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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 יְהִי בְצוֹן and the unique יְהִי בְצוֹן 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 שִׁיֵּר 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 בְּאִילוּ כָּל מְלַאַכְתְּךְ עַשׂוּיָה, 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 יְמֵירָה, 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 בְּזֵעַת, 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

him down throughout the work week. He can reach a state of מֵעֵין עוֹלָם הַבָּא, comparable to Adam in Gan Eden, where all his physical needs were prepared for him, allowing total dedication to focusing on *ruchniyus*.

The detachment from the pursuit of *gashmiyus*, as demonstrated by Shabbos, is amplified by the *kedushah* of Yom Kippur. Yom Kippur is the day when Klal Yisroel rise above the physical world and resemble *malochim*. The Midrash (*Pirkei dR' Elazar* 46) relates that on this special day, the Satan has no power to accuse but instead praises Klal Yisroel before Hashem. He says, "Here is a nation that is truly like angels. They are like angels in that they don't eat or drink, they go barefoot and there is no jealousy or hatred between them!" Yom Kippur is a day when we let go of physical desires and materialistic cravings, focusing on our true desire to serve Hashem, enabling us to achieve a great level of *teshuvah*.

Therefore, both Shabbos and Yom Kippur play a role in the *teshuvah* we seek on this special day. The Gemara (*Shabbos* 118b) famously states: אַלְמָלֵא מְשָׁמְרִין יִשְׂרָאֵל שְׁתֵּי שַׁבְּתוֹת כְּהַלְכָתָן, מִיַד נִגְאָלם, *If only Klal Yisroel were to keep two Shabbosos according to their laws, they would be immediately redeemed*. This could also be understood as referring to Yom Kippur which falls on Shabbos, which results in the double *kedushah* of Shabbos.

May the unique and extraordinary combination of Shabbos and Yom Kippur this year help us achieve a higher level of *teshuvah*. Yom Kippur, a day of disconnecting from *gashmiyus* and focusing entirely on *ruchniyus*, combined with the special power of Shabbos, amplifies the impact of the day, bringing us to the highest levels of atonement and closeness to Hashem. As a result, may we *zoche* the ultimate salvation with the *geulah sheleimah*, a time when our only focus and desire will be to fulfil Hashem's will.

גְמַר חַתִּימָה טוֹבָה