

נועם

ה'

דברי חיזוק והתעוררות בענין

שובבים of קדושה The

פרשת בא

On the topic of

עבודת הלילה * ק"ש שעל המטה

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אין לנו עסק בנסתרות

Before we begin discussing together the next topic to work on in our עבודת ה', I feel it's very necessary to begin with an important introduction.

We have a general rule in עבודת ה' and that is "אין לנו עסק בנסתרות"-meaning our job isn't to focus and stress things that are hidden from us. Primarily, this is to be understood when we refer to the way that Hashem runs the world. How Hashem chooses to act with His children is, in reality, way above our comprehension. Therefore, to the person who tries to figure out 'נסתרות' hidden things, we tell him- אין לנו עסק "בנסתרות". This is not our place.

However, there are those that take this concept a bit further.

We know that the appreciation we have for the תורה הקדושה can be understood through four primary methods- פשט, רמז, דרוש, and סוד. The depth of understanding of our תורה is truly remarkable and way above and beyond our comprehension. The deepest method of learning is called סוד. סוד means secret. In essence, it's the secrets of the תורה. Now, there are many צדיקים that have the ultimate זכות to learn the secrets of the תורה passed down from ר' שמעון בר יוחאי and אריז"ל, the ר' שמעון בר יוחאי. However, many of us aren't on this elev level and we continue to dream

that perhaps one day we will have the זכות to touch the surface of this תורה.

While we wait to reach these sublime levels, there are those who tell us אין לנו עסק בנסתרות. They are trying to say that to grow in our עבודת ה', it's not necessary and important to involve ourselves with 'נסתרות'.

This is a mistake.

To say it the way ר' שמשון פינקס זצ"ל said it. "We don't make an 'עסק' with נסתרות but at least we have to know that there are נסתרות!"

We can explain this with a simple משל. There was once a fellow who comes to the mechanic with his broken car. When the mechanic opens up the tank to inspect the inside of the car, he notices something very strange. Instead of gasoline in the tank, there is Snapple! The mechanic begins explaining to the driver, "Let me explain how a car operates. It needs gasoline to run properly. Only then can the engine ignite the necessary parts to run the car properly". The driver interrupts the mechanic, "What are you bothering me about the "secrets" of how the car works? This is not my business! All I know is that I love my car and I love Snapple so there's no reason why I shouldn't be able to put Snapple in my car!" The mechanic, who is quickly losing patience says,

"You don't have to busy yourself with the secrets of the car and how everything works. You just have to know that there are things that can ruin your car and Snapple is one of them."

It is true that those of us on lower levels don't have to make an עסק with the secrets of the תורה. However, we are obligated, at least to know that there are נסתרות, there are secrets, and these secrets impact our עבודת ה' on a large level.

ניצוצות הקדושות

With this introduction, we can begin discussing a topic that's found in many ניצוצות הקדושות called ספרים הקדושים, loosely translated as "holy sparks".

The concept obviously is very deep and mystical, nevertheless, the צדיקים tell us that any deep concept found in the ספרים that are accessible to everyone, means that it is appropriate for everyone to learn and internalize on their level.

רפ"ח ניצוצות

The חסידים tell us that after the חטאים and mishaps that took place in the beginning of creation, there were ניצוצות, sparks that "fell". Our עבודה, as מקיים מצוות כלל ישראל, through being מצוות תורה is to be "מעלה" these sparks, to release them from being 'trapped' and reunite them with

Hashem. The ספרים tell us that there are 288-רפ"ח ניצוצות sparks that need to be released. When all the ניצוצות are released, then משיח will come.

Every איד has a mission on this world. Hashem guides each and every איד to be able to fulfill his mission. Hashem sets up his life to be able to fulfill the necessary מצוות and מעשים טובים that will allow him to release the necessary ניצוצות that are related to his specific נשמה.

מזל טוב!!

I heard from the Mashgiach of Emunas Yisroel, R' Moshe Wolfson שליט"א a very interesting insight into a peculiar מנהג. When something breaks, the מנהג is that people say "Mazel Tov!" Why?

The Mashgiach explained, because when something breaks, in truth, it finished its purpose in this world. There was a spark that was trapped inside waiting to be used for a specific purpose in עבודת ה'. It finally reached that purpose and the spark was released and reunited with Hashem.... Mazel Tov!!

So it's true that we don't make an עסק about this, but we should at least know that this fact is true. This can give us a boost in our עבודת ה' and give us a bigger sense of responsibility in our purpose on this world.

ויגר מואב

The מצרים tell us that when the אידן left ניצוצות 202, we already released.

The פרשת בלק says in פסוק.

