

נועם

ה'

דברי חיזוק והתעוררות

In Avodas Hashem



ספירת העומר - מלכות

שבועות קבלת התורה



יו"ל ע'י הרב ישראל גאלד
מרא דאתרא

חברת נועם שיח

765 Caffrey Ave

Far Rockaway N.Y. 11691

*For comments, sponsorship
opportunities, or to receive a copy of
'נועם ה', please contact
718-218-3757*

ספירת העומר

דוד מלך ישראל

מידת המלכות

המלכות

This week we will be עוזרת ה' be entering the seventh and final week of ספירת העומר. The seventh and final מידה that's waiting to shine forth from within us is the Middah of מלכות.

What does the מידה of מלכות mean and represent, and how can we internalize it into our lives?

Seven Shepherds Seven מידות

The Seforim tell us that the 7 מידות that we've been discussing correspond to the 7 shepherds of ישראל כלל.

אברהם יצחק יעקב משה אהרן יוסף
דוד.

חסד = אברהם אבינו

חסד we know - excelled in the מידה of חסד. He therefore, became the vehicle – the מרכבה through which that particular מידה shines through in this world. And so on with all the אבות.

דוד corresponds to- and represents, the seventh מידה called מלכות. He was the מלך over עם ישראל because he was the vehicle – the מרכבה for the מידה of מלכות.

How can we understand this on a practical level?

What was the unique עבודה of דוד that earned him this special title מלך and in essence משיח ה'?

פה = מלכות

Another aspect of the 7 מידות is found in the תפילה called אליהו הנביא, פתח אליהו. In it, the seven מידות correspond to different parts of our body.

חסד is the right hand, גבורה is the left, and so on.

פה corresponds to the מלכות – our mouth.

How can we understand this on a deeper yet practical level?

The Sefer וספרתם לכם brings from the sefer הברכה from the first Kamarna Rabbe זצ"ל how the מידה of מלכות manifests itself in our daily lives.

נועם ה'

בס"ד

"מדת המלכות הוא צער ועוני
וחלישות הדעת ובזיונות ויקבל
באהבה ובאמונה שלימה וכוה יהיה
מרכבה לשכינה."

*"The Middah of Malchus is -
when a person becomes
embarrassed and even
disgraced and feels down and
hurt, yet he accepts
everything with ultimate faith
and love- then, he will
become a מרכבה – a vehicle –
for the שכינה."*

Why is that מלכות?

Let's try to understand all
these aspects together ה' בעזרת
on a practical level.

אין עוד מלבדו

as a nation called ישראל
מאמינים. We all have in
our hearts the simple belief
that אין עוד מלבדו. Everything
is from Hashem.

לה' הארץ ומלאה

The whole universe and all
that it encompasses. From the
sun, the moon and stars and
everything in our little planet
is all from Hashem. Nothing
is in existence without Him.

אין עוד מלבדו.

But there's much more to the
essence of אמונה than that.

אין אדם זוקף אצבעו למטה אלא אם
כן מכריזין עליו מלמעלה

*No person can lift a finger
down here unless decreed so
from Heaven*

Not just is everything in the
creation here because of
Hashem, but every single
action from every single
person is also from Hashem.

No one can bat an eyelash!

פוקה עורים.

No one can take a step!

המכין מצעדי גבר.

Not a word is uttered!

המשיח אלמים.

All from ה'.

אין עוד מלבדו!

The ultimate manifestation of
עובד ה' in the life of the אמונה
is to realize that it's all
orchestrated from above.

Our job is to
connect with this reality, to
internalize this truth in our
daily lives.

מלכות שמים

We have an obligation to
recognize and accept upon
ourselves מלכות שמים.

is not just a sublime abstract concept. It's something that is supposed to affect the way we live.

The Hashem that we need to recognize is the appreciation that everything that happens is orchestrated from שמים. When a person sees an event or hears something take place, it's not clear who's behind this? Who's making the decisions?

האם יש מנהיג לבירה?

Is someone in charge over here?

He stops, reflects, and understands with simple clarity that there's a מלך who is running the show.

יש מנהיג לבירה!

There is Someone in charge,

No one and nothing else exists except the will of the מלך.

That's עול מלכות שמים.

There are different levels how one can be מקבל on himself עול מלכות שמים. A person first needs to have the knowledge of this reality. Then, it needs to be internalized into his heart. The final and ultimate level is when that מלכות permeates every fiber of his being. Our שם"ה and רמ"ח need

to accept and understand that everything is from Hashem.

How can we reach such a level?

