

נועם

ה'

דברי חיזוק והתעוררות

On the שובבים *of* קדושה



פרשת בשלח

שבת שירה



קדושת האכילה



י' ל' ע' י' הרב ישראל גאלד
מרא דאתרא

חברת נועם שיח

765 Caffrey Ave

Far Rockaway N.Y. 11691

*For comments and sponsorship
opportunities*

917 -932-7880

שובבים of Second Half

איד together, enters the second half of שובבים with tremendous excitement and anticipation. Let us try to be מחזק in another area of our עבודת ה' that will help us come closer to ה'.

עבודת האכילה

There was once a איד who lived in the town of Apta. The רב at the time was the famous אוהב ישראל the -צדיק, נעם אלימלך of the תלמיד close. This particular איד, even though he lived in close proximity to the צדיק, never made an effort to visit the אוהב ישראל. As he advanced in age, as an older man with a long white beard, he decided that it was time to make the trip. Since he had never been to the Apta Rav's shul before, he was unsure of the way. At the first crossroads, he asked a fellow איד whether he could point him in the direction of the צדיק, the אוהב ישראל. The איד heard his request, stared him up and down and said; "What? An old man like you with a long white beard has never been to the Apta Rav before?" With a look of disappointment, he pointed him in the right direction. Feeling a bit silly, the older

איד, followed the directions that were given to him. At the next crossroads, he stopped another איד and asked him if he can point him in the right direction towards the צדיק, the Apta Rav. The איד heard his request, stared him up and down and said; "What? An old man like you with a long white beard has never been to the Apta Rav before?" With a look of disappointment, he pointed him in the right direction. Although the איד had deep feelings of regret for having never made the effort to travel to see the צדיק, his excitement grew as well. "*It must be a very uplifting experience!*" Following the directions given to him, he reached another crossroads. He stopped a fellow איד and asked for directions. Yet again, the scenario repeated itself for the third time. By now he was completely embarrassed of his lack of appreciation for the צדיק, yet he was overflowing with anticipation for the experience that awaited him.

Finally, after his humbling journey, he arrived and entered the holy בית מדרש of the אוהב ישראל.

Astonishing Sight

The איד made a strong emphasis on the special עבודה of eating. Unaware of the הייליגע ways of the Apta Rav, he was surprised at the scene that greeted him. The צדיק was sitting at the head of the table, completely focused on this lofty עבודה. The איד's mind filled with questions on the ways of צדיק and decided to discuss the matter with the Apta Rav himself. He waited on line and soon he was ushered into the private room of the צדיק. The איד was ready to ask and express his disappointment, but before he could say a word, the Apta Rav began to speak in a gentle and loving tone.

רוח הקודש

"I would like to share with you a very interesting story. There was once a איד that lived in ארץ ישראל. Even though he lived just a small journey away from the בית המקדש, he unfortunately never made the effort to be עולה רגל on יום טוב. Year after year, he came up with all sorts of excuses and he never-not even once-had the זכות to see the scene of hundreds and thousands of אידן partaking in

the uplifting עבודה and קדושה of the בית המקדש. Finally, one year, when the man was already an older fellow with a long white beard, he decided that the time had come to make the trip. He realized he's not getting any younger and he didn't know if he would have the opportunity again. With tremendous excitement, he started his trip to the מקום המקדש. Not knowing the correct way to go, he stopped his fellow איד at a crossroads and asked him if he can be so kind and point him in the direction of the בית המקדש. The איד heard his request, stared him up and down and asks; "What? An old man like you with a long white beard has never been to the בית המקדש before?!" With a look of disappointment, he pointed him in the right direction. Feeling a bit silly, he followed the directions given to him. At the next crossroads, he stopped another איד and asked him if he could point him towards the בית המקדש. The איד heard his request, stared him up and down and asks; "What? An old man like you with a long white beard has never been to the בית המקדש before?" With a look of disappointment, he pointed him in the right direction. Although the איד had deep

feelings of regret for never having made the effort, his excitement grew as well. *"It must be a very uplifting experience!"* Following the directions given to him he reaches another crossroads. Yet again, the scenario repeated itself for the third time. By now he is completely embarrassed of his lack of appreciation for the בהמ"ק, yet he is overflowing with anticipation for the spiritually uplifting experience that awaits him.

Finally, after his humbling journey, he arrives at the resting place of the שכינה הקדושה.

The Apta Rav continues...

