

Noach

Finding Menuchah in a World of Turmoil

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Westmount Shul & Learning Centre • Parshas Noach 5787

One Pure Point in a World That Is Falling Apart

Parshas Noach, the second parsha of the Torah, has three major themes: the Flood, the Tower of Bavel, and the ten generations from Noach to Avraham. Here we will focus on Noach himself.

Now, to appreciate Parshas Noach, we have to know a little bit of the end of the last Torah portion. Right at the end of Bereishis we're informed that the world is falling apart. Look at Source 1. Hashem sees that the wickedness of man is great upon the earth, and that every product of the thoughts of his heart is evil, all the time. The Torah describes Hashem's sadness, and Hashem says that He will blot out the human beings He created.

1. Bereishis 6:5-8

וַיַּרְא ה' כִּי רַבָּה כַּעַת הָאָדָם בָּאָרֶץ וְכָל-יֹצֵר מַחְשַׁבַת לִבּוֹ רָק רָע כָּל-הַיּוֹם:

Hashem saw that human wickedness was great on earth, and that every inclination of the thoughts of the human heart was only evil all day.

וַיִּנָּחַם ה' כִּי-עָשָׂה אֶת-הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל-לִבּוֹ:

Hashem regretted having made humanity on earth, and He was grieved in His heart.

וַיֹּאמֶר ה' אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם כִּי נִחַמְתִּי כִּי עָשִׂיתִם:

Hashem said: I will erase the humanity I created from the face of the earth, from human beings to animals, creeping things and birds of the heavens, for I regret having made them.

וַיֵּן מָצָא חֵן בְּעֵינֵי ה':

But Noach found favour in the eyes of Hashem.

Those are very heavy statements. They need their own discussion. What does it mean that Hashem is sad? What does it mean that He reconsiders? All of that needs discussion, but it's not for tonight. For our purposes, the world is in big trouble. That's what you have to know. Humanity has lost its way.

However, the ending is very sweet. After all of that, what does the Torah say? “וַיֵּן חֵן בְּעֵינֵי ה'” — Noach found favour in the eyes of Hashem.

So in the middle of this terrible storm, as everything is falling apart, when there seems to be no hope and no future for humanity, Noach finds favour in Hashem's eyes. That's a remarkable statement. I think all of us would love it if the Torah wrote that about us. Wouldn't you like that? "This person found favour in Hashem's eyes." That's quite a recommendation.

Now, many commentaries look at Noach and discuss his failures. We've given classes about that. We've discussed the places where Noach fell short. But if you look in the holy writings of the mystics, they also see something very positive. And although there isn't a person, even a great person, who hasn't made mistakes in his life—even Moshe Rabbeinu has places where the Torah is critical of him—that doesn't mean you throw away the whole person.

Certainly the fact that the Torah has reason to criticise Noach doesn't have to diminish his character totally. After all, the Torah itself says that he found favour in Hashem's eyes. So tonight we're going to look at that greatness. What did he bring into the world? What is it about Noach that we need to understand?

Go a little earlier. Look at Source 2. When he is born, his father calls him Noach, saying that this one will bring comfort from their work and from the toil of their hands, from the ground which Hashem has cursed.

2. Bereishis 5:29

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחֵמנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יָדֵינוּ מִן־הָאֲדָמָה אֲשֶׁר אָרְכָה ה':

He called his name Noach, saying: This one will comfort us from our work and from the toil of our hands, from the ground which Hashem has cursed.

Noach is described, right from the beginning, as someone who will be a source of comfort. A source of consolation for the world. And that is, so to speak, the antidote to the sadness and destruction around him. The world is falling apart, but this person is going to bring something into it that the world desperately needs.

Now look at Source 3, the Zohar. The Zohar connects Noach with rest above and rest below. And in its discussion of Shabbos, it describes the souls of tzaddikim resting with complete rest, with anger, judgements, and harsh labour put aside. There's a Shabbos angle to understanding Noach. What does the name Noach suggest? Rest. What do we know about Shabbos? A day of rest. So there's a connection here.

3. Zohar I 58b and II 89a — selected passages

נח נייחא ליה נייחא לעלמא, נייחא לאבהן נייחא לבנין, נייחא לעלאין נייחא לתתאין, נייחא לעלמא דין נייחא לעלמא דאתי.

Noach: rest for himself and rest for the world; rest for fathers and rest for children; rest for those above and rest for those below; rest for this world and rest for the World to Come.

תאנא, בהאי יומא כל נשמתיהון דצדיקייא מתעדנין ... ונייחין בנייחא שלים, ומתנשי מכלהו כל רוגזין כל דינין וכל פולחנין קשין.

It was taught: On this day [Shabbos], all the souls of the righteous delight ... and rest in complete rest; all anger, all judgments and all hard labour are forgotten by them.

On a simple level, the Chozeh of Lublin explains it beautifully. The Torah describes a terrible state that the world is in. Terrible sins, terrible corruption, everything descending. Suddenly it says, “וַיִּנָּח נֹחַ בְּעֵינֵי ה'” — Noach found favour in Hashem's eyes. There's one pure point in the middle of all the filth. One person who hasn't been swallowed up by what's around him.

And this is the mystery of Shabbos. Shabbos has the power to lift a Jew out of all that is destructive and ugly around him. Shabbos is like Noach's ark. It can protect a person from the destruction outside.

The six days of the week can be like a storm. You're getting pulled here, pulled there. This person needs something, that person needs something. There's a problem with the money, a problem at work, another phone call, another worry. You're trying to stay afloat. And then Shabbos comes.

Look at Source 4. We say this during Kabbalas Shabbos, welcoming Shabbos: more than the roar of many waters, mightier than the breakers of the sea, Hashem is mighty on high.

4. Tehillim 93:4

מְקֵלוֹת מַיִם רַבִּים אֲדִירִים מְשַׁבְּרֵי־יָם אֲדִיר בְּמָרוֹם ה':

Above the voices of many waters, above the mighty breakers of the sea, Hashem is mighty on high.

Shabbos comes breaking through the storm and the tempest of the six days. Just as Noach is that point of holiness in the midst of the desolation, Shabbos is that point of holiness in our week. If we go into the ark of Shabbos, it has the ability to protect us. That's an incredible power.

That's the simple connection. Shabbos is that shining spot, and that's what Noach was. But now we're going to take it much deeper. What is the connection between Noach and Shabbos? What does this word inner rest really mean? If we can understand it, perhaps we'll understand how to protect ourselves from some of the floods in our own lives.

Why Does a Tzaddik Have a Hardware Store

Let's go back to the pasuk where Noach is given his name. Rashi explains it in Source 5. Until Noach came onto the scene, humanity did not have the implements for ploughing. He prepared them for the people. Imagine having to do all that work

with your hands. No plough. No proper tools. You're digging, you're planting, you're trying to get something out of the ground.

5. Rashi on Bereishis 5:29

זה ינחמנו. ינח מנחנו את עצבון ידינו. עד שלא בא נח לא היה להם כלי ממכרשה והוא הכין להם והיתה הארץ מוציאה קוצים ודרדרים כשזורעים חטים, מקללתו של אדם הראשון, ובימי נח נחה, וזהו ינחמנו, ואם לא תפרישו כך אין טעם הלשון נופל על השם ואתה צריך לקרות שמו מנחם:

“This one will comfort us”: He will give us relief from the toil of our hands. Before Noah came, they had no ploughing implements, and he prepared them for them. When they sowed wheat, the ground produced thorns and thistles because of the curse upon Adam; in Noah’s days it rested. This is the meaning of “he will comfort us.” Without this explanation, the expression would not fit the name, and he would need to be called Menachem.

And the earth was producing thorns and thistles when they planted wheat. Why? Because of the curse that came after Adam's sin. They wanted wheat, and they got thorns and thistles. So there were two problems. The work itself was terribly difficult, and even when you did the work, the earth wasn't giving you what you wanted.

Noah comes along, and there is relief. There are implements for ploughing. And in his days the earth rests from the curse. “ובימי נח נחה” — in Noah’s days it rested. There was a rest that he provided for people.

You can understand that on a very practical level. Think about how much work had to be done by hand before all the things we have today. We turn a knob, we press a button, and then we complain that it's hard. Imagine preparing for Shabbos when everything had to be done by hand. Imagine doing the laundry. Imagine getting the food ready. Imagine working the field without the implements you need. An invention can make an enormous difference.

But then Rashi makes a point about the name. If Noah were named only for נחמה — consolation — we would have expected him to be called Menachem, someone who comforts. Rashi connects Noah more directly with מנוחה — rest.

Now, we're not going to turn tonight into a Hebrew grammar class. Don't worry. But we have to understand this point. Rashi isn't throwing away the concept of נחמה — consolation. He isn't saying there's no consolation here. Both meanings are present. But the more direct relationship of the name Noah is to inner rest. He's the man of inner rest, and through that he also brings consolation.

They're not mutually exclusive. Rashi explains the name through the relief Noah brought to people's labour. Building on that explanation, and on the Zohar's association of Noah with rest above and below, we can ask a deeper question: what kind of rest does a righteous person bring into the world?

But here's the real question. What's the depth of what Rashi is saying? Here's the man whom the Torah is going to call a tzaddik. Here's the man who found favour in Hashem's eyes. Why? Because he had a hardware store?

Is that it? Noach's Home Hardware of Bavel? You come in, he has a hoe, he has a spade, he has a plough, and therefore the Torah says he's a tzaddik? What's going on over here? Obviously we're missing something. We're not taking away from the importance of helping people. But the Torah is telling us something about his spiritual greatness. We have to understand what that is.

Look at Source 6. It's the Midrash in Bereishis Rabbah. Rashi isn't making this out of the blue. The Midrash says that when Hashem created Adam HaRishon, He gave him dominion over everything. The cow listened to the ploughman. The furrow listened to the ploughman. You planted, and things grew. The world was working with the human being.

