



Essential Questions – טְעָלוֹת מִנְחוֹת

- What are the reasons for שַׁבָּת?
- How does keeping שַׁבָּת testify to the creation of the world?
- How does keeping שַׁבָּת remind us of the Exodus?

עֵדוּת לְמַעֲשֵׂה בְרֵאשִׁית
Testimony to the Creation of the World

<p>Six days you shall labor and do all your work, but the seventh day is שַׁבָּת for Hashem: you shall not do any work... For in six days Hashem made heaven and earth and sea – and all that is in them – and then rested on the seventh day; therefore, Hashem blessed the שַׁבָּת day and sanctified it.</p>	<p>שְׁמוֹת פָּרָק כ', פְּסוּקִים ז'-י</p> <p>שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתְּךָ. וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֶלְקִיךָ לֹא תַעֲשֶׂה כָּל מְלֹאכָה... כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי, עַל כֵּן בֵּרַךְ ה' אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ.</p>
<p>and has given us, in love and goodwill, His holy שַׁבָּת as a heritage, in remembrance of the work of Creation;</p>	<p>קִידוּשׁ לַיַּל שַׁבָּת</p> <p>וְשַׁבָּת קִדְשׁוֹ בְּאַהֲבָה וּבְרַצוֹן הִנְחִילָנוּ זִיכָרוֹן לְמַעֲשֵׂה בְרֵאשִׁית.</p>
<p>In order to instill within our souls faithfulness to the [concept of the] universe's creation, which is [a concept that affects many fundamental principles in Judaism] And we remember once a week, every week, that the universe was created in six distinct days, and that nothing was created on the seventh day.</p>	<p>סֵפֶר הַחִינוּךְ מִצְוָה ל"ב</p> <p>לְקַבֹּעַ בְּנַפְשׁוֹתֵינוּ אֱמוּנַת חִידוּשׁ הָעוֹלָם שֶׁהִיא חֶבֶל הַמּוֹשְׁכֶת כָּל יְסוּדֵי הַדָּת, וְנִזְכֹּר בַּיּוֹם אֶחָד בְּכָל שָׁבוּעַ וְשָׁבוּעַ שֶׁהָעוֹלָם נִבְרָא בְּשֵׁשֶׁת יָמִים חֲלוּקִים וּבְשִׁבְעֵי לַא נִבְרָא דָּבָר...</p>

1. Based on these sources, what is the reason for שַׁבָּת?

Creation

2. How does keeping שַׁבָּת testify to Hashem's creation of the world?

By working six days and resting on the seventh we follow in the footsteps of Hashem, who created the world in six days and rested on the seventh.

Remembrance of the Exodus · זְכוֹר לִיצִיאַת מִצְרַיִם



דְּבָרִים פָּרוֹק ה' פְּסוּקִים י"ב-י"ד

תנ"ך

Six days you shall labor and do all your work, but the seventh day is a שַׁבָּת for Hashem; you shall not do any work – **you, your son or your daughter, your male or female slave, your ox or your donkey, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do.**

Remember that you were a slave in the land of Egypt and your Hashem freed you from there with a mighty hand and an outstretched arm; therefore, your Hashem has commanded you to observe the שַׁבָּת day.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלֹאכְתְּךָ. וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַה' אֱלֹקֶיךָ, לֹא תַעֲשֶׂה כָּל מְלֹאכָה אֹתָהּ וּבְנֶךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְשׂוֹרְךָ וְחֹמְרְךָ וְכָל בְּהֵמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ, לְמַעַן יָנוּחַ עַבְדְּךָ וְאִמְתְּךָ כָּמוֹךָ. וְזָכַרְתָּ כִּי עַבְדַּתְּ הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיֹּצֵאֲךָ ה' אֱלֹקֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, עַל כֵּן צִוָּךְ ה' אֱלֹקֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשַּׁבָּת

קִידוּשׁ לַיִל שַׁבָּת

זו"ל

...the first of the holy festivals, commemorating the Exodus from Egypt.

כִּי הוּא יוֹם תַּחֲלָה לְמִקְרָאֵי קֹדֶשׁ זְכוֹר לִיצִיאַת מִצְרַיִם

סֵפֶר הַחִינוּךְ מִצְוָה ל"ב

ספרות

And in addition to remembering the universe's creation, **there is in [שַׁבָּת] also a reminder of the miracle of [the Exodus from] Egypt** – that we were slaves there and we were not able to rest whenever we desired to rest, and Hashem saved us from their hands and commanded us to rest on the seventh day (שַׁבָּת).

