



**ששת ימים תעשה מלאכה 35:2**  
**וביום השביעי יהיה לכם קדש**  
**שבת שבתון לד', כל העושה בו**  
**מלאכה יומת**

“Six days work shall be done, but the seventh day shall be holy for you, a Shabbos of rest for Hashem, whoever does work on it shall be put to death.” Why does the Torah say, “ששת ימים” that one should work for six days, when the point the Torah is making here is that one should rest on Shabbos Kodesh? This week we also Lain Parshas Parah. What is the significance of Parshas Parah, and how is it connected to this Parshah? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

**ואתה דבר אל 31:13 - שם משמאל**  
**בני ישראל לאמר אך את שבתתי תשמרו, כי אות**  
**הוא ביני וביניכם לדעת כי אני ד'**  
**“מקדשכם”** – “And you, speak to the B’nei Yisroel, saying: Only keep my Shabbos!” For it is a sign between Me and you for your descendants, that you may know that I, Hashem, sanctify you.” Rashi, the Midrash Rabbah, and the Midrash Tanchumah all say that the sin of the Eigel occurred prior to the command of the building of the Mishkan, and the building of the Mishkan was to be Mesaken the Chet of the Eigel. Even according to the Zohar Hakodosh, who says that the Chet of the Eigel occurred after the command to build the Mishkan, Hakodosh Boruch Hu knows what will occur, and it was because Klal Yisroel were going to sin with the Eigel, He was already preparing the antidote, **רפואה**, and thus commanded Klal Yisroel to build the Mishkan. The Ramban tells us that at Matan Torah, Klal Yisroel were elevated to exalted levels of Kedusha. They were like the Avos Hakdoshim, that they themselves were like a Mishkan, and there was no need for a physical Mishkan. However, after the Chet of the Eigel, and the Luchos were broken, Klal Yisroel fell from that Madreigah of Ruchniyos. They needed the Mishkan to repair the 288 Nitzotzos which were broken with the breaking of the Luchos.

Klal Yisroel needed the Mishkan, to be awed by it, to be humbled by it, for them to have broken hearts in their Avodah to Hashem, so that they could rectify the great wrong that

occurred, that caused them to lose their elevated Ruchniyos. Through the Mishkan, they were able to truly have broken hearts in front of Hakodosh Baruch Hu, and through that they were able to purify themselves. There is a concept in Chazal of “מין מקרבת והשמאל דוחה,” that the right hand brings one close, and the left hand is to push away. Meaning that the left hand is the weaker hand, thus, one pushes away softly, and through that one can then use the right hand to bring him back. Through the left hand, one can also come close to Hashem, but it is in a negative way, versus the right hand which is completely positive. That which Klal Yisroel needed the Mishkan was **שמאל דוחה**, through Klal Yisroel being completely humbled, they were able to come close to Hashem through the left hand, which would then turn to the right hand. However, all of this was for the six days of the week, while on Shabbos Kodesh, there was no **שמאל דוחה**, it was all good. On Shabbos Kodesh Hakodosh Baruch Hu has a great desire for Klal Yisroel. There is a great love for Klal Yisroel on this day, and one does not come close to Hakodosh Baruch Hu on Shabbos Kodesh through **שפלות**, but rather through Ahavah and Ratzon, love and desire. Thus, that which the Mishkan accomplished to make one humble and low, so that he seek to achieve a Kapparah and come close to Hakodosh Baruch Hu, was not done on Shabbos Kodesh. On Shabbos Kodesh, it is all about the positive connection, and thus, one cannot build the Mishkan on Shabbos Kodesh. Shabbos Kodesh does not need the Mishkan, and therefore one cannot desecrate it for the building of the Mishkan.