אדם קרוב אצל עצמו

The closest thing to a person is himself. When a person hears of a צרה, his אמונה is being tested. Yet, if it doesn't directly affect him, it may be challenging- but it's easier to say אין עוד מלבדו it's all from Hashem.

However, sometimes we are faced with a challenge that hits home. A person's feelings are hurt, a person's self-respect is attacked.... That's the true test. When it comes to our very essence, to be able to proclaim- this too is from Above, that's ultimate מלכות.

מלכות=פה

The mouth, our פה, is how we reveal our thoughts. We express our emotions through our speech. Feelings of joy and sometimes anger are revealed through our כח of דיבור.

פה represents מלכות because our appreciation of His מלכות, our acceptance of His הנהגה with us is expressed through our mouth.

נועם ה'

דוד מלך ישראל חי וקיים

מלך earned the title as דוד המלך because he was the one to teach all the generations of what it means to have ultimate acceptance of שמים Hashem. The ability to see only Hashem in every event that took place in his life, to rise above every challenge he faced.

ה' אמר לו קלל

This is brought out very powerfully with a story that took place with דוד המלך and שמעי בן גירא.

שמעי was known to be from the greatest men in ישראל. He was a tremendous תלמיד חכם. Like many others in that generation, שמעי felt that the kingdom still belonged to דוד המלך and that דוד was unrightfully crowned as king.

One day when דוד המלך was walking with his men, שמעי came out to meet them. He went on to curse דוד המלך with a קללה נמצרצת, a very powerful curse.

דוד's men were ready to carry out the דין of מלכות המוריד - One who rebels against the king is liable of death. But דוד stopped them. Don't do anything.

Why?

כי ה' אמר לו קלל!

He told him to curse!

It's all from Hashem.

מלכות!

דוד didn't see anything except for Hashem. He understood completely that it's all from Above - אין עוד מלבדו.

This is the practical עבודה of מידת המלכות. To be able to live life with such a clarity of דעת - a true perspective of what is really happening. The ultimate acceptance of מלכות שמים in our lives.

This is by no means an easy task. We all know what it feels like to be hurt by someone. We know the feeling of wanting to open our mouths to express and defend ourselves. But to have the strength to reflect on what is really happening, and Who is really orchestrating these events, that gives us the ability to stay focused on our mission. The mission of אין עוד מלבדו!

Story

There was once a חסיד who had a strong tendency towards anger. He went in to his Rebba to ask for advice on how to overcome this challenge.

After he explained the reason for his visit the Rebba asked him to please wait outside for a few minutes. As the חסיד was sitting in the waiting room, the Rebba- in a loud voice- spoke to the גבאי, with the understanding that the חסיד would hear him. The Rebba said...

"The chasid outside says he has an anger problem. Please try and make him upset so I can have an idea of the issue at hand."

The chasid, overheard the Rebbas request and was obviously prepared for the test. The gabbai came out and started to antagonize the Chasid, trying to make him upset. The chasid, the entire time was relaxed and calm. Finally, after a few minutes the Rebba opened the door and said:

"What do you mean you have a temper issue? I watched the whole time as you kept your cool as you were being annoyed by the Gabbai?" The chasid answered, "I heard the Rebba tell him to bother me so obviously it was easy for me not to get angry."

The Rebba said, "My dear chasid, and when you get bothered by someone..... is it not from Hashem?"

If we would all think like this and internalize this reality, we

would all become a מרכבה to the Middah of מלכות.

In Conclusion.

It's hard to believe that in a few days we'll be standing together at the foot of הר סיני waiting to be מקבל the תורה הקדושה. We've spent 7 weeks trying to grow, trying to perfect our מידות on our individual level. The מידות- the ספירות- all shining bright from within every one of us.

The שם משואל writes that at the end of this period of ספירת העומר every Yid has to have the אמונה that...

הספירה עשתה את שלה

The ספירה did its job.

We accomplished what we were supposed to. We tried. We put in the effort. We spoke and worked on the 7 מידות and tried to grow in those areas.

Now, it's up to Hashem. Now when we receive the תורה on זוכה to have all the מידות shining bright in our hearts. Our relationship to the תורה this coming year will be on a completely different dimension.

יהי רצון that we should continue to grow and perfect

נועם ה'

בס"ד

ourselves and give
tremendous נחת to Hashem.

ישראל אשר בך אתפאר!!