"This איד never experienced מקום המקדש in יום טוב. He was expecting to see tremendous sights of תורה and תפילה, perhaps a שיעור from the הגדול, maybe a דרשה from the סנהדרין, but that's not what he's greeted with. He sees bulls and sheep, lambs and birds. Blood flowing from wall to wall, limbs being thrown in to the fire on the מזבח. Beautiful music being played and sung by the לויים, lavish feasts for the כהנים. Tables and tables of all types of meats from various קרבנות. Delicious and warm הפנים לחם

with a heavenly aroma... The איד is stunned and shocked..."

The Lesson

The Apta Rav ended his story and turned to his new visitor. "עבודת ה'" is a very broad topic. It spans from the highest levels of the sublime to the lowest aspects of the mundane. A איד has to realize that everything he does in his life is עבודת ה'. The deeper we appreciate this, the richer our lives become."

The First Step

The first step in appreciating the special עבודה of eating is to realize that it's an עבודה.

ר' אהרלה רוט זצ"ל, author of the Sefer טהרות הקודש, also wrote a ספר called שולחן הטהור. The ספר was written to give over to כלל ישראל the importance of the עבודת האכילה. As אהרלה ר' writes....

"כי עיקר כוונתי להודיע שלא תשכח
זו העבודה העקרית ממש
והמובחרת".

*"The main motive in writing
this sefer is to make an
awareness about this very
special עבודה".*

עבודה Two Part

There's a very fundamental understanding that every איד has to have when approaching topics in ה' עבודה that are focused on גשמיות - on the mundane.

There are 2 aspects to the עבודה. The first is an understanding that many people already know- that גשמיות is a means to an end. It's a tool. It's a vehicle by which one can involve himself in the activity and it will provide him with the opportunity to further his עבודה. For example: A person who is weak can't serve Hashem properly. Therefore, he needs to eat. When one eats, his first כוונה is "I'm eating to have strength to serve Hashem."

בכל דרכיך דעהו

This is the essence of the עבודה that we call דעהו בכל דרכיך. Like the משנה ברורה says in צדיקים סימן רל"א that he's seen ר"א who say before eating:

"הנני אוכל כדי שאהיה בריא וחזק"
"I am eating with the intention of getting strength to serve Hashem".

This is the first aspect of the עבודה האכילה.

End unto itself

However, there is another aspect to the עבודה-that it's not just a means to an end, rather it's an end unto itself. There's an עבודה of eating. And this עבודה is like the השהור שולחן says:

עבודה עיקרת ממש והמובחרת
-it's an extremely important עבודה.

Just as Important רוחניות as

on מסכת תענית in חתם סופר says a powerful insight. דף ה' and ר' נחמן says a story. ר' נחמן and ר' יצחק were sitting by a meal together. ר' נחמן requested from ר' יצחק to say a תורה דבר. ר' יצחק responded as follows. הכי אמר ר' יוחנן אין מסיחין בסעודה -One should not speak while eating. Perhaps the food might go down the קנה, the trachea instead of the רשט, the esophagus. The חת"ס explains: The trachea is where we breathe from and the esophagus is the pipe that our food goes down. The קנה refers to our עבודה ה' with רוח (רוח means breathe) and the רשט refers to the עבודה of eating. ר' יצחק was telling ר' נחמן we shouldn't talk in learning while eating because שמא

perhaps one might give more value to the עבודה of the קנה over the עבודה of the קנה.

Eating is a special עבודה.

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

שעת קרבא

Time of War

The שולחן הטהור brings from the זוהר הקדוש that when a איד eats, it's a time of war- a time of battle.

What war is this referring to?

Everyone knows that a איד is made up of 2 parts-a גוף and a נשמה. There is no example in the world of such opposites like the shidduch between the גוף and the נשמה. The נשמה is spiritual, she is a חלק אלוהי. And the body is a clump of dirt formed into the human being. Yet Hashem with His infinite wisdom, created a world that centers around this relationship. The entire past present and future of the existence of our world revolves around the decisions of man.

What is our עבודה?

Who's boss?

Our אידן as אידן is to determine and declare once and for all who's the boss. Who's in charge. **Is it the body or the soul?**

R' Hutner זצ"ל in his sefer פחד יצחק explains it so beautifully. The פ' בראשית in פסוק says that Hashem gave אדם הראשון a ברכה but deeper, אדם was given a mission.

"פרו ורבו ומלאו את הארץ ונכבשה"

Our whole עבודה is summed up in this one word- "ונכבשה" to overpower and control. Our mission is to decide who's in charge. Who is the actual אדם? Is it the גוף or the נשמה? Like R' Hutner says: It's the "אדם שבאדם"-the true identity of himself.

