

PARSHAS PEKUDEI



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

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MAY HASHEM'S POSITIVE
ACCOUNTING OF KLAL YISROEL MERIT
MOSHIACH'S IMMEDIATE COMING!

MAKING SHABBOS GREAT AGAIN!

WORKING FOR SIX DAYS

The pasuk in Sefer Shemos says: ששת ימים תַעֲשֶׂה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון וגו' - *six days work shall be done, but on the seventh day you shall have a Sabbath of complete rest* (Shemos 35:2).

You have to remember the famous words of the Ramchal in his *hakdamah* to *Mesillas Yesharim*. He states that the human mind and the nature of human beings is such, that when they encounter things that appear to be part of their life and they're very normal and widely accepted, people take them for granted and they don't rethink them.¹ When they grow older, they treat them as they did when they were younger and they never review them from a more mature standpoint. They think that it's all repetitive.

One of the greatest victims of this way of thinking, is none other than the *heilege* Shabbos. Shabbos is such a fundamental principle in a *yid's* life, such a wellspring and a treasure house of *brachah vehatzlachah* in all areas of our lives. Sadly, most people fail to see it and respect it. They've been observing Shabbos since they were little kids. It's the same Shabbos when they were 5 and when they are 10, 15, 20, 30. What a *rachmanus*!

The above passuk reads: ששת ימים תַעֲשֶׂה מלאכה. Now, what is the problem here? What seems to be the obvious question we should all be asking? It should say: ששת ימים תַעֲשֶׂה מלאכה - you shall do (*ta'aseh*) *melachah*, not *te'aseh*. *Te'aseh* seems to imply that "it shall be done" on its own. Not that "you should do it." But *lechorah*, *melachah* is not something that's done on its own. That's question number one.

Now, what is this *pasuk* teaching me? This *pasuk* is teaching me that on Shabbos, ביום השביעי יהיה לכם קדש שבת שבתון להי, כל העושה בו מלאכה יומת (ibid). It's telling me about the prohibition of doing work on Shabbos. So what's the next question that begs to be asked here? The next question should be that if the Torah is coming to prohibit us from working on Shabbos, why does it say "six days you should do work"? The *isur* of doing *melachah* on Shabbos has nothing to do with the *heter* of working during the weekday! The whole *isur* begins with Friday night and it ends on the night of Motzei Shabbos. Why would the Torah mention, ביום השביעי יהיה לכם קדש שבת שבתון להי כל העושה בו מלאכה יומת? It should start right away יומת כל העושה בו מלאכה.

THE SAFEST SUBJECT TO TALK ABOUT

There is a beautiful *pshat* that answers both of these questions. One of the greatest preoccupations that people have in this world is *parnasah*. That is the common denominator between all human beings. Have you ever met somebody and you wanted to know what to talk about? What do we have in common? So most people say, "I'll try sports. No. I'll try food, etc." *Chazal* tell us, for example, that Achashveirosh and his people got together and they discussed the beauty of *nashim*, as people do today as well. If you want to know which subject is safe to talk about - pick *parnasah*. If you meet somebody and you want to know what to talk to him about, *parnasah* is always a very safe subject. Everybody is always worried about *parnasah*.

Now, the biggest challenge we have with our preoccupation with *parnasah*, is the fact that people truly believe - all *goyim* for sure believe in that, as well as most Yidden - is that *parnasah* is something that comes from human effort, from *hishtadlus*.¹ The more work you put in, the more you will get out. If you look at the world, it seems that people who put in hard work many times reap the fruits of their labor.

¹ אלא שכפי רוב פרסומם וכנגד מה שאמתתם גלויה לכל, כך ההעלם מהם מצוי מאד והשכחה רבה. על כן אין התועלת הנלקט מזה הספר יוצא מן הקריאה בו פעם אחת, כי כבר אפשר שלא ימצא הקורא בשכלו חדושים אחר קריאתו שלא היו בו לפני קריאתו, אלא מעט. אבל התועלת יוצא מן החזרה עליו וההתמדה. כי יזכרו לו הדברים האלה הנשכחים מבני האדם בטבע, וישים אל לבו חובתו אשר הוא מתעלם ממנה

So to address this challenge, the Torah tells me - in the above pasuk - to get my head on right and to believe that Hakadosh Baruch Hu is the only source of my *parnasah*.

