

Shabbos Kodesh – Pure Goodness



**ויאמר ד' אל משה עד " 16:28
אנה מאנתם לשמר מצותי
ותורת"**

"And Hashem said to Moshe: How long will you

refuse to observe My teachings?" Hashem first speaks about heeding all the Mitzvos of the Torah and then the next Posuk says, "ראו כי נתן לכם את השבת" – Shabbos is what Hakodosh Boruch Hu is really speaking about. **Why does Hakodosh Boruch Hu speak about all the Mitzvos of the Torah here, when it seems that the only issue at hand was Klal Yisroel not heeding Shabbos Kodesh?**

ראו כי ד' נתן לכם השבת על כן הוא " 16:29 נתן לכם ביום הששי לחם יומים. שבו איש תחתיו אל יצא " – "See that Hashem has given you the Shabbos; that is why He gives you on the sixth day a two-day portion of bread." It says in the Zohar Hakodosh in Parshas Yisro 88a "שבת" is the night of Shabbos, while, "יום השבת" is the day of Shabbos. The Zohar Hakodosh also tells us that Leil Shabbos, the night of Shabbos, comes from the world below, while the day of Shabbos comes from the world Above. The world below was given for Hana'ah of Olam Hazeh. The Gemara in Beitzah 16a says that in regards to Shabbos, the reward for keeping Shabbos was not made known to us, this refers to Leil Shabbos. When Klal Yisroel went out to gather Mon on "שבת" and did not find any, they went out at night for they thought that the Mon would come in the beginning of the "day" of Shabbos, which begins at night.

וישבתו העם ביום השביעי. " 16:30,31 ויקראו בני ישראל את שמו מן והוא כזרע גד לבן וטעמו " – "And Klal Yisroel rested on the seventh day. And B'nei Yisroel called its name, מן, and it was like a coriander seed, white, and it tasted like wafers in honey." Rashi tells us that the מן was, הכנת, the preparation of sustenance. **The Zohar Hakodosh in Parshas Yisro 8a tells us that Shabbos Kodesh is what gives the goodness, to the entire week.** That which the Mon tasted like honey was also in the Zechus of Shabbos Kodesh. Prior to Klal Yisroel heeding Shabbos Kodesh, the Mon did not have this taste, This is what the Torah is telling us here, "וישבתו העם ביום השביעי" – the nation Klal Yisroel rested on Shabbos; they heeded Shabbos Kodesh, and because they did so, "ויקראו שמו מן" they called the name of the food, "מן" – meaning "from" – for the sustenance for the entire week came, "מן" – from that food which they

were Zoche to because they heeded Shabbos. After heeding Shabbos Kodesh, Klal Yisroel were Zoche to this special taste of the Mon. (חכמת התורה)

The Gemara in Meseches Ta'anis 9a says that Klal Yisroel received the Mon in the Midbar in the Zechus of Moshe Rabbeinu. Parshas Hamon was said on Shabbos Kodesh, and then the Mon began to fall on Sunday. This was not happenstance, as the Maharal tells us in numerous places that all of these details including days which miracles occurred, all have reasons and meaning behind them. Just as the Gemara in Shabbos 86b tells us that the Torah Hakdoshah was given to Klal Yisroel on Shabbos Kodesh, and all the Meforshim explain the great significance of the Torah being given specifically on Shabbos Kodesh. The eating of the Eitz Hada'as, the tree of knowledge, brought into the world the nature of good and bad mixed together in all of Creation. This also brought about the power of תאוה, desire, as the Posuk says, "והאדם ידע". By the Mon, the Torah says, "וידעתם כי אני ד' אלקיכם" – and you shall know that I am Hashem, your G-d. We see from this that the purpose of the Mon was to bring forth in nature to those who ate it that they would know Hashem. This was the opposite of the eating of the Eitz Hada'as. The Eitz Hada'as mixed good and bad together, so that there was no longer clarity, and seeing Hashem was more difficult. While the eating of the Mon made everything crystal clear, for all to know Hashem. Just as the eating of the Eitz Hada'as brought Ta'avah, the eating of the Mon brought the lack of Ta'avah – it reversed that effect, and brought one to more purity of the soul.

There is a Yesod that Chazal tell us that what there is in this world, there is also something which mimics it in the year, and in the Nefesh – "עולם, שנה, נפש". The Mon in the עולם, is a creation which had no refusal, no refuse. Shabbos Kodesh is the שנה, the time in the year, which was created without any refuse, and Moshe Rabbeinu was the Nefesh which had no refuse. **We say on Shabbos, "חזרו שיר" – that Shabbos Kodesh is only, "טוב" – good, without being mixed with bad, as it is a time that there is no bad mixed into it – it is pure goodness. The Mon, Shabbos, and Moshe were the opposite of the Eitz Hada'as, which brought the mixture of good and bad into all of creation.** Shabbos Kodesh was a day that

the Mon came down for both of them were pure goodness, that which the Mon came down during the week, that was in the Zechus of Moshe Rabbeinu, for being that he was pure good, the Mon which was pure good could come down the other days of the week. The Parshah of the Mon was said to Klal Yisroel on Shabbos, so that Klal Yisroel could connect the Mon to Shabbos Kodesh, and they could then draw that Kedusha to the other days of the week – that they too could have Kedusha. As the Ramban says in Shemos 20:8 that the Mitzvah of זכור את יום השבת, to remember the day of Shabbos is to remember each and every day of the week the day of Shabbos. Thus on Sunday, we say that it is יום אחד בשבת, the first day of the week – the first day from Shabbos Kodesh. By doing so, one can draw the Kedusha of Shabbos Kodesh throughout all the days of the week, and thus have all six days of the week to have much Brocha. (שם משמאל)

The generation of the Midbar were to use the Mon as the conduit to keep the purity of Shabbos Kodesh, and to have only goodness. Moshe Rabbeinu was extremely humble, and he thought that Klal Yisroel were on a higher level than he was, that they themselves were worthy of receiving the Mon, and that they didn't need the Mon to be the conduit for Shabbos, for they themselves were on that level. Thus, Moshe Rabbeinu didn't tell them about the Mon immediately, but waited until it would be relevant. Moshe Rabbeinu was incorrect, as Klal Yisroel were not on an exalted level as Moshe Rabbeinu was, and they needed the Mon in order to have the true goodness of Shabbos Kodesh. It was then that Klal Yisroel went out to the fields on Shabbos Kodesh to collect the Mon, for they were not told that the Mon would not fall on Shabbos. This was the complaint against them, which was caused by Moshe not telling them.

All the Mitzvos of the Torah are for our benefit, to purify us, to help us bring forth the good, and leave behind the P'soles, the refuse. Shabbos Kodesh has a great power to accomplish that more than other Mitzvos. Shabbos Kodesh is a day which is pure goodness, a day which is pure Kedusha. We must tap into this great Kedusha, and use it to do Teshuva and come closer to Hashem. May we be Zoche to utilize Shabbos Kodesh to its fullest.