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## PART 1 - AMBITION: THE SECRET TO SUCCESS

### TWO TYPES OF PEOPLE - NASO LIBO OR NADAV RUCHO

In this week's *parshah*, it says that Moshe Rabbeinu told Klal Yisrael to come forward with their donations for the *Mishkan*. ויבאו כל איש אשר נשאו לבו, and every person who was *naso libo* came, וכל אשר נדבה רוחו אותו, and anyone whose *ruach* motivated him, הביאו את תרומת ה', they brought the *terumah* to Hashem, למלאכת אוהל מועד, for the work of the Ohel Moed, ולכל עבדתו, for all the service that was needed, ולבגדי הקודש, and for the holy vestments (Shemos 35:21).

The *passuk* mentions two classes of people. There were people who were לבו נשאו and there were also those people that were נדבה רוחו. The Ramban (ibid.) writes that when it says in the *passuk* כל איש אשר נשאו לבו, it refers to the החכמים העושים במלאכה - it's a reference to those *chachamim* who came to perform the work needed for *Mishkan*. לב, because we don't find the term *nesius lev* regarding the people who donated things; אבל יזכיר בהם נדיבות, instead it says the *lashon* of *nedivus*, regarding the people who donated things for the *Mishkan*.<sup>1</sup>

So, the Ramban divides the *passuk* into two groups of people. When the *passuk* says וכל אשר נדבה רוחו אותו, it is talking about people who were *mesnadev* a *terumah* of *zahav vekesef* and the like, but the first part of the *passuk* is talking about a different type of donation. When it talks about *nesius halev*, that's talking about people who volunteered to do the *melachah*. Moshe Rabeinu addressed both of these groups of people, and Betzalel was appointed over both of them.

### WHAT IS SO SPECIAL ABOUT NESIUS HALEV?

Now, the Ramban goes on to explain why the Torah uses the term *nesius lev* in reference to those who came to do the *melachah*. Why can't it say *nedivas haruach*? Why can't it be that these people came *be'nedivas haruach* to help with the work? In other words, why can't somebody who offers work be referred to as a *menadev rucho*? That same person is also a *nadvah rucho*! Why do you use the term *nesius lev* when referring to the people who offered services? That's what's bothering the Ramban.

<sup>1</sup> ויבאו כל איש אשר נשאו לבו על החכמים העושים במלאכה יאמר כן, כי לא מצינו על המתנדבים נשיאות לב, אבל יזכיר בהם נדיבות. וטעם אשר נשאו לבו, לקרבה אל המלאכה, כי לא היה בהם שלמד את המלאכות האלה ממלמד, או מי שאימן בהן ידיו כלל, אבל מצא בטבעו שידע לעשות כן, ויגבה לבו בדרכי ה' (דה"ב יז ו) לבא לפני משה לאמר לו אני אעשה כל אשר אדני דובר וכבר הזכרתי זה בסדר האחר (רמב"ן על שמות ל"א:ב). והנה אמר שבאו לפני משה כל אשר נשאו לבו לקרבה אל המלאכה, וכל אשר נדבה רוחו אותו הביאו התרומה והנה משה אמר לכולם כי קרא ה' בשם בצלאל ואהליאב (שמות ל"ה:ל), ואחר כך קרא להם משה ואל כל חכם לב (שמות ל"ו:ב) שיבואו לפניו ונתן להם הנדבה.

And the Ramban says that, generally, *ein hachi nami*. If a guy offers to help you put up your *sukkah* and says, "I'll come to your house. I'll make it in your backyard," that's not referred to as *nesius lev*. It's not the *pshat* that you can't utilize the term *nadvah rucho* when somebody is helping you with a service and not giving you something. No, you *can* apply the same term. But it's only in this context that you don't refer to these people as *nadvah rucham* but you refer to them as *nesius halev*, and that's what the Ramban is coming to explain, why in this specific context do we refer to them as נשאו לבו?

Says the *heilegeh* Ramban: המלאכות האלה ממלמד כי לא היה בהם מי שלמד את המלאכות האלה ממלמד, none of these Jews who were coming forward to offer their services learned and studied these crafts from any teacher. And there wasn't any person שאימן בהן, there was no one amongst them who had trained himself in these crafts. Instead, you had individuals who were מוצא בטבעו, who found and discovered within their nature, שידע לעשות כן, that they knew how to do this and יוגבה לבו, to לבא לפני משה לאמר לו, *darkei Hashem*, they raised their hearts in the *darkei Hashem*, to come before Moshe and say to him, אני אעשה כל אשר אדני דובר, I'm going to do everything that my master says I should do."

