
SHABBAT I

The Day of Rest

Shabbat is the cornerstone of the Jewish people. When we observe Shabbat we testify that God created the universe, and that He supervises and guides the history of mankind. This class discusses how Shabbat observance teaches and reinforces the foundations of Jewish belief. The shiur also describes how one achieves Shabbat *menuchah*, a profound, integrated physical rest and spiritual experience, by both refraining from *melachah*, creative work, and enjoying the special mitzvot of the day (discussed in depth in the second Morasha class on Shabbat).

This class analyzes:

- ~ Why is Shabbat the cornerstone of the Jewish people?
- ~ What is the concept of refraining from *melachah* (forbidden work) which is central to the observance of Shabbat?
- ~ How does one achieve Shabbat *menuchah*, a profound integrated physical rest and spiritual experience?

Class Outline:

- Section I. Shabbat Teaches and Reinforces the Foundations of Jewish Belief
- Section II. The Concept of Melachah
 - Part A. The Principle of Melachah
 - Part B. Derivation of Melachah from the Tabernacle
- Section III. The Concept of Menuchah – Rest
 - Part A. Menuchah is the Completion of the World
 - Part B. A New Dimension, Infused with Spirituality, Peace, and Joy

SECTION I. SHABBAT TEACHES AND REINFORCES THE FOUNDATIONS OF JEWISH BELIEF

The centrality of Shabbat in the Torah is reflected by its inclusion in the Ten Commandments, which are repeated twice. The first time teaches that God created the world in six days and rested on the Sabbath and the second time reminds us that God redeemed us from Egypt.

1. Shemot (Exodus) 20:2-14 – The Ten Commandments.

1. I am the Lord your God who took you out from the land of Egypt.
2. You shall not recognize the gods of others.
3. You shall not take the name of the Lord your God in vain.
4. Remember the Sabbath day to make it holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not commit perjury.
10. You shall not covet.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פָּנָי:

לֹא תִשָּׂא אֶת שֵׁם יְהוָה אֱלֹהֶיךָ לְשׁוֹן

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

כַּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ

לֹא תִרְצַח

לֹא תִנְאֻף

לֹא תִגְנוֹב

לֹא תַעֲנֶה בְרֵעֶךָ עַד שִׁקְרָה:

לֹא תַחְמוֹד

2. Ibid. 8-11 – Source in the context of the Creation of the world.

Remember the Sabbath day to keep it holy.
Six days shall you labor and do all your work,

but the seventh day is a Sabbath to the Lord your God; you shall not do any manner of work, neither you nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your cattle, nor the convert that is within your gates;

for in six days God made heaven and earth, the sea, and all that is in it, and **rested** on the seventh day, wherefore God blessed the Sabbath day, and sanctified it.

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שִׁשִּׁתַּיָּמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל-מְלַאכְתֶּךָ

וַיּוֹם הַשְּׁבִיעִי--שַׁבָּת לַה' אֱלֹהֶיךָ: לֹא-תַעֲשֶׂה כָּל-מְלַאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עֲבָדְךָ וְאִמְתֶּךָ וּבְהֵמָתְךָ וּגְרִמְךָ אֲשֶׁר בְּשַׁעְרֶיךָ.

כִּי שִׁשִּׁתַּיָּמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי; עַל-כֵּן בֵּרַךְ ה' אֶת-יוֹם הַשַּׁבָּת--וַיְקַדְּשֶׁהוּ.

3. **Ramban (Nachmanides), Shemot 20:8 – Reminder of the act of Creation.**

It is a mitzvah to constantly remember Shabbat each and every day so that we do not forget it nor mix it up with any other day. Through its remembrance we shall always be conscious of the act of Creation, at all times, and acknowledge that the world has a Creator . . . This is a central foundation in belief of God.