PART 1: IT'S NOT YOU

Now, I often think of the many times in my life I got *parnasah*. I always say to myself, like this: the reason I got this *parnasah* is because I was in the “right place at the right time.” Many years ago, I would deal with people in the non-*frum* community and they would tell me their business plans. They would want to pick my brain and ask that I give them my professional, elementary school opinion on their business ideas. I would find it challenging at times. I would always say a *tefillah* to Hashem before I gave them advice. One time, I remember I told a fellow not to do it this way and do it the other way, because it looked like that’s how Hashem will bring him the *brachah*. The fellow did it as I suggested. When the *brachah* materialized, he brought me a very nice check. He said, “I probably owe you more, but this is your cut that I’m giving you from my investment.” I said, “No, thank you. I just gave you some advice.” He said, “Rabbi, in today’s world, advice comes highly valued. There’s no such thing as free advice.”

I remember thinking at the time, that getting earnings for my advice is what the world would advise me, as they would undoubtedly say to me, “The gift of gab brought you this *parnasah*.” But the *emes* is, it wasn’t hard to see that it was completely *min hashamayim*: Hashem wanted to provide me with some money, so Hashem presented me with this person, put the idea in my mind of what to tell him, and then Hashem sent me a check.

A REFORM RABBI WITH A SMICHAH

I once had a funny story. A reform rabbi from Wooster, Ohio showed up. He wanted to speak with me. He wanted me to teach him *Yoreh Deah*. He wanted to get an Orthodox *semicha*. I said, “What do you do?” He said, “I’m a reform rabbi.” I said, “Don’t take this personally, but I abhor reform rabbis.” He said, “We have something in common from the get go.” I said, “What’s that?” He replied, “I also abhor reform rabbis. That’s why I came here. I came to the *yeshivah*. I traveled here from Wooster because I heard there’s a *yeshivah* here. I want to get an Orthodox *semicha*.”

The guy knew zilch. *Mamash*. He was a certified *am ha’aretz* of the highest degree. He was unaware of simple things that most secular Jews know. I told him that I would never give him *semichah*. I told him, “You have to get *semichah* from somebody else. As an Orthodox rabbi, I cannot ordain a reform person. You have to go in the ways of Hashem to receive an ordination. But I will learn with you *Yoreh Deah*, if you so choose.” He later arranged with an Orthodox organization in New York City to receive *semichah*. They said, “You have to learn *Yoreh Deah* with an Orthodox rabbi.” He had to rewrite whatever it said in the *Shulchan Aruch*, *Shach* and *Taz* and other commentaries. He brought a recorder with him and he would sit there, looking at my face, holding his *Shulchan Aruch* in front of him and I would say the *Shulchan Aruch*, *Shach*, and *Taz* over to him. We learned many things together.

This continued for a few years and then he got his *semichah* from that organization. At that point, we had already developed a *shtickel* relationship and he said to me, “Rebbi, I want your *semichah*.” I said, “I told you before we started you can’t have my *semichah*.” He insisted, “But, why not?” I said, “For a number of reasons.” “But I’m your *talmid*,” he tells me. “I’m your student. I already learned *hilchos Shabbos* with you.” I told him after a year of learning, “You’ve got to stop driving on Shabbos.” He was *maskim* right away. To give you an idea how “sharp” he was, a little while later he told me he went someplace for a *bar mitzvah* on Shabbos. I said, “Did you stay there for Shabbos?” He said, “No.” I said, “You gave me your word that you were not going to drive on Shabbos.” He said, “Rabbi, I wouldn’t go back on my word. I didn’t drive on Shabbos. My wife drove.” That’s how clueless he was. I told him, “Besides, my *semichah* is not worth the paper it’s written on, and I don’t want to have to go through it with you.” But he was insistent. He was insistent on the *semichah*.

