



The Amazing Connection between Parshas Vayeilech and Shabbas Teshuvah

Shabbas Kodesh Recommended that Adam HaRishon Be Afforded Tikun via Teshuvah

The Shabbas Kodesh between Rosh HaShanah and Yom Kippur that approaches auspiciously is referred to by the poskim as **“Shabbas Shuvah.”** This name is derived from the haftarah that we read from the Navi on this special Shabbas (Hoshea 14, 2): **“שובה ישראל עד ה' אלקיך”—return, Yisrael, unto Hashem, your G-d.** Similarly, the Beis Yosef writes (O.C. 428, 8): **“לעולם בשבת שבין ראש השנה ויום הכפורים מפטירין שובה, שהרי הפוסקים קורין לשבת זה שבת שובה—the haftarah of “Shuvah” is always read on the Shabbas between Rosh HaShanah and Yom HaKippurim; for, the poskim call this Shabbas “Shabbas Shuvah.”**

Notwithstanding, the foremost of the Acharonim also refer to this Shabbas as **“Shabbas Teshuvah.”** We find this appellation in such illuminating works as the Binah L'Itim, Derushei HaTzlach, many of the sefarim of the Chida and the Ben Ish Chayil, authored by the Ben Ish Chai. They all included essays pertaining to this special Shabbas under the heading **“Derashos for Shabbas Teshuvah.”** Apparently, the source for this appellation comes from the Maharal of Prague. In his sefer Gevuros Hashem (39), he explains the rationale for this name:

The Shabbas prior to Yom HaKippurim is called Shabbas Teshuvah, because Yom HaKippurim is the day of teshuvah. On it, everyone returns to their original standing due to HKB”H’s forgiveness. He forgives them, and they return to Hashem. This is known . . . and le’asid la’vo, the day that is entirely Shabbas, everyone will return to Hashem from the lowliness of Olam HaZeh. This will happen in the merit of Yom HaKippurim, since they now return to Hashem. Therefore, they will merit returning to Hashem on this same Shabbas. Now, since every Shabbas is a semblance of Olam HaBa and is a reminder of it; hence, the Shabbas that precedes Yom HaKippurim resembles the Shabbas on which everyone returns to Hashem.

Adam HaRishon Performed Teshuvah on “Shabbas Teshuvah”

We will begin by introducing the magnificent words of the great Rabbi YoNasan Eybeschutz, ztz”l, in Yearos Devash (Part 1, Drush 1). He explains why the Shabbas between Rosh HaShanah and Yom Kippur is called **Shabbas Teshuvah** based on the teaching in the Midrash (V.R. 29, 9) that the world was created on the 25th of Elul. Accordingly, Adam HaRishon, who was created on the sixth day of creation, was created on the 1st of Tishrei, the day of Rosh HaShanah.

We learn from the Midrash that Adam HaRishon sinned on the very day that he was created; at the end of that day, he was expelled from Gan Eden; immediately after his expulsion, he performed teshuvah. Thus, it turns out that he performed teshuvah at the onset of the Shabbas, and the Shabbas petitioned HKB”H on his behalf that he be accepted back via teshuvah. It is for this reason that the Shabbas following Rosh HaShanah is called **Shabbas Teshuvah**. The source for the fact that the Shabbas petitioned on behalf of Adam HaRishon is found in the Midrash Shochar Tov (Tehillim 92):

Adam HaRishon was created on Erev Shabbas. During the first hour, He (HKB”H) conceived the idea (to create man); in the second, he consulted with the “malachei hashareis”; in the third, He gathered together his dust; in the fourth, he kneaded it; in the fifth, He molded it into an amorphous form; in the sixth, He structured it; in the seventh, He blew a neshamah into it; in the eighth, He stood him (Adam) on his feet; in the ninth, He commanded him; in the tenth, he sinned; in the eleventh, he was judged; in the twelfth, he was expelled. He came to issue his judgment and punishment; the Shabbas entered, He removed him

from there; the “malachei hashareis” called to him (ibid. 49, 13): “But as for man: In glory he shall not repose, he is ruled when he appears like animals.”

The Shabbas day came and advocated on his behalf. It said to HKB”H, “Master of the Universe, during the six days of creation, man was not punished. Now, you are starting (the punishment) on me. This is my kedushah and this is my rest (solace).” On account of the Shabbas, he was spared from the judgment of Gehinnom. Upon witnessing the power of Shabbas, Adam proceeded to say a psalm for the Shabbas (ibid. 92, 1): “A psalm, a song for the day of Shabbas.” The Shabbas said to him, “You say a psalm for me, let me and you say a psalm to HKB”H,” as it says (ibid., 2): “It is good to thank Hashem.”

According to what we learned from the Yearos Devash, it stands to reason that the same holds true annually. On the first Shabbas, following the creation of Adam HaRishon on Rosh HaShanah, the Shabbas intervened on his behalf. His teshuvah was accepted and he was saved from death and from the punishment of Gehinnom. In similar fashion, the Shabbas following every Rosh HaShanah, convinces HKB”H to accept our teshuvah. Therefore, it is called “Shabbas Teshuvah.” Then, immediately afterwards, on Yom Kippur, HKB”H takes us back on account of our teshuvah and forgives us all our iniquities. We can suggest that this is why Yom Kippur is referred to as (Vayikra 16, 31): “שבת שבתון”—a Shabbas of Shabbasos—indicating that the forgiveness on Yom Kippur is attributable to the preceding Shabbas.

