

Shabbat Series

November 2016



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Letter from Michael J. Elman, MD CJE President

Entering my presidency of CJE, I hoped to engage Associated, CJE and agency leadership with enhanced and meaningful Jewish learning. Leadership starts at the top and if we want a learning community, we as leaders must model this behavior and embrace the value of Jewish learning, first to ourselves and then to others. As part of this broad initiative, I envisioned a program of focused sessions of chavruta (learning in pairs) or chabura (learning in small groups) study, moderated by world class Jewish educators. The learning would be interactive and participatory, rather than passive. I grew up with this model as a product of day school and later yeshiva education. Through my involvement in Acharai, I saw this model come to life for all Jews, irrespective of background or education.

All dreams and visions run the risk of remaining nice ideas without committed partners. Here I was most fortunate to have many talented partners who supported this approach. Like master architects and builders, they built out this dream into a magnificent structure known as “The Eleventh Mitzvah”. This booklet is the culmination of this project.

Thank you seems inadequate for all the people who turned this dream into reality. Starting with the top Associated leadership, Marc Terrill, Mark Neumann and Linda Hurwitz embraced this approach and co-branded The Eleventh Mitzvah under the aegis of The Associated. Their visible and unwavering support of not only the Eleventh Mitzvah but all of CJE’s efforts in this area comprises the “secret sauce” to our success this year. Rina Janet, our multi-talented chair, infused this project with her passion, leadership, organization, and attention to detail. Assembling a blue ribbon committee, Rina and her co-workers charged forward and fashioned a fantastic program in a short span of time. Finally, our exceptionally dedicated staff at CJE, led by our own Larry Ziffer and Amian Kelemer, executed the plan to perfection. Last but not least, we must recognize the participants who came out in record numbers, many to all of the sessions. Your dedication and enthusiasm for Jewish learning breathed the life into the Eleventh Mitzvah. You were the neshama, the Jewish soul, in the Eleventh Mitzvah.

Pesach commemorates the birthday of the Jewish people. We went down to Egypt as a large clan. We emerged from the bitter servitude as a united people. The Jewish family remains at the core of the Jewish nation. We continue to celebrate our freedom to serve our Creator by recognizing the importance of family at our Seder. The Pesach Seder remains a universally celebrated tradition that has endured through the millennia. Every member of the family is welcome at our Seder and has a voice. It is my prayer that we in the Associated family continue to welcome each other as part of the family and continue to learn together, with each other and from each other, about our rich and glorious heritage. I wish you all a wonderful and meaningful Pesach.



“More knowledge and connection leads to more participation and connection to Jewish tradition, mitzvos and Torah”

Letter from Rina Janet, 11th Mitzvah Chair

Dear Friends,

Thank you for joining me in preparing for Passover by participating in the Eleventh Mitzvah learning sessions. I was honored to be asked to chair the program by Dr. Michael J. Elman, President of CJE. CJE's collaboration with The Associated and with Acharai (for the second session) made this truly a community project.



As leaders in the community, in your family, and at the Seder table, you have demonstrated your commitment to fulfilling the Eleventh Mitzvah—to learn, to teach, to know. I hope that our speakers and your chavruta partners have offered you insights and food for thought. Consider sharing our discussions with your family and friends around your Seder table this year.

At our Seder this year, we will talk about the memory of our past rather than our history. We will share memories of Seders gone by and listen to how each person has a different memory. One way in which I have helped our family and friends remember their past Seder experiences with us was to create our own family Hagaddah. Some years ago, I downloaded a complete Hebrew and English version of the Hagaddah. I interspersed photos of everyone who attends our Seder. I added photos of family members who are no longer with us but were an integral part of our lives. I added favorite family Passover jokes and the songs that my sons had learned in school throughout the years. We still use that Hagaddah, although the participants have changed somewhat and we no longer sing about frogs on one's nose. Make a memory this Passover to last a lifetime!

Wishing you and your families a very meaningful and wonderful Pesach.

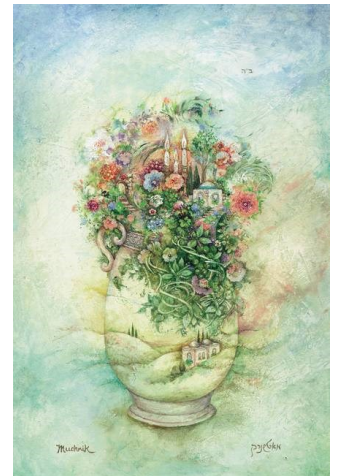
Chag Sameach.

Suggestions for Making Shabbat Special (by staff and board members)

- ◇ Use Shabbat for intergenerational time (spending time with grandparents or grandchildren)
- ◇ Designate Friday night dinner or Saturday lunch as family Shabbat time, making extra effort to ensure that this time is reserved each week for that purpose
- ◇ Begin Shabbat meals with the appropriate Kiddush and a special wine
- ◇ Begin Shabbat meals with two loaves of Challah (extra credit: make the HaMotzi blessing) (extra, extra credit: bake your own Challah)
- ◇ At the designated calendar time, light Shabbat candles (many families have the custom of lighting one candle for each member of the family) (extra credit: make the L'hadlik Ner blessing)
- ◇ Prepare a Dvar Torah (insight from the weekly Torah portion or other Jewish topic), utilizing one of the many web-based resources (suggestions are available upon request!)
- ◇ Have a conversation related to current events and discuss what a uniquely Jewish perspective might be.
- ◇ Invite friends to join you in a meal and make extra efforts to designate it as a Shabbat meal.

Suggestions to make the meal special:

- Candlesticks on the table
 - Shabbat flowers (perhaps in a special vase)
 - Special tablecloth
 - Cloth napkins
 - Special placemats
 - “Indulgence” dessert
- ◇ Chicken soup (it wouldn't hurt)
 - ◇ Wear some special article of clothing (e.g. sweater, tie, scarf) or jewelry (e.g. watch, pin, necklace) that is reserved just for Shabbat
 - ◇ Watching during the week for something special that can be put aside to enhance Shabbat enjoyment
 - ◇ Allow your children to have a special “sugary” cereal on Shabbat (if you are usually more restrictive)



Session 1: Facilitator & Text

The Metaphysics of Shabbat



Larry Ziffer is the Chief Executive Officer at the Macks Center for Jewish Education. Larry has been in his current role since 2002, following 24 years as a Jewish community federation planner. He served as a senior planner in Boston (at the Combined Jewish Philanthropies), planning director in Detroit (at the Jewish Community Federation of Metropolitan Detroit) and, from 1994 to 2002, Vice President for Community Development at THE ASSOCIATED: Jewish Community Federation of Baltimore. Larry graduated from Yeshiva University with a Bachelor's Degree in philosophy, received his ordination from the Yeshiva's Rabbi Isaac Elchanan Theological Seminary, and his Master's in Social Work from the Wurzweiler School of Social Work.

“Learning is what keeps our tradition and text fresh, relevant and current. Through learning together we gain appreciation for each other.”

Source Texts and Reflections

The 11th Mitzvah

November 1, 2016

Rosh Chodesh MarCheshvan 5777

Source Texts

Bereisheet/Genesis 2:1-3

- 1) Now the heavens and the earth were completed and all their components [along with them].
ויכלו השמים והארץ וכל צבאם.
- 2) And G-d completed on the seventh day His work that He 100did, and He rested on the seventh day from all His work that He did.
ויכל אלקים ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל מלאכתו אשר עשה.
- 3) And G-d **blessed** the seventh day and He **sanctified** it, for on it He abstained from all His work that G-d created to do.
ויברך אלקים את יום השביעי ויקדש אתו כי בו שבת מכל מלאכתו אשר ברא אלקים לעשות.