HASHEM SENT YOU A GIFT

Now, this organization in New York charged him \$2000 for this *semichah*. I told him my *semichah* would cost him five. I figured it was way out of his league. But he told me it would be his greatest pleasure to pay that money for *semichah*. So, I told him that I’d call my grandfather. I called my zeida (HaRav Avigdor Miller, zt”l) and he told me the following. He said, “Hashem is sending you money.” He quoted me the pasuk *ברכת ה' היא תעשיר* (Mishley 10:22). “Hashem is granting you the money. It has nothing to do with this fellow. He’s giving it to you.” I said, “Zeida, don’t I have to be concerned about giving *semichah* to a reform rabbi?” He said, “If your name was Rav Moshe Feinstein, maybe it would look bad, but your *semichah* is not worth the

paper it's written on, so it's clearly a *matanah* from Hashem for you. You don't have to be concerned.”

Eventually, the guy died while driving a car on Shabbos. Hashem removed him from this world. I warned him, he should never drive on Shabbos. I told him it says in the Torah, מחלליה מות יומת (Shemos 31:14). His wife was driving him, and Hashem took him out. But in the Tablet magazine - a famous secular Jewish publication - they had a whole write up about this rabbi, and they said that his greatest success in his life was receiving *semichah* from Rabbi Yisroel Brog of Telshe Yeshivah in Cleveland, Ohio.

So what do you think here? I did something, correct? The truth is - it had no *shaychus*. It happened on its own. That's what a person has to understand. And your *hatzlachah* has nothing to do with the *eisek* of the *melachah*. Hashem tells me, “You know what? I want you to stop working on Shabbos.” So, a person could ask the *kasha*, “What do you mean? I shouldn't work on Shabbos? What about *parnasah*?” The Torah says: ששת ימים תעשה מלאכה, meaning, understand that your *melachah* happens by itself. Your *parnasah* comes to you *mimeilah*. Don't think that you're the one who makes this *brachah*. The whole *brachah* comes from the Ribono Shel Olam. And if you understand that, it's no problem at all for a person to fulfill the din of ביום השביעי יהיה לכם קדש שבת שבתון להי.

Now, there are some people who think they are being *moser nefesh* by not working on Shabbos. You know what kind of *mesiras nefesh* that is? *Gornisht*. That's like a guy who imagines that the reason he is alive is because he breathes and he's going to get *sechar* from Hashem for his acts of breathing. You breathe automatically. You're not getting *sechar* for breathing. It's an automatic thing that Hakadosh Baruch Hu grants you breath. That's what a person has to understand. That is part one, that the *parnasah* is not actually coming through your effort, and it really has to be baked into our system.

PART 2: THE BLESSINGS FOR THE WEEK TO COME

Part two is to understand that there's a correlation between Shabbos and the *parnasah* that comes to you during the weekdays. What's the correlation? What's the connection? The connection is as follows. A person has to understand that if he's *shomer Shabbos* like he's supposed to be *shomer Shabbos*, that in itself becomes the source of the *brachah* in his *parnasah* for the whole week. Not only does it mean like we first explained - that if a person works on the weekdays, he's not going to lose any money from not working on Shabbos, because it's not his work that brings him his *parnasah* - but it's the opposite that's true. A person's *shemiras Shabbos* is going to enhance his *melachah* of ששת ימים. The Torah is telling us that if we want to have our *parnasah* for ששת ימים, you know what we should do? If we observe Shabbos in the way of: ביום השביעי יהיה לכם קדש שבת - then we'll be *zocheh*, that the *melachah* will come to us during ששת ימים!

