

Almighty, the Kadosh One. (On Shabbos Shuvah say instead: הַמֶּלֶךְ הַקָּדוֹשׁ—the King, the Kadosh One.) (If you forgot, see Appendix 12:1.)

קדושת השם

Hashem is Kadosh.

אתה קדוש, וְשִׁמְךָ קדוש, וְשִׁמְךָ קדוש—You, Hashem, are קדוש, separate and far removed from this physical world, and all that we see You do (וְשִׁמְךָ) is beyond our understanding. But we, Bnei Yisrael, are also קדושים, separate and removed from the values and the norms of the regular material world (*look at the miracle of our survival! And therefore, even though many times what happens to us seems not to make sense*)—we, Your people, praise and thank You every day. בְּרוּךְ אַתָּה יְהוָה—You, Hashem, are the Source of everything; הָאֵל הַקָּדוֹשׁ—the Almighty, the Kadosh One. (On Shabbos Shuvah say instead: הַמֶּלֶךְ הַקָּדוֹשׁ—the King, the Kadosh One.) (If you forgot, see Appendix 12:1.)

Section 2—Shabbos Matan Torah

יִשְׂמַח מֹשֶׁה בְּמַתַּנְתְּ חֶלְקוֹ, כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ. כָּלִיל תַּפְאֶרֶת בְּרָאשׁוֹ נָתַתָּ לוֹ, בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי, וְשָׁנִי לִוְחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת, וְכֵן כָּתוּב בְּתוֹרָתְךָ:

כִּי עֶבֶד נְאֻמָּן קָרָאתָ—Moshe rejoiced at the gift he was given; יִשְׂמַח מֹשֶׁה בְּמַתַּנְתְּ חֶלְקוֹ—And that You, Hashem called him Your loyal servant. לוֹ—לוֹ—that You put a crown of glory on his head (*that his faced shined with light*); בְּעֶמְדוֹ לְפָנֶיךָ—when he stood before You on Har Sinai; וְשָׁנִי לִוְחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ—and he had the privilege to bring down the Luchos; וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת—upon which are written the mitzvah to keep Shabbos; וְכֵן כָּתוּב בְּתוֹרָתְךָ—as explained in the Torah: Or:

יִשְׂמַח מֹשֶׁה בְּמַתַּנְתְּ חֶלְקוֹ—Moshe will eternally rejoice with (*the everlasting effect of*) his great gift (*of Shabbos that he was instrumental in arranging for the Jews to be able to keep even as slaves in Egypt—before it was commanded by Hashem*); כִּי עֶבֶד נְאֻמָּן קָרָאתָ—and You called him Your loyal servant (*since he made sure Bnei Yisrael knew that Shabbos was not his own idea but rather a command of Hashem*). And as a reward, כָּלִיל תַּפְאֶרֶת בְּרָאשׁוֹ נָתַתָּ לוֹ—You put a crown of glory on his head (*that his faced shined with light*); בְּעֶמְדוֹ לְפָנֶיךָ עַל הַר סִינַי—when he stood before You on Har Sinai; וְשָׁנִי לִוְחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ—and he had the privilege to bring down the Luchos; וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת—that enshrined the gift of Shabbos as one of the Aseres Hadibros; וְכֵן כָּתוּב בְּתוֹרָתְךָ—as the Torah explains:

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם—And Bnei Yisrael shall keep the Shabbos; לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם

בְּרִית עוֹלָם—in order to establish the Shabbos for their descendants as an eternal covenant. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל—(Uniquely) between Me and Bnei Yisrael, אֹת, Shabbos (itself and our public keeping of the laws and spirit of Shabbos) is an everlasting sign; כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

that for six days Hashem created heaven and earth; and on the seventh day, He ceased to create (anything new—“something from nothing”), וַיִּנָּפֶשׁ—and He withdrew into His Own Essence (and therefore He does not now openly and clearly reveal Himself to us as the Creator of the world). (Note: This follows the explanation of Rabbi S. R. Hirsch.)

וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת, וְלֹא הִנְחִלְתּוּ מִלְּכָנוּ לְעוֹבְדֵי פְסִילִים—You Hashem, Who takes care of us, did not give this gift of Shabbos to the non-Jews; וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים—nor may they even keep Shabbos even if they want to! כִּי לְיִשְׂרָאֵל עִמָּךְ נָתַתָּ בְּאַהֲבָה—Rather, You gave it with love to Your nation Yisrael; לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחַרְתָּ—to the descendants of Yaakov who You chose (to be Your Chosen Nation).

עַם מְקַדְּשֵׁי שְׁבִיעִי—The nation that sanctifies the Seventh Day (Bnei Yisrael, who make Shabbos a day of stepping back from day-to-day material pursuits); כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ—gains the ability to be satisfied with whatever good You give them! וּבְשָׂבִיעִי—On the seventh day of creation,

בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

וְלֹא נָתַתּוּ יְהוָה אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת, וְלֹא הִנְחִלְתּוּ מִלְּכָנוּ לְעוֹבְדֵי פְסִילִים, וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים, כִּי לְיִשְׂרָאֵל עִמָּךְ נָתַתָּ בְּאַהֲבָה, לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחַרְתָּ:

עַם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מְטוֹבָה, וּבְשָׂבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אֹתוֹ קָרָאתָ, זִכְרָ לְמַעֲשֵׂה בְּרֵאשִׁית:

Instant Insight:

Why does it say that Hashem gave the Torah to “לְיִשְׂרָאֵל עִמָּךְ” and then seemingly repeat it by saying to “לְזֶרַע יַעֲקֹב”? Aren’t they one and the same? The phrase “לְיִשְׂרָאֵל עִמָּךְ—Yisrael Your nation” refers to Bnei Yisrael before the sin of the golden calf, when we were in our higher state of spiritual elevation. It makes sense that such Jews have the gift of the neshamah yeseirah of Shabbos. But we are then told that also “לְזֶרַע יַעֲקֹב,” when we are “simply” the descendants of Yaakov, i.e., after the sin of the golden calf and not in our most perfected state—still we are all Hashem’s Chosen People who have been given His gift of Shabbos and a neshamah yeseirah! Therefore, the next section continues by saying: “עַם מְקַדְּשֵׁי שְׁבִיעִי—The nation that sanctifies the Seventh Day,” meaning the entire Jewish People, whatever their level of understanding and ruchniyus, have the ability to take advantage of Shabbos and reap the benefits of this great gift.