6. Bereishis Rabbah 25:2 — Rabbi Yochanan's explanation

וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר (בראשית ה, כט), רַבִּי יוֹחָנָן וְרַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ, רַבִּי יוֹחָנָן אָמַר לֹא הִמְדִּיכָשׁ הוּא הַשֵּׁם וְלֹא הַשֵּׁם הוּא הִמְדִּיכָשׁ, לֹא הָיָה צָרִיךְ קָרָא לְמִימַר אֵלָּא נֹחַ זֶה וַיִּחְנוּ, אוֹ נַחְמָן זֶה וַיִּנְחַמְנוּ, אֵלָּא בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אָדָם הָרִאשׁוֹן הִשְׁלִיט עַל הַכֹּל, הַפָּכָה הָיְתָה נִשְׁמָעַת לַחֹרֶשׁ, וְהַתֵּלֵם נִשְׁמָע לַחֹרֶשׁ, כִּיִּן שֶׁחֲטָא אָדָם מָרְדּוּ עָלָיו, הַפָּכָה לֹא הָיְתָה נִשְׁמָעַת לַחֹרֶשׁ, וְהַתֵּלֵם לֹא הָיְתָה נִשְׁמָע לַחֹרֶשׁ, כִּיִּן שֶׁעָמַד נֹחַ, נָחַו. וּמָנָא לָן, נֶאֱמַר כָּאן נִחָה, וְנֶאֱמַר לְהֵלֵן (שמות כג, יב): לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ, מִהַ נִחָה שֶׁנֶּאֱמַר לְהֵלֵן נִחַת שׁוֹר, אֶף נִחָה שֶׁנֶּאֱמַר כָּאן נִחַת שׁוֹר.

“He called his name Noach.” Rabbi Yochanan and Rabbi Shimon ben Lakish discussed this. Rabbi Yochanan said: The interpretation does not fit the name, and the name does not fit the interpretation. Scripture should have said either “Noach—this one will give us rest,” or “Nachman—this one will comfort us.” Rather, when the Holy One, blessed be He, created Adam, He gave him mastery over everything. The cow obeyed the ploughman, and the furrow obeyed the ploughman. When Adam sinned, they rebelled against him: the cow no longer obeyed the ploughman, and the furrow no longer obeyed the ploughman. When Noach arose, they rested. How do we know? Rest is mentioned here, and elsewhere it says, “so that your ox and your donkey may rest” [Shemos 23:12]. Just as the rest there is the rest of an ox, so the rest here is the rest of an ox.

But once Adam sinned, “מָרְדּוּ עָלָיו” — they rebelled against him. The cow didn’t listen to the ploughman anymore. The furrow didn’t listen to the ploughman anymore.

You told the cow to go, and the cow told you where to go. Who are you to be my boss? You can't even listen to Hashem. He tells you not to eat from the forbidden fruit, and you can't listen. Why should I listen to you?

Now, that's our way of bringing the Midrash's picture to life. The point is that man's spiritual fall affected his relationship with the whole creation. Before, there was harmony. Now there is resistance. You want the ox to do something, you have to

pull him, you have to push him, you have to fight with him. You want the field to give you food, and the field gives you thorns and thistles. Everything is a struggle.

Then Noach comes. “כִּיֵּן שָׁעַמְד נֹחַ, נָחוּ” — when Noach arose, they rested. The Midrash describes a measure of harmony returning to the relationship between man and creation. That takes us beyond farming equipment alone. In the spiritual reading we are developing, Noach's practical gift becomes a window into the deeper contribution of a righteous person: helping a world that has lost its way return to its purpose.

And how does the Midrash explain that rest? It connects the language here with the language of Shabbos: “לִמְעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ” — so that your ox and your donkey may rest. The same concept of rest appears in connection with Noach and in connection with Shabbos.

So again, Noach and Shabbos. Noach brings inner rest into the world, and Shabbos brings inner rest into the world. But we still haven't understood what inner rest is. We've just translated it as rest. That's where the real work of tonight's class begins.

Inner rest While You Work

Let's define a concept. Inner rest. Most of us hear inner rest and think, "Taking it easy." I had something difficult to do. I did it. Now, בָּרוּךְ ה' — thank Hashem, I can stop.

You went to work today. You come home, you throw your jacket down, and you flop on the couch. Ah! Finally, inner rest. That's if there aren't little children waiting at the door. If there are, you may not have begun your inner rest yet. That's another discussion.

Or somebody has been doing the laundry, doing the chores, getting everything done, and finally says, "I'm finished. Now I can take a rest." There's enjoyment in the fact that the difficult task has stopped. Something I would rather not have been doing, or something I was willing to do but now I've had enough. I stop. That's what we usually mean by rest.

That is certainly a kind of physical rest. But it doesn't explain the Torah's deeper concept of inner rest. And if that's all we understand, our Shabbos isn't going to be the Shabbos it's supposed to be. We need to understand the word properly.

We're going to do a little scholarly work now. Once we understand the term, then we can have some fun. But first you have to see the proof. Look at Source 7, the blessing Yaakov gives Yissachar before he dies.

7. Bereishis 49:14-15

יִשְׁשַׁכָּר חֲמֹר גִּבּוֹר רֹבֵץ בֵּין הַמְּשָׁפָּתִים:

Yissachar is a strong-boned donkey, lying between the sheepfolds.

וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֶת־הָאָרֶץ כִּי נְעִמָּה וַיֵּט שִׁכְמוֹ לְסִבְלָן וַיְהִי לְמַס־עֲבֹד:

He saw that rest was good, and that the land was pleasant; he bent his shoulder to bear the burden, and became subject to labour.

Yissachar is the person who will dedicate his life to learning Torah. Jewish wisdom will go out from him. His brother Zevulun will be involved in supporting that learning, and Yissachar is going to have a life of Torah. So let's see how Yaakov words the blessing.

The blessing describes Yissachar as a strong-boned donkey. He sees that rest is good, and that the land is pleasant; then he bends his shoulder to bear the burden.

He sees that inner rest is good. Rest is good. Now, if rest means what we usually think it means, what should come next? Get a vision in your mind. A beach in Miami. A chaise longue. A piña colada. He sees that rest is good, and therefore he spends the rest of his life on the beach.

Not exactly. What comes next? “וַיֵּט שִׁכְמוֹ לְסִבְלָן” — he bends his shoulder to bear a burden. He takes the load. His nose is to the grindstone. He's going to work.

Wait a minute. How does that follow? You saw that rest was good, so you decided to work harder? How is bearing the burden the blessing of inner rest? How is working like an ox all your life the conclusion of seeing that rest is good?

Obviously inner rest doesn't mean taking it easy. It can't mean that here. The pasuk won't allow it. If the good thing is to stop working, then bending your shoulder to carry more work isn't the answer. So what does it mean?

Here's the definition we are developing. מְנוּחָה — inner rest — is the settledness of knowing that your efforts belong to a meaningful purpose, even before the final goal has been reached. You know where you're going. You know what all this is for. You see that the work is accomplishing something that matters.

Let's say you're building a hospital in a place where people desperately need it. You're working very hard. It's not easy to build a hospital. There are a hundred problems. But then you see the goal unfolding. People are being helped. Lives are being saved. What you worked for is becoming real.

Or you're building a yeshiva where one is needed. Again, tremendous work. You have to find a place, find the teachers, raise the money, get it all running. But you walk in and hear the sound of children learning Torah. That's what you were doing it for. There's a sense of accomplishment. There's inner rest.

Now, the goal of Yissachar's life is to be immersed in the depths of Torah. And that isn't easy to accomplish. It's not easy to be a talmid chacham. People think that a fellow learning in yeshiva sits on a bench and relaxes all day. Not exactly that way. I would challenge anybody to sit and learn seriously for hour after hour without losing concentration, without falling asleep over the shtender. It's hard work.

I know people think that the rabbi has an easy job. He sits down, prepares a class, and it just comes out of his mind. I'll give you a hint. It doesn't. Believe me, it doesn't. It doesn't come easy.

But what is the goal of Yissachar's life? To toil in Torah. So Yaakov says, “וַיָּרָא מְנוּחָה” — he saw that rest was good. Focus your eyes on that goal. Your life is a life of Torah, and every moment of that life can draw you toward the goal.

You don't have to wait until you're sixty-five to enjoy it. You can feel the inner rest now. Now, in the middle of the work. There is clarity. There is a sense of destiny and purpose. Whatever you're doing, you feel there's a purpose to what you're doing.

Every minute you're engaged in studying Torah, you're accomplishing something. It's a goal you're accomplishing every day. So now that you know that, get to work. “וַיַּטְּ שִׁכְמוֹ לְסִבְלָ” — he bends his shoulder to bear the burden. Strengthen yourself. Work hard. Look at the accomplishment that's there in every minute of your day.

Goal accomplishment. That's the expression I want you to remember. But it doesn't mean that everything has to be finished before you can have inner rest. It means that your work is serving the goal. You may still have a great deal to do, but you're getting somewhere.

Everybody loves to work at things where he feels he's making a difference. The person who has a fairly mundane job and doesn't see anything in it beyond the paycheck keeps looking at the clock. What time can I get out of here? You're working for one thing, the money. That's it.

So if you had the money, would you still be working? Probably not. You're waiting until the job is finished. Your inner rest is a vacation from the job. You rest from the thing you don't want to do.

The deeper inner rest we are speaking about is a life with a clear goal in front of you. Each day can belong to that goal, even when progress is slow and the results aren't yet visible. That's a very different kind of satisfaction.

And even the ordinary work of earning a living can be part of a meaningful goal. You're supporting a family. You're enabling Torah. You're helping people. The question is whether you see what your work is serving, or whether the whole thing is just another day you have to get through.

