

# In Hilchos Shabbos

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## The Three Parts of Shabbos

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to [InHilchosShabbos@gmail.com](mailto:InHilchosShabbos@gmail.com)

It is important to recognize that the holy day of Shabbos is divided into three parts, each one focusing on a unique aspect. In this chapter we will discuss the three parts of Shabbos and the goal of each one so that we can understand how to utilize the day of Shabbos properly.

### The Three Tefillos of Shabbos

It is evident that the day of Shabbos has three stages from the *tefillos* which we recite on Shabbos. The *Tur*<sup>1</sup> writes that "On Shabbos, the three *tefillos* which we daven (*Mariv, Shachris* and *Mincha*) contain three different messages, while on the other *Yomim Tovim* all the *tefillos* are identical." He continues to explain that there is something unique about Shabbos, in that it really contains three distinct parts and "the three *tefillos* of Shabbos correspond to the three *Shabbosos* which are found:

- 1) **Friday Night – Shabbos Bereishis:** During the Friday night *teffila* we discuss 'Shabbos of creation,' when *Hakadosh Barch Hu* completed the creation of the world.
- 2) **Shabbos Morning – The Shabbos of Matan Torah:** During the Shabbos morning *teffila* we discuss the 'Shabbos of *Matan Torah*,' as according to all opinions the Torah was given on the day of Shabbos.
- 3) **Shabbos Mincha – The Shabbos of Mashiach:** During the Mincha *teffila* we discuss the 'Shabbos of *Mashiach*,' as the days of *Mashiach* are referred to as Shabbos as well."

### "שבת"

In fact, some<sup>2</sup> explain that these three parts are hinted to in the actual name of שבת:

ש'כולו שבת [זמן משיח]  
ב'ראשית  
ת'ורה

### "Come my Bride"

On Friday night, at the conclusion of *Lecha Dodi*, we state say three times: בא' – באי כלה, באי כלה, באי כלה – *Come my Bride, Come my Bride, Come my Bride the Shabbos Queen*. Rav *Yehoshua M'Kutna*<sup>3</sup> explains that this is a reference to the three parts of Shabbos which we welcome in on the onset of Shabbos.

### The Three Meals of Shabbos

The *Bach*<sup>4</sup> explains that it is for this reason that we have three *seudos* on Shabbos, each one to celebrate and remember a different aspect of Shabbos.<sup>5</sup>

### Understanding the Three Parts of Shabbos

There are a couple of ways that we can understand these three parts of Shabbos, we will discuss the following two approaches:

- 1) The approach of the Shelah HaKadosh
- 2) The approach of the Aruch HaShulchan

#### The approach of the Shelah HaKadosh: There are three aspects to Shabbos

The Shelah HaKadosh<sup>6</sup> explains that the entire day of Shabbos is a day of *Emuna*, a day to grow our belief in three integral aspects:

1. *Emuna* that Hashem created the world (*Shabbos Breishis*),
2. *Emuna* that the Torah is from *Shamayim* (*Shabbos Matan Torah*), and
3. *Emuna* that *Hakadosh Baruch Hu* gives reward and punishment (*Shabbos of Mashiach*).

This explanation seems to be stated in the *Zohar*,<sup>7</sup> "All the principles of *Emuna* can be found within [Shabbos]."<sup>8</sup>

#### The approach of the Aruch HaShulchan: There are two aspects of Shabbos

The Aruch HaShulchan<sup>9</sup> explains that really there are two aspects of Shabbos: Friday night (*Shabbos Bereishis*) and Shabbos day (*Shabbos Matan Torah*). Yet, by Shabbos Mincha these two aspects combine to form the days of *Mashiach*. For example, he writes that the reason we recite *ויגדו בם* (plural) during the Shabbos Mincha *Shemoneh Esrei* is because it refers to the combination of the

two aspects of Shabbos.<sup>10</sup> Chemdas Yamim<sup>11</sup> explains that this is the reason why the Torah<sup>12</sup> states "את שבתתי תשמרו" – My *Shabbasos* (plural) you shall watch, because the day of Shabbos has two unique aspects which must be watched.<sup>13</sup>

### "If Bnei Yisroel watches two Shabbasos..."

The Gemara<sup>14</sup> states that "If the Jewish people would keep two *Shabbasos*, they would immediately be redeemed." Rav Meir Shapiro of Lublin<sup>15</sup> explains as follows: If the Jewish people would keep these two *Shabbasos* - the two aspects of Shabbos, *Shabbos Bereishis* and *Shabbos Matan Torah*, this would lead to the third aspect of Shabbos - the Shabbos of the redemption of *Mashiach*.