שהיא מצוה שנזכור תמיד בכל יום את השבת שלא נשכחהו ולא יתחלף לנו בשאר הימים, כי בזכרנו אותו תמיד יזכור מעשה בראשית בכל עת, ונודה בכל עת שיש לעולם בורא... וזה עיקר גדול באמונת האל:

4. **Devarim (Deuteronomy) 5:14-15 – Source in the context of the Exodus from Egypt: Recognizing that God created the world ex nihilo leads to the awareness that He is intimately involved in navigating our ongoing affairs.**

But the seventh day is the Sabbath to the Lord your God; in it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your ass, nor any of your cattle, nor your stranger who is inside your gates, in order that your manservant and your maidservant may rest like you.

ויום השביעי שבת לה' אלהיך לא תעשה כל מלאכה אתה ובנך ובתך ועבדך ואמתך ושורך וחמורך וכל בהמתך וגרך אשר בשעריך למען ינוח עבדך ואמתך כמורך:

And remember that you were a servant in the land of Egypt, and that the Lord your God brought you out from there with a mighty hand and with a stretched out arm; therefore the Lord your God commanded you to keep the Sabbath day.

וזכרת כי עבד היית בארץ מצרים ויצאך ה' אלהיך מושם ביד חזקה ובזרע נטויה על פני צונך ה' אלהיך לעשות את יום השבת:

5. **Ramban, Bereishit 26:5 – Sabbath observance is equated to the entire Torah. The Torah's objective is God-awareness, and Shabbat highlights the world's origin in God.**

The Sabbath is equated with the entire Torah, for its observance testifies to the act of Creation (Bereishit Rabbah 79, 7).

מפני [ששבת] שהיא שקולה ככל התורה כולה (ירושלמי ברכות פ"א ה"ה), שהיא מעידה על מעשה בראשית:

6. **Rabbi Yitzchak Hutner, Pachad Yitzchak, Shabbos, Gur Areyeh Institute, New York, 1987, 4-4 – Observance of the Sabbath is a sign testifying to the creation of the world and our covenant with God. Non-observance of the Sabbath undermines this belief.**

When we refer to those mitzvot that are called "signs," the meaning is that they themselves are a manifestation of the covenant that God made with us . . . The sign of the mitzvah of the observance of Shabbat is predicated on the aspect of testimony contained in the observance of Shabbat itself. Tefillin which are worn on the head of a person and circumcision which is performed on the body of a person are

דהנה באמרנו על מצוות ידועות שהן 'אות', הכוונה היא שהן אות על בריתו ית' שכרת אתנו... תורת ה'אות" דשבת שבת בנויה היא על גבי מהלך ה"עדות" הנמצא בשבת. תפלין בראשו של אדם ומילה בגופו של אדם מהווים הם "אות" על בריתו ית' אתנו... מובן הוא, שמכיון ששבת שבת הגדת עדות של אמת היא, הרי חילול שבת הגדת עדות של שקר היא.

themselves “signs” of God’s covenant with us . . . It is understood, therefore, that since the observance of Shabbat itself testifies to the truth, alternatively the failure to observe Shabbat testifies to falsehood. This explains why Rashi writes that one who desecrates Shabbat is like one who denies the Creation of the world.

וזהו שכתב רש"י דמחלל שבת הוי ככופר במעשה בראשית.

7. **The Sabbath, Rabbi Aryeh Kaplan, NCSY, NY, 1974, p. 12 – Sabbath observance demonstrates our faith in God.**

The Hebrew word for faith is *emunah*. It comes from the same root as *uman* – a craftsman. Faith cannot be separated from action. But, by what act in particular do we demonstrate our belief in God as Creator?

The one ritual that does this is the observance of the Sabbath.

אמונה - אומן

8. **Alei Shor, Vol. 2 pg. 383 – Shabbat observance attests to our belief in God’s Creation of the world.**

Each time one refrains from doing melachah on Shabbat, he attests to the Creation of the universe [by God] and his belief in the Creator.

בכל מלאכה שאדם מונע את עצמו מלעשותה מעיד הוא בזה על בריאת העולם ואמונתו בשם.

SECTION II. THE CONCEPT OF MELACHAH

Rest on Shabbat is achieved by refraining from the thirty-nine categories of creative work defined as “melachah” by the Torah.

