

The Megaleh Amukos's Amazing Revelation

The Eigel Was Half Ox and Half Donkey Corresponding to the Two Klipos of Eisav and Yishmael

In this week's parsha, parshas Ki Sisa, we learn about the mitzvah of "machatzis hashekel" (Shemos 30, 11): "וידבר ה' אל משה" לאמר, כי תשא את ראש בני ישראל לפקודיהם, ונתנו איש כופר נפשו לה' בפקוד אותם ולא יהיה בהם נגף בפקוד אותם, זה יתנו כל העובר על הפקודים מחצית השקל בשקל "Hashem spoke to Moshe, saying: "When you will take a census of Bnei Yisrael according to their counts, every man shall give Hashem an atonement for his soul when counting them, and there will be no plague among them when counting them. This is what they shall give—everyone who passes among the counted—half of the shekel, by the holy shekel, the shekel is twenty geirah, half of the shekel as a portion to Hashem.

Our blessed sages revealed to us through their divine intuition, "ruach hakodesh," that HKB"H commanded Yisrael to donate a "machatzis hashekel" to Hashem as atonement for the "cheit ha'eigel." It states in the Yerushalmi (Shekalim 9b):

"זה יתנו כל העובר על הפקודים... לפי שחטאו במחצית היום יתנו מחצית השקל... רבי יוחנן בן זכאי, לפי שעברו על עשרת הדברות יהיה נותן כל אחד ואחד עשרה גרה."

Here we find two opinions as to why they were commanded to bring a half-shekel, equaling ten geirah. Firstly, because they sinned half way through the day, they were instructed to bring half a shekel. Secondly, because they transgressed the "Aseres HaDibros"—the Ten Commandments--they made amends by donating a corresponding number of geirah.

**"On a day that I make an accounting,
I shall bring their sin to account against them"**

It is well known that the terrible transgression of making the eigel taints us and haunts us to this very day. For, it is written in this week's parsha, after HKB"H responds to Moshe's plea to forgive Yisrael for the "cheit ha'eigel" (Shemos 32, 34): "ויעתה" לך נחה את העם אל אשר דברתי לך, הנה מלאכי ילך לפניך, וביום פקדי ופקדתי

"עליהם את חטאתם"—and, now, go, lead the people to that which I have spoken to you. Behold! My angel shall go before you, and on a day that I make an accounting, I shall bring their sin to account against them." Rashi comments: "תמיד" כשאפקוד עליהם עוונותיהם, ופקדתי עליהם מעט מן העוון הזה עם שאר העוונות, ואין פורענות באה על ישראל שאין בה קצת מפירעון עוון העגל—always, whenever I shall make an accounting of Yisrael's sins against them, I will hold them accountable to some small degree for this sin along with the other sins; there is no punishment that comes upon Yisrael which does not have in it some retribution for the sin of the eigel.

This being the case—that in every generation, we are held accountable for the "cheit ha'eigel" along with all of our other transgressions--we must consider the following: In these times, when we no longer have the mitzvah of "machatzis hashekel" to atone for the "cheit ha'eigel," how can we acquit ourselves and make amends? The simple answer is that even today we are able to fulfill the mitzvah by means of the Torah reading discussing the "machatzis hashekel." This concept is expressed by the prophet as follows (Hoshea 14, 3): "ונשלמה פרים שפתינו"—and let our lips substitute for bulls; in other words, what we recite with our lips will be accepted in place of the sacrificial animals we would have otherwise offered for our sins. Similarly, we have learned in the Gemara (Menachos 110a): "כל העוסק בתורת חטאת כאילו הקריב חטאת, וכל" anyone who studies the Torah of the chatat, it is considered as if he actually brought a chatat-offering; and anyone who studies the Torah of the asham, it is considered as if he actually brought an asham-offering.

It states in the sefer Derech Pikudecha (Introduction 3, 5) that any mitzvah which cannot actually be performed, must nevertheless be fulfilled in thought. In other words, the meaning and reasons for the mitzvah must be explored and investigated. By doing so, it will be considered as if we actually performed

the mitzvah. Hence, it is incumbent upon us to explore the reason for the mitzvah of “machatzis hashekel.” Why does it serve as atonement for the “cheit ha’eigel”? By understanding the exalted lesson and purpose of this mitzvah, we will succeed in atoning for the “cheit ha’eigel” even in these times.

