



**ויניחו אותו עד הבקר 16:24**  
**כאשר צוה משה, ולא הבאיש**  
**ורמה לא היתה בו**

“They put it away until morning, as Moshe had commanded; it did not stink and there was no worm in it.” Shabbos Kodesh is a very holy day. While the rest of the week, any left-over Mon rotted by the next day, the Mon that was left over from Leil Shabbos to Shabbos morning did not rot. What is the Torah telling us when it says that, “There was no worm in it?” Additionally, why is this Shabbos called, “שבת שירה”? We know that there is the Shira in this Parsha, but we don’t say that this week we Lain Parshas Shira – rather we call it Shabbos Shira. The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

**זה הדבר אשר צוה 16:16 – רבינו יואל**  
**ד' לקטו ממנו איש לפי אכלו, עומר לגלגלת מספר**  
**ד' – “נפשותיכם איש לאשר באהלו תקחו**  
 from it, for every man according to what he eats – an Omer per person – according to the number of your people, everyone according to whomever is in his tent you shall take.” In this Posuk, there is every letter of the א'ב – the Mechilta says that the Torah with its twenty-two letters was only given to those who were eating the Mon.

**זה הדבר אשר 16:16 – רבינו אפרים**  
**צוה ד' לקטו ממנו איש לפי אכלו, עומר לגלגלת**  
**תקחו – “מספר נפשותיכם איש לאשר באהלו תקחו**  
 This is the thing that Hashem has commanded: Gather from it, for every man according to what he eats – an Omer per person – according to the number of your people, everyone according to whomever is in his tent you shall take.” This is one of two Pesukim in the entire Torah which has the entire א'ב in it. The Torah is teaching us here that one who is Osek in the Torah Hakdosha, and is Mekayeim every part of it, according to the Din, Hakodosh Boruch Hu prepares his Parnassah for him, without him having to exert himself at all, just like Klal Yisroel received the Mon in the Midbar.

**זה הדבר אשר צוה ד' 16:16 – רוקח**  
**לקטו ממנו איש לפי אכלו, עומר לגלגלת מספר**  
**ד' – “נפשותיכם איש לאשר באהלו תקחו**  
 In this Posuk there is every letter of the א'ב to teach us that all who are Mekayeim the twenty two letters of the Torah Hakdosha, will be Zoche to receive the Mon.

**ויניחו אותו עד 16:24 – בעל הטורים**  
**הבקר כאשר צוה משה, ולא הבאיש ורמה לא היתה**  
 בו – “They put it away until morning, as Moshe had commanded; it did not stink and

there was no worm in it.” There are two places where the word, “רמה” appears in Tanach: here and in Iyov 21:26 regarding death where it says, “עליהם ורמה תכסה” – “And the worm will cover them.” This tells us that worms do not have any power over the dead on Shabbos Kodesh, and that worms do not affect those who eat the Mon, as stated in Bava Basra 73b. The Gemara over there tells us how Rabbah Bar Bar Chana came upon the corpses of those who died in the wilderness and found their bodies intact and their faces radiant, as if they were intoxicated; they looked like they were still alive. This was because those who died in the Midbar ate the Mon and thus the worms had no power over them.

**ויניחו אותו עד 16:24 – תנופת חיים**  
**הבקר כאשר צוה משה, ולא הבאיש ורמה לא היתה**  
 בו – “They put it away until morning, as Moshe had commanded; it did not stink and there was no worm in it.” Worms do not have any power over food that is eaten on Shabbos Kodesh, in honor of Shabbos Kodesh.

**ויאמר 16:33 – ר' שמשון רפאל הירש**  
**משה אל אהרן קח צנצנת אחת ותן שמה מלא העמר**  
**– “מן, והנח אותו לפני ד' למשמרת לדורותיכם**  
 – “And Moshe said to Aharon: Take a cooling-jar and put into it a complete Omer of Mon and set it down before Hashem to be kept for your descendants.” Moshe Rabbeinu told Aharon to take Mon and place it “before Hashem”. This command informed the generations of the wilderness that their wanderings in the wilderness would come to an end, and that they would eventually be able to obtain their livelihood under normal conditions. However, even under normal conditions, their descendants were to preserve in their hearts the lesson learned from living on the Mon. When they would struggle for their Parnassah under normal conditions prevailing in society and in the physical world, even then they were to regard their sustenance solely as מן, as a gift granted and apportioned by Hashem. That is why צנצנת המן – the storage flask of Mon, was to be kept “לפני העדות” – together with the Luchos Ha'eidus, which testify that the Torah was given to Klal Yisroel as a gift from Hashem. He Who gave the Torah is the One Who gives sustenance for human life, so that this Torah may be observed. He Who gives sustenance to man is the One Who also gave the Torah, which shows man the way in which to use the life-sustaining sustenance. These two facts must be kept in mind together as they are complementary.