It says in the Yerushalmi in Meseches Megillah 3:5 that really Parshas Hachodesh should come before Parshas Parah because first it was Rosh Chodesh Nisan. The Parah did not occur until the second day of Nisan. However, because the Parah brought atonement to purify all of Klal Yisroel, it comes first. The ashes of the Parah Adumah allude to **הכנעה** and **ביטול עצמי**, one being exceedingly humble and nullifying himself, meaning that he thinks about his service to Hashem first and foremost. This is as it says in Meseches Chulin 88b that in the Zechus that Avrohom Avinu

said, “אני עפר ואפר”, Klal Yisroel were Zoche to the **אפר**, ashes of the Parah Adumah. The ashes were placed together with **מים חיים**, and the Mayim Chaim allude to the Torah Hakdoshah, which comes from Hakodosh Baruch Hu. First was the water, and then the ashes were mixed in so that it would rise to the top. This was done because the first thing is recognizing the Torah that comes from Hakodosh Baruch Hu. The more one knows the Torah, the more he is humbled by it, and nullifies himself to it, and then he is truly Zoche to the Torah. The process of the Parah Adumah involved **שפלות** and **הכנעה**, which are not Middos for Shabbos Kodesh, because Shabbos Kodesh is all about Ahavah and Ratzon, and thus the Parah was not done on Shabbos Kodesh. Rashi in Shemos 12:11 says that Pesach comes from a Lashon of **דילוג** skipping, meaning that Klal Yisroel skipped over many levels, instead of the normal process of going from one level of Ruchniyos to another – step by step, which was not done through their nullifying themselves. Perhaps this is why the Torah refers to Pesach as Shabbos, as the Posuk says, **ממחרת השבת**, for on Pesach, Klal Yisroel were elevated to great heights in Ruchniyos through Ahavah and Ratzon.

**ששת ימים תעשה 35:2 – אור החיים**  
**מלאכה וביום השביעי יהיה לכם קדש שבת**  
**“שבתון לד', כל העושה בו מלאכה יומת**  
 “Six days work shall be done, but the seventh day shall be holy for you, a Shabbos of rest for Hashem, whoever does work on it shall be put to death.” Why does the Torah say, “ששת ימים” that one should work for six days, when the point the Torah is bringing here is that one should rest on Shabbos Kodesh? Perhaps the Torah means to tell us that if the seventh day will be holy to a person, then all the work that the person needs to be done during the week, will all get done during the six weekdays, so that he will not need to do anything on Shabbos Kodesh.

Alternatively, the Torah is teaching us that all Melacha is forbidden to be performed by the Yid himself, as well as by non-Jews doing it for Yidin. It is all prohibited. The Posuk says, “**תעשה**”, with a Tzairai under the letter 'ת', which makes the translation of the word to mean, “shall be done” – by someone – meaning that during the six days of the

week, the Yid could do the work himself, or have a non-Jew do the work for him. However on Shabbos Kodesh, all Melacha is prohibited, even instructing a non-Jew to do it. (This is only an answer according to those who are of the opinion that אמירה לעכו"ם, instructing non-Jews to do Melachah on Shabbos Kodesh is prohibited according to the Torah. However, there are many who are of the opinion that it is only a prohibition according to the Rabbonon).

The Torah says, “ששת ימים” and not “בששת ימים”, for had it written בששת ימים, it would have implied that one is obligated to work on the six days, however this is not correct. One has the option of working during the six days of the week, and is prohibited from work on Shabbos. Another reason that the Torah did not write בששת ימים, is to allude to the idea that the six days of the week will not exist without Shabbos Kodesh. Hakodosh Baruch Hu created the world in six days, and then came Shabbos. Shabbos is the soul which gives the world a Kiyum for the following six days. Each Shabbos breathes life into the following six days. The world is sustained through Shabbos Kodesh – thus, when a Yid keeps Shabbos, he is sustaining the entire world, as it is only if the Shabbos is kept that it gives life to the world.

#### Parshas Vayakhel – שם משמאל

**5670 – Shemos Rabbah 50:2 “תן לחכם”** – (Mishlei 21:22) “Give to the wise man and he will become even wiser.” “תן לחכם” – This refers to Betzalel. At the time that Hakodosh Baruch Hu told Moshe to build the Mishkan, Moshe went and told Betzalel what to do. Betzalel asked Moshe: What is the function and purpose of the Mishkan? Moshe Rabbeinu told Betzalel that it was for Hakodosh Baruch Hu to rest His Shechinah within it, and teach Torah to Klal Yisroel. Betzalel asked Moshe: Where will the Torah itself be placed? Moshe Rabbeinu answered Betzalel that once the Mishkan will be built, we will make an Aron, an Ark, to house the Torah. Betzalel said to Moshe: Moshe our teacher! This is not appropriate for the honor of the Torah to be left without a proper place until the Mishkan is built. Rather, we should first construct the Aron and afterward construct the Mishkan.

