

**Excerpts from *Honey From the Rock*    Rabbi Lawrence Kushner**

That if I hoard it,  
I lose it.  
That if I give it away,  
I get it back

Entrances to holiness are everywhere.  
The possibility of ascent is all the time.  
Even at unlikely times and through unlikely places  
There is no place on earth without the Presence.

You do not have to go anywhere to raise yourself. You do not have to become anyone other than yourself to find entrances. You're already there. You are already everything you need to be. Entrances are everywhere and all the time.

**Genesis 28:11-17**

Jacob left Beer-sheba and set out for Haran.

He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place.

He had a dream; a stairway was set on the ground and its top reached to the sky, and messengers of God were going up and down on it.

And standing beside him was יהוה, who said, "I am יהוה, the God of your father Abraham's [house] and the God of Isaac's [house]: the ground on which you are lying I will assign to you and to your offspring.

Your descendants shall be as the dust of the earth; you shall spread out to the west and to the east, to the north and to the south. All the families of the earth shall bless themselves by you and your descendants.

Remember, I am with you: I will protect you wherever you go and will bring you back to this land. I will not leave you until I have done what I have promised you.”

Jacob awoke from his sleep and said, “Surely יהוה is present in this place, and I did not know it!”

“Shabbat comes with its own holiness; we enter not simply a day, but an atmosphere. My father cites the Zohar: the Sabbath is the name of God. We are within the Sabbath rather than the Sabbath being within us. For my father, the question is how to perceive that holiness: not how much to observe, but how to observe. Strict adherence to the laws regulating Sabbath observance doesn’t suffice; the goal is creating the Sabbath as a foretaste of paradise. The Sabbath is a metaphor for paradise and a testimony to God’s presence; in our prayers, we anticipate a messianic era that will be a Sabbath, and each Shabbat prepares us for that experience:

“We may not know whether our understanding is correct, or whether our sentiments are noble, but the air of the day surrounds us like spring which spreads over the land without our aid or notice.”

“There is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord.

It is not the great childhood problem— and therefore the great human problem: To learn that it is good for you when other people love other people besides you. That I have a stake in their love. That I get more when others give to others.

“There is a word that is seldom said, a word for an emotion almost too deep to be expressed: the love of the Sabbath.”

— **Abraham Joshua Heschel, The Sabbath**

***Morality Rabbi Jonathan Sachs***

Holiness belongs to all of us when we turn our lives into the service of God, and society into a home for the Divine Presence as lived by the kingdom of priests: a world where we aspire to come close, in justice and love, to our fellow humans.

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“The Sabbath is in fact one way of living out John Maynard Keynes’s vision of an age of limited work in which leisure becomes a way of celebrating the human spirit. What makes the Sabbath so transformative an institution even today is that it does not involve waiting for the Keynesian moment of the fifteen-hour week to arrive, if indeed it ever does. It takes the utopian future and translates it into now, making it still the most effective form of work– life balance ever devised. It is a day of gratitude, when the restlessness of the week subsides, and we find refuge in an oasis of rest.”