

# שיחות SICHOS YISROEL ישראל

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ZEALOTRY VS. EXTREMISM



FROM THE SHIURIM OF

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## WHAT IS KANAUS?

The subject in the beginning of our *parshah* is the subject of *kanaus*. *Kanaus* is an act of zealotry. It means you take the law into your own hands. Generally, we don't encourage people to take the law into their own hands. What zealotry is associated with is an act done out of hot-headedness. You've all heard of people who have taken action against someone else because they felt that person was wrong. It's definitely something associated with emotion. It's not just a cerebral act; it's a response driven by emotion. But you have to know what the *gedarim* are, because many people feel they can do an act of zealotry when in truth, in most cases, it is out of place. I once saw a person pull into a parking spot in Boro Park, and there was a lady who was very perturbed that the guy took her spot. She came out with a little bar from her car, and she smashed the front lights. I said, "Wow, what a *ma'aseh kanaus*."

Rav Mordechai Gifter (1915-2001) used to say a certain phrase. Rav Gifter once performed a *ma'aseh kanaus* in Telz, and the Rosh Yeshivah, Rav Avraham Yitzchak Bloch (1890-1941), the Zeida, *zichrono livrachah*, called him in and he *shrei'd* him on. Rav Gifter answered, "*Kanaus*." Rav Avraham Yitzchak Bloch said, "*Kanaus - uber nisht pera'us*." There is a word called פראות, *pera'us*. That means a *vildkeit*, wildness. After that, Rav Gifter always used to say that over: "*Kanaus - nisht pera'us*."

Many parents practice *kanaus* with their children. Their children act in a *chutzpahdig* way to them, and they take it very personally. So they decide that this is the time to be the Pinchas. When they're *chutzpadik* to others, parents today usually protect their young offspring, and they say, "You know, that was cute." But when they turn on the parents, all of a sudden, it becomes קנאָט אַת קנאָת, "[when Pinchas] zealously avenged me" (Bamidbar 25:11). It becomes a different *matzav*.

## THE PUBLIC RESPONSE TO PINCHAS'S KANAUS

Now, we're talking about a *ma'aseh* where Zimri did an act that could inflame most correct-thinking people. Most rational people would become very upset over such a *ma'aseh*, especially in light of



the fact that they knew Hashem would not accept it - אלקיהם של אלו שונא - זימה, it's something that Hashem detests. Pinchas got up and did this action. What was the reaction of Klal Yisrael? Did they say bravo? Were they proud of him? It says that the *Shevatim* - not only *Shevet Shimon*, even the other *Shevatim* - were *mevazeh* Pinchas. They started to say, "Look at this nobody! His *zeida* was a *sheigetz*! His *zeida* fattened calves for *avodah zarah*! He has the audacity to rise up and kill a *nasi beYisrael*!?" The one whose life he took was a *nasi*, and he was no simple *nasi*. You know how old he was? Take a guess. *Chazal* tell us he was 250 years old! You know what kind of *tzaddik* he was? You know what he had witnessed? You know what he had seen? This man was on a very big *madreigah*. And the question is why were the *Shevatim* *mevazeh* Pinchas?

Now, we know for certain that this action that he took, which looked like a real rash action done in the heat of the moment, was a *ma'aseh kadosh* above and beyond any *ma'aseh*. This is the symbol of kosher *kanaus*, *lemehadrin min hamehadrin*. This brought such an *ahavah* between him and Hashem Yisbarach, that it's beyond description! This action brought about a *hatzalah* for Klal Yisrael, a tremendous *hatzalah* for Klal Yisrael. This thing that he did was a tremendous action. And in spite of that, the *Shevatim* were *mevazeh* him. So the question is why?

Rav Yonason Eibschutz (1690-1764), in his famous work *Ya'aros Devash*, explains that this is a typical response. When somebody rises to the occasion and does a heroic deed, something that's very special, you know what everybody thinks? "How come *I* didn't do that? How come *I* wasn't the hero? How come *I* was not quick enough?" So they have to find some reason why it was him and not them. So they said as follows: "The guy comes from *goyim*, so what do you expect? *Goyishe middos* are embedded in him. Even though they became *geirim*, old habits die hard. It says even if someone is *mesgayer*, you're not supposed to say negative things to him about *goyim* for many generations." So, over here, they said, "Why didn't we do this? You know why? No Yid would do such a thing." And that way, they absolved themselves of any responsibility. They said, "If an *adam chashuv* would have gotten up and done such an action, *nu*, we would understand that he has to be *goder pirtzos*, to fence up and close up breaches in Klal Yisrael. But when some guy gets up and does this - who is he?" They said, "Do you see this *ben puti*? He's a *shafel*, a nobody, a low life. This is what nobodies do. So, to respond to that *ta'anah*, Hakadosh Baruch Hu wrote, פנהס בן אלעזר בן אהרן הכהן, meaning, this act that Pinchas did, had nothing to do with the other side. It was a direct result of being an *einekel* of Aharon Hakohen, who was an *ohev shalom*, a *rodef shalom*. There's no *makom* for your *na'arische ta'anos*."