The term *nesius halev* is utilized for someone or for a group of people who are גבה ליבם בדרכי ה'. These people came forward with a level of confidence. They came forward with a level of willingness that, on the surface, did not make any sense because they had no training in this. That's what's called *nesius halev*. Their hearts lifted them up. It's *gavhus halev*, as in גבה לבם בדרכי ה', the *lev* was lifted up.

## A SPECIAL GIFT OF CHACHMAH

And what is the *pshat* in this? The Ramban, earlier (31:2), when the Torah tells us that Hashem filled *Betzalel* with *chachmah*, says why did Hashem have to fill him with *chachmah*? He says במצרים פרוכים בעבודת חומר ולבנים Klal Yisrael in Mitzrayim were oppressed in the work of bricks and mortar; לא למדו, they didn't learn from anybody the *melachah* of gold and silver or precious stones, ולא ראו אותם כלל, they didn't see them at all. They never had access to them; והנה הוא פלא, so it's a *pelah* that there should be found amongst them an עץ וחושב ורוקם, and one who is a *baki* in all these crafts. And here we have a person named Betzalel, a *bar mitzvah bachur* who is החכם, יודע כל החכמות ועל כל התבונות. Even people who are accustomed and trained in this field of diamond and silver and gold, if they leave that line of work and get involved in bricks and mud לעשות, they can't come afterwards and then do this very fine delicate work. That's why Hashem told Moshe Rabbeinu שיראה הפלא הזה, look at this *pelah* and you should know, כי הוא מלא אותו, Hashem filled him with רוח אלקים, to לדעת כל אלה, with a *ruach Elokim* to know all of these things in order that they should do the *Mishkan*.

Now, this was a very, very extensive type of spiritual work. It wasn't only from the physical, the *nigleh* part of the work that made it difficult. There was so much *nistar*. There were so many secrets of *kabbalah*. There was so much knowledge you had to know; the code in which the world was created, and upon which everything stands. But Hakadosh Baruch Hu was *mashreh shechinah* on Betzalel (and on the *osei melachah*) and he became a גדול בחכמה בתבונה, and he knew the *sod* of the *Mishkan* and *keilim* and he was able to convey that to others and the others were also filled with the *chachmah*.

Now what was the condition? In order to be filled with the *chachmah*, the condition was that you had to have *nesius halev*. It required that a person be someone who was *nesao libo*.

## THE HEART IS THE SOURCE OF RATZON

Now, the definition of a *nesius halev* is a person who lacks the expertise, he lacks the training, he lacks the background, he has no clear knowledge about the service he's getting involved in, but a *gavhus halev* is *chal* on his *lev*. His *lev* becomes full of itself *bedarkei Hashem*. That's called *ga'avah*, *ga'avah dekedushah*. The heart that represents the seat of all *ratzon* that a person has, that heart is now elevated, מוצא בטבעו שידע לעשות כן, the person looks into himself and he finds the confidence and says, "I can do this!" And he says with a certainty, without a doubt, אני אעשה ככל אשר אדני דובר. This is *nesius halev*.

Now, the *gemara* in *Brachos* (55a) says: אמר רבי יוחנן אין הקדוש ברוך הוא נותן חכמה אלא למי שיש בו חכמה Hashem only grants wisdom to one who already possesses wisdom. One of the *pesukim* the *gemara* brings down is: ובלב כל חכם "in hearts of every *chacham lev*, I have put *chachmah*, and they shall do all that I have commanded" (Shemos 31:6). What does a "*chacham lev*" mean? In the heart of every *chacham lev* Hashem puts *chachmah*. One *pshat* we said last time is that it refers to *yiras Hashem*. Today, we're going to share with you another *pshat* and that is, that the *melechesh haMishkan* was *be'emes* something above and beyond their knowledge, as we saw in the Ramban. A person who was יודע בטבעו, who felt within his *teva* that he wants to do and he's going to do this type of service, that's called *chachmas halev*. That confidence, that sense that, "I'm going to do whatever דובר," grants that *lev* with *chachmah*. A *chachmas lev* is a *lev* that is a *rotzeh*, that is a *meshtokeyk* to know and do what Hakadosh Baruch Hu wants us to do.