The Census Alludes to the Mitzvah of Shabbas

Let us begin our investigation with the enlightening words of the great author of the Chiddushei HaRim in his manuscript Sefer HaZechus (Ki Sisa). Focusing on the passuk: **כי תשא את ראש בני ישראל — when you elevate the heads of Bnei Yisrael**—he interprets it as an allusion to Shabbas Kodesh. He writes: **כי תשא את ראש בני ישראל, היה לו לכתוב 'ראשי' [בני ישראל בלשון רבים], אולם נשיאות ראש הוא שבת, שכל אות מתנשא לאות שלמעלה ממנו, ובשבת נעשים כל הרצונות של ישראל אחד רק לרצון השי"ת, שמתאחדין ברזא דאחד.**

He notes that the passuk employs the word “rosh,” meaning “head,” in the singular rather than in the plural. Hence, he concludes that the concept of “elevating the head” (which simply translated refers here to taking a census of the people) is a reference to Shabbas—“the mystery of one.” When each letter of the word **ראש** is elevated to the letter following it, we obtain the letters **שב**. On Shabbas, all of Yisrael’s desires and aspirations become one — directed solely at satisfying Hashem’s will. They unite in the mystery of one.

He is referring to the fact that on Shabbas Kodesh all of Yisrael unite with the will of HKB”H. This is expressed in a statement in the holy Zohar (Terumah 135a): **רזא דשבת איהי שבת דאתאחדת ברזא דאחד — the mystery of Shabbas is that on Shabbas everything is united in the mystery of one.** HKB”H signifies this fact to Moshe with the statement: **כי תשא את ראש בני ישראל -- when you elevate the head of Bnei Yisroel.** In other words, if you wish to elevate Yisrael, connect them with the sanctity of Shabbas which is alluded to by the words: **כי תשא את ראש**. If one elevates each letter of the word **ראש** to the letter that follows it in the aleph-beit, the result is **שב**. The letter following “reish” is “shin”; the letter following “aleph” is “beit”; the letter following “shin” is “tav.” Thus, we have the letters of the word **שב**.

Accordingly, let us see how the allusion to Shabbas Kodesh in the passuk: **כי תשא את ראש בני ישראל**, accords with the continuation of the passuk regarding the “machatzis hashekel”: **זוה יתנו כל העובר על הפקודים מחצית השקל בשקל הקודש**. Let us refer to what the great Rabbi Gedaliah of Linitz, zy”a, writes in Teshuos Chen on the passuk in our parsha (Shemos 31, 15): **ששת ימים**

“ש'בתון ק'ודש ל'ה' ראשי תיבות שק”ל... ומחצית השקל היא, שבשבת כביכול הקב”ה מקבל תענוג מגוף המאכל, ובשבת היא חציו לכם וחציו לה’, והקב”ה מקבל תענוג אפילו מחציו זה, וזהו מחצית השק”ל שאפילו החציו הזה הוא ש'בתון ק'ודש ל'ה'” The first letters of the words **ש'בתון ק'ודש ל'ה'** spell out the word **שק”ל**. Now, on Shabbas, half of our pleasure comes from earthly delights — such as food — and half comes from spiritual activities. HKB”H derives pleasure, on Shabbas even from the half that comes from earthly delights. This earthly half represents the “machatzis hashekel”; even this half constitutes part of the sanctity of Shabbas -- **ש'בתון ק'ודש ל'ה' .**

Shabbas Observance Provides Atonement for the Cheit HaEigel

Thus, we learn that the mitzvah of “machatzis hashekel” alludes to Shabbas Kodesh. Together with what we have learned from the Yerushalmi and the Midrash—that the “machatzis hashekel” provides atonement for the “cheit ha’eigel”—it turns out that Shabbas observance acts to atone for the “cheit ha’eigel.” Now, we have learned in the Gemara (Shabbas 118b): **“כל המשמר שבת כהלכתו אפילו עובד עבודה זרה כדור אנוש מוחלין לו”**--one who observes Shabbas with all of its halachot, is forgiven even for the serious transgression of idolatry.