A lot of people have called me over the years to ask if I have an *eitzah* for their *parnasah* struggles, and I told them that I have a very simple *eitzah* for them: enhance your *shemiras Shabbos*. By enhancing your *shemiras Shabbos*, you are going to enhance your bottom line. Now, that goes against all secular thinking, all *goyishe* thinking. How does not working, or *shevisah*, help you get *parnasah*? What is the *shaychus*? But I told somebody, “Do you believe that a *brachah* from a *tzaddik* could help your *parnasah*? You must think so. Do you know why? Because every time you see a *tzaddik*, you say, ‘Give me a *brachah* for my *parnasah*,’ and every time you *daven* to Hashem you say, ‘Hashem give me more *parnasah*.’ So you must believe that the *brachah* has a *shaychus* to *parnasah*. You have to know that Shabbos is the true *brachah* for your *parnasah*.”

A PROPORTIONATE RESPONSE

What does the *brachah* depend on? The degree and the effort you put in to *shemiras Shabbos* will determine the amount of *brachah* that you get out from Shabbos.

The Ohr Hachaim comments here (Shemos 35:2), that in order for a person to be *zocheh* to *parnasah* in the ששת ימים (in the following week), he's only going to see that fulfillment, אם יום השביעי יהיה לכם קדש - *if the seventh day will be holy for you*, אבל אם לא ישמר - *but if he's not going to be shomer Shabbos*, לא יהיו, *there will not be (parnasah) בששת הימים*.² He explains it as follows: כי שבת הוא נפש קיום העולם - *Shabbos is the soul which is mekayem (sustains) the world*. A soul is *mekayem* the *guf*. My own soul is *mekayem* me. Your soul is *mekayem* you. The more *gezunt* a person's *nefesh* has - the more *gezunt* and healthy that person is. The less *gezunt* a person's *nefesh* has, the less healthy his *guf* is going

² עוד ירמוז כי לא יקומו ששת ימים במלאכתם אשר הכינם ה' לעשות אלא אם יום השביעי יהיה לכם קדש אבל אם לא ישמרו שבת לא יהיו הששת ימים כי שבת הוא נפש קיום העולם, וכמו שהקדמנו בפרשת בראשית בפירוש פסוק (ב' ב') ויכל וגו' ביום השביעי יע"ש

to be. So on Shabbos, he says, with your *kiyum* Shabbos, you are creating something, you are associating yourself with the *kiyum haolam!* (see Ohr Hachaim on Shemos 20:11)³

But it goes another step further. The pasuk says: (Shemos 31:16) ושמרו בני ישראל את השבת לעשות את השבת. What does *לעשות את השבת* mean? It should just say: ושמרו בני ישראל את השבת - *Yisrael observed the Shabbos*. You observe Shabbos, you are shomer Shabbos. How do you *לעשות* “make” Shabbos?

The Ohr Hachaim in other places (Bereishis 2:3; see footnote 4) teaches us a tremendous *yesod*, and that is, that a person actually makes the Shabbos! The degree of *nefesh*, the degree of *kiyum* that one has from Shabbos, comes from the degree of *shemiras Shabbos* that the person performs. You are making the Shabbos, you are making your own *neshamah*. So if you see a person who looks spiritually dead during the weekday, or you see a person who appears weak in *parnasah* during the weekday, the first suggestion I have for that person is to strengthen his Shabbosos. Wives have *rachmanus* on their husbands and let them sleep away a whole Shabbos and read all the Jewish reading material out there, from the Yated, to the Hamodia, to the Mishpachah, to the Ami, to the Jewish Press and who knows what other *narishkeit* is out there. People get desperate. They start reading the women’s magazines, the Binah magazine. They want to get some *binah*, who knows. They’ll try reading all kinds of other nonsense. That’s not going to help your Shabbos. It’s going to undermine your Shabbos and your weekday earning money. You are undermining your physical health as well. So here is a tremendous *eitzah*. You want to get healthy? Strengthen your Shabbos.