You have to know that every one of us has a desire to know things. You can't know anything without some type of investment and effort in gaining that knowledge. You apprentice, you study, you're *mekabel*, you practice. There are many different ways. A *ba'al kishron* can *chap* things. He could understand them quickly. But he's not going to get to the *tachlis* of the essence of the *chachmah*. You have to have *kabbalah*. You have to have a *rebbe*. A *rav* and *talmid*, that's how it goes. לא יגעת ומצאת אל תאמין, if you weren't *meyageh*, if you didn't toil and you claim that you got it, אל תאמין. *Chachmah* is something which is a *kinyan* in my *nefesh*. *Chachmah* is not some kind of layer that a guy wears on his head. It's not like a hat. *Chachmah* becomes a *cheilek* of the person. It becomes the essence of the *mentsch*. A person who merely has some *chachmah* in his head is called a חמור נושא ספרים, a donkey laden with books. *Chachmas halev* comes as a result of a person toiling, a person seeking, a person desiring and then a person acquiring.

There is a concept called a *mevakesh chachmah*. The Rambam writes that if a *talmid* goes into *galus* in the *arei miklat*, the *rebbe* goes into *galus* with him.<sup>2</sup> Why? Because it says *vechai*, that when somebody runs to the *arei miklat* you have to ascertain and make sure that the person is going to have *chiyus*. He's going to be provided a life and he's not going to wither and die. The Rambam writes החכמה ומבקשיה, *chachmah* is something you have a *ba'alus* on. It's a *kinyan* in a *mentsch*. Who is a *ba'alim* on *chachmah*? Somebody who

<sup>2</sup> תלמיד שגלה לערי מקלט מגלין רבו עמו שצאמר וסי עשה לו כדי שיתיה וסי בעלי חכמה ומבקשיה בלא תלמוד תורה קמיתה חשובין. וכן הרב שגלה מגלין ישיבתו עמו (הלכות רוצח ושמירת נפש פ"ז ה"א)



is a *mevakesh chachmah*. The Rambam says, somebody who is a *mevakesh chachmah*, so a *talmid* who doesn't have his *rebbe* to *moser* to him Torah, כמיתה, חשובה, it's like *misah*, like death.

It's very difficult for us to imagine this because we don't see *chachmah* as establishing a *mentsch*. We see people who are *chachamim*. We see geniuses who look very unsettled, very unstable, not the people you would say that *chachmah* has taken up residence in their essence and created a *ba'al chachmah*. We think of people who are very, very smart, usually as freaks of nature. They're very irregular, unsettled, unhealthy individuals, a lot of times. You have to know the *chachmah* we're talking about is a *chachmah* that a person is *mevakesh* and that a person is *koneh*.

*Lev* represents *ratzon*. *Chachmas halev* means, "I'm a *rotzeh bechachmah*." That's what it means. I'm a *rotzeh bechachmah*. So, when Hakadosh Baruch Hu says ובלב כל חכם לב נתתי חכמה, it doesn't mean that Hashem gives *chachmah* to someone who is simply a *chacham*. The passuk says He gives *chachmah* to one who is a *chamam lev*, which means that he has the *ratzon* and the desire for *chachmah*.

The *passuk* says: וכל אשר נשאו לבו, they were people who didn't have a training, but ויגבה לבם בדרכי ה' and that way it caused them a *hisrabus* of *chachmah* and they were able to say, כל אשר אדני דובר אני אעשה, "Whatever you say to do, I'm going to do." Then a person has that *tosfos*. He's *zocheh* to that *ribuy* of *chachmah* that Hashem grants him and Hashem bequeaths him.

That's what a *mentsch* has to know.

## RUNNING AFTER CHOCHMAH

This is the *yesod* of all the *yesodos*. When a person approaches learning, when he approaches Torah, when he approaches any *chachmah* of Hashem, the first thing he has to ask himself is, "Do I want to acquire the *chachmah* or just dabble in it?" If you're willing to be *koneh* the *chachmah*, are you willing to put forth efforts involved in being *koneh chachmah*? Many people say, "I'm a *rotzeh*, to be a *talmid chacham*," but the question is are you willing to invest? Are you willing to put in the time and the effort that is required? Are you a *chacham lev*? Or are you somebody who says, "You know, I'm very busy. My life is busy. I'm not young anymore. I'm already older." Perhaps you're already working. Perhaps you're married and you already, so to speak, finished "playing the game." Or you're a *bachur* who complains that his background wasn't strong or there were some years he didn't learn well. There are plenty of excuses, believe me. If you ask people, "Why aren't you going to make it?" Each guy will say, "Well I have ADD. I can't sit. I had a bad start. My younger years weren't so strong. My future doesn't look that bright. I'm not that smart." So on and so forth. A person could have all these *bubbemeisas*.

