

The Lecture Series With Reb T (Biweekly): The show where we talk a topic per session with some practical lessons, Tonight's topic is "**Call Me Crazy, But Don't Be Lazy**"

Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*

All Shiurum on shiurenjoyment.com/shiurim/shiurim-reb-t/ -Shoutout to Jake W.!

The Lecture Series, The P.A.L., The Audio D.T., and O.T. Talk Show are on different Podcast Forums

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-The Shiur should serve as a zechus l'illuy nishams Yehuda Ben Dov Ber, the amazing Rabbi who was the pillar of our community

The Shiur should also serve as a zechus for the refuah sheleimah of Yisrael Yitzchak ben Rivka Leah, Shlomo Ben Sarah Dina, for the continued health and nachat of Livia Margalit bat Ilana Devorah to her family, and for anyone sick or needing a yeshuah or refuah

Why is it so easy to be so lazy? Why is it so easy to procrastinate? Why is it so much easier to be a couch potato than a go getter? To be a loungeur than a doer and to be a slacker than an active one? Why do we sit and use no energy than get up and use it?

Where does this come from?

Wikipedia explains it the term as "*Laziness is disinclination to activity or exertion despite having the ability to act or to exert oneself. It is often used as a pejorative; terms for a person seen to be lazy include "couch potato", "slacker", and "bludger".*"

Call me crazy, but don't be lazy. Get up, do things, be involved. Act, do mitzvot, but don't waste away your time and your days on your couch or bed wasting time. Time is a commodity we will never get back, and most people wish they had more time during life and at the end of the life of 120 years gd willing.

Business, being involved with doing alot, is the opposite of laziness, in my opinion. A the famous phrase goes, "if you want something done, give it to a busy person." In life, we need to be doers, people who take action and get things done.

I think of our great Rav, the leader and glue and Morah d'asra of our community, Rabbi Kelemer, who was recently niftar. No-one seemed to be able to do nearly as much as he did. People talked about how he seemed to be in two places at once. How he was there for all of his family, including his children, grand children, as well as for all of the community. This was a person who seemed to make more hours in the day than was possible.

I also think of my own father who was niftar many years ago, when I was a little kid. He also seemed to make more hours in the day than possible, as a community doctor, and dealing with nursing homes, hospitals, patients in his office, patients in our home, as well as taking care of us in the family, making it to softball, little league, karate, and so much more.

A person who appreciates the value of time, the precious gift of time, uses his time wisely and doesn't let laziness win, but uses that time to cram as much as they can into one day of life to get things done. You think you did so much today? Think of the Rabbis of our communities, the doctor who head hospitals, the lawyers who head large firms, and what they have to accomplish in a day, especially with making sure mitzvot, Torah learning, and Chessed gets done every single day. If they can do so much, how much more so we must try to do more with our own days and our own time.

No-one ever said at the end of 120 years “I wish I had more time lounging on the couch, playing with my phone, watching Tv or movies, or playing games.” That would be absurdity at its finest and a complete lack of appreciation of time.

What people do say often at the end of life related to “I wish I had more time. I wish I did more with my days, spent time with others did X or Y in my life.” You have the capability to do so much with your days, so why aren't you already? Don't let the yetzer Hara win. Step up to overcome procrastination.

Think of the great Hillel who said in one of my favorite mishnas in all of [Pirkei Avot 1:14](#):

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וְכִשְׁאֲנִי לְעַצְמִי, מָה אֲנִי. וְאִם לֹא עַכְשָׁיו, אֵימָתִי

He [also] used to say: If I am not for myself, who is for me? But if I am for my own self [only], what am I? **And if not now, when?**

Now is the time to stand up and act, and do good today. Now is the time to fight laziness and procastination and win every day to get things done. Now is the time, not tomorrow, not next month, but right now.