## A MAN WHO STOOD UP FOR HASHEM

Really, you have to ask yourself this question every time you see somebody who is *goder pirtzos*. I'll never forget when I went to Eretz Yisrael and I encountered Rav Amram Blau (1894-1974). He was a man who stood up for Hashem in such an amazing fashion. He was fearless. He was such a *tzaddik*. The main thing about him was that he was a very kind, soft person. But when it came to protesting, he was a firebrand. I once watched two of his sons, who were twice my age, walking into a *hafganah* about *chillul Shabbos*. They walked down a hill by Ezras Torah (before it was built up by Satmar). Everybody was standing on top of the hill. They walked down. They started saying, "Shabbos! Shabbos!" And the police started to beat them. I remember both brothers did an amazing thing. They took their *shtreimlach* off, which was the only protection that they had, and they put it next to their body, and they held their hands very strongly against their sides. I remember thinking: "This is crazy! Somebody should tell them, if somebody's hitting you with a stick on your head, you thank Hashem you have a *shtreimel*. Let him hit the *shtreimel*!" Or, let me teach you another trick you do. If somebody's trying to hit you with a stick, you don't put your hands against the side of your body. You're supposed to raise your hands, put your hands in front of your body to protect yourself. That's what you do. You put them on top of your head. I thought it was the craziest thing!

A couple of weeks later, I met one of them in the street. I met Rav Shaya. I said, "Rav Shaya, let me ask you. I'm an American *bachur*. I'm in Eretz Yisrael learning. I was at this *hafganah*. I saw you do this *zach*. I told him, "Don't you know that the first rule of fighting is to practice self-defence?" He said, "*Avada*." I said, "So what was the *pshat*?" He said, "*Zey zenen oych Yidden*." I said, "What?!" He said, "They're Jews. They're brothers." I said, "So what?!" He said, "*Mir hobn moirah*." He said, "We have *moirah*, we're afraid that maybe we're going to hit them back. And to *shlog a nache Yid*? For that, we don't have a *heter*." I said, "What?! I'm going to help you out here. Next time, call me!" It was unbelievable. I thought he wanted to save his *shtreimel*. I was thinking about all kinds of things. Maybe his *shtreimel* was worth more. He gets his head busted up, and he could get stitches, but a *shtreimel*, you have to buy a new *shtreimel*. It's \$1,000. You know what I mean? But that wasn't the *pshat*. These people are unbelievable.

My Rebbi told me that around his corner, in Yerushalayim, there was a theater. It was called the Edison Theater. I remember the place. Now it has become a huge apartment complex. Satmar built a huge complex there. To get into the theater, you have to get in line, and they have this window with a hole in it. Now, in America, everyone has



decorum. Everyone stands in line. In Eretz Yisrael, when they offer movies, everybody 'kills' each other to get in front of the other guys in the line. So what did theater management do? They put these metal bars - crowd control barriers that were set in the sidewalk. Today, in airports, they put them up as you go through a long security line. And everybody follows like *tattelach*. But in Eretz Yisrael, they don't go like *tattelach*. So they had these metal bars you had to walk through. What Rav Amram Blau would do is, he would walk there and be the first one in line. He knew what time the place was opening, and he would make sure to be the first one there. He'd go into the barriers, go up to the window, and he'd put his head in the hole, and he'd leave his head there until after Shabbos! He wouldn't move. They were kicking him from the back. They were beating him from the inside. My Rebbi said it was a *mavhil al hara'ayone* to see this. He did this every single Shabbos! My Rebbi told me that every time Rav Amram Blau went to a protest, he would say goodbye to his wife. He would take his *tallis* and *tefillin*, and he would say הגני הולך לקיים מצות ה' יתברך.