### The Two Aspects of Shabbos

*Shabbos* gives us access to these two aspects: 1. Detachment from one's physical side; and 2. Connection to one's spiritual side. As the *Reishis Chachmah*<sup>16</sup> writes, "On *Shabbos*, one can merit two things: 1) סור מרע – escaping from evil, and 2) עשה טוב – getting closer to good." As we will discuss, these two aspects of Shabbos are related to the nighttime and the daytime of Shabbos.

As we explained in Volume Two, Appendix One, these two *mitzvos* can be explained as follows:

- 1) **Disconnect from the outside world.** The *mitzva* of *Shamor*, refraining from performing *melachah* on Shabbos, disconnects us from the physicality of this world.
- 2) **Connecting to Hakadosh Baruch Hu.** The *mitzva* of *Zachor*, remembering Shabbos, connects us and *Hakadosh Baruch Hu* in a positive way.

### Two separate punishments

The fact that there are two separate aspects of Shabbos becomes very clear from the following *Mechilta*<sup>17</sup> which states as follows:

*The verse*<sup>18</sup> states "One who violates a *melacha* on the **day** of Shabbos is put to death." This refers to someone who performs *melacha* during the daytime (of Shabbos), how do I know that the same is true for someone who violates a *melacha* during the nighttime (of Shabbos)? The Torah therefore writes another verse<sup>19</sup>: "One who violates Shabbos is put to death" (even when the *melacha* is performed at **night**<sup>20</sup>).

Clearly, there are two aspects of Shabbos, and each one requires a separate verse to teach us the punishment for one who violates a *melacha* during these times.

### Zachor and Shamor

The day of Shabbos has two *mitzvos*: *Zachor* – to remember Shabbos, and *Shamor* – to watch Shabbos (from performing *melacha*). The *Zohar*<sup>21</sup> writes that "The *mitzva* of *Zachor* is by daytime and the *mitzva* of *Shamor* is by nighttime. The *Ramban*<sup>22</sup> writes this as well, "In the *Medresh* of Rav *Nechunya ben Hakaneh* it states a great secret regarding *Zachor* and *Shamor*: *Zachor* is by daytime and *Shamor* is by nighttime." *Rabbeinu Bechaya* also writes, "*Zachor* corresponds to the daytime and *Shamor* corresponds to the nighttime."

Therefore, the *Zohar* writes that:

- 1) The *mitzva* of *Shamor* is by nighttime which corresponds to *Shabbos Bereishis* - when Hashem rested from *melacha*.
- 2) The *mitzva* of *Zachor* is by daytime which corresponds to *Shabbos Matan Torah* - which is connecting to *Hakadosh Baruch Hu* in a positive way.<sup>23</sup>

### זכור ונקיבה

We also find that the nighttime of Shabbos is referred to as נקיבה (feminine) while the daytime is referred to as זכור (masculine), as the *Sha'ar Hakavanos*<sup>24</sup> writes "The nighttime [of Shabbos] is the time of the נקיבה while the daytime [of Shabbos] is the time if the זכור."

This explains what *Tosfos*<sup>25</sup> points out that sometimes we find that the Torah refers to the day of Shabbos as a subject which is נקיבה, while other times it is referred to as a subject which is זכור. This is because part of Shabbos (Friday night) is נקיבה, while part of Shabbos (Shabbos day) is זכור.<sup>26</sup>

## בה, בו, בם

The Mishna Berura<sup>27</sup> writes that the custom during the Friday Night *Shemoneh Esrei* is to recite the word בה; during the Shabbos morning *Shemoneh Esrei* is to recite the word בו; and during the Shabbos Mincha *Shemoneh Esrei* is to recite the word בם. *Michtav mei'Eliyahu*<sup>28</sup> explains:

- ❖ **Friday Night tefilla uses the word בה** (feminine), because Friday night is נקיבה.
- ❖ **Shabbos morning tefilla uses the word בו** (masculine) because Shabbos day is זכור.
- ❖ **Shabbos Mincha tefilla uses the word בם** (plural) because we combine these two aspects together.