USING YOUR FEET ON SHABBOS

Let’s say for example a person needs to have healthy feet. You know what he should do? He should use his feet for *shemiras Shabbos*. That means when he walks to *shul*, he should think, “Hashem, I’m walking to *shul* with the feet that You gave me, because today is Shabbos. Otherwise, I would drive. Hashem, I’m going to take these feet You gave me, and I’m going to go to *shul* early on Shabbos. I’m not going to come late. Hashem, I’m going to stand in *shul* during *davening* when I’m supposed to stand. I’m going to be *mechabed* the Torah by standing.” Any effort you put into this area is going to strengthen your feet. “Hashem, I’m going to go and learn Torah in the afternoon of Shabbos, with my feet.” Using your feet properly on Shabbos is going to strengthen your feet - just like observing Shabbos properly will strengthen your *nefesh*. You can have people who have a very good *nefesh*, but their feet don’t work. That means the *nefesh* in their feet is *shvach*. It’s *pagum*. You have a person whose hands don’t work. That means the *nefesh* aspect of his hands is *shvach*. You should know that the *nefesh* addresses my head, my ears, my hands, every aspect of my body. You can give yourself this *nefesh!* You can give yourself this *kiyum!* When you are being *shomer* Shabbos, you are *oseh* (making) the Shabbos! *Oseh, making* the Shabbos, means creating the energy force that’s *mekayem* the *olam* and that’s *mekayem* yourself.

BECOMING HASHEM’S PARTNER

That’s why the *gemara* says that if a person keeps the Shabbos, and he is *shomer* the Shabbos, he becomes a *shutfaf* with Hakadosh Baruch Hu in *ma’aseh Bereishis*. He’s *mekayem* the whole world. So what do you think - he’s not *mekayem* himself?! Does that make sense?!

The Ohr Hachaim says that this sounds wild. Shabbos has been in existence for thousands of years! So if I keep Shabbos, how exactly am I “making” the Shabbos?! The answer is you’re strengthening the *nefesh* of Shabbos. Yes, Shabbos is what sustains the world, but Shabbos has a ‘nefesh’ of its own that needs strengthening! That’s what it is. I’m מקדש את השבת. A person who is *shomer* the *kedushah* of Shabbos is directly contributing to the *kiyum ha’olam!* וכהלכה. ואין לך שותף גדול מזה כדן וכהלכה. ⁴ Do you hear that? It’s unbelievable!