PART A. THE PRINCIPLE OF MELACHAH

1. **Shemot 20:9-11 – Use of the term melachah in the Ten Commandments.**

Remember the Sabbath day to make it holy. For six days you may work and do all of your melachah; but the seventh day is sacred to God, your Lord; do not do any melachah . . . For in six days did God create the world, and on the seventh He rested.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתְךָ
 יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה
 ...
 כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת
 הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

2. **Bereishit 2:1-3 – Use of the term in the account of the creation.**

And the heavens and earth and all their hosts

וַיְקַלְּו הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:

were completed. And God finished all the melachah that He had done on the seventh day. And He rested on the seventh day from all His melachah that He had done. And God blessed the seventh day and sanctified it, for He rested on the Sabbath day from all His melachah that God created in order to do.

וְכָל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
בְּיוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
מִכָּל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

Melachah is defined as *melechet machshevet*, skilled work, as described in the next two sources.

3. Shemot 35:30-33

And Moshe (Moses) said to the Children of Israel, “Behold, God has called by name Betzalel ben Uri from the tribe of Yehudah, and He has filled him with the Spirit of God in wisdom, understanding and knowledge [to enable him to do] all types of melachah. And also to create plans to work in gold, silver and brass and to cut stones for setting, and for carpentry, and to do all types of *melechet machshevet*.”

וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא ה' בְּשֵׁם בְּצַלְאֵל
בֶּן אוּרִי בֶן חוּר לְמִטֵּה יְהוּדָה:
וַיִּמְלֵא אֹתוֹ רוּחַ אֱלֹהִים בְּחָכְמָה בְּתַבּוּנָה וּבְדַעַת וּבְכָל
מְלָאכָה:
וְלִחְשֹׁב מַחְשְׁבֹת לַעֲשׂוֹת בְּזָהָב וּבַכֶּסֶף וּבַנְּחֹשֶׁת:
וּבַחֲרָשֶׁת אֲבָן לְמִלְאֵת וּבַחֲרָשֶׁת עֵץ לַעֲשׂוֹת כָּל
מְלָאכֶת מַחְשְׁבֹת:

4. Targum, ibid. – Melachah is skilled work.

[*Melechet machshevet* is] to do all kinds of skilled work.

למעבד בכל עיבדת אומנון.

5. The Ohr HaChaim, Shemot 20:11 – Melachah does not necessarily involve exertion.

“And He rested on the Seventh Day.”

There are 39 forbidden melachot, including some that involve no exertion at all. For example, carrying an object from a private to a public area or vice-versa, or many other examples ...

A person might ask, “What exertion is there in this...?”

Therefore the verse says, “Six Days God created ... and He rested.”

I.e. this teaches you that exertion has nothing to do with it; for is it not written regarding God, “[God] does not get tired or exerted...” (Yeshayahu/Isaiah 40)?

[Clearly, exertion is not a factor at all, rather it means] anything that is termed melachah ...

וינח ביום השביעי.

...מ' מלאכות [ח"א] שיש בהם מלאכה שאין בה שום
טורח כלל בעשייתה כמו שתאמר המוציא כלי מרשות
היחיד לרשות הרבים או להפך וכדומה לזה רבים ...

ויאמר אדם מה טורח יש בדבר זה...

לזה אמר הכתוב כי ששת ימים וגו' וינח וגו' פירוש ודוק
והשכיל בטעם ותדע כי אין הדבר לצד הטורח לבד ...
והרי מי שנאמר בו

(ישעי' מ') לא ייעף ולא ייגע ...

ולזה כל ששם מלאכה עליה...

6. Rabbi Samson Raphael Hirsch: Horeb 21:144, Soncino Press

The word “*melachah*” appears two hundred times in Scripture and never once refers to physical labor. The melachah which is forbidden on Shabbat is conceived as the execution of an intelligent purpose by the practical skill of man: i.e. any production, creation, or transforming an object for human purposes; but not physical exertion.

