

נועם

ה'

דברי חיזוק והתעוררות
בעבודת ה'

ספירת העומר****מידת הנצח

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ספירת העומר

This week we start the מידה of נצה. What is the meaning of נצה in עבודת ה' and how can we make this מידה shine within us.

מידת הנצה בעבודת ה'

The יו"כ in קדושת לוי says.....

" כי עיקר המידה הזאת לעבוד בה את הבורא דהיינו להרגיז היצר הטוב על היצר הרע ולנצח אותו"

The meaning and the עבודה of this יצר טוב is "להרגיז" to fight the יצר הרע against the הרע.

Rashi in מסכת ברכות explains 'להרגיז' to mean- "שיעשה מלחמה עם היצר הרע" that we have to wage war against the יצר הרע.

Let's try to understand this deeper and apply it to our lives.

לפום צערא אגרא

We live in a world where success is measured by success. A person who is successful he is accomplished and has a lot to show for it, he's the מצליח איש the successful man. A person who works hard and puts in a tremendous amount of effort but unfortunately he's not successful and doesn't have

anything tangible to show for himself he's a failure. Perhaps 'A' for effort-but not successful.

In Yiddeshkeit there couldn't be anything more the opposite then this.

לפום צערא אגרא. Our שכר is based on our effort. A Person's reward in שמים and עולם הבא has absolutely nothing to do with what he physically accomplished in this world, his reward comes from his effort and only his effort. 2 Yidden go to learn a 3 hour seder, one is smart and understands quickly. He learns a blatt in an hour and schmoozes and drinks coffee for 2 hours. The second isn't as gifted. He sits with hasmada and diligence and learns for 3 hours straight, he only ends up learning a half an amud. In שמים there's no comparison between the 2! The second yid is on a much higher level in שמים than the first because it's not at all about the results it's about the fight.

The same concept applies in our מלחמת היצר - our fight and battle against the יצר הרע. We aren't judged in שמים by the battles we won- we're judged by how we fought those battles. There are Yidden that in some areas are stronger than others, areas where he has an easy

time against the יצר הרע someone else has a harder time. We don't judge them by their victories rather by the effort in the fight.

Are we really fighting?

The קידושין ל: in גמ' says

"יצרו של אדם מתגבר עליו בכל יום ומבקש להמיתו ואלמלא הקב"ה עוזרו לא יכול לו וכו'"

"The Yetzer Harah of a person tries to overpower a person every day and kill him and if not for the help he receives from Hashem he would not be able to overpower him"

The יצר הרע of a person is much more powerful than the person. If not for the help that we get from hashem we wouldn't be able to overcome him. So in essence- if we think about it- we're saying, that a person who wins a battle was זוכה to Hashems help and if a person loses wasn't. So if a person wants to analyze his battle correctly it's not so much how can I defeat the Yetzer Harah, it's how can I activate the סיעתא דשמיא. How can I get Hashem to help me?

מדה כנגד מדה

The פרק ב' in מסילת ישרים says.

"ופשוט הוא שאפילו אם יפקח האדם על עצמו אין בכחו לנצל אלולי הקדוש ברוך הוא עוזרו וכמאמר הכתוב צופה רשע לצדיק וכו' אך אם האדם מפקח על עצמו אז הקב"ה עוזרו וניצול מן היצר הרע אבל אם אינו מפקח הוא על עצמו

ודאי שהקב"ה לא יפקח עליו כי אם הוא אינו חס מי יחוס עליו "

"It's a simple fact that even if a person were to care about his life and protect himself from the Yetzer Harah he doesn't have the inner strength to overcome him if not for the help he receives from Hashem, like the Pasuk says etc. But, when a person does put in the effort to protect himself then Hashem helps him and saves him from the Yetzer Harah. However, if a person wouldn't care to protect himself certainly Hashem won't protect him, because if he doesn't care about himself who should care about him?"

When a person sets up strategies in his battle he's showing how much he cares. He shows that this is important to him. Our job in our מלחמת היצר is to show Hashem how important this is to me, how upset and disappointed I get when I fall. When we show how much we care - מדה כנגד מדה - Hashem watches over us.

That's the **whole** battle. Do I care or do I not care. My job is to do what I can and fight as hard as I can, **if I fought I won**. The victory of the battle to the untrained eye is the physical victory, but the trained עובד ה' knows and understands that if he fought he's victorious.

The Slonimer צדיקים explain; there was a king that had a unique way of choosing his soldiers. He placed the contestant on a wild bull and wished them luck. The chosen soldiers were not the ones that stayed on the bull longest, rather the ones to get back on the fastest.

