



THE NEKUDA TOVA

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לזכות עלקא דבורה בת מרים רבקה חנה

Serving Hashem, 9 to 5



Rabbi Yehoshua Gerzi

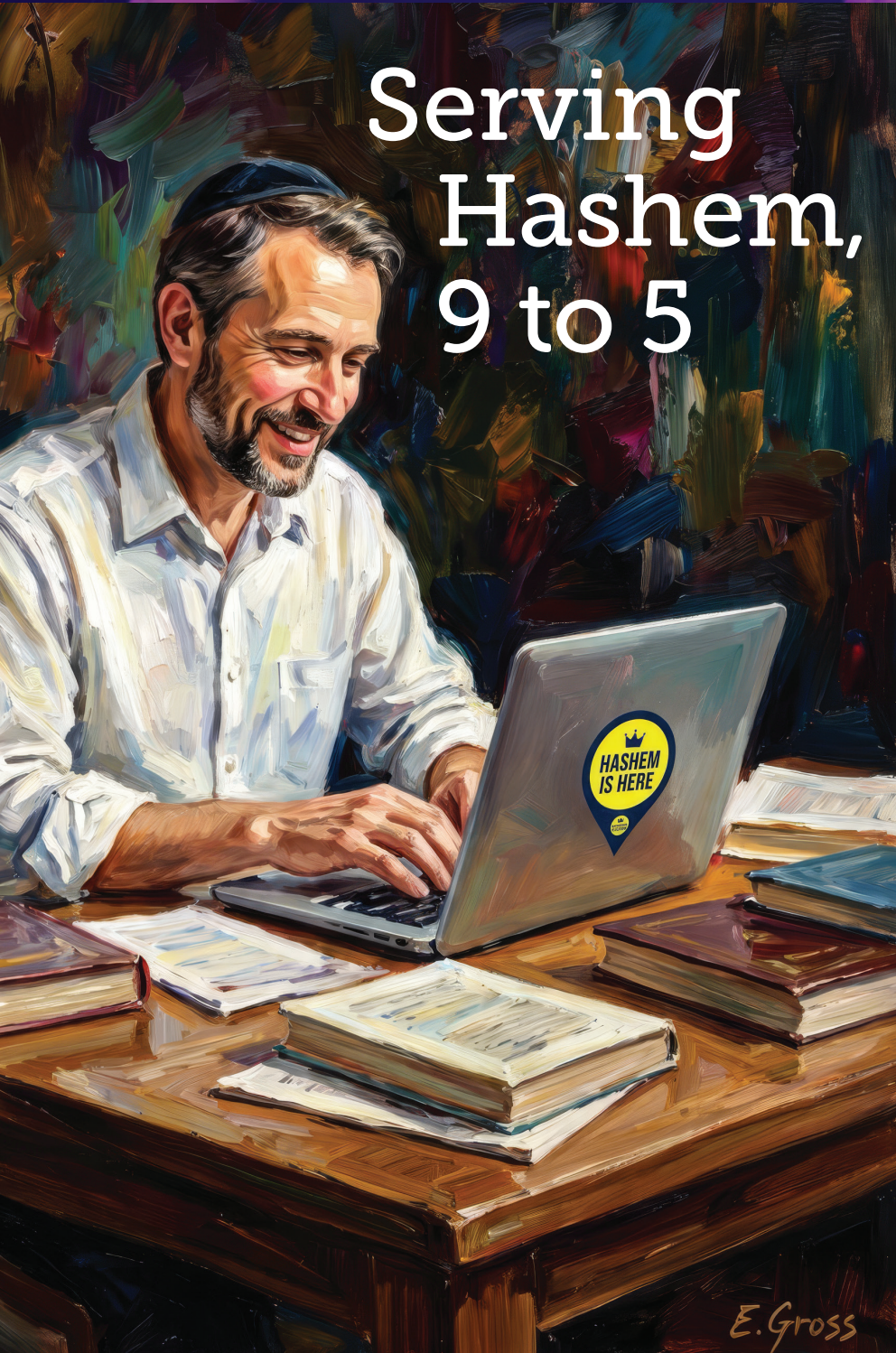
As we grow through the journey of Elul, there are all kinds of areas of avodas Hashem we want to work on. For many Yidden, their 9 to 5 job can seem like a break, or even a distraction, from avodas Hashem. We might feel that we serve Hashem by davening and learning Torah before work or after work, but not during work.