Do you know what the common denominator between all these people is? You're not a *chacham lev*. You're not a *rotzeh bechachmah*. Because if you would be a *rotzeh bechachmah*, Hakadosh Baruch Hu would add *chachmah*. Hakadosh Baruch Hu would be *marbeh chachmah* to you. Hakadosh Baruch Hu would increase your capabilities. He would increase your *shaychus*. But you have to come forward and say ויגבה לבו בדרכי ה'. You have to come forward and say כל אשר אדני דובר אני אעשה. But if you can't say כל אשר אדני דובר אני אעשה, you're not willing to be *mevakesh chachmah*.

Of course, you're *chafetz bechachmah*, but you're not a *rotzeh bechachmah*. You're not somebody who is running to *chachmah*. And if you lack that, you lack *nesius halev*. If you would only be able to tap into a little *nesius halev*, a little confidence and make a plan, and make this your career and make this, "I'm going to do it. I'm going to make it. I'm going to know something. I'm going to master something." Then you will be *zocheh*. You see a *shvere gemara*, a *shvere Tosfos*, you say, "I'm going to know this. No matter what it takes, I'm going to learn it over and over and I'm going to master this knowledge. I'm going to acquire the knowledge. I'm going to be *koneh* the *chachmah*." These are people who are *ba'alei chachmah*, *mevakshim chachmah*.

Here is a guy who sits there and doesn't put his *kochos* in. He looks into it a little here and a little there. He's *gornisht mevakesh*. He's *rotzeh leknos* without any *yegiah*. He's a *rotzeh leknos* without any effort.

Rabbosai, this is a tremendous *giluy* Hakadosh Baruch Hu showed us, that whenever a person is a real *mevakesh*, Hakadosh Baruch Hu will be *mosef chachmah*. If a person is *rotzeh* to know the stock market, I'm not saying Hashem is going to give you that *chachmah*. It doesn't say that anywhere. If a guy is *rotzeh* to be rich, it doesn't say Hashem is going to necessarily make him rich. But if a person is a *rotzeh* to demonstrate some *nesius halev* in any *darkei Hashem*, in anything that Hakadosh Baruch Hu wants, then that person could be an individual who is *zocheh* בלב כל חכם לב נתתי חכמה.

Hakadosh Baruch Hu should help us develop that *ratzon*, to be *meshtokek*, to be *chachmei lev*, to be *mevakshei Hashem*. And if we do that, we will be *zocheh* to *ribuy* in *chachmah*.

## PART 2: SHABBOS - REVEALING HASHEM'S PRESENCE

### KLAL YISRAEL AND SHABBOS

In the past, we discussed the uniqueness of Shabbos *mitzad Hashem Yisbarach*, from *Hashem's* perspective, and from the perspective of *Klal Yisrael*. Shabbos is the window to the world for *Hashem* to reveal His *kavod* in this universe. The partner - the *ben zug*, the "mate" of Shabbos to enable that to happen - is *Klal Yisrael*. A *davar nifla* comes out from understanding this concept about Shabbos: just like the essence of Shabbos testifies that there is a *Hashem Yisbarach* and is *megaleh* (reveals) His *kavod* and *malchus* in the world, so too, *Am Yisrael* testifies to the *giluy* of *HaKadosh Baruch Hu* in this world! That means it's a partnership. When the Torah says (Shemos 31:16): ושמרו בני ישראל את השבת, "And Bnei Yisrael shall keep the Shabbos, to 'make' Shabbos throughout the ages as a covenant for all times," we see that through *shemiras* Shabbos, *Klal Yisrael* 'makes' Shabbos. That means, the essence of Shabbos is to reveal the *malchus* of *HaKadosh Baruch Hu* in the world. Shabbos is to the world, what the *neshamah* is to the *guf*. What testifies that a person is one with *HaKadosh Baruch Hu* is the fact that a person has a *neshamah*. Shabbos is the *neshamah* of the world. Just like a *neshamah* cannot operate without a body, so, too Shabbos, which is a *neshamah* of the world, cannot operate without *Klal Yisrael*. A person must understand this, because it forms the basis of how *Klal Yisrael* relates to Shabbos.