שבועות

זמן מתן תורתנו

together is getting ready to be מקבל the תורה הקדושה. Yomim Tovim are not a commemoration of an event that once happened in the past, rather we are reliving the experience. The same כלל ישראל that was מקבל the תורה over three thousand years ago is being מקבל the תורה now. Every year, a new קבלה. A תורה that was never, ever given is being given to us this year, בעז"ה. The same thunder and lightning - קולות וברקים - that accompanied the giving of the Torah then will be present for us, our generation.

בעצרת נידון על פירות האילן

The ראש השנה in גמ' tells us that on שבועות, there is a judgment on the trees and it's decided how much fruit the tree will bear in the upcoming year.

This is one of the reason we have a מנהג to place trees in the shuls on Yom Tov.

The של"ה הקדוש explains the significance of what חז"ל mean.

אדם עץ השדה

Every person is a tree, אדם כי פירות are the Torah and Mitzvos that we are מקיים. On שבועות, we are being judged for our רוחניות. Our whole upcoming year, from a רוחניות standpoint, is being decided and determined on this Yom Tov of שבועות - how much we will grow in our Avodas Hashem, how much we will accomplish, the Torah we will learn, the Tefilos we will daven- everything is determined on שבועות. A person has to therefore approach this Yom Tov with tremendous excitement and fear in the understanding of what we're headed towards.

נעשה ונשמע

When the Yidden received the Torah they said 2 very special words.....

"נעשה ונשמע"

The Gemara tells us that when the Yidden said נעשה ונשמע, a voice called out from שמים:

"מי גלה רו זה לבני?"

"Who revealed the secret way of talking, which is reserved exclusively for מלאכים?"

We have to try and understand what exactly is so great about נעשה ונשמע. What's the difference if a person says, "I will do whatever you say"- or... "Whatever you say I will do"? Both are tremendous expressions of dedication!

Our Essence

There are 2 types of Yidden who serve Hashem: One is a person who lives in a country. He's integrated in society and follows the laws of the land like a devoted citizen. At the same time, he's a religious Jew and therefore he keeps the Torah and does the Mitzvos. His relationship to Yiddeshkeit is very generic.

Then there's a person whose whole identity is defined by his Yiddeshkeit. His essence, his reality- is a Yid. **He doesn't just do Yiddish things- he is Yiddish.**

רו נשמע ונעשה would be a person of the first category. He hears what you have to say, he contemplates, he decides. His decisions are based upon his

circumstances. If it fits into his lifestyle, he'll do it, but if not – sorry! In other words he **has** an identity. He **is** someone, he has a mind, he thinks and makes an intellectual decision.

That's not what we're looking for.

נעשה ונשמע means something completely different. I don't exist. My whole essence is the ה'רצון! That's my life. My identity is defined and refined by the Torah!

When the Yidden said נעשה ונשמע, it wasn't a mere declaration...

It was an identification.

It identified us as ה'עבדי! As a nation that is completely subservient to our Creator. That's a מלאך. He has no existence other than the שליחות- the mission at hand.

Renewing Our Commitment

Every שבועות, we have an opportunity to renew our commitment; to relive the נעשה ונשמע that's inside of us. Take a step a back to reflect on your lifestyle, and sincerely ask, "Am I a נעשה ונשמע yid? What can I do

better to become one?" On שבועות, we receive tremendous דשמיא to be זוכה to grow higher and deeper in our commitments.

תורה הקדושה

On שבועות, we were מקבל the Torah. Every Yid knows the importance of keeping the Torah and sacrificing for it.

What exactly is תורה?

What is it that we are guarding with our lives? Is it a mere book of laws? A guide to how a Jew is supposed to live his life?

It's much deeper than that.

The מסילת ישרים tells us that the purpose and the main focus of a Yid on this world is to reach a level called דביקות to cling to Hashem.

"שלימות האמיתי הוא דביקות בו
יתברך"

Through our עבודה on this world, we reach that goal of clinging to Hashem.

At the same time, the presence of Hashem is a reality that can't be physically grasped and understood by mere mortals like ourselves. There has to be an אמצעי an intermediary through which

one can reach that purpose. Therefore, Hashem did something that's beyond our comprehension:

He was מצמצם Himself.

as if to say, he encapsulated Himself in this world in a way that He is accessible to his kinderlach- כלל ישראל.

How did Hashem do this?

הוא ורצונו חד

רצון and His ה' are One

The מאור ענים in parshas בחוקות tell us a deep concept. A human being has a will- a desire- to do something. That desire is a separate entity from the actual person. If I were to tell someone my רצון for something and he would comprehend and internalize that רצון, all it means is that he "knows" in his mind what I want. But that's it.

Hashem is above that.