[Pirkei Avot](#) also teaches us in [2:15/16](#)

*Rabbi Tarfon said: The day is short and the work is much, and the workers are **lazy** and the reward is great, and the Master of the house is pressing.*

*He [[Rabbi Tarfon](#)] used to say: **It is not your duty to finish the work, but neither are you at liberty to neglect it;** If you have studied much Torah, you shall be given much reward. Faithful is your employer to pay you the reward of your labor; And know that the grant of reward unto the righteous is in the age to come.*

[Rashi points out in Shemot 12:17](#)

וּשְׂמַרְתֶּם אֶת הַמְצוֹת AND YE SHALL WATCH THE UNLEAVENED BREAD that it shall not reach the stage of becoming leavened; hence the Rabbis said, if it (the dough) is rising (a sign that the leavening process is setting in) she (the woman kneading the dough) polishes it with cold water (i. e. she slaps the dough with hands dipped in cold water). Rabbi Josiah said: Do not read “את המצות”, the unleavened bread, but **את המצות** “[ye shall watch] the commandments” —

just as we may not cause the unleavened bread to become leavened by letting the dough remain in its raw state too long so we may not let the commandment become “leavened” by waiting too long before we perform it; but if it (a commandment) comes to your hand, perform it immediately ([Mekhilta d'Rabbi Yishmael 12:17:1](#)).

We have to do what we can, we might not be able to finish everything but we need to at least start with the process, right away before it comes “chametz” or lost g-d forbid.

It might be hard to work, harder to succeed but [Pirkei Avot teaches in 5:23](#)

[בן הא הא](#) אומר, לפום צערא אגרא

[Ben He He](#) said: According to the labor is the reward.

The famous phrase goes “The early birds gets the worm.” If you get up and make sure you are not lazy, you can make sure to get things done.

This world is not all about relaxation—its to get things done, as [Pirkei Avot also teaches 4:16 & 17](#)

[רבי יעקב](#) אומר, העולם הזה דומה לפרוזדור בפני העולם הבא. התקן עצמך בפרוזדור, כדי שתכנס לטרקלין:

[Rabbi Jacob](#) said: this world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banqueting-hall.

הוא היה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. יפה שעה אחת של קורת רוח בעולם הבא, מרוח בעולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

The Midrash also picks up on this, in [Midrash Mishlei 6:2](#): [מדרש משלי ו:ב](#)

Rabbi Yehudah ben Padyah says: The wicked will one day come before the Holy One and say: "Master of the World, let us rest and we will make teshuvah before you." The Holy One responded to them: "idiots of the world, the world that you see yourselves in is like living on erev Shabbat, whereas the world as it is on Shabbat. If you don't prepare for Shabbat on erev Shabbat, what will you eat? Another example might be that the world in which you see yourselves is like being on dry land, whereas the world as it is already is immersed in the sea...

—>Use your time wisely in this world.

The way of the world nowadays also leads us to become more lazy. What ever happened to the idea of putting in a good honest day's work, even if was a simple day's work? In the olden days

there used to be water carriers, and market peddlers, shoe makers, and the like, doing good simple honest day's work. Nowadays we have machines to do everything—from our dishes to our laundry, to our food, to everything—Artificial intelligence is taking over all of our lives, making us become extremely lazy, having our phones computers cars homes and the like doing everything for us.

Society has noticed this too, for example see what the next web.com says:

Everything seems to be moving so much more quickly nowadays. Why throw a grilled cheese sandwich on an actual grill when you can just toss it into an [automatic sandwich maker](#)? Why have grandpa over to show off your new apartment when you can just pop into FaceTime for a quick video chat? Why drive over to the library when you can pull up Wikipedia or do a Google search? In fact, why open a window when we can check the weather on our phones?

Technology has made us become lazy

In the 21st century, technology has evolved to accommodate a more convenient lifestyle and meet every need that could possibly need fulfilling. With the right tech in your home, you might not ever need to leave your bed! Below, see our list on how technology has made you lazy.

1. A massive amount of entertainment without leaving the sofa

Back in the good old days, we had to dip into stores like Tower Records or to get an album album, or stop by blockbuster or Hollywood Video to rent a new flick? Thanks to technology, these tasks are a breeze!

2. Checking in with loved ones without really checking in

Technology has made it easy to keep both friends and family updated on where we are at all times.

Zoom google meet etc

3. Restaurant food delivery

Online or on phone

4. Online shopping

Is there a sale going on at your favorite store that you have no time to get to? No worries — the Internet is here for you. Online sites like [Amazon.com](#) or [Nordstrom.com](#) have eliminated the need for you to experience the beauty of sunshine.

6. Journalists mining for stories

Lazy to find info

7. No more running your own errands

Too busy living your easy life to actually handle errands yourself? Enter: [TaskRabbit](#). People do chores for you.