There are the craziest stories about him. They took him to jail. Eventually, he lost his first wife. He married a *giyores*. A lot of people had *ta'anos* on him, big *ta'anos* on him for marrying a *giyores*. His own *mentchen* had *ta'anos*. People said he has the *din* of a *melech*. He's a leader of Klal Yisrael. A *melech* is not allowed to marry a *giyores*. What kind of business is this? He married an actress, a French actress. A *tzaddeikis*. I met her personally. She was *mamash* an unbelievable person. I could never imagine she was an actor, but she was a master of many talents. I asked my Rebbi once, "Is it *taka* a *ta'anah*?" My Rebbi said, "It's a *shtus*. *Nisht ken melech*. He's not a *melech*." He'd never heard of that. I said, "But still, what's the *pshat*. He was looking for a *shidduch*. He couldn't find anybody else, other than a French actress?" He said, "*Ich eiych megaleh sod*. I'll reveal a secret." Rav Amram told me something. He said, "When I was in jail, they used to tie my feet apart, take truncheons, and they would beat me *be'oso makom*, and *pashut*, I held that I was not allowed to marry a Yisraelis. *Al pi halachah*, I couldn't marry a Yisraelis. The only one I could marry was *giyores*." He never regretted it. He never said anything. He didn't *farenfer*. You do what the Ribono Shel Olam wants. Do you know what kind of suffering that is? I can't imagine it. It's unbelievable!

My Rebbi told me that there was one time when he was in jail - he sat in jail *k'seder* - but this time, his child was getting married. They said the only person who can get him out of jail is Ben Gurion. Ben Gurion, that *rasha merushah*, is going to let him out of prison?! They went to Ben Gurion. He said, "*Mi zeh*? Who are you asking about?" They said, "Amram Blau." He said, "Him? Let him out!" They said, "What's *pshat*?" He said, "He's the only one of you who means it seriously. He's the only one of you who's *erlich*. הוא עושה מה שצריך לעשות."



All the other guys are just a bunch of *shleppers* looking for action.” Can you imagine that? That’s what my Rebbi told me.

### A GOOD REASON AND THE REAL REASON

The first thing you have to ask yourself is, why are you getting angry? Let’s say a kid is *mechutzaf* to a father, *lemashal*. Or a kid is *mechutzaf* to a *rav*. The father gets all worked up. What is bothering the father? Is the father bothered if the kid did a *ra*, and he *pashut* feels this *rishus* is something that needs to be rectified? Or is the father concerned about his own *kavod* or that the son is going to reflect poorly on the father? The father is not standing up for Hashem. It’s nothing to do with *mitzvos*. You care when some other kid does an *aveirah*? You want to be *mechanech* a kid. Why are you so upset? Why are you so angry?

I know a person who was once in *shul*, a *talmid* of mine. He thought he was trying to be Pinchas. People were talking in *shul*. It was a *shul* where a lot of people talked. And he didn’t talk. He didn’t like the talking. He gave a smash on the table. He *shreied mocheh* and he gave *mussar* and he ran out of the *shul*. He came to me during the week. He asked me, “Did you hear about my episode?” I said, “No.” He told me what he did. I said, “What bothered you?” “Do you know what bothered me?” he said. He was a straight fellow. He said, “When I *daven*, I like to concentrate. I like quiet. Everybody around me is making noise and talking, and *yenting*. I don’t have to tolerate that, especially since the *rav* told everybody to keep quiet. It’s not *kavod* for the *rav*.” I said, “What’s supposed to bother you is the fact that Hashem’s house is being desecrated, because according to your *shitah*, if you *davened* already, you wouldn’t really care if the guy talked. Or if nobody around them wanted to have quiet, it wouldn’t bother you. But really, it’s nothing to do with the *rav* or the people. It has to do with Hakadosh Baruch Hu. That’s what has to bother you.”

This is a very important thing. People get very worked up. But Hakadosh Baruch Hu says: You know what I like about this man, Pinchas? בְּנִקְמוֹ אֶת נִקְמָתִי. Rashi says it means, בְּנִקְמוֹ אֶת קִנְיָתִי, “when he executed My vengeance.” You hear? Pinchas wasn’t doing this action because somebody sinned against him. He was doing this action and he was taking revenge, on behalf of Hakadosh Baruch Hu, which is something I (Hashem) should have done. בְּקִצְפוֹ אֶת הַקֶּצֶף, “he got all angry, שֶׁהָיָה לִי לְקִצְרָף, that I (Hashem) should have gotten angry about.” You hear that? That’s what Hashem said about him: “Pinchas did this for one thing and one thing only! Pinchas did this for Me! He represented Me 100%.” That is what you have to realize.

