

EXPLORING SHABBOS

SHABBOS – REST AND RETURN

Shabbos has a multitude of components which provide meaning and purpose to our lives. We will try to figure out the goal of Shabbos, how to connect to it, and what we can gain.

THINKING ABOUT REST

- When do you rest? What do you do?
- When are do you find yourself most as at peace?
- If you had all the money in the world, what would you do with your time?

THE ORIGIN OF SHABBOS

בראשית פרק ב:א-ג

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צְבָאָם. וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, מְלַאכְתּוֹ אֲשֶׁר עָשָׂה; וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיְבָרֵךְ אֱלֹקִים אֶת-יוֹם הַשְּׁבִיעִי, וַיְקַדְּשׁ אֹתוֹ: **כִּי בּוֹ שָׁבַת מְכַל-מְלַאכְתּוֹ, אֲשֶׁר-בְּרָא אֱלֹקִים לַעֲשׂוֹת.**



Genesis 2:1-3

And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and made it holy; because in it **He rested from all His work which God in creating had made.**

שמות פרק לא:טז-יז

וַשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשְּׁבֹת לַעֲשׂוֹת אֶת הַשְּׁבֹת לְדֹרֹתֵם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי **שָׁבַת וַיִּנְפֹּשׂ**

Exodus 31:16-17

The Children of Israel should guard the Shabbos, to make Shabbos an eternal covenant for their generations. Between Me and the children of Israel, it is a sign forever that in six days that Hashem made the heavens and the earth **and on the seventh day He rested and was refreshed.**

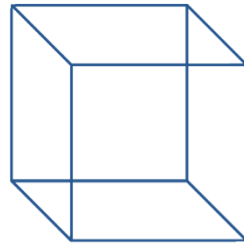


- ❖ IF GOD DOESN'T GET TIRED, WHY REST ON THE SEVENTH DAY?

What can we learn from God's rest?

OUT OF THE BOX

Rabbi Judah Loew (known as the Maharal) describes the nature of resting on Shabbos and the significance of a resting on the seventh day after a six days of work. The material world is made up of six directions: top, bottom, left, right, front and back. However there is another element at play, the object itself, the essence, which makes up the seventh part. God created the world using these six



directions, but the essence of the world exists beyond dimension, the seventh. The six days of the week make up the dimensions of the world, but the seventh day, Shabbos, is the essence of the world. Just as the *nefesh* is a person's soul, the Torah describes that HaShem rested, and was refreshed (שבת וינפש), indicating that the *nefesh* of creation, the soul and essence of creation, is the Shabbos.

Maharal - Tiferet Yisrael Chapter 40	תפארת ישראל פרק מ
<p>Everything in the physical world has six sides to it: top, bottom, left, right, front and back. A physical object is not complete unless it has six sides. But there is another piece unto itself – that is the object itself, which leans neither right nor left, nor forward nor backward, but stands on its own. This essence of the object is not constricted to six directions, and therefore the essence of the object cannot be described as physical, for it is not limited to those dimensions.</p> <p>God created the physical world consistent with the six sides of an object, the dimensions of physicality, and so too creation of the physical world was six days. And on the seventh day God rested, no longer creating. The seventh day is the essence of the six days of creation.</p>	<p>אמנם מה שראוי ששת ימים למלאכה, ויום השביעי ראוי לשביתה מצד עצמו... וכבר ידוע כי הגשם יש לו חלופי צדדים ששה, ועל ידם הגשם שלם, והם; המעלה והמטה, וארבעה צדדין, שהם ארבע רוחות הידועים. כי אין גשם שלם רק כאשר ישלו ששה צדדין... ויש עוד גבול נבדל לעצמו, והוא האמצעי, אשר הוא נבדל לעצמו, ואינו נוטה לא לימין ולא לשמאל, לא לפנים ולא לאחור, רק עומד באמצע. ואין האמצעי הזה מתיחס לגשם כמו ששה צדדים, כי הצדדים הששה יש להם רוחק, והרוחק הוא גדר הגשם. ולכך על ששה הצדדין יאמר שהם צדדין גשמיים. אבל האמצעי, מפני שאין לו רוחק, לא יאמר עליו שהוא גשמי בעצמו, ומתיחס אל בלתי גשמי.</p> <p>וכאשר ברא השם יתברך את העולם הגשמי, הנה כמו שיש לגשם שש צדדין, שהם צדדין גשמיים, וכך הוא לבריאת עולם ששה ימים, שבו נברא העולם הגשמי. ויום השביעי בו שביתה, ולא היה בו הויה (עשיה), וזה כנגד האמצעי, שאינו מתיחס לגשם...</p>

- ❖ HAVE YOU EVER GOTTEN SO INVOLVED IN SOMETHING YOU FORGOT WHY YOU WERE DOING IT?
- ❖ WHAT THINGS IN YOUR LIFE A “ESSENTIAL” AND WHAT MAKES UP THE SIDES OF THE BOX AROUND IT?
- ❖ CAN REFLECTION HELP US TAP INTO THE ESSENCE OF OUR ACTIVITIES?



REST – STOP CREATING

SOUTH KOREA TO SHUT OFF COMPUTERS TO STOP PEOPLE WORKING LATE

BBC MARCH 22, 2018

The government in South Korea's capital is introducing a new initiative to force its employees to leave work on time - by powering down all their computers at 20:00 on Fridays.

It says it is trying to stop a "culture of working overtime". South Korea has some of the longest working hours in the world. **Government employees there work an average of 2,739 hours a year** - about 1,000 hours more than workers in other developed countries.