## SHABBOS REVEALS HASHEM IN THIS WORLD

Now, I want to share with you the words of the Rambam I found in *Igeres Taimon*.<sup>3</sup> He writes as follows: וכן הבטיחנו הבורא על ידי נביאיו, *HaKadosh Baruch Hu* promised us through His *nevi'im*, שלא נאבד, that we will not be lost, ולא יעשה, and *HaKadosh Baruch Hu* will not destroy us, and we will never cease from the world from being an *חסידיה*, a special nation. The Rambam goes on to say: שתבטל מציאותו של הקדוש ברוך הוא, וכמו שאי אפשר, just like it is impossible, that *HaKadosh Baruch Hu* in the world can become *batul* (nullified), כן, so too, ונתבטל, it's impossible, שנאבד, that we, as nation, should be destroyed, and annihilated from this world. *Klal Yisrael's metziyus* (existence) is intertwined with *Hashem's metziyus* in this world. It doesn't mean, *chas veshalom*, that *Hashem* has a *metziyus*. What it means is that *Klal Yisrael's metziyus* in this world is completely dependent on *Hashem's* existence, שכן אמר, it says in the *passuk* in *Malachi*, אני ה' לא שניתי, I am *Hashem* Who doesn't change, ואתם בני יעקב, and you - the sons of Yaakov - לא כליתם, do not get destroyed. *HaKadosh*

*Baruch Hu* promises that לא תשכח מפי זרעו, it will not be forgotten from the mouths of *Klal Yisrael*. So *Hashem* was *mevasser* (informed) us through his *navi* *Malachi* that the *os* between us and *HaKadosh Baruch Hu* - the greatest miracle there is - is that שלא נאבד, is that we are not going to get destroyed! You know what the *ra'ayah* (proof) to that is? The Rambam says it is the *kiyum* of *Toras Hashem*, and *HaKadosh Baruch Hu's dibbur* amongst us. The existence of the *Torah* is our key to knowing what the *ratzon Hashem* is, and it is how we are *mefarsem* (publicize) the *giluy* (revelation) of *HaKadosh Baruch Hu* in the world. The source of this revelation is the *yom haShabbos*. This dependency and connection is expressed when a *yid* comes to Shabbos and he says *Hashem Elokeinu* - it means *Hashem* is our *Hashem*. Practically speaking, we have to ask in what way is *Hashem* specifically only "our" *Hashem*? *Hashem* is *Hashem* of the whole world!!

## THE GREATEST PROMISE

The *Beis Halevi* explains this idea in *Parshas Vayigash* where he says, that the greatest *havtachah* (promise) that *HaKadosh Baruch Hu* gave us, is the fact that *HaKadosh Baruch Hu's metziyus* in this world is *mekushar*, is bound, with our existence. This is the greatest guarantee that *Klal Yisrael* won't get destroyed. Now, it's not a guarantee that an individual won't get destroyed. Therefore, it behooves us to understand that our job, our goal and our role in this world is to sign up to be an active member in the party of *Klal Yisrael* with a goal to be *megaleh* the *kavod* of *Hashem Yisbarach*.

The Vilna Gaon writes the following in his *sefer* called *Yahel Ohr*: ואילו יעצר ח"ו, if *chas veshalom* the world would be bereft or lacking *d'veikus* to *Hashem* by *yirei Hashem*, אפילו רגע אחד, even if it's for one second, שלא יהיה מי שיכיר כבודו, וגודלו, if there would not be someone who recognizes *Hashem's* greatness and *kavod*, the world will cease to exist.<sup>4</sup>

There is a famous Reb Chaim Volozhin in *Nefesh Chaim* (שער ד פרק יא) that says if the world would go one second without *Torah*, it would cease to

<sup>3</sup> וכן הבטיחנו הבורא על ידי נביאיו שלא נאבד ולא יעשה עמנו כליה ולא נסור לעולם מלהיות אומה חסידיה וכמו שאי אפשר שיתבטל מציאותו של הקב"ה כן אי אפשר שנאבד ונתבטל מן העולם שכן אמר (מלאכי ג' ו') אני ה' לא שניתי ואתם בני יעקב לא כליתם, וכן (איגרות הרמב"ם שם)

