



## ויאמר ד' אל משה עד אנה "מאנתם לשמור מצותי וחורתי"

"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" – 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? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

### ראו כי ד' נתן לכם השבת 16:29 - חכמת התורה

על כן הוא נתן לכם ביום הששי לחם יומים. שבו איש תחתיו אל ר' חזקיהו – "See that Hashem has given you the Shabbos; that is why He gives you on the sixth day a two-day portion of bread." What does the Torah mean here when it says, "ראו" to see that Hashem gave you the Shabbos. Does this Posuk imply that without having seen Hakodosh Boruch Hu give Shabbos, then one would not need to heed the Mitzvos. The Gemara in Avodah Zarah 19a says on the Posuk in Tehillim 1:2 "ובתורתו" – "Rather the teaching of Hashem is His delight, and in his Torah he will toil day and night." The beginning of the Posuk seems to be telling us that the Torah is Hashem's while the end of the Posuk says, "ובתורתו" – that it is the person's Torah. Which one is it – is it Hashem's Torah or the person's Torah? It says in Shemos Rabbah 3:6 "איהו אשר אהיה" – there are times that "אתעוררתא דלעילא תחילה, אתעוררתא" – there are times that there is an awakening, an Hisororos, from Shomayim first, which then helps the person have an awakening in his service to Hashem. Then there are times where the Hisororos comes from down here first: from the person himself, and then he is helped from Above. There are individuals who have the Hisororos on their own first, however by most the Hisororos comes from Above first. The beginning is the main thing, and it is called after the name of the starter. Thus, when the person has his own Hisororos first, the Torah is called his – בתורתו, his Torah. However, when the Hisororos comes from Above, then the Torah is called Hashem's Torah. The Mon that Klal Yisroel ate in the Midbar caused there to be a greater Kiyum of Torah for it was a food which was full of Kedushah and Ruchniyos. Conversely, when one eats regular physical food, not only does it not bring him closer to Ruchniyos, but it causes him to be further from Hakodosh Boruch Hu, further from his Ruchniyos. This is why the Midrash Tanchuma in Beshalach 20 says that the Torah was only given to the eaters of the Mon, for they were appropriate receptacles to receive the Torah Hakdoshah for they were able to be Mekayeim the Torah. Hakodosh Boruch Hu says that had Klal Yisroel been eating physical food, then they would have needed Hisororos from below first, and then it would have been difficult for them to be Mekayeim the Torah. However, being that Hakodosh Boruch Hu gave Klal Yisroel the Mon, the Hisororos came from Above first, and thus the Torah is Mine, (Hashem's). Regarding Shabbos Kodesh, there is Hisororos from Above first, as Hakodosh Boruch Hu gave two portions of Mon on Erev Shabbos Kodesh: one for Erev Shabbos and one for Shabbos Kodesh. This is what Hakodosh Boruch Hu was saying, "עד אנה מאנתם לשמור מצותי וחורתי" – How long will you refuse to listen to My Torah, that I started the Hisororos from Above, so that it is easier for you to heed the Torah. Despite that, you do not listen and do not do it.

### ויאמר ד' אל משה עד אנה 16:28 - חכמת התורה

"מאנתם לשמור מצותי וחורתי" – "And Hashem said to Moshe: How long will you refuse to observe My teachings?" 16:29 "ראו כי נתן לכם השבת עד כן הוא נתן לכם ביום הששי לחם יומים. שבו איש תחתיו אל ר' חזקיהו – "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 Yalkut on these words of the Posuk "לכם ביום השבת" – that "ראו כי ד' נתן לכם השבת" – "זהו בו כי ד' נתן לכם את השבת שתשמרו אותה" – "Be careful in it, for Hashem gave us Shabbos to heed it." What is the Midrash adding that we do not already understand from the Posuk? The Torah first says, "מצותי" Hakodosh Boruch Hu is speaking, "My

Mitzvah" – a singular Mitzvah. It would not seem to be correct to say we learn from this that the Mitzvah of Shabbos is equal to all of the Mitzvos of Shabbos, for why would the Torah allude to this here? It would seem more appropriate to tell them this when the Mitzvah of Shabbos was given, not when Hakodosh Boruch Hu is angry at them for transgressing it. The Gemara in Kiddushin 39b says that whoever performs one Mitzvah the proper way the way it was established, goodness is bestowed upon him and he inherits the land. It says in the Yalkut Shimoni in Parshas Kedoshim 626 – "אל יאמר אדם אי אפשר בבשר" – "One should not say that I cannot, do not want to, eat pig meat, rather one should say that I do want to eat it but I will not because Hakodosh Boruch Hu decreed that I shall not eat it." The Yalkut Shimoni is telling us that one should not eat pig meat because he doesn't have any desire for it – because that is not showing that he is doing for Hakodosh Boruch Hu, but is doing it for himself. Rather one should say that he has a desire for it, but will not eat it because it is the Ratzon Hashem. There is a difference if one performs a certain Mitzvah because it is something in his nature, something that he wants to do for himself, versus performing a Mitzvah for the sake of Hakodosh Boruch Hu. Thus, if one performs a Mitzvah because he wants to do it for himself, that is not where Chazal say that goodness is bestowed upon him. Rather, it is speaking of one who performs a Mitzvah the proper way for one reason – for the sake of Hakodosh Boruch Hu. That is when he is Zoche to have goodness bestowed upon him, and to inherit the Land. This is what the Midrash is telling us on the words, "ראו כי ד' נתן לכם השבת" – that Hakodosh Boruch Hu gave Klal Yisroel Shabbos Kodesh, and if they heed it properly, then the performance of this one Mitzvah of Shabbos Kodesh is like they heeded the entire Torah. However, it must be done for the sake of Hakodosh Boruch Hu, and not because the person has a personal desire to heed it.

### ראו כי ד' נתן לכם השבת 16:29 - חכמת התורה

על כן הוא נתן לכם ביום הששי לחם יומים. שבו איש תחתיו אל ר' חזקיהו – "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" – 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 16:30,31 - חכמת התורה

השביעי. ויקראו בני ישראל את שמו מן והוא דרע גד לבן וטעמו "כנפיחית דבש" – "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, the preparation of sustenance. The Zohar Hakodosh in Parshas Yisro 8a tells us that Shabbos Kodesh is what gives שפע, gives 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.

### ויאמר ד' אל משה עד אנה 16:28 - שם משמאל

"מאנתם לשמור מצותי וחורתי" – "And Hashem said to Moshe: How long will you refuse to observe My teachings?" 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' אליכם" – 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 – "שולם, שנה, נפש". The Mon in the נפש, is a creation which had no refusal, no refusal. Shabbos Kodesh is the שנה, the time in the year, which was created without any refusal, and Moshe Rabbeinu was the Nefesh which had no refusal. We say on Shabbos, "זמור שיר" – that Shabbos Kodesh is only, "ליום השבת טוב להודות ד' – 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, 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.

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.

Now we can understand the connection of all the Mitzvos of the Torah to the connection of Shabbos Kodesh. 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.