³ עוד ירצה על זה הדרך כי ששת ימים עשה ה' וגו' פירוש כי לא עשה בתכונת בראיתם שיעמדו אלא ששת ימים, ומעתה יצטרך ה' לחפש הבריאה בכל יום ובאמצעות נפש העולם שהוא השבת שברא ה' נח מהתמדת המלאכה, וכמאמרם ז"ל (ב"ר פ"ד) שהיה העולם רופף ורועד ובבא שבת עמד בקיומו, והוא אומר וינח ביום ה' ויום זה ממנו העולם עוד ששת ימים ובכל יום ששי לערב שכלתה תכונת העולם יבא שבת ויקיים העולם עוד ששת ימים אחרים וכן על זה הדרך, ועיין פרשת בראשית (ב' ב') (אור החיים על שמות כ' י"א) אכן מצניו כי הקדוש ברוך הוא גילה חדר במה שאמר (שמות כ' י"א) בעשרת הדברות כי ששת ימים עשה ה' את השמים וגו' הרי גילה כי בשעת הבריאה לא ברא ה' כח בעולם זולת לעמוד ששת ימים לטעם הנודע לו גם ידוע ליוצרי אמת. ונתחכם ה' וברא יום אחד הוא ידוע לה' ובו ביום חזר ה' ומשפיע נפש לעולם שיעור המקיים עוד ששת ימים וכן על זה הדרך וזולת זה היום היה העולם חרב בנגמר ששת ימים וחזר לתווה ובוהו וצריך ה' להכינו פעם ב' ובאמצעות שבת העולם עומד, והוא אומר כי בו פירוש באמצעות יום זה שבת מכל מלאכתו ופירש מה הוא המלאכה היא הבריאה עצמה כי לא מהתיקון שהוא המעשה לבד שבת אלא גם מהבריאה, וכבר כתבתי למעלה שהבריאה היא יש מאין והוא מה שנברא ביום ראשון בדיבור אחד והמעשה הוא התיקון אשר תיקן דבר יום ביומו ובאמצעות יום שבת משפיע בכללות העולמות רוח המקיימת עוד ששת ימים ולפי פירושינו זה מצאנו נחת רוח במאמר אחד שאמרו ז"ל (שבת קט"ז) כל המקדש שבת וכו' ואומר ויכלו וגו' כאילו נעשה שותף להקב"ה במעשה בראשית ע"כ. ודבריהם רחוקים ורחוקים לפי הנראה מי שמע כזאת שיבא אדם וישתתף בדבר שכבר נגמרה מלאכתו אין אחר מעשה כלום ובמה יעשה שותף. עוד מה היא הפעולה הגדולה הזאת שבאמצעותה ישיג השגה זו. ועוד לו יהיה שיהיה מעשה זה גדול עד מאוד מנין להם לומר דבר זה שהוא נעשה שותף ואם לצד הגדלות השכר היה להם להגדיל שכרו לחלק לו ברבים (ושעונו ניג' י"ח) ואורך ימים ונברה ועשר וכו' ומנין מצאו להאריך לשון לצד עילאה להשתתף עמו במעשה בראשית למה שפירשתי אמת יהנה חכם ודבר ה' בפייה אמת בטעם צודק כי להיות שהשבת היא המקיים העולם כל ששת ימים ואחר עברו ששת ימים יבא שבת אחרת ויחייחו ויקיימו עוד ששת ימים אחרים, ולך לדעת כי מצאית השבת בעולם הוא קיומו שמקיימים אותו כי אם אין מקיימים שבת אין שבת, ותמצא שאמרו ז"ל (שבת קנ"א) חלל עליו שבת אחד כדי שישמור שבתות הרבה ואם אין שומר שבת מה זאת עושה. ולזה כל המקדש את השבת וכו' פירוש מקיים ושומר קדושתו באמצעות זה ישנו לשבת ובאמצעותו מתקיים העולם. הראת לדעת כי הוא המקיים העולם ואין לך שותף גדול מזה כדן וכהלכה. [ולך לדעת כי מיום ברא אלהים אדם לא חסר העולם דבר המעמיד צדיק יסוד עולם שהוא שומר שבת כי אדם שומר שבת היה ע"ה (ב"ר כ"ב) ואחריו קם שבת בני כי הוא היה צדיק גמור ואחריו כמה צדיקים וכשוה נופל כבר בא השמש שומר שבת מתושלח וכו' נח שם אברהם וכו' ומשם לא פסקה שמירת שבת מישראל ואפילו במצרים היו שומרי שבתות כמאמרם ז"ל (שמו"ר פ"א וכו') (אור החיים על בראשית ב' ג)]

Now, a person has to think about this. Do you know how you will think about this? First of all, you're going to put in some serious effort into making your Shabbosos. Second, you're going to appreciate the Shabbos. You know what kind of gift Shabbos is? If I properly observe Shabbos, I could "self-medicate" myself. I could make myself healthy. You know how many people have weak feet? You know how many people have weak hearts? You know how many people have weak heads? Have weak heads? Their heads don't function. They can't stay up. Their stomachs don't work. Imagine if a person said, "I'm eating on Shabbos, Hakadosh Baruch Hu, *lekavod Shabbos*." It's a *mitzvah* to eat on Shabbos. Do you know what that means? Eating on Shabbos is *mekayem* and *mechazek* all the aspects of eating that exist in the world! So certainly, it's *mechazek* yourself as well!

The Ohr Hachaim says that Shabbos is the *nefesh ha'olam*. That's what Hashem created: ביום זה מעמיד העולם עוד ששת ימים, on this day (i.e. on Shabbos), the world gets strength to exist for another six days!

AN OPPORTUNITY YOU DON'T WANT TO MISS

Give this some thought, Rabbosai. If you knew you were pumping yourself with vitamins or with medicine to make yourself stronger, would you not think about and do it with energy and vigor? Would you waste any of your time and effort on *narishe* conversations with people for absolutely no purpose?