But what about the avodah of working itself?

A revealing mekor about how Hashem wants us to experience work is found in *Pirkei Avos* (1:10): “*Ehov es hamelachah*”—love work. The *Eitz Yosef* points out that it does not say, “Love the paycheck,” but “Love the work” itself. The value lies in the experience of the work, not only in its outcome. This seems surprising. What’s there to love about work if it’s not the money we get from it?

The answer lies in looking back at when work began. The Torah tells us that after *chet Adam*, “*Vayeshalcheihu... la’avod es ha’adamah*.” — “And Hashem sent Adam... to work the land.” The *Sefas Emes* notes the word “*Vayeshalcheihu*”—

continued on next page



Many Yidden experience their work as b'dieved — a necessary burden before they can get back to the "real" Avodas Hashem.

Adam was sent. Not punished, but given a mission. Work is a *shlichus*. Seen through the Torah's lens, work becomes a daily opportunity for meaning, fulfillment, and deveikus with Hashem. When we work *b'simcha* and are aligned with this perspective, we open ourselves to greater *bracha*.

Many Yidden experience their work as *b'dieved* — a necessary burden before they can get back to the "real" *Avodas Hashem*. Here are three risks of

approaching work with this mindset.

1. Losing Your Simchas HaChaim: We spend so many hours at work. If it's seen as empty, we lose a large part of our simchas hachaim. And it doesn't stay at work—stress and frustration often spill into the rest of life.

2. Limiting Your Bracha: The Torah teaches that *hatzlacha* in our work is deeply connected to the *simcha* we bring into it. Moshe Rabbeinu blesses Zevulun: "*Samach Zevulun b'tzeisecha*"—be *b'simcha* when you go out to work. Rashi explains: "*Hatzlach b'tzeischa l'sechorah*"—experience *hatzlacha* in your work. The message is clear: experiencing *simcha* at work brings *hatzlacha*.

3. Missing Out on Deveikus: Shlomo HaMelech teaches, "*B'chol derachecha da'eihu*"—"In all your ways, know Him." The Baal Shem Tov and his *talmidim* saw these three words as the mission statement of a Yid—to experience *d'veykus* in every aspect of life. If our work feels disconnected from Hashem, how can it become a place of *d'veykus*? 🏰

This "Work Inspired" series will continue next week.

Rabbi Yehoshua Gerzi and R' Tzvi Broker run the Work Inspired chabura, offering a practical Torah-based framework to help Yidden build a healthier, more balanced approach to parnassa, with focus on *simcha*, fulfillment, and purpose in work. Learn more at workinspiredcourse.com

Take It to Go!

1. Begin your workday with a *shlichus kavanah*

Before checking email or starting at your desk, pause and say: "Today I am going to work as Hashem's *shaliach*." This reframes everything that follows, not as "my job," but as a mission from Hashem.

2. Attach one moment of your day to your *shlichus*

Choose one recurring part of your workday (a meeting, a call, a task) and consciously pause for a second before it to remind yourself: "This is part of my *shlichus* from Hashem."

You don't need to change the task itself, just invite awareness. This one moment can transform your entire workday from routine activity into mission-driven avodas Hashem.

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Getting Dressed

RECAP

In the previous article, we learned that our clothing does more than simply cover the body. Just as clothing surrounds us physically, it also represents the holy *makifin* that surround our *neshama*, giving us the aspirations to grow in our avodas Hashem while protecting us from the *makifei d'klipah* that want to surround us with unholy aspirations. With this understanding, we can now appreciate several practical *halachos* in a deeper way.

שולחן ערוך אורח חיים ב"ג-ד
ידקדק בחלוקו ללבשו פדרבו שלא יהפך הפנים לחוץ.
משנה ברורה: ויראו תפירות המגנות ואמרי החלוק
סעיף ד: ינעול מנעל ימין תחלה. משנה ברורה: שכן מצונו
בתורה שהימין חשוב תמיד לענין בזה יד ורגל ולכל
הדברים שמקדימים הימין להשמאל

© **Outer Action** The *Shulchan Aruch* teaches us that one should be careful to wear his clothing properly, without turning them inside out. The Mishnah Berura explains that this is because we don't want the seam and stitchings of the clothing to be on the outside. In addition, when putting on your shoes, put the right shoe on first, although you should tie the left shoe first. The Mishnah Berura explains one should always give precedence to the right side before the left. (One should put his right arm into his sleeve first, and so on.)