Don't lose the point. It's possible to be physically tired and inwardly settled. And it's possible to be physically rested and inwardly completely unsettled. We all know that. You can have nothing to do and still have no peace. You can be doing a great deal and have a tremendous sense of purpose.

Let's see how this understanding appears in another setting.

The House of Inner Rest Is Full of Service

Look at Source 8, in Sefer Devarim. The Torah tells the Jewish people that they haven't yet come “אֶל הַמְנוּחָה וְאֶל הַנַּחֲלָה” — to the resting place and the inheritance which Hashem is giving them. They're still on the journey. They haven't arrived.

8. Devarim 12:9

כִּי לֹא-בָאתֶם עַד-עֵתָה אֶל-הַמְנוּחָה וְאֶל-הַנַּחֲלָה אֲשֶׁר-ה' אֱלֹהֵיכֶם נָתַן לָכֶּ:

For you have not yet come to the resting place and to the inheritance which Hashem your God is giving you.

Now, Chazal discuss the stages represented by that language. We don't need to work through all of that tonight. What I want you to notice is the word inner rest. Inner rest is associated with arrival. You're going somewhere, and you reach the place you're meant to reach.

Look at Source 9, Tehillim. Hashem has chosen Tzion and desired it for His dwelling. Then He says: “זֹאת מְנוּחָתִי עַד” — this is My resting place forever. Here I will dwell, because I have desired it.

9. Tehillim 132:13-14

כִּי-בָחַר ה' בְּצִיּוֹן אֶנֶּה לְמוֹשָׁב לִּי:

For Hashem has chosen Tziyon; He has desired it as His dwelling.

זֹאת-מְנוּחָתִי עַד-עַד פֶּה-אֶשֶׁב כִּי אֶחְתִּיק:

This is My resting place forever; here I will dwell, for I have desired it.

We're talking about Yerushalayim. We're talking about the place of the Beis Hamikdash. And what does Hashem call it? A place of inner rest.

So let's ask a very simple question. What's the one Hebrew word we use to describe what takes place in the Beis Hamikdash? שְׁבוּדָה — service. Work. The service of the Beis Hamikdash.

The kohanim are busy. They're bringing korbanos, sprinkling the blood, attending to the different parts of the service. The Levi'im are singing. People are coming to return to Hashem, to bring a korban, to reconnect with their purpose. There's movement. There's activity. There's a tremendous amount of work.

Is that your picture of a resting place? A chaise longue in the corner of the Beis Hamikdash? "Don't disturb me. I'm having inner rest." That's not the picture at all. It's a place of service. So how can it also be a place of inner rest?

The same answer. What is the final hope, the final goal, the final destination of this world? That Hashem's presence should fill our lives in this world. That the physical world should be a place where a human being can encounter holiness. And where is that felt in a unique way? In Yerushalayim, in the Beis Hamikdash, where heaven and earth meet.

That's the goal. That's the destination. So the work there is inner rest. You're doing the service, and the service itself is bringing you into the purpose for which the world exists.

Look at Source 10. Yeshayahu says in the name of Hashem: the heavens are My throne and the earth is My footstool. What house can you build for Me? What place can be My resting place?

10. Yeshayahu 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ דָּלִים בְּגִלְי אֵינֶזָּה בֵּית אֲשֶׁר תִּבְנוּ לִי וְאֵינֶזָּה מְקוֹם מְנוּחָתִי:

Thus says Hashem: The heavens are My throne, and the earth is My footstool. What house could you build for Me, and what place could be My resting place?

Of course Hashem isn't looking for a chair because He's tired. We understand that. So why do we think that every time we hear the word inner rest it means being tired and needing to sit down? Here the word points us toward a dwelling, toward a place where the purpose becomes manifest.

When Hashem says, “זֹאת מְנוּחָתִי עַד עַד” — this is My resting place forever — we're hearing the language of arrival. All the wandering, all the struggles, all the clarifications of good and evil, all the work of bringing holiness into the world — there's a destination to it. It isn't a story that goes round and round forever without a point.

We're yearning for the world to reach that destination. We're yearning for the Beis Hamikdash, for the gathering of our people, for the revelation of Hashem's presence. We aren't asking for a more comfortable version of endless wandering. We're asking to arrive.

Now bring that back to Yissachar. Yissachar doesn't have to wait until the end of his life to taste it. Every moment that he's learning Torah is facing the destination. He's moving toward the goal, and the movement itself has meaning. That's why he can bend his shoulder to carry the burden and still possess inner rest.

It's inner rest while you work. You know, the seven dwarfs whistled while they worked. We have inner rest while we work. Sounds good, doesn't it? Inner rest while you work. You sense the goal while you're working. That's something you can get into.

A Vacation Does Not Automatically Give You Inner Rest

Whoever merited to see Rav Moshe Feinstein, זְכוּרוֹנוֹ לְבָרְכָה — of blessed memory, merited to see something of what a human being experiencing inner rest can be. A relaxed Jew. A real relaxed Jew.

And Rav Moshe was a tremendous talmid chacham who was busy all day long. Learning, answering questions, seeing people, carrying the responsibilities of Klal

Yisrael. That wasn't an empty schedule. It wasn't a life with nothing to do. But there was a clarity of purpose in all that work.

When you have inner rest in what you're doing, you don't have to run away from your life to find meaning. Of course a person needs physical rest. The question is whether a change of scenery can supply a purpose that was missing before he got on the plane.

There's a story of a chassidic rebbe who had been the rebbe in his little kloiz for many years. The congregation felt sorry for him. He never seemed to get a vacation. All day long, the rebbe was learning.

So the board of directors gets together and says, "Rebbe, we've decided to give you a vacation. You deserve a vacation. It's been so many years. You have to take a break."

The rebbe says, "You're right. I was thinking about that, too. You know what I'm going to do?"

He takes his Gemara, goes over to another place, and says, "I'm going to start learning here. That's going to be my vacation."

And that was the vacation. Same Gemara. Different seat. He's very happy. He knows what he's living for.

On the other hand, we can take a vacation to the other end of the world and still not be happy. First, you have to get to the airport. At the bank, three minutes waiting for the teller can drive you out of your mind. For the vacation, you're there hours before the plane leaves. That's relaxation already.

Take your shoes off. Take your belt off. Open the bag. Close the bag. You're standing in another line. Then you get on the plane, and there's somebody here, somebody there. You want to get out, you have to climb over somebody. Very comfortable. This is the vacation you've been looking forward to.

Then you land. What happens? Either your baggage gets lost, or, if you're lucky, it's the last one to come off the carousel. You're standing there watching everybody else leave. "I'm sure mine's coming. Any minute now."

Then you get to the hotel, and the room isn't the room you asked for. There's something wrong here, something wrong there. This is what you spent all that money for. Now you need a vacation from the vacation.

And even if everything goes beautifully, there's another thought in the back of your mind. 'In twelve days I have to go back.' You're already feeling bad because it's going to end. Why? Because the life you're returning to still hasn't acquired meaning for you.

The point we're trying to make is very simple. A person with no destination can be unsettled wherever you take him. A person with a destination can bring a sense of

purpose wherever he is. The French Riviera can't tell you what your life is for. It can give you a beautiful view. That's nice. But it can't answer that question.

Think of a doctor helping people every day, healing sick people. He can work very hard and still feel he's accomplishing something. Think of someone teaching children, someone caring for another person, someone learning a difficult sugya. There's work, but there's also a goal. You feel the goal unfolding.

Inner rest isn't simply rest from something you don't want to do. It's the satisfaction of knowing what you're doing and why. Now let's take it a bit deeper.

Three Dimensions of Inner Rest

Now I want to talk about three dimensions we use when looking at something from a spiritual perspective: עולם — place; שנה — time; and נפש — the person.

עולם literally means world; here we're talking about the physical world, place. שנה literally means year; here we're talking about time. נפש means soul, the person. Whenever you look at this idea of inner rest, you can look at it in all three dimensions.

So let's start with place. Where does inner rest manifest itself in the physical world? Something you can touch. Something you can see. Where do you find that sense of reaching the goal?

The Beis Hamikdash. That's what we said. Yerushalayim. Heaven and earth coming together. The physical world becoming a place for the presence of Hashem. That's what we're seeking. That's the goal in the world of place.

Now, in time, where do we find inner rest? Where do we find a destination in time?

Shabbos. Okay, that makes sense. Friday night you come into shul. We sing Lecha Dodi. Come out to greet the kallah. And what do we say? Look at Source 11.

11. Lecha Dodi — stanza beginning Likras Shabbos

לקראת שבת לכו ונלכה, כי היא מקור הברכה. מראש מקדם נסוכה, סוף מעשה במחשבה תחילה.

To welcome Shabbos, come, let us go, for it is the source of blessing. Ordained from the beginning, from ancient times: last in the making, first in thought.

“לקראת שבת לכו ונלכה, כי היא מקור הברכה” — to welcome Shabbos, come, let us go, because it is the source of blessing.

We're going somewhere. “לכו ונלכה” — come, let's go. Where are we going? Towards Shabbos. The whole week I'm moving towards Shabbos. Shabbos is the destination in time.

Just as our physical life is moving towards the building of the Beis Hamikdash, every day of the week is moving towards Shabbos. What do you call Monday in Hebrew? יום שני — second day. Second day of what? יום שני בשבת — the second day in

the week of Shabbos. First day, second day, third day. Each day has a relationship to Shabbos.

It's the goal! It's the goal of the week. I'm not just getting through Sunday so I can get through Monday so I can get through Tuesday. Where are we going? We're going to Shabbos.

And in the tefillah we say, “הַמִּדַּת יָמִים אוֹתוֹ קָרָאָתָּ” — You called it the most desirable of days. Look at Source 13. That's a very interesting expression. The day we desire. The day we're longing for. The whole week has a direction.