## Understanding זכור ונקיבה

*Siach Yitzchak*<sup>29</sup> explains the conceptual difference between the terms זכור ונקיבה as follows:

זכור and נקיבה can be categorized as giver (active) and acceptor (passive). [The זכור is the giver and the נקיבה is the acceptor.]

Meaning, that the *avodah* of a man is to be active and to influence positive, while the *avoda* of a woman is to be passive and to protect from negative.<sup>30</sup> Thus, on Friday night we are passive, as we refrain from performing *melacha* (*Shabbos Bereishis*) protecting us from the outside world, which allows us to accept the holiness of Shabbos. While on Shabbos day we are active, as we attempt to connect to *Hakadosh Baruch Hu* (*Shabbos of Matan Torah*) and influence in a positive way.

## The two challos of the Shabbos meals

The *Rema*<sup>31</sup> writes that at the Shabbos *seuda* the two *challos* of *Lechem Mishna* are placed one atop another. During the Friday night meal the bottom challah is cut, and during the Shabbos morning meal the top challah is cut. He writes that both are based on kabbalistic reasons.

*Birchas haShabbos*<sup>33</sup> explains that the nighttime of Shabbos represents נקיבה, which is the acceptor and thus during the Friday night meal we use the bottom challa (as the bottom accepts). The daytime represents זכור, which is the giver and thus during the Shabbos morning meal we use the top challa (the top gives).<sup>34</sup>

## The Three Parts of Marriage

The *Medrash*<sup>35</sup> states that the day of Shabbos came to *Hakadosh Baruch Hu* and said, 'All the days of the week have a pair, but I have no pair!' *Hakadosh Baruch Hu* answered, 'The Jewish people will be your pair.' Just as a wedding brings a husband and wife together, so too the *Ramchal*<sup>36</sup> writes that the day of Shabbos "brings a great closeness to *Hakadosh Baruch Hu*." When the seven days of the world were created, each day had a pair, *Vilna Gaon*<sup>37</sup> explained that the three parts of Shabbos correspond to three parts of a marriage:

- 1) Friday night: *Kiddushin* – The marriage
- 2) Shabbos morning: *Chupah* – Going under a canopy
- 3) Mincha time: *Yichud* – Being Secluded

Based on what we have explained we can understand how these three parts correspond to the three parts of Shabbos:

- 1) **Friday night: *Kiddushin*** – The marriage. As we explained, Friday night is the time when we disconnect from the outside world. This is also the idea

of *Kiddushin* when the woman then becomes forbidden to marry another man and is disconnected from the rest of the world.

- 2) **Shabbos morning: *Chupah*** – Going under a canopy. As we explained, Shabbos morning is the time when we connect with *Hakadosh Baruch Hu*. This is also the idea of *Chupah* when the husband and wife connect with each other by joining under the canopy.
- 3) **Mincha time: *Yichud*** – Being Secluded. As we explained, by Mincha time the first two aspects join together, and we are both disconnected from the outside world and connected to *Hakadosh Baruch Hu*. This is also the idea of *Yichud* when both ideas are present: the husband and wife are both disconnected from others, and they are connected to each other.

