

נועם

ה'

דברי חיזוק והתעוררות

בעבודת ה'

ספירת העומר\*\*\*\*מידת התפארת

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## ספירת העומר

together is in a period called ספירת העומר. Like we've spoken many times together, Bezras Hashem, every יום טוב has its special and unique עבודה designated exclusively for that זמן. What is the עבודה for every Yid during this special period of ספירת העומר?

If a person were to look at the פסוקים in the Torah that describe the מצוה of ספירה, we see a seemingly simple מצוה: count 49 days from when the קרבן עומר is brought. That's basically all a person has to do on the surface- count each passing day. However, if we look a bit deeper and absorb into our נשמות the words of the צדיקים, we will be introduced to a whole new perspective of these special 7 weeks.

### קדושת חול המועד

The (כג. לו) in Parshas Emor רמב"ן tells us that the 49 days of Sefira have in them קדושת חול המועד! Just like we have 7 days of סוכות followed by the eighth day- שמני עצרת- so too, פסח we have 7 days of פסח, and עצרת which is שבועות. The 49 days in between these 2 Yomim Tovim are like חול המועד.

The לשון שפת אמת in Pesach brings the זשון of the זוהר הקדוש that says

"מאן דנטיר הני יומי מפסח עד עצרת אין צריך לבא במשפט בתשרי"

*"One who watches and serves Hashem properly in these days won't have to stand in משפט to be judged in the days of ראש השנה"*

When a person -whose נשמה is alive within him- hears these words, automatically, he should be asking himself, "What should I be doing to 'watch' these days properly?"

In order to understand our עבודה during Sefira, we have to review a little bit what happened to us on Pesach. The Seforim tell us that there are 50 levels of טומאה that correspond to the 50 levels of קדושה. The Yidden in מצרים reached an all-time spiritual low, and they descended all the way into the 49<sup>th</sup> level. Had they stayed a bit longer in the מצרים of טומאה, they would have sunk to the 50<sup>th</sup> level of טומאה, which is a point of no return. Like we've discussed in the past, the Yidden were not able to be lifted out of their state at a slow pace because they never would have been able to really leave all the forces of טומאה behind. Hashem, therefore, out of love for his children, lifted us out of the 49 levels without any of our own זכותים! All of that kedusha came to us on the first day of

Pesach. On the second day of Pesach, the 16 of Nissan, all the kedusha was taken away from us, and Hashem says. "My dear Kinderlach. Now it's time for you to work on it yourself. All 49 levels of spiritual growth that you received as a gift on the first night of Pesach are waiting for you, but the only way to attain them is through your own hard work.

**49 levels. 49 days. 49 opportunities.**

### *ספירה: Opportunity to Shine*

To introduce this mission to ישראל, כלל ישראל, the pasuk says, "וספרתם לכם" which literally means, "You should count." But the אור החיים הק' says that the word ספיר also means to shine. Until now, Hashem says, I shined the kedusha inside every one of you. Now it's your turn to shine within yourself **לכם** **וספרתם**! Now, during these special 49 days of sefira, every yid has the ability to acquire within himself the kedusha that was given to him on Pesach.

*How does one shine in his עבודה?*

The ליקוטי תורה בעל התניא says a very deep concept. Let's together, בעזרת ה', try to apply this on a practical level על דרך העבודה.

"הנה, וספרתם הוא לשון של בהירות כמו אבן ספיר. וכן עשר ספירות הוא לשון בהירות. וזהו וספרתם לכם היינו להמשיך עשר ספירות שיאירו לכם למטה"

"The word וספרתם is an expression of clarity and illumination, like it says a shiny stone, so too, the 10 sefiros is an expression of illumination. And this is the meaning of the מצוה of לכם וספרתם that the 10 sefiros should shine forth from within you here on this world"

עשר ספירות

The 10 sefiros in שמים is a very deep concept in קבלה and above and beyond our comprehension. It's a discussion about how Hashem runs the world, and very big צדיקים understand these ideas. Simple people, though, don't generally relate to these concepts. However, if one would to look at any siddur, when it comes to the מצוה of counting sefira, we find the sefiros

"חסד גבורה תפארת נצח יסוד מלכות"

These are 7 of the 10 sefiros. So what the בעל התניא is telling us, is that we are supposed to have these sefiros shining through us. Sounds really exciting. How exactly is one supposed to activate this? How are simple Yidden like us able to relate to these 7 מידות of Hashem and apply it to our עבודת ה'?

עשר ספירות בדרך העבודה

One of the fundamentals of חסידות and the teachings of the טוב הקדוש is to understand deep concepts in ways that pertain to daily life. When the 7 יום כיפור explains the 7

sprinkles of blood from the כהן גדול, he explains the 7 מידות and sefiros beautifully on a very practical level. The first מידה and ספירה is חסד. If a person wants to have the מידה of חסד shine forth from within him, he has to do acts of kindness for the sake of Hashem. When a person is able to channel his actions of kindness and think solely for the sake of Hashem, he then becomes a כלי קיבול, a receptive vessel, that is now able and ready to receive the light that shines forth from the ספירה called חסד. This spiritual light shines in his נשמה, and provides feelings of closeness to הקב"ה.

### תפארת

Being that we are starting the week of תפארת, let's together try to focus on this מידה and try to be זוכה to have the sefira of תפארת shine within us.

