

Hayom Yom: 5 Nissan

ברצה דברכת המזון אומרים "בעל הישועות" - בית דגושה, "ובעל הנחמות" - בית רפויה.

[A grammatical point:] In the paragraph beginning Retzeh in the Grace after Meals, the letter beis in the phrase baal hayeshuos has a dagesh, whereas the same letter in the following phrase (u'vaal hanechamos) does not have a dagesh.

אֲזַמְּרֶנּוּ אֶמְרֵנוּ בְּמִאֲמַר רַז"ל לֹא מְקוֹמוֹ שֶׁל אָדָם מְכַבְּדוֹ אֶלָּא אָדָם מְכַבֵּד אֶת מְקוֹמוֹ, כְּבוֹד יֵשׁ בּוֹ שְׁנֵי פְּרוּשִׁים:
לְשׁוֹן כְּבֹדָא כְּמִאֲמַר רַז"ל כְּבֹד לֵב פֶּרַעַה נַעֲשֶׂה לְבוֹ כְּכֹבֵד. וְלְשׁוֹן כְּבוֹד, גְּלוּי אֹר מְקִיף נַעֲלָה. וְזֶהוּ: לֹא מְקוֹמוֹ שֶׁל
אָדָם מְכַבְּדוֹ כְּלוֹמַר מְקַרְרוֹ, אֶלָּא אָדָם מְכַבֵּד אֶת מְקוֹמוֹ, שְׁנִיתֵן לוֹ כֹּחַ וְעוֹז לְהַאִיר אֶת מְקוֹמוֹ בְּאוֹר תּוֹרָה וְעִבּוּדָה.
כְּשֶׁם דְּבִירֵידַת הַנְּשָׂמָה בְּגוֹף מְשֻׁבְּעִים אוֹתוֹ תְּהֵא צְדִיק, דְּשְׁבוּעָה זוֹ הוּא עֲנִין הַשּׁוֹבֵעַ בְּכַחוֹת נַעֲלִים שְׁתּוּכֵל
לְהַשְׁלִים כְּוֹנֵת יְרִידָתָהּ, הִנֵּה כֵן הוּא בְּכֹל אָדָם וְאָדָם בְּמְקוֹם שֶׁהוּא.

The Sages teach:¹ "It is not a person's place that enhances his honor [kavod]; it is the person that enhances the honor of his place.

On this teaching my revered grandfather, the Rebbe [Maharash], commented: "There are two ways to understand the word kavod:

"Its three root-letters spell kaved, which means a liver. The same word appears in the phrase,² kaved lev Par'oh, where it means that 'Pharaoh's heart has become stubborn' (lit., 'heavy'). In the interpretation of the Sages,³ 'His heart, [which ought to be warmly responsive to spirituality,] has become [spiritually insensitive,] like a liver.'⁴

"The other meaning of kavod is 'honor,' which [in Kabbalistic terms] signifies the revelation of a transcendent light⁵ from a lofty Divine source.

"Considering these two meanings, the above teaching of the Sages can be perceived [on a non-literal, mystical level,] as intimating the following message: A person's place, his environment, [should] not [weigh him down and] cool his ardor; rather, every individual has the power to illuminate his environment with the light of the Torah and Divine service.

"[And indeed,] before every soul descends into the body, an oath is administered to it: 'Be righteous!'⁶ [Now, the root of the verb mashbi'im ('an oath is administered') is virtually identical with the root of the verb masbi'im ('one causes [him] to be sated').⁷] By this oath, the soul is fully empowered to fulfill the purpose of its descent.

"And the same is true of every individual, wherever he may be."⁸
