



ויכל 2:2 Bereishis
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? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

Shabbosos 7:5 - 26:4 בני יששכר

– Bereishis Rabbah 11:5 – There was a heretic who asked, "How can Hashem bring rain down from the sky onto the earth on Shabbos? Taking something from one Reshus to another Reshus on Shabbos is one of the thirty-nine Melachos which are prohibited on Shabbos?" (The Ribbono Shel Olam, Kevayachol, adheres to everything in the Torah). They answered him that the entire world is the Ribbono Shel Olam's, and it is all His courtyard, and He is therefore not taking the rain out from one Reshus into another. The Beirach Yitzchok asks a question on this Midrash. When the Bais Hamikdash was destroyed, Hakodosh Boruch Hu sent a Get – a writ of divorce (Kevayachol) to Klal Yisroel. If the entire world is Hakodosh Boruch Hu's courtyard, then how was He able to give Klal Yisroel a Get? A Get is not effective if one places it in his own Reshus. He answers that Hakodosh Boruch Hu was Makneh a part of his Chotzer to Klal Yisroel so that they can receive the Get in their Reshus. However, the Posuk is telling us that if Klal Yisroel heed the Torah, then the entire world is Hakodosh Boruch Hu's and He can send them rain on Shabbos. However, I (the B'nei Yissochor) say Chas V'shalom that Hakodosh Boruch Hu ever gave Klal Yisroel a Get. The Ribbono Shel Olam Kevayachol gave Klal Yisroel

a Get just as an impetus for Klal Yisroel to do Teshuva. There was never really a Get, and the entire world is Hakodosh Boruch Hu's.

שבת – 11 Shabbos – נתיבות שלום

Shabbos is a time for Teshuva. It says in Shir Hashirim 5:2 **"אני ישנה ולבי ער"** – "I am asleep, but my heart is awake." – **"אני ישנה"** – This refers to the weekdays, days which one is considered sleeping. **"ולבי ער"** – This refers to Shabbos Kodesh, when one's heart is wide open – completely awake. Just as the heart of a person is constantly beating, never taking a rest, so too Shabbos Kodesh constantly awakens a Yid. The Posuk continues and says that Hakodosh Boruch Hu knocks on the door, on Shabbos Kodesh, and says, "Open up for Me." Really, each and every day, Hakodosh Boruch Hu tells us to wake up. Chazal tell us that there is a Bas Kol which comes from Har Chorev every day and tells us to wake up and return to Hashem. However on Shabbos Kodesh, it is much greater than that. Hakodosh Boruch Hu speaks to us in terms of endearment, **רעיתי, יונתי**, and gives us the great opportunity to do Teshuva. The Seforim Hakdoshim say that **שבת** is a Roshei Taivos for **תשוב** – on the day of Shabbos, you should do Teshuva. It says in Bereishis Rabbah 22:13 that Odom Harishon saw Kayin after he killed Hevel and asked him what happened in his judgment. Kayin responded that he did Teshuva and compromised with Hashem. Odom Harishon said, "this is the power of Teshuva, and I did not know it." He immediately said, **"מזמור שיר ליום השבת"**. We need to understand what Shabbos has to do with the Teshuva, and what was the compromise made? After Kayin sinned, he degraded himself; he lost the Da'as he was given, and feared being killed by the animals of the world. Kayin did Teshuva, and Hakodosh Boruch Hu gave him an Ois, a sign. That Ois was Shabbos Kodesh. While during the week Kayin would not be settled, on Shabbos Kodesh, he was able to return to his place. That was the "compromise" that Hashem made with Kayin – that while during the week he would not be settled, on Shabbos Kodesh he would be. What is the connection of Teshuva and Shabbos? In truth, if one sins, Teshuva

should not help. If one has one of his limbs removed, it is removed. There is no way for it to be returned there. Similarly, if one sins, he caused damage to his Ruchniyos, which should make him damaged goods. Teshuva is really a great gift that Hakodosh Boruch Hu gives to Klal Yisroel, that by doing a proper Teshuva, one becomes a new being. A new being that is once again whole and pure, as the Rambam in Hilchos Teshuva 2:4 says, that one can say, "I am a different person, I am not that person who did those despicable acts." 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.

כי טוב 3:6 Bereishis – ישא ברכה

העץ למאכל וכי תאוו הוא לעינים, ונחמד העץ – להשכיל – "The tree was good for eating, and a delight to the eyes, and that the tree was desirable as a source of wisdom." The Posuk is telling us that there were three things that enticed Chava to eat from the Eitz Hada'as: good to eat, beautiful to the eyes, and to add intellect. Through the Kedushas Shabbos, one can be Mesaken the Chet of the eating from the Eitz Hada'as. These three can be fixed through Shabbos Kodesh. "Good to eat" – It says in Devorim Rabbah 3:1 that Hakodosh Boruch Hu says that He did not give Shabbos to Klal Yisroel for bad, rather it was given for the benefit of Klal Yisroel – they can be Mekadesh Shabbos through eating and drinking. "Beautiful to the eyes" – It says in Meseches Brochos 43b that if one takes large strides, he can lose 1/500 of his eyesight. How can he be Mesaken his eyesight, through the light of Shabbos Kodesh. "Add intellect" – One is to heed Shabbos so that, (Shemos 31:13) **"לדעת כי אני ד' מקדשכם"** – one can know that Hakodosh Boruch Hu is the One Who makes them holy. This is also the explanation of what the Midrash tells us that Odom Harishon said. Odom Harishon said that being that he ate in sin, he will continue to eat. He was saying that being that he ate in sin, he will now rectify it by eating on Shabbos, as the Midrash says that immediately after he said, **"מזמור שיר ליום השבת"**.

שבת – Bereishis 7:2 – באר משה

It says in Bereishis Rabbah 16 – “**מעין עולם הבא**” – וינחהו בגן עדן – נתן לו מצות שבת” – 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, “וינחהו בגן עדן” – for one can be Zoche to Gan Eden even in Olam Hazeh, this world. The Zohar Hakodosh in his Hakdamah tells us regarding the Gemara in Shabbos 10b which says, “מתנה טובה יש לי בבית גנזי ושבת 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, such as the Kedusha of Shabbos which is a **מעין**, a semblance of, the Kedusha of Olam Habah. **מזמור שיר ליום** – 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 עולם הבא**. On the holy day of Shabbos, all of Klal Yisroel can taste the spiritual delight. The source for this is from the

Midrash איתיות דרבי עקיבא 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.

ויכל אלקים ביום 2:2 - חכמת התורה
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 after 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 תשובה**” – “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**” – for this type of Teshuva comes from Shabbos Kodesh.

Now we can understand the connection between Shabbos Kodesh and Teshuva – and why Shabbos is the best time to do Teshuva. Shabbos is a **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.