### ישראל אשר בכך אתפאר

תפארת means glory and splendor. The קדושת לוי says:

"עיקר המדה הזאת לעבוד את הבורא בכדי שיקוים בנו ישראל אשר בכך אתפאר ופסוק 'ישמח ה' במעשיו'."

*The main idea behind this middah is to serve Hashem in a way that we can fulfill the pasuk that says*

'ישראל אשר בכך אתפאר'

"Yisroel, with you I take glory,"

and the pasuk-

"ישמח ה' במעשיו"

*"Let Hashem rejoice with the Yidden."*

In very simple terms, תפארת means that Hashem has nachas from us. Hashem takes pride with the Yidden when we do his רצון; he has nachas from his children like any parent has from their children when the child behaves.

There are many ways to serve Hashem. A person can do מצות and מעשים טובים in a way that is תפארת, and, unfortunately, they can be done in ways that are not תפארת.

### עבודת התפארת למעשה

The חסידות יה' perek מסילת ישרים says that a person who does everything he has to do is a צדיק, but he's not necessarily a חסיד. A חסיד is someone who serves Hashem with love. Someone who understands what Hashem wants and does it because all he cares about is bringing nachas to his Father. "ועושה נחת רוח ליוצרו". Every parent can understand this concept very well. You can have a child that listens and does what he's told to do, but you don't necessarily feel that it's being done out of love. He's doing it because he's an obedient child, and that's very nice and all, but there's more to a relationship than dos and don'ts. A child that helps his father because he loves him and only wants

his good- that's love. A חסיד in the realm of 'עבודת ה' is someone who serves Hashem beyond the letter of the law; he understands the 'רצון ה' that's behind the law and serves Hashem with a deep passion for closeness. Just simply to give nachas to his Creator. I *want* to keep תורה and מצות because I love Hashem so much that all I want to do is make Him happy. There's nothing too tiring, nothing too difficult for me because it's who I am.

Hashem boasts and takes pride when He sees His Yidden acting like that. He says, "ישראל אשר בך אתפאר," when you do things with love in order to give Me nachas, *that's* when I get that nachas and *that's* when I show off My children! Like a loving mother who shows her friend her child's letter that she wrote or project that she painted. "Look at what my zeiskeit made me!" כביכול, Hashem does the same thing.

"ישמח ה' במעשיו," Hashem rejoices with us when? "ישמח ישראל בעושיו" when we rejoice with Him.

"את ה' האמרת היום...וה' האמירך היום"

Which means: When we take pride in ה', then ה' takes pride in us.

I once saw a special Yid crying. When I asked him to explain his tears, he said, "Hashem is so good to me! I just hope I'm giving him nachas".....תפארת

If a person wants to be a vessel for the sefira of תפארת, he has to do מצות in a תפארת-dika fashion. No dry davening, dry learning.... Geshmak!!

### תפארת בסור מרע

Even in ideas of סור מרע, we have תפארת. Yidden don't have the liberty to eat what we want, go where we want etc. There are 2 attitudes that one can have. Either, he can refrain, with negative feelings of deprivation, or he can be a תפארת.!! אאשרינו. I know that Hashem doesn't like when I go to that place so **I don't want** to go there! Going there will bring pain to Hashem-how can I go there! That's תפארת.

### Bringing תפארת home

How can we infuse our homes with תפארת?

There was a very interesting story that took place a few years ago in ארץ ישראל. There was a mother who went one day to the park with her children. The time was already getting late, and they started to head back home. The children were a bit thirsty, and they asked their mother if they can buy a drink. The mother looked at the can they were pointing to and noticed the hechsher was not the standard of their family. She told her kinderlach that they'll be home in a few minutes and, since the hechsher isn't the best, they're not going to buy it. Later that

day, the mother retold the incident to the father. When he heard the story, he got very excited and called all his kids together. He said, "Kinderlach! Do you understand what you did today?! Do you understand what it means to hold yourself back for the sake of Hashem?! Wow!!! אשרינו מה טוב חלקינו!! You are so lucky to have given Hashem such nachas!" And together they danced an אשרינו with tremendous enthusiasm.

A week later, two of the boys in this family had a class trip to the park. When they got there, they realized there had been a miscommunication, and there were other people there that presented issues of צניעות. Sadly, the rabbaim told the boys that they have to cancel the trip. As you can imagine, the boys were not very excited about the turn of events and started complaining, like boys do. These two boys from the family got up on the bus and said, "רבותי!! Do you know what opportunity we have now? We can hold ourselves back for the sake of Hashem!! אשרינו אשרינו!! Let's be happy! Let's dance!"

And with that speech, the two boys had the whole bus dancing together אשרינו. Later that day, the rebbi called the father and told him the story. He asked

him, "How did your boys get such courage to behave like that?"

The father told the rebbi the story with the soda, and all was clear. A few days later, the little three year old brother was seen by his mother standing and holding a candy. She asked him, "What's the matter? Why are you not eating the candy?"

He said, "I'm not sure if I should make a ברכה and eat the candy or dance אשרינו and not eat the candy!"

That's how we bring תפארת into our homes. Talk about how *lucky* we are, how *fortunate* we are to be Hashems children.

### *In conclusion*

This coming week, the תפארת of מידה is waiting anxiously to shine within us. Before we do a מצוה or before we hold ourselves back from an עבירה, say a short תפילה in your heart: "ה', please allow the מידה of תפארת to shine within me!"

May we all be זוכה to give נחת רוח!! להבורא יתברך שמו

'נצח בעזרת ה' next week we will discuss the מידה of נצח!