Shemot/Exodus 20:8-11 (10 Commandments, 1st version)

- 8) **Remember** the Sabbath day to **make it holy**.
זכור את יום השבת לקדשו.
- 9) Six days you may work and perform **all** your labor,
ששת ימים תעבד ועשית כל מלאכתך.
- 10) but the seventh day is a Sabbath to the L-rd, your G-d; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities.
יום השביעי שבת לה' אלקיך לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרך אשר בשעריך.

“All of the texts both intrigued and inspired me but the main point I’d not thought about before tonight (at least not much) was about Shabbat being rest not only for me but for anyone around me including family and my “maidservants” (wish I had one) and “manservants” (wish I had two!). The notion that my Shabbat observances impact others was not something I’d previously given much thought to.” --Jack Zager

- 11) For [in] six days the L-rd made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, the L-rd **blessed** the Sabbath day and **made it holy**.
כי ששת ימים עשה ה' את השמים ואת הארץ את הים ואת כל אשר בם וינח ביום השביעי על כן ברך ה' את יום השבת ויקדשהו.

Shemot/Exodus 23:12

- 12) Six days you may do your work, but on the seventh day you shall **rest**, in order that your ox and your donkey shall rest, and your maidservant's son and the stranger shall be **refreshed**.
ששת ימים תעשה מעשיך וביום השביעי תשבת למען ינוח שורך וחמורך וינפש בן אמתך והגר.

Shemot/Exodus 31:12,13; 16,17

- 12) The L-rd spoke to Moses, saying:
ויאמר ה' אל משה לאמר:
- 13) "And you, speak to the children of Israel and say: “Only
ואתה דבר אל בני ישראל לאמר אך את

“Learning in a different way helps me understand a variety of assumptions.”

guard My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the L-rd, make you **holy**.”

שבתתי תשמרו כי אות הוא ביני וביניכם לדרתיכם לדעת כי אני ה' מקדשכם.

“Shabbat is a connection between G-d and the Jewish people!” --Emily Sellman

“Sabbath is our “everlasting covenant”, Sabbath is our gift as Jews.” --Linda Hurwitz

“ ‘between me and you for your generations’ because of the connections to children and grandchildren.”

16) Thus shall the children of Israel **guard** the Sabbath, to make the Sabbath throughout their generations as an everlasting covenant.

ושמרו בני ישראל את השבת לעשות את השבת לדורתם ברית עולם.

17) Between Me and the children of Israel, it is forever a sign that [in] six days The L-rd created the heaven and the earth, and on the seventh day He ceased and rested.”

ביני וביני בני ישראל אות הוא לעולם כי ששת ימים עשה ה' את השמים ואת הארץ וביום השביעי שבת וינפש.

Shemot/Exodus 34:21

21) Six days you may work, and on the seventh day you shall rest; in plowing and in harvest you shall rest.

ששת ימים תעבד וביום השביעי תשבת בקריש ובקציר תשבת.

Vayikra/Leviticus 23:3

3) [For] six days, work may be performed, but on the seventh day, it is a complete rest day, a holy celebration; you shall not perform any work. It is a Sabbath to the L-rd in all your dwelling places.

ששת ימים תעשה מלאכה וביום השביעי שבת שבתון מקרא קודש כל מלאכה לא תעשו שבת הוא לה" בכל מושבתתיכם.

Devarim/Deuteronomy 5:12-15 (10 Commandments, 2nd version)

12) **Guard** the Sabbath day to **sanctify** it, as the L-rd your G-d commanded you.

שמור את יום השבת לקדשו כאשר צוה ה' אלקיך.

13) Six days may you work, and perform **all** your labor,

ששת ימים תעבד ועשית כל מלאכתך.

14) but the seventh day is a Sabbath to the L-rd your G-d; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your maidservant may rest like you.

ויום השביעי שבת לה' אלקיך לא תעשה כל מלאכה אתה ובנה ובתה ועבדך ואמתך ושורך וחמורך וכל בהמתך וגרך אשר בשעריך למען ינוח עבדך ואמתך כמוך.

15) And you shall **remember** that you were a slave in the land of Egypt, and that the L-rd your G-d took you out from there with a strong hand and with an outstretched arm; therefore, the L-rd, your G-d, commanded you to observe the Sabbath day.

וזכרת כי עבד היית בארץ מצרים ויצאך ה' אלקיך משם ביד חזקה ובזרע נטויה על פן צוה ה' אלקיך לעשות את יום השבת.

“The relationship between yetzias mitzrayim and Shabbos” --Sora Wolasky

“Loved concept of zachor and shamor. Loved the focus on Egypt and differences between the two” --Maury Garten

“It allows us to add holiness to our mundane activities.”

Isaiah 58:13,14

13) If you will restrain your foot because of the Sabbath, from performing your affairs on My holy day, and you will call the Sabbath a delight, the holy of the L-rd honored, and you will honor it by not doing your own ways, by not pursuing your own affairs and speaking of vain matters,

14) then, you will delight with the L-rd, and I will cause you to ride on the high places of the land, and I will feed you the heritage of Jacob your father, for the mouth of the L-rd has spoken.

אם תשיב משבת רגלך עשות חפציה ביום קדשי וקראת לשבת ענג לקדוש ה' מקבד וכבדתו מעשות דרכיה ממצוא חפצה ודבר דבר.

אז תתענג על ה' והרפכתיה על כמתי ארץ והאכלתיה נחלת יעקב אביה כי פי ה' דבר.



“Makes community relationships stronger and more meaningful.”

Friday Night Kiddush

And there was evening and there was morning the sixth day. **And** the heavens and the earth and all their components were completed. And G-d finished by the Seventh Day the work which G-d had done, and G-d rested on the Seventh Day from all the work which G-d had done. And G-d blessed the Seventh Day and made it holy, for on it G-d rested from all the work which G-d created to function.

Blessed are You, L-rd our G-d, Sovereign of the universe, who creates the fruit of the vine.

Blessed are You, L-rd our G-d, Sovereign of the universe, who has made us holy with the commandments, has desired us, and has given us, in love and goodwill, the holy Shabbat as a heritage, in remembrance of the work of Creation; the first of the holy festivals, commemorating the Exodus from Egypt. For You have chosen us and sanctified us from among all the nations, and with love and goodwill given us Your holy Shabbat as a heritage.

Blessed are You L-rd, who hallows the Shabbat.

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי. וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שָׁבַת מִכָּל מְלַאכְתּוֹ, אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבִרֵי מְרִנּוֹ וּרְבִנּוֹ וּרְבוּתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשָׁבַת קֹדֶשׁ בְּאַהֲבָה וּבְרַצוֹן הַנְּחִילָנוּ זְכוּרֹן לְמַעֲשֵׂה בְּרֵאשִׁית, כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, וְכָר לִיצִיאַת מִצְרָיִם, כִּי בָנוּ בְּחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וְשָׁבַת קֹדֶשׁ בְּאַהֲבָה וּבְרַצוֹן הַנְּחִילָנוּ. בְּרוּךְ אַתָּה ה', מְקַדֵּשׁ הַשָּׁבַת.

Shabbat Day Kiddush

And the Children of Israel will observe the Shabbat, establishing the Shabbat throughout their generations as an everlasting covenant. It is a sign between Me and the children of Israel for all time, for in six days the L-rd made the heavens and the earth, and on the seventh day G-d ceased from work and rested.

