



הרב הראשי עיה"ק אלעד מרדכי מלכא שליט"א נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

Parashat Yitro

Shabbat is the Source of All Blessing

Our *parasha* teaches us (20:8) that in the first set of *luchot* it was written, "Remember the Shabbat day to sanctify it; (9) For six days you should work and do all of your labor; (10) But the seventh day is Shabbat to Hashem, your G-d, you should not do all labor... (11) For in six days, Hashem made the heaven and earth ... and He rested on the seventh day. Therefore, Hashem blessed the Shabbat day, and He sanctified it."

Questions

In his *sefer Kol Eliyahu*, the Vilna Gaon asks: 1) What is the *pasuk*, "For six days you should work," coming to teach us? Is there a mitzva to work during the six days of the week? The *pasuk* seemingly should have said, "Remember the Shabbat day ... you should not do any labor?" See Rashi. 2) What does the word "all" come to include in *pesukim* 9 and 10? Our Sages teach us that whenever a *pasuk* says "all," it is coming to include something. 3) The first *luchot* explain that we must observe Shabbat because "For in six days, Hashem made the heaven and earth ... and He rested on the seventh day." What does it mean that because Hashem rested on the seventh day, so too, we should rest? 4) Since the main reason we keep Shabbat is because Hashem rested on the seventh day, why does the *pasuk* begin by stating, "For in six days, Hashem made the heaven and earth"? 5) We must furthermore ask that in *Masechet Shabbat* (118a) it states that whoever delights in the Shabbat receives an inheritance that is without limit. How is such a reward connected to making one's Shabbat pleasurable?

Opposing Shabbat Observance

Last week we wrote about the topic that is presently generating a storm in our State, the Supermarket Bill. There is a segment of the population that claims that they are being forced to observe Shabbat. There is no doubt that if they would take an individual survey, the Jewish Nation would suddenly realize that the overwhelming majority of Jews living in the Land consider Shabbat important. They even understand the value of resting on Shabbat. Even if they do not grasp its importance on an individual level, they do understand why it is important on a social level. For this is the way it was before the founding of the State; it was rare to see public Shabbat desecration amongst any faction of Judaism. I once went to see a vacation site on a Friday. I met one of the owners of the place, who was fixing and arranging things. He said to me, "I am jealous of you *chareidim*. You have a day of rest – Shabbat, and it is a day that you can get together with your family. We never are able to have the whole family together at once; everyone is busy with his own business. We also have no rest – 24/7 around the clock we work, in constant pursuit of our needs and necessities." I responded, "If you think about it, you will realize that you're making a great error. Why are you working? To be able to provide yourselves with all your needs. However, you are always busy working and therefore never have the time to enjoy all of the fruits of your labor. Therefore, what is the purpose of all your hard work? If you would put your efforts into observing Shabbat and make it into a day of rest, you would have a period of time to actually enjoy the benefits of your hard work, and enjoy your family as well. It would give you the strength to continue working another week, and you would look forward to the end of the week. Your life would then be a sweet one; it is in your hands." However, much to our sorrow, there are those who oppose Torah observance and religion, and are influenced by those with political self-interests, wishing to gain more seats in the Knesset. They make a ruckus, as if the Supermarket Bill is meant to harm the public and



הרב הראשי עיה"ק אלעד מרדכי מלכא שליט"א נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

force religion upon them. The wise one will realize that the uniqueness and greatness of the Jewish people lies in Shabbat observance, as it points to the fact that we are separate and distinct from the other nations. It is from Shabbat that we draw holiness and blessing into all the days of the week. For Shabbat is the source of all blessing.

Answer of the Vilna Gaon

The Vilna Gaon explains that this is what the Torah means when it states, "Remember the Shabbat day" – in other words, constantly remember the Shabbat, so that you will never forget when it is. By doing so, both your body and soul will benefit. The physical benefit is hinted to by the *pasuk*, "For six days you should work and do all of your labor." "All" of your work comes to include not only one's livelihood, but any task that you have to do. The spiritual benefit is hinted to by the following *pasuk*, "But the seventh day is Shabbat to Hashem, your G-d, you should not do all labor..." Once again, the word "all" comes to include that an individual will be able to observe Shabbat in every circumstance, and he will not need to desecrate Shabbat to save himself from starving. This answers the first two questions posed above.