וּמִלְבַד זְכוֹרֵת חִידוּשׁ הָעוֹלָם יֵשׁ בּוֹ זְכוֹרֵת נֶס מִצְרַיִם, שֶׁהֵינּוּ עַבְדִּים שָׁם וְלֹא הֵינּוּ יְכוּלִים לָנוּחַ בְּעַת חֲפָצְנוּ בְּמִנוּחָהּ, וְהַקֵּל הַצִּילָנוּ מִיָּדָם וַצִּוּנוּ לָנוּחַ בְּשַׁבְּעֵי.

3. Based on these sources, what is the reason for שְׁבֹת?

Exodus

4. How does keeping שְׁבֹת remind us of the Exodus?

Thinking question. This answer will be developed in the next section.

מְשָׁמְעוֹת בְּנֵי חוֹרֵין · Significance of Being a Free Person



רב יוסף צבי רימון (שְׁבֹת לְנוֹעַר עַמ' 15)

When the children of Israel were slaves in Egypt they could not rest. They were freed during the Exodus. Therefore, we rest on the שְׁבֹת as free people.

כַּאֲשֶׁר בְּנֵי יִשְׂרָאֵל הָיוּ בְּמִצְרַיִם הֵם הָיוּ עֲבָדִים וְלֹא יָכְלוּ לָנוּחַ. בִּיצִיאַת מִצְרַיִם נַעֲשִׂינוּ בְּנֵי חוֹרֵין, וּמִשּׁוֹם כֵּן אָנוּ נְחִימִים בְּשִׁבְתָּנוּ, כְּמוֹ אָדָם מְשׁוֹחָרֵר.

פוסקי זמנינו

רב יוסף צבי רימון (שְׁבֹת לְנוֹעַר עַמ' 16)

Slaves can only think of themselves, of day-to-day survival. A truly free people care for themselves and for their environment... **Considering the needs of those around us expresses that we are no longer slaves.** Therefore, when we and those around us rest on the שְׁבֹת – we are reminded of the Exodus and the fact that we are not slaves but free.

הָעֶבֶד חוֹשֵׁב רַק עַל עֲצָמוֹ, עַל הַדְּרֹךְ לְשִׂרּוּד מִיּוֹם לְיוֹם, וְאֵילּוּ בֶן חוֹרֵין אֲמִיתִי הוּא זֶה שֶׁלֹּא דוֹאֵג רַק לְעַצְמוֹ אֲלָא גַם לְסָבִיבָתוֹ...
הַהִתְחַשְׁבוֹת בְּצַרְכֵיהֶם שֶׁל כָּל הַסּוֹבְבִים אוֹתָנוּ הֵיא הַבִּיטוּי הָעֵמוּק לְכֵן שְׂאִינְנוּ עֲבָדִים יוֹתֵר, וּמִמִּילָא כַּאֲשֶׁר אֲנַחְנוּ וְסָבִיבָתָנוּ נְחִימִים בְּשִׁבְתָּנוּ - אֲנַחְנוּ נִזְכָּרִים בִּיצִיאַת מִצְרַיִם וּבְעוֹבְדָה שְׂאִינְנוּ עֲבָדִים אֲלָא בְּנֵי חוֹרֵין.

פוסקי זמנינו

5. According to these sources, how does a free person differ from a slave?

A free person controls his time while a slave does not.
 A free person thinks about the needs of others while a slave does not.

6. According to these sources, which statement is the most accurate?

- a. Only I must rest.
- b. Only my family and I must rest.
- c. Only I, my family, and my workers must rest.

D All in society must rest and I need to do what I can so that all can rest.

7. In what way does keeping שְׁבֹתָ remind us of 2) (answers)?

We rest. A slave does not control his / her own time and therefore שְׁבֹתָ could not exist for slaves. By freeing us, Hashem gave us control over our time and by extension allowed us to celebrate the שְׁבֹתָ.
 All of us rest. By thinking about others and allowing others to rest it shows that we are a free people. Slaves only think about themselves while free people think about others.

הגדרת מושגים – Defining Concepts

8. Match the concept to its definition.

Concept – מושג		Definition – הגדרה
א. עדות על בריאת העולם	■	1. Free people who control their time and care about others
ב. זכר ליציאת מצרים	■	2. Testimony of the creation of the world by Hashem
ג. בני חורין	■	3. Slaves who do not control their time and are concerned with their own day-to-day survival
ד. עבדים	■	4. Remembrance of the Exodus from Egypt

Summary · סיכום


- There are two reasons for שִׁבְתָּ:
 - Testimony that Hashem created the world.
 - Reminder that Hashem took us out of Egypt.
- How does keeping שִׁבְתָּ testify to the Creation and remind us of the Exodus?
 - Creation – We act like Hashem.
 - Exodus – We control our time.
 - Exodus – We allow others to rest.

