

נועם

ה'

דברי חיזוק והתעוררות

בעבודת ה'

מידת ההוד

ספירת העומר

ל"ג בעומר

פסח שני

ר' דקהילת נועם שיח

ע"י ר' ישראל גאלד

ספירת העומר

שבוע של הוד

תרעין פתיחין

This week 'ה בעזרת, we will be entering a period filled with tremendous קדושה and ברכה. The Sefirah that's waiting to shine forth from within us is the מידה called הוד. The first day of this special week of הוד, is the Yom Tov of שני פסח. The וזהר הקדוש tells us that during the week of הוד, starting with שני פסח, the gates of שמים are opened- "תרעין פתיחין". After the week is over, the gates close- "תרעין ננעלין". The climax of the week is on the fifth day of הוד- the Sefirah of הוד שבהוד, which is the Yom Tov of ג בעומר. Let's try בעזרת ה', to understand a little bit what's behind this week and try to apply it to our lives and our עבודת ה'.

הוד

What does the מידה of הוד mean and represent?

There are 2 פשטים brought in the ספרים הקדושים. Each understanding can be analyzed and applied independently and can also be merged together as one.

של"ה הקדוש is from the first פשט.

The word הוד comes from the word הודאה meaning to thank Hashem.....

הודו לה' כי טוב כי לעולם חסדו.

When a person thanks Hashem for what He does for him in his life, he becomes a vessel for the Sefirah of הוד.

The essence of a Yid is to give thanks. A Yid is called יהודי from the שורש, the root, of הודאה, because that's our identity, that's our essence.

Transmitting the secret

I once heard a story from R' Binyamin Eisenberger. There was once a grandmother in Eretz Yisroel that had a very interesting custom. Every granddaughter that turned bas mitzvah was taken on a very special, 'secret' trip. Only until the grandchild turned 12 did they understand the secret. As the little girls started to get a bit older, their curiosity and excitement grew with every passing year. Finally it was little Sarah's turn. She couldn't hold back her excitement. Safta picked up Sarah, and together they head on to a bus towards קבר רחל. When they got to Mamma Rachel's קבר, Safta handed a

tehillim to little Sarah and said, "My dear, now's your chance to daven to Hashem for all your needs. Your whole life is ahead of you, and you have a lot to daven for. I'll see you in 45 minutes."

Sarah began to daven for everything and anything she could possibly think of. After 45 minutes, she met up with Safta. Her grandmother asked her, "So? Did you daven well?"

"Of course, Safta! I davened for everyone in the family- my parents and siblings, my friends and also for you! How about you, Safta? What did you ask Hashem for?"

Safta looked at her dear granddaughter and smiled. "My dear Sarah, I have so much to be grateful for! So much to be thankful to Hashem! Do you think I had time to ask for anything?"

That was the secret.

The gift of life passed down from generation to generation.

אין אנהנו מספיקין להודות לך ה'!!

"We can never adequately thank You enough Hashem."

It's not a check box that a person is supposed to check off and make sure he did his 'thanking thing.' It's supposed to come from a very real and deep place in a person's heart. He thinks a little about his life. He realizes

that everything he has is from ה'. From his health and everything that it entails, to every single aspect in his life! He becomes absolutely overwhelmed with emotion. He feels simply unworthy of all of Hashem's kindness. The more he thinks, the more emotional he gets and all he could do is say:

הודו לה' כי טוב כי לעולם חסדו!!

A person who has the מידה of הוד is someone who constantly appreciates and expresses his הכרת הטוב to the רבונו של עולם

הוד והדר לפניו

The second avodah that we find about the middah of הוד is brought down in the sefer ישמח ישראל from the Alexander Rebbe z"l in the name of the Biyala Rav z"l.

The מידה of הוד comes from the Pasuk "הוד והדר לפניו", that a person realizes that all his 'הוד', all his splendor, his talents- "לפניו"- come from Hashem. Sometimes we tend to lose focus about this reality. We begin to feel like things are coming to us, and we deserve certain things. Why *shouldn't* I have health and פרנסה? Why *shouldn't* I have nachas from my children, don't I *deserve* it? The middah of הוד tells us to stay focused on the truth:

We don't deserve **anything**.

Everything we have is an absolute gift from Hashem. All of my הוד and all of my הדר is לפניו -is from Hashem.

The Zchus to do a מצוה

Even the מצוה we are זוכה to fulfill is a gift from Hashem! ה' allows me and gives me the ability to put on תפילין? To learn his heilige Torah? That's all מתנת חיים! Gifts from Hashem that are "free"- undeserving.

The חפץ חיים was once heard davening for a particular ישועה. He said to ה': "you gave me the zchus to write the משנה ברורה, you gave me the זכות to write שמירת הלשון, all from your אוצר, your treasure house, called מתנת חיים! All the seforim that I was זוכה to give to כלל ישראל are all gifts you allowed me to accomplish. Please ה', there's no end to how much מתנת חיים one can receive. Please send me this ישועה."

I think most people would approach Hashem a bit differently. I would say something like this: Hashem, I've done so much for you on this world, the least You can do for me is send me this salvation!