"ויגר מואב מפני העם כי רב הוא"

The מואב explains: מואב knew that the אידן had already released 202 of the ניצוצות and were terrified... ויגר Why? כי רב הוא! Because we had already released 202 ניצוצות! The גמטריא of "רב". Perhaps, they will quickly be מעלה the rest of the ניצוצות, which means the end of them. Therefore, they were scared.

What's taking so long?

Now that we know that there were only 86 ניצוצות left from when we left מצרים, the question is: What's taking so long? Why haven't we finished the job?

The צדיקים tell us that the remaining ניצוצות are the most difficult to release. The יצר הרע knows that with these final sparks, it is the end of his career, therefore, there is a tremendous battle from the forces of טומאה to prevent the אידן from finishing the job. We have to know that were are holding at the end. Just a few more sparks and משיח will come.

What can we do to elevate those final ניצוצות?

קריאת שמע שעל המטה

There is an eye-opening insight from the פרשת בלק in תפארת שלמה that gives us an answer.

"אך אמנם כי כבד מאד לגמור התיקון כי הדורות נתמעטים והולכים וכח הסטרא אחרא גדול מאד. והתקנה לזה הוא קריאת שמע שעל המטה כמ"ש לא ישכב עד יאכל טרף"

"However, because the generations are getting lower and lower and the powers of evil are getting stronger and stronger, it's very difficult to make the final Tikunim. The answer is when we say ק'ש before we go to sleep etc."

This is probably a shocking statement to most people. The עבודה that will help us bring משיח is המטה?

Let us try to understand this together בעזה"י.

כרום זולות לבני אדם

The מסכת ברכות in גמרא tells us that there are aspects in our עבודה ה' that are extremely lofty, they are עומד ברומו של עולם, they span the highest heights of creation, yet people seem to be מזלזל in them. People belittle what is truly sacred.

After we finish discussing our topic together, we will see how true this statement is when it comes to the עבודה of ק"ש שעל המטה. Many of us never

heard about it at all! And even those who have heard about it don't treat it with the true seriousness that it deserves. Our תפילה is that we can be מחזק together in this very beautiful תיקונים and finish these final עבודה.

מזיקין Scaring away

The גמרא in מסכת ברכות says:

"הקורא ק"ש על מטתו כאילו אווז חרב בידו"

"One who says שמע before he goes to sleep it's as if he is holding a sword in his hands."

"אמר ר' יצחק הקורא את שמע מזיקין בדילין
הימנו"

"One who says שמע, the evil forces run away from him."

מזיקין What are these?

We mentioned last week that the main קדושה during שובבים is topics of עבודה. The ספרים tell us that when a person sins in the area of קדושה, those עבירות create מזיקין. Those מזיקין trap these sparks and don't release them unless the איד does תשובה. These מזיקין are his responsibility and therefore if he doesn't fix them, they come after him. Our עבודה, when we do תשובה, we wipe away those מזיקין and automatically release those special ניצוצות.

The גמרא, in essence, is telling us that when we say ק"ש על המטה, we have a

special opportunity to do תשובה on areas of קדושה.

שמע How do we say this?

The פרק ז' in בעל התניא explains how one releases ניצוצות.

"בתשובה נכונה ובכוונה עצומה בקריאת שמע
שעל המטה כנודע מהאריז"ל"

"When we say ק"ש שעל המטה with then we are כוונה עצומה to release the ניצוצות."

The בעל צדיקים explain that when the בעל says כוונה עצומה, he means intense concentration on the simple meaning of the words we say. Nothing fancy, nothing too deep-just concentration on המילות.

The של"ה הקדוש writes:

"וצריך לדקדק בקריאת שמע על המטה כמו
בק"ש בבית הכנסת ויקראנה באימה וביאראה
ובכוונה עצומה"

"We need to concentrate on ק"ש שעל the same way we do in shul and say it with tremendous awe and fear with intense concentration."

Our עבודה is clear. We need to work on saying ק"ש שעל המטה with more כוונה.

Let's try to understand this on a more practical level of עבודה ה'.

"על כן יאמרו המושלים"

"חשבון הנפש"

We live in such a fast-paced generation. The days seem to fly by, one following the next. Days turn to weeks. Weeks turn to months and without realizing it, years have passed. When do we have the opportunity to stop and breathe? When can we sit for a few private moments and reflect a bit about what we are doing here and what our purpose is on this world?

The answer is עבודת הלילה - that's what the end of the day is for.

How does a איד, an עובד ה', go to sleep?

בידך אפקיד רוחי

A איד understands what is about to take place. As he falls asleep, his נשמה ascends to the כסא בכבוד and she will be asked about her day. The תורה that was learned...the מצות that were done... and unfortunately, the עבירות that were committed.