The Yearot Devash (Part 2, Drush 3) explains why this is so. Avodah zarah, idolatry, constitutes heresy—a denial of Hashem; conversely, Shabbas observance is an affirmation of our emunah in Hashem. Therefore, it is evident why observing Shabbas--demonstrating our strong emunah that Hashem created the world in six days and rested on the seventh day—serves as atonement for the act of idolatry associated with the “cheit ha’eigel.”

This explains quite beautifully why HKB”H presented the mitzvah of Shabbas observance in our parsha as a prelude to the narrative describing the “cheit ha’eigel” (Shemos 31, 12): **‘ויאמר ה' אל משה לאמר, ואתה דבר אל בני ישראל לאמר, אך את שבתותי תשמורו כי אות הוא ביני וביניכם לדורותיכם לדעת כי אני ה' מקדישכם.... ושמרו בני ישראל את השבת לעשות את השבת לדורותיכם ברית עולם, ביני וביני בני ישראל אות היא לעולם, כי ששת ימים עשה ה' את השמים ואת הארץ וביום השביעי שבת וינפש.** **Hashem said to Moshe, saying: “And you, speak to Bnei Yisrael, saying: ‘Just observe My Shabbasos, for it is a sign between Me and you for your generations, to know that I am Hashem, Who sanctifies you’. . . Bnei Yisrael shall observe the Shabbas, to**

make the Shabbas an eternal covenant for their generations. Between Me and Bnei Yisrael, it is a sign forever that in a six-day period Hashem made the heavens and the earth, and on the seventh day He relaxed and He rested."

Based on what we have learned, HKB"H intended to place the remedy before the ailment. By observing the Shabbas, they would merit atonement for the "cheit ha'eigel." In fact, these pesukim tie in very nicely with the opening passuk of the parsha: **כִּי תֵשָׂא**—"את ראש"—which can be interpreted as an allusion to Shabbas Kodesh--and to the mitzvah of "machatzis hashekel"—which we have also shown to be an allusion to Shabbas observance. They all serve to atone for the "cheit ha'eigel."

The Top Half of the Eigel Was an Ox the Bottom Half Was a Donkey

I was struck by a wonderful idea to explain in greater depth the magnificent connection between Shabbas observance and atonement for the "cheit ha'eigel." The divine kabbalist, the Rama of Pano, presents a tremendous chiddush in Asarah Maamarot concerning the shape and image of the eigel. The source for his chiddush is the Tikunei Zohar (Tikun Sheini 5, 142a). The Rama of Pano writes: **אמרו עליו באגדה, שמחציו כלפי ראשו היה כתבנית שור אוכל עשב, וכלפי זנבו היה חמור, והן שתי מדות בקליפה... ועל כלאים זה אמרו אלה אלהיך ישראל.** They stated in the Aggadah that its upper half, toward its head, resembled an ox, eating grass; its lower half, toward its tail, resembled a donkey. These represent two elements of the klipah . . . Regarding this unholy and improper union, they proclaimed: "These are your god, O Yisrael."

We find an incredible explanation regarding this unusual form of the eigel in the impeccable teachings of the divine mekubal, the author of the Megaleh Amukos on Vaeschanan (71). Since he tends to write very concisely, I have taken the liberty of attempting to decipher his meaning based on precious clues he presents elsewhere. May Hashem guide us on the path of truth!

The Gemara (Sanhedrin 59b) discusses the fact that the legs of the "nachash hakadmoni"--the primeval serpent--were amputated after it caused Adam and Chava to sin by partaking of the Eitz HaDa'as:

תניא רבי שמעון בן מנסיא אומר, חבל על שמש גדול שאבד מן העולם, שאילמלא נתקלל נחש, כל אחד ואחד מישראל היו מזדמנין לו שני נחשים טובים, אחד משגרו לצפון ואחד משגרו לדרום, להביא לו סנדלבונים טובים ואבנים טובות ומרגליות, ולא עוד אלא שמפשילין רצועה תחת זנבו ומוציא בה עפר לגנתו ולחורבתו."