Remember the Shabbat day to sanctify it. Six days you will labor and do all your work, but the seventh day is Shabbat for the L-rd your G-d; you should not do any work—you, your son or your daughter, your man-servant or your maidservant, or your cattle, or the stranger within your gates. For [in] six days the L-rd made the heavens, the earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Shabbat day and made it holy.

Blessed are You, L-rd our G-d, Sovereign of the universe, who creates the fruit of the vine.

וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשָּׁבַת, לַעֲשׂוֹת אֶת הַשָּׁבַת לְדוֹרֹתָם בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעַלְמֵךְ, כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

זְכוּר אֶת יוֹם הַשָּׁבַת לְקֹדֶשׁ. שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתֶּךָ. וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַיְי אֱלֹהֶיךָ, לֹא תַעֲשֶׂה כָּל מְלַאכָה, אַתָּה וּבִנְךָ וּבִתְךָ עַבְדְּךָ וְאַמְתֶּךָ וּבְהֵמָתְךָ. וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ. כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם, וַיִּנַּח בַּיּוֹם הַשְּׁבִיעִי. עַל כֵּן בָּרַךְ ה' אֶת יוֹם הַשָּׁבַת וַיְקַדְּשֶׁהוּ.

סְבִרֵי מְרִנּוֹ וּרְבִנּוֹ וּרְבוּתֵי:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Havdalah

Behold, G-d is my deliverance; I am confident and will not fear, for G-d the L-rd is my strength and song, and He has been a help to me. You will draw water with joy from the wellsprings of deliverance. Deliverance is the L-rd's; may Your blessing be upon Your people forever. The L-rd of hosts is with us, the G-d of Jacob is our everlasting stronghold. L-rd of hosts, happy is the person who trusts in You. L-rd deliver us; may the Sovereign answer us on the day we call. For the Jews there was light and joy, gladness and honor —so let it be with us. I will raise the cup of deliverance and invoke the Name of the L-rd.

Blessed are You, L-rd our G-d, Sovereign of the universe, who creates the fruit of the vine.

Blessed are You, L-rd our G-d, Sovereign of the universe, who creates various kinds of spices.

Blessed are You, L-rd our G-d, Sovereign of the universe, who creates the lights of fire.

Blessed are You, L-rd our G-d, Sovereign of the universe, who makes a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the Seventh Day and the six work days. Blessed are You L-rd, who makes a distinction between sacred and profane.

הִנֵּה קָל יִשׁוּעָתִי, אֲבִטַח וְלֹא אֶפְחַד, כִּי עֲזִי וְזַמְרָתִי יְהִי ה', וַיְהִי לִי לִישׁוּעָה. וּשְׂאֲבַתְּם מַיִם בְּשִׁשׁוֹן, מִמַּעְיְנֵי הַיִּשׁוּעָה. לִי הַיִּשׁוּעָה, עַל עֲמֹה בְּרַכְתָּךְ סֵלָה. ה' צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה. ה' צְבָאוֹת, אֲשֶׁר־י אֲדָם בְּטִיחַ בָּךְ. ה' הוֹשִׁיעָה, הַמְלִיךְ יַעֲגֹנוּ בַיּוֹם קִרְאָנוּ. לַיהוּדִים הִיתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן וּיקָר. כֵּן תִּהְיֶה לָנוּ. כּוֹס יִשׁוּעוֹת אֲשָׁא, וּבְשֵׁם ה' אֶקְרָא.

סְבִרֵי מְרִנּוֹ וּרְבִנּוֹ וּרְבוּתֵי:

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מֵינֵי בְשָׂמִים.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה. בְּרוּךְ אַתָּה ה', הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

“Being open to understanding how to see the same texts and observance in different ways– in this case, I became more aware of the opportunity to use Shabbat as a theme, a retreat, and through study we are bonding together.”

Session 2: Facilitator & Text

Remembering Versus Keeping: Two Modes of Shabbat Practice



Rabbi Daniel Smokler is the Inaugural Chief Innovation Officer for Hillel International, where he directs the Office of Innovation, a laboratory of new ideas and initiatives for young Jews 18-25.

Funded by a major grant from the Jim Joseph Foundation, he founded the Senior Jewish Educator Initiative in 2008. In 2011, the Jewish Week named Dan one of the 36 under 36 changemakers in Jewish life.

Dan grew up in Ann Arbor Michigan and graduated Cum Laude from Yale University with a BA in the History of Art. Following college, Dan worked as a labor union organizer for the Service Employees Union and the Hotel and Restaurant Workers Union in Connecticut and Los Angeles. Later, Dan would go on to found Organizational Solutions, a labor consulting firm that helped reorganize the Writer's Guild of America.

Dan went to Israel for his rabbinical education and was ordained in 2005 by Rabbi Zalman Nechemia Goldberg, of Jerusalem's highest rabbinic court. Dan has worked for Hillel at Occidental College, UCLA and NYU. In addition to his work, Dan is completing a PhD in Education and Jewish Studies at NYU. He is also a Wexner Graduate Fellow. Dan lives in New York with wife Dr. Erin Leib Smokler, the director of Spiritual Development at Yeshivat Maharat, and their two sons, Shalev and Nativ.

"It gives me another perspective of how others within the other parts of our community view the Torah and a greater appreciation for others."

Remembering Versus Keeping: Two Modes of Shabbat Practice

Rabbi Daniel Smokler, Chief Innovation Officer Hillel International
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Source I: The First Shabbat (Exodus Chapter 16, Robert Alter Trans.)

1. And they journeyed onward from Elim, and all the community of Israelites came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month of their going out from Egypt.

2. And all the community of Israelites murmured against Moses and against Aaron in the wilderness. 3. And the Israelites said to them, "Would that we had died by the LORD's hand in the land of Egypt when we sat by the fleshpots, when we ate our fill of bread, for you have brought us out to this wilderness to bring death by famine on all this assembly."

4. And the LORD said to Moses, "Look, I am about to rain down bread for you from the heavens, and the people shall go out and gather each day's share on that day, so that I may test them whether they will go by My teaching or not. 5. And it will happen, on the sixth day, that they will prepare what they bring in, and it will be double what they gather each day."

6. And Moses, and Aaron with him, said to the Israelites, "At evening, you shall know that it was the LORD Who brought you out of the land of Egypt. 7. And in the morning you shall see the LORD's glory as He hears your murmurings against the LORD, and as for us, what are we that you should murmur against us?" 8. And Moses said, "When the LORD gives you meat in the evening to eat and your fill of bread in the morning, when the LORD hears your murmurings that you murmur against him— and what are we?— not against us are your murmurings but against the LORD."

