

נועם

ה'

דברי חיזוק והתעוררות

In Avodas Hashem



ספירת העומר



The נצח of מידה



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ספירת העומר

לפום צערא אגרא

מידת הנצח

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

מידת הנצח בעבודת

ה'

The in יו"כ 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 מידה is "להרגיז" to fight, to create battle between the יצר against the טוב יצר and to overpower him.

רגזו ואל תחטאו

פסוק on the מסכת ברכות in רש"י, "רגזו ואל תחטאו" explains the word '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.

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 איש מצליח, 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 Yiddishkeit, there couldn't be anything more the opposite than this!

לפום צערא אגרא

Our שכר is based on our effort. A person's reward in שמים 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- 2 results

Two Yidden go to learn a three hour seder. One is smart and understands quickly. He learns a blatt in an hour and schmoozes and drinks coffee for two hours. The second isn't as gifted. He sits with

and diligence and learns for three hours straight, he only ends up learning a half an amud. In שמים there's no comparison between the two! 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 struggle.

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.

There are Yidden who are stronger in some areas 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 Hara of a person tries to overpower him every day and kill him. If not for the help he receives from Hashem he would not be able

to overpower his yetzer hara."

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 Hashem's help and if a person loses, he wasn't. So if a person wants to analyze his battle correctly, it's not so much how can I defeat the Yetzer Hara, it's how can I activate the דשמיא? How can I get Hashem to help me?

מדה כנגד מידה

פרק ב' in מסילת ישרים The 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 יהוס עליו"

"It's a simple fact that even if a person were to care about his life and protect himself from the Yetzer Hara 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 Hara. 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 us, how upset and disappointed we get when we fall. When we show how much we care - מדה כנגד מידה - 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.

Keep Fighting!

The Slonimer צדיקים explain:
There was a king who 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 who stayed on the bull longest, rather the ones who got back on the fastest.

Dedication is not measured by how long it takes you to fall, it's measured by how quickly you 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!!

חזו בני חביבי

We have to always keep in mind the tremendous נחת רוח that Hashem has when he sees His children 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 מלאכים together and says,

*"חזו בני חביבי דמשתכחין בצערא
דילדון ועסקין בחדותא דילי"*

*"Look at My dear beloved
children who forget about*

*their problems and learn My
heilega תורה."*

The Greatest נחת

There is a beautiful אור החיים in פרשת קרה (טז' כב') that says something unbelievable.

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

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

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

The second is the praise ה' receives from the צדיקים who were once on this world but were already נפטר.

The first and highest group whom Hashem gets the most from, more than the נשמות and מלאכים comes 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
who 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 'more than
anything."***

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

קדושת הנזיר

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

The רמב"ם says that a נזיר is compared to a נביא because of his holiness. ר' חיים Shmuelevitz in פ' שיחת מוסר פ' 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
בעצם 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 השיבות
of being a נביא with just the
declaration of war. I know
there is a potential danger and
I'm going to do what I can to
protect myself.....נצח!

בדמיון חיי בדמיון חיי

The פסוק that we say in the
הגדה 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 פסוק is referring
to the דם פסח ודם מילה the blood
from the קרבן פסח 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.

But 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!

Letter from a Rebbi

Rav Hutner זצ"ל wrote a letter¹
to a dejected תלמיד who was
going through a challenging
period in his life. The בחור
wasn't feeling accomplished,
he wasn't seeing the proper
results in his עבודת ה' and was
facing constant מלחמות with
the יצר הרע. The בחור sadly
writes,

*"לעולם לא אשכח הרצון שהיה בי
להצליח ולעלות מחיל אל חיל, אבל
חבל, כבר אבדה תקותי"*

*"I will never forget the desire
that was once in me to grow and
be successful in 'עבודת ה'.*

¹ פחד יצחק אגרת וכתבים קכו

However, unfortunately it seems that all hope is lost"

Rav Hutner begins to explain to the בָּהוּר his mistake:

"אבל דע לך חביבי ששורש נשמתך הוא לא השלוה של היצר טוב אלא דוקא מלחמתו של היצר הרע"

"Understand my dear, that the essence of your soul will not be found with the tranquility of your יצר טוב, but rather in the battles with your יצר הרע."

Rav Hutner continues to explain to his תלמיד precious that he's making a fundamental mistake in עבודה ה'. When a person goes through struggles and battles not only is it not a sign of a falling- but rather it's the greatest sign of עליה and growth.

He writes,

" אילו היה מכתבך מספר לי על אודות המצוות ומעשים טובים שלך הייתי אומר שקבלתי ממך מכתב טוב, עכשיו שמכתבך מספר על דבר ירידות ונפילות ומכשולים הגני אומר שקבלתי ממך מכתב טוב מאוד!"

"If your letter were to describe your מצוות, I would say that I received from you a good letter. Now that you describe your shortcomings and challenges, I say that I

received from you a very good letter!"

We grow through our struggles, we thrive through our battles. That's how we reach our potential. That's how we climb the mountain.

Rav Hutner finishes his loving advice with the following promise,

"אני מבטיח לך שלאחר הפסד המערכות תצא מן המלחמה כשזר נצחון על ראשך!"

"I promise you that after all the casualties of battle, you will leave the war with the crown of נצח on your head!"

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 נחת רוח we are giving ה'. בזכות our effort, certainly Hashem will give us the eternal gift of נצח!

next week א"ה

לכבוד התנא אלוקי

ר' שמעון בר יוחאי!!