

נועם

ה'

דברי חיזוק והתעוררות



פרשת ויקרא



On the topic of:
Preparing for פסח



ינ' ל ע' י הרב ישראל גאלד
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פסח Preparing for

As the special Yom Tov of פסח slowly approaches, the preparations that every איד needs to do for פסח intensifies. Together with our הכנות in a physical sense, we need to prepare ourselves spiritually in order to be זוכה to all the ברכות that פסח has to offer.

לחץ זו הדחק

We all know how much potential stress can come along with all the necessary preparations. Let's try together to discuss fundamental concepts in 'עבודת ה' that will give us the proper perspective and the true approach every איד needs to have. If we can internalize these concepts, we certainly will be זוכה to tremendous שמחה and ברכה in our lives.

שמור את חודש האביב

If we were to analyze the פסוקים that deal with פסח and the מצות of the Yom Tov, we would notice a common thread running through them. The תורה is constantly stressing the concept of "שמירה".

שמור את חודש האביב

את חג המצות תשמור

ליל שימורים הוא לה'

ושמרתם את המצות

And others.

What is the deep meaning behind this expression of שמירה? What is it that we are guarding?

Matzah from חמץ?

There's a fascinating insight shared by many צדיקים in regard to the מצוה of מצה.

We know that the ingredients for Matzah are very simple. Flour and water. Not all flour can be used for baking Matzos. It needs to be sourced specifically from flour from the 5 grains. The Matzos need to come from flour that has the potential to become חמץ.

דבר שיש במינו חמץ.

Now, this is something mindboggling.

Matzah can only be made with the ingredients that can potentially bring to חמץ!

We all know how much effort כלל ישראל puts into cleaning פסח. For weeks before Yom Tov, everyone is busy

cleaning, scrubbing and searching every inch of the house to make sure that our homes are חמץ free for Yom Tov.

At the same time, we put so much effort into the process of baking Matzos. For months in advance, we take every necessary precaution to make sure that our הייליגע Matzos are under strict Kashrus surveillance. The Matzah bakeries are run under strict supervision to make sure that the Matzos never even come close to rising. The utensils used in the baking process are constantly being cleaned and changed so as to make certain that our Matzos don't come close to turning into חמץ.

Why did Hashem make it like this? Hashem could have placed all the קדושה of the Matzos into a different food, perhaps a potato or even a piece of chicken, something that has no connection to חמץ!

Imagine how much simpler the process would be. We would be able to make these Matzos with such uplifting spiritual preparations.

Just Imagine!

Everyone would show up with their kitel, טלית and תפילין

some would say תהילים, while others would blow שופר. We would arrange intense learning sessions and תפילה gatherings before we would make these Matzos. There would be no stress. The experience could be magnificent! Spiritually uplifting without the stress! Why not?

עבודת השמירה

The answer is beautiful.

We have different forms of עבודה in our 'ה. We have עשה that are classified as מצות-טוב- positive actions. Then we have מצות that are classified as מצות-סור-טור- passive actions.

לכל זמן ועת

Every עבודה has its special time and place. Sometimes, the עבודה calls for positive proactive actions, and other times the עבודה calls for passive actions.

During davening and learning we are proactive, we have an עשה טוב of עבודה, to say the sweet words in front of us. When someone annoys us, we have an עבודה of סור-טור, be passive, keep quiet and hold yourself back. When a person produces the עבודה that's expected of him at that

moment, he activates the ברכה from Hashem.

When the תורה expresses over and over when it comes to פסח the concept of שמירה, Hashem is essentially telling us:

"Kinderlach, put away the תהילים and the שופר. Wrap up your תלית and תפילין, that's not what I want now, all I want is one thing....

שמירה...

Stand guard, stay strong

Don't get angry.

Stay calm and relaxed. Through your efforts of סור מרע, that's how you will bring all the ברכה upon yourselves".