13. Shabbos Amidah — selected passages

אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכִלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.

You sanctified the seventh day for Your name, the culmination of the making of heaven and earth. [Friday night]

וּבִשְׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, הַמִּדַּת יָמִים אוֹתוֹ קָרָאָתָּ.

You desired the seventh day and sanctified it; You called it the most desirable of days. [Shabbos day]

מְנוּחַת אֱהָבָה וְנִדְבָה, מְנוּחַת אֱמֶת וְאֶמוּנָה, מְנוּחַת שְׁלוֹם וְשִׁלּוּחַ וְהַשְׁקָט וְדִבְטָח, מְנוּחָה שְׁלֵמָה שְׂאֵתָה רוּצָה בָּהּ.

A rest of love and generosity, a rest of truth and faithfulness, a rest of peace and tranquillity, quiet and security—a complete rest which You desire. [Shabbos Minchah]

Now look at the pesukim of creation, Source 12. Hashem completed His work on the seventh day. But didn't He do the work during the first six days? That's the question. What was completed on the seventh day?

12. Bereishis 2:1-3 and Rashi on 2:2 — second explanation

וַיֵּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאֵם:

The heavens and the earth were completed, and all their host.

וַיֵּכֶל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

On the seventh day God completed the work He had done, and on the seventh day He ceased from all the work He had done.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

God blessed the seventh day and sanctified it, for on it He ceased from all His work which God created to do.

ד"א מָה הָיָה הָעוֹלָם חָסֵר? מְנוּחָה, בָּאת שָׁבַת בָּאת מְנוּחָה, כָּלְתָה וְנִגְמְרָה הַמְּלָאכָה:

Rashi: Another explanation: What was the world lacking? Menuchah. Shabbos came, menuchah came; the work was completed and finished.

Rashi asks: “מָה הָיָה הָעוֹלָם חָסֵר? מְנוּחָה” — what was the world lacking? Rest. “בָּאת שָׁבַת” — Shabbos came, rest came. “כָּלְתָה וְנִגְמְרָה הַמְּלָאכָה” — the work was completed and finished.

The world was missing inner rest. If that simply meant a break from exhaustion, how could it apply to Hashem? Obviously Rashi is pointing to something deeper. Building on his explanation, we can understand Shabbos as the day on which creation's purpose becomes clear.

The creation reaches its destination. The creation has a purpose. All these different things that Hashem made, all the different parts of the world, they're going somewhere. On Shabbos you can see what they're for. Now the work is complete.

And that's why Shabbos isn't just an interruption of the week. It's what the week was leading to. The six days don't lose their value when Shabbos comes. You see their value. You see what they were for.

Mission Accomplished Let's Celebrate

Now, how do most people define Shabbos inner rest? "I worked hard all week. I've got to rest." Some people start resting already in shul during Lecha Dodi. It's been a hard week. We know. We know.

You make it home. You're sitting at the table. Somewhere in the middle of the chicken soup and the kneidlach, your head starts falling into the kneidlach. And if you have a couch anywhere near the dining room table, you know what the next step is.

You roll onto the couch. You make a valiant effort to take a sefer in your hand, or a Jewish newspaper. But we know what it really is. It's a substitute for a cover and a blanket. You fall asleep under the newspaper. "Ah, Shabbos. שָׁבַת בָּאת מְנוּחָה — Shabbos came, rest came."

Now, a person needs sleep. Fine. Take a rest. Nobody is saying that you have to be exhausted all Shabbos. But is that the goal? Is the whole week leading up to the opportunity to fall asleep after the cholent?

That's not the goal. That's the collapse. There's a difference. Rashi says that with Shabbos the work was completed and finished. In the understanding we're developing, Shabbos lets us recognize what all that work was for.

Shabbos, you say, "Mission accomplished. Let's celebrate. Feel great. The job's done. I'm a person of purpose." Now, what do you do when you're a person of purpose? Do you sleep through the entire celebration? You sit back and enjoy the sense of what you've accomplished.

You spent the week learning Torah, doing mitzvos, working to support your family, helping people, trying to do what Hashem wants you to do. What do you do on Shabbos? You review some of the Torah you studied. You go over the class. You share it with somebody. You talk with your children. You talk with your spouse. You

talk about what life is really all about, because everything else isn't demanding your attention today.

All week you've been running. Here's something that has to be done. There's something that has to be done. This person needs you. That person needs you. The phone is ringing. Another thing comes in. You can spend the whole week doing important things and never stop to appreciate why they're important.

Shabbos gives you that opportunity. You look at the family around the table. This is what I'm working for. You look at the Torah you can learn. This is what I'm living for. You have a few moments to daven properly. This is my relationship with Hashem. These aren't things that are getting in the way of life. This is life.

That's the goal. That's what you're living the six days for. "I'm going to appreciate the accomplishment of the goal by sleeping through it." Well, then you've missed something. You've missed something very precious.

And don't make the mistake of saying, 'But I didn't accomplish everything I wanted this week. How can I have inner rest?' There's always something unfinished. Inner rest doesn't mean that every item on every list has disappeared. It means that you know what those items are supposed to serve.

The phone can wait. The business can wait. Today I know where I am. Today I'm with Hashem. Today I'm with my family. Today I'm learning Torah. Today I'm enjoying the things that all that work was supposed to make possible.

That's a different Shabbos. It's a different way of coming into Shabbos. You're not just running away from Friday. You're arriving somewhere.

Who Is Still Chiselling the Palace

Now you can understand something about why the Torah takes Shabbos so seriously. If Shabbos is just a day of rest, what's the common complaint about the religious way of observing Shabbos?

"If it's a day of rest, let me decide how I like to relax. My way of relaxing is lying on a beach. Going swimming. Having a game of golf. That's a wonderful way to relax. Why do you have to tell me how I'm supposed to relax?"

That's a reasonable question if your whole definition of Shabbos is relaxation. But that isn't the definition we're working with. Shabbos is the goal. Shabbos tells you that there's a Creator, and the Creator has a purpose for the world, and we're arriving at that purpose.

And when we speak about the Torah's severity, remember two important words: intentionally and knowingly. A person who knows what Shabbos is and deliberately

rejects it is different from a person who never learned what Shabbos is. Many people have never been given the chance to understand. They think we're talking about a day off. You can't explain the meaning of Shabbos by assuming that everybody already knows it.

So the Chassidic masters give a wonderful mashal. A king decides to build a new palace. He tells the artisans how he wants it made. They work for months and months. Every detail. Every room. Every pillar. Finally the day comes. Finished.

The king comes to inspect. It's the most beautiful palace in the world. Everything is perfect. Everything down to the last thing. He tells the royal movers, "Let's move in my things." He moves into the palace. Wonderful.

One morning he wakes up and hears this banging. Bang, bang, bang. What's going on? He comes into the big hallway and sees one of the workers chiselling away at one of the beautiful marble pillars.

"What are you doing? What are you doing? It's finished! I inspected it. I approved it. I moved in. Why are you still chiselling?"

The worker says, "I thought it could use a little more work."

A little more work? That's the point. The king has said it's complete. You've decided that it isn't complete. You're still treating it as a construction site when it's already the palace of the king.

Imagine you're at the Louvre. You're looking at the Mona Lisa. You find some fellow standing there with a little palette, putting a few things into the picture. A little over here. A little over there. "I think she could use something here."

The police are dragging him off, and somebody is trying to get a quote before they take him away. What does he say? "I felt there was something missing in this picture. I thought that da Vinci never got around to it."

He never got around to it! That's what you decided? You decided you're going to finish the Mona Lisa for him?

If something has reached the goal, you have to know how to leave it at the goal. You have to know how to recognise completion. Otherwise you can keep adding and adding and adding until you destroy what was there.

The Beis Hamikdash is complete. You can't walk in and decide, "You know, I think this place could use a den." Or, as they call it, a family room. Or now an entertainment centre. "I think the Beis Hamikdash could use an entertainment centre."

You missed the point of the building. The whole building has a purpose. Its form serves that purpose. You can't just make it serve some other purpose because that happens to be what you feel like doing today.

That's the idea of Shabbos. We stop melachah because Hashem tells us that today we're recognising the completion of creation. We're recognising the goal. We're acknowledging the King in His palace.

And that's why the siddur calls Shabbos “תְּכִלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ” — the purpose, the culmination, of the making of heaven and earth. Source 13. Heaven and earth have a purpose.

All week I'm a worker. I'm making things. I'm changing things. I'm building things. On Shabbos I have to recognise what all that making is for. If I can't stop making, then perhaps I've forgotten what I'm making it for. Perhaps I think the only thing that exists is another day of work, followed by another day of work.

No. There's a destination. The King is in the palace. Let's appreciate the palace. Let's spend some time with the King.

The Man of Inner Rest

We've considered place and time. Now we come to נַפֶּשׁ — the soul, the person. How does inner rest manifest itself in a person?

In a tzaddik. A righteous person. Look at Source 14. “וְצַדִּיק יְסֹד עוֹלָם” — the righteous person is the foundation of the world. That's a remarkable thing to say about a person.

14. Mishlei 10:25

כַּעֲבוּר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסֹד עוֹלָם:

When a storm passes, the wicked person is gone; but the righteous person is the foundation of the world.

We spoke about a place that brings heaven and earth together. We spoke about a day that brings the work of creation to its goal. Now we're talking about a person whose life brings those things together. He knows where he is going. He knows what his life is for. And because he knows it, he can help other people find it.

Let's look at Dovid Hamelech and Shlomo Hamelech. Dovid wanted very much to build the Beis Hamikdash. He wasn't the one who would build it. His life was full of battles, full of struggle. Look at Source 15, in Divrei Hayamim. Hashem tells him that his son will build it.

