

A "Good Purchase" in this World



Bereishis 2:2 ויכל

אלקים ביום השביעי מלאכתו אשר עשה וישבות ביום השביעי מכל מלאכתו אשר עשה

"Hashem completed on

the seventh day, His work which He had done, and He abstained on the seventh day from all His work which He had done." It says in Bereishis Rabbah 22:13 that Kayin met Odom Harishon after he came out of judgment and Odom asked him what happened in his judgment. Kayin told Odom he did Teshuva, and he made an agreement. **Odom Harishon said, "So great is the power of Teshuva and I did not know it" – and he immediately said, (Tehillim 92:1) מזמור שיר ליום השבת. What is the connection between Teshuva and Shabbos?**

Bereishis 7:2 "שבת – מעין עולם הבא" – It says in Bereishis Rabbah 16 – "עין" – Hakodosh Boruch Hu gave Shabbos to Klal Yisroel, as a place of Gan Eden. Shabbos is a מעין עולם הבא, a semblance of what Olam Habah is. **The Gemara in Brochos 57n says that Shabbos is one sixtieth of Olam Habah. That Gemara is referring to the Olam Habah of Le'asid Lavo, which will come in the times of Moshiach, while Gan Eden refers to the world of Neshomos.** That is why the Posuk says, "וינחמו בן עין" – for one can be Zoche to Gan Eden even in Olam Hazeah, this world.

The Zohar Hakodosh, in his Hakdamah, tells us regarding the Gemara in Shabbos 10b which says, "לוי בבית גנזי ושבתי שמה" – that Hakodosh Boruch Hu told Moshe to tell Klal Yisroel: I have a good present in My storehouse, and Shabbos is its name. Hakodosh Boruch Hu was saying that Shabbos is "גנזי" – is in a place that is hidden in the העליון, a place where the Neshomos are, and in His great Chesed, Hakodosh Boruch Hu nurtures His flock, Klal Yisroel, from it. It says in the Mechilta on Parshas Ki Sisa on the Posuk, "אני ד' מקדשכם" – that Hakodosh Boruch Hu is Mekadesh us for Olam Habah, just as the Kedusha of Shabbos which is a מעין, a semblance of, the Kedusha of Olam Habah. – מזמור שיר ליום השבת – ליום שכולו שבת. Shabbos of this world is a semblance of the Shabbos to come, a time which is complete and constant Shabbos.

In this world, Shabbos Kodesh is one sixtieth of Olam Habah, however in the future, when all the days of the week will be Shabbos, the day which we call Shabbos now, will be on an even more

exalted level. We were given Shabbos in this world so that we can have some concept, albeit a small one, of what will be in Olam Habah. The Kedusha Levi says that Hakodosh Boruch Hu wants us to have the Zechus of Olam Habah, and He was therefore **Mezakeh us with Torah and Mitzvos. Hakodosh Boruch Hu wants Klal Yisroel to taste the goodness of the Ruchniyos Olam Habah, and He therefore gave Klal Yisroel Shabbos Kodesh- as it is a delight that is מעין הבא. On the holy day of Shabbos, all of Klal Yisroel can taste the spiritual delight.** The source for this is from the Midrash עקיבא דרבי which says that at the time of Matan Torah, Hakodosh Boruch Hu said to Klal Yisroel: My son, I have a good purchase for you in this world, and I am going to give it to you for eternity, if you keep My Torah and Mitzvos, Klal Yisroel asked, what is the "good purchase"? Hakodosh Boruch Hu answered that it is Shabbos, which is one sixtieth of Olam Habah – that which is completely Shabbos, as it says, "מזמור שיר ליום השבת". We see that Shabbos is a delight comparable to Olam Habah. (באר משה)

It says in Bereishis Rabbah 22:13 that when Kayin met Odom Harishon after he came out of judgment and Odom asked him what happened in his judgment. Kayin told Odom that he did Teshuva and he made an agreement. Odom Harishon said, "So great is the power of Teshuva and I did not know it" – and he immediately said, (Tehillim 92:1) מזמור שיר ליום השבת. What is the connection between Teshuva and Shabbos? **The advantage of Teshuva was created on Shabbos.** The Gemara in Pesachim 54a tells us that Teshuva was created before the Creation of the world – however there are four levels of atonement, as it says in Yoma 86a – as we know that for light sins, Teshuva alone works, while for more serious sins, one needs Teshuva along with Yom Hakippurim, or Yisurim, or death. The Teshuva which was created prior to the Creation of the world was Teshuva for the "light sins" – being that there is no Tzaddik of the land who does not perform any light sins, therefore, the atonement for light sins needed to be created prior to Creation in order for the world to exist.

However, Teshuva for the more severe sins, was not created prior to Creation, for in theory, everyone could

refrain from those sins, and thus there would be no need for that type of atonement. Teshuva for light sins would not be Doche (would not push away Shabbos) for even if one were to be punished, it would not be a severe punishment, thus it needed to be given before the creation of the world and could not be given on Shabbos. However, on the serious sins, one can be harshly punished, which may include death, that was created on Shabbos, and it is Doche Shabbos, for it is literally Pikuach Nefesh – saving a life. As the Gemara in Yuma 86b says, "גדולה" – "Teshuva is so great that it pushes away a Lo Saseh in the Torah" – which means that it could also push away Shabbos. Odom Harishon sinned a "light sin" – he transgressed a Lo Saseh – he was told not to eat from the Eitz Hada'as and he did. Odom knew that Teshuva worked on those types of sins and was created prior to the Creation of the world. However, he did not know that Teshuva works on a serious sin, such as the one Kayin transgressed, of killing, and complete Kefirah – for when Hakodosh Boruch Hu asked Kayin where Hevel was, Kayin had the gall to say, "השומר אחי אנכי" – am I my brother's keeper – as if to say he didn't know, when certainly Hashem knew he was lying directly to Hashem. Odom thought that for these sins, there was no Teshuva. When Kayin told him that there was, that was when he said, "מזמור שיר ליום השבת" – for this type of Teshuva comes from Shabbos Kodesh. (נחמת התורה)

מעין עולם הבא, a semblance of what Olam Habah is. Shabbos is in a place that is hidden in the העליון, a place where the Neshomos are, and in His great Chesed, Hakodosh Boruch Hu nurtures His flock, Klal Yisroel, from it. It is on Shabbos Kodesh that one can become a new person. Every Shabbos, new life is breathed into the world, and every Yid receives a Neshama Yeseira. Shabbos is when one can have a renewal, and thus do Teshuva and achieve a complete Kapparah. Shabbos is a time that we are so close to Hakodosh Boruch Hu, He has such endearment for us, and thus the best time to do Teshuva. May we be Zoche to truly connect to Hakodosh Boruch Hu on Shabbos Kodesh, and achieve a complete Kapparah – so that we are one with the Ribbono Shel Olam.