The חפץ חיים had the מידה of הוד. He understood that it's all from Hashem.

2 עבודות turned into 1

These two aspects of הוד can be merged very easily as one.

Only someone who realizes that everything is a zchus and a gift, someone who really believes that הוד... והדר לפניו. Such a yid will always be thanking Hashem!

הודו לה'!!

The חנוכה in שפת אמת tells us that the word הודאה, to give thanks, and the word הודאה, to admit, are one and the same. When a person admits (הודאה) that he's not deserving of anything and he owes everything to Hashem, he will always be giving thanks (הודאה) to ה'!

In conclusion

This week is the week of הוד. A special week where the gates are open. Let's take time out of our day to think and reflect about all the talents and gifts Hashem gives us. Think about all the הוד and הדר we have. When we are standing in שמונה עשרה and are about to bow down for מודים, spend a few more sincere seconds and thank Hashem. Maybe even be bold enough to shed tears of simcha and joy about our life.

"פתחו לי שערי צדק"- if one wants to tap into the open gates this week of הוד-ה- "אבא בם אודה י-ה"- give thanks to Hashem. Certainly, in this zchus, we will all be shining with לפניו!!

פסח שני

The first day of the week of ה'ה' is the Yom Tov of פסח שני. The year after the Yidden left מצרים, right after they inaugurated the משכן on ניסן ראש חודש, they were ready to bring the קרבן פסח on the 14 of ניסן. The פסוק in פסוק says... "ויהיו אנשים טמאים לנפש האדם" there were people that were טמא and unable to bring the קרבן פסח. They came before משה רבינו and said, "למה נגרע!" "Why should we lose out on this opportunity to bring the קרבן פסח like everyone else?"

Moshe responded:

"עמדו ואשמעה מה יצוה ה' וגו'"

"Stand here and wait- I'll find out what the Hashem is in this situation." Moshe Rabainu came back and told them the amazing פסוק:

"פסח שני- You have a second chance"

This has to be understood on a deeper level.

Firstly, what exactly was their complaint? They can't do the mitzvah because they were טמא. So we have a concept called אונס - a person who can't be מקיים a מצוה due to circumstances out of his control is completely exempt from the obligation. "אונס רחמנא פטריה" -meaning an אונס is excused by Hashem. As hurtful as it might be-

that's the rule. So what exactly were they expecting to hear?

Secondly, why did Moshe have to tell them "עמדו"- stand here. What's the stress in the word "עמדו"?

The eternal lesson we learn from פסח שני is something we have to internalize deep into our hearts.

Second chances

Back in Europe, there was once a Rav that had a very sad situation presented to him.

It was the morning after the פסח seder when someone came with the following story. He came home last night before the Seder and was absolutely wiped out from all the preparations for Yom Tov. There was absolutely no way he would be able to lead the seder in his state of fatigue. He told his wife that he's going to lay down for a few minutes to rejuvenate himself if she can please wake him up in 15 minutes. A few minutes later, the wife, who was very exhausted herself, asked her oldest daughter to please wake her and her father up in a few minutes. A few minutes passed, and the daughter also fell asleep. The next thing the family knew,

הגיע זמן קריאת שמע של שחרית... it was the morning.

The father came to the Rav and asked him if there is anything to do now. The Rav said, "I'm so sorry to hear what happened, and you are certainly not responsible. But, unfortunately, there's nothing that can be done. The obligation to eat Matza is only at night."

In the world we live in, there are no second chances. A person makes a decision- he's responsible for his actions and its outcomes. Sometimes, there are unfortunate circumstances that are presented to a person, but that's life in this world. ***When it comes to Hashem, however, that's not the case. Hashem is above all limitations of time and space.*** Hashem can recreate a zman of Pesach if He wants to, and that's exactly what Hashem did for these Yidden.

There's only one condition: **למה נגרע**

A person has to really want. He must be so distraught that he didn't have the zchus to be מקיים Hashem's mitzvah that he really feels pain with that void, and he is able to cry out from the depths of his soul- **למה נגרע!!**

Hashem it's not fair! Why don't I have this zchus?!

For such a person, Hashem recreates that mitzvah, and he's zoche to **פסח שני**.

This can apply to many areas in our 'עבודת ה'. A person can feel like he's

being left out of an area in **רוחניות**. He wishes he can excel better in his Avodas Hashem and he just wants so badly to have that zchus! Today, on **פסח שני**, a person has that ability to merit that second chance.

עמדו

There have been many people that have had moments in their life where they felt, in a sincere way, feelings of **למה נגרע**. Yet, we don't always see results? What can we do to be **זוכה** to **פסח שני**?

רב צדוק says a powerful lesson. Yes, it's true that a person can sometimes feel a **התעוררות** to be better, and that's beautiful. But, in order to see results, we need "עמדו" we need to place those feelings into words of **תפילה**.

"אין עמידה אלא לשון תפילה"

The word "עמדו" denotes the concept of **תפילה**. A person has to take all those feelings of yearning, and put it into words of **תפילה**. Every day, 3 times a day, he must daven and express all those feelings to Hashem. Only then do we show Hashem how much we **really** want this. If we can consistently daven in this fashion, we will surely merit **פסח שני**!