## Giving more honor to the daytime

Although we discussed the two parts of Shabbos: daytime and nighttime, the *Gemara*<sup>38</sup> writes that "the honor of the daytime of Shabbos is greater than the honor of the nighttime of Shabbos."<sup>39</sup> Meaning, if one has a limited amount of food and drinks, he should save food and drinks for the daytime meal rather than for the nighttime meal.<sup>40</sup> The *Mishna Berura*<sup>41</sup> writes that "the Maharshal condemned the fact that in general people are not careful about this, to the contrary, they will add more delicacies to the nighttime meal."<sup>42</sup>

## Why do we give more honor to the daytime?

The *Ohr haChaim*<sup>43</sup> writes that the holiness of the nighttime is not as great as the holiness of the daytime as the nighttime corresponds to *Shamor* and the daytime corresponds to *Zachor* (which is greater).<sup>44</sup> Based on what we explained, perhaps we can understand why the daytime has more holiness, as the *Shabbos of Matan Torah* is more holy than the *Shabbos of Breishis*, as the *Shabbos of Breishis* is contingent on the *Shabbos of Matan Torah*, as we will explain.

## Shabbos Breishis should apply even to non-Jews

*Rav Matisyahu Solomon*<sup>45</sup> points out that technically Shabbos *Breishis* applies to non-Jews as well since they too must believe that *Hakadosh Baruch Hu* created the world. In fact, only in the two daytime *teffillos* do we mention that "Shabbos was given to the Jewish people and not to non-Jews," but not by the Friday night *teffila* as it represents *Shabbos Breishis* which technically applies to non-Jews as well. Nevertheless, the *Divrei Shalom*<sup>46</sup> explains as follows:

*Once the Jewish people were taken out of Mitzrayim [and given the Torah] only they had a connection to the day of Shabbos and the celebration that Hakadosh Baruch Hu created the world.*

Meaning, that the giving of the Torah (*Shabbos Matan Torah*) defined the purpose of the creation of the world (*Shabbos Breishis*), which is to serve Hashem. Thus, only the Jewish people who received the Torah can truly celebrate the purpose of the creation of the world. Once the Torah was given to the Jewish people the non-Jews could no longer connect to the mitzva of Shabbos at all, even *Shabbos Breishis*.

Thus, we can explain that the honor and the holiness of the daytime of Shabbos is greater than the honor and holiness of the nighttime of Shabbos, as the nighttime (*Shabbos Breishis*) is really contingent on the daytime (*Shabbos Matan Torah*) as it defines and elevates the purpose of the creation of the world which belongs only to the Jewish people.

1 292:1  
2 Pirush Rabbi Avraham on the Beurie HaGra (Bava Kama 32b)  
3 Cited in Introduction to Baruch Omer  
4 291  
5 The *Bach* continues that it for this reason that *Chazal* say that one who fulfills the three meals of Shabbos is saved from three punishments, each on corresponding to a different meal: 1) The birth pains of *Mashiach* (*Shabbos Bereishis*), 2) The judgment of Gehenom (*Shabbos Matan Torah*), 3) The war of *Gog u'Magog* (*Shabbos Mashiach*). The *Bach* goes on to explain why each of these *Shabbasos* corresponds specifically to each of these three punishments.  
6 *Shabbos*, p. 100a  
7 *Vayikra* 288b  
8 *Chazon l'Moed* (p. 66) explains that this is the deeper explanation of the Gemara (Rosh Hashana 16b) which states that 'Any year in which the Shofar is not blown on Rosh Hashana will *r'l* end off as a bad year.' Tosfos explains but this is not true if the reason why the Shofar was not blown was because Rosh Hashana fell out on the day of Shabbos. *Chazon l'Moed* explains, that on Rosh HaShana we recite three *Teffilos*: *Malchus*, *Zechronos*, *Shofros*, which the Maharsha (Rosh Hashana ,32) explains that they represent the three integral Emunos one must have: *Malchus* (Hashem created the world), *Zechronos* (Hashem remembers and gives reward and punishment), *Shofros* (Torah is from Shamayim). If so, when Rosh Hashana falls out on Shabbos, we instill these three Emunos through the day of Shabbos and as a result do not end with a bad year.  
9 268:14  
10 See *Minchas Eliyahu* 5, p. 429  
11 P. 56  
12 *Shemos* 31:13  
13 See also *Ramban* (HaEmuna v'ha'Bitachon, 19)  
14 *Shabbos* 118b  
15 *Haggadah Shel Pesach*, Seder *Haggadah*  
16 Cited in *Nesivos Shalom*, vol. 2, p. 319.  
17 *Parshas Yisro*, 7  
18 *Shemos* 21:15  
19 *Shemos* 21:14  
20 As the subject in this verse is feminine [מחלליה] (Netziv on *Mechilta*)  
21 *Bechukosai* p. 115  
22 *Shemos* 20:8  
23 One may wonder why we first state *Zachor* which corresponds to the daytime and then *Shamor* which corresponds to the nighttime, as this seems to be out of order? Perhaps we can compare this to when Bnei Yisroel proclaimed at Har Sinai: נעשה ונשמע – we will do and we will listen, which also seems out of order? *Rabbeinu Yona* (*Avos* 3:22) explains that this was the "secret" that the *Malachim* used: One must first commit to doing what the Torah requires even before he hears what is actually required.  
Similarly, one must commit to *Zachor* (to do and to connect to Hashem) even before he accepts *Shamor* (to keep the *halachos* of Shabbos). Thus, although in practice one must first *Shamor* (night) by accepting the *halachos* of Shabbos which can then lead to *Zachor* (day) connecting to Hashem, in thought however, one must be ready to do (*Zachor*) even before he accepts (*Shamor*).

