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# בלבבי משכן אבנה

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## BUILDING A SANCTUARY IN THE HEART

WRITTEN BY THE RAV WEEKLY ESPECIALLY FOR THIS PUBLICATION

PARSHAS VAYIKRA #441

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## לחיות את הפרשה

## LIVING THE PARSHA

וַיִּקְרָא אֶל מֹשֶׁה (ויקרא א, א)  
"He called to Moshe" (Vayikra 1:1)

### THE ESSENCE OF HUMILITY

The following details describe the essence of humility: 1. One must recognize his strengths, with their limitations. He must abandon his untruthful view of self, when he imagines that he has qualities, which he doesn't have. 2. One must recognize that everything he has is a gift from *Hashem Yisbarach*. 3. The perfect level of humility is when one is attached to the awareness of *Hashem's* knowledge, which is above free-choice. With this outlook, literally everything, without exception, is from *Hakadosh Baruch Hu*. He doesn't have anything that is his own. 4. He should feel pashut, simple, because his entire existence isn't his own, rather it is from *Hakadosh Baruch Hu*.

### IN PRACTICE

Every person must recognize his own *nefesh* to know himself well. He shouldn't credit himself for any quality that he doesn't have. Knowing the boundaries of his strengths is the foundation of humility. The root of the human being is to leave imaginative self-images and to honestly recognize the reality of his limits.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

The Midrash states, "Reb Zreika said: 'Do you think Moshe left the *Shechinah* and went to the other side, and therefore it states וַיִּקְרָא, that Hashem had to call to Moshe? Rather, the *pasuk* is teaching us Moshe's humility and *tznius*. It is the way of the world that when a king speaks frequently with a person, the person will feel comfortable to walk in and out before the king, without asking permission. But Moshe *Rabbeinu* was different. *Hakadosh Baruch Hu* spoke with Moshe "face to face" which occurred many times. Nevertheless, Moshe stood in fear and trembled, stepping backwards. He honored the *Shechinah* as though Hashem had never spoken to him before." (Midrash HaGadol 1:1). Therefore, it states וַיִּקְרָא, Hashem called Moshe, indicating that Moshe had humbly backed away from Hashem.

#### The Essence of Humility

There is a popular question related to humility: Does humility mean that one doesn't recognize his qualities? Moshe *Rabbeinu* was the most humble person. But didn't he know of his greatness? From the entire nation, he was chosen to lead the nation and to give them the Torah!

The answer is that humility isn't when one lacks self-awareness. On the contrary, humility is when recognizes himself very well. This means he know his qualities, together with his limitations.

The following details describe the essence of humility:

1. One must recognize his strengths, with their limitations. He can know about his qualities and abilities, but he must recognize where they are limited. Certainly, he must cast all false images that he creates for himself, thinking he has qualities that he doesn't actually have.
2. One must recognize that any quality and strength that he has were given to him as a gift from *Hashem Yisbarach*. He didn't earn it on his own.
3. There is a debate whether a person has free-choice or whether everything is Hashem's decision and plan. Hashem knows the future. He knows the person's choice before he makes them. This might imply that a person doesn't really have free choice. The truth is, both perspectives are correct. A person has free choice, and everything is from Hashem. It is a contradiction, but somehow, in ways we can't grasp, both perspectives are true. When one focuses on the approach that everything is from Hashem, and that all his good qualities and successes are from Hashem, he will be totally humble. This is the highest form of humility.

### PRACTICAL APPLICATION

People tend to think they are greater, more successful, and more perfect than they actually are. When one is willing to take a truthful look at themselves, this will result with humility.