“Remember the Shabbas day to sanctify it” for Advocating on Behalf of Adam HaRishon

We will now introduce the magnificent words of the Ohr HaChaim hakadosh in parshas Yisro. He explains the following mitzvah based on this idea (Shemos 20, 8): “זכור את יום השבת” לקדשו—remember the Shabbas day to sanctify it. Thus, HKB”H is asking us to always remember the Shabbas for advocating on behalf of Adam HaRishon—and all the neshamos contained within him when he sinned—thereby saving his life.

Let us expand on this notion. When HKB”H commanded us: “זכור את יום השבת לקדשו”—He was conveying a message regarding every Shabbas. Just as Shabbas saved Adam HaRishon from death and Gehinnom, it can do the very same for us. By fulfilling our obligation to sanctify the Shabbas through Torah and avodah,

the Shabbas will petition HKB”H to provide us with abundant berachah and success in all of our worldly endeavors. In the words of the Zohar (Yisro 88a): “כל ברכאן דלעילא ותתא ביומא שביעאה” —all heavenly and earthly blessings depend on the seventh day. (Translator’s note: The first letters of this maxim are an anagram for שבת כבוד שבת.)

This explains very nicely the assertion in the Zohar hakadosh (Eikev 273a) that the reshaim are granted a respite from the fire of Gehinnom on Shabbas. According to the Zohar this is implied by the passuk (Shemos 35, 3): “לא תבערו אש בכל מושבותיכם” —you shall not light fire in any of your dwellings on the Shabbas day—implying that even the fire of Gehinnom does not burn on Shabbas. Based on what we have discussed, we can explain this phenomenon as follows. On the first Shabbas in history, Shabbas defended Adam HaRishon and saved him from the fire of Gehinnom. Hence, from then on, HKB”H, the Master of the Universe, established that the fire of Gehinnom would not prevail on Shabbas.

“Moshe went and spoke these words to all of Yisrael”

I had a fascinating idea regarding the reason the Shabbas recommended that Adam HaRishon be accepted back via teshuvah. We will begin our explanation with the opening words of this week’s parsha (Devarim 31, 1): “וילך משה וידבר את הדברים האלה אל כל ישראל, ויאמר אליהם בן מאה ועשרים שנה אנכי היום לא אוכל עוד לצאת ולבוא” —Moshe went and spoke these words to all of Yisrael. He said to them, “I am one hundred and twenty years old today; I can no longer go out and come in. The commentaries struggle with the implication of the term “וילך”—he went. Where did he go? He was constantly communicating with and in contact with Yisrael.

I would like to propose an interpretation based on what the Maggid of Kozhnitz, zy”a, writes in Avodas Yisrael (Ha’azinu) regarding the passuk (Devarim 32, 1):

“האזינו השמים ואדברה ותשמע הארץ אמרי פי. כי הצדיק אשר רוצה להחזיר את בני דורו למוטב ומדבר אליהם דברי מוסר תמיד, אך דבריו אין נכנסים בלבם כי לבם לב אבן, מחמת רוב עבירות שעשו ונתחברו ח”ו בקליפה רחמנא ליצלן. עצה היעוצה על ידי שידבר מוסר אל שורש נשמתם אשר אין לקליפה אחיזה שם. וזה האזינו השמים ואדברה, הדיינו אל שורש הנשמות המכונה בשם שמים, וממילא תשמע הארץ אמרי פי, היינו אדם הגשמי.”

“Hearken, O heavens, and I will speak; and may the earth hear the words of my mouth.” When a tzaddik wishes

to return the people of his generation to good standing and is constantly speaking words of “mussar” to them; yet, his words fail to penetrate their hearts, because their hearts are made of stone, due their numerous transgressions; and they have become attached to the klipah, chas v’shalom, G-d help us; it is advisable that he speak “mussar” to the root of their neshamos, where the klipah has no hold. This is the meaning of “Hearken, O heavens, and I will speak”—that is, to the root of the neshamos, which are called “heavens”; as a result, “the earth will hear the words of my mouth—referring to man’s material being.

Let us elaborate. Our sacred sefarim teach us that the root of man’s neshamah does not descend to earth; it remains up in the heavens. Only a tiny portion of the neshamah’s light descends to enter man’s physical body and being. It is only when man successfully sanctifies the tiny portion of his neshamah residing with his body—via Torah-study and the service of Hashem—that the two parts of the neshamah unite. At that point, the root of the neshamah above illuminates the tiny portion below with a tremendous, powerful light. This enables man to overcome his yetzer and attain even higher levels of Torah knowledge and service of Hashem.