He's above all dimensions and laws of nature. By His essence- כביכול His essence and His רצון are one and the same. So when a person hears the רצון ה' and connects with

that, he's in essence connecting with Hashem Himself.

תורה הקדושה That's.

תורה is the manifestation of the presence of Hashem in this world. When Hashem gave us the תורה we received much more than a book of rules- we received Hashem.

תואר כלה מאד נתעלה

Our relationship to the תורה, and in essence our relationship with Hashem, is compared by חז"ל to a חתן and כלה.

"תורה צוה לנו משה מורשה קהילת
יעקב"

The word מורשה, explains חז"ל, means to be engaged- מאורסה. When we received the תורה on שבועות, we became married to the תורה.

Hashem wants our relationship with the תורה to be expressed with the ultimate relationship of אהבה, which is a relationship of a חתן and כלה. A חתן's job in life is to protect his כלה - to take care of her and to make sure that nothing and no one disturbs that relationship. He's willing to

sacrifice everything for the sake of his כלה.

כלל ישראל throughout the generations always sacrificed everything and anything for the Torah. No obstacle is able to stand in our way. Because our protection of our relationship with the Torah is really us protecting our relationship with Hashem.

תלמוד תורה כנגד כולם

We now have a deeper insight as to why תלמוד תורה כנגד כולם - why the מצוה of learning Torah takes precedence over all mitzvos. Because the learning of Torah, the delving into the depths of Torah, is really the learning of Hashem Himself.

The נפש החיים and תניא say that when a person delves into the concepts of Torah, he connects, in the highest level, to Hashem. The more we learn, the more we are connected. The deeper we go, the deeper our connection.

אוי להם לבריות מעלבוננו של תורה

The Mishna tells us that a הר סיני comes forth from a voice

and cries when the Torah is being disgraced. When a person belittles any aspect of the Torah and doesn't treat it with the proper קדושה, it's a disgrace because it's as if he's disgracing Hashem Himself.

שמחת התורה

"עליונים שישו ותחתונים
עלו בקבלת תורה מסיני"

One of the areas that the Tzaddikim tell us to put tremendous emphasis on is the area of שמחת התורה.

The more a person rejoices with the Torah he learns, the more the Torah becomes a part of him. It becomes absorbed in his essence- נבלע בדמיו.

That's the nature that Hashem created in the world. Things that excite us- we remember. If when we learn we don't feel any enjoyment or excitement, it won't stay with us.

שמחת התורה של

ר' חיים זצ"ל

R' Chaim Brisker was once learning with the Rogochover Gaon. The Gaon mentioned to R' Chaim a certain Tosefta. R' Chaim immediately argued

that there is no such a Tosefta. It simply doesn't exist! They began to argue this point, and they went to bring a Gemara. They noticed something unbelievable. There is a Tosefta that the Vilna Gaon changes around. According to the change there is no such Tosefta, however, without the change it's there. The Rogochover knew the Tosefta without the change and R' Chaim knew it with the change.

The father of R' Tzvi Meir Zilberberg explains the story with a beautiful insight. We think that R' Chaim, in a flash, reviewed in his mind all of the Toseftas in shas, but perhaps the pshat is different. If I were to ask you if you were on the moon in the last 20 years, you would respond in an instant- no. Does that mean you have a super human memory and can recount the events of the last 20 years in a second? Of course not!

If you went to the moon, you would remember.

In the life of R' Chaim Brisker, every Tosefta was a journey to the moon. There is no such Tosefta! I was never on such a planet!

Such a relationship to Torah only comes from tremendous Simchas HaTorah.

"יש אנכי על אמרתך כמוצא שלל רב"

I rejoice with the words of Your Torah like someone who found a large treasure.

If every word of Torah would be a treasure, we would surely remember everything!

If, chas v'shalom, we lack enthusiasm and excitement in our learning, we will never excel and grow.

The שמחת התורה של ר' עקיבא איגר

איגר once came to a yeshiva to test the boys in their learning. The boys were responding and answering very nicely to all the questions of the גדול הדור. ר' עקיבא איגר then asked a "bomb" קשיא. All the boys were stumped. There was one boy who went on to answer an ingenious answer to this question. The boy was certainly excited, as was the Rebbe.

The bell rang and this boy together with the rest of the class went out to play.

איגר started to cry.

The Rebbe, seeing the גדול הדור crying, asked, "What did the Rav see so terrible in my class that made the Rav cry?"

answered: ר' עקיבא איגר

"When I was a young boy, I also answered this question with the exact answer this boy just gave. However, afterwards I broke out in a long dance of overflowing Simchas Hatorah with this beautiful answer. Here's a boy with such talent- and he can immediately go out and play games?! No greatness will come from this."