This is similar to the dispute between *Moshe Rabbeinu* and *Betzalel*, whether the *Mishkan* should have been built first or the vessels made first. Although in "thought" *Moshe* heard that the vessels (the action) were to be made first, *Betzalel* argued that in "action" one must first build the *Mishkan* before the vessels could be made.

24 *Kabalas Shabbos*, 1  
25 *Kesubos* 5a s.v. *Shemah*  
26 *Megaleh Amukos*, *Prishos Shalom*, p. 26  
27 268:1  
28 Vol. 5, p. 429  
29 *Derush on Parshas Zachor*  
30 *Chemdas Yamim* p. 50  
31 274:4.  
33 vol. 4, p. 156  
34 *Michtav Mei'Eliyahu* 5, p. 429; *Birchas Shabbos*, p. 156. See *Mishnas Yosef* (5:69) that the bottom challah represents *Malchus* (Kingship), the attribute associated with the Friday night *seudah*.  
35 *Bereishis Rabba* 11:8; see *Gemara Bava Kama* 32b  
36 *Derech Hashem* 2:7:2  
37 *Biur Agados*, *Bava Kama* 32b  
38 *Pesachim* 105a (*Shulchan Aruch* (271:3)  
39 See *Otzer Rav*, 37, whether this applies to the Yom Tov meals as well.  
40 *Rashi*, there (*Mishna Berura* 271:9)  
41 271:9  
42 The *Aruch HaShulchan* (271:9) explains why the custom is to have nicer foods at the Friday night meal: There are many foods which can only be served at the Friday night meal, such as hot fish, soup, etc. Therefore, the foods which one can only eat at nighttime are eaten then, while other foods which need to be cooked for a long time, such as (cholent and) *kugel* are eaten during the daytime meal. Thus, this that the holy nation does is appropriate."  
**Eating fish at the Friday night meal.** The *Maharshal* (*Gitten* 4:51) continues and writes "from the day that I realized this, I took upon myself not to eat fish, which is a special food, at the Friday night meal this way I would honor the Shabbos day meal with fish. This way, even if I would have other special foods at the Friday night meal, there would still be something even more special at the Shabbos day meal." The *Kaf HaChaim* (31:56) adds that "from this we learn that one who does the opposite and eats fish at the Friday night meal and leaves over a small portion for the Shabbos day meal is not acting correctly. Thus, one who is careful about mitzvos should split the fish into three parts and use them for the three meals of Shabbos." Similarly, *Mishna halachos* (11:210) writes that it is obvious that if someone has only one piece of fish for Shabbos that he should serve it at the Shabbos day meal since the honor of the Shabbos day meal is greater.  
43 *Vayikra* 19:3  
44 The *Aruch haShulchan* (289:2) adds that one can explain simply that since most people eat their meals in the daytime it is more honorable.  
45 *Matnas Chelko* p. 52  
46 Cited in *Siddur Iyun Teffila*, on *Kiddush*