



# COVENANT & CONVERSATION

Thoughts on the Weekly Parsha from  
**RABBI LORD JONATHAN SACKS ZT"L**  
Former Chief Rabbi of the United Hebrew  
Congregations of the Commonwealth

May the learning of these Divrei Torah be לעילוי נשמות  
**HaRav Ya'akov Zvi ben David Ariele zt"l**

לעילוי נשמות

פנחס בן יעקב אשר וגולדה בת ישראל דוד אייז ע"ה  
עזריאל בן אריה לייב ומעניה בת יצחק שרטור ע"ה

## Renewable Energy

The first translation of the Torah into another language – Greek – took place in around the second century BCE, in Egypt during the reign of Ptolemy II. It is known as the Septuagint, in Hebrew *HaShivim*, because it was done by a team of seventy scholars. The Talmud, however, says that at various points the Sages at work on the project deliberately mistranslated certain texts because they believed that a literal translation would simply be unintelligible to a Greek readership. One of these texts was the phrase, “On the seventh day God finished all the work He had made.” Instead, the translators wrote, “On the sixth day God finished.”<sup>1</sup>

What was it that they thought the Greeks would not understand? How did the idea that God made the universe in six days

make more sense than that He did so in seven? It seems puzzling, yet the answer is simple. The Greeks could not understand the seventh day, Shabbat, as itself part of the work of Creation. What is creative about resting? What do we achieve by *not* making, *not* working, *not* inventing? The idea seems to make no sense at all.

Indeed, we have the independent testimony of the Greek writers of that period, that one of the things they ridiculed in Judaism was Shabbat. One day in seven Jews do not work, they said, because they are lazy. The idea that the day itself might have independent value was apparently beyond their comprehension. Oddly enough, within a very short period of time, the empire of Alexander the Great began to crumble, just as had the earlier city state of Athens that gave rise to some of the greatest thinkers and writers in history. Civilisations, like individuals, can suffer from burnout. It’s what happens when you don’t have a day of rest written into your schedule. As Ahad HaAm said, “More than the Jewish people has kept Shabbat, Shabbat has kept the Jewish people.” Rest one day in seven and you won’t burn out.

Shabbat, which we encounter for the first time in this *parsha*, is one of the greatest institutions the world has ever known. It

1 *Megillah 9a.*

changed the way the world thought about time. Prior to Judaism, people measured time either by the sun – the solar calendar of 365 days aligning us with the seasons – or by the moon, that is, by months (“month” comes from the word “moon”) of roughly thirty days. The idea of the seven-day week – which has no counterpart in nature – was born in the Torah and spread throughout the world via Christianity and Islam, both of which borrowed it from Judaism, marking the difference simply by having it on a different day. We have years because of the sun, months because of the moon, and weeks because of the Jews.

What Shabbat did and still does is to create space within our lives and within society as a whole in which we are truly free. Free from the pressures of work; free from the demands of ruthless employers; free from the siren calls of a consumer society urging us to spend our way to happiness; free to be ourselves in the company of those we love. Somehow this one day has renewed its meaning in generation after generation, despite the most profound economic and industrial change. In Moses’ day it meant freedom from slavery to Pharaoh. In the nineteenth and early twentieth century it meant freedom from sweatshop working conditions of long hours for little pay. In ours, it means freedom from emails, smartphones, and the demands of 24/7 availability.

What our *parsha* tells us is that Shabbat was among the first commands the Israelites received on leaving Egypt. Having complained about the lack of food, God told them that He would send them manna from heaven, but they were not to gather it

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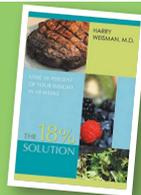
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a pause between symphonic movements, a break between the chapters of our days, an equivalent in time of the open countryside between towns where you can feel the breeze and hear the song of birds. Shabbat is utopia, not as it will be at the end of time but rather, as we rehearse for it now in the midst of time.

God wanted the Israelites to begin their one-day-in-seven rehearsal of freedom almost as soon as they left Egypt, because real freedom, of the seven-days-in-seven kind, takes time, centuries, millennia. The Torah regards slavery as wrong, but it did not abolish it immediately because people were not yet ready for this. Neither Britain nor America abolished it until the nineteenth century, and even then not without a struggle. Yet the outcome was inevitable once Shabbat had been set in motion, because slaves who know freedom one day in seven will eventually rise against their chains.

The human spirit needs time to breathe, to inhale, to grow. The first rule in time management is to distinguish between matters that are *important*, and those that are merely *urgent*. Under pressure, the things that are important but not urgent tend to get crowded out. Yet these are often what matter most to our happiness and sense of a life well lived. Shabbat is time dedicated to the things that are important but not urgent: family, friends, community, a sense of sanctity, prayer in which we thank God for the good things in our life, and Torah reading in which we retell the long, dramatic story of our people and our journey. Shabbat is when we celebrate *shalom bayit* – the peace that comes from love

and lives in the home blessed by the *Shechinah*, the presence of God you can almost feel in the candlelight, the wine, and the special bread. This is a beauty created not by Michelangelo or Leonardo but by each of us: a serene island of time in the midst of the often-raging sea of a restless world.

I once took part, together with the Dalai Lama, in a seminar (organised by the Elijah Institute) in Amritsar, Northern India, the sacred city of the Sikhs. In the course of the talks, delivered to an audience of two thousand Sikh students, one of the Sikh leaders turned to the students and said: "What we need is what the Jews have: Shabbat!" Just imagine, he said, a day dedicated every week to family and home and relationships. He could see its beauty. We can live its reality.

The ancient Greeks could not understand how a day of rest could be part of Creation. Yet it is so, for without rest for the body, peace for the mind, silence for the soul, and a renewal of our bonds of identity and love, the creative process eventually withers and dies. It suffers entropy, the principle that all systems lose energy over time. The Jewish people did not lose energy over time, and remains as vital and creative as it ever was. The reason is Shabbat: humanity's greatest source of renewable energy, the day that gives us the strength to keep on creating. ■

These weekly teachings from Rabbi Sacks zt"l are part of his 'Covenant & Conversation' series on the weekly Torah teaching. With thanks to the Schimmel Family for their generous sponsorship, dedicated in loving memory of Harry (Chaim) Schimmel. Visit [www.RabbiSacks.org](http://www.RabbiSacks.org) for more.



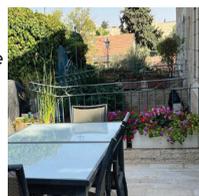
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