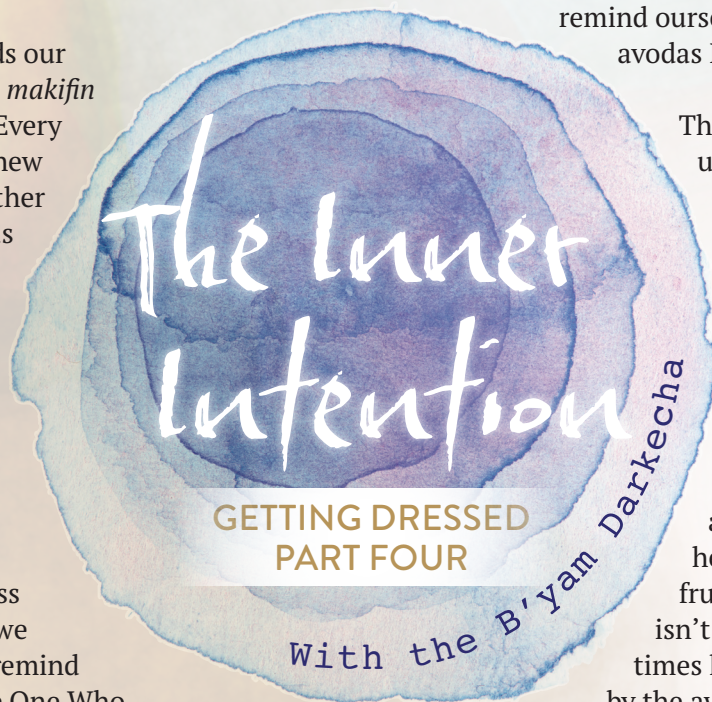
Inner Intention

Just as our clothing surrounds our bodies, it also represents the *makifin* that surround our *neshama*. Every morning Hashem gives us a new day with a new avodah, together with new *makifin* that draw us toward spiritual growth.

This is the deeper meaning of dressing the right side before the left. The right side represents Hashem's light as it manifests in the world, while the left side represents man's actions. As we begin a new day and "dress ourselves" with our *makifin*, we first clothe the right side to remind ourselves that Hashem is the One Who accomplishes everything. So as I prepare myself for a day of serving Hashem, I am reminding myself that even as I act, it is not me; it is all Hashem. Our job is to become the proper vessel to receive His light and reveal Him in the world.

The *ohr* always comes before the *kli*, so we get dressed from the right side first. This is an important message to

remind ourselves of as we start our day of avodas Hashem!



The same idea helps us understand the halacha to not wear our clothing inside out. Clothing is made to fit a person properly, and so too every person has his own *makifin*, the exact spiritual aspirations and lights that belong to him at his present level. Sometimes a person reaches for an avodah that is beyond where he is holding, causing him frustration and despair that he isn't able to reach it yet. Other times he becomes so overwhelmed by the awareness of Hashem's

Presence that he feels he no longer needs to act at all, telling himself, "It's all Hashem, anyway, so I don't need to do anything!" In both cases, his *makifin* have become unbalanced.

When clothing is turned inside out, the seams are exposed, showing that the garment is not sitting on the person the way it was intended. Spiritually, this reminds

us that our *makifin* should fit us properly. Being careful to put our clothing on the right way therefore reminds us to maintain the proper balance in our *avodas Hashem*.

This understanding also sheds light on two clothing-related practices. It explains why we wear simpler clothes as pajamas when we sleep. While we sleep, our primary *avodah* is one of *bittul* (nullification before Hashem), and not active spiritual growth. We still cover ourselves from the *klippas*, but we do not need the same expression of active *makifin* that we do during the day.

It also explains why one should change into fresh clothing each day. Every day brings a new *avodah* and new *makifin*. Putting on a fresh set of clothing reminds us that today is a new opportunity to connect to the spiritual aspirations Hashem is giving us today, and to bring them into our lives.