8. No more perusing the bookstore

Inventions like the [Kindle](#) did so well that they actually put stores like Borders out of business, forcing physical book stores to adopt the emerging trend in digital book reading. Barnes and Noble, has the [Nook](#) as an e-book reader.

DO NOT GIVE UP ON REAL BOOKS.

9. No more waiting on hold with 1-800 numbers

Automated systems on the phone

10. News at your fingertips

Le apps, ever open a newspaper or magazine or book???

II. No more getting lost or asking for directions

Ever use a map???

With our lives quickly becoming more and more effortless, we are constantly trying to find new ways to fit more of what we want into our day without actually having to do anything. The amount of energy we need to exert to physically do things has been reduced tremendously (though I'm sure I could TaskRabbit someone into cooking for and feeding me as well).

Through the science of technology, quick fixes and life hacks have been made easy to discover. Though this makes us wonder: Are we too lazy? Are we so immersed in tech and convenience that we've forgotten how to live? Is this only a taste of our future, and is it a good one?

—>Conveinces are great, but not to the exclusion of making yourself become incredibly lazy. Do not let technological advances morph you into a couch potato all day long.

[aish.com](#) points out with the author Rabbi yehonasan Gefen

..The Midrash informs us of the background to the donation of the precious stones. They were brought by the Nesi'im (princes) after everything else had already been donated. The Nesi'im had initially planned to wait for everyone else to bring their contributions to the Mishkan, and whatever was lacking, the Nesi'im would then give. But their plan backfired when the people, in their great enthusiasm, gave everything that was needed with the exception of the precious stones. The Medrash goes on to say that God was displeased with them because they were so late in giving to the Mishkan. Their 'punishment' was that the 'yud' in their name was omitted at one point in the Torah.(2) Accordingly, the Ohr HaChaim explains that since the donation of the precious stones involved some kind of error, they are mentioned last in the list of the materials given to the Mishkan. Despite their great material value, the spiritual failing that resulted in their donation by the Nesi'im meant that they were inferior to all the other materials in the list.

Rav Chaim Shmuelevitz asks that it is still unclear why God was displeased with the Nesi'im. Their reasoning for delaying their donation seems to be very understandable; why are they punished for a seemingly innocent miscalculation? He answers by quoting Rashi's explanation for their punishment: Rashi states; "because they were initially lazy, they lost a 'yud' in their name." (3) Rashi is revealing to us that the real reason that the Nesi'im tarried in bringing the gifts was because beneath all their seemingly valid justifications for their actions lay the trait of laziness.

The Mesilat Yesharim (Path of the Just) writes at length about how laziness can prevent a person from fulfilling his obligations properly. He writes: "We see with our own eyes many, many times, that a man can be aware of his obligations, and he is clear about what he needs for the goodness of his soul... yet he weakens [in his Avoda/Service] not because of a lack of recognition of his obligations or any other reason, rather because of the powerful laziness that overcomes him." He

continues that what is so dangerous about laziness is that one can find several 'sources' to justify his inaction. "The lazy one will bring numerous sayings of the Sages, verses from the Prophets, and 'logical' arguments, all of them justifying his confused mind into lightening his burden ... and he does not see that these arguments do not come from his logical thought, rather they stem from his laziness, which overcomes his rational thinking." (4) Accordingly, he warns us that whenever we have two choices we should be very wary of choosing the easier option, because the root reason for doing so may very likely be laziness.

The Mesillat Yesharim is teaching us that even the most 'valid' arguments may simply be veils for a person's desire to avoid pushing himself. ...

The yetzer hara of laziness is so cunning that it can clothe itself in some of the most admirable of traits, in particular that of humility. Rav Moshe Feinstein addresses a common tendency of people to underestimate themselves by claiming that they are greatly limited in their talents and that they can never achieve greatness. He writes that this kind of humility really emanates from the yetzer hara.(5) It seems that this attitude actually derives from laziness, which is really a manifestation of the desire for comfort. It is not easy to achieve greatness; it requires great effort and the willingness to face setbacks and even failure. This is difficult, therefore it is very tempting for a person to 'write himself off' and thereby exempt himself from even trying - this is certainly the more 'comfortable' option.