<sup>4</sup> וז"ל: ואילו יעצר ח"ו אפילו רגע אחד שלא יהא ח"ו מי שיכיר כבודו וגודלו (דהש"ת) היה נשאר העוה"ז כלא היה וכו', אך מעולם אין ריק מזה ח"ו כי אין לך דור שלא יהא יראי ה' שם דבקים תמיד ביראתו ורוממות אהבתו בלי הפסקה זה או זה, שאין רגע שיהא נפסק ח"ו דבקות ה' מישראל ובה נתקיים העולם, ולזה אמר האבות הן הן המרכבה, כי הם תמיד דבקים בו יתברך כל ימיהם בלי הפסק רגע, וכו' (רע"א מהימנא השמטות ח"א)



exist.<sup>5</sup> In this Gr"a, however, I found even a bigger *chiddush*. He says that if the world would go for one moment, שלא יהיה מי שיכיר כבודו וגודלו, whereby someone doesn't recognize the *kavod* and the greatness of *HaKadosh Baruch Hu*, ה'ה, the world would go back, as if it did not exist. The Gr"a writes that it's not *shayach* that the world should be חס ושלום. And he says, ר'יק מזה חס ושלום, that won't have some G-d fearing people, ש'לא יהיו ירא השם, there is no generation, אין לך דור ודור, who are connected to *HaKadosh Baruch Hu's* fear, exaltedness and love without a moment's interruption, ובזה נתקיים העולם, שאין רגע שיהא נפסק ח"ו דבקות ה' מ'שראל ובזה נתקיים העולם, - that there isn't a mere moment when that *d'veikus* to Hashem is severed from among Klal Yisrael, and for this reason, the world continues to exist.

## WITNESSES FOR HASHEM

Therefore, the *hergesh*, the feeling that a *yid* has to have on Shabbos is what a famous *passuk* says: "You are My *eidim*," says Hashem. "You are My witnesses" (Yeshaya 43:10). A person has to think about this throughout their Shabbos, at different times, "*HaKadosh Baruch Hu*, my *shemiras* Shabbos is testifying to Your existence." When you come home after shul on Friday night, you have to consider that the fact that you changed your clothes, the fact that you were *rochetz* (washed for Shabbos), the fact that you prepared for Shabbos, the fact that you were *mekabel* Shabbos, the fact that you will be *misnaneg* (enjoying Shabbos) and will be *shomer* Shabbos. For those actions alone, you have to think: "I am being *mei'id eidus* (I am testifying) regarding *HaKadosh Baruch Hu*, as the *passuk* says, אתם עדי נאום ה' - you are My witnesses, כ' א'י הוא ל'פני לא נוצר, and when you are not My witnesses, אין אני א-ל, I am Hashem, I am not *HaKadosh Baruch Hu*. It's unbelievable! Of course *HaKadosh Baruch Hu* is *HaKadosh Baruch Hu*. It means the way *HaKadosh Baruch Hu* set this world up is that He was *megaleh*, he revealed Himself, and He wants His *malchus* to be *nisgaleh*, to be openly revealed, and we are the *only* vehicle through which that can be done! So the first thing is, a person has to develop a sense of appreciation for this idea.

## REVEALING THE KAVOD OF HASHEM

You have to think about this idea. If you're not going to think about this, you will never get to an appreciation of Shabbos and you will live *bechoshech* (in the darkness) even on Shabbos, *rachmana litzlan*. A person has to go through his or her Shabbos and think a number of times, "*HaKadosh Baruch Hu*, I am testifying that You are the *borei olam* and You run the world. You run a system of *sechar ve'onesh*, You are *mashgiach* on every single *prat* and *prat* (detail) in this world and You direct everything in this world." Everything is a challenge for us and potentially an opportunity. Every challenge (of trying to reveal Hashem in this world) can become an accomplishment if we rise to the challenge. But you have to understand that this mechanism is the *shoresh* HaShabbos. That's why on Shabbos, the *yid* stands out more than anybody else because the destiny of Klal Yisrael is bound to that of *Hakadosh Baruch Hu*. That's why it's not *shayach* for somebody from the *umos ha'olam* to keep Shabbos. Somebody from the

<sup>5</sup> והאמת בלתי שום ספק כלל שאם היה העולם כולו מקצה עד קצהו פניו ח"ו אף רגע אחת ממש מהעסק והתבוננות שלנו בתורה כרגע היו נחריים כל העולמות עליונים ותחתונים והיו לאפס ותהו חס ושלום וכן שפעת אורם או מיעוטם ח"ו הכל רק כפי ענין רוב עסקן בה.