Moment of Mindfulness

As you put on your clothing (putting on the right side first, and making sure it isn't inside out), think: "Hashem, thank You for giving me the exact *makifin* I need for today's *avodah*. Help me receive them in the right way, remembering that You are the one really orchestrating everything, but at the same time I have a role to play in being a vessel to spread your light. 👑"

I'll tell you a MAASEH

STORIES OF TZADIKIM WITH HARAV YUSSIE ZAKUTINSKY



EXTEND YOUR MISSION

One day, the Yid Hakadosh of Peshischa fell ill. The doctors tried everything they could, but it did not seem likely that he would recover. The Yid Hakadosh was a *chossid* of the Chozeh of Lublin, so one of his sons undertook the journey to the Chozeh to give him a *kvittel* and ask him to daven for his father's speedy recovery.

The Chozeh looked at the *kvittel* and shared the following idea. That week's *parsha* was *Shelach*. The words "*Shelach lecha anashim*" describe how Moshe sent men to spy out the land of Eretz Yisroel. The Chozeh explained that these words also teach another lesson. Sometimes, a *tzadik* accomplishes his mission in this world so perfectly that he has no reason to remain here any longer. But when Hashem wants to bless him with more years in this world, He assigns him another mission.

What is that mission? *Shelach lecha anashim*. Hashem sends him people. He sends him Yidden who need help and guidance to fulfill their own mission. The *tzadik's* new mission is to be there for Klal Yisroel. This

extends the life of the *tzadik*, because he is now needed to be there for others. This was the response the Chozeh gave.

The son of the Yid Hakadosh traveled back home, and by the time he arrived, his father was already sitting up in bed and well on his way to a miraculous recovery!

Then they heard a knock on the door. A Yid had come, asking if he could meet the *tzadik* to receive some spiritual guidance. They welcomed him in and explained that the Yid Hakadosh was still recovering, but he would see him shortly.

A few moments later, there was another knock on the door. Another Yid, who happened to be traveling through town, had heard that a *tzadik* lived there and wanted to ask for a *brocha*. Soon afterward came another knock. From that day on, more and more people began coming to the Yid Hakadosh, as Klal Yisroel started to recognize him as a *tzadik* who could help them accomplish their own spiritual mission. 👑

Take It To Go!

The more we take upon ourselves to help other Yidden, the more *brachos* we bring to ourselves.

Get more stories at TYHnation.com/Tzadikim





SHABBOS MONEY

Shana Cohen

They say the longest distance is the one between the head and heart. It's pretty easy to know something logically or intellectually. But for it to make its way into our hearts, so that we feel differently, and then ultimately act differently, is so much harder. Sometimes we need a good "hack" to help bridge the gap.

My favorite hack of all time is something I call "Shabbos Money."

Right after I got married, my new husband told me that Hashem pays you back for money you spend on Shabbos. He and I wanted Shabbos to be really *kavodik* in our home.

I was *maskim* intellectually. But as the eager wife-working-hard-to-support-her-husband-in-learning, I wasn't so excited to be swiping on expensive foods I considered "out of our budget."

My husband, with his rock-solid faith, shared, "For Shabbos, there is no budget."

"How can that be? I believe that Hashem will pay us back, but practically, we can only spend what we can afford, no?"

So off he went to his Rebbe, R' Yitzchok Berkowitz, to delve into the topic of spending money for Shabbos.

Turns out, Hashem pays people back for spending money on Torah, Shabbos, Yom Tov, and (some even include) Rosh Chodesh, which actually forms the acronym "Tishrei." Beyond whatever money a person is judged to get over the year on Rosh Hashanah, any money they spend on the above categories, Hashem will pay them back for, and it doesn't come out of their own personal budget.

This required more meetings with his Rebbe to pepper him with questions like:

"What if there is a \$1,000 difference between two options? Should there be any hesitation in getting the more expensive one?" "No."

"Does money for Shabbos and Yom Tov include flowers, tablecloths, jewelry?"

"Yes."

"What if I want to buy a couch for my Sukkah?"

"Free."

Rabbi Berkowitz did make an important guideline. "It can't be weird. It has to be that if you actually had the money, you would buy the stuff." He also shared, "As long as you're buying it so that your Shabbos will be enhanced, it's free. If you don't care for Shabbos and you just want a free steak, then it is not free."

