

לחיות את הפרשה LIVING THE PARSHA

וַיַּשְׁבַּ יַעֲקֹב בָּאָרֶץ מֶגְוִרִי אָבִיו בָּאָרֶץ כְּנָעָן (בראשית ל, א) וַיַּשְׁבַּ. בַּיקַשׁ יַעֲקֹב לִישְׁבַּ בְּשָׁלוֹה (רש"י שם, ב)

"Yaakov settled in the land of his father's sojourning, in the land of Canaan" (Bereishis 37:1)

"Yaakov desired to dwell in tranquillity" (Rashi ibid. 2)

שלום ומנוחה

המקום הפנימי הוא מקום של שלוה ונחת. וכך בפנימיות הנפש תובעת למקומות פנימי זה, כי היא דורשת את מקומה הפנימי, שיש בו שלוה ונחת.

אלומ ביחסיות יש רצון לישב בshaloh, כי רצון האדם לא לסבול, וכן מודת העצלות תובעת שלוה ומנוחה.
ובכללות ביחס של זמנים. שב"ק הוא זמן מנוחה פנימית, לעומת שבועות כרימי החול הם בקשת מנוחה חיצונית. כאשר האדם טובע לישב בshaloh גם בימי החול, שזמן עבודה, יצא אדם לפועל ולעבדתו עדי ערב, אז כח הפעולה מתנגדת לשלוה התנוגדות רביה.
למעשה: בימי החול על האדם ליעיד לעצמו זמן קל שבו הוא יושב בshaloh ואולם בכל שאר הזמן עליו לעבוד עבודה תמורה. ובש"ק עליון לדבוק במנוחה בהרחה יותר ואולם ישתדל שלא יבא למנוחות הגוף בלבד, אלא בעיקר מנוחת הנפש.

Peace & Tranquility

The "inner place" is a location of tranquility and pleasure. Therefore, the innermost part of the nefesh seeks this inner place. It searches for this internal place, where there is tranquility and pleasure.

However, externally, there is the desire to dwell in tranquility because a person doesn't want to suffer. Also the attribute of laziness demands peace and tranquility.

As a rule, in reference to time, Shabbos *kodesh* is the time for the inner peace. In contrast, the weekdays are the desire for external rest. When a person demands to rest and to be tranquil also in the weekdays, which is a time for work – "Man goes forth to his work, and to his labor until evening" – the power of action will combat tranquility with great opposition.

In Practice: During weekdays, a person should set a time for himself – a short time – when he dwells with tranquility. However, the rest of the time, he must work, a complete work. And on Shabbos *kodesh*, he should attach to rest with greater broadness. However, he should attempt that it shouldn't solely bring to the relaxation of the body, rather, and primarily, the relaxation should be of the nefesh

[EXPANDED BASED ON EDITORS UNDERSTANDING]

THE SEARCH FOR TRANQUILITY

Everyone seeks tranquility. There is a holy tranquility, which is internal, and there is an external tranquility, which is often impure. The internal tranquility is the calm, relaxed mind for a higher purpose. At these times, one can connect with Hashem in a very unique and real way, and one can make a cheshbon hanefesh, to understand what is truly important in life and what is superficial.

The external tranquility is the relaxation of the body, a life without hard work and without yesurim. This desire is often due to laziness. Included in the external tranquility is also the ambition to have a peaceful, calm mind, but his purpose is so he can enjoy life more. The benefit of the external tranquility is solely when it leads to the internal tranquility.

The external tranquility has a great problem, especially during the weekdays. The weekdays are days of action. "Man goes forth to his work, and to his labor until evening" (Tehillim 104:23). It isn't a time for relaxing and laziness.

As a rule, in reference to time, Shabbos *kodesh* the mind seeks the inner peace, and on the weekdays, the body seeks the external peace.

PRACTICAL APPLICATION

On weekdays, a person should set a time for himself – a short time – when his mind is tranquil, connected with Hashem, and with his mission in life.

Shabbos *Kodesh* is made for the combination of both forms of tranquillities. We don't work on Shabbos, and there is a *mitzvah* of *oneg Shabbos*, to enjoy physical relaxation and pleasure. But the goal shouldn't be solely the relaxation of the body, rather the calmness and focus of the mind, which comes along with the external peace. It is a day to be focused and united with the Creator.