Unfortunately, people who knew this man in his old age testified that ר' עקיבא איגר's prediction was accurate.

שמחת התורה של ר' שך זצ"ל

One of the גדולים from the previous generation said over the following story:

There was an important matter that he needed to discuss with the Brisker Rav z"l, but it was snowing heavily and it was extremely difficult to travel. Being that it was an important matter, he made his way over to the Rav's house by foot. The streets of Yerushalayim were

empty of travelers. As he neared the Rav's home, he saw a very strange sight. It seemed like a ball of snow was dancing in the street! As he came a bit closer, he saw that it wasn't a snowman- it was R' Shach! The great R' Shach was dancing in the snow in the streets of Yerushalayim!

R' Shach explained:

"When I have a list of questions in learning, I make a trip to the Brisker Rav to discuss the topics and try to get clarity in the Gemara. I come to the home of the Rav and lay out my questions one by one. With tremendous depth and insight, the Brisker Rav answers each question with ultimate sweetness of תורה! When I leave, my love and joy for the Torah is burning inside of me and all I want to do is explode in an emotional dance! However, being that it's not something typically done, and perhaps won't be so appreciated, I hold myself back until I get home, and in the privacy of my own home, I explode with simchas Hatorah. Now when I left, I figured no one is in the streets anyway, so I can dance to my hearts content! And that's when you saw me!"

שישו ושמחו
בשמחת התורה!!

Passing it On

We're living in turbulent times. The challenges we all face on a daily basis are very difficult, and the battle is only getting harder with each passing day. The יצר הרע is conveniently providing the world with endless means of joy and excitement, and the ability to connect to the simcha of ruchnius- and specifically learning- is getting very difficult. The only way to combat the joys of evil is with simcha in our Torah. How can we pass this message on to our children? What can we do to instill שמחת התורה into the hearts of the future generation?

If we are excited our children will get excited.

There was a big Rosh Yeshiva in the previous generation who was the Rebbi of thousands of Talmidim, many of who are leaders in our times. The Rosh Yeshiva explained and gave insight into a big turning point in his life. He was a young student in a Yeshiva in Europe. The Maskilim in those days

scouted out brilliant minds to be able to recruit to their terrible causes. They noticed the young Itzikel had a genius mind and they started to talk to him. Day after day, they tried to convince him to leave the walls of the heilige Yeshiva and join university. Young Itzikel was staying strong, but with every passing day, it was getting more and more difficult. Finally, after tremendous persuasion, he decided to give in and leave the yeshiva. The next morning- of what was supposed to be his final day- he awoke and saw his mother all dressed up in her Shabbos clothing. He questioned, "Why is Mommy wearing שבגדי שבת? It's a regular weekday!" She answered, "My dear tzadikel, you're going to yeshiva today and finishing a perek in Gemara! That's the most exciting thing in the world! Today, in our home, it's a Yom Tov!" When he came home from yeshiva, his mother prepared a whole lavish seuda in honor of this momentous occasion. The happiness from his parents knew no bounds and their nachas was even greater.

Itzikel stayed in yeshiva, and thousands have benefited from the light of R' Yitzchak Hutner.

Imagine what we would've lost! What gave him the courage to stay in yeshiva?

His mother's excitement and Simchas Hatorah.

That's how we can instill love for the Torah in our children. If they see how excited we get with what they are learning- with their accomplishment- then they'll be excited. If, however, our children see the lack of joy and simcha in our learning, they won't be interested in pursuing.

In Conclusion

Soon we will all be standing at סיני getting ready to receive our personal חלק of Torah for the upcoming year. We daven and hope that our connection and relationship with the Torah should grow deeper and more meaningful. Each person is adding himself to a beautiful everlasting chain, linked together with our grandparents of thousands of years. We're joining the ranks of soldiers who have sacrificed their lives in order to safeguard this Torah. We are the עם הנבחר the chosen people of Hashem. We were given the sacred task to return this special gift to Hashem shining even brighter than when we received it. This is

נועם ה'

בס"ד

our mission and we accept it
with pride and love.

Torah is our life. כי הם חיינו

!!ואהבתך אל תסיר ממנו לעולמים

We only daven that the love
in this relationship should last
forever, and אי"ה we will
certainly be Zoche to the
coming of

!!משיח צדקינו במהרה בימינו אמן

!!אגוטן יום טוב