There was once a Shabbos where there was an *aufruf* and they threw candies at the *chosson*. The *hechsher* was a certain Bnei Brak



*hechsher*, that a lot of the people in that *shul* didn't eat from. It wasn't *mekubal* to everybody. One of the fellows got up when he saw the *hechsher*, and he was *mocheh*! The *mechutan* who brought the candies got embarrassed. The one who was *mocheh* came to Rav Chaim Kanievsky, and asked if he did *k'din*, because the *mechutan* was giving kids to eat "not" kosher, or did he have to ask *mechilah* from him? You know what he *paskened*? A *pela*. "You're *chayav nidui*." That's what he said. "You're *chayav nidui*, excommunication, because you were *mevayesh* him."

Another story. One Friday night, a *talmid chacham* gave a *drashah* in a *beis hakenesses* in Bnei Brak. He spoke about the Amaleiki, Lapid. The *talmid chacham* told Rav Chaim that he got all worked up, and next to the *aron kodesh*, he said, "*Er iz a kelev ben kelev, mamzer ben mamzer*." The father and son are such low people. The *talmid chacham* said that afterwards somebody came to him and told him that in the *beis hakenesses*, *mir redt nisht azoy*, you don't talk like that in a *shul*. So he asked Rav Chaim, "Who's right?" He didn't ask if the description was correct. The guy is *taka a kelev ben kelev*. The question was, could I say such a thing in *shul* or not? Rav Chaim told him, "He's right, but you're also right." Rav Elya Mann, one of Rav Chaim's biggest *talmidim*, said, "Let me explain what the Rebbe meant. The Rebbe meant: If you're preparing your speech, and planning what to say, you don't need to speak in such a *nusach*, you don't put those things in a speech to say in a *beis hakenesses*. But if it just so happened that you got worked up and it came out from your heart *memeilah*, then *dos is gut*." Rav Chaim said, "*Dos gevein mein kavanah*, that's what I meant." You have to be a close *talmid* to figure out that *kavanah* and *teitch* what Rav Chaim meant. Unbelievable.

### SOMETIMES IT'S A TEST

Now, sometimes it's the opposite. Listen to this story. Rav Chaim said that in Lederman - that's the *shul* from the Chazon Ish where Rav Chaim Kanievsky davens - there was an older person, who related over from his *zeida*, who said over a story from his *zeida*, that took place at the time of Shabsai Tzvi. Shabsai Tzvi was a person who was *mekalkel* terribly. He claimed he was Moshiach. He was *mezalzel* Torah and *mitzvos*. He did terrible things. He eventually converted to Islam, an *emese rasha*. He said, one time Shabsai Tzvi came to the *shul* on the *Yamim Noraim*, where the *zeida's zeida* davened. Everybody was *mechabed* him, besides the *zeida*. This *zeida* didn't give him *kavod* because he *shmeckt os* what he was going to become. Now, the *zeida* was supposed to be the one who *davened* the *mussaf* for the *Yamim Noraim*. But his voice was shut because of a fever. His family also came down with a fever. The whole *shul* started talking about it. They said, "You see? Hashem *potched* him on the spot. You're *mezalzel a talmid*



*chacham*, a *tzaddik*, a *kadosh vetahor* and you were punished.” He saw the *olam* was *kochin*, so before *musssaf* he went up to the *bimah* and he gave a bang. He said, “Even though I hear what you’re saying, I have no regrets and I don’t retract it.” Immediately, his voice came back, and he *davened* for the *amud*.

Rav Mann said: This is called an opposite *nisayon*. The Satan was testing him to see will he stand his ground or will he back off? He said, “Rav Chaim showed me the *Midrash*, called *Midrash Hamoshiach*, that it says, before *Moshiach* comes, you’re going to see a *nissim* in the form of *nisayonos*. That *chazan* was getting this test to see if he’ll back down and say, ‘Yeah, I accept. I’m sorry. I’m very sorry.’ But he didn’t. He said, ‘No, I’m not sorry. I did the right thing. I know I did the right thing.’”