"It was taught in a Baraisa: Rabbi Shimon ben Menasya says: It is unfortunate that a great servant was lost from the world. For, had the serpent not been cursed, each and every one of Yisrael would have had two good serpents as servants; one he would send to the North and one he would send to the South to bring him gems, precious stones and pearls. Furthermore, it would have been possible to attach a strap beneath its tail and have it take out soil to his garden and to his ruin."

The Megaleh Amukos raises a question concerning this passage. The "nachash hakadmoni" was a single creature. Similarly, Rabbi Shimon ben Menasya opens his remarks by referring to the original, solitary serpent. So, why does the Gemara conclude by mentioning two serpents: **היו מזדמנין לו שני נחשים טובים, אחד משגרו לדרום**—"היו מזדמנין לו שני נחשים טובים, אחד משגרו לדרום"**--each and every one of Yisrael would have had two good serpents as servants; one he would send to the North and one he would send to the South?**

The Megaleh Amukos explains that Yishmael represents the contamination and impurity of Avraham's attribute of chesed. He is the klipah's version of chesed, known as the klipah of the donkey. Eisav represents the contamination and impurity of Yitzchak's attribute of gevurah. He is the klipah's version of gevurah, known as the klipah of the ox. These two klipos, headed by Eisav and Yishmael, are appointed to lead the seventy nations of the world. The ministering angel of Eisav stands in charge of the thirty-five nations on the left side of the klipah—the side of gevurah. The ministering angel of Yishmael stands in charge of the thirty-five nations on the right side of the klipah—the side of chesed. Hence, the Torah prohibited joining them together: **"לא תחרוש בשור ובחמור יחדיו"**—**do not plow using an ox and a donkey together.** For, a grave danger exists when uniting these two forces; since they are the root of all the forces of tumah contained among the seventy nations of the world.

The Name נחש Is an Abbreviation for נחש ח'מור ש'ור

With this understanding, the Megaleh Amukos explains that the "nachash hakadmoni" was the root and embodiment of all the forces of tumah. Hence, his being contained the two major klipos of Yishmael and Eisav. This fact is alluded to by the very name נחש, which is an abbreviation for נחש ח'מור ש'ור—**the serpent, the donkey and the ox.** By combining these two formidable forces of tumah, the nachash succeeded in trapping Adam and Chava in its web and causing them to stumble and sin with the Eitz HaDa'as.

Now, had Adam HaRishon not succumbed to the nachash's persuasive ruse, he would have successfully overcome these two forces of tumah—the donkey and the ox—embodied by the nachash. Furthermore, he would have subdued the nachash along with these two impure forces and transformed them into forces for good, in keeping with the notion (Shabbas 119b): **“ומלאך רע עונה אמן בעל כרחו”**—**and the bad angel is forced to answer “amen” against its will.**

Had he accomplished this feat, HKB”H would not have prohibited us from plowing with an ox and a donkey together. On the contrary, we would employ the nachash, containing these two major forces, for the sake of kedushah. The nachash, which would still possess its two legs, would run to serve us. The force of the donkey, we would send to the south—the right side representing the attribute of chesed—to perform acts of kindness on behalf of Hashem. Whereas the force of the ox, we would deploy to the north—the left side representing the attribute of gevurah—to perform acts of severity and restraint in the service of Hashem.

This then is the significance of the divine Tanna, Rabbi Shimon ben Menasya's, statement: **“חבל על שמש גדול שאבד מן העולם, שאילמלא גתקלל נחש”**—had the nachash continued to exist with both its legs; **“כל אחד ואחד מישראל היו מזדמנין לו שני נחשים טובים”**—every Jew would have had two good servants at his beck and call, namely the donkey and the ox contained within the nachash; **“אחד משגרו”**—the ox would be available for tasks involving gevurah, to the left; **“ואחד משגרו לדרום”**—while the donkey would be available for tasks related to chesed, to the right; **“להביא לו סנדלבונים טובים”**—and bring him sandals, and **“ואבנים טובות ומרגליות, ולא עוד אלא שמפשילין רצועה תחת זנבו ומוציא בה עפר לגנתו ולחורבתו”**—furthermore, he would have been allowed to work his field with the ox and the donkey in tandem.