Shabbat was Created for Holiness and Rest, Not Business

Now we will answer the other questions as well. We must know that the power and ability possessed by each element of creation was instilled in it from the six days of creation. It is impossible to change, reduce, or add anything to any element of Hashem's creation. Similarly, every form of vegetation grows only that which it was initially designed by Hashem to grow. No matter how hard one tries, he will be unable to plant an apple seed and grow a banana, or a potato seed and grow a tomato [See *Masechet Chullin* 60a]. One cannot change creation; rather, as it was originally created, so too, it shall remain. Hashem explains the requirement to keep Shabbat by stating in the Torah, "For in six days Hashem created the heaven and earth." At that time, He implanted into these six days the ability to be used for labor and productivity. They are able to be used for business dealings and for any task that man wishes to perform, for this is how Hashem created them. Yet about the Shabbat day, the *pasuk* states, "And He rested on the seventh day." Shabbat was innately sanctified for rest. Therefore, it is in essence a day that is ripe for labor and productivity, and one will not succeed by conducting business on Shabbat. Not only will he not profit, but he will also lose greatly. This is represented by the fact that one who desecrated Shabbat was previously punished either by burning, or by losing his property in various different ways.

Why One Merits an Inheritance Without Boundaries

We will now answer the last question, why one who delights in Shabbat receives a limitless inheritance, based on an explanation of Rashi. The *pasuk* (*Shemot* 20:9) states "[For six days...] and you will perform all your labor," on which Rashi, quoting the *Mechilta*, comments, "When Shabbat comes, it should be in your eyes as if all your work is done, and you should not think about your work." Even when Shabbat arrives and man ceases from work, it is his nature to nevertheless continue thinking about it, and it is difficult for him to stop. However, Rashi is teaching us that one who believes that everything depends on Hashem and not on his own efforts, views his work as completed, and he no longer needs to think and plan on Shabbat. As such, not only has he created a boundary for his actions, by limiting them to only that which is permitted on Shabbat, he has created a boundary for his thoughts as well. Since he has made a boundary in honor of Shabbat, he receives a reward that has no boundaries. Above we explained the word *meitzarim* [מִצָּרִים] as "boundaries." There are some who explain *meitzarim* as



הרב הראשי עיה"ק אלעד מרדכי מלכא שליט"א נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד
Chief Rabbi of Elad, Israel MORDECHAI MALKa, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

"worries." They say that our Sages are teaching us that in the merit of an individual ceasing to worry about his work on Shabbat, Hashem repays him by taking away all of his worries and stresses.

Story About the Chafetz Chayim

The author of the *sefer Darkei Mussar* cites a story that he heard from the Chafetz Chayim zt"l. The Chafetz Chayim once came to the city of Chernekov, and he heard that there was a Jew in the city who owned a factory and employed Jews on Shabbat. The Chafetz Chayim spoke with the man and asked him to put a halt to the Shabbat desecration. The man answered, "I make 4000 ruble a day; do you want me to lose such a large sum of money for the sake of keeping Shabbat?" The Chafetz Chayim responded that the man's calculation was totally incorrect, and warned him that if he continued to desecrate Shabbat, he stood to lose his entire factory. He explained himself by asking that if the Torah wishes to warn an individual to observe Shabbat, why does it command him "For six days you should do work" – something which seems totally unrelated to Shabbat observance? Rather, the Torah intends to teach man, that if he wishes to earn a living throughout the six day work week, he must rest on Shabbat. Nevertheless the man made light of the Chafetz Chayim's words, responding in jeer, "Does the Rav think that one *pasuk* in the Chumash will be responsible for my leaving my factory unmanned 24 hours every week?" He therefore refused to stop violating Shabbat. A short time later, the Bolsheviks entered Russia and confiscated all of the factories that this man owned. He himself managed to miraculously escape his city and sure death, but he left penniless. Contemplating his present state, he remembered the words of the Chafetz Chayim and immediately wrote him a letter, admitting that the Chafetz Chayim was correct. He wrote the following words: "Now I see that your words were correct and true – indeed, one *pasuk* in the Chumash has the power to shut down an entire factory."

Story About the Steipler zt"l

It is well known that the Steipler, R' Yaakov Yisrael Kanievsky zt"l, refused to bless individuals who desecrated Shabbat. He explained that Shabbat is the source of all blessing, therefore, if they did not observe Shabbat, his, nor anyone else's blessing, could help them. He said that it was similar to an individual who fills a pail with water, but the pail has a hole on the bottom. It does not matter how much water he pours into the pail, it will not get full. I actually witnessed this with my own eyes. I used to occasionally bring students to see the *gadol hador* and his diligence in Torah study, and to receive his blessing as well. Once, one of the students requested a blessing for a family member, and he told the Steipler his name. With *ruach hakodesh*, the Steipler, despite never having met the person in mention, answered that he could not bless him, since he desecrated Shabbat. There were many such incidents where we saw clear *ruach hakodesh* from his responses.

Shabbat Shalom,
Rav Mordechai Malka