Like ר' צבי מאיר שליט"א writes,

האופן להמשיך קדושת המצה אינו על ידי עבודות גדולות של עשה טוב אלא על ידי עבודות גדולות של סור מרע להישמר מכל כעס וכו'

The way to bring upon yourself the kedusha of the Matzos is not through positive actions but rather through protecting oneself from anger.

חמץ from מצה

That's why Hashem says to make the Matzah specifically from something that can

become חמץ. To teach us that just like the only way you are going to have Kosher Matzos is if you have tremendous physical שמירה. Only if there is tremendous caution to make sure everything goes smoothly. So too on a deeper level, the only way we will be זוכה to all the ברכה of the Matzah is if we have tremendous שמירה in our מידות. To make sure we never get angry or have any negative feelings towards anyone in our life.

So True

Anyone that has ever experienced a Yom Tov of פסח knows how true these words are. We all want to have the best possible Yom Tov. We all want a סדר filled with tremendous קדושה. We are all looking for that uplifting experience we read so much about. Yet, we find it so challenging. We have a hard time balancing the desire for perfection and the acceptance of the reality that things don't always go as planned. The house isn't exactly the way we envisioned. The children aren't behaving the way we hoped they would. And so many other potential scenarios. The more a person

realizes the עבודה at that moment, the more he can be בשמחה. And that עבודה is שמירה, stay on guard, stay focused and calm, then you will be זוכה to all the קדושה.

The אהבת ישראל and the Chicken

There was once a question that arose in the home of the צדיק, the אהבת ישראל. There was a chicken that had jumped on the wood which was designated for the matzah baking. The problem was that there was some dirt on the chicken and possibly some wheat kernels amongst its feathers that may have been חמץ. When the צדיק came home and saw the whole commotion, he noticed and felt the stress and frustration in the air. The אהבת ישראל said:

"What's there to discuss about a chicken when we have a serious discussion about כעס?"

The נסיון צדיק understood the עבודה and accepted his.

את, that's what it's about. That's how we access all the ברכה.

מ-"צ"-ה

The צדיקים tell us a רמז that hints to this discussion. The word מצה has the letter "צ" surrounded by the letters "מ-ה". This comes to teach us that the way we become the special "צ", the 'צדיק' that's able to activate the קדושה of the 'מצה' is someone who is surrounded with "מה" which means "what". Meaning, when a person is faced with a situation that can potentially cause stress and anger and yet still have the clarity to say "What's the big deal? It's all from the עולם של עולם!" Such a person is a true צדיק!

בית אהרן

There was a story with the בית אהרן that brings out this point.

One year before the סדר the רבי spent quite some time preparing the קערה. After the long preparations, the בית אהרן went into his room for some final הכנות. One of the חסידים wanted to assure himself a close seat at the Rebba's table so he pushed himself to the front. In his determination to get the perfect spot, he pushed the table and knocked over the Rebba's קערה. One can imagine the stress that was in the air. The רבי came out and

noticed what transpired and simply said,

"נ אי ואזשע!!"

"So, what's the big deal!"

With ultimate מנוחה, the בית
rearranged the קערה and
began the סדר.

שמורה מזה!!

זמן חירותינו

This is, in essence, the deeper
meaning behind one of the
names of פסח.... זמן חירותנו.

The freedom that we
experienced when we left
מצרים was not simply a
freedom from the bondage of
פרעה. It wasn't merely a
freedom from our physical
slavery to מצרים. It was much
deeper than that.

משעובדים היינו

Being slaves to פרעה meant
the reality that we were
limited in our way of thinking.
We were stuck in how we
were able to appreciate certain
realities.

A person who limits his
happiness to a specific
scenario is still in מצרים. To be
a slave to one's self by
demanding and expecting
certain things to go a certain

way is a form of slavery.
There are those who are
משעובד to the food that they
eat. If the dish doesn't look
and taste exactly the way that
they hoped, they can't
function properly.

There are those who are
slaves to the behavior of their
family. If everyone doesn't
act, say and do things the way
they envision, they can't be
בשמחה. And so many other
"s'פרעה" in our life. All these
people are still in מצרים!
They're still slaves to their
needs and desires!