The Jewish Press points out from author Rabbi Bentzion Shafier of The Shmuz:

Mesillas Yesharim (Chapter 6) explains that man by nature is lazy. Hashem created us out of earth, and the nature of earthiness is to be heavy. Man by his very design is heavy and sluggish. To combat this, a person must learn to move with alacrity, to begin right away and to carry through until the end.

In addition, there is a second element that will determine a person's actions: his value system. Even a lazy man will push himself if the stakes are high enough. If he knows he can make a hundred million dollars in a day, he'll find a way to get himself moving.

The point is that there are two distinct elements that impact a person's actions: inborn laziness and the value that he places on something. For a person to reach his potential, he must work on both fronts. He has to work on laziness directly, and he has to work on his value system as well. The more he recognizes the extraordinary value of even a single mitzvah, the more he will be motivated to charge forward and accomplish what he can in his short stay on this world.

torah.org points out from Rav Yissocher Frand

Rav Simcha Zissel Brody says that we learn from here something that we should all take to heart. Namely, whenever we have an opportunity to do something or not to do something and we decide to delay, even for the most noble of reasons, we should realize that such an attitude is really based on laziness and inertia. Rav Simcha Zissel quotes Rabbeinu Bachye Ibn Pakuda's preface to his classic work Chovos HaLevovos [Duties of the Heart]: "When I first decided to write this

work, the thought crossed my mind that I was not worthy to write such a sefer. Therefore, I changed my mind and decided not to write it. The decision not to write it brought me some sense of relief and leisure, but I ultimately decided it was only laziness that caused me to come to the conclusion that I should not write it. "Therefore, he did write the sefer and the rest is history. Klal Yisrael is so much richer for that final decision of Rabbeinu Bachye Ibn Pakuda to write and publish Chovos HaLevovos.

Rav Simcha Zissel's point is that regardless of the nobleness of the reason or justification for not doing something, a person must always carefully introspect and truly consider the possibility that the noble justification was only a fig leaf for a not so noble character trait – namely, laziness.

chabad.org points out with author Yanki Tauber a story of a parable about using time in life to gather what is really important:

Once upon a time there was a poor man who heard that in a faraway land, on the other side of the deep and dangerous sea, there is a place where diamonds were as plentiful as dust — one need only bend down, scoop them up, and fill one's pockets.

After a long and arduous journey, the man arrived in this wondrous land. Everything that had been said about it was true! Diamonds of all sizes were strewn around everywhere — even the sand was comprised of billions of tiny glittering gems. A group of children gathered to watch the strange stranger kneeling on the ground and stuffing his pockets with stones and pebbles, but our friend was too busy to notice them.

To celebrate the end of his poverty, the traveler ordered a luxurious dinner in the most expensive restaurant in town. Feeling generous, he handed the waiter a small-sized stone and exhorted him to keep the change. Needless to say, he spent that entire night washing dishes in the kitchen to pay for his extravagance.

He quickly learned that these pebbles, each of which would be worth millions back home, were utterly worthless. Here, the currency with which people paid for goods and services was fish. In fact, few people remembered that fish were originally consumed as a food. No one was bothered by the stench which emanated from their wallets, pocketbooks and money closets. Indeed, a reeking establishment exuded the sweet aura of old money.

Once he overcame the disappointment of his lost dream, our traveler was revealed to be a most resourceful and ambitious individual. He worked hard, invested wisely, and before long he was one of the wealthiest people in the land. His businesses were headquartered in the most rancid section of old downtown and his private vaults held thousands of tons of fish.

Finally, it was time to return home. He telegraphed his family: "Am rich. We shall never want for anything in our lives. Prepare triumphant homecoming." He loaded his fortune on a fleet of ships, and set sail for his hometown.

Family and friends, dressed in their best, awaited him eagerly at the seaport. Of course, there was nothing that could be done with his shiploads of rotted fish except sail back a few miles from shore and dump them into the sea.

But later that day, as he was undressing for bed, a few specks of dust were shaken out of his trouser pockets and sparkled on the floor of his home. He and his family never again wanted for anything in their lives.

—>We must use our time in this world, wisely, gaining and gathering the right things, not being lazy our wasting or “killing time” during our days, a concept that should be foreign to us in our lives. Time is a commodity we can never get back, and we only have so many years on this earth. Make the most the days and years of your life, as it says by our forefathers at their death, their days and years to point out to use our days and years, to live a full life not only in our years but each and every day. Get up and get boring and busy!