It was because Betzalel said this, he was responsible for having the Aron constructed first. He was Zoche to have the construction of the Aron attributed to his name, as the Posuk says, “ויעש בצלאל את הארון”. What was the Machlokes between Moshe and Betzalel, that Moshe said that the Mishkan should be built first, while Betzalel said that the Aron should be built first? It says in Mishlei 21:2 “כל דרך איש ישר בעיניו ותוקן” – “All the ways of a man seem right to him, but Hashem probes the hearts of the person.” Every person is sent down to this world to serve Hakodosh Baruch Hu, each person based on his individual Kochos, abilities. Each person sees his way of being straight, the path to serve Hakodosh Baruch Hu as the only straight path, and that it cannot be any other way. Hakodosh Baruch Hu knows what is in everyone’s heart, and knows exactly what they are capable of doing. Moshe Rabbeinu was Zoche to all the elevated levels of Ruchniyos when he was at the S’neh, the burning bush, when he was eighty years old.

The Zohar Hakodosh tells us that from when Moshe Rabbeinu was young until then, the Sitra Achera, the Yetzer Hara, ran after Moshe trying to get him to turn away from Hashem. Moshe Rabbeinu fought hard, with all his might, against the Sitra Achera, and sanctified all of his limbs, so that they were all Kodesh to Hashem. Moshe Rabbeinu did this, and was thus Zoche to elevated levels of Ruchniyos and to be the receiver, on behalf of Klal Yisroel, of the Torah Hakdoshah. Moshe Rabbeinu said to construct the Mishkan first and then the Aron, for that was his modus operandi of first sanctifying his limbs, which are K’neged the Mishkan, which alludes to the limbs of a person, and through that it would then cause the Shechinah to rest there, and thus the Torah to come.

Betzalel worked the other way, for as the Gemara in Brachos 55a tells us, at the age of thirty, Betzalel had already reached exalted levels of Ruchniyos, for he knew the formation of the letters with which the heavens and earth were created, and was Zoche to the Torah Hakdoshah. Thus, Betzalel said to first construct the Aron, and then the Mishkan, for through the Aron – which

was the Torah Hakdoshah, one can then sanctify himself, sanctify his limbs for Hakodosh Baruch Hu – which was the construction of the Mishkan. This was the dispute between Moshe Rabbeinu and Betzalel. Although for Moshe Rabbeinu, his way worked, he recognized for the masses it is not so. One cannot wait to learn Torah until he sanctifies his limbs, for how will one reach the level of Kedusha without the Torah Hakdoshah. It was only the great Moshe Rabbeinu who was able to sanctify himself without the Torah, and then receive the Torah Hakdoshah with complete Kedushah. Rather, one must first learn Torah, and through the Torah Hakdoshah, reach great levels of Kedusha.

Now we can understand why the Torah says that one should work for six days, and what the connection of Parshas Parah has to this Parshah. One cannot expect to come into Shabbos without any preparations, and for him to have an elevated level of Ruchniyos. The Torah tells us that one must work on it for the six days of the week. If one does so, then he can be Zoche to have a true Shabbos, שבת שבתון. On Shabbos Kodesh, Hakodosh Baruch Hu has a great desire for Klal Yisroel. There is a great love for Klal Yisroel on this day, and one does not come close to Hakodosh Baruch Hu on Shabbos Kodesh through שפלות, but rather through Ahavah and Ratzon, love and desire. Thus, that which the Mishkan accomplished, to make one humble and low, so that he seeks to achieve a Kapparah and come close to Hakodosh Baruch Hu, was not done on Shabbos Kodesh. On Shabbos Kodesh, it is all about the positive connection, and thus one cannot build the Mishkan on Shabbos Kodesh. Shabbos Kodesh does not need the Mishkan, and therefore one cannot desecrate it for the building of the Mishkan. The process of the Parah Adumah involved הכנעה and שפלות, which are not Middos for Shabbos Kodesh, for Shabbos Kodesh is all about Ahavah and Ratzon, and thus the Parah was not done on Shabbos Kodesh. Parshas Parah was the process needed to be purified so that all would be prepared for Shabbos Kodesh, and for the Yom Tov of Pesach, which the Torah refers to as Shabbos. May we be Zoche to achieve a Kapparah and great levels of Kedusha.