



A Triple Combination

By Rav Pinches Friedman shlita (Shiur E9)

Why is there a difference between each of the Tefilos of Shabbos?

Three different Tefilos

Every day of the year the Tefilah that we recite at Ma'ariv is essentially the same as the one we recite at Shacharis and at Mincha. Every day includes weekdays and Yomim Tovim. The sole exception is Shabbos. On Shabbos each of the Tefilos differ from one another. At Ma'ariv we recite אתה קדשת, at Shacharis we recite ישמח משה and at Mincha we recite אתה אחד.

The question of why חז"ל changed the Tefilah for each Amidah of Shabbos was raised by the Tur.¹ He answers that each of the three Tefilos is the Tefilah of a different Shabbos in history. They are mentioned in chronological order.

Ma'ariv is the Tefilah of the Shabbos of Creation. That is the time to talk about Hashem sanctifying the Shabbos (אתה קדשת) and that the Shabbos is the culmination of Creation (תכלית מעשה שמים וארץ).

Shacharis is the Tefilah of the Shabbos of Matan Torah. That is the time to speak about the precious task of Moshe Rabeinu (ישמח משה במתנת) (חלקו) in bringing us the Luchos (ושני לוחות אבנים) (הוריד בידו).

Mincha is the Tefilah of the Shabbos of Olam Haba – לעתיד לבוא. That is the perfect and ultimate Shabbos where all the parts of the world are aligned as they should be. Hashem's perfect unity will be known to all and His relationship with Klal Yisroel will be evident, as well (אתה אחד ושמך אחד ומי כעמך ישראל גוי אחד בארץ).

The Celebration of each Shabbos

The ב"ח adds that after marking each of these three Shabbosos in our Davening we have a meal to celebrate that 'Shabbos.' On Friday night we celebrate the Shabbos of Creation; after Shacharis we celebrate the Shabbos of תורת and after Mincha we celebrate the Shabbos לעתיד לבוא.

The simplicity of the third meal

Perhaps we can add to the words of the ב"ח an understanding of why the third meal is generally less lavish than the other two. Perhaps the third meal, as a reflection and celebration of the Shabbos לעתיד לבוא our simplicity aligns with what we know about Olam Haba. As חז"ל tell us, the World to Come:

העולם הבא אין בו לא אכילה ולא שתיה... אלא צדיקים יושבים... ונהנין מזיו השכינה

¹ טור אר"ח סימן רצב



KI HEIM CHAYEINU

כי הם חיינו



Discover the Joy
of Shabbos

There is no eating nor drinking in the World to Come. And while we cannot get along in this world without eating and drinking, that is not the 'main course' of the third meal. That meal is focused on the purely spiritual essence of each of us and how that essence is going to be given full expression in the World to Come. This moves the focus away from the food and over to the spiritual nourishment that is primary at the third meal.

Why we mark these three Shabbosos

The 'ק' של"ה הק' explains why we mark specifically these three Shabbosos. They represent the foundational beliefs of a Jew. Every Jew needs to know with absolute clarity that Hashem created the world and is the ongoing guide and force in its existence. That is marked by the Shabbos of Creation.

Every Jew must firmly believe in מתן תורה and that Hashem has a will for man which man is

called to uphold throughout man's life. That is represented by the Shabbos of Matan Torah.

And every Jew must believe that, ultimately, every Mitzvah will be rewarded and there is consequence for every flouting of Hashem's will. The Shabbos of Olam Haba is a reminder of the great reward that awaits those who humble themselves before Hashem's will and the price that evildoers will pay for turning their back on Hashem's will.

Three mentions of the Seventh Day in ויכלו

The 'ק' של"ה goes on to point out that the יום השביעי is mentioned three times in the three Pesukim of ויכלו (which we also say three times on Friday night).

ויכל אלקים ביום השביעי – Creation

וישבת ביום השביעי – Matan Torah

ויברך אלקים את יום השביעי – Olam Haba about which it says:

כי בו שבת מקל מלאכתו – All of Hashem's Work will find completion. May it be speedily in our days!

Takeaway: I will try to include in the Shabbos conversation of each meal a mention of the Shabbos that meal is celebrating.