

בְּעֵינֵי הַהִכָּנְעָה טוֹעִים הָעוֹלָם הָרַבָּה

True Humility Needs Da'as

THE TEACHING

People are very mistaken about humility (הִכָּנְעָה). We exhaust ourselves in prayer (תַּפִּלָּה) and service to rise from small, constricted awareness (מַחֲזִין דְּקִטְנוּת) to expanded awareness (מַחֲזִין דְּגִדְלוּת).

So humility cannot mean simply making oneself small, for then a person would fall back into smallness. It must involve דַּעַת, clear knowing. That is why not every person can be properly humble.

MAIN POINTS

- Only Moshe Rabbeinu was truly humble, “מִכָּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה” (במדבר יב:ג), “more than all the men on the face of the earth.”
- The Sages called humility that is not as it should be flattery (חֲנֻפָּה).
- So it was with Yirmiyahu the prophet, who was humble before the false prophet Chaniah and answered him: “אָמֵן כֵּן יַעֲשֶׂה ה'” (ירמיהו כח:ו), “Amen, so may Hashem do.”
- And on this the Sages said: “כָּל הַמְחַנֵּיף לְחַבֵּירוֹ סוֹף נוֹפֵל בְּיָדוֹ” (סוטה מא:), “whoever flatters his friend will in the end fall into his hand”, and, as the Rebbe brings it, even into the hand of his son.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

Humility is not shrinking or agreeing with everyone. It means knowing, with clear דַּעַת, where you stand before Hashem, while standing firm for the truth.

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