

## Nourishment for the Neshama

<http://lvracha.com>

**Sunday, May 11, 2014**

### **Hod shebe netzach – day to thank Hashem with our sincere words in bracha and prayer**

Humility In endurance means that we recognize the Source of all Vitality, Hashem, and expand our love sincerely In gratitude to Him.

Using words, In prayer, with brachas, brings out the crucial understanding of the elevated status of being speaking beings. Of all the ways In which we are created In Hashem's Image, the ability to have conscious speech distinguishes us from other creations because It Is the means by which we can comprehend and exhibit the qualities of being made b'tzelem elokim.

We learn to reason as we develop. Our reasoning with Imagination can take us to many places that can be either creative and building or destructive. Yet how much of our reasoning Is honestly dedicated to building upon the desire to reflect Into the world Hashem's attributes of mercy from Keser, the tip of the yud. Who even can say what Hashem's attributes of mercy are, how He demonstrates them to us, and how we can emulate them?

The Tomer Devorah teaches this from a pasuk In Micah. Over the years, [the toolbox shared on this website](#) Is designed to bring Into our reach a way to connect dally and yearn to bring Into our lives these attributes.

What Is the need to bring Hashem's mercy Into our dally lives? It Is In order that our reason build only upon chochma, upon the wisdom of Torah, upon our Father's attributes so that we can reflect them back to Him. The Jewish people are like the moon – we have no light of our own. All the light we receive comes from Hashem

Hashem gives us free will though, and our Imagination Is much more comfortable building upon our self-referencing than upon something esoteric, such as Hashem's amazing mercy and goodness. It Is totally foreign to us who live mortal lives surviving day to day through our labor how to truly be a mashpia, a giver, like Hashem. Striving to connect our reason, our instincts, our Innate reactions, back to the reality that all there Is In the world Is Hashem Is a lifelong exercise.

The resistance we feel to doing so feels like our very lives are at stake. With that "practical insight" In mind, It Is urgent that we declare at once baruch shelm kavod malchuso leolam vo'ed, at least Intellectually accepting that even though this feels so real we understand Intellectually that all there Is In the world Is Hashem and our survival and everything else depends solely on Him. After Esther was received with the King's scepter and Esther was In the King's palace at the dinner, Esther threw herself at the king's feet to ask to be saved from Haman's plan to kill her and her people. Each of us has our experience of feeling threatened to the core of our existence, of being abandoned or annihilated or both. When we throw ourselves on the floor and ask Hashem to please save us from our fears and Instead to please show us what He desires of us In this moment In order to serve Him, we arouse love and awe of Hashem In our heart to see us through whatever the circumstances are at hand, no matter what.

At a minimum, we avoid using speech to accomplish the goals of the lower self, reactions that feel self-preserving but could be causing harm to those we are addressing. It is sometimes not visible to us that the words that we are using, which we feel justified in using, are words that damage. Focusing on using speech to give love and value, to express words of prayer and gratitude to Hashem, to give information, or remaining silent is one way to begin to see where our speech deviates from those standards.

Today, hod shebe netzach, is a day to use speech in praises of Hashem, expanding verbally knowledge of His Glory. May Hashem help us stop doing everything that is keeping us from using speech in this way, and may we humbly nullify what obscures Hashem's glory in this world in order to see a new light.