9. And Moses said to Aaron, "Say to all the community of Israelites, 'Draw near before the LORD, for He has heard your murmurings.'" 10. And it happened as Aaron was speaking to all the community of Israelites, that they turned toward the wilderness, and, look, the LORD's glory appeared in the cloud. 11. And the LORD said to Moses, saying, 12. "I have heard the murmurings of the Israelites. Speak to them, saying 'At twilight you shall eat meat and in the morning you shall have your fill of bread, and you shall know that I am the LORD your God.'" 13. And it happened in the evening that the quail came up and covered the camp, and in the morning there was a layer of dew around the camp. 14. And the layer of dew lifted, and, look, on the surface of the wilderness— stuff fine, flaky, fine as frost on the ground. 15. And the Israelites saw, and they said to each other, "*Man hu*, What is it?" For they did not know what it was. And Moses said to them, "It is the bread that the LORD has given you as food. 16. This is the thing that the LORD charged: 'Gather from it each man according to what he must eat, an omer to a head, the number of persons among you, each man for those in his tent you shall take.'" 17. And the Israelites did thus, and they gathered, some more and some less. 18. And they measured it by the omer, he who took more had no extra and he who took less had no lack, each according to what he must eat did they gather. 19. And Moses said to them, "Let no man leave over from it till morning." 20. But they did not heed Moses, and some men left over from

"It allows for deeper thought and more meaningful discussion – give and take of ideas, sharing and understanding another's views."

it till morning, and it bred worms and stank, and Moses was furious at them. 21. And they gathered it morning after morning every man according to what he must eat, and when the sun grew hot, it melted. 22. And it happened on the sixth day, that they gathered a double portion of bread, two omers for each, and all the chiefs of the community came and told Moses. 23. And he said to them, "That is what the LORD has spoken. A day of rest, a holy sabbath to the LORD is tomorrow. What you bake, bake, and what you cook, cook, and whatever is left over leave for yourselves to be kept until morning." 24. And they left it until morning as Moses had charged, and it did not stink, and there were no worms in it. 25. And Moses said, "Eat it today, for today is a sabbath to the LORD, today you will not find it in the field. 26. Six days you shall gather it, and on the seventh day, the sabbath, there will be none then." 27. And it happened on the seventh day that some of the people went out to gather and they found nothing. 28. And the LORD said to Moses, "How long do you refuse to keep My commands and My teachings? 29. See, for the LORD has given you the sabbath. Therefore does He give you on the sixth day bread for two days. Sit each of you where he is, let no one go out from his place on the seventh day." 30. And the people ceased from work on the seventh day. 31. And the house of Israel called its name manna, and it was like coriander seed, white, and its taste was like a wafer in honey. 32. And Moses said, "This is the thing that the LORD commanded: a full omer of it to be kept for your generations, so that they may see the bread with which I fed you in the wilderness when I brought you out of the land of Egypt." 33. And Moses said to Aaron, "Take one jar and put in it a full omer of manna and set it before the LORD to be kept for your generations." 34. As the LORD had charged Moses, Aaron set it before the Covenant to be kept. 35. And the Israelites ate manna forty years until they came to settled land, the manna did they eat until they came to the edge of the land of Canaan. 36. And the omer is one-tenth of an ephah.

"I had read the story but never got to discuss it in the context of it being the first Shabbat."

Questions to consider:

- What do we know about *mannah* from this text?
 - How could you describe the properties of manna based on this text?
- Let us assume that God employs manna for some purpose, rather than simply to feed people. If you had to guess what lesson God is trying to teach the Israelites in this first Sabbath through the tool of manna, what would it be?

שמות פרק טז

א וַיִּסְעוּ, מֵאֵילָם, וַיָּבֹאוּ כָּל-עַדַת בְּנֵי-יִשְׂרָאֵל אֶל-מִדְבַּר-סִין, אֲשֶׁר בֵּין-אֵילָם וּבֵין סִינַי--בְּחַמְשָׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשֵּׁנִי, לְצֵאתָם מֵאֶרֶץ מִצְרָיִם. ב וַיִּלְוֵנוּ (וַיִּלְוֵנוּ) כָּל-עַדַת בְּנֵי-יִשְׂרָאֵל, עַל-מִשְׁהָ וְעַל-אֶהָרֹן--בַּמִּדְבָּר. ג וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל, מִי-יִתֵּן מוֹתֵנוּ בַיּוֹם הַזֶּה בְּאֶרֶץ מִצְרָיִם, כְּשֶׁבָתְנוּ עַל-סִיר הַבָּשָׂר, בְּאֶרְצוֹנוֹ לֶחֶם לֶשְׂבֹּעַ: כִּי-הוֹצֵאתָם אֹתָנוּ אֶל-הַמִּדְבָּר הַזֶּה, לְהָמִית אֶת-כָּל-הַקָּהָל הַזֶּה בְּרַעַב. {ס} ד וַיֹּאמֶר ה' אֶל-מֹשֶׁה, הֲנִי מִמְטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם; וְנִצָּא הָעָם וְלָקְטוּ דָבָר-יוֹם בְּיוֹמוֹ, לְמַעַן אֲנֹסְנוּ הַיְלֵף בְּתוֹרַתִי אִם-לֹא. ה וְהָיָה בַיּוֹם הַשֵּׁשִׁי, וְהִכִּינוּ אֶת-אֲשֶׁר-יָבִיאוּ; וְהָיָה מִשְׁנֵה, עַל אֲשֶׁר-לָקְטוּ יוֹם יוֹם. ו וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן, אֶל-כָּל-בְּנֵי יִשְׂרָאֵל: עֲרֹב--וַיִּדְעַתֶּם, כִּי ה' הוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרָיִם. ז וּבֹקֶר, וַרְאִיתֶם אֶת-כְּבוֹד ה', בְּשָׁמְעוֹ אֶת-תְּלַגְתֵּיכֶם, עַל-ה'; וְנִחַנְנוּ מֶה, כִּי תִלוּנוּ (תִּלְוִינוּ) עָלֵינוּ. ח וַיֹּאמֶר מֹשֶׁה, בְּתַת ה' לָכֶם

בְּעָרֵב בָּשָׂר לֶאֱכֹל וְלֶחֶם לִשְׂבֹּעַ, בְּשִׁמְעֵה ה' אֶת-תְּלַנְתִּיכֶם, אֲשֶׁר-אַתֶּם מְלִינִם עָלָיו; וְנִחְנוּ מֶה, לֹא-עֲלִינוּ תְּלַנְתִּיכֶם כִּי עַל-ה'. **ט** וַיֹּאמֶר מֹשֶׁה, אֶל-אַהֲרֹן, אָמַר אֶל-כָּל-עַדְת בְּנֵי יִשְׂרָאֵל, קִרְבוּ לִפְנֵי ה': כִּי שָׁמַע, אֶת תְּלַנְתִּיכֶם. **י** וַיְהִי, כַּדְּבַר אַהֲרֹן אֶל-כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל, וַיִּפְּנוּ, אֶל-הַמִּדְבָּר; וַהֲנִה כְּבוֹד ה' נִרְאָה בְּעֵינָיו. {פ}