Every person has two parts to himself, a physical part and a spiritual part. He is two 'people,' and they both have a whole order of limbs. Just like there are physical limbs, there are spiritual limbs. There are physical eyes and there are spiritual eyes, physical ears and spiritual ears. Some people's ears spiritually are totally dead. They can't hear any spirituality. They're deaf to spirituality.

Today, a telemarketer called me on the phone. He wanted to offer me a hearing aid. I could have a free hearing aid. I said, "What?" They said, "Do you want to come down for a free hearing aid?" I said, "Who is this?" "I am calling about a free hearing-aid test," the person said. I told him, "What! What! Is it your phone or is it my phone? There must be a problem with one of our phones. Have a nice day. Good bye." If a person is deaf to something, they don't hear it.

Ask yourself, "Do I hear anything spiritual? Does my *neshamah* absorb anything? Do my ears absorb anything spiritual?" Oh, when it comes to music - people absorb that. Oh, yes. I know people who have musical ears. You call it having an "ear for music." But for spirituality? No. Then there are people who have physically weak ears.

You have to know if a person works on himself on Shabbos, he is *mekayem* the *olam!* Shabbos involves every aspect of a person's body, from the lowest physical to the highest physical aspect. You need eyes to keep Shabbos. You need a mouth to keep Shabbos. You need ears to keep Shabbos. You need a *rosh* to keep Shabbos. You need hands to keep Shabbos. You need them to avoid *melachah*, to be shomer Shabbos properly - it's unbelievable! A person should think about this, and give this consideration.

SPIRITUALLY CHALLENGED

You know how many people out there have physical defects? You know how many more people are spiritually defective? Everybody is *choleh nefesh* today. Every second person is "spiritually whacked." I was told I'm not supposed to say the word "retarded." It's not a PC word. You're supposed to say "challenged." Yes, people are challenged. Most people are spiritually challenged. Do you know anybody who's not challenged? How many people can go to a *shiur* and not fall asleep? How many people can go to a *shiur* and actually hear the *shiur* from the beginning to the end? How many people do you know, who can understand the *shiur* from the beginning to the end? Very few. You know what that's called? Retards. Ah no! Challenged people. That's what it is. Suppose somebody is telling a story and fifty people are listening to the story, and in the middle one guy is yawning, one guy is burping, one guy is making noises. I'm telling a story. "What? I don't hear. I don't know what you're talking about." So, something is missing here. The screws are loose.

TIGHTENING OUR SPIRITUAL SCREWS

When you see weaknesses, a great source of this is Shabbos. The *pshat* is, they're missing the ingredient called Shabbos. Shabbos is *mekayem* the *olam*. Rabosai, if you need *parnasah* or you need spiritual *parnasah*, reach out for free, to the beneficial gift that Hashem gave you to enhance yourself and push yourself. Take your naps before Shabbos. Go to sleep right after Shabbos. On Shabbos, spend your time energizing yourself physically and spiritually and then you're going to be extremely successful. You're going to be able to bask in the *brachah* of Shabbos all week long! And you won't even understand

the question, when somebody asks you: “What’s the connection of Shabbos to the entire following week?” The only way you can have a great week is if you have a great Shabbos.

THE BOTTOM LINE

The Torah juxtaposes the issur of malachah on Shabbos, to working for six days beforehand to teach me important lessons. Number one, despite the popular belief that my efforts actively bring me parnassah, my parnassah actually comes to me as a brochah from Hashem. I learn this from the word te’aseh, the work may be done, which is passive. Number two, observing Shabbos properly (as the Ohr Hachaim writes) is the ultimate source of the bracha in my parnassah for the following week! So the best advice to enhance my parnassah, is to enhance my Shabbos observance! Incorporating these lessons in my shemiras Shabbos will not only enable me to keep the heilege Shabbos properly, but will also enhance the kiyum of the world literally, and my own spiritual and physical wellbeing. Ultimately, strengthening how I daven, learn and grow on Shabbos will create a true partnership with Hashem in the ma’aseh Bereishis on an ongoing basis. This is our part in לעשות את השבת, truly making Shabbos great again!