The shutdown initiative in the Seoul Metropolitan Government is set to roll out across three phases over the next three months. The program will begin on 30 March, 2018, with all computers switched off by 20:00. The second phase starts in April, with employees having their computers turned off by 19:30 on the second and fourth Friday that month. **From May on, the program will be in full-swing, with computers shut off by 19:00 every Friday.** According to a SMG statement, all employees will be subjected to the shutdown, though exemptions may be provided in special circumstances.

However, not every government worker seems to be on-board – according to the SMG, 67.1% of government workers have asked to be exempt from the forced lights-out. Earlier this month, South Korea's national assembly passed a law to cut down the maximum weekly working hours to 52, down from 68.

- ❖ WHAT IS THE VALUE OF WORK?
- ❖ WHAT ARE YOUR GOALS TO ACCOMPLISH WEEK TO WEEK?
WHAT ARE YOU GOALS FOR THIS WEEK?
- ❖ ARE YOU WORKING FOR YOURSELF OR SOMEONE ELSE? IS YOUR WORK MOTIVATED BY YOUR OWN GOALS, OR SOMEONE ELSE'S?

WORK HARD, REST HARD

Exodus 20:8-10	שמות כ:ח-י
For six days you shall labor and do all of your work, but on the seventh it is Shabbos for Hashem, your God. Do no work – you or your children, or your servant or maid or animal or the convert in your gates.	שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֶאכֶתְךָ, וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַה' אֱלֹקֶיךָ. לֹא תַעֲשֶׂה כָּל מְלֶאכֶה אַתָּה וּבִנְךָ וּבִתְּךָ עֹבֵד עֹבֵד וְאִמְתְּךָ וּבְהֵמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. [כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי]

BRING BACK THE SABBATH

By JUDITH SHULEVITZ, NYTimes Writer & Author

Most people mistakenly believe that all you have to do to stop working is not work. [The guidelines] of the Sabbath understand that it is a much more complicated undertaking. You cannot downshift casually and easily, the way you might slip into bed at the end of a long day. As the Cat in the Hat says, "It is fun to have fun but you have to know how." This is why the Puritan and Jewish Sabbaths were so exactingly intentional, requiring extensive advance preparation -- at the very least a scrubbed house, a prepared kitchen and a bath. **The rules did not exist to torture the faithful. They were meant to communicate the insight that interrupting the ceaseless round of striving requires a surprisingly strenuous act of will, one that has to be bolstered by habit as well as by social sanction.**

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- ❖ IS THE GOAL OF SHABBOS TO REFRAIN FROM CREATIVE ACTIVITY?
 - ❖ DO YOU EVER CREATE RESTRICTIONS ON YOURSELF FOR A GREATER PURPOSE?
 - ❖ HOW DO YOU CREATE A DISTINCTION BETWEEN WORK AND PLAY?
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RABBI ABRAHAM JOSHUA HESCHEL – BEING NOT BECOMING

“ All week we may ponder and worry whether we are rich or poor, whether we succeed or fail in our occupations; whether we accomplish or fall short of reaching our goals... the Sabbath was given to us by God for joy, for delight, for rest, and should not be troubled by worry or grief. ”

- ❖ Do you think the rest on Shabbos is enhanced when accompanied with the adherence to the laws and customs? Why or why not?

KIDDUSH AND HAVDALAH

STARTING THE WEEK

Rambam's Book of Mitzvot – Mitzvah 155	ספר המצוות לרמב"ם - מצוה קטו
We are commanded to sanctify the Shabbos and to make verbal declarations when it enters and goes out... And to differentiate it from the days before and the days to follow , as it says "Remember the Sabbath day and sanctify it."	היא שצונו לקדש את השבת ולאמר דברים בכניסתו וביציאתו נזכיר במ יציאת מצרים וקדוש היום ומעלתו והבדלו משאר הימים הקודמים ממנו והבאים אחריו, והוא אמרו יתברך זכור את יום השבת לקדשו

KIDDUSH FOR THE WEEK

Rav Tzaddok HaKohen of Lublin explains that just as we make Kiddush on Friday night to sanctify the Shabbos, so too, Havdalah acts as the “Kiddush” of the week, to sanctify it and bring holiness to the remaining six days.

Such is the nature of holiness, that if we do not take a moment to recognize it in our midst, the opportunity passes and we could miss it entirely.



- ❖ When was the last time you took the time to appreciate the holiness of something? Someone? Somewhere?

RABBI ABRAHAM JOSHUA HESCHEL: THE SABBATH – SANCTUARY IN TIME

Judaism is a religion of time aiming at the sanctification of time. Unlike the space-minded man to whom time is unvaried, iterative, homogeneous, to whom all hours are alike, quality-less, empty shells, the Bible senses the diversified character of time. There are no two hours alike. Every hour is unique and the only one given at the moment, exclusive and endlessly precious.

Judaism teaches us to be attached to holiness in time, to be attached to sacred events, to learn how to consecrate sanctuaries that emerge from the magnificent stream of a year. **The Sabbaths are our great cathedrals; and our Holy of Holies is a shrine that neither the Romans nor the Germans were able to burn...The Sabbath is the presence of God in the world, open to the soul of man. God is not in things of space, but in moments of time.**

FOOD FOR THOUGHT

- ❖ Do you think Shabbos should be the same day every week or not?
- ❖ Do you think it would be ok for people to pick a personal “day of rest” instead of a communal one?
- ❖ Is it possible to achieve the goals of Shabbos, without refraining from creative activity?

What positive step can you take to really rest *this* Shabbos?