יא וַיְדַבֵּר ה', אֶל-מֹשֶׁה לֵאמֹר. **יב** שְׁמַעְתִּי, אֶת-תְּלוּנַת בְּנֵי יִשְׂרָאֵל--דִּבַּר אֲלֵהֶם לֵאמֹר בֵּין הָעַרְבִים תֹּאכְלוּ בָשָׂר, וּבִבְקָר תִּשְׁבְּעוּ-לֶחֶם; וַיִּדְעַתֶּם, כִּי אֲנִי ה' אֱלֹהֵיכֶם. **יג** וַיְהִי בְעָרֵב--וַתַּעַל הַשֶּׁלֶו, וַתִּכַּס אֶת-הַמַּחְנֶה; וּבִבְקָר, הִיָּתָה שִׁכְבַת הַטֶּל, סָבִיב, לַמַּחְנֶה. **יד** וַתַּעַל, שִׁכְבַת הַטֶּל; וַהֲנִה עַל-פְּנֵי הַמִּדְבָּר, דֶּק מְחֻסָּפִס--דֶּק כִּפְפָר, עַל-הָאָרֶץ. **טו** וַיִּרְאוּ בְנֵי-יִשְׂרָאֵל, וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו מִן הוּא--כִּי לֹא יָדָעוּ, מֶה-הוּא; וַיֹּאמֶר מֹשֶׁה, אֲלֵהֶם, הוּא הַלְחָם, אֲשֶׁר נָתַן ה' לָכֶם לֶאֱכֹלָה. **טז** זֶה הַדְּבָר, אֲשֶׁר צִוָּה ה', לְקַטֹּו מִמֶּנּוּ, אִישׁ לְפִי אֲכָלוּ: עֹמֵר לְגִלְגָּלַת, מִסֹּפֵר נִפְשֹׁתֵיכֶם--אִישׁ לְאִשֶׁר בְּאֶהְלוּ, תִּקְחוּ. **יז** וַיַּעֲשׂוּ-כֵן, בְּנֵי יִשְׂרָאֵל; וַיִּלְקְטוּ, הַמֶּרְבֵּה וְהַמְּמַעֵיט. **יח** וַיִּמְדוּ בְעֵמֶר--וְלֹא הֶעֱדִיף הַמֶּרְבֵּה, וְהַמְּמַעֵיט לֹא הִקְסִיר: אִישׁ לְפִי-אֲכָלוּ, לְקַטֹּו. **יט** וַיֹּאמֶר מֹשֶׁה, אֲלֵהֶם: אִישׁ, אֶל-יֹתֵר מִמֶּנּוּ עַד-בְּקָר. **כ** וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה, וַיֹּותֵרוּ אֲנָשִׁים מִמֶּנּוּ עַד-בְּקָר, וַיֵּרֶם תּוֹלְעִים, וַיִּבְאֵשׁ; וַיִּקְצַף עֲלֵהֶם, מֹשֶׁה. **כא** וַיִּלְקְטוּ אֹתוֹ בִּבְקָר בִּבְקָר, אִישׁ כְּפִי אֲכָלוּ; וְחָם הַשֶּׁמֶשׁ, וַנְּמַס. **כב** וַיְהִי בַיּוֹם הַשְּׁשִׁי, לְקַטֹּו לֶחֶם מִשְׁנֵה--שְׁנֵי הַעֹמֵר, לְאֶחָד; וַיִּבְאוּ כָל-נְשֵׁי־הָעֵדָה, וַיִּגִּידוּ לְמֹשֶׁה. **כג** וַיֹּאמֶר אֲלֵהֶם, הוּא אֲשֶׁר דִּבַּר ה'--שִׁבְתוֹן שַׁבַּת-קֹדֶשׁ לֵה', מִקֹּר: אֶת אֲשֶׁר-תֹּאפּוּ אִפּוֹ, וְאֶת אֲשֶׁר-תִּבְשְׁלוּ בַשֶּׁלֶו, וְאֶת כָּל-הַעֵדָף, הַנִּיחִי לָכֶם לַמְשָׁמֶרֶת עַד-הַבֶּקָר. **כד** וַיִּנְיַחוּ אֹתוֹ עַד-הַבֶּקָר, כַּאֲשֶׁר צִוָּה מֹשֶׁה; וְלֹא הִבְאִישׁ, וְרָמָה לֹא-הִיָּתָה בּוֹ. **כה** וַיֹּאמֶר מֹשֶׁה אֲכָלוּ הַיּוֹם, כִּי-שַׁבַּת הַיּוֹם לֵה': הַיּוֹם, לֹא תִמְצָאוּהוּ בַשָּׂדֶה. **כו** שֵׁשֶׁת יָמִים, תִּלְקְטוּהוּ; וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת, לֹא יִהְיֶה-בּוֹ. **כז** וַיְהִי בַיּוֹם הַשְּׁבִיעִי, יָצְאוּ מִן-הָעָם לְקַטֹּו; וְלֹא, מִצְאוּ. {ס} **כח** וַיֹּאמֶר ה', אֶל-מֹשֶׁה: עַד-אַנָּה, מֵאַנְתֶּם, לְשֹׁמֵר מִצְוֹתַי, וְתוֹרֹתַי. **כט** רְאוּ, כִּי-ה' נָתַן לָכֶם הַשַּׁבַּת--עַל-כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי, לֶחֶם יְמִינִים; שָׁבוּ אִישׁ תַּחְתּוֹ, אֶל-יָצֵא אִישׁ מִמְּקוֹמוֹ--בַּיּוֹם הַשְּׁבִיעִי. ל וַיִּשְׁבְּתוּ הָעָם, בַּיּוֹם הַשְּׁבִיעִי. **לא** וַיִּקְרְאוּ בֵית-יִשְׂרָאֵל אֶת-שְׁמוֹ, מִן; וְהוּא, כְּנֹרַע גֹּד לְבָן, וְשַׁעֲמוֹ, כְּצִפְיַחַת בְּדָבָשׁ. **לב** וַיֹּאמֶר מֹשֶׁה, זֶה הַדְּבָר אֲשֶׁר צִוָּה ה'--מֵלֵא הַעֹמֵר מִמֶּנּוּ, לַמְשָׁמֶרֶת לְדֹרֹתֵיכֶם: לְמַעַן יִרְאוּ אֶת-הַלְחָם, אֲשֶׁר הֵאֱכַלְתִּי אֶתְכֶם בַּמִּדְבָּר, בְּהוֹצִיאִי אֶתְכֶם, מֵאֶרֶץ מִצְרַיִם. **לג** וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן, קַח צִנְצָנֹת אֲנַחַת, וְתֵן-שִׁמָּה מֵלֵא-הַעֹמֵר, מִן; וַהֲנִיחַ אֹתוֹ לִפְנֵי ה', לַמְשָׁמֶרֶת לְדֹרֹתֵיכֶם. **לד** כַּאֲשֶׁר צִוָּה ה', אֶל-מֹשֶׁה; וַיִּנְיַחוּ אַהֲרֹן לִפְנֵי הַעֵדָה, לַמְשָׁמֶרֶת. **לה** וּבְנֵי יִשְׂרָאֵל, אֲכָלוּ אֶת-הַמֶּן אַרְבַּעִים שָׁנָה--עַד-בָּאֵם, אֶל-אָרֶץ נוֹשְׁבָת: אֶת-הַמֶּן, אֲכָלוּ--עַד-בָּאֵם, אֶל-קִצְהָ אָרֶץ כְּנָעַן. **לו** וַהֲעֹמֵר, עֲשִׂיתִי הַאִיפָה הוּא. {פ}

Source II: Remembering (Exodus/Shemot 20:8)

- 8** Remember the Sabbath day to sanctify it. ח. זְכוֹר אֶת-יּוֹם הַשַּׁבָּת, לְקַדְּשׁוֹ:
- 9** Six days you may work and perform all your labor, ט. שֵׁשֶׁת יָמִים תַּעֲבֹד, וַעֲשִׂיתָ כָּל-מְלֹאכְתֶּךָ:
- 10** but the seventh day is a Sabbath to the Lord, your God: you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities. י. וַיּוֹם, הַשְּׁבִיעִי--שַׁבַּת, לַה' אֱלֹהֶיךָ: לֹא-תַעֲשֶׂה כָּל-מְלֹאכָה אַתָּה וּבִנְךָ וּבִתְּךָ, עַבְדְּךָ וַאֲמָתֶךָ וּבְהֵמָתֶךָ, וְגֵרְךָ, אֲשֶׁר בְּשַׁעְרֶיךָ:
- 11** For [in] six day the Lord made the heaven and the earth, the sea and all that is in them, and He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and sanctified it. יא. כִּי שֵׁשֶׁת-יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיִּנַּח, בַּיּוֹם הַשְּׁבִיעִי; עַל-כֵּן, בֵּרַךְ ה' אֶת-יּוֹם הַשַּׁבָּת--וַיְקַדְּשֶׁהוּ:

Source III: Keeping (Deuteronomy/Devarim 5:12)

- 12** Keep the Sabbath day to sanctify it, as the Lord your God commanded you. יב. שְׁמֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ:
- 13** Six days may you work, and perform all your labor, יג. שֵׁשֶׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל מְלֹאכְתֶּךָ:
- 14** but the seventh day is a Sabbath to the Lord your יד. וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַה' אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל

God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your ox, your donkey, any of your livestock, nor the stranger who is within your cities, in order that your manservant and your maidservant may rest like you.

