

נועם

ה'

דברי חיזוק והתעוררות

בעבודת ה'

מידת היסוד

ספירת העומר

ר' דקהילת נועם שיח

ע"י ר' ישראל גאלד

ספירת העומר

נועם ה'

מידת היסוד

This coming week we will be entering the week of 'יסוד'. A מידה which means foundation because it provides that foundation upon which a person can build himself. The stronger this מידה is enrooted in a person's heart the higher he can grow in his 'עבודת ה'.

What does the מידה of יסוד mean and represent.

The קדושת לוי writes.....

"מדת היסוד מורה על התקשרות. דעיקר המדה הזאת לעבוד בה את הבורא ברוך הוא להיות קשור ודבוק בעבדות שלו ובתורה ומצות ולא להתקשר עצמו לשום תאוה גשמיות"

"The Middah of Yesod means to connect. The main idea and concept of this Middah is to be completely focused and connected to Torah and Mitzvos and not to connect himself to physical pleasures"

Let's try to understand the words of the קדושת לוי on a deeper yet practical level.

יסוד פ' קדושה

The Middah of Yesod in all the Seforim is synonymies with the concept of קדושה. יוסף הצדיק was granted the title צדיק after he overcame the challenge with פוטיפר. A challenge of קדושה. A צדיק is called צדיק because the יסוד עולם elevates himself to lofty heights as an

of 'יסוד' is the foundation and איש קדוש of the world.

Who is a קדוש

There seems to be a misconception as to what קדושה entails. What does it take for one to become a קדוש - a holy person? The מסילת ישרים tells us in his introduction, that people think the title of a holy person is reserved for someone who is involved in extreme lofty activities. Perhaps fasting and other פרישות. However this is incorrect.

קדושה - קידושין

When a person gets married it's called קידושין. The גמרא tells us that when a person marries and is מקדש his wife he in essence designates her for himself. "מיוחדת לי" you are designated to me. A קדוש is someone who's whole life is designated and devoted to Hashem. The קדושת לוי is telling us that the Middah of Yesod in the life of the עובד Hashem means to stay focused. Stay connected and committed to the mission at hand.

It's easy to be connected to Hashem while engaged in רוחניות, however when it comes to physical activities, such as eating and sleeping, business and exercise, there- lies the challenge to stay connected to Hashem. A person who is able to be מקשר and connect himself to Hashem during mundane

activities he is the קדוש. The opposite of this is someone who connects to his physical desires and temptations. A person who is connected to the physical is automatically disconnected from the spiritual.

The week of Yesod is when we try to strengthen our connection to our Avodah at hand and try to elevate ourselves to the level that no matter what we do we're still connected to Hashem.

The essence of a Yid

The title קדוש is not something reserved for a few select individuals, it's the true identity of every Yid.

Hashem tells us before He gave us the שבועות on תורה.

"ואתם תהיון לי ממלכת כהנים וגוי קדוש" You - all of ישראל should be a nation of קדוש people.

"קדושים תהיו" is not a commandment to do קדוש things, it's a reminder of who we really are and what are essence is... be Heileg. That's your essence-your true identity. A person that disconnects himself from that reality is not just 'not being' a קדוש he's not being himself he's not being the way a Yid is supposed to be.

מידת יסוד למעשה

How can we apply the Middah of Yesod on a practical level.

בכל דרכיך דעהו

משלי in שלמה המלך tells us "בכל דרכיך דעהו" - in all your ways - know and connect to Hashem. The Says... in גמרא.

"דרש בר קפרא איזוהי פרשה קטנה שכל גופי תורה תלויין בה? בכל דרכיך דעהו וכו'"

Which is a small Parsha that encompasses the whole תורה.

בכל דרכיך דעהו

The Shulchan Aruch in רמ"א סימן understands this to be telling us that כל everything a person does should be for Hashems sake.

