

## THREE BIG IDEAS

- I. Menuchah: Having a day of rest
- II. Kedushah: Creating set-apart ("sacred"/ "holy") time within our week
- III. Oneg: Seasoning our week with joy, mindfulness, and gratitude

### I. Menuchah: Having a day of rest

#### Text A

Exodus 20:7-11

זְכוֹר אֶת-יוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ  
שֵׁשֶׁת יָמִים תַּעֲבֹד, וְעָשִׂיתָ כָּל-מְלֹאכֶתְךָ  
וְיוֹם, הַשְּׁבִיעִי--שַׁבָּת, לַיהוָה אֱלֹהֶיךָ: לֹא-תַעֲשֶׂה כָּל-מְלֹאכָה אַתָּה וּבְנֶךָ  
וּבִתֶּךָ, עַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ, וְגֵרְךָ, אֲשֶׁר בְּשַׁעְרֶיךָ  
כִּי שֵׁשֶׁת-יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, אֶת-הַיָּם  
וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיִּנַּח, בַּיּוֹם הַשְּׁבִיעִי; עַל-כֵּן, בֵּרַךְ יְהוָה אֶת-יוֹם  
הַשַּׁבָּת--וַיְקַדְּשֶׁהוּ  
כִּבְד אֶת-אָבִיךָ, וְאֶת-אִמְךָ--לְמַעַן, יֵאָרְכוּן יָמֶיךָ, עַל הָאָדָמָה  
אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לְךָ

Remember the day of Shabbat and make it holy. For six days, labor and do all your work, and the seventh day will be Shabbat for the Eternal your God. Don't do any work: you, your son and your daughter, your male or female servant, your animals, and your stranger who lives in your gates. For in six days, the Eternal your God made the heavens and the earth, the sea and all that is in it, and [God] rested on the seventh day. Therefore, the Eternal blessed the day of Shabbat and made it holy.

## **Text B**

Rabbi Mordecai Kaplan “The Meaning of God in Modern Jewish Religion”

“An artist cannot be continually wielding his brush. He must stop at times in his painting to freshen his vision of the object, the meaning of which he wishes to express on his canvas...

Shabbat represents these moments when we pause in our brushwork to renew our vision of the object . Having done so we take ourselves to our painting with clarified vision and renewed energy.”

## **Text C**

Rabbi Jonathan Sacks “Radical Then, Radical Now”

“Shabbat is the day we stand still and let all our blessings catch up with us... Within the cycle of the week it creates a delicate rhythm of action and reflection, making and enjoying, running and standing still.”

## **Discussion Questions about Menuchah Texts**

1. What is the reason here for resting on Shabbat?
2. What does this text imply is the ideal relationship between Shabbat and the rest of the week?

## II. Kedushah : Creating set-apart / sacred/ holy time within our week

### Text A

וַיְבָרֵךְ אֱלֹהִים

בַּיּוֹם הַשְּׁבִיעִי, מִלֵּאכֶתוֹ אֲשֶׁר עָשָׂה וַיְשַׁבֵּת בַּיּוֹם

הַשְּׁבִיעִי, מִכָּל-מַלְאכָתוֹ אֲשֶׁר עָשָׂה

And God blessed the seventh day and set it apart [or: "made it holy"], for on it [God] rested [from the root "shabbat" ] from all [God's] work that God had created to do

### Text B

Rabbi Abraham Joshua Heschel "The Sabbath"

"Six days a week we live under the tyranny of things of space; on Shabbat we try to become attuned to holiness in time...

To set apart a day a week, a day on which we would not use the instruments which have been so easily turned into weapons of destruction, a day for being with ourselves, a day of detachment from the vulgar, of inrtdependence of external obligation, a day on which we stop worshipping the idols of technical civilization."

### Text C

Rabbi Lawrence Kushner "The Book of Words"

"Imagine a day-long spiritual fiction suspending ordinary time. There would be neither past nor future... We quit planning, preparing, investing, conniving , evaluating, fixing, manipulating, arranging, making, and all the other things we do every day. All these things began in the past and will end in the future. We do them, not for their

own sake, in the present moment, but with an ulterior motive, for the sake of some later time... But one day each week there is a day devoted to being present, the seventh day. On that day, we do not have to go anywhere or do anything. Everything is done and we are already here.”

### **Discussion Questions about Kedushah Texts:**

1. How does kedushah (holiness) seem to be described or defined in this passage?
2. What does this text imply is the ideal relationship between Shabbat and other time?

### III. Oneg: Enjoyment, awareness, and gratitude

#### Text A

Babylonian Talmud Shabbat 119a

אמר לו קיסר לרבי יהושע בן חנניא: מפני מה תבשיל של שבת ריחו נודף?  
אמר לו: תבלין אחד יש לנו ושבת שמו, שאנו מטילין לתוכו וריחו  
נודף. אמר לו: תן לנו הימנו. אמר לו: כל המשמר את השבת – מועיל  
לו, ושאינו משמר את השבת – אינו מועיל לו

“The Roman emperor said to Rabbi Joshua ben Chananya, ‘Why is it that Shabbat dishes smell so wonderful?’

He answered, ‘We have a certain spice that we put in. Its name is Shabbat. Its smell is wonderful.’

He said, “Give me some of it!”

Rabbi Joshua ben Chananya said, ‘This spice works for anyone who keeps Shabbat. But, for anyone who does not keep Shabbat, it is useless.’”

#### Text B

Blu Greenberg “How to Run a Traditional Jewish Household”

“On Shabbat, I can almost feel the difference in the air I breathe, in the way the incandescent lamps give off light in my living room, in the way the children's skins glow, or the way the trees sway... While it may sound sacrilegious, one can experience a beautiful Shabbat without thinking a great deal about God. Peak for a Jew does not always mean holy or having holy thoughts. Rather ordinary experiences often become sublime because of the special aura created by Shabbat.”

## **Text C**

Rabbi Abraham Joshua Heschel "The Sabbath"

"The Sabbath is no time for personal anxiety or care, for any activity that might dampen the spirit of joy. The Sabbath is no time to remember sins, to confess, to repent or even to pray for relief or anything we might need...the Sabbath is a day of harmony and peace, peace between man and man, peace within man, and peace with all things."

### **Discussion Questions about Oneg Texts**

1. What does *oneg* (enjoyment) on Shabbat involve?
2. What do these texts suggest is required in order to experience the *oneg* of Shabbat?