I wondered if the money back was a guarantee. Do we need perfect *bitachon* in order to rely on this? "No, but you have to believe that Hashem will pay you back."

Rav Berkowitz also conveyed that if you really believe Hashem will pay you back, then everything will work out smoothly and beautifully. But if your belief isn't so strong, then Hashem will still pay you back, but He will make you sweat for it, and it may come with some headaches.

Even when my husband came back armed with the answers he dutifully typed up in a document, and had it checked over by R' Berkowitz, I was still working to develop the *emunah* muscles to really go for it. I knew Hashem would pay us back, but I was learning to see it and feel it.



The first bit of “extra, unexpected money” we noticed were those \$1,200 Coronavirus stimulus checks from the US Government. We could have looked at that as extra, unexpected money. Or we could look at that as money Hashem sent us to pay us back for our Shabbos expenses.

So we created a note on my phone called “Shabbos Money.” Every time “random” money unexpectedly came into our lives, we attributed it to the money Hashem was paying us back and immediately recorded it in the note.

HOW CAN THERE BE NO BUDGET FOR SHABBOS? DON'T WE NEED TO BE REALISTIC?

Shortly thereafter, we decided to go out to eat together *l'kavod* Rosh Chodesh. We wanted to trust that Hashem would pay us back for money spent *l'kavod* Rosh Chodesh. When we were done with our meal, an unexpected family member showed up at the same restaurant and decided to take care of the bill! We quickly wrote that exciting incident down in the note.

A little later, someone gave my husband \$61.70 because he said he had written down that he owed my husband that money but forgot to write down why. Into the “Shabbos Money” note it went.

After we moved to Israel, a very old family friend reached out and told us they had put money as store credit for us at a Judaica store on Ben Yehuda, and told us to go pick out some Judaica as a wedding gift. We were shocked at how far that store credit got us.

All those things could have been chalked up to nice gestures or *hashgacha pratis* moments, and then we could've moved on.

But because we were committed to finding the ways Hashem was paying us back for Shabbos expenses, our eyes would light up any time “random money” came into our lives, and we would immediately attribute it to “Shabbos Money!”

Hashem has paid us back hundreds of times, in the most creative ways! Sometimes, it's literally random cash I find in the pocket of an old coat, inside a random diaper bag, or on the floor outside somewhere. Sometimes, it's through gift cards or randomly “winning” giveaways. Another time, a family whose *shidduch* I had been involved in decided to Zelle \$200, just because.

All beautiful *hashgacha pratis* moments, explainable in natural ways, but all part of the myriad ways that Hashem, the *Kol Yachol*, reimburses us for Shabbos expenses.

Sometimes, I'll even see “pre-emptive payback,” like in the form of something I was about to purchase somehow showing up for free. There was a specific baby product I was planning to buy, and then someone posted on a local Ramat Eshkol chat that they were giving it away. That was \$40 of Shabbos Money!

I have written down dozens and dozens of the most heartwarming moments. Winks from Hashem, where He faithfully sends us back the means to continue being able to purchase items *l'kavod* Shabbos.

R' Shimshon Pincus writes a beautiful analogy of how Hashem is likened to the host, and we are simply the party planner. If the host asks a party planner to make a beautiful party, the party planner doesn't say, “I can't afford that!” The host is the one footing the bill for the event!

When it comes to Shabbos, Hashem says, “I'm coming. Make for us a beautiful, enjoyable *seudah*, full of delicacies. Please don't hold back! I'm the One taking care of the bill.”

The “Shabbos Money” note on my phone has changed my life. I invite you to let it change yours too. 👑

Shana Cohen is a grateful wife, mother, and teacher living in Passaic-Clifton, NJ. She connects deeply with Pnimiyus Hatorah, and co-runs the TYH Women's division, devoting herself to initiatives that connect women and girls more deeply with Hashem. She can be reached at shanac@tyhnation.com.



CONNECTING WITH OUR TZADIKIM

Reb Tzadok HaKohein of Lublin zy"za

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1823–1900

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9 ELUL

BURIED
LUBLIN, POLAND



Reb Tzadok was one of the most legendary Chassidic leaders of the last generations. He left behind dozens of amazing seforim that have transformed many people's lives, bringing them the light of pnimiyus in a very engaging way while weaving together Nigleh and Chassidus. Some of the more famous ones include Tzidkas HaTzadik, Pri Tzadik, and Resisei Laylah. Although he did not leave behind any biological children, he has, until this day, thousands of spiritual descendants!

