

אושר החיים

לע"נ ר' חיים יוסף ליב בן ר' שאול יצחק ז"ל

The Genuine Path of Righteousness

After the *petirah* of *Nadav* and *Avihu*, *Moshe* said to *Aharon*, "My brother *Aharon*, I knew that the *Mikdash* would be sanctified through those closest to Hashem. I had thought this would happen through either you or me. Now, I see that they—*Nadav* and *Avihu*—are greater than both of us."

One might wonder: *Moshe Rabbeinu* was universally known as the *anav mikol adam*, the humblest of all people. How, then, did this statement align with his characteristic humility? Wasn't this expression uncharacteristic of *Moshe*?

The *pasuk* in *Mishlei* (14:2) states: *Holeich biyashro, yirei Hashem. U'niloz drachav, bozeihu*—"One who walks in his uprightness fears Hashem, while one who distorts his ways will disgrace Him." The *Gr"a* explains that each individual has personal areas of *avodas Hashem* that require improvement. For one person, the challenge might lie in overcoming anger; for another, it could be mastering inner desires. No two people share identical struggles. Consequently, each individual must exert different strengths and efforts in their self-refinement.

Given this, it is possible that the manner in which one person chooses to grow may be misunderstood by others. However, a true *yerei Hashem* will persist on the path of righteousness regardless of external perceptions. Conversely, others might focus only on forms of 'improvement' that appear commendable to the public, rather than striving for what they truly need to correct. This is the individual who distorts his path, choosing what is externally appealing rather than authentically pursuing Hashem's will—ultimately leading to *chilul Hashem*, *chas v'shalom*.

With this understanding, we may reconsider *Moshe Rabbeinu's* seemingly uncharacteristic reaction. As the leader of *Klal Yisrael*, *Moshe* undoubtedly cultivated humility as an essential aspect of his *avodah*. This was likely his primary, ongoing spiritual endeavor. However, there are moments when a situation demands a different approach in *avodas Hashem*. *Moshe* understood that Hashem would choose someone close to Him to sanctify His great name. In alignment with the idea of *Vayigba libo bidarchei Hashem*, *Moshe* may have felt that his *avodah* at that moment was to strive to be the one selected for this profound act of *kiddush Hashem*.

Perhaps he saw this as an opportunity to manifest his burning desire to bring honor to Hashem's name—an impulse requiring a different set of qualities than his usual humility. Thus, when he realized that the sanctification of Hashem's name would take place

פרשת שמיי
תשפ"ה

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through *Nadav* and *Avihu* rather than himself or *Aharon*, he expressed disappointment in a way that may have seemed uncharacteristic. Yet, in truth, this reaction stemmed from his deep yearning to personally bring about *kiddush Hashem*.

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The author's *sefer*, "*Passion for Perfection*", includes topics such as: recognizing one's ability for spiritual greatness, the greatness of *Klal Yisroel*, *bitachon*, *tefillah*, *teshuvah*, as well as many more subjects. The *sefer* can be purchased at select *seforim* stores, from the distributor - *Zundel Berman*, or directly from the author at OsherHachaim@gmail.com.



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