15 And you shall remember that you were a slave in the land of Egypt, and that the Lord your God took you out from there with a strong hand and with an outstretched arm; therefore, the Lord, your God, commanded you to observe the Sabbath day.

מלאכה אשה | ובנה ובתה ועבדך ועמדתך ושורך
וחמורך וכל בהמתך וגרך אשר בשעריך למען ינוח
עבדך ועמדתך כמוך:

טו. וזכרת כי עבד היית בארץ מצרים ויצאה ה'
אלוקיך משם ביד חזקה ובזרע נטויה על פני צוה ה'
אלוקיך לעשות את יום השבת:

“Keeping Shabbat vs. remembering Shabbat – keeping Shabbat in the most positive and personally fulfilling and special way possible is remembering Shabbat” –Linda Hurwitz

Source IV: Forbidden Creative Acts (Based on Mishnah Shabbat 7:2)

The main categories of forbidden creative acts are thirty-nine in total:

Food Making (Bread)

1. Sowing
2. Plowing
3. Harvesting
4. Bundling Sheaves
5. Threshing
6. Winnowing
7. Electing
8. Grinding
9. Sifting
10. Kneading
11. Baking

Making Clothes (Priestly Garments)

12. Shearing Wool
13. Bleaching
14. Combing Raw Fibers
15. Dyeing
16. Spinning
17. Inserting Thread into a Loom
18. Making Two Meshes
19. Weaving Two Threads
20. Separating Two Threads
21. Tying
22. Untying
23. Sewing Two Stitches
24. Tearing in Order to Sew Two Stitches

Leather Work / Writing (Skins and Walls)

25. Trapping a Deer
26. Slaughtering
27. Flaying
28. Salting Hides
29. Curing Hides
30. Scraping Hides
31. Cutting to Shape
32. Writing
33. Erasing in Order to Write Two Letters

Providing Shelter (Erecting Structures)

34. Building
35. Demolishing

Providing Fire (for Sacrifices)

36. Extinguishing a flame
37. Lighting a fire

Completion Activities (Finishing)

38. Striking a Final Hammer Blow

Transportation / Carrying

39. Carrying an Object From One Domain to Another. (These are the thirty-nine main categories of forbidden labor.)

“The idea that the 39 forbidden Shabbat modes of work equal creation” –Maureen Walsh David, Jeff Platt

“The fact that the 39 forbidden Creative acts are related to building the Temple” –Rina Janet

“It is a treat and a replenishing opportunity for me as a leader. So much of what we do is giving to others, and the community. Learning like this helps refill the well.”

Source V: Talmud Bavli Pesachim 106a

The verse reads: "Remember the Sabbath and keep it holy." This means, "Remember the Sabbath over a cup of wine at the onset of Shabbat."

"That we are celebrating Shabbat by enjoying a glass of wine." --Sara David

Source VI: Text of the Friday Night "Kiddush" (Sanctification)

(Quietly: It was evening and it was morning.) The sixth day. So the heavens and the earth were finished, with all their hosts. On the seventh day, God had completed His work which He had undertaken, and He rested on the seventh day from all His work which He had been doing. Then God blessed the seventh day and made it holy, because on it He ceased from all His creative work, which God had brought into being to fulfill its purpose.

Blessed are You God, King of the Universe, Creator of the fruit of the vine. (Everyone else responds: "Amen")

Blessed are You God, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy Shabbat, in love and favor, to be our heritage, as a reminder of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Shabbat, in love and favor, as our heritage. Blessed are you God, Who sanctifies Shabbat. (Everyone else responds: "Amen")



"Taking apart a text is a phenomenal skill for all communal leaders."

Session 3: Facilitator & Text

Welcoming our Souls to Shabbat: How the Sabbath Prayers Can Transform Us



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“Allows me another additional conversation with others .”

Welcoming our Souls to Shabbat: How the Sabbath Prayers can Transform us

I. What is Shabbat?

1) Genesis 2: 1-3

(1) The heaven and the earth were finished and all the hosts.
(2) On the seventh day God finished the work He had been doing, and He ceased on the seventh day from all the work He had done.
(3) And God blessed the seventh day and made it holy because on it God ceased from all the work of creation that He had done.

בראשית פרק ב פסוקים א – ג

(א) וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
(ב) וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכָל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
(ג) וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מְכָל מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

Questions for reflection:

- How is Shabbat described in this source? What does it follow?
- What do we learn about the relationship between God and Shabbat in this source?

2) Exodus 31:12-17

(12) And the Lord said to Moses:
(13) *Speak to the Israelite people and say: Nevertheless, you must keep My Sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I the Lord have consecrated you.*
(14) You shall keep the Sabbath, for it is holy for you. He who profanes it shall be put to death: whoever does work on it, that person shall be cut off from among his kin.
(15) Six days may work be done, but on the seventh day there shall be a Sabbath of complete rest, holy to the Lord; whoever does work on the Sabbath day shall be put to death.
(16) *The Israelite people shall keep the Sabbath, observing the Sabbath throughout the ages as a covenant for all the time:*
(17) *It shall be a sign for all time between Me and the people of Israel. For in six days the Lord made heaven and earth and on the seventh day He ceased from work and was refreshed.*

שמות פרק לא פסוקים א - יז

(יב) וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר:
(יג) וְאַתָּה דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֵת שַׁבְּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשְׁכֶם: (יד)
וַיְשַׁמְרֶתֶם אֵת הַשַּׁבָּת כִּי קֹדֶשׁ הוּא לָכֶם מִחֻלְלֶיהָ מוֹת יוּמָת כִּי כָל הַעֲשֵׂה בָּהּ מְלֹאכָה וְנִכְרְתָהּ הַנֶּפֶשׁ הַהוּא מִקִּרְבַּ עַמִּיהָ:
(טו) שִׁשִּׁת יָמִים יַעֲשֶׂה מְלֹאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת שַׁבְּתוֹן קֹדֶשׁ לַיהוָה כִּי כָל הַעֲשֵׂה מְלֹאכָה בַּיּוֹם הַשַּׁבָּת מוֹת יוּמָת:
(טז) וַשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֵת הַשַּׁבָּת לַעֲשׂוֹת אֵת הַשַּׁבָּת לְדֹרֹתֶם בְּרִית עוֹלָם:
(יז) בֵּינִי וּבֵינֵי בְנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי שִׁשִּׁת יָמִים עָשָׂה יְהוָה אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שַׁבָּת וַיִּנָּפֶשׁ:

Questions for reflection:

- What is the relationship between the Jewish people and Shabbat?
- What is the relationship described between God and the Jewish People?