Opposite Directions

We all know that the desires of the נשמה and the needs of the גוף are exactly the opposite. The נשמה wants to surround herself with spiritual matters like מצות and תורה and the גוף wants to eat, drink, be merry and enjoy the pleasures of this world. When a איד makes a decision to put his spiritual needs before his

physical, he is showing who's the boss. The more a person overpowers his physical temptations, the more his נשמה shines through. The reason why צדיקים are able to access more sublime matters in life is because their נשמות are much more exposed than ours.

We Need to Eat

This battle comes into full force when we eat. We need to eat and Hashem obligates us to take care of ourselves. Part of that responsibility is eating. That's why there's is such a battle. When you know you have to, and yet we still need to stay focused on our mission. That's challenging. שעת קרבא -that's why it's a time of war.

This second element of עבודה האכילה is extremely important and not stressed enough. If a person is only aware of the aspect of דרכיך דעוהו, if the only thing he's aware of in the עבודה is to have strength to serve Hashem, then although he's reached a milestone certainly above most people, there is still further accomplishments waiting for him. If the only mindset and goal is to get strength, then it doesn't really matter what I eat or how I eat. What's the difference when I eat or where

I eat? The main thing is that I have כח. Such a person can, in reality, be trapped by the גוף. A person can have a desire for a food that he doesn't really need. He just finished supper and he's completely stuffed. There's a piece of cake sitting on the table that seems to be calling his name. He eats it. Was he hungry? No. So, why did he eat it if he wasn't hungry? He didn't really think too deeply into it. It looked really delicious and that's what his גוף wanted. This is where the battle is. A person can be oblivious to the fact that he's at war right now! שעת קריבא!

That's why we need to realize the second aspect.

We have a battle to fight and victory to declare. That can only happen when a person with peace of mind is able to understand that this is important. This עבודה needs to be analyzed and internalized and then we can feel successful in our עבודה ה'.

Shocking Insight from the חזון איש

The חזון איש in a letter said something very shocking. We know that in laws of טומאה, we find different levels. שני, ראשון etc. and the highest form of

אבי אבות הטומאה is טומאה. The explains that so too in areas of רוחניות, there are different levels of טומאה that if a person isn't careful-he can become טמא. What corresponds to the highest level of אבי אבות הטומאה?

תאות האכילה

When a person doesn't have the correct approach to eating that can ה"י make a person טמא - on the highest level.

?אבי אבות הטומאה

How can we understand this statement?

The answer is simple. Our whole mission as an עובד ה' is to live on a higher level of קדושה - like we've discussed in the past. That קדושה manifests itself in our battles with our physical desires. Our mission is "וכבשה" to overpower to take control. The more we are being controlled, the less we are an אדם. However, the more we are in control of our actions, the more the נשמה is able to shine through.

This is the עבודה of אכילה. Let us realize what opportunities we have every time we sit down to eat. Every time we are faced with a challenge to be able to have the strength to

make the right choices and fulfill our תפקיד given to us...

וכבשה

עצות לאכילה

Let us try together to discuss different suggestions in this special עבודת האכילה that will perhaps help and uplift us as we embark on this special עבודה.

ישוב הדעת

The foundation upon which the entire עבודת האכילה lies is, ישוב הדעת-peace of mind. **The עבודת האכילה is not about what you eat- it's about how you eat.** A person who eats with ישוב הדעת is clearly in control. A person who is lacking the proper mindset and the proper tranquility in his actions is bound to fall. He will end up giving in to his desires and lose the war.

If we were to look at the suggestions that are given to us by the צדיקים, we would notice that the common denominator in all the עצות is ישוב הדעת.

#1 עצה

The first suggestion is to wait before we start eating. When a person is sitting in front of the food, his body starts to desire it, how can we declare who's boss? How can we prove that we are eating on our terms because that's what we need to serve Hashem? The answer is to wait. Even 10 seconds. It's clearly saying, "My dear גוף we will eat when I – the נשמה - am ready".

Some people make a ברכה and then say the kapitel in תהילים of מזמור לדוד. This clearly shows that you are in control.

#2 עצה

There is a famous חז"ל that says,

"סעודה שהנאתך ממנו משוך ידך ממנו"

Something that you really want, draw back from.

This is known as the תענית where a person leaves over some of his food.

It's important to understand that in our generation, we discourage greatly פרישות from eating because it takes away from our עבודת ה'. There were צדיקים that were able to refrain from eating and they

didn't even feel it. We however, aren't on that level. ***The צדיקים say that the biggest purification we can do is through intensifying our תורה learning.*** If so how can we apply the תענית הרעב?

The שולחן הטהור explains, that this can be accomplished even while you're eating. For example: A person decides that he needs to eat a sandwich in order for him to have כח. After a few bites, he can pause for a minute. This is included in the רעב"ד because he held back. He still has a desire to continue but he stopped. Even though he'll go back to the sandwich and finish it, he expressed וכבשה by stopping in the middle.