15. Divrei Hayamim I 22:8-10

וַיְהִי עָלַי דְּבַר־ה' לֵאמֹר דָּם לָרַב שָׁפַכְתָּ וּמִלְחָמוֹת גְּדֹלוֹת עָשִׂיתָ לֹא־תִבְנֶה בַּיִת לַשִּׁמִּי כִּי דָמַיִם רַבִּים שָׁפַכְתָּ אַרְצָה לְפָנַי:

The word of Hashem came to me, saying: You have shed much blood and fought great wars. You shall not build a house for My name, for you have shed much blood on the earth before Me.

הַנֶּהֱבֵן נוֹלָד לָךְ הוּא יְהוּה אִישׁ מְנוּחָה וְהִנֵּחוֹתִי לוֹ מְכַל־אוֹיְבָיו מִסָּבִיב כִּי שְׁלֹמֹה יְהוּה שְׁמוֹ וְשָׁלוֹם וְשָׁקֵט אֶתֵּן עַל־
יִשְׂרָאֵל בְּיָמָיו:

A son will be born to you; he will be a man of rest. I will give him rest from all his enemies around him, for his name will be Shlomo. I will give peace and quiet to Yisrael in his days.

הוא יבנה בית לשמי והוא יהיה לי לבן ואני לוא לאב והכינותי כסא מלכותו על ישראֵל עד עולם:

He will build a house for My name. He will be a son to Me, and I will be a father to him; I will establish the throne of his kingship over Yisrael forever.

“הַנֶּהֱבֵן נוֹלָד לָךְ הוּא יְהוּה אִישׁ מְנוּחָה” — a son will be born to you; he will be a man of rest.

There it is: אִישׁ מְנוּחָה — a man of rest. We've spoken about a place of rest and a time of rest. Now the pasuk gives us a person described in that language.

Hashem promises him rest from all his enemies around him. His name will be Shlomo, associated with שָׁלוֹם — peace. Peace and quiet will be given to Yisrael in his days.

“הוא יבנה בית לשמי” — he will build a house for My name.

What do we see? The man described as אִישׁ מְנוּחָה — a man of rest — will build the house of Hashem. The pasuk speaks directly of peace from his enemies. Within our theme, we can also see a connection between the person and the place: a life directed towards Hashem can help build a place that expresses that purpose.

There's an expression, שְׂבִיטֵי דִקְעָר יִיד — a Shabbos Jew. It doesn't just mean a fellow who keeps Shabbos. Of course he keeps Shabbos. It means that there's something of Shabbos in the way he lives during the week.

He can be very busy. He can have a tremendous amount to do. But he's not lost. He's not being pulled in a hundred directions without any idea of what all the directions are for. There's a centre to his life. There's a destination. There's Torah. There's Hashem. There's a purpose.

“וַיֵּרָא מְנוּחָה כִּי טוֹב” — he saw that rest was good. Like Yissachar. And what does he do? He puts his shoulder into the work. We already saw that. A man of inner rest can work very hard. The work belongs to that rest because he knows what the work is for.

Our Sages describe the generations from Avraham to Shlomo through the image of the moon. Look at Source 16. Fifteen generations. The moon grows until the fifteenth day, when it's full. With Shlomo, the kingship reaches a fullness. He builds the Beis Hamikdash. The world gets a taste of what it means to reach the destination.

16. Shemos Rabbah 15:26 — selected passage on the moon and Shlomo

כֶּן יִשְׂרָאֵל חֲמֵשֶׁה עָשָׂר דּוֹר מִן אַבְרָהָם וְעַד שְׁלֹמֹה. אַבְרָהָם הִתְחִיל לְהַאִיר, שְׁנֵאָמֶר (ישעיה מא, ב): מִי הָעִיר מִמְּזִכְחֵךְ צִדִּיק יִקְרָאֶהוּ לְכָנְלוֹ, בָּא יִצְחָק אֲפֹהוּ הָאֵיר, שְׁנֵאָמֶר (תהלים צז, יא): אֹר זָרַע לְצִדִּיק. בָּא יַעֲקֹב וְהוֹסִיף אֹר, שְׁנֵאָמֶר (ישעיה י, יז): וְהָיָה אֹר יִשְׂרָאֵל לְאֵשׁ, וְאַחֲרֵי כֵן יְהוּדָה, פֶּרֶץ, חֲצִרֹן, רָם, עַמִּינָדָב, נַחֲשׁוֹן, שְׁלֹמֹן, בַּעַז, עֹבֵד, יִשִּׁי, דָּוִד. כֵּיּוֹן שָׁבָא שְׁלֹמֹה נִתְמַלֵּא דְסָקוֹס שֶׁל לְבָנָה, שְׁנֵאָמֶר (דברי הימים א כט, כג): וַיָּשָׁב שְׁלֹמֹה עַל כִּסֵּא ה' לְמַלְכָּהּ,

So too with Yisrael: fifteen generations from Avraham to Shlomo. Avraham began to shine, as it says, “Who awakened righteousness from the east, summoning it to his feet?” Yitzchak came and also shone, as it says, “Light is sown for the righteous.” Yaakov came and added light, as it says, “The light of Yisrael will become a fire.” Then came Yehudah, Peretz, Chetzron, Ram, Amminadav, Nachshon, Salmon, Boaz, Oved, Yishai and Dovid. When Shlomo came, the disc of the moon became full, as it says, “Shlomo sat upon the throne of Hashem as king.”

We're talking about a spiritual image. The moon wasn't literally full every night. The point is that something which had been unfolding generation after generation came to a fullness. What Avraham began, that knowledge of Hashem in the world, came to a tremendous expression in the days of Shlomo.

It wasn't the final fulfilment. There were mistakes. The Beis Hamikdash didn't remain forever. But it was a taste. We saw what it could be. A man of inner rest, a place of inner rest, a world which could recognise its purpose.

And that's what we're longing for. For that fullness again. For a world where the light of Hashem's purpose isn't hidden from us.

Now Let's Go Back to Noach

Let's go back to Noach. We've gone a long way, but now you can understand what his name is telling us.

The Gemara in Sanhedrin says something beautiful. Look at Source 17. “צִדִּיק בָּא — טוֹבָה בָּאָה לְעוֹלָם — a righteous person comes into the world, good comes into the world.

17. Sanhedrin 113b

צִדִּיק בָּא לְעוֹלָם — טוֹבָה בָּאָה לְעוֹלָם, שְׁנֵאָמֶר: “זֶה יְנַחֵמְנוּ מִמַּעֲשֵׂנוּ וּמִעֲבֹנוֹ יִדְּינוּ.”

A righteous person comes into the world—good comes into the world, as it says: “This one will comfort us from our work and from the toil of our hands.”

How does the Gemara show us that? It brings the naming of Noach: this one will bring us comfort from our work and the toil of our hands.

Now we're not going to hear that as just, “Finally somebody will let us put our feet up.” He brings inner rest, and he brings consolation. Rest and consolation. Those ideas belong together. When there is real inner rest, when you know where you're

going, you have something that consoles you. You're not lost. You're not spending your whole life working for nothing.

And here's the key point of the reading we've developed. Noach did not merely make hard work easier. The Midrash describes harmony returning through him, and the Gemara presents his arrival as good coming into the world. We can understand his deeper contribution as helping people rediscover what their labour and their lives are for. That is how מנוחה — inner rest — becomes נחמה — consolation.

We spoke about קצוץ ושוב — reaching upwards and coming back into the world, bringing the two worlds together. Here we see another part of that same work. The tzaddik finds himself in a world full of darkness, ugliness, corruption. A world that has forgotten its goal. The world is lost. People are lost.

What does Hashem do for us? He brings a tzaddik into the world. A person who knows what the goal is. A person who reminds the world what the goal is. He gets us back on track.

That's what Noach does. The whole generation can be swept away by the way everybody is living. “This is what people do. This is how people behave. What do you want from me? Everybody does it.” And one person says, “But that isn't what we're here for.”

One person remembers. One person keeps walking with Hashem. One person doesn't let the whole world convince him that there's no destination.

The tzaddik says, “Go and see that inner rest is good. It's a good thing to work towards a real goal. It's a good thing to have a direction. Get back on course.”

Now go back to the Zohar, Source 3: rest above and rest below. In the understanding we've developed, the tzaddik helps bring the world back onto the course it's meant to follow. There's something holding the world together. There's a sense of purpose.

As Shabbos shows the goal in time, and the Beis Hamikdash shows the goal in place, the tzaddik shows it in a human life. You look at him and you see that a person can live for something real. It isn't just a beautiful idea in a sefer. Here's a human being living it.

And that's what Noach was in that terribly corrupt world. A person who brings inner rest. A person who brings consolation. A person who shows that there is still a way to live with Hashem, even when the whole world seems to have forgotten.

What Was All That Work For

What is one of the deepest sadnesses in life? That you toil all your life and then you look back and say, “What was it for?”

You keep saying, 'This is my goal. No, this is my goal. No, that is my goal.' After fifty years you turn around. 'That's what I gave my life to?'

The goal keeps changing. You get there, and suddenly you want something else. You thought this was going to make you happy. It didn't. Let's try something else.

The fellow says, "By the time I'm thirty, I'm going to be a millionaire." That's my goal. Thirty comes. "Okay, forty. By forty." Forty comes. "Fifty. Maybe I should diversify. Maybe I should make a lateral move." Before he knows it, years have gone by. What happened to my life?

And even if he becomes the millionaire, that's another question. Fine. You did it. Now what? What was the money for? What did it make possible? What kind of person did you become? What did you give to anybody else? You can't answer the question of the purpose of life just by adding another zero.

This is the sadness of work without a destination. The whole person is busy. But where are we going?