*umos ha'olam*, as the Rambam *paskens*, can do a lot of *mitzvos*. They can do most *mitzvos* if they want to. But not Shabbos because this is the essence of Yisrael, which is to be *megaleh* the *kavod* of *Hashem*. When a non-Jew keeps Shabbos, it's as if he's saying, "I also have a role in bringing the *kavod* of *Hashem* to the world." That, only a Yid can do. This is among the basic tenets of our *emunah*. Now, this *emunah* is not a *pashut emunah* that can be taken for granted. Sadly, today many frum people are afraid, *rachmana litzlan*, to say that *HaKadosh Baruch Hu* directs and controls the world.

## THE UNMET "COVENANTS"

I was recently involved in a case where someone invested millions and millions of dollars into a large corporation. When he made this investment, there were a lot of conditions. The conditions are called, in legal terms, "covenants." That means the company is expected to perform according to these predetermined covenants. If they don't, then - at the minimum - they get a big fine, and at most, they could even forfeit the company (to the investor). The fellow who was managing these investments, after the investments were done, was a very tough person, and he was very hard on the company. For some reason, the company did not meet one of these "covenants" and the people behind this company went into a *pachad* (fear). What they originally thought was their biggest *tohav* - that someone invested in them a lot of money - turned out to be a big problem. This person said, "Buddy, I think I'm taking the company from you, or at the very least I will demand a fine of hundreds of thousands of dollars." You have no idea of the type of fine they could have faced. There was such a fear, that the guys who were running the company put a number of things they were going to undertake on hold, because of the fear of losing everything or, at the least paying the huge fine. Then, one of the fellows (who ran this company) called me up and said, "Could I come to you for a business meeting?" He sounded a bit desperate, so I said, "Sure." He comes in with his whole portfolio, starts opening it up, and he tells me what the covenants are, what type of a deal this is, how off they are, etc. Then he tells me, "I'm petrified. Which route do you think I should take?"

## THE STRANGEST CORPORATE MEETING

I told him, "The first thing - close the portfolio. Close it. The next thing is - let me open the right book." The book we opened was called the *Nefesh Hachaim* (שער ג פרק יב).<sup>6</sup> I explained to the fellow the concept of *אין עוד מלבדו*, that nobody (even if that other fellow who invested \$12 million dollars in his company) is in control here, besides *HaKadosh Baruch Hu*. I told him, "You have to grasp this understanding." I spoke to the fellow for maybe 10 or 15 minutes and explained to him what it's all about. He tells me, "With all due respect, I came here for some business advice, and this is not advice." I said, "That's what you think. This is advice." He said, "I'm dealing with a company, I have non-Jewish employees who work for me. What should I do?" I told him, "Get your non-Jewish employees together. Call them all together, and tell them this principle, that we Jews believe

<sup>6</sup> [ולכן גם ר"ח לא שבטח על זכות קדושת תורתו ומעשיו המרובים. רק שידע ושיער בנפשו שזאת האמונה קבועה בלבו לאמיתה שאין עוד מלבדו יתב; שום כח כלל. והדביק עצמו בקדושת מחשבתו לבעל הכחות כולם אדון יחיד המלא כל עולמין ואין כאן שום שליטה ומציאות כח אחר כלל. לכן היה נכון לבו בטוח בה שלא ישלטו עליו פעולות הכשפים הנמשכים מכחות המרכבה טמאה. ז"ש לא מסתייע מילתיה אין עוד מלבדו כתיב.] ובאמת הוא ענין גדול וסגולה נפלאה להסיר ולבטל מעליו כל דינין ורצונות אחרים שלא יוכלו לשלוט בו ולא יעשו שום רושם כלל. כשהאדם קובע בלבו לאמר הלא ה' הוא האלקים האמיתי ואין עוד מלבדו יתברך שום כח בעולם וכל העולמות כלל והכל מלא רק אחדותו הפשוט ית"ש. ומבטל בלבו ביטול גמור ואינו משגיח כלל על שום כח ורצון בעולם. ומשעבד ומדבק טוהר מחשבתו רק לאדון יחיד ב"ה. כן יספיק הוא יתב בידו שממילא יתבטלו מעליו כל הכחות והרצונות שבעולם שלא יוכלו לפעול לו שום דבר כלל.]

in what's called *אין עוד מלבדו*, which means that only *HaKadosh Baruch Hu* runs the world." He said, "Are you serious?! You really want me to call a corporate meeting and tell these people, 'Folks, let me tell you how we are going to deal with this problem. We are going the *אין עוד מלבדו* route!'" I said, "That's exactly right! Tell them that after seeking out a number of different avenues of how to deal with this problem, you will go this route. Explain to them what this principle is, and just say that we believe that Hashem runs the world. The whole company is based on Hashem. Explain this to them." I said, "If you have *emunah* in *Hashem*, you have to tell them this."