Summary Chart · טבלת סיכום

9. Complete the table.

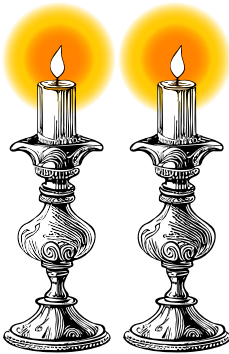
<i>Reasons for שִׁבְתָּ</i>			
	Testimony of Creation	Remembrance of the Exodus	
What is the source in the Torah?	<p>”כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ”</p>	<p>”לִמְעַן יָנוּחַ עַבְדְּךָ וְאִמָּתֶךָ כָּמוֹךָ. וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם ... עַל כֵּן צִוָּה ה' אֱלֹהֶיךָ לַעֲשׂוֹת אֶת יוֹם הַשָּׁבָת”</p>	
How does keeping שִׁבְתָּ testify to the Creation and remind us of the Exodus?	<p>When we act like Hashem, by working six days and resting one day, we testify that Hashem created the world in six days and rested on the seventh day.</p>	<p>Since we are free people, we have control over our time and we can rest, and in this way, we remember our exit from slavery to freedom.</p>	<p>Since we are free people, we can take care and think about others and give them rest, and in this way, we remember our exit from slavery to freedom.</p>

נקודה למחשבה · Point to Ponder



10. Why do you think that the creation of the world and the Exodus from Egypt are the core reasons for keeping שִׁבְתָּ? What do you learn from this?

Possibility: These are two major events and together they give us our Jewish identity. Hashem created the world and Hashem is involved in the world especially in the special relationship He has with the Jewish people.



השראה לשבת · Inspiration

11. Now that we know the reason for שִׁבְתָּ is because of the creation of the world and the Exodus from Egypt, how can we apply this knowledge to enhance our experience of שִׁבְתָּ?

Some possibilities: think about Creation, and the importance of rest for us and our neighbors, our parents. Remembering the Exodus impacts the way we treat others on שִׁבְתָּ and how we behave as free people in charge of time and our choices.

Concrete idea: do not think about your upcoming work week, help serve the meal so your parents can rest.



לימוד הורים וילדים Parent Child Learning

Review

- There are two reasons for שִׁבְתָּ:
 - Testimony that Hashem created the world.
 - Reminder that Hashem took us out of Egypt.
- How does keeping שִׁבְתָּ testify to Creation and remind us of the Exodus?
 - Creation – We act like Hashem.
 - Exodus – We control our time.
 - Exodus – We allow others to rest.

מעשה שהיה שבת Rest

Rabbi Yisrael Salanter was once invited to spend שִׁבְתָּ at the home of one of his wealthy and important students. The student bragged to Rabbi Salanter that everything in his house was run to the highest standard: all the meat was כשר למהדרין; the cook in the kitchen was the widow of a renowned Torah scholar, who was modest and kind; there were דְּבָרֵי תוֹרָה between every course, with a short class in עֲרוּגָה too.

In addition, שִׁבְתָּ זְמִירוֹת were sung, and the meal ended very late into the night. Rabbi Salanter heard the description and agreed to visit.

On Friday night, Rabbi Salanter hurried the host a lot: he ate quickly and was ready to say בְּרַכַּת הַמְּזוֹן in a short time. The host turned to Rabbi Salanter before they began בְּרַכַּת הַמְּזוֹן and asked: “What was the problem with my שִׁבְתָּ table? Why were we in such a hurry to eat, without saying any דְּבָרֵי תוֹרָה?”





לימוד הורים וילדים Parent Child Learning



מְעֵטָה שְׁהִיהָ שֵׁבֶת Rest

Rabbi Salanter answered: “Please call the cook.” Rabbi Yisrael turned to the widow and said to her: “Please forgive me for tiring you out tonight. It was because of me you had to hurry and serve the food non-stop.” The widow replied, “Rabbi, I wish you would stay here every שֵׁבֶת! Usually, the head of the house prolongs the meal until very late at night and I am so tired from work preparing all day too. Thanks to the Rabbi, tonight was rushed, and I can go home early!”

Rabbi Salanter turned to his wealthy student and said to him: “My answer to your question is found in the words of the widow. The expectations of your שֵׁבֶת table are lovely but only when it does not negatively affect others!”

Questions for Discussion

- How does this story connect to the idea that we keep שֵׁבֶת because Hashem took us out of Egypt?

We are not acting as free people who were freed in Egypt if those who work for us are working on שֵׁבֶת since we are not considering the needs of others.



Rav Yisrael Salanter (1810-1883) was a Lithuanian Talmudist and religious thinker, known for founding the Mussar movement. The Hebrew term מוֹסֵר, is from the book of Proverbs 1:2 meaning instruction, discipline, or conduct. The Mussar movement emphasizes that besides learning Torah, one should focus on ethical and spiritual development. Rav Salanter stressed particularly the ethical demands of the Torah. A favorite saying of his was that one must not be pious by standing on another’s shoulders (i.e., by overriding the feelings of other people in the pursuit of godliness).