Each person can take these concepts and apply them in his specific way of eating.

#3 עצה

The third suggestion is to clearly define how many times is necessary for you to eat. For example: A person knows that lunch isn't enough to get him to supper. He feels like he needs a little boost in the middle of the afternoon to give him more energy. That's fine. So allow yourself a snack before supper. If you

know what you need, you can clearly define this. If we don't clarify this many times, we find ourselves eating when it's clearly not needed. A person can come home and eat supper. He runs out to a chasuna and is met by a lavish shmorg. He helps himself until he's full. Then, comes another four course meal, which of course is a big mitzvah to eat. Then he makes his way home and finds freshly baked cookies. All of the sudden, he's weak. He needs the cookies to "have כח to serve Hashem". This fellow is not in control. If he knows in advance that he needs supper and a snack, then anything else is clearly extra and not needed. That's where the כבשה lies. When he's met by the dishes that he knows he doesn't need and is able to hold himself back... victory!

ניצוצות

We mentioned last week about the concept of ניצוצות הקדושות. Every single thing in this world is kept alive because of that spark of godliness that's keeping it alive. When a person utilizes the opportunity properly for the sake of Hashem, he's able to release that special spark

and in essence be מקרב the גאולה.

The ספרים הקדושים tell us that the biggest opportunity to release ניצוצות are while we are eating. There are a tremendous amount of sparks buried in what we eat.

Complaint about מן

The שולחן הטהור explains that this was actually the reason why the אידן in the מדבר complained against the מן. The אידן, when they had regular food, felt a tremendous amount of spiritual growth-when they fought their גוף and uplifted these ניצוצות. However, with the מן this didn't exist. The מן was food from שמים - completely devoid of all ניצוצות! The אידן therefore complained because they once again wanted to taste the sweet feelings of victory. They wanted the opportunity to release these sparks.

עיבור נשמות

There is a fascinating idea found in the ספרים הקדושים. Sometimes, Hashem puts ניצוצות that belong to different צדיקים in certain foods. When a person eats בקדושה וטהרה, he releases those sparks. They go up to Hashem and are

questioned. Which איד, through his pure actions, released you? The ניצוצות proudly reveal the identity of the special איד and Hashem says: "Go attach yourself to that איד. Bring along with you the special levels of the previous צדיק and hand them over to this individual."

Quick Shteiging

The שולחן הטהור explains this is why we find sometimes that a person can reach a high level very quickly. It's because he ate something with קדושה and was זוכה to those special sparks.

תיקון נשמות

We also have an opportunity to help out poor souls that haven't yet reached their complete תיקון, who still need more fixing.

Sometimes a soul can be waiting for hundreds of years and finally allowed an opportunity to come back as a piece of cake. When a איד eats בקדושה, he can save this poor soul and help him reach his final resting place.

Story

The שולחן הטהור says the following story from R' Meir

of Premishlan. R' Meir once stopped off in an inn to rest. He saw a fellow Yid order a drink and, without thinking, just drank the alcohol. Completely forgetting to make a ברכה. R' Meir lovingly walked over to the fellow and told him gently the importance of eating properly. He said. "You should know, my dear child, that there are some נשמות that unfortunately didn't properly keep תורה and מצות. Their souls are forced to wander around the world until they are given an opportunity to receive a תיקון for their עבירות. That can take a long time. Finally, a נשמה is given the זכות to come back as a wheat kernel with the hope that one day perhaps she will be eaten by a איד with the proper קדושה and be saved. Now this wheat kernel is finally planted, she begs Hashem. "Please Tatty, please make it rain! Please allow me to grow so that I can reach my תיקון". Finally, it rains and the kernel grows into a beautiful wheat stalk. Once again, she pleads and begs her Creator. "Please Hashem! Help me be made into a food that will be eaten by a איד!" At long last, she's taken and placed in a barrel. She ferments and slowly begins to take on a form of alcohol. Weeks turn

into months and months into years. Once again, she's crying. "Please Hashem allow me the זכות! I'm sorry for the way that I lived my life. Please help me have a תיקון!

R' Meir continued: "Finally, the alcohol is ready. It's distributed amongst different taverns to different people who are thirsty. The kernel is davening and hoping that she's sold as a drink to a איד."

R' Meir paused for a moment and looked at the איד who was anxiously awaiting the end of the tale.

"If the beverage is drunk with a proper ברכה, the soul is saved. If not, then unfortunately the נשמה has to start the entire process all over again."