Notwithstanding, Adam and Chava failed to overcome the nachash; they fell into its trap due to the forces of the donkey and the ox, which it embodied. Not only were these two forces not transformed into forces for good, serving the realm of kedushah, but they fell into the depths of tumah, combating the forces of kedushah. They became the roots of evil and perversion, leading the ministering angels of the seventy nations of the world. As a consequence, the prohibition not to plow with an ox and a donkey together was reinstated. It is essential not to allow these two formidable powers of tumah to join forces due to the inherent danger they pose. Rather, it is crucial to keep this evil pair separated and to destroy them forevermore.

Matan Torah Was a Return to the State of Adam HaRishon before the Sin

Let us continue on our sacred journey in order to better comprehend why the eigel combined the forms of an ox and a donkey. We have learned in the Gemara (Shabbas 146a) that when Yisrael drew near to Har Sinai, they were rid of the contamination and perversion of the nachash. Subsequently, however, due to the “cheit ha'eigel,” the contamination returned as it had been previously. This is conveyed by the Gemara as follows (A.Z. 5a): **“לא קיבלו ישראל את התורה אלא כדי שלא יהא מלאך המות שולט בהן, שנאמר (תהלים פב-ו) אני אמרתי אלהים אתם ובני עליון כולכם, Yisrael only received the Torah so that the Malach HaMaves would not prevail over them, as it is stated: “I said, ‘You are divine, sons of the most high.’” However, you have corrupted your deeds and therefore: “Like men you shall die.”**

The Midrash (S.R. 32, 1) makes a similar statement based on an elucidation of the passuk (Shemos 32, 16): **“והמכתב מכתב”**—the script on the luchot was provided by G-d; it was engraved on the luchot. . . The word for engraved, **חרות**, resembles the word **חירות**, meaning freedom—indicating that they were afforded freedom from exiles and freedom from the Malach HaMaves. The great Rabbi Tzaddok hakohen, zy”a, writes in Pri Tzaddik (Pesach 14 and 19) that at the time of Matan Torah, they were not controlled or influenced by the yetzer hara. For, the Gemara teaches us (B.B. 16a): **“הוא יצר הרע הוא מלאך המות”**—the yetzer hara and the Malach HaMaves are one and the same.

Now, one might ask: If they were free of the yetzer hara, how did they commit the sin of the eigel? So, we would answer that the sin was not due to the influence of the yetzer hara lurking within mankind. For, as we have learned, they were free of the yetzer hara and cleansed of the nachash's perversion. Rather, the sin was caused by an outside influence, the “Erev Rav.”

It is written in the Holy of Holies of songs (Shir HaShirim 1, 6): **“אל תראוני שאני שחרחרת ששזפתני השמש, בני אמי ניחרו בי שמני נוטרה”**—**do not view me with contempt despite by dark complexion, for it is but the sun which has glared upon me. The alien children of my mother incited me and made me a keeper of the vineyards of idols, but the vineyard of my own true G-d I did not keep.** Rashi explains that this passuk refers to the “cheit ha'eigel”: **“בני אמי ניחרו בי הם בני מצרים שגדלתי בהם ועלו עמי בערב רב, הם ניחרו בי בהסתתם ופיתויים, עד**

שמוני נטרה את הכרמים, ושם שזפתני השמש והושחרתי, כלומר נתנוני עובדי "alien children of my mother"—the Egyptians that departed Mitzrayim with me as the "Erev Rav." They induced me to worship other gods; meanwhile, I abandoned the G-d of my fathers.