יציאת מצרים

Leaving מצרים means to leave
that reality. To leave the
mentality that causes so much
stress.

הללו עבדי ה'!!

We became free, we became
הללו עבדי ה' when we left. The חירות
-the freedom- we experienced
is a true spiritual freedom. It
brings us into a new
dimension and existence. It's
a world where all is good.
Everything that happens is
orchestrated from above with
utmost accuracy and
precision. It's the world of
Hashem.

The שמחה we are supposed to experience on פסח comes from the appreciation that we don't need anything to make us happy. We just need to accept.

That's why the שמירה of עבודה is the theme of the Yom Tov. Because it's the essence of what happened to us in מצרים.

Influence your Surroundings

When a person internalizes this עבודה, it can change the entire atmosphere of the home and all those around you.

There was a story that took place after World War Two. There was a Yid, who after witnessing the atrocities of the war, unfortunately threw off עול התורה והמצות. A year or two after the war, he received a phone call from a friend of his father Hy'd, inviting him to a Pesach Seder. In his state of Yiddeshkeit, he really wanted to turn down the invitation, but out of respect for his father he accepted. The home that he was invited to was extremely simple, as was the case by many families after the war. He entered the home before Pesach and everything was prepared on the table in a very simple yet beautiful fashion. Whatever was needed was there but nothing

was extra. As the seder was about to begin, there was a young child running around and playing, as children do. In his excitement, the young boy ran past the table and by mistake, knocked everything down. Matzos, wine, מרור all on the floor. You can imagine the tension in air. The little boy- as young as he was- realized the severity of what he had done and his face was pale and terrified. His father in a very poised and calm manner, picked up his young son and ran to the window. "Look at the beautiful stars in שמים! Do you see the pretty moon?" Wanting to ease his son's fear, he slowly and smoothly changed the atmosphere from complete stress to total tranquility and שמחה. The father went on to slowly pick up the broken pieces of the seder table.

The guest was watching the whole scene in awe. How can a person be so composed and in control? Such faith can only come from keeping the תורה. At that moment, he was מקבל upon himself to return to his roots, and he said:

"As the father was picking up the broken pieces of the סדר, I felt Hashem picking up the broken pieces of my בשמחה"

נועם ה'

בס"ד

When we act in a way that expresses our complete אמונה, that everything is from the רבונו של עולם, it has the potential to have such an impact on those around us.

עבודה למעשה

How can we apply this practically?

Very simple.

When a person realizes that all the קדושה and ברכה will come to him by just staying relaxed and pleasant the whole time, he also understands that the יצר הרע will certainly try to create lots of challenges. If so, we can approach the whole Yom Tov with a humorous state of mind. Sit back, relax and enjoy the show! When something comes up that might be stressful, just laugh! איז ואזשע!! So what? Big deal! I'm not going to let the יצר הרע get me.

When we take the pressure off ourselves and stop pushing our agenda, things are much more relaxing.

ב' ראשית

Even if we do fall, start again. The first word of the תורה is בראשית. The צדיקים tell us that

this is coming to teach us a tremendous concept.

Even if a person messes up on the first time...

ב' ראשית

Two beginnings.

Start again.

In Conclusion

The קדושה and ברכה in these special days of פסח are beyond our comprehension. The awesome potential for tremendous spiritual growth is available to all of us. We just need to prepare properly. We need to train our minds to think the way a true עובד ה' is supposed to think. We need to leave our self-inflicted slavery and accept everything with ultimate שמחה. We need to accept upon ourselves to be true שומרים on our מידות and spread a calm and relaxed atmosphere wherever we go. If we can try our hardest and put sincere effort in this sacred עבודה of שמירה, we will certainly be זוכה to all the ברכות Hashem wants to shower upon us.

פסוק: וזכה May we be

"כמו צאתכם מארץ מצרים אראנו
נפלאות"

נועם ה'

בס"ד

and be זוכה to taste the true
'נועם ה'!!