Now, there were two *ma’asim* of *kanaus* in the Torah. You know what the first one was? The incident with Shechem. Shimon and Levi got ticked with what Shechem did to their sister. They went out and took the law into their own hands. And then we have the story of Pinchas. One was a downfall, and one was a success. Pinchas was a success. When Shimon and Levi did a *maaseh* of *kanaus*, Yaakov was upset. Yaakov said: “You messed me up.” The question is, what’s the *pshat*? The simple *pshat* is that Yaakov Avinu was present at the time, and they didn’t ask Yaakov Avinu. They could have asked Yaakov Avinu. “Tatte, this is a *nevalah*, an *avlah* (abomination) that has to be dealt with.” And the father would have told them what he would have told them. Pinchas came to Moshe Rabeinu, and you know what Moshe Rabeinu told him? “*Ich gedenk nisht*. I don’t remember what to do here, but if you remember, go ahead and do it. If you heard this *halachah* from me and you feel the *kanaus*, go ahead and do it.” You hear that?

### STEER CLEAR OF MISPLACED ZEALOTRY

Rav Elya Mann told Rav Chaim a story that he read in the Yated on Shabbos. They have a *mossaf Shabbat* (an additional section printed for Shabbos) in the Yated Ne’eman. It said how during the *chanukas habayis* of Ponevezh Yeshivah, a surprise guest showed up. Who was the surprise guest? The President - Ben Tzvi. The Chazon Ish heard about the fact that he may come, so he made sure not to be in the neighborhood. He didn’t stay in his house. He went to somebody else’s house, which was outside the neighborhood of Zichron Meir. During the event, when the guy showed up, one of the heads of the *kana'im* decided, *mir daf mocheh zein*, we have to be *mocheh*. He decided to go to the Chazon Ish’s house, but the Chazon Ish wasn’t home. Then he found out where he was and went there, but they wouldn’t let him in through the door. So he went to the window and said to the Chazon Ish



in this *lashon*, “*Mir darf gein mocheh zein*, we have to go protest.” The Chazon Ish answered him through the window that we’re talking about a *yeshivah kedoshah*, and what’s happening here is *kavod haTorah*. Therefore, there’s no possibility to be *mocheh*. He means, he (Ben Zvi) came to give *kavod* to the Torah. So the guy said, “*Es brent dach a fire*, a fire is burning!” So Rav Shlomke Berman said over that he never saw the Chazon Ish get so angry as when he answered this fellow. The Chazon Ish said, “You see a fire burning - and I don’t see it?!” He said, that guy ran away from that place, not *stam*. Later on, he came to ask *mechilah* from the Chazon Ish, because he questioned him.

In Mizrachi *shuls* they say a *tefillah* every Shabbos for the *shalom hamedinah*, *shalom hamalchus*. They say this *tefillah* with more reverence than any other *tefillah*. Everybody stands up and looks serious. אסור לדבר בשעת מעשה. So, someone had a *shaylah* about when he *davens* in such a *shul*. He asked Rav Chaim if he should stand or not. He said, “If I don’t stand, it’ll be a *machlokes*.” But if he stands, is it a *chillul Hashem*? Rav Chaim told him, “What are you trying to start up with them for? Stand. It’s not *avodah zarah*.” So he said, “Is it better to go out beforehand?” He said, “*Gam zeh tov*. That’s also good.” A *pelah*.

To give you a little idea of what Rav Chaim Kanievsky’s *yiras shamayim* was like. He said that he once had to have an operation. The operation required that he lie on his back during the procedure. He couldn’t do the operation. “You’re not allowed to lay on your back.” Today, everybody does it. A guy says, “Who says that, the *Shulchan Aruch*?? I sleep whatever way I find comfortable, on my back, on my front, any which way that I feel like it.” Rav Chaim Kanievsky was going to surgery, and he wouldn’t lie on his back. You know what he did? He couldn’t *pasken* the *shaylah* himself. He asked his *shver*, Rav Elyashiv. And Rav Elyashiv answered him that there is a *gemara* in *Niddah* that says that when a person is frightened, he’s not going to come to *hirhur*. Rav Elyashiv said, “Over here also, when you’re lying on the operating table, you’re going under the knife, there is fear, so lying on the back does not present an issue.” You hear that? Unbelievable!

Why was he even *makpid*? A lot of *poskim* say, you only can’t lie on your back when you’re sleeping. The Chazon Ish held, even when you’re not sleeping. It’s always *asur* to lie on your back. If you lie a little on your side, then it’s better, he says.

## IDENTIFY WITH HASHEM

A person has to realize that the goal is that you should identify with Hashem, and when somebody wrongs Hashem, you feel the *bizayon* of Hashem.