Here are some tips from secular culture, how LHAVDIL—

donakeating.weebly.com points out

The saying 'If you want something done, ask a busy person to do it' is one of those truths which initially seems counterintuitive. 'Wouldn't you want to instead give it to the person with more time on their hands?' you might ask. Until one realizes there's a good reason busy people are in high demand. It's not because they're circus freaks who enjoy performing the octopus juggle; they're the sort willing to make sacrifices, go the extra mile, and ensure the vision is executed. Failure, for them, is simply not an option – and because they are busy, it's likely they'll appreciate the value of time, theirs and others, and not want to waste it....There is, of course, a caveat. Too much dumping on high performers becomes an ultimately destructive habit. They'll burn out, become resentful, or the occasional thing might slip through the cracks.

inc.com points out with author Lolly Daskal some tips against laziness

Here are 12 easy ways to get on top of your laziness so you can begin to be more productive.

1. **Make sure you're not overwhelmed.** —have realistic amount on your plate
2. **Check your motivation.** If you're not motivated it is very easy to slip into what looks like laziness, make sure to get motivation.
3. **Look at your surroundings.** Your environment and the people around you matter. Make sure to surround with motivation, excitement, energy, and positive thinking.
4. **Value your time.** Make the most of the time you do spend working. Look at your to-do list and prioritize—use a planner, calendar, and reminders both on phone and paper
5. **Reframe your thinking.** Think about the higher purpose of your organization or ideas and think how to just have the feeling of having accomplished something significant.
6. **The source of value.** It's easy to become lazy if you don't see the value in what you have to do. Try this: when you make a to-do list, include the benefits of each task. When you focus on benefits and goals, productivity becomes much more rewarding. Learn the value of each task and then work to achieve it.
7. **Make new habits.** If you typically put off the most complex or difficult assignments for last, switch it up and begin doing those tasks first. Pick one or two things to focus on and fully devote yourself to those tasks.
8. **Measure the changes.** Keeping new habits in place is notoriously difficult. Habits take a month to form and three months to break. So start a regimen and keep to it.

9. **Share your goals.** If you're working toward a promotion or a new job, or gearing up to run a marathon or play at an open mic night, tell people about it, especially your spouse, family, and friends! Knowing they'll be asking how things are going will keep you making progress.

10. **Schedule work and break times.** You need to take an occasional break, but make sure that time is limited so you don't lose momentum. For example, you could commit to working for the first 45 minutes of every hour and then take a 15-minute break. Use the timer in your phone to keep track.

11. **Look for alternatives.** Think of ways you can work more effectively. Is there a better way? Can you delegate or automate a task? The more you streamline, automate, delegate, and outsource, the more you can get with the same level of effort.

12. **Remember, nothing changes until you do.** You can't change people around you, or even circumstances around you most times, but you can change yourself. You can have all the foolproof tips and tricks in the world, but ultimately nothing changes until you do...Because the truth is nothing will change until you do.

Set your mind to the task and get up and complete it. Start right now to develop the self-discipline you need to reach your goals.

Call Me Crazy, But Don't Be Lazy. Be Busy. Be Active. Be Involved. Be a DOER. The busy person will figure out how to get it done. Often, I try to live by this rule. When we juggle a day job, the kids, the chores, the audio shows, the side projects, and all else, it has to be scheduled and figured in to the day, with my phone's calendar reminders to sort it all out. Keep moving, keep doing, keep acting, and keep busy, and this combats laziness.

It's up to you to combat the laziness around and within you. You can stand up, you can fight it, you can beat it. Just realize that the strength and the power is all inside of you.

Let's look at some more sources about laziness.

Sayings from Shlomo Hamelech on laziness:

[קהלת י:יח:18 Ecclesiastes 10:18](#)

Through slothfulness the ceiling sags, Through lazy hands the house caves in.

[משלי ו:ו:6 Proverbs 6:6](#)

Lazybones, go to the ant; Study its ways and learn.

[משלי י:כ:26 Proverbs 10:26](#)

Like vinegar to the teeth, Like smoke to the eyes, Is a lazy man to those who send him on a mission.