**ויאמר משה אל 16:33 – מהר"י שטייף**  
**אהרן קח צנצנת אחת ותן שמה מלא העמר מן, והנח**

– “**אותו לפני ד' למשמרת לדורותיכם**” – “And Moshe said to Aharon: Take a cooling-jar and put into it a complete Omer of Mon and set it down before Hashem to be kept for your descendants.” Chazal tell us that the flask of Mon that Aharon put away near the Luchos was hidden away for generations, together with the Luchos, until the coming of Moshiach. The Zohar Hakodosh tells us that the flask of Mon alludes to the hidden secrets of the Torah Hakdosha. Only some of the secrets of the Torah were left for us, and the rest were hidden away until the coming of Moshiach. All that we have is, “צנצנת אחת מלא העומר מן” – one flask of those secrets of the Torah – the spiritual nourishment. It is that which is revealed at certain times, from time to time, from generation to generation, these secrets are revealed to the wise of the generation, as Hakodosh Boruch Hu is Mashpia upon them, and opens their eyes to understand the letters of the Torah Hakdosha.

**ויניחו אותו עד 16:24 – ישא ברכה**  
**הבקר כאשר צוה משה, ולא הבאיש ורמה לא היתה**  
 בו – “They put it away until morning, as Moshe had commanded; it did not stink and there was no worm in it.” It is known that “שבת” is the Roshei Taivos of the words, “שבת, בו תשוב” – that Shabbos is a day of Teshuva. Why is Shabbos more of a day of Teshuva than any of the other six days of the week? The Gemara in Shabbos 153a tells us that the one way to help one do Teshuva is to remember always that he should do Teshuva today, for perhaps he will die tomorrow. Similarly, the Gemara in Brochos 5a says that a way for one to stay focused and do Teshuva is to remember the day of death. In truth, Teshuva needs to be done with Simcha. This is explained on the Posuk in Bereishis 45:5 – “ועתה אל תעצבו” – the Loshon of “ועתה” refers to Teshuva, and the Posuk says that in regards to Teshuva, “אל תעצבו” – do not be sad, for one is to do Teshuva with joy. On Shabbos it is easy to do Teshuva with Simcha, for Shabbos is a day of joy, as we say in Davening, “ישמחו, ישמח משה במתנתו”, and “במלותך שומרי שבת חלקו”. The Midrash in Bereishis tells us that Odom Harishon met Kayin, and saw that he was joyous. Kayin explained that he was joyous for he did Teshuva and it was accepted. Immediately, Odom Harishon recited, “מזמור שיר ליום השבת”. Why was Odom’s response to Kayin doing Teshuva the words, “מזמור שיר ליום השבת”? Teshuva on Shabbos is the correct and true Teshuva, for Shabbos is a day of joy, thus, one can do Teshuva through the joy – the proper way to do Teshuva. Shabbos is a day which one

recognizes the awesomeness of Hakodosh Boruch Hu, and that can bring him to Teshuva, without him having to remember the day of death. The day of death is joyless; thus, one should do Teshuva on Shabbos and do so with joy. This is what the Posuk means when it says regarding Shabbos that there was no worm in it, for during the week, one comes to Teshuva by remembering where he will end up, in the ground with worms, however on Shabbos, one does Teshuva through joy, without being reminded of the day of death and worms. It is on the day of Shabbos that one can do Teshuva with great joy.

**הנני ממטיר לכם 16:4 – דברי ישראל**  
 “Behold I shall rain down for you food from heaven; let people go out and pick it.” The Gemara in Yuma 75a tells us that for the Tzaddikim, the Mon fell on their doorstep; while for the Beinonim, they had to go out into the camp to get their food, and for the Resha'im they had to go far out to get their Mon. The more one served Hakodosh Boruch Hu, the closer his food came, so that he would have more time to serve Hakodosh Boruch Hu. Being that the food of the Tzaddikim came on their doorstep, why didn't the Resha'im take those, so that they should not have to go far to get their own? One answer is that the Resha'im so despised the Tzaddikim, that they couldn't want to go near their homes, and would rather have to work harder to get their food. Another answer is that the Resha'im considered themselves like everyone else – and thus they assumed that if their food was far away, it must be that everyone had to go far to get their food. Perhaps the real reason is that in theory they would have wanted to take the food of the Tzaddikim or the Beinonim, but they were unable to. The Gemara in Yuma 38b says, “אין אדם נוגע במה שמוק לחבירו” – One person cannot touch that which is prepared for his fellow man – whatever a person is meant to get, he will receive. Thus, Hakodosh Boruch Hu did not allow them to take what was prepared for the Tzaddikim.

