

TEFILLAH TIPS



Atoh Kidashta

The *Amidah*/Silent Meditative prayers on *Shabbat* differ in content then the *Amidot* during the week. During the week there are 19 blessings; and on *Shabbat* there are only seven. The reason there are seven is because 1) it reflects the seven times we mention the *Kol Hashem*/ Voice of G-d in Psalm 27, 2) the twelve middle blessings of the weekday *Amidah* are all requests; and on *Shabbat* we do not express personal requests to G-d and 3) our sages did not want us to remain in shul all day – *Tircha Dezibbura*. Nevertheless, if by accident a Jew prays on autopilot and recites the blessings of the week instead of those for *Shabbat* - the law is that if you notice after you are already amid the blessing, you should continue and finish the blessing and only then go back and begin the section for *Shabbat*.

There are three phrases in the passage; let's try to understand them.

1. *Atoh Kidashta et Yom Hashevii Tachlit Maaseh Shamoyim Vaaretz* - You have sanctified the *Shabbat* –which is the **PURPOSE** of the creation of the heavens and the earth.

Explanation:

Atoh Kidashta - How is it that *Shabbat* is the purpose/goal behind the creation of the world? The reason G-d created us at all is to experience the beauty and joy of the creation, as well as achieve spiritual growth and closeness to G-d. **The day** that has been created uniquely for this experience is ***Shabbat*** . It is the time each week that we are actually commanded to refrain from weekday activities and enjoy G-d's day of rest and the pleasures of the world He created for us. *Shabbat* is truly *Tachlit Maaseh Shamoyim Vaaretz*.

2. *Uvarachto Mikol Hayomim* – You have blessed *Shabbat* more than other days.

Explanation:

Uvayrachto Mikol Hayomim – This phrase refers to the Manna falling in the desert; and that a double portion fell on Friday so the Israelites would not need to collect on *Shabbat*.

3. *Vekidashto Mikol Hazmanim* – You have sanctified *Shabbat* more than any other spiritual sphere, i.e. holidays on the calendar.

Explanation:

This phrase also refers to the Manna, saying that since *Shabbat* is so holy, the Manna did not fall on that day because on *Shabbat* we may not perform any creative labor, because, the world is in a state of perfection.

Take Home Tip: There are literally hundreds of details and dimensions regarding *Shabbat* - why does the falling of the Manna play such a prominent role in our *Shabbat* observance? Perhaps it is to remind us of the eventual *Yom Shekulo Shabbat* – the Messianic Era when the world will be in a complete state of *Shabbat*, and we will see and experience the presence of G-d clearly like the Israelites did in the desert when they collected and consumed the holy Manna.

Shabbat Shalom,

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