Before a איד sends his נשמה back up to שמים for the night, he prepares himself. He reflects on his day, he makes a sincere חשבון הנפש about what he did and shouldn't have done. He feels good about his accomplishments and feels bad about his mishaps. He promises Hashem that tomorrow he

will be better. He says שמע and.... אבינו שבשמים is in good hands. She's with נשמה and will be returned in the morning, fresh, clean and ready for a bright new beginning.

The מארי of פרק טהרת הקודש writes דחושבנא

"כי בכל לילה עולה הנשמה לפני ה' לתת דין וחשבון לפני קונה על כל מחשבה דיבור ומעשה שפעל הגוף. ויד כל אדם יחתום בו ומעלה הנשמה אתה כל המעשים הטובים והרעים של כל היום אבל אם קדם ויתודה או מודה בקנס פטור. ואם האדם מתודה על חטאיו ומתחנן ומתנפל לפני ה' אז הקב"ה מתמלא רחמים עליו וכו' אשרי לו ואשרי חלקו"

"Every night the נשמה goes up in front of Hashem and gives a report about every action of her day. She brings with her all the actions that the person did. If he does תשובה before, then he is cleansed from those עבירות and Hashem showers him with mercy and compassion. Praiseworthy is his lot!"

Perhaps that's the reason why the עבודה of קריאת שמע שעל המטה is so important. It gives us an opportunity to reflect, an opportunity to realign the wheels. Our עבודה is to stay focused in our life. We can't allow the days to fly by without taking inventory on our actions. The more we neglect this precious עבודה, the more חס ושלום things build up. Imagine how different our lives would

be if we would end off the day the way that we are supposed to.

תכבד העבודה

פרעה knew the secret to the success of the עובדי ה'.

Thinking.

The מסילת ישרים explains this was פרעה's entire plan. To create a life style for the אידן that would make it impossible for them to think and reflect. He knew that if the אידן would have a few minutes to relax and do self-introspection, they would surely feel remorse for their actions and do תשובה. If the אידן do תשובה, that's the end of פרעה.

That's exactly what the יצר הרע is doing to כלל ישראל in our generation. People don't think. People simply allow themselves to be swept up by the busy and distracting world we live in and before we know it, years have passed us without any חשבון הנפש.

Let's work on uplifting our whole night schedule. Let us invest tremendous time and strength in saying ק"ש שעל המטה with more כוונה. Let's reflect on our days before we send our נשמה back to Hashem nightly, and we certainly will merit the coming of משיח.

עבודה למעשה

Let's give some practical suggestions of how we can apply this special עבודה.

סדר חזק

The first thing a person has to do is properly schedule himself. What do I want my night's to look like. Of course, there will always be some nights that are off schedule, but on a steady basis, things should look the same. Try to write down when you daven מעריב, if you have a שיעור, when you want to spend time with your family etc. Then try to make up a time when you can say שמע and reflect a little about your day. When a person has a clear סדר - besides for the fact that he's זוכה to see סיעתא דשמיא because Hashem sees his effort, he also has peace of mind knowing exactly how his nights look.

מקום קבוע

Second עצה: Try to designate a quiet place to say שמע. Many people say it literally in bed because it says ק"ש שעל ק"ש, but that's not the case. The המטה, but that's not the case. The צדיקים say that a person should try and say שמע as if it were a תפילה. Like we said before from the הקדוש של"ה.

Build yourself up

Third עצה: If a person isn't used to saying the whole ק"ש שעל המטה that we

have, he should build himself up. First, start with the full שמע and then work your way up to the whole thing. If possible, maybe even designate a night where you really put extra emphasis on it.

Say it earlier

Fourth עצה: It's brought down that if a person feels that if he waits to say ק'ש until before he goes to sleep and he knows he's going to fall asleep while saying it, then he should say it earlier after he finishes Maariv. This was actually a מנהג in בית אל. It's a very good idea. You avoid the distractions that sometimes come along with being home and you can really say it with tremendous יישוב הדעת and serenity. The ברכה of המפיל you can say later.

These are just a few suggestions but כל The main thing is that Hashem sees that we understand the beauty of this special עבודה. We understand that with intense כוונה, we can be מקרב and be מעלה ניצוצות הקדושות the גאולה. And most importantly, we now have the time to reflect on our lives and actions and become better אידן.

Now, in the third week of שובבים, as the יצאן get ready to leave מצרים in this week's פרשה, that light of יציאת מצרים is shining ever so bright in our נשמות. Those final ניצוצות are waiting to be released and reunited with Hashem.

Who will be the lucky one to send back the 288 sparks that we've been waiting to return for thousands of years? Through our קבלת עול מלכות שמים, we will be זוכה.

כמו צאתכם מארץ מצרים אראנו נפלאות

May we be זוכה to see the wonders of Hashem במהרה בימינו אמן!