"And sometimes," R' Meir continued. "Hashem will orchestrate that the beverage will be sold to the son of the deceased to give him the opportunity to save his father's soul. If the son drinks it with the proper ברכה, then he's released. But if not...."

The man fainted...

After he was revived, he told R' Meir that he just realized that today is the yartzheit of his father...

ברכות הנהנין

The next חלק in the עבודה is the most important aspect to this whole discussion. Making ברכות with the proper כוונה.

I once had the זכות to visit the צדיק R' Yaakov Meir Schechter שליט"א. I asked him what, in his opinion, is the most important area in חינוך that should be stressed. He answered right away: ברכות בכונה - *this is the key to all ברכות.*

100 Keys

Let us try to understand the words of the צדיק.

Every blessing that a person essentially wants and needs is in a certain gate. There are many שעררים - gates in שמים and our job to be able to access them is to try and open them. How does one open the gates to that particular blessing? The answer is saying the ברכה on that particular need. That's how we activate the השפעה - the blessing from Hashem.

If a person needs health, he needs to open up the gates of healing - שער רפואה. How? By saying אשר יצר כוונה. The same applies for every ברכה we say.

The מאה ברכות that we have the זכות to say daily are in fact 100 keys to open for us all the gates of ברכה.

The way we activate the tremendous קדושה that's in the food we eat is through making a ברכה with כוונה.

The Greatness of the אריז"ל

R' Chaim Vital זצ"ל writes about his Rebbi, אריז"ל, that his Rebbi reached the highest heights because he was especially careful on ברכות - the ברכות we say before we eat. Those ברכות must be said with concentration-in order to achieve the greatness.

What happened?

We all remember when we were young- around five years old. We all, once upon a time, said ברכות slowly and carefully, word after word with that sweet singsong tune that all five year olds know. Then, somewhere along the way, our ברכות turned into some mumble jumble buchu muchu lum. What happened? What happened to our innocence? What happened to those delicious sounding brachos?

It's time to bring them back.

It's time to reevaluate our ברכות and be זוכה to all the ברכות.

The Steipler Gaon said that a סגולה for נחת from our children is to make ברכות in the house out loud. This fills the home with ברכות ה' and creates tremendous vessels for ברכות.

ברכת המזון

The next חלק of our עבודה is the special מצוה of bentching. This a full topic in itself and we are forced to minimize the discussion- but a little of it must be said. We all know how much people love סגולות. People run from this to that and from here to there... all for a סגולה so that perhaps they will be זוכה to the ברכה that they so badly need. Of course, everything is dear in the Eyes of Hashem and no one really knows what exactly will be the thing to tip the scale. However, we have in our possession a secret weapon- more powerful than any סגולה possible. A סגולה found by חז"ל themselves certainly warrants more focus and appreciation. חז"ל say in such simple words, whoever benches with the proper כוונה will never lack פרנסה. Simple.

What else do we need? Why should I fly thousands of

miles for a סגולה when I can wash on a piece of bread in the comfort of my own home? The facts are, however, that benching is overlooked. We don't realize the treasure we have. The words of המזון ברכת are absolutely beautiful. "הזן את העולם כולו בטובו" **Hashem- You and only You provide all needs for the whole entire world!**

תמיד לא חסר ואל יחסר לנו מזון **We never lacked anything and we have complete faith that we never will lack anything. We are in Hashems hands and we are safe.**

No Harm

Not just won't we lack פרנסה, but we won't be harmed! "ל' חז"ל point out that there is no 'ר' in benching and this is to teach us that one who benches with concentration will never be faced with "אף שצף קצף" - all types of terrible things. This is from "ל' חז"ל!

Rolls מזונות

There is a big disease called rolls. Without getting into the הלכות behind it, let us talk about the concept. It's basically a way to provide a way to eat bread without "ח!!" "wasting" time and benching. Of course sometimes we need

a quick boost, but when you walk into a store and can't find המוציא bread....that's a problem.

Why don't we want to thank Hashem? Why don't we want to utilize this unbelievable סגולה called benching?

קבלה Unique

I once heard a קבלה from R' Avraham Schorr שליט"א.

He suggested to bentsh once a day. I know people who have said that this has actually changed their lives. Every day, to be able to be מקיים a מצוה דארייתא and to thank Hashem. To reconfirm our faith in the only One who can provide our needs. הוא נותן - only Hashem provides!

In Conclusion

We now have it clear to us - the beauty of the עבודת האכילה. We understand what the fight is about and how we can work on this. The second half of שובבים is here and waiting for us to utilize the down pouring of שיעתא דשמיא that's intensifying with every passing day of שובבים. Let us "chap arein" and be זוכה to all the ברכות.