And Hashem loves us. He sends us Shabbos to rescue us from that emptiness and confusion. He gives us a day which says, "Stop. Remember what you're here for." He gives us Torah. He gives us a tzaddik who can show us the way. He gives us a place where we can daven, a place where we can learn.

The mabul isn't only water. In the teaching we're developing, it's that storm of confusion which can sweep a person away. One pressure after another. One thing after another. The whole world telling you that you have to run faster, that you have to get more, that you have to become something else.

Where is your teivah? Where is the place that lets you remember what you're living for? Where is your Shabbos? Where is your Torah? Who is the person who helps you remember?

And this is where our joy comes from. Look at Source 18. We sing it on Friday night. "מנוחה ושמחה אור ליהודים" — rest and joy are a light for the Jews.

18. Menuchah Vesimchah — opening stanza

מנוחה ושמחה אור ליהודים, יום שבתון יום ממנוחים. שומכיו וזוכריו המה מעידים, כי לששה כל בראים ועומדים.

Rest and joy are a light for the Jews: a day of cessation, a day of delights. Those who observe it and remember it bear witness that in six days all things were created and stand in existence.

מנוחה ושמחה — rest and joy. You see the connection? When you can feel that your life is directed towards something real, there's joy in that. You know why you're getting up in the morning. You know what your work is serving.

It's a light. "אור ליהודים" — a light for the Jews. In a world that can be very dark, very confusing, this is a light. Shabbos tells me what life is for. Torah tells me what life is for. The tzaddik shows me what life is for.

Now, that doesn't mean that there isn't pain. It doesn't mean that every difficulty disappears. Noach still has to build the teivah. He still has to go into the mabul. He still has to work. But there's a difference between difficulty on a road that leads somewhere and difficulty when you don't even know whether there's a road.

Inner rest while you work. Don't lose that thought.

We're Involved in Big Business Here

The sefarim connect עולם — world — with עלום — hidden. It's a way of understanding the world spiritually. The point of life isn't sitting out in the open with a big sign over it. It's concealed. You have to look for it.

It's hard to find Hashem in the world. It's hard to find spirituality in the world. It's hard to find the right goals in the world. So many other things seem much louder. So many other things seem more urgent.

If you see the world as an accident with no Creator and no purpose, then what destination does the world itself give you? You have to invent one. And then perhaps tomorrow you'll invent another one. The question we're asking tonight is what gives life a purpose that doesn't just change as the wind blows.

A Jew believes that there is a Creator. He didn't make a world for nothing. He didn't put me here for nothing. He gave us Torah. He gave us mitzvos. He showed us what a life can be for.

Think of a tzaddik like Rav Moshe Feinstein. Think of what he lived through. Russia. The pressures on Jewish life. Coming to America. Building a life of Torah here. All the people, all the questions, all the responsibility. That isn't an easy life. It isn't a life without demands.

And yet, when you think of such a person, you think of somebody who has a centre. The whole world can be turbulent around him, but the man knows what his life is for. He doesn't have to change his destination every morning. That's something you can feel in a person. That's something other people can receive from him.

A man of inner rest. No one can take that away from him by making the outside world a little more difficult. The outside world can be very difficult. But he hasn't lost the inside.

We have a goal. We have Yerushalayim. We have the Beis Hamikdash. We have Shabbos. We want to become better people. We have Torah. We have mitzvos. These aren't little activities we do because we haven't found something better to occupy ourselves with. These are the things through which Hashem guides us towards the purpose of the world.

We're involved in big business over here. Big business! We're involved in the purpose of creation. When you teach your child Torah, when you help another Jew, when you daven, when you keep Shabbos, you're doing something that belongs to the purpose of creation.

We don't believe that the world is a lost spaceship that's out of control. There's a Creator. There's a direction. There is something to strive for. There is a destination.

And you can be part of that today. You don't have to wait until the whole world understands. Noach didn't wait until the whole world understood. He walked with Hashem in the world he was in.

A Taste Before We Get There

Now let's put the three dimensions together. We've spoken about place, time, and the person. What's the final inner rest in place? The Beis Hamikdash. The final destination we're waiting for in the physical world.

What's the fulfilment in time? The days of Mashiach. A time when the world can recognise its purpose. Peace. A world which isn't tearing itself apart. A world which knows Hashem.

And who is the person? Mashiach. The king who leads the world towards that purpose. The man of inner rest. The person who brings people back to the goal.

But until we reach that time, can we just wait? "One day, one day, one day." What happens to us in the meantime? Hashem gives us a taste. He gives us something of it now. Something we can feel now.

In place, where do you find it here? Where do you find it in Toronto? You find it in a shul. You find it in a beis midrash. You find it in a yeshivah. You find it in a place where Torah is being learned. And a Jewish home can elevate itself to become that kind of place as well.

How do we know that a shul can give us something of the Beis Hamikdash? Look at Source 19. The Gemara calls the batei knessios and batei midrashos a small sanctuary. A small sanctuary. A little taste of the Mikdash, even in galus.

19. Megillah 29a — Mikdash Me'at

“וַיֵּאָהִי לָהֶם לְמִקְדָּשׁ מְעַט”, אָמַר רַבִּי יִצְחָק: אֵלּוּ בֵּתֵי כְנִסְיֹת וּבֵתֵי מִדְרָשׁוֹת שְׁבֻבָּבֵל. וְרַבִּי אֶלְעָזָר אָמַר: זֶה בֵּית רַבִּינוּ שְׁבֻבָּבֵל.

"I have been for them a small sanctuary." Rabbi Yitzchak said: These are the synagogues and study houses in Bavel. Rabbi Elazar said: This is the house of our teacher in Bavel.

You go into shul and you daven. You've reached a place where your life can recognise its purpose. Provided it's a shul where you're davening! If you spend the whole time talking, you can be in the right building and miss the point of the building.

That's an important thing. The building is there to help you arrive. You have to arrive. You have to let yourself be there. "I'm standing before Hashem." That's why I came. That's what this room is for.

You come to a Torah class. You sit and learn. You're doing something that belongs to the goal. You send your child to learn Torah. You're doing something that belongs to the goal. You make your home a place of Torah, of kindness, of Shabbos, of respect for other people. You're bringing that goal into the place where you live.

One day we'll have the Beis Hamikdash. But Hashem hasn't left us with nothing until then. He gives us a small sanctuary.

In time, He gives us Shabbos. Every week. A taste of what a time of fulfillment can be. A day when I'm not running after everything else. A day when I can remember.

And in people, He gives us tzaddikim. We don't yet have the final king we're waiting for, but a tzaddik can give us a taste. A person whose life shows us the goal. A person who can bring us back when we've wandered away.

This is how Hashem consoles us. We don't yet have the full Beis Hamikdash, the days of Mashiach, the king we're waiting for. We need something that tells us it isn't all empty or dark. There is a destination, and we can already live in relation to it.

That's our joy. Wherever there's מנוחה — inner rest — wherever you can recognize that you're reaching towards the goal, there's נחמה — consolation. You know that you're on your way home.

Beside the Waters of Inner Rest

Every Shabbos, when we sit at Shalosh Seudos, we're at the end of Shabbos. The sun is setting. We're sitting around the table, trying to hold onto that last moment of inner rest before we go back into the storm of the week.

Now, it's hard for us to feel that way. Sometimes it's exactly the opposite. We're looking at the clock. "When is Shabbos going to end? I've got so much to do. Why is it so long in the summer?" Shabbos is getting in the way. That's how it can feel.

But tonight we're trying to turn that around. No, no. It's the day of rest. It's the day of the goal. It's the day which lets me see what all those other days are for.

So we sit down. We take out a bentcher. We sing some zemiros. And we sing Mizmor LeDovid. Source 20. Tehillim 23.

20. Tehillim 23 — complete perek

מִזְמוֹר לְדָוִד ה' רֹעִי לֹא אֶחְסָר:

A psalm of Dovid. Hashem is my shepherd; I shall not lack.

בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל־מִי מְנוּחוֹת יִנְהַלֵּנִי:

He makes me lie down in green pastures; He leads me beside tranquil waters.

נַפְשִׁי יִשׁוּבֵב יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ:

He restores my soul; He leads me on paths of righteousness for the sake of His name.

גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת לֹא־אֵירָא כֹּעַ כִּי־אַתָּה עִמָּדִי שִׁבְטְךָ וּמִשְׁעֶנֶתְךָ הֵמָּה יִנְחֵמֵנִי:

Even when I walk through the valley of the shadow of death, I will fear no evil, for You are with me. Your rod and Your staff—they comfort me.

תַּעֲרֶךְ לִפְנֵי שִׁלְחִי נֶגֶד צִרְכִּי דְשֻׁנֶּת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי הֲנוּה:

You prepare a table before me in the presence of my foes. You anoint my head with oil; my cup overflows.

אֲךָ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל־יְמֵי חַיִּי וְשִׁבְתִּי בְּבֵית־ה' לְאֶרְךָ יָמִים:

Only goodness and kindness will pursue me all the days of my life, and I will dwell in the house of Hashem for length of days.

“ה' רָעִי לֹא אֶחָסֵר” — Hashem is my shepherd; I shall not lack.

A shepherd knows where he's leading the flock. The sheep aren't wandering without anybody knowing where they're supposed to go. Hashem is my shepherd. I'm being led. There is a direction.

“בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי” — He makes me lie down in green pastures. And look at the next words: “עַל־מִי מְנוּחוֹת יִנְהַלֵּנִי” — He leads me beside tranquil waters.

tranquil waters. Waters of tranquillity. After everything we've said tonight, you can hear something else in those words. The tranquillity of having a destination. The tranquillity of knowing that you're being led somewhere. These waters aren't carrying you away in a mabul. These waters are beside the path where the Shepherd is leading you.