STORY

Reb Tzadok's wife passed away when he was already a Rebbe, and he later remarried. Before the chuppah, he turned to his father-in-law and said, "The Kotzker Rebbe once told the Chiddushei HaRim that Chazal say if a man marries a woman thinking that he is a tzadik, the marriage is valid even if he is not, because perhaps he had a thought of teshuvah at that moment. But if a woman marries a man thinking that he is a Rebbe, and he really is not, then perhaps they are not considered married! My soon to be wife thinks I'm a Rebbe. So what should I do?"

The Chiddushei HaRim answered that the kallah only thought he was a Rebbe because that was what the world believed, and people would continue to think so anyway, so there was no problem.

Reb Tzadok replied, "That answer is fine for the great Kotzker, who truly was a Rebbe and was recognized as one. But what about me? I am really not a Rebbe, and no one considers me a Rebbe either! So please tell the kallah that I am not a Rebbe!"

So great was Reb Tzadok's humility! 👑

FUN FACT

Reb Tzadok would only eat meals if they were part of a seudas mitzvah. To make this possible, he would complete a siyum every day so that he would always have a seudas mitzvah. When his Rebbe, the Izhbitzer, heard about this, he told him that he must eat supper every day, even if he did not have a siyum. From then on, Reb Tzadok always ate supper, saying that it was a seudas mitzvah, since it is a mitzvah to listen to tzadikim.

I WANNA BE LIKE ...

Reb Tzadok



Let's all try to emulate some of Reb Tzadok's great qualities by toiling in Torah with a deep sense of anivus and shiflus. Let's also try to learn from Reb Tzadok's amazing teachings about how every Yid is truly great, even if we do not always see it on the surface.



Did you know?

The *Medrash* says that one of Amalek's tactics in their war against the Yidden was that they went to Mitzrayim and got hold of the records with the names of the Yidden. They would stand next to the *Amud HaAnan* and call out, "Reuven! Come out, we want to do business with you!" When a Yid came out of the protection of the cloud, Amalek would attack.

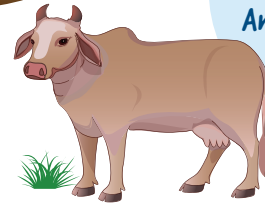
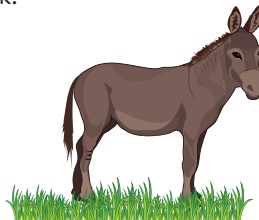
In this week's parsha, the Torah teaches about *makkos*. The Chida writes that if a person is struggling with impure thoughts, it is a *segulah* to learn *Maseches Makkos*.

The *Shvus Yaakov* discusses whether a *dayan* who cannot see well without glasses may serve on a *beis din* for *chalitzah*, since the *passuk* says "לעיני הזקנים" ("before the eyes of the elders"). He concludes that he may, because the Torah specifically says *zekeinim* (elders). Since elderly people commonly have weaker eyesight, wearing glasses must not disqualify them!



Ki Se

#1
Is there a mitzvah to destroy Amalek's animals as well?



The Torah forbids *kilayim*—plowing with an ox and a donkey together. The *Baal HaTurim* gives a fascinating reason. An ox is a kosher animal and chews its cud, so it keeps bringing its food back up and appears to be eating all the time. When the donkey sees this, it feels bad because it has nothing to eat. The *Sefer HaChinuch* adds that if the Torah is concerned about the feelings of animals, then certainly we should not place two very different types of people in charge of the same job if it will cause friction and pain.

STORY

Rav Ezra Attiya zt"l was once giving a *shiur* on *Maseches Chullin*, where the Gemara discusses the mitzvah of *shiluach hakein*. The Gemara asks an unusual question: If a bird's nest is found on a person's head, is there an obligation to perform *shiluach hakein*?

One of the people in the *shiur* exclaimed, "Why is the Gemara discussing such nonsense? A bird could never build a nest on someone's head!"