## THE "PURIM-LIKE" MIRACLE

You know what the problem is? When many *yidden* go around in public and someone asks them, "Tell me, do you think that Hashem really runs the world?" they sheepishly answer, "That's the Jewish belief," כאילו (as if) there is a doubt - that you have your belief and I have my belief. When they say, "This is the Jewish belief," they are saying, "Maybe. I'm not really sure if He's involved." No, no! There is nothing but *HaKadosh Baruch Hu* and you have to believe that completely! You have to tell yourself that.

So they had this big corporate meeting. I was *mechazek* him beforehand and I told him, "Get up and tell the non-Jewish employees straight!" The main investor was flying in from out of town for that two or three hour meeting, and they were all *mamish* holding their breath over there and trembling. So I told the guy, "Go ahead with your project, continue whatever you're doing and just ignore that main investor." He called me up three hours later and he said, "You are not going to believe it!" He said, "*Pashut*, this person came in, and it was *venahafoch hu* (Purim-like reversal). The same person that was Haman yesterday, today he was *ohev yehudim* (i.e. the same guy who hated my company just the day before, today was in love with it). He was *pashut ohev* (loved) the company. It doesn't make any sense! The guy was a *sonai* (hater), he was *me'aneh* us, he afflicted us, he made us *meshuge*. And he changed from a *sonai* to an *ohev*! How is it *shayach*?! And everybody told me, 'You see, your *אין עוד מלבדו* worked!'" This Yid was *zoiche* to reveal the presence of Hashem in this world through this story.

We have to understand and we have to get this *emunah* into us. We are the single, sole agency for *HaKadosh Baruch Hu's kavod* to be *misgaleh* in this world. If a person thinks and contemplates about that when he keeps Shabbos, there is no question that he'll have a different Shabbos and he'll take a different role in the *knesses Yisrael*. There is no question that he will play a different role in bringing the *kavod* of *HaKadosh Baruch Hu* into the world, which is the *tachlis* of the *briah* (the purpose of creation).



## THE BOTTOM LINE



The Ramban wonders why the group of people who volunteered to do the difficult melachos in the construction of the Mishkan, were referred to as those who were אשר נשאו לבו, as opposed to אשר נדבה רוחו. He explains that the term נשאו לבו is reserved for a specific person who, despite not being trained in a certain craft, his heart "lifted him up" with a high level of ratzon to step up and offer to do whatever needed to be done. These people were on a special madreigah of ויגבה לבך בדרכי ה'. The prerequisite for Hashem to fill a person - not only with an external working knowledge of the melachah but also with the secret, hidden aspects of the special craft - was נשיאות הלב, a heart filled with ga'avah dekedushah. Indeed, this attitude of "I can do this" when said with confidence - despite the lack of knowledge or experience - is what נשיאות הלב is all about. The term חכמת הלב mentioned in the passuk likewise refers to someone, who despite the lack of knowledge, is in the category of יודע בטבעו - someone who feels deep down, within his nature, that he's going to accomplish and he wants to accomplish a given spiritual goal. And when a person exhibits this attitude called חכמת הלב, where he has an inner confidence - driven by a deep desire to accomplish even a very lofty spiritual goals - this causes Hashem to put more chachmah in his heart!

Regarding Shabbos, we learned a tremendous idea, that the essence and the shresh of Shabbos is to reveal and publicize Hashem's existence, malchus and kavod in this world. This happens when Klal Yisrael (and only Klal Yisrael) properly observes this holy day. This coming Shabbos, as I walk back to my house from my shul (and throughout the day), I will review and think about the various preparations I made for Shabbos, about my acceptance and enjoyment of Shabbos - all in order to reawaken the feeling within me that I am testifying to Hashem's kavod in the world and to understand how Klal Yisrael, is the partner, the ben zug, of Shabbos!

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