Every person has in his life a very full daily schedule. There are 2 ways to approach ones day. A person can feel like part of his a day is filled with עבודת ה' and part is not. I daven 3 times a day and do other מצות, and I have the portion of my day which seems to be filled with mundane activities. Eating sleeping business etc. A person who feels like that doesn't understand the basics of Yiddeshkeit. A person who is connected to the truth understands a very simple fact..... **There's no such thing as mundane. Everything a person does in his day is עבודת ה'.**

If a person can stay focused on this simple reality this can change his life from empty and void to fulfilled and meaningful. The גמ' says that כל גופי תורה תלויין בה that's a very powerful way of talking! It's a foundation upon which everything stands. We are always on duty. Like the קשור ודבוק says... to stay קדושת לוי to stay connected and focused in his Avodah.

It's in our control

How can a person elevate his seemingly mundane actions to become מצות?

It's about your mindset. When a person eats to eat, to enjoy, he's doing mundane. If however a person has the mindset that I'm eating in order to have strength to serve Hashem then he elevates the גשמיית to the level of רוחניות.

There was once a story where 2 people were נפטר. Both were in שמים waiting to be judged. One was a צדיק, the other was not. The first to be judged was the צדיק. They start to tally up all his מצות. Thousands upon thousands of מצות of לימוד התורה and many many other מצות the Tzaddik was able to accomplish. The other נפטר was standing and observing and becoming more terrified about what's awaiting him. He didn't do any מצות and certainly didn't learn any Torah. The צדיק's case

continues... thousands of hours of sleep..... on the scale of מצות thousands of cups of coffee on the scale of מצות. To this the other נפטר starts to get very excited, I may not have done any מצות but I sure drank a lot of coffee. I'll be okay after all. Then it came his turn... no תורה no מצות. Thousands of עבירות all on the scale of עבירות. Thousands of hours of sleep and thousands of cups of coffee all on the scale of עבירות. Final judgment... גהינם. To this he starts to protest. "Where's the justice? This is the עולם האמת? Why is His coffee a מצוה and mine an עבירה?" The answer is simple. What did you do with your coffee? You took your coffee to have more strength to do wrong, he drank coffee to have strength to do מצות.

That's the difference. It's in our control. A person who thinks a bit before he sits down for breakfast and says I'm eating so I can have כח to serve Hashem, that breakfast is a מצוה. When a person goes to his office and he says. I'm going to work to be able to provide for my family which is a מצוה, then his 9-5 gets elevated to hours of מצות..... That's a קדוש. If however a person thinks and relates to everything in his life as mundane, and he eats just for the sake of eating then he's unfortunately disconnected most of his day from Avodas Hashem.

The עבודה of דרכיך דעהו in the realm of יסוד means to realize that in everything I do in my life I'm always connected to Hashem.

The עבודה of אכילה in our times

The concept of food is very active in our lives. A large part of Yiddeshkeit has to do with food. Together with this reality comes challenges. Anyone in our generation has to take a step back and reflect on his perspective about food and what it means to him. The Bal Shem Tov taught us that although fasting in the previous generations was the go too method of תשובה, in our time it's not...

We need our morning coffee.

We have to eat well and have the strength and simcha to be able to daven and learn with a clear mind. However, we still need to reflect. When we open an advertisement and see a pure chasidish little boy with the cutest face and perfect פיאות holding an ice cream and a caption that reads "life is good"- that's not what the Bal Shem Tov meant. Is our relationship with food consistent with being an עם קדוש? Do we live to eat? Or eat to live. That's the question.

There are people that don't tell their child "go eat" rather- "go make a Bracha". They don't say "it's time to

go to sleep" they say- "it's time to say שמע"

It's all Avodah

The rule in Avodas Hashem when it comes to this Avodah called eating is as follows. **It's not what you eat rather it's how you eat.** The same food the same meal just more heileg. Take your meal, sit down with peace of mind. Don't rush. Say before you start- I'm eating to have strength to serve Hashem, and enjoy. It's life changing.

The topic of the עבודת האכילה is a very deep discussion beyond this pamphlet. But at least to start to open our hearts and mind at the mundane things in our life and try to add the spice called "יסוד". Try to elevate our daily actions from the mundane to the spiritual. This week we can be Zoche to this special סיעתא דשמיא to connect to this reality.

May we all be Zoche to the lofty title that Hashem gave us, and so badly wants to call us – His.....

עם קדוש!!