Dedication is not measured by how long it takes you to fall, it's measured by how quickly we get back up. Someone who thinks that every time he's knocked down by the Yetzer Hara means he failed is truly a failure, the true 'נצח' is the one who never stops throwing punches. The one to declare war. מלחמה לה' בעמלק מדור דור.

I saw this lesson from a tree on Frisco Ave here in Far Rockaway. During the winter of this year, a tree across the street from Yeshiva Far Rockaway fell down and half the trees roots uprooted from the ground. For some reason the tree was never cleaned away and every day passing the tree all I could think was- nebach nebach. Winter ended and spring came. Trees once so baron began to sprout forth beautiful green leaves. I pass our sad fallen friend and low and behold! He's growing leaves himself! With the little roots he has left he's still producing. He may be down and out but he's still fighting!

חזו בני חביבי

We have to always keep in mind the tremendous נחת רוח that Hashem has when he sees his child fighting for him. The זוהר הקדוש tell us that when Hashem sees a Yid with challenges in his life yet he still pushes himself to do the 'רצון ה', Hashem gathers the מאלכים together and he says

"חזו בני חביבי דמשתכחין בצערא דילהון ועסקין בחדותא דילי"

"Look at my dear beloved children who forget about their problems and learn my תורה!"

The greatest נחת

There is an amazing אור החיים הקדוש in פרשת קרח (טז' כב') that says something unbelievable.

There are 4 categories of praise that hashem receives from different groups and Hashem loves.

The forth and lowest group is the praise ה' receives from מלאכים.

The third group is from the נשמות of the צדיקים that haven't yet been born.

The second is the praise ה' receives from the צדיקים that were once on this world but were already נפטר. Like אברהם יצחק ויעקב etc.

The first and highest group that Hashem gets the most נחת רוח from, more than the צדיקים and מלאכים comes

נועם ה'

from the praise ה' receives from the people on this world

"אשר הם תוך הבשר והוא (היצר הרע) מונעם מהכיר ה' והם מתעצמים לאהוב את ה'..... זה עליון וחשוק אצל הבורא למעלה מהכל"

The people on this world that are in their bodies and the Yetzer Hara is trying to stop them from connecting to Hashem, and yet they push themselves with all their strength to love Hashem..... Their praise is loved by ה' more than anything.

When we fight we show our love. That gives Hashem נחת.

קדושת הנזיר

There's a פרשה in the תורה about a person who accepts upon himself to refrain from drinking wine for 30 days. Such a person is crowned with the title נזיר.

The ר' חיים says that a נזיר is compared to a נביא because of his holiness. Shmuelevitz in נשא פ' מוסר asks, what exactly is the greatness of the נזיר that makes him so special? Many people don't drink wine for 30 days?

He answers.....

"גדלותו של נזיר אינו משום עצם הדבר שמונע עצמו מן היין..... אלא מעלתו היא בכך שהוא מכיר בעוצם גנות החטא ובורח ממנו כבורח מן האש וכו' "

"The greatness of the נזיר is not the mere fact that he refrains from drinking wine, rather his greatness is in his understanding of the potential sin and he runs from the עבירה like he runs from fire"

A person can reach the חשיבות of being a נביא with just the declaration of war. I know there is here a potential danger and I'm going to do what I can to protect myself.....נצח!

בדמיון חיי בדמיון חיי

The Pasuk that we say in the Hagadda tells us

"ואעבור עליך ואראך מתבוססת בדמיון ואומר לך בדמיון חיי ואומר לך בדמיון חיי"

"I passed over you and saw you downtrodden in your blood and I said through your blood you shall live etc."

The understanding of the blood in this Pasuk is referring to the דם פסח ודם מילה and from the blood from the פסח קרבן and from the ברית מילה. However I heard from R' Tzvi Meir Zilberberg a beautiful פשט from צדיקים. The blood here is symbolic to the battles we fight against our Yetzer Hara. We fight and fight, sometimes we win and many times we don't. We feel dejected and broken, down and out rolling around in our blood. Hashem says בדמיון חיי בדמיון חיי these fights are what's giving you life! Your eternal existence is from the sacrifice you showed me in these

battles. You might have lost those battles but you won the war.....נצח!!

In conclusion

This week the מידה of נצח is waiting to shine forth from within us, every challenge we have, every battle we fight internalize and understand the effort certainly Hashem will give is the eternal gift of נצח!

next week אי"ה

לכבוד התנא אלוקי

ר' שמעון בר יוחאי!!

ל"ג and הוד we will be discussing אי"ה
!!בעומר

אגוטן שבת!!