“נַפְשִׁי יִשׁוּבֵב” — He restores my soul. “יִנְחֵנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ” — He leads me on paths of righteousness for the sake of His name.

There's a path. There's a direction. There's a Shepherd. There's a name, a purpose, for which we're travelling. I'm not just moving from one place to another because I can't find any place to be.

And then: “גַּם כִּי־אֵלֶךְ בְּגִיא צִלְמוֹת לֹא־אֵירָא כֹּעַ כִּי־אַתָּה עִמָּדִי” — even when I walk through the valley of the shadow of death, I will fear no evil, for You are with me.

Notice that. The perek doesn't say there are no dark valleys. There can be a dark valley. There can be a very hard place to walk through. But “אַתָּה עִמָּדִי” — You are with me. I haven't been abandoned on the road. The road still leads somewhere.

“שִׁבְטְךָ וּמִשְׁעֶנֶתְךָ הֵמָּה יִנְחֵמֵנִי” — Your rod and Your staff, they comfort me.

There it is again: נְחֻמָּה — consolation. The Shepherd is guiding me. Sometimes that isn't easy. Sometimes I need to be brought back onto the path. But even that tells me that somebody cares where I'm going, and knows where I'm meant to arrive.

Inner rest and consolation. The waters of inner rest, and the consolation of being led by Hashem. That's what we're singing at the end of Shabbos.

And how does the perek end? “וְשָׁכַנְתִּי בְּבֵית ה' לְאֹכְלֵךְ יָמִים” — I will dwell in the house of Hashem for length of days.

The house of Hashem. The destination. You see how the whole thing comes together? The place of inner rest, the time of inner rest, the life of a person being led towards Hashem. It's all there.

If we live Shabbos properly, at the end of Shabbos we have a sense of comfort. We haven't yet reached everything we're waiting for. But we got a taste. We got a good sniff of what it can be. We remembered that life has a goal.

And we want to take that into the week. We don't want to leave it at the table. Monday morning, Tuesday afternoon, whenever the week starts pulling us in all those directions, remember tranquil waters. Remember where the Shepherd is leading you. Remember what you were singing about.

We've Smelled the Kugel Long Enough

Let's finish with a story. A story told by the Ruzhiner Rebbe, Rabbi Yisrael of Ruzhin. In the latter part of his life, he would sometimes come into the beis midrash where the young men were learning, and he would interrupt their learning to tell them a story. A story of wisdom. Something he wanted them to take with them.

This is a story you can tell your children. You can tell it at the Shabbos table.

There was a Jew who had spent his whole life in a little village. You have to picture what that meant. A village in Europe, a hundred, two hundred years ago. A little house. A little farm. Maybe two or three Jewish families in the whole village. That was your world.

No big shul. No beis midrash full of people. No opportunity to go to a class whenever you felt like it. You lived your life there. You did what you knew. You didn't know very much, because there hadn't been very much opportunity to learn.

This fellow thinks, “I've never been to a proper shul. I've never davened with a whole congregation. My mother told me that it's a big thing to daven in shul. I'm going to go to the big city. There's a minyan there. There's a shul there. I want to be part of it.”

So he saves his money. He makes the trip. He arrives in the city near the Yamim Noraim. He's tired from the journey. He goes to sleep. The next morning he gets up. Today he's going to shul.

Remember, he's a simple Jew. He doesn't understand much of what's going on. But his heart is in the right place. He wants to daven with other Jews. He wants to be there.

He walks into the shul. Everybody is shuckling. So he shuckles too. Everybody is moving back and forth. Fine. He moves back and forth. He wants to do what everybody else is doing.

Suddenly they're crying. They're calling out to Hashem. אֲבִינוּ מֶלֶכְנוּ — our Father, our King. Have mercy on us. Help us. Save us. The voices are full of tears.

He doesn't understand. What happened? Why is everybody crying? They were standing here, davening, and suddenly everybody is crying. What's the matter?

He thinks. He has nobody to ask. He has to work it out for himself.

"You know, they've been here for hours. They must be hungry. That's it. They're hungry. That's why they're crying."

And then he thinks, "You know what? I'm hungry too." He can understand that. They've been here a long time. There's nothing to eat. Everybody is hungry. Fine. Now it makes sense to him.

A little later the shul becomes quiet. The crying settles down. People seem calmer. Now he has another problem. What happened? A minute ago everybody was so upset. Why are they quiet now?

Again he thinks. And then he remembers something. On his way to shul that morning, walking through the streets, he could smell the kugels. The women were preparing the food. There was a wonderful smell coming out of the houses.

"Ah! That's what happened. Everybody remembered the kugel. They remembered that soon they're going home, and there'll be kugel waiting for them. So they feel better. They know there's food coming. That's why they've stopped crying."

And he thinks, "I'm feeling better too. I remember that smell. Soon we'll finish here, and we'll have some kugel."

But a little later they reach וְיִתְנַה תְּקַר — the solemn Musaf prayer. And the crying starts again. The voices rise. People are pleading with Hashem. Tears again.

Now he's completely confused. First they're crying because they're hungry. Then they're happy because they know that the kugel is waiting. So why are they crying again? What's the problem now?

He thinks and thinks. Finally he understands.

"Of course. Of course. They know the kugel is waiting. They can smell it. They know it's there. But they can't bear waiting any longer. That's why they're crying. They can't wait anymore."

The Ruzhiner Rebbe finished the story. He looked up to Heaven.

“Do You hear that, Hashem? They can't wait anymore.”

And that's us. We know that there's a destination. We know what we're waiting for. Hashem has given us Shabbos. He's given us Torah. He's given us a shul. He's given us tzaddikim. We can smell it. We can taste something of it. We can feel something of that inner rest.

But it's a taste. It's a whiff. It's the smell of the kugel. It isn't yet everything we're waiting for.

We're waiting for the Beis Hamikdash. We're waiting for the days of Mashiach. We're waiting for the king who will bring us there. We're waiting for the whole world to recognise Hashem and His purpose.

And we've been smelling that kugel for a very long time. We've been coming to shul. We've been learning Torah. We've been keeping Shabbos. We've been trying to hold onto the taste. But we say, “Hashem, please. Please. We shouldn't have to wait anymore.”

We want the inner rest. We want the consolation. We want to see the goal. We want to come home.

And we should all merit to see with our own eyes the arrival of איש מנוחה — the man of rest — in מקום מנוחה — the place of rest — in the time of fulfilment, with the coming of Mashiach, quickly in our days.

Amen.

Noach Hebrew and English Sources

Finding Menuchah in a World of Turmoil

Rabbi Yossi Michalowicz

Source numbers match the class. Ellipses mark omitted text.

1. Bereishis 6:5-8

וַיַּרְא ה' כִּי רָבָה כַּעַת הָאָדָם בָּאָרֶץ וְכָל-יֹצֵר מַחְשַׁבַת לִבּוֹ רָק בַּעַל-הַיּוֹם:

Hashem saw that human wickedness was great on earth, and that every inclination of the thoughts of the human heart was only evil all day.

וַיִּנָּחֵם ה' כִּי-עָשָׂה אֶת-הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל-לִבּוֹ:

Hashem regretted having made humanity on earth, and He was grieved in His heart.

וַיֹּאמֶר ה' אֲמַחֶה אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל פְּנֵי הָאֲדָמָה מֵאָדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם כִּי נַחֲמָתִי כִּי עָשִׂיתִם:

Hashem said: I will erase the humanity I created from the face of the earth, from human beings to animals, creeping things and birds of the heavens, for I regret having made them.

וַיִּנָּחֵם מִצָּא חַן בְּעֵינֵי ה':

But Noach found favour in the eyes of Hashem.

2. Bereishis 5:29

וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמֵּנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יְדֵינוּ מִן-הָאֲדָמָה אֲשֶׁר אָרְכָה ה':

He called his name Noach, saying: This one will comfort us from our work and from the toil of our hands, from the ground which Hashem has cursed.

3. Zohar I 58b and II 89a — selected passages

נח נייחא ליה נייחא לעלמא, נייחא לאבהו נייחא לבניו, נייחא לעלאין נייחא לתתאין, נייחא לעלמא דין נייחא לעלמא דאתי.

Noach: rest for himself and rest for the world; rest for fathers and rest for children; rest for those above and rest for those below; rest for this world and rest for the World to Come.

תאנא, בהאי יומא כל נשמתיהון דצדיקייא מתעדנין ... ונייחין בנייחא שלים, ומתנשי מכלהו כל רוגזין כל דינין וכל פולחנין קשין.

It was taught: On this day [Shabbos], all the souls of the righteous delight ... and rest in complete rest; all anger, all judgments and all hard labour are forgotten by them.

4. Tehillim 93:4

מקלות מים רבים אדירים משבירים אדיר במרום ה':

Above the voices of many waters, above the mighty breakers of the sea, Hashem is mighty on high.

5. Rashi on Bereishis 5:29

זה ינחמנו. ינח ממנו את עצבון ידינו. עד שלא בא נח לא היה להם כלי מחרשה והוא הכין להם והיתה הארץ מוציאה קוצים ודוררים כשזורעים חטים, מקללתו של אדם הראשון, ובימי נח נחה, וזהו ינחמנו, ואם לא תפרישהו כך אין טעם הלשון נופל על השם ואתה צריך לקרות שמו מנחם:

“This one will comfort us”: He will give us relief from the toil of our hands. Before Noach came, they had no ploughing implements, and he prepared them for them. When they sowed wheat, the ground produced thorns and thistles because of the curse upon Adam; in Noach’s days it rested. This is the meaning of “he will comfort us.” Without this explanation, the expression would not fit the name, and he would need to be called Menachem.