[משלי י"א:כ"ט:29 Proverbs 11:29](#)

the **lazy** man, who neither studies Torah nor works] vexes his household [], and [this] fool will [ultimately] become a servant to the wise of heart.

[משלי י"ג:ד'13:4](#)

A **lazy** man craves, but has nothing; The diligent shall feast on rich fare.

[משלי ט"ו:1915:19](#)

The way of a **lazy** man is like a hedge of thorns. But the path of the upright is paved.

[משלי ט"ט:1519:15](#)

Laziness induces sleep. And a negligent person will go hungry.

[משלי כ"ד:2419:24](#)

The **lazy** man buries his hand in the bowl; He will not even bring it to his mouth.

[משלי כ"ד:420:4](#)

In winter the **lazy** man does not plow; At harvesttime he seeks, and finds nothing.

[משלי כ"א:2521:25](#)

The craving of a lazy man kills him, For his hands refuse to work.

[משלי כ"ב:1322:13](#)

The lazy man says, "There's a lion in the street; I shall be killed if I step outside."

[משלי כ"ד:30-3424:30-34](#)

...I observed and took it to heart; I saw it and learned a lesson. A bit more sleep, a bit more slumber, A bit more hugging yourself in bed, And poverty will come calling upon you, And want, like a man with a shield.

[משלי כ"ו:1326:13](#)

A **lazy** man says, "There's a cub on the road, a lion in the squares."

[משלי כ"ו:1426:14](#)

The door turns on its hinge. And the **lazy** man on his bed.

[משלי כ"ו:1526:15](#)

The **lazy** man buries his hand in the bowl; He will not even bring it to his mouth.

[משלי כ"ו:1626:16](#)

The **lazy** man thinks himself wiser Than seven men who give good advice.

PTC. Laziness is a fundamentally bad trait. Make sure your utilize your time throughout the day wisely.

[רש"י על משלי י"א:כ"ט:א'1:29:11](#)

He who inherits the wind will trouble his household A lazy man, who always inherits the wind and does not toil in Torah or in work, will ultimately trouble the members of his household.

[רש"י על משלי י"ט:ט"ו:א'1:15:19](#)

Laziness causes one to fall into a deep sleep; Laziness causes one to fall asleep.

[רש"י על משלי כ"ד:א'1:4:20](#)

Because of the winter, a lazy man does not plow Because of the cold, a lazy man sits and does no work, neither does he engage in Torah.

[רש"י על קהלת י"ט:א'1:15:10](#)

the laziness of those who abandon the Torah causes them wearying labor in Gehinnom.

PTC. There is no gain from laziness, only losses occur

[Pesachim 50b](#)

Apropos reward or lack thereof, the Gemara cites the *Tosefta* in which **the Sages taught: There is one who is diligent and rewarded for his diligence; and there is one who is diligent and penalized due to his diligence; there is one who is lazy and rewarded; and there is one who is lazy and penalized.** How so? **Diligent and rewarded** is referring to one **who works the entire week and does not work on Shabbat eve. Diligent and penalized** is one who **works all week and works on Shabbat eve. Lazy and rewarded** is one **who does not work the entire week and does not work on Shabbat eve. Lazy and penalized** is one who **does not work the entire week and works on Shabbat eve** to complete the work he neglected to perform during the week. **Rava said:** With regard to **those women of Mehoza, even though they do not perform labor on Shabbat eve, it is due to excessive pampering, as neither do they work on any other day. Even so, we call them lazy and rewarded.** Despite the fact that their laziness is not motivated by piety, their inactivity has a positive aspect to it.

[Pesachim 53](#)

The lazy person lacks productivity and good deeds, and thus he is like the Shikmah tree, which, as Rashi mentions, produces no fruit. (A tree that produces fruit is a metaphor for a person who performs Mitzvos;

[Rabbeinu Yonah on Pirkei Avot 1:10:א'א:א'1:10](#)

Shemayah and Avtalyon received from them. Shemayah says, "Love work": So that a man not be idle from work, since idleness brings a person to ennui (Ketuvot 59b); and that is a trait of illness, as it is stated about it (Proverbs 21:25), **"The craving of a lazy man kills him, for his hands refuse to do."** It means to say, when he accustoms his limbs to be idle from work, **his hands refuse, since habit rules over them.** And it also states about it (Proverbs 20:4), **"From the winter the lazy man does not plow; at harvest time he seeks, and there is nothing**

PTC. Idleness leads to inactivity and not using time properly in the best way

[רבנו בחיי, דברים יא:כו:ב:26:11 Devarim, Rabbeinu Bahya](#)

...Solomon has made it a point in the Book of Proverbs to explain... Laziness, by contrast, is a negative virtue, one to be avoided. In fact, laziness is at the root of many of the problems one experiences in one's life.