3) Babylonian Talmud Tractate Shabbat 119a

R' Chanina robed himself and stood at sunset on the eve of Shabbat and exclaimed "Come and let us go forth to welcome the Shabbat Queen". R' Yannai donned his robes on Shabbat eve and exclaimed, "Come oh bride, Come oh bride!"

תלמוד בבלי מסכת שבת דף קיט עמוד א

רבי חנינא מיעטף וקאי אפניא דמעלי שבתא, אמר: בואו ונצא לקראת שבת המלכה. רבי ינאי לביש מאניה מעלי שבת, ואמר: בואי כלה בואי כלה

Questions for consideration:

- What ritual did Rabbi Chanina perform? Rabbi Yanai? How do they compare?
- Why do you think these rituals are connected to Shabbat? What does this teach me about how they saw and understood Shabbat?

“It helps one understand that we all came from different walks of life and have had different experiences – yet we share a common thread – love of Judaism .”

4) Babylonian Talmud Tractate Shabbat 35b

Our Rabbis taught: Six blasts were blown on the eve of the Sabbath. The first for people to cease work in the fields, the second for the city and shops to cease work, the third for the lights to be kindled; that is R. Natan's view. R. Yehudah Hanassi said: The third is for the Tefillin to be removed. Then there was an interval for as long as it takes to bake a small fish, or to put a loaf in the oven. And then a tkiah (straight blast), a truah (a broken blast) and a tekiah were blown and one commenced the Sabbath.

תלמוד בבלי מסכת שבת דף לה עמוד ב

תנו רבנן, שש תקיעות תוקעין ערב שבת: ראשונה להבטיל את העם ממלאכה שבשדות, שניה - להבטיל עיר והנויות, שלישית - להדליק את הנר, דברי רבי נתן. רבי יהודה הנשיא אומר: שלישית לחלוץ תפילין. ושוהה כדי צליית דג קטן, או כדי להדביק פת בתנור, ותוקע ומריע ותוקע ושובת

Questions for consideration:

- What is the significance of blowing blasts at the beginning of Shabbat?
- What does this teach me about the nature of Shabbat?

5) Shulchan Aruch Orech Haim 263:10

And there are those who disagree with the BeHag and say that Kabbalat Shabbat (accepting Shabbat) is not dependent on the lighting of the candle, but rather on the recitation of the Arvit (evening) Service. Because, once the prayer leader says: Barchu (the beginning prayer of Arvit – y.e.) everyone ceases from labor. And according to our custom, once they have begun to say “A psalm for the Sabbath Day” (Psalm 92) that is like their Barchu (and they are seen as having begun the Shabbat).

שולחן ערוך אורח חיים סימן רסג

סעיף י
ויש חולקים על בעל ה"ג ואומרים שאין קבלת שבת תלוי בהדלקת הנר אלא בתפלת ערבית, שכיון שאמר החזן: ברכו, הכל פורשין ממלאכתם. ולדידן, כיון שהתחילו מזמור שיר ליום השבת הוי כברכו לדידהו

Questions for consideration:

- According to this source when does the Shabbat begin? Why is this significant?

6) Babylonian Talmud Tractate Baitza 16a

Rabbi Shimon the son of Lakish said: God gave Man an additional soul on the eve of the Shabbat and at the end of Shabbat he took it away from him, as it says, “He rested and was refreshed” (The Hebrew word for *refreshed* is *vayinafash* – connected to the word *Nefesh* which means soul – y.e.) Since Shabbat ended He lost his soul.

תלמוד בבלי מסכת ביצה דף טז עמוד א

דאמר רבי שמעון בן לקיש: נשמה יתירה נותן הקדוש ברוך הוא באדם ערב שבת, ולמוצאי שבת נוטלין אותה הימנו, שנאמר +שמות לא +שבת וינפש, כיון ששבת ווי אבדה נפש.

Questions for consideration:

- According to this source – what is the purpose of Shabbat?

II. Text Deep Dive:

1. Please read the Lcha Dodi prayer and consider the following:

- How many paragraphs are there in this poem?
- Please read the refrain of Lecha Dodi – that begins with “Come my Friend”. Who do you think this refrain is referring to?
- What are the major themes of this poem? How do they connect to what we have seen about Shabbat?



<p><u>L'cha Dodi</u> Come, my friend, to greet the bride; let us welcome Shabbat.</p> <p>The only God caused us to hear “Keep” and “Remember” in one utterance; the Eternal is One and God’s name is One, for honor and glory and praise.</p> <p>Come, let us go to greet Shabbat, for She is the source of blessing. As was intended from the very beginning; last to be created, but first in thought.</p> <p>Shrine of the Ruling one, city of Royalty, Rise and go forth from the midst of your ruins. You have dwelled long enough in the valley of tears; now the One will pour forth mercy upon you.</p> <p>Shake yourself off! Arise from the dust! Put on your clothes of glory, My people. Say, “Be near to my soul and redeem her, by the hand of David son of Jesse of Bethlehem”</p> <p>Wake up! Wake up! For your light has come! Rise up my light! Awake! Awake! And pour out song! The Eternal’s glory is revealed to you!</p> <p>Don’t be ashamed or confounded. Why are you downcast, and why do you moan? In you will the poor of My people be sheltered, the city rebuilt on its ancient site.</p> <p>Those who despoiled you shall be your spoil, all your devourers shall be far away; Your God will rejoice over you as a bridegroom rejoices over his bride.</p> <p>To the right and to the left you shall extend, and you shall admire and revere the eternal, by way of a descendant of Perez, and we shall rejoice and be glad.</p> <p>Enter in peace, O Crown of Your Husband; enter in joy and exultation. To the faithful people of the treasured nation, Come, O Bride! Come, O Bride!</p>	<p><u>לכה דודי</u> לכה דודי לקראת כלה. פני שבת נקבלה. לכה דודי: שמור ונכור בדבור אחד. השמיענו אל המזבח. יהיה אחד ושמו אחד. לשם ולתפארת ולתהלה.</p> <p>לקראת שבת לכו ונלכה. כי היא מקור הברכה. מראש מקדם נסוכה. סוף מעשה במחשבה תחלה. מקדש מלך עיר מלוכה. קומי צאי מתוך ההפכה. רב לך שבת בעמק הבקא. והוא יחמול עליך חמלה.</p> <p>התעצרי מעפר קומי. לבשי בגדי תפארתך עמי. על יד בן ישי בית הלחמי. קרבה אל נפשי גאלה. לכה דודי:</p> <p>התעוררי התעוררי. כי בא אורח קומי אורי. עורי עורי שיר דברי. כבוד יהיה עליך נגלה. לא תבושי ולא תכלמי. מה תשתוחחי ומה תהמי. בך יחסו עיני עמי. ונבנתה עיר על תלה.</p> <p>יהיו למשסה שאסיה. ורחקו כל מבליעה. שיש עליך אלהיה. כמשוש חתן על כלה.</p> <p>זמין ושמאל תפוצי. ואת יהנה תעריצי. על יד איש בן פרצי. ונשמחה ונגילה. לכה דודי:</p> <p>בואי בשלום עטרת בעלה. גם בשמחה ובצהלה. תוך אמוני עם סגלה. בואי כלה. בואי כלה.</p>
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III. Greeting our Beloved

<p><u>7) Genesis Rabbah 11:8</u> Rebbe Shimon the son of Yochai taught: Shabbat said to God, “Master of the Universe, everyone else has a partner and I do not!” God replied, “The People of Israel are your partner.” That is why when the People of Israel stood at Mt. Sinai, God said to them, “Remember what I told the Shabbat that the Jews are her Partner.” Therefore it says “Remember the Shabbat to sanctify it.”</p>	<p><u>בראשית רבה (וילנא) פרשה יא:ח</u> תני ר"ש בן יוחאי אמרה שבת לפני הקב"ה רבש"ע לכולן יש בן זוג, ולי אין בן זוג, א"ל הקב"ה כנסת ישראל היא בן זוגך, וכיון שעמדו ישראל לפני ה' סיני אמר להם הקב"ה זכרו הדבר שאמרתי לשבת כנסת ישראל היא בן זוגך היינו דבור (שמות כ) זכור את יום השבת לקדשו.</p>
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“I have the ability to lead by example.”