ל"ג בעומר

ונתנה תוקף קדושת הים כי הוא איום וגורא

Let's try to understand the power of this day for it is awesome and great.

I would love to give over the understanding of the קדושה of ל"ג בעומר, but, unfortunately, I don't have even the smallest connection to what the צדיקים tell us lies in this day. It is a day completely above and beyond our grasp and comprehension. The חיזוק and excitement we have has to come from the mere fact that there were, and still are, very big צדיקים that tell us that the power of this day has in it the ability to bring ultimate ישועות for every individual and all of ישראל! Our job is to believe. Not just in the day, but also in the כח of the צדיק.

ר' שמעון בר יוחאי

"האי יומא ברשותי קיימא"

This Day Is In My Control

ל"ג בעומר ר' שמעון wrote that the key to is by him. The צדיק has the כח to beseech Hashem on our behalf and bring ישועות. Like it says in the גמרא - "צדיק גוזר והקב"ה מקיים" - a Tzaddik davens, and Hashem listens. The בית אהרן writes:

"כל מי שיש לו אמונה בר' שמעון בר

יוחאי יש לו חיזוק ברשב"י"

Whoever has אמונה in רשב"י will receive חיזוק from רשב"י

Let's try together to learn a little about the ways of ר' שמעון בר יוחאי, and that will certainly guarantee us rights to be ברכות to all the זוכה.

פנימיות

רשב"י was the one to reveal the secrets of the תורה. He wrote the sefer זוהר, which means light. With those revelations, he **lit up** the world- till this very day. The study of קבלה, the secrets of Torah, are for very holy people. How can us simple Yidden tap into and connect to רשב"י?

If you have to sum up רשב"י in one word, it's פנימיות. ר' שמעון revealed what's *inside*, the secrets. He focused on what's concealed to the naked eye. If one were to become a תלמיד of the yeshiva of רשב"י, he would have to become an איש פנימי, a person whose whole life revolves around פנימיות.

We live in a world that stresses superficiality. What you see is what you get. The word "עולם" comes from the word "נעלם", which means hidden. Our "עולם" is really hiding something very precious- Hashem.

We don't see Hashem in our world. We see people running, coming and going without any direction. Hashem created it this way for the purpose that

we- his children- should have the free will to choose to ignore the **היצוני** the externals- and focus on the **פנימי** the truth.

פנימיות revealed the **ר'** שמעון the concealed part of **תורה**. Only someone who lives his life like a **פנימי** can connect to that. Someone whose life is focused on spiritual pursuits can connect to the truth.

There are a lot of forms of **עבודת ה'** available today. All ways are beautiful as long as you follow one simple rule...

BE REAL.

Become a **פנימי**. Whatever you're doing in your **עבודה**, do it with your full heart.

קבלה today

There are people that learn **קבלה**, the secrets of the Torah, from **רשב"י**. A person can learn all the secrets, but he's still a **היצוני** a superficial person! It's not about what you're learning, rather, it's *how* you learn it. He's an external talmid of **רשב"י** - not a real one.

עבודת ה' בפנימיות

Every **מצוה** a person does can be done **היצוני** or **פנימי**. That's our **עבודה** to make everything **פנימי**. A person can have the nicest **טלית** bag, fanciest siddur, leather bound **קטורת**, and 3 pairs of **תפילין**, but never enter the inner

world of **תפילה**. Davening is **שבלב** it demands heart. **תפילה** without heart is not **תפילה**.

A person can take on a **סגולה** to say Parshas **המן** every day. He zips through it after davening for a whole year. He wonders why the **סגולה** didn't work. The answer is simple... he NEVER said Parshas **המן**!! You have to internalize its message in a **פנימיות** way- only then will you be **zoche** to **סיעתא דשמיא**.

עבודת ה' ל"ג בעומר למעשה ממש

Very often when it comes to very special days like **ל"ג בעומר**, we get overwhelmed because we're not exactly sure what to do. How do I activate the Kedusha?

There is a very simple rule in **עבודת ה'**. Don't do new things. Do what you always do- just better. Take your daily routine, and just pump it up with overflowing **פנימיות**! From the **מעריב** until **מעריב** - fill every aspect with your heart and soul.

שחרית in the morning, set yourself up for a real meaningful **שחרית**, start early, say the words slowly with feeling. Learn the **heilige** Torah with true depth and understanding. Make a **שהכל** on your coffee with tremendous emotion. Say good morning to your friends with deep **אהבת ישראל**. That's

what ר' שמעון would want and that's what Hashem is proud of.

יכול לפטור העולם

ר' שמעון said that he has the power to protect the whole world from punishment:

”יכול אני לפטור את העולם מן הדין“

Israel is living through difficult times in many aspects. We need Hashem to help us and we need ר' שמעון to intervene on our behalf. A person has an obligation to approach this day with tremendous sincerity in order that we can leave this day with tremendous *ישועות*. Let's all be *מחזק* in our *עבודה*. Pick an area to grow in a *פנימיות* way, and our efforts may Hashem send us the ultimate *ישועה* of the coming of *משיח*! *במהרה בימינו אמן*