[מסילת ישירים ו:כ-כד:20-24 Messilat Yesharim](#)

If you ask the lazy person [to explain his behavior], he will confront you with numerous quotations of the sages, verses from scripture, and logical arguments all of which instruct him, according to his distorted mind, to be lenient with himself, and to leave himself in the tranquility of his laziness. But he fails to see that all these arguments and reasons do not stem from balanced reasoning but rather spring from the wellspring of laziness, which, as it strengthens over him, inclines his views and intellect to those arguments...

[מסילת ישירים ט:א-ה:1-5 Messilat Yesharim](#)

The factors which diminish Zeal are those which increase laziness. The greatest of them all is seeking tranquility of body, hatred of exertion and love of [bodily] enjoyments to their fullest extent. For behold, to a man like this, the service of G-d will certainly weigh very heavily upon him. For one who wishes to eat his meals with full peace and tranquility, to sleep without any disturbance, to walk only at his own leisurely pace, or other similar things, undoubtedly it will be very difficult for him to rise early for synagogue or to cut his meal short so as to pray the afternoon service or...

PTC. Excuses are not a way to get around chores and life; don't use them in the wrong way.

[תענית ז' ב:י"א:10 Taanit 7b](#)

Rav Katina said, "The rain does not stop, except for when there is a nullification of Torah [study], as it says, 'with laziness shall the beams be injured'"

[חובות הלבבות, שער שביעי - שער התשובה 10:24 Duties of the Heart, Seventh Treatise on Repentance](#)

Do not allow laziness to make you lax in it, because if your own soul is light in your eyes, then what else will be important by you?

[רבנו בחיי, שמות כ"ה:ב:ב':2:25 Shemot, Rabbeinu Bahya](#)

Anyone displaying laziness in his attitude to the acquisition of Torah is liable to punishment even if he does observe the relevant commandment...This is the reason Solomon always condemns laziness, considering it a very negative character trait...This is why Solomon was so insistent that laziness is a very bad character trait.

[רבנו בחיי, שמות כ"ה:ב:ג':3:25 Shemot, Rabbeinu Bahya](#)

A lazy man has prevented himself from making progress by his very laziness.

[Rabbeinu Bahya, Devarim 11:26:2'ב'י"א:כ"ו](#)

Laziness, by contrast, is a negative virtue, one to be avoided. In fact, **laziness** is at the root of many of the problems one experiences in one's life. There are different kinds of **laziness**....Some people's **laziness** becomes manifest in the manner in which they neglect their homes, other people's **laziness** we can recognize by the way they neglect their bodies....A third form of **laziness** is the way one relates to the requirements of one's soul; a fourth kind of **laziness** involves one's attitude to Torah study and performance of the Torah's commandments....There are people whose **laziness** is manifest in the neglect of the requirements of their soul....The reason that Solomon harps so many times on the subject of **laziness** is in order to thoroughly delegitimize such **laziness** in the eyes of people.

[Orchot Tzadikim 16:2'ב'י"ז:ט"ז](#)

Laziness is a very bad quality. Anyone in whom this trait is strong will find his affairs spoiled in this world and in the world to come....Even if he were to busy himself with his field until the products grew, owing to his **laziness** he would lose the produce, because the stone fence is in ruin and he is too lazy to repair it, so that cattle...Even though the stone was very strong, it was still ruined because of his **laziness**, for he did not repair it before it fell.

[Orchot Tzadikim 16:4'ד'י"ז:ט"ז](#)

Not only does the lazy man fail to attain knowledge of the Torah, since he does not occupy himself with the Torah as he should, but due to his **laziness**, false notions enter his heart....For the lazy person rationalizes his **laziness** : "It is good for the body to rest so that it will grow stronger, and when a man is strong he can do more than a weak person."...**Laziness**, then, causes a man to seek reasons for saying that when he avoids study, he is really doing a positive good....In every instance where exertion is called for, he rationalizes his **laziness**.