Even if you tired yourself out the whole day, as long as you produced nothing within the meaning of the term melachah, as long as your activity has not been a constructive exercise of your intelligence, you have produced no melachah. On the other hand, if you have engendered, without the slightest exertion, even the smallest change in an object for human purposes, then you have profaned the Shabbat, and undermined your calling as a Jew...

7. Rabbi Shlomo Wolbe, Alei Shor, Vol. 2 pg. 383 - Cessation of melachah expresses our relinquishing of control over the universe.

Rabbi Samson Rafael Hirsch writes (in his work The Nineteen Letters) that the root of the prohibition against melachah on Shabbat is that man's control over the universe is relinquished on Shabbat. Only God, Who created the universe, is in charge on this day. Man has no permission to do anything at all that is creative or transformative, even a simple act like pressing a button to turn on a light.

הג"ר שמשון רפאל הירש כתב כי שורש איסור מלאכות בשבת הוא לבטל מעשה האדם כלפי השי"ת, כלומר בשבת מופקעת בעלות האדם על הבריאה, והקב"ה שברא את העולם הוא הבעלים היחידי עליו ביום זה עד שאין לאדם רשות לכל מלאכה יוצרת, כלחיצה על כפתור להדליק אור...

PART B. DERIVATION OF MELACHAH FROM THE TABERNACLE

The thirty-nine categories of work that are forbidden on the Sabbath are derived from the building and maintenance of the Tabernacle.

1. Shemot 25:8

Make for Me a Mikdash (Tabernacle) and I will dwell amongst them [the Jewish people].

ועשו לי מקדש ושכנתי בתוכם:

2. Ibid. 12-16 – After Moshe finished telling the Jewish people about the details of the Tabernacle, the command to keep the Shabbat is repeated.

And God spoke to Moshe saying, “And you shall speak to the People of Israel, saying, ‘Ach’ - ‘However, My Sabbaths you shall keep; for it is a sign between Me and you throughout your generations; that you may know that I am God Who sanctifies you. You shall keep the Sabbath ... Six days work may be done, and the seventh day is the Sabbath of rest, it is holy to God; Therefore the Children of Israel shall keep the Sabbath ...”

ויאמר ה' אל משה לאמר ואתה דבר אל בני ישראל לאמר אך את שבתתי תשמרו כי אות הוא ביני וביניכם לדרתיקם לדעת כי אני יהוה מקדשכם: ושמרתם את השבת... ששתי ימים יעשה מלאכה וביום השביעי שבת שבתון קדש ליהוה ושמרו בני ישראל את השבת...

3. **Rashi, ibid - Work on the Tabernacle must be suspended on the Sabbath.**

Although I ordered you to command them to take part in the melachah of the Tabernacle, do not think that you may suspend the observance of Shabbat [by laboring on Sabbath] because of that particular task. "However, you shall observe my Sabbath." Even though you will be extremely diligent in the *melachah* [of building the Tabernacle], do not suspend Shabbat on account of it, for the term "*Ach*" comes to exclude performing work on the Tabernacle on Shabbat.

ואתה דבר אל בני ישראל - ואתה אע"פ שהפקדתיך לצוותם על מלאכת המשכן אל יקל בעיניך לדחות את השבת מפני אותה מלאכה:

אך את שבתתי תשמרו - אע"פ שתהיו רדופין וזריזין בזריזות המלאכה שבת אל תדחה מפניה כל אכין ורקין מיעוטין למועט שבת ממלאכת המשכן:

4. **Commentary of Malbim to Shemot 35:2 - Anything done in the Tabernacle is melachah.**

By saying that work on those activities involved in the construction of the Tabernacle must cease on Shabbat, the Torah implies that any activity involved in the construction of the Tabernacle is considered melachah.

אלה הדברים ר"ל אלה הדברים שצוה ה' לעשות במושכן בששת הימים לא תעשה בשבת שהם קרויים מלאכה...מבואר שכל הדברים שנעשו במושכן בששת הימים קרויים מלאכה...

