

Did I conceive the entire people...that You say to me, 'Carry them in your bosom,' as a nurse carries a suckling? (11:12)

Nowhere in the Torah do we find that Hashem instructed Moshe *Rabbeinu* to carry *Bnei Yisrael* in his bosom. Why does Moshe intimate this to be true, that Hashem did, in fact, indicate to Moshe that his responsibility as a leader of the nation went beyond the accepted understanding of walking in front of the nation? He would have to carry them as a parent carries his child. *Horav Yeruchem Levovitz, zl*, (cited in *Im Levavi Asicha*) explains that, if a person is created with such ability that he is able to care for others as a father cares for his child, that he is able to carry someone in his loving embrace, then, not only is it incumbent upon him to do so, but the very fact that he has such ability is an indication of Hashem's command to him to employ his ability. In other words, Hashem does not grant us talents and ability to lay dormant within our psyche. If we were created with acumen, it should be considered as if He instructed us to use it for Him. If we have special talents, then we must use them for Him. Otherwise, why would He have imbued us with them?

There are no freebies. If Hashem has given an individual a superior IQ, it was not meant to be used for anything other than for Torah purposes. Moreover, this is not a hypothesis; rather, if you are endowed with a remarkable brain, it is as if Hashem said to him, "I want you to use your brain to serve the Jewish People. I certainly did not give it to you to use for self-serving purposes." We are all endowed with unique abilities – each individual in accordance with his own personal level: some are born with an exceptional personality; others with incredible intelligence; still others with amazing physical energy – just to mention a few. These were all given to us for a purpose. It, therefore, behooves each and every one of us to examine ourselves with extreme scrutiny, to analyze what it is we are uniquely capable of achieving and to act accordingly. Otherwise, not only are we ignoring Hashem's instructions and request, we are intimating by our non-compliance that what He imbued us with was a waste! Now why would any rational person consciously do that?

This is (in my opinion) the meaning of self-confidence. One is acutely aware that Hashem has given him a gift, and he uses that gift to its fullest. It is not that he believes in himself (that is arrogance); he believes in Hashem. If Hashem gave it to me, then it is my purpose in life to carry it out to the best of my ability, with maximum energy.