Not like *l'havdil elef havdalos* a *shvartze*, who can't figure out which *shvartze* is his father, and he's a *mechutza*f to his mother without hesitation. And then if somebody makes one statement about his mama, the guy's ready to knife him, he's ready to shoot him! You think wow! *Aza kibud av ve'eim*. They're *mechabed* their mother. No! What he's standing up for is his own *kavod*; he feels you're making fun of him. Did you ever hear one *shvartze* talk to another *shvartze*? They call each other the big N word, all the time. But you? You can't do it. I can make fun of my mother. But you can't make fun of my mother. That's because they feel it impinges on their own personal *kavod*.

We're not talking about that. We're not talking about people who stick up for Jews. A lot of people have told me, even *frier* people have told me this, that when a *goy* makes fun of Jews, they stand up for the Jewish people. It's self-pride. They have to stand up for their own pride. These people are not standing up for Hashem. It's not for *kavod Hashem*.

My Zeida (R' Avigdor Miller) stood up for *kavod Hashem*. He was a *kana'i*. He was a *kohen*. What could he do? It bothered him if somebody spoke negatively against the Torah, and he was fired up. I once asked him how he had the *koach* to perform an act of *kanaus* among his peers, among *rabbanim*, and many other Jews at a dinner, a very public forum. My Zeida performed a very big act of *kanaus*. I'll save the story for another time. I asked my Zeida, "How did you get the *koach* to do that?" I remember his eyes were flashing and he said, "If you looked out your front window and you saw your mother, *chas veshalom*, with three *goyim* over her beating her, are you going to make *cheshbonos* of 'I can't beat this guy'? You wouldn't make *cheshbonos*. You know what you'd do? You'd open the front door, you'd run down the steps, and you'd just jump on the *matzav*. Maybe you'll save your mother from a *petch*, one less *klap*! That's a tremendous accomplishment."

My Zeida said, "The person was burning the Torah. I saw him torching the Torah. I said, 'This has to stop. I'll take some of the *bizyonos* instead.'"

I remember thinking to myself: Wow. How do you get there? How do you feel the *kavod HaTorah*? To feel your own *kavod*, that's easy. But *kavod haTorah*?

That's what a person has to understand. A Yid should stand up for Hashem's *kavod*. I once heard a very big *talmid chacham*, a big *tzaddik*, a big *kana'i* - part of Rav Amram Blau's family - giving a public speech. I'll never forget. He was being *meorer* the *olam* to feel *kanaus* for Hashem, for *kavod* of Hashem. And he quoted a *Midrash*. It says that Hashem asks: How come everybody's worried about their *kavod*



and no one's worried about My *kavod*? And all of a sudden, he took out a handkerchief that was full of blood, and he gave a *shrei*. “*Tatte!* This is the blood of one of your *kinderlach* that stood up for You, and shed blood for You.” It was a moment of realization. He gave *aza shrei*. I was thinking wow, that's amazing. Hashem wants people to stand up for Him. No one cares about My *kavod*. They only care about their own *kavod*. Finally, there's a Yid that cares about Hashem's *kavod*.

If a person thinks about this, they won't turn it into something personal. You're concerned about the *kavod* of Hashem. When a child does something wrong, his parents make it personal. You have to *mechanech* your kid. Sure. But do you have to get angry? You should take it personally? It's not the way to do it. It's not easy. I didn't say it's easy. People are always willing to stand up for their own *kavod*, but you've got to stand up for the *kavod* of Hashem.

### ✧ IN SUMMARY ✧

Sometimes we are inspired by something that is happening and we wish to protest. Vehemently. We must ask ourselves: Is it really *kanaus* (zealousness) for the *kavod* of Hashem that is motivating us, or is it some ulterior motive, such as our personal comfort or *kavod*? With *kanaus*, it's all about Hashem; it's not about us. By thinking ahead and looking at the potential outcome, we can identify what we are really trying to achieve. There is little point in being *mocheh* about something if it brings us to do *aveiros*, such as to act wildly, contradict the words of a Gadol or a Rav, or embarrass another person. We can learn how to approach *kanaus* correctly by analyzing established acts of *kanaus* from the Torah angle, and learning from them what to do and what not to do. This week, if I have to call someone out or be *mechanech* a child, I will be careful to do it right, for example, I will not get angry, and I will ask myself, “Is this what Hashem wants me to do?”



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