Why did the Torah choose to use the construction of the Tabernacle as the source of the definition of melachah on the Sabbath?

5. **Rabbi Moshe Shapiro (lecturer in Jerusalem)- The Tabernacle as a microcosm of the universe.**

The Tabernacle was in effect a recreation of the universe. God created the world in a pure and pristine state, but human beings defiled and distorted it. The Tabernacle (and later the Temple in Jerusalem) was intended to serve as one corner of the world in which the original pristine state of reality could be preserved. Thus the construction of the Tabernacle by the Jewish people paralleled God's act of Creation. Any type of activity that was involved in its construction is therefore considered the type of creative activity that the Torah orders us to desist from on Shabbat.

SECTION III. THE CONCEPT OF MENUCHAH – REST

Menuchah is the enhanced spiritual reality, happiness, and rest achieved by refraining from melachah, pulling back from the physical world and enjoying the totality of the Shabbat experience. (See also the Morasha class Shabbat II: Candle lighting, Kiddush, and Shabbat Meals).

PART A: MENUCHAH IS THE COMPLETION OF THE WORLD

1. **Bereishit 2:2 – God completes the Creation of the world.**

And God completed all the work that He had done on the seventh day.

וְכָל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

2. **Rashi, ibid. – What did the world lack that needed completion? The creation of menuchah.**

What did the world lack If God completed everything in six days, what did He complete on Shabbat? Menuchah (rest). When Shabbat came, menuchah came.

מה היה העולם חסר מנוחה באת שבת באת מנוחה:

Clearly, menuchah is a spiritual reality that God Himself introduced into the world on Shabbat

PART B. A NEW DIMENSION, INFUSED WITH SPIRITUALITY, PEACE, AND JOY

1. **Talmud Bavli (Babylonian Talmud), Beitzah 16a – An additional soul.**

Rabbi Shimon ben Lakish said, “The Holy One, Blessed be He, gave man an additional soul on Erev Shabbat, and at the end of Shabbat He takes it back.”

דאמר רבי שמעון בן לקיש נשמה יתירה נותן הקדוש ברוך הוא באדם ערב שבת ולמוצאי שבת נוטלין אותה הימנו

2. **Rashi, ibid – The additional soul is an added capacity for enjoyment.**

“An additional soul.” A greater ability for rest and joy, and the added capacity to eat and drink more.

נשמה יתירה - רוחב לב למנוחה ולשמחה, ולהיות פתוח לרוחה, ויאכל וישתה ואין נפשו קצה עליו:

3. **Seforno, Shemot 31:17**

God gave man an additional soul on Shabbat as an added preparation to enable him to attain the purpose of man's creation, which was, as God said, “Let us make man in our image and likeness” (Bereishit 1:26).

בו היתה המלאכה שלמה, ובשלמות תהיה מנוחה: וינפש. ולכן נעשה השביעי בעל נפש יתרה, והיא תוספת הכנה להשיג מה שכיון אליו האל יתברך בשלמות פעולתו באמרו נעשה אדם בצלמנו כדמותנו:

4. **Ramban (Nachmanides), Shemot 20:8. – Rest as a reflection of the holiness of the day.**

The meaning of “to keep the Sabbath holy” is that we must remember it so that it is holy in our eyes. This means that we should rest specifically because the day is holy, as a means to turn away from the mundane matters which occupy our minds and from our ephemeral pursuits, in order to afford our spirits delight in the ways of God, and to go to the Sages and prophets to hear His Word.

וטעם לקדשו - שיהא זכרונו בו להיות קדוש בעינינו, כמו שאמר וקראת לשבת עונג לקדוש ה' מכובד (ישעיה נח יג) והטעם, שתהא השביתה בעינינו בעבור שהוא יום קדוש, להפנות בו מעסקי המחשבות והבלי הזמנים, ולתת בו עונג לנפשינו בדרכי ה', וללכת אל החכמים ואל הנביאים לשמוע דברי ה' ...

By ceasing our involvement in the physical world, we make room for spiritual life.