**Parshas Beshalach – אור גדליהו**  
 “שבת זו נקראת שבת שירה” – This Shabbos is called “Shabbos Shira”. The Shlah Hakodosh tells us that the Laining of the Torah Hakdosha is Me'orer the Zeman, meaning that the reading of the words of the Parshah of that week brings to life that which the Torah is speaking about. However, being that we call this Shabbos, Shabbos Shira, there must be a specific connection of Shabbos with the Shira that

we Lain. Tosfos in Meseches Sanhedrin 37b says from the Geonim, that the B'nei Eretz Yisroel do not say Kedusha except on Shabbos, for it says in Yeshaya 6 “שש כנפים” – each Malach has six wings, and each wing says Shira for the six days of the week. However, when Shabbos comes, the spiritual beings say to the Ribbono Shel Olam that they don't have any more wings with which to sing Shira. Hakodosh Boruch Hu responds to them, that there is a wing from below, and that is where the Shira will come from on Shabbos. The Inyan of Shira is to bring the revelation of Kovod Shomayim that is in the world. Shira is called a “כנף” – a wing, for just as a wing is used to raise the bird up off the earth and up to the sky, so too Shira raises words up from the ground, to reveal what is in the world – to reveal that there is Hakodosh Boruch Hu in the world. We find in Perek Shira that every creation sings Shira to Hakodosh Boruch Hu, for in each creation there is that which is to be revealed of Kovod Shomayim, that which is specific to that creation. That is the Shira which each creation sings, to bring forth that facet of the world that reveals the Ribbono Shel Olam in this world. “עם זו יצרתי לי, תהלתי” – Klal Yisroel are the designated ones to bring forth the Kovod Shomayim to the entire creation. We find by Odom Harishon that the entire creation did not sing Shira to Hakodosh Boruch Hu until Odom Harishon came and gathered all of them together and said, “לכו נרננה לד' נריעה לצור” – and it was through Odom Harishon that all of creation sang Shira to Hakodosh Boruch Hu. This is the job of Klal Yisroel – to bring forth the Shira from the entire creation. The Malachim sing Shira every day of the week and bring a revelation of Kovod Shomayim for six days, as they have six wings, six Shiros. However, on Shabbos they do not have Shira, and that is when it is exclusive to Klal Yisroel, as the Posuk says, “מזמור שיר ליום השבת טוב להודות לד'”. This fits with the Midrash that tell us that Shabbos came to Hakodosh Boruch Hu and said that while all the other six days of the week have a partner – yet Shabbos does not have a partner. Hakodosh Boruch Hu told Shabbos that Klal Yisroel would be its partner. The Mahari Mintz explains that having a partner means one to have השפעות from that day. Klal Yisroel are the partner of Shabbos, and they receive great Hashpa'ah from Shabbos, and this allows them to sing Shira to Hakodosh Boruch Hu, which brings forth a Gilui of Kovod Shomayim to the world. “אז ישיר משה ובני”

– the Sfas Emes says on these words that the intention of the Posuk is that Klal Yisroel were going to sing the known Shira, that which was greater than all the creations of the world are able to do. When Klal Yisroel sing Shira, it causes all the other creations to also sing Shira, similar to Odom Harishon before the sin, that he gathered all the creations to sing Shira to Hakodosh Boruch Hu. This Shira has a distinct connection to Shabbos Kodesh, as it is Shabbos Kodesh which gives Klal Yisroel the Koach, the strength and ability, to bring forth this amazing Shira, which causes a Gilui of Kovod Shomayim. It was this which enabled Klal Yisroel to receive Shabbos before Matan Torah at Marah, and from Shabbos Kodesh Klal Yisroel were Zoche to the Torah Hakdosha, which is also called a “Shira” as the Posuk says, “ועתה כתבו לכם את השירה” – for it was because of the Koach of Shira that Klal Yisroel were Zoche to be the nation of Hashem, and to fulfill the purpose of, “עם זו יצרתי לי, תהלתי יספרו”. We call this Shabbos, Shabbos Shira – we must know that it is because Shabbos is our partner, that we receive great השפעות from Shabbos Kodesh, which allows us to sing Shira to Him, and bring forth Shira to the world – to bring forth a revelation of Kovod Shomayim to all of the creations and the entire world at large.

Now we can understand what the Torah is telling us when it says that there was no worm in it, and why this Shabbos is called Shabbos Shira. The worm is what the Mishna in Avos tells us that attacks our bodies after we are no longer alive. Those worms attack the physicality of this world. The Torah is telling us that the Kedusha of Shabbos is great and can raise us to great levels of Ruchniyos. What we eat on Shabbos Kodesh is elevated, and thus the worms have no power over it. Shabbos Kodesh is our Zivug, our mate, and if we are open to it, it can infuse much Kedusha into us. This Shabbos is called, “Shabbos Shira” for it is the Kedusha of Shabbos Kodesh which gives us the ability to be able to sing Shira to Hakodosh Boruch Hu. The Ben Ish Chai says that on Shabbos Kodesh learning one hour of Torah is equivalent to learning 1,000 hours during the week. The Kedusha is great and it is the Kedusha of the Torah – that is the real Shira we can give Hakodosh Boruch Hu. May we use this Shabbos Kodesh and every Shabbos Kodesh, to learn much Torah Hakdosha, and sing Shira to Hakodosh Boruch Hu.