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A VORT FROM THE ROSH YESHIVA מורינו הרה"ג ר' אברהם גורביץ שליט"א

יום כפור שחל להיות בשבת

In a year like ours, when Yom Kippur falls on Shabbos, certain elements of the *tefillos* are different. We don't plead Avinu Malkeinu until Neilah, we omit the *י"ג מִדוֹת* and the unique *יְהִי רָצוֹן* before Krias HaTorah, and this may make some people feel that something is "missing" in the experience of Yom Kippur. However, in reality, it's the opposite; the combination of Yom Kippur and Shabbos provides an unparalleled opportunity for *teshuvah* and closeness to Hashem. The essence of Yom Kippur is *teshuvah*, and Shabbos is also a propitious time for *teshuvah*, as will be explained.

In the following Midrash, there is a connection between Shabbos and *teshuvah*. The Midrash (*Bereishis Rabbah* 22:28) tells the story of Kayin, who, after killing Hevel, did *teshuvah*. Adam met him and inquired as to how his case went. Kayin replied that he repented and was granted forgiveness. When Adam learnt of this, he was amazed and cried out, "So great is the power of *teshuvah* and I was unaware!" Immediately he arose and said: *מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת*, *A psalm for the day of Shabbos*. Adam's reaction highlights the association between Shabbos and *teshuvah*. What is it?

R' Leib *zatzal* cites the Yesod VeShoresh HaAvodah, who explains that Shabbos and *teshuvah* are inherently linked. During the week, people must work and be involved in the physical world, which is the cause of all bad. Being occupied and immersed in materialism leads a person to become absorbed with material desires and yearnings, hindering feelings of spirituality. Shabbos comes to the rescue. As a day of abstention from all *melachah*, Shabbos allows a person to revert to an elevated spiritual state and away from all the materialism that weighs them down. With Shabbos comes blessed, holy rest and a feeling of *עָשׂוּיָהּ עֲשׂוּיָהּ*, *as if all your work is done*, providing the opportunity for *teshuvah* - to take stock and assess the spiritual content of life.

For this reason, Adam associated Shabbos with *teshuvah*, because sin occurs when we prioritise our bodily desires over our spiritual goals. Shabbos, on the other hand, is a day for spiritual elevation and returning to our true spiritual state. *Teshuvah* is the same – returning to the *madreigah* we had before sinning. The Gemara (*Beitzah* 16a) teaches that on Shabbos we are granted a *נְשָׁמָה יְתִירָה*, *additional neshamah*, and this allows us to access the heightened spiritual levels of the day.

This also explains why Shabbos is compared to Gan Eden and Olam HaBah. Before the curse of *בְּזַעַת* *בְּזַעַת* *בְּזַעַת*, *אֶפְיָךְ תֹּאכַל לֶחֶם*, *by the sweat of your brow shall you eat food* (*Bereishis* 3:19), man was not consumed and involved with earthly matters. Instead, he was able to devote himself solely to spiritual pursuits. On Shabbos, when all physical needs are already prepared, man can rise above the things that pull

