribly jealous of his brother, who was much more accomplished in his family situation and position. I told him to focus on where HE is superior, albeit that even a *Baal Yissurim* can be more *Chashuv*, since: אָתְּ יִסְּרִים מִשְׁלִי ג' יב Hashem gives *Yissurim* to the person He loves. He did this for a week, and now he can even look down at this brother. Now they both feel very comfortable with each other.

*Chazal* say: אַדָּם קָרֹב אֶל עַצְמוֹ מִנְהַרְרֵי י א you are your own relative; i.e., don't forget to love yourself first, or else you will have all kinds of complications and jealousies. With the *Brachos* that *Yaakov* gave his sons, he was teaching them to love their own unique qualities. This is a job for all of us. The *Mashgiach*, R' Nossou Wachtfogel *Zatzal* once told somebody with a warm, soft voice: "Be a father to your child" (and the same with being a real mother, son, and daughter). Even if they don't do their part, you have to do yours. Like *Eisav*, about whom *Yaakov* said that he doesn't act like a brother, and yet we are commanded: לֹא תִתְעֵב אָדָמִי כִי אֶחָיֶךָ Do not reject the *Edomi*, since he is your brother. And *Avraham Avinu* took care of *Terach*, although his father got him thrown into the: כִּבְשֵׁן הָאֵשׁ fiery furnace because of his revolution against idols.

## No Giving *Mussar* or Criticizing Others!

And *Miriam* is always called plain: **אֲחֹתוֹ** **sister** of *Moshe*. She was a true sister, who was the cause of *Moshe's* very existence. And: **וַתֵּצֵב אַחֲתוֹ מֵרֶחֶק בַּד** she stood from afar to watch what would happen to him. She remained his loyal sister and was worried about him when he was in the: **תִּיבָה** basket in the Nile River. And surely, she was being a caring sister when she complained that he was neglecting his wife; this was clearly *L'shem Shamayim* and for his benefit.

R' Yosef Leib Bloch *Zatzal* says that the reason why *Yosef* spoke *Lashon Hara* about his brothers was because he wanted them to become great like he was. **We learn from *Miriam* and *Yosef* that even if you're *L'shem Shamayim*, beware of criticizing others.**

There was a major family *Machlokes*, and 4 men and 4 women from the family came to see R' Matisyahu Salomon *Zatzal*. He said that nobody should tell another to make sure to do what he's supposed to do! Normally, this is viewed as criticism and causes *Machlokes*. You do what YOU have to do, and **learn to be: **סוּבֵל** tolerate other people who aren't as perfect as you want them to be. But no giving *Mussar* to others!**

## Novardok

*Rashi* says that *Tzora'as* comes from talking *Lashon Hara*. It is white, perhaps since it shows a person's feelings of superiority, since "white" means "the pure good guy" who has nothing wrong with him. Normal flesh is a mix and not perfectly white, since we should all realize that we aren't perfect.

A major cause for loads of *Sin'as Chinam* is that you feel that the other person looks down at you and thinks he owns the world. "Only WE have the right *Derech*, and only OUR leader is the real thing". If it's true that these people really think they're on top of you, then they have much worse problems than you do.

**הַ טָהוֹר** A haughty person is detested by Hashem, and *Chazal* say they are first class *Gehinom* material. You may be the official nebach of the universe, with very little *Torah* and *Ma'asim Tovim*, and plenty of all kinds of sins. But according to the *Chovos Halvavos* in *Shaar HaK'niya*, you are way ahead of them, despite their greatness in *Torah*, *Avoda*, and *Gemilus Chasadim*. (However, NOT trying to improve yourself is certainly not recommended).

People hate big shots! "Only we have the right *Shita!*" However, I strongly suspect that you simply don't understand these people. They may have a desperate need to be on top, and they are actuality quite broken inside, just like you are. If you are always building yourself up and appreciate yourself fully, then you'll laugh at their childish arrogance, and you'll be *Dan* them *L'kaf Zechus*.

If you get closer to them it may be a totally different story. Lots of *Sin'as Chinam* comes from being ignorant of the true inside story of other people. Those who make an effort to understand people who are hard to swallow, are the true *Bnei Aliya*.

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Rabbi M. *Zatzal* was married to a woman who wasn't well, physically and mentally. They say that the war affected her. I was once on the telephone with her, and I saw how weird she was. She was screaming and kvetching on the phone about something that bothered her, and she didn't sound appropriate at all.

Yet, when Rabbi M. *Zatzal* (who was a *Gadol B'torah*) couldn't figure out a *Tosafos* for a week, he blamed himself, since he had complained to his wife about the gefilte fish that she made. So he made up with his wife, and right afterwards the *Tosafos* became clear to him! He didn't say "I'm married to a crazy lady and it's all her fault".

This Rabbi M. *Zatzal* once told me that there is nobody in a person's life except himself and Hashem. People are all tests to make you great, some way or another (by doing *Chesed* with them, or by being *Sovel* (tolerating) them, etc.). When a *Novardoker* sits at his *Shabbos* table, his main goal is "not to fall into *Ka'as*", more than singing *Zemiros* nicely and having everyone behave