5. **Rabbi Eliyahu Dessler, Michtav M'Eliyahu, Vol. II, p. 13 – Gateway to the spiritual realm.**

The creation of the Sabbath day itself was the completion of the entire Creation. Shabbat is a

שבריאית יום השבת עצמו היא גמר מעשה בראשית. השבת היא בריאה בפני עצמה – עולם המנוחה. אין

creation within itself, a world of menuchah (rest). Menuchah does not refer to laziness, which is in reality a form of destructiveness and death. Rather, menuchah is a break from material, physical existence. It is a spiritual restfulness and peace ... which is a precondition to achieving the revelation of the Divine in this world. This itself is the completion of Creation.

המכוון למנוחה עצמית, מתה, שהיא כליון, אלא למנוחה מן הגשמיות. מנוחת-הנפש הזאת היא עצם חיי הרוחניות, והיא ההשתלמות לקראת גילוי השכינה בעולם הזה, זוהי שלימות הבריאה.

6. **Talmud Bavli, Berachot 57b – Shabbat is a taste of the World To Come, when our souls will be unencumbered by physical distractions, and we will be fully in touch with our spiritual essence.**

Shabbat is one sixtieth [i.e. a taste] of the World to Come.

שבת אחד מששים לעולם הבא

7. **Rashi, Shemot 20:9 – On Shabbat one should feel as if all of his work has been completed.**

“In six days you shall do all your melachah.”
Rashi: When the Shabbat arrives, you should feel as if all of your work has been completed, and not even think about your affairs.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתְּךָ. רש"י: כשתבא שבת יהיה בעיניך כאילו כל מלאכתך עשויה, שלא תהרהר אחר מלאכה.

8. **Rabbi Eliyahu Dessler, Michtav M'Eliyahu, Vol. II, p. 14 – The power of Shabbat overrides any mundane concerns.**

This is requested from a person: That one's connection to Shabbat be so great that even if, upon the arrival of Shabbat, one finds himself deeply involved in important affairs, once Shabbat enters he will have absolutely no desire at all to reflect on his business. In comparison to the powerful holiness of Shabbat, all things in this world are considered absolutely meaningless. For all of one's efforts [during the week] are only preparation for a goal, and Shabbat is the spiritual goal of Creation itself.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתְּךָ: (שמות כ:ט)

אך דבר זה נדרש מהאדם, שהתדבקותו בקדושת השבת תהיה כה גדולה שאף אם יעמוד בערב שבת באמצע עסק גדול ומטריד מאד, משיכנס השבת לא ימצא בנפשו שום נטיית רצון להרהר בו כלל. כי לעומת עוצם קדושת השבת כל דברי העולם הזה כאין וכאפס נחשבים לו: כי כולם כאחד אינם אלא הכנות לתכלית, והשבת הרי היא התכלית הרוחנית של הבריאה עצמה.

9. **Shabbat and Yom Tov, Maariv Prayer – Shabbat as a day of peace.**

Blessed are You, God, Who spreads the shelter of peace upon us, upon all of His people Israel, and upon Jerusalem.

בְּרוּךְ אַתָּה ה' הַפּוֹרֵשׁ סֶבֶת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם

10. **Rabbi Chaim Shmuelevitz, Sichot Mussar, Part I, Mir Yeshiva, 1979, p. 40 – Shabbat should be a day dedicated to thorough, long-lasting character refinement.**

The Zohar, speaking in reference to Shabbat explains the verse, “Do not make a fire in all of your dwelling places on the Sabbath day”

ואמרו בזה"ק שהכתוב: "לא תבערו אש בכל מושבותיכם ביום השבת" (שמות לה:ג) – בא להזהיר

(Shemot 35:3) as a word of caution against anger and strife [between fellow Jews on Shabbat], since these acts are compared to smoldering fires. According to the Zohar we can explain another statement of our Sages. The verse states, “And the seventh day will be a day of complete rest” (Shemot 31:15). Rashi explains that this term means a “thorough rest” and not a “temporary rest.” A “temporary rest” means that a person has not changed his innate character traits, i.e. his tendency for anger and strife remains, just he does not actively become angry or quarrel (because of the great holiness of Shabbat and because he has a *neshamah* yeteirah – additional soul) and this is not considered a complete rest. However, what the Torah means by a “complete rest” is something permanent: that a person improves his character traits in a permanent fashion, by uprooting the traits of anger and strife from his heart . . .