Rav Ezra answered firmly, "Every word of the Gemara is holy. There is definitely no nonsense in something the Gemara says, no matter how unlikely one thinks it is." Still, the man was unconvinced and skeptical. Rav Ezra quietly davened that Hashem would show him the holiness



and truth of the Gemara.

A few minutes later, someone who had not attended the *shiur* for a long time walked in. Everyone warmly welcomed him and asked where he had been.

He explained that he had been away on business in India. Then he began describing some of the strange things he had seen there. "I saw a man sitting next to a tree. He had been meditating for days without moving. He sat so still that the birds thought he was part of the tree and built a nest on his head, and he still didn't move!"

Everyone was amazed. Hashem had immediately shown them that every word of the Gemara is true and holy.

Answers: 1) Yes. Rashi explains that "zecher" includes even their possessions. (Rashi 25:19) 2) To teach us that tzitzis may be made from *kilayim*. (Rashi 22:12) 3) No. He may not eat an *achilah gasah* (an excessive amount). (Rashi 23:25)

Parsha Pix: For answer look in פסוק 19

itzei

#2

Why is the mitzvah of tzitzis written immediately after the prohibition of kilayim?

#3

A worker is allowed to eat fruit while working in a field. May he eat as much as he wants?

A Touch of Pnimityus

The *passuk* says, “*Ki seitzei la’milchamah*”—“When you go out to war.” The *seforim* teach that this is a hint to the lifelong battle every Yid fights against the *yetzer hara*. The *Tiferes Shlomo* explains that sometimes we fight our *yetzer hara* and overcome it, but a few days later we find ourselves fighting the very same battle again. This can make us feel as though we have made no progress at all.

But that is not true. Hashem did not send our *neshamos* into this world to finish the battle. He sent us here to keep fighting it. As long as we continue trying, we are fulfilling the purpose for which we came into this world. In fact, says the *Tiferes Shlomo*, someone who has completely finished this war no longer needs to remain in this world.

That is the deeper meaning of “*Ki seitzei la’milchamah*.” Our *neshamos* left the higher worlds and came down here for one purpose—to wage this battle. So if you find yourself still struggling, don’t become discouraged. For as long as you are alive in this world, the goal is to keep fighting, and not to completely win the battle.



By R' Eli Perlman

What does this picture have to do with the parsha?

answers on bottom of previous page



TVH JUNIOR

It's geshmak
to be a kid!

Elul in Lizhensk

R' Pinchos Birnbaum

The great Reb Elimelech of Lizhensk would often lock himself in his room during the month of Elul to prepare for the Yamim Noraim. His gabbaim did not allow anyone to disturb him unless it was truly a matter of life and death.

A wealthy man who lived far from Lizhensk had a son who had suffered a severe nervous breakdown. He had tried everything to help him, but nothing worked. A nephew of Reb Elimelech, who lived in the same town, suggested that he travel to the Rebbe, who would surely be able to help.

After a long journey, the father and son stopped at an inn near Lizhensk to rest. While they were there, a poor man entered. He had a special glow on his face. The sick son suddenly pointed to him and said, "Father, please give this holy Yid a large amount of money."

The father was stunned. These were the first normal words his son had spoken in months! He gave the pauper a gold coin. The poor man then asked where they were headed.

"We're going to Reb Elimelech," the father replied. "Your son is already

cured," the pauper said. "Why trouble Reb Elimelech?" The father answered, "My son has been sick for a long time. How do I know this cure will last?"

The pauper assured him that his son had been completely healed. The father then said, "I won't ask the Rebbe about my son anymore, but since I have come all this way, I would still like to give him a kvittel." "That's fine," the pauper replied, "just don't trouble the Rebbe about your son. Right now he is deeply involved in great avodah for Klal Yisrael."

When they finally arrived in Lizhensk, they were eventually allowed in. The father gave Reb Elimelech a kvittel without mentioning his son, along with ten gold coins. Reb Elimelech looked up and said, "To Eliyahu HaNavi you gave one gold coin, and to me you give ten?"

The man immediately understood that the mysterious pauper had been Eliyahu HaNavi.

We can learn from this story how precious the avodah of the tzadikim is on behalf of Klal Yisrael. It was worthwhile for Hashem to send Eliyahu HaNavi himself to heal the boy, so that Reb Elimelech could continue his holy work without interruption.