6. Bereishis Rabbah 25:2 — Rabbi Yochanan’s explanation

ויקרא את שמו נח לאמר (בראשית ה, כט), רבי יוחנן ורבי שמעון בן לקיש, רבי יוחנן אמר לא המדכש הוא השם ולא השם הוא המדכש, לא הנה צריך קרא למימר אלא נח זה ינחמו, או נחמן זה ינחמנו, אלא בשעה שבא הקדוש ברוך הוא את אדם הראשון השליטו על הכל, הפכה היתה נשמעת לחורש, והתלם נשמע לחורש, כיון שחטא אדם מרדו עליו, הפכה לא היתה נשמעת לחורש, והתלם לא היה נשמע לחורש, כיון שעמד נח, נחו. ומנא לן, נאמר כאן נחה, ונאמר להלן (שמות כג, יב): למען ינוח שורב וסמך, מה נחה שנאמר להלן נחת שור, אף נחה שנאמר כאן נחת שור.

“He called his name Noach.” Rabbi Yochanan and Rabbi Shimon ben Lakish discussed this. Rabbi Yochanan said: The interpretation does not fit the name, and the name does not fit the interpretation. Scripture should have said either “Noach—this one will give us rest,” or “Nachman—this one will comfort us.” Rather, when the Holy One, blessed be He, created Adam, He gave him mastery over everything. The cow obeyed the ploughman, and the furrow obeyed the ploughman. When Adam sinned, they rebelled against him: the cow no longer obeyed the ploughman, and the furrow no longer obeyed the ploughman. When Noach arose, they rested. How do we know? Rest is mentioned here, and elsewhere it says, “so that your ox and your donkey may rest” [Shemos 23:12]. Just as the rest there is the rest of an ox, so the rest here is the rest of an ox.

7. Bereishis 49:14-15

יששכר חמר גרם רבץ בין המושפתיים:

Yissachar is a strong-boned donkey, lying between the sheepfolds.

וירא מנחה כי טוב ואת הארץ כי נעמה וַיִּט שִׁכְמוֹ לְסִבְלָא וַיְהִי לְמִסְעֵבָד:

He saw that rest was good, and that the land was pleasant; he bent his shoulder to bear the burden, and became subject to labour.

8. Devarim 12:9

כִּי לֹא-בִאתֶם עַד-עַתָּה אֶל-הַמְנוּחָה וְאֶל-הַנַּחֲלָה אֲשֶׁר-ה' אֱלֹהֵיכֶם נָתַן לָכֶם:

For you have not yet come to the resting place and to the inheritance which Hashem your God is giving you.

9. Tehillim 132:13-14

כִּי-בָחַר ה' בְּצִיּוֹן אָוֶה לְמוֹשָׁב לוֹ:

For Hashem has chosen Tziyon; He has desired it as His dwelling.

זֹאת-מְנוּחָתִי עַד-יָעֵד פֶּה-אֶשֶׁב כִּי אוֹתִיהָ:

This is My resting place forever; here I will dwell, for I have desired it.

10. Yeshayahu 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם בְּגִלְי אֵי-זֶה בֵּית אֲשֶׁר תִּבְנוּ-לִי וְאֵי-זֶה מְקוֹם מְנוּחָתִי:

Thus says Hashem: The heavens are My throne, and the earth is My footstool. What house could you build for Me, and what place could be My resting place?

11. Lecha Dodi — stanza beginning Likras Shabbos

לְקַבֵּאת שַׁבָּת לָכֶם וְנִלְכָּה, כִּי הִיא מְקוֹר הַבְּרָכָה. מֵרֵאשׁ מִקֶּדֶם נְסוּכָה, סוּף מַעֲשֵׂה בְּמִחְשָׁבָה תַּחֲלָה.

To welcome Shabbos, come, let us go, for it is the source of blessing. Ordained from the beginning, from ancient times: last in the making, first in thought.

12. Bereishis 2:1-3 and Rashi on 2:2 — second explanation

וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאֵם:

The heavens and the earth were completed, and all their host.

וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

On the seventh day God completed the work He had done, and on the seventh day He ceased from all the work He had done.

וַיְבָרֶךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

God blessed the seventh day and sanctified it, for on it He ceased from all His work which God created to do.

ד"א מָה הָיָה הָעוֹלָם חָסֵר? מְנוּחָה, בָּאת שַׁבָּת בָּאת מְנוּחָה, כָּלְתָה וְנִגְמְכָה הַמְּלָאכָה:

Rashi: Another explanation: What was the world lacking? Menuchah. Shabbos came, menuchah came; the work was completed and finished.

13. Shabbos Amidah — selected passages

אֶתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ, תְּכִלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.

You sanctified the seventh day for Your name, the culmination of the making of heaven and earth. [Friday night]

וּבְשִׁבְעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֲמִידַת יָמִים אוֹתוֹ קָרָאתָ.

You desired the seventh day and sanctified it; You called it the most desirable of days. [Shabbos day]

מנוחת אהבה ונדבה, מנוחת אמת ואמונה, מנוחת שלום ושליו והשקט ובטח, מנוחה שלמה שאתה רוצה בה.
A rest of love and generosity, a rest of truth and faithfulness, a rest of peace and tranquillity, quiet and security—a complete rest which You desire. [Shabbos Minchah]

14. Mishlei 10:25

כעבור סופה ואין רשע וצדיק יסוד עולם:

When a storm passes, the wicked person is gone; but the righteous person is the foundation of the world.

15. Divrei Hayamim I 22:8-10

ויהי עלי דברי-ה' לאמר דם לרב שפכת ומלחמות גדלות עשית לא-תבנה בית לשמי כי דמים רבים שפכת ארצה לפני:

The word of Hashem came to me, saying: You have shed much blood and fought great wars. You shall not build a house for My name, for you have shed much blood on the earth before Me.

הנה-בן נולד לך הוא יהיה איש מנוחה והניחותי לו מכל-אויביו מסביב כי שלמה יהיה שמו ושלום ושלום איתן על-ישראל בימיו:

A son will be born to you; he will be a man of rest. I will give him rest from all his enemies around him, for his name will be Shlomo. I will give peace and quiet to Yisrael in his days.

הוא-יבנה בית לשמי והוא יהיה-לי לבן ואני-לו לאב והכינותי כסא מלכותו על-ישראל עד-עולם:

He will build a house for My name. He will be a son to Me, and I will be a father to him; I will establish the throne of his kingship over Yisrael forever.

16. Shemos Rabbah 15:26 — selected passage on the moon and Shlomo

כך ישראל חמשה עשר דור מן אברהם ועד שלמה. אברהם התחיל להאיר, שנאמר (ישעיה מא, ב): מי העיר ממזכח צדק יקראוהו לבגלו, בא יצחק אף הוא האיר, שנאמר (תהלים צז, יא): אור זרע לצדיק. בא יעקב והוסיף אור, שנאמר (ישעיה י, יז): והיה אור ישראל לאש, ואחר כך יהודה, פרץ, חזרון, כס, עמינדב, נחשון, שלמון, בעז, עובד, ישי, דוד. כיון שבא שלמה נתמלא דסקוס של לבנה, שנאמר (דברי הימים א כט, כג): וישב שלמה על כסא ה' למלך,

So too with Yisrael: fifteen generations from Avraham to Shlomo. Avraham began to shine, as it says, "Who awakened righteousness from the east, summoning it to his feet?" Yitzchak came and also shone, as it says, "Light is sown for the righteous." Yaakov came and added light, as it says, "The light of Yisrael will become a fire." Then came Yehudah, Peretz, Chetzron, Ram, Amminadav, Nachshon, Salmon, Boaz, Oved, Yishai and Dovid. When Shlomo came, the disc of the moon became full, as it says, "Shlomo sat upon the throne of Hashem as king."

17. Sanhedrin 113b

צדיק בא לעולם - טובה באה לעולם, שנאמר: "זה ינחמנו ממעשנו ומעצבון ידינו".

A righteous person comes into the world—good comes into the world, as it says: "This one will comfort us from our work and from the toil of our hands."

18. Menuchah Vesimchah — opening stanza

מנוחה ושמחה אור ליהודים, יום שבתון יום מממדים. שומכיו וזוכריו המה מעידים, כי לששה כל בראים ועומדים.

Rest and joy are a light for the Jews: a day of cessation, a day of delights. Those who observe it and remember it bear witness that in six days all things were created and stand in existence.

19. Megillah 29a — Mikdash Me'at

“ואהי להם למקדש מעט”, אמר רבי יצחק: אלו בתי כנסיות וברי מדרשות שבבבל. ורבי אלעזר אמר: זה בית רבינו שבבבל.

“I have been for them a small sanctuary.” Rabbi Yitzchak said: These are the synagogues and study houses in Bavel. Rabbi Elazar said: This is the house of our teacher in Bavel.

20. Tehillim 23 — complete perek

מזמור לדוד ה' רעי לא אחסר:

A psalm of Dovid. Hashem is my shepherd; I shall not lack.

בנאות דשא ירביצני על-מי מנחות ונהלני:

He makes me lie down in green pastures; He leads me beside tranquil waters.

נפשי ישובב ונחני במעגלי צדק למען שמו:

He restores my soul; He leads me on paths of righteousness for the sake of His name.

גם כי-אלך בגיא צלמות לא-איכא כע כי-אתה עמדי שבטך ומשענתך המה ונחמני:

Even when I walk through the valley of the shadow of death, I will fear no evil, for You are with me. Your rod and Your staff—they comfort me.

תערוך לפני שלחן נגד צרכי דשנת בשמן ראשי כוסי רנה:

You prepare a table before me in the presence of my foes. You anoint my head with oil; my cup overflows.

אך טוב וחסד ירדפוני כל-ימי חיי ושבתני בבית-ה' לארך ימים:

Only goodness and kindness will pursue me all the days of my life, and I will dwell in the house of Hashem for length of days.