8) Abraham Joshua Heschel – The Sabbath pp. 60

The idea of the Sabbath as a queen or a bride is not the personification of the Sabbath but an exemplification of a divine attribute an illustration of God's need for human love; it does not represent a substance but the presence of God, His relationship to Man.

9) Samson Raphael Hirsch – Siddur – on the word *dodi* (19th-C Germany)

"My Friend" is none other than God himself. Together God and Israel go forth and welcome the Shabbat day.

10) Arthur Green, "Some Aspects of Kabbalat Shabbat"

Here, at least, the *dod* to whom the poem is addressed is the inner self. And indeed Berakah Zak reminds us, in her reading of Ayelet Ahavim, Alkabetz' unique commentary on the Song of Songs:

"The beloved (*dod*) for Alkabetz is the person ... When Alkabetz turns to the *dod*, he is turning to himself, his companions, and his disciples". The self toward which he is turning here, I would add, is the inner self, that which is about to reveal itself in the form of the *Neshama Yeteirah*.

"The beautiful and multiple interpretations of L'cha Dodi: connect to Shabbat, to G-d, to each fellow Jew and to yourself." --Linda Hurwitz

"Arthur Green and his ideas of connecting Shabbat with the inner self" --Emily Sellman

"Forward thinking ideas about what refreshment of soul on Shabbat can do" --Maureen Walsh David

"I was inspired by all of it. I learned new ideas about Kabbalat Shabbat and the Kabbalists who established it." --Pam Platt



"As a leader it is always important to learn."

What new idea emerged or interesting conversation took place with your chavruta?

- ◇ People seemed to be discussing zachor (remember) and shamor (keep) at every table. Keeping or observing Shabbat is not the same as remembering it. Sometimes keeping Shabbat is pure ritual without reflection.
- ◇ Remembering and keeping Shabbos are dependent on each other.
- ◇ Remembering is as important as keeping –you can do one or the other or both
- ◇ There is a distinction between “remembering” and “keeping” Shabbat. Can you “remember” without “keeping”? What about the reverse?
- ◇ Shabbat is a gift to be closer to yourself, to your inner soul and in fact your additional soul.
- ◇ There are different avenues of welcoming Shabbat. Kabbalat Shabbat is a transition time to help us step into Shabbat.
- ◇ During the week, I can be a soul crushing lawyer and Shabbat brings respite. What does it mean to have an “extra soul”?
- ◇ Shabbat is a space that creates something for us beyond Shabbat.
- ◇ Shabbat is not a day of rest. It is a day of holiness, differentiation, specialness, differentness.
- ◇ Shabbat emulates G-d. Shabbat allows you to connect and develop a relationship with G-d, leading to trust in G-d like you trust your parents.



Describe a personal Shabbat experience or memory



- ◇ The many wonderful Shabbat experiences with my grandmother
- ◇ That all people associated with a Jew should rest. How is concept used in practical terms today and taking Shabbat to a spiritual rest with spiritual cessation of “work.”
- ◇ Creating Shabbat with my friends, spending all week preparing and relishing in those details.
- ◇ My memory with my children, my parents, friends, and family around my dining room table...each one different and wonderful, so many Shabbats!
- ◇ Dressing in white clothes at camp as a child.
- ◇ Being with son on Shabbat (shomer Shabbat)
- ◇ Thinking of my father on our weekly Shabbat kiddushes.
- ◇ This session evoked the memory of this past Shabbat when I introduced a little Torah study to begin our meal with a group of people, most of whom didn’t know each other.

- ◇ My friend gives her children sugar cereal only on Shabbat. Try to do one new thing this year for Shabbat.
- ◇ Making Shabbat dinner and having guests for a “dining” experience makes it feel “free” and “unfettered” and different than all other days of the week.
- ◇ The holiness of Shabbat in Yerushalayim
- ◇ Listening to my father sing Kiddush for many years, my entire childhood.
- ◇ my mother, who I got to study with, made every Shabbat special
- ◇ The feeling I have each week as I light Shabbos candles. It is an inner calm and special feeling (I had this thought because Rabbi Smokler reiterated how G-d provides and takes care of all of our needs).
- ◇ The “space” that Shabbat allows is created from the preparation and the trust. Developing this perspective leads to our observance.



“There’s an element of “leveling the playing field” which is to say that I often feel intimidated when I think I’m studying with people more learned than I. This method takes away a little from that intimidation.”

Describe a personal Shabbat experience or memory



- ◇ The people complaining to Moses reminded me of our family gatherings – wonderfully argumentative and lovingly cantankerous.
- ◇ Living 25 hours with everything provided for and being relieved of everyday stress and pressures
- ◇ My youngest son's bar mitzvah was the last weekend in September. That Shabbat, when all the planning was done, all the stress of preparing and focusing on the details was over, I could be completely in the moment and relaxed and focused on the wonderful simcha and milestone, surrounded by friends and family.
- ◇ Those times when Shabbat is shared with zochrei Shabbat
- ◇ Having a Shabbat with orthodox-chasidic relatives as a child and what I could do and what I could not.
- ◇ Shabbat dinners with friends and family
- ◇ Brings back memories of Camp Massad and how we experienced Shabbat.

- ◇ Everything (all your needs) are taken care of. On Shabbat, feel enveloped in the faith and trust of G-d. Enjoy, and worry on the other 6 days.
- ◇ University of MD Hillel's pluralist Shabbat services I helped organize.
- ◇ I miss when my kids were young and all at home and we lit candles, wine and challah and shared a positive memory from the week.
- ◇ Kabbalat Shabbat service in Tzfat
- ◇ A havurah in which we participated for many years when kids were young – full of song and dancing first, then good food, fun and conversation following.
- ◇ I went to Shabbat morning services as a child so I didn't know the Kabbalat Shabbat service – this class will enhance my experience at Kabbalat Shabbat.



“I believe continuous learning is the only way to lead”

Selection of Sabbath Books Available at CJE

Seder Talk: The Conversational Haggadah
Erica Brown, 2015

The Exodus You Almost Passed Over
Rabbi David Fohrman, 2016

The Holistic Haggadah
Michael Kagan, 2005

The Gateways Haggadah: A Seder for the Whole Family
Rebecca Redner, 2015

Our Haggadah: Uniting Traditions for Interfaith Families
Cokie and Sam Roberts, 2011

Studies on the Haggadah from the Teachings of Nechama Leibowitz
Yitshak Reiner, 2002

A Passover Haggadah: Go Forth and Learn
David Silber, 2011

The Haggadah with Answers: the Classic Commentators Respond to Over 200 Questions
Yaakov Wehl, 1997

A Night to Remember: The Haggadah of Contemporary Voices
Noam Zion, 2007

My People's Passover Haggadah: Traditional Texts, Modern Commentaries (vol 1&2)
Rabbi Lawrence A. Hoffman, 2008



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Notes