It turns out, therefore, that the "cheit ha'eigel" was similar to the "cheit Eitz HaDa'as." It caused tremendous damage to the world as a whole and to Yisrael in particular. The "cheit Eitz HaDa'as" introduced the filth of the nachash into Adam HaRishon and all of creation. As a consequence, the decree of death was imposed on him and on all of creation. In similar fashion, as a result of the "cheit ha'eigel," the contamination and filth of the nachash returned; along with this contamination, the decree of death was imposed once again on all mankind and creation; for death is necessary to wash away the nachash's filth.

We have now shed some light on the Megaleh Amukos's contention regarding the form of the eigel; its top half was that of an ox, while its bottom half was that of a donkey. Had Yisrael withstood the influence of the "Erev Rav" and not been lured into the "cheit ha'eigel," they would have lived an existence similar to that of Adam HaRishon—had he not succumbed to the influence of the nachash and eaten from the Eitz HaDa'as. They would have rectified the world and transformed the two forces of the ox and the donkey into forces for good; they would have then been available to assist us in the service of Hashem.

Yet, with the help of the "Erev Rav," the Satan succeeded in influencing Yisrael to participate in the "cheit ha'eigel." So, just as the two forces contained within the nachash—the donkey and the ox—sank into the depths of tumah and became the source for all the seventy nations of the world, so, too, the two unholy forces of the ox and donkey—the klipos of Eisav and Yishmael—were united once again as a result of the "cheit ha'eigel." Consequently, the Malach HaMaves and the reality of exile among the seventy nations of the world returned. This is the gist of the Megaleh Amukos's words with some additional clarification.

The Kedushah of Shabbas Nullifies the Klipos of Yishmael and Eisav

Continuing onward and upward along this fascinating path, let us now explain why Shabbas observance constitutes atonement for the "cheit ha'eigel." Let us introduce a teaching from the Bnei Yissaschar (Shabbos 1,10) explaining a quote

from our blessed sages (Shabbos 118:): "אלמלי שמרו ישראל שבת ראשונה לא שלטה בהן אומה ולשון שנאמר ויהי ביום השביעי יצאו מן העם"—**"If the people of Yisrael had only kept the first Shabbas, no nation or people would have ever ruled over them, as it says: 'It happened on the seventh day that some of the people went out to gather,' and it is written after that: 'And Amalek came.'"** It is essential to understand the connection between the observance of the first Shabbas and the reign of the nations of the world over Yisrael.

The Bnei Yissaschar (Shabbasos 1, 10) provides an explanation based on a wonderful introduction from the Megaleh Amukos (Lech Lecha) related to what HKB"H showed Avraham during the Bris bein HaBesarim (Bereishis 15, 10): **"ויקה לו את כל אלה ויבחר אותם בתוך--he took all of these to Him, and he split them in the center."**

It is known that there are seventy guardian angels above, split into two groups—thirty-five on the left side of kedushah led by **סמאל**, the guardian angel of Eisav, and, opposite them, thirty-five on the right side of kedushah, led by **רהב**, the guardian angel of Yishmael.

Thus, we have seventy guardian angels, **אלה**, opposite **אלה**. In other words, we have **לה**, thirty-five nations on the right with their leader, their **א**, opposite **לה**, thirty-five nations of the left with their leader, their **א**. In fact, the holy people of Yisrael stand in the middle, between the two groups of **אלה**. This is the allusion in the passuk cited above: **"ויקה לו את כל אלה"**—he took the two sets of **אלה** comprising the seventy nations and their heads--**"ויבחר אותם בתוך"**—he split them in two halves and placed Yisroel between them. This is also alluded to in the passuk (Tehillim 20, 28): **"אלה ברכב ואלה בסוסים"**—the passuk refers to the two corresponding sets of **אלה** representing the seventy nations--**"ואנחנו בשם ה' אלקינו נזכיר"**—refers to Yisrael.

