



The Joy of Torah - For Life

Parshas Shemini

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It says in Malachim Bais (2:3) "And the prophets that were in Bais Kail went out to Elisha and they said to him, do you know that today Hashem will take your master (Eliyahu) from upon you, and he said I also know, be silent." Metzudos David explains that "Be silent" means to be quiet and don't speak of this, because he saw in Eliyahu that he didn't want to reveal the matter because of his (Eliyahu's) great humility.

One can ask the following question -The event of Eliyahu going up to heaven in a fiery chariot, with all of the details could've been an inspiration for anyone who saw. It is hard to imagine that Eliyahu was in danger of his personally becoming any less humble, rather it is because it would be against his humble nature that he has reached. If so, how can he withhold this inspirational event, revealing of the Shechinah, and Kiddush Hashem? We see from here that if someone has reached a certain level of the midah of humility, it isn't so simple that they can allow for their greatness to become publicly displayed, as it can violate their level of humility, even at the expense of others, just as Eliyahu Hanuvi was extremely humble and therefore wanted to hide his greatness. It is interesting that it seems that it depends on the level of humility that we are personally on; as the Metzudos says due Eliyahu Hanuvi's great level of humility.

In Vayikra (1:1) it is written: "And He called to Moshe" [the aleph in Vayikra is small] Baal Haturim- The aleph is small, because Moshe didn't want to write except "vayikar" [and He happened upon] like it is said by Bilam Harasha, as if Hashem didn't appear to him except by way of happenstance. And Hashem said to him write it with an aleph, but write it small. We see the same idea here, but even more so. This is for what will be written in every Sefer Torah forever, and Hashem. How could Moshe have suggested to take out the "א"? Would that not deprive כלל ישראל of the awareness of the greatness of their Rebbe, משה רבנו.

We see from the aforementioned two Chazal about the importance of holding on tight to our personal level of humility and not to violate it. Not only is it an important Midah to strive for, but it is even at times a lofty goal even on the account of others losing an opportunity to be inspired.