על הכעס והמחלוקת בשבת שהן כ"הבערת אש"....
ולאור הדברים נראה לפרש מאמר הכתוב (שמות
לא:טו): "וביום השביעי שבת שבתון וגו'", ופירש"י:
"מנוחת מרגוע, לא מנוחת עראי". "מנוחת עראי"
הכוונה שמידותיו של האדם לא נשתנו מיסודן, והוא
נשאר כמו שהוא, כעסן ומבוהל ובעל מחלוקת, אלא
שרק בפועל אינו כועס [מצד רוממות מעלת השבת
והנשמה היתירה], וזה אינו קרוי "שבת שבתון". הכוונה
ב"שבת שבתון" היא למנוחה של קבע, היינו שייטיב
האדם את מידותיו לגמרי, ויעקור מלבו את מידת
הכעס והמחלוקת....

11. Shabbat Minchah Prayer – A day of serenity, peace, and tranquility.

A rest of love and magnanimity, a rest of truth and faith, a rest of peace, serenity, tranquility and security, a total rest . . .

מנוחת אהבה ונדבה. מנוחת אמת ואמונה. מנוחת
שלום ושלווה והשקט ובטחת מנוחה שלימה....

12. Talmud Bavli, Shabbat 113a-b – Shabbat as a complete change of scenery.

Your Shabbat clothes should not be the same as your weekday clothes . . . your conversation on Shabbat should not be the same as your conversation during the week . . . the way you walk on Shabbat should not be the same as the way you walk during the week.

שלא יהא מלבושך של שבת כמלבושך של חול...
שלא יהא דבורך של שבת כדבורך של חול...
שלא יהא הילוכך של שבת כהילוכך של חול...

We have seen that on Shabbat we are essentially taking a break from physicality. It seems ironic, then, that we are specifically enjoined to enjoy physical delicacies on Shabbat!

13. Rabbi Eliyahu Dessler, Michtav M'Eliyahu, Vol. II, p. 14

Are we not commanded to take delight on Shabbat with tasty foods, nice clothes, a bed that is made, and lit candles, as it is written, “And you shall call Shabbat a delight”?

What is [this] delight?

It is delighting in God – that is to say regarding God – that this delight should come from

אך הלא נצטוונו לענג את השבת במאכלים ערבים,
בבגדים נאים, במטה מוצעת ובנרות דולקים, וכן כתוב
"וקראת לשבת עונג..."

מאי עונג?

...דהאי עונג על ה' – פ' אודות ה' – שהעונג יבוא מן
הרוחניות לבד ולא מן התענוגים הגשמיים כה גדולה

spirituality alone and not from physical pleasures. [I.e. one should use physical pleasures to create an ambience that is conducive to experiencing spiritual pleasure.]

Such is the power of the holiness of Shabbat: Through it, even physical pleasure is elevated to the realm of spirituality!

היא קדושת השבת עד שגם אלה מוכנסים על ידה
לתחום הרוחניות,

When used properly, physical pleasure can become a tool to achieve enhanced spirituality.

14. Midrash Rabbah 11:8 – The Sabbath is powerless without the Jewish people to bring its messages to fruition. Likewise, the Jewish people’s contribution to the world can only be fully actualized through the observance of the Sabbath.

The Sabbath said before God, “Master of the Universe! Everything in the world has a mate, but I do not have a mate!” God replied to her, “The nation of Israel is your mate.”

אמרה שבת לפני הקב"ה רבש"ע לכולן יש בן זוג ולי
אין בן זוג א"ל הקב"ה כנסת ישראל היא בן זוגך