The Megaleh Amukos adds an amazing insight. This division between the nations explains why the holy nation of Yisrael's day of rest is Shabbas Kodesh. In clear contrast, the Moslems', the descendants of Yishmael, celebrate their holy day on Friday, to the right of Shabbas Kodesh; whereas, the holy day of the Christians, the descendants of Eisav, is Sunday, to the left of Shabbas Kodesh. Once again, Yisrael occupy the central position, having been allotted Shabbas Kodesh to sanctify and cherish. This then is the implication of the passuk (Vayikra 22, 32): **"ונקדשתי בתוך בני ישראל"**—**and I shall be sanctified among Bnei Yisrael.** The passuk specifically employs the term **"בתוך"**, alluding to the fact that Bnei Yisrael stand in between Eisav and Yishmael. This concludes his amazing insight.

Thus, we learn that the sanctity of Shabbas, located in between these other nations' holy days, nullifies the klipos of Yishmael and Eisav—positioned to the right and the left of the realm of kedushah, in charge of the seventy nations. This then is how the Bnei Yissaschar explains Chazal's statement: **"If the people of Yisrael had only kept the first Shabbas, no nation or people would have ever ruled over them."** Had they kept the very first Shabbas, they would have nullified the negative forces of Eisav and Yishmael, positioned to the left and right of Shabbas Kodesh, and representing the roots of all the seventy nations. As a result, no nation would have ever been able to rule over them. This concludes his remarks.

"All evil-doers shall be dispersed"

In this manner, we can explain why Shabbas Kodesh occupies the middle position between Yishmael and Eisav. Shabbas Kodesh acts like an iron curtain separating the legions of Yishmael and Eisav and preventing them from joining forces. This is consistent with what we have learned in the Mishnah (Sanhedrin 71:): **"פיזור לרשעים הנאה להם והנאה לעולם"**—**dispersal for the wicked is beneficial to them and beneficial to the world.** By separating the forces of evil, the powers of kedushah of Yaakov triumph over them and the entire world benefits. Additionally, as a result of this separation, we fulfill the "mitzvas lo-ta'aseh": **"לא תחרוש בשור ובהמור יחדיו"**—not to use an ox and a donkey to plow together. This separation and nullification is accomplished by means of the kedushah of Shabbas.

Now, come and see how this enlightens us with regards to Yisrael's sweet psalmist's message in the following mizmor (Tehillim 92): **"מזמור שיר ליום השבת"**--which is based entirely on

praise for the kedushah of the Shabbas day. He states (ibid. 10): **"כי הנה אויבך ה' כי הנה אויבך יאבדו יתפרדו כל פועלי און"**. We can deduce from the repetition of the phrase **"כי הנה אויבך"**—**for behold Your enemies--** that David HaMelech is teaching us an important lesson concerning the power of Shabbas and its ability to separate the two groups of Hashem's enemies—the thirty-five on the right under the klipah of Yishmael and the thirty-five on the left under the klipah of Eisav. Thus, he says: **"כי הנה אויבך ה' - "For behold Your enemies, Hashem"**--referring to the thirty-five nations on the right side led by Yishmael; also the numerical values of the first letters of the words **כי הנה אויבך י** total thirty-five, the number of forces led by Yishmael. Then he adds: **כי הנה** "כי הנה אויבך--for behold Your enemies shall perish, referring to the thirty-five nations on the left side led by Eisav; once again the first letters of this phrase total thirty-five, the number of forces led by Eisav. Concerning both of these evil forces, he states: **"יתפרדו כל פועלי און"**--**all evil-doers shall be dispersed--**due to the power of Shabbas standing between them, they will be separated and eliminated.

We can now rejoice at having gained a better understanding as to why Shabbas observance serves as atonement for the "cheit ha'eigel." During the commission of the "cheit ha'eigel" the two forces of tumah joined together—Eisav's klipah of the ox and Yishmael's klipah of the donkey. For this reason, the eigel took on a dual form—it was half ox and half donkey. Nevertheless, by observing the Shabbas, we effectively separate between these two evil, corrupt forces—between Yishmael's klipah of the donkey on the right and Eisav's klipah of the ox on the left. In this manner, **"יתפרדו כל פועלי און"**—we disperse the evil-doers and accomplish a wonderful tikun for the "cheit ha'eigel."



This Mamar is dedicated for A Refuah Shleima of:
Rav Yosef Mordchai Simcha Ben Binah

To receive the mamarim by email: mamarim@shvileipinchas.com