PTC. Do what you can to stay and be busy and out avoiding the feeling of laziness

[Orchot Tzadikim 16:11'א"ז:י"א](#)

However, there is also a good type of **laziness**. For example, one who is too lazy to do bad things or to run after pleasure.

[Messilat Yesharim 6:24'ד'י"ז:י"א](#)

The summary of the matter: a man must greatly strengthen himself and fortify himself with zeal in doing the Mitzvot by casting off himself the weight of laziness which impedes him.

PTC. Allow laziness in only for a good purpose, i.e. too lazy to gossip with others or do loshon hora

[Chovat HaTalmidim, Instructions and Admonitions 21'א"ז:י"א](#)

Cast off your **laziness** along with your laxness from yourself; serve God with joy and with strength.

[Flames of Faith 4:11 שלהבות של אמונה ד'י"א](#)

While our physical nature pulls us to **laziness**, haughtiness, anger, and desire we can overcome these things.

[Selichot Nusach Polin, Fast of Gedaliah 6:3 סליחות נוסח פולין, לצום גדליה ו'ג'ח](#)

We approach You with diligence and not with **laziness**— avert calamities [from us] that come from time to time.

[Duties of the Heart, Fifth Treatise on Devotion 6:8 חובות הלבבות, שער חמישי - שער ייחוד המעשה ו'ח'ז](#)

Go to the ant, **lazy** one! observe its ways and become wise; she prepares her bread in the summer; [for she has no chief, overseer, or ruler; she gathers her food in the harvest....O **lazy** one, how long will you lie there; when will you get up from your sleep?]

PTC. Learn form others around you, including little creatures ,the diligence of work ethic of animals and creatures, especially the ant.

[Esther Rabbah 1:1 אסתר רבה א'א'1](#)

So is it said, "Also one one **lazy** in his work is a brother to the destroyer."

[Orchot Chaim L'HaRosh 3:11 אורחות חיים להרא"ש ג'י"א11](#)

Do not accustom yourself to arise from your bed **lazy**. Rather, rise promptly in order to serve your Maker.

[Sefer HaYashar 4:15 ספר הישר ד'ט"ו15](#)

One should be jealous of the very poor who have not even a moment's sustenance, and despite all their poverty and deprivation are not **lazy** and reluctant to serve God, blessed be He.

[Sefer HaYashar 6:11 ספר הישר ו'י"א11](#)

For the **lazy** man does not complete any of his tasks, and therefore the worship of a **lazy** person is not complete, for he is too **lazy** to fulfill all of the conditions of the service to God.

[Orchot Tzadikim 26:7 אורחות צדיקים כ"ז'ז7](#)

And as to the expression, "And the workers are **lazy**" , this refers to a man who has within him the quality of laziness.

[Akeidat Yitzchak 25:2:5 עקידת יצחק כ"ה'ה:2:5](#)

But the very accessibility of Torah is such that it is practically being spoonfed to us and yet we are too **lazy** to swallow it.

[Messilat Yesharim 7:19 מסילת ישרים ז'י"ט19](#)

You can see that a man whose soul is afire in the service of his Creator certainly will not become lazy in doing the Mitzvot. Rather, his movements will be like the quick movements of fire.

ביאור אנגלי על משנה אבות ו:ו:א'1:6:6 פירקי אבות

Indeed, as much as you may be learning from Mishnah Yomit, I guarantee that I am learning more by being your teacher. By a minimum of sleep: too much sleep is a waste of time and leads one to be lazy.

PTC. Torah is so easy to get nowadays, don't be lazy, use your time right and do not allow laziness in

Points To Carryover

-Laziness is a fundamentally bad trait. Make sure your utilize your time throughout the day wisely.

-There is no gain from laziness, only losses occur

-Idleness leads to inactivity and not using time properly in the best way

- Excuses are not a way to get around chores and life; don't use them in the wrong way.

-Do what you can to stay and be busy and out avoiding the feeling of laziness

-Allow laziness in only for a good purpose, i.e. too lazy to gossip with others or do loshon hora

- Learn form others around you, including little creatures ,the diligence of work ethic of animals and creatures, especially the ant.

- Torah is so easy to get nowadays, don't be lazy, use your time right and do not allow laziness in