This exalted concept is discussed in the Agra D’Kallah (Beha’aloscha). There, he presents an interpretation of the following passuk (Bamidbar 10, 2), in the name of the holy maggid, Rabbi Dov Ber of Mezritch, zy”a: **“עשה לך שתי הצוצרות”** - **כסף”**. It says: **“Make for yourself two silver trumpets.”**

The Agra D’Kallah asserts that this passuk alludes to the two parts of the neshamah—its essence and root that remains holy and untainted above in the heavens, and the second, tiny offshoot that descended from on high to clothe itself in a physical form. Now, the essence and root of the neshamah above always maintains its kedushah, seeing as it is unaffected by the iniquities of the physical body below. This is in contrast to the offshoot of the neshamah below that is sullied by the body’s iniquities.

With this in mind, the Agra D’Kallah interprets the words **“שתי הצוצרות”**—**two trumpets**—as **«שתי חצי צורות»**—**two half forms**. A person must strive to unite the two parts of the neshamah that long to be reunited. This is conveyed by the term **“כסף”**, meaning silver, but is related to the Hebrew term for longing. So, when the branch of the neshamah within the body

below serves Hashem and sanctifies itself, this allows the two parts of the neshamah to enhance and illuminate each other; for they are now both in a state of kedushah. If, however, the portion of the neshamah below is damaged and tainted by the body’s transgressions, a barrier is created between the two half-forms. In that case, the heavenly root of the neshamah wishes to remain separate and alone in order to maintain its kedushah; it does not want to be sullied by the body’s iniquities.

This explains the insight of the Avodas Yisrael very nicely. As we’ve learned, the heavenly root of every Jewish neshamah is totally unaffected by the sins committed below. Therefore, when a tzaddik is unable to admonish the earthly portion of the neshamah due to the enormity of the damage and imperviousness of the heart resulting from the sins, iniquities and transgressions: **It is advisable that he speak “mussar” to the root of their neshamos, where the klipah has no hold.**

In other words, the tzaddik must address the root of that person’s neshamah up above that has been totally unaffected by that person’s sins. As a result, it will influence and illuminate the small branch of the neshamah below clothed within a physical body. This is precisely what Moshe Rabeinu—who possessed this power—was doing with his pronouncement: **“האזינו השמים”** **“ואדברה”**. He was instructing the untainted part of the neshamah in the heavens to listen and heed what he was about to say. As a consequence: **«ותשמע הארץ אמרי פי»**—the part of the neshamah down on earth also heard and obeyed his words.

In the Universe of “Kol Yisrael” Everything Is Perfect

In my humble opinion, it appears that this is precisely the lesson conveyed by the Noam Elimelech in his interpretation of the passuk (Devarim 1, 1): **“אלה הדברים אשר דיבר משה אל כל ישראל”**—**these are the words that Moshe spoke to all of Yisrael**. In this passuk, Moshe Rabeinu alludes to two wonderful methods of truly serving Hashem: Firstly, by uniting with and including oneself among the congregation of Yisrael. By doing so, a person is elevated to the exalted world known as **“Kol Yisrael,”** where everything is unblemished. Secondly, by observing the Shabbas properly, which makes amends for all iniquities. Here are his sacred words:

“אלה הדברים אשר דבר משה אל כל ישראל כו’. יש לבאר שנרמז בכאן עצה לעם ה’ איך יתנהגו לבוא אל אמייתת עבודת השם ברוך הוא, כי הטעם למה שאנו אומרים קודם כל עבודתינו ותפילתינו לשם יחוד כו’ בשם כל ישראל, והכוונה היות

(קהלת ז-כ) שאין צדיק בארץ [אשר יעשה טוב ולא יחטא], ואם כן האיך יכול לעשות איזה דבר קדושה באברינו, כיון שנעשה בהם איזה עבירה חלילה ונפגם אותו האבר, ואיך יכול להשרות עליו קדושת העובדא ההיא.

אך שהתיקון לזה הוא במה שכולל עצמו עם כללות ישראל, כי יש עולם הנקרא 'כל ישראל' והעולם ההוא שלם בלי שום פגם, כי כללות ישראל הם צדיקים כמו שכתוב ועמך כולם צדיקים, ואם כן איך שהפרטים חוטאים לפעמים, אבל הכללות הם תמיד קיימים בקדושתם ואין שטן ואין פגע רע בהם חלילה, ותמיד צורתם חקוקה למעלה והוא הנקרא בספרי קודש אדם קדמון, ושם אין שליטה לחטא כלל, והאדם מקשר עצמו שם בהתכללות ההיא, ואז אותו האבר נקשר בכללות ונתקן בקדושה עליונה, ואז יכול לעשות המצוה או העובדא ההוא."

Prior to serving Hashem and praying, we utter the formula of **לשם יחוד כו' בשם כל ישראל**. Seeing as there is no perfect tzaddik on earth who has acted only virtuously and has not sinned, how is it possible to perform any act of kedushah with our tainted limbs? The tikun for this quandary is to include oneself among the congregation of Yisrael; for there is a world known as **"כל ישראל"**. It is a complete and perfect world without any flaws; because Yisrael as a whole are tzaddikim, as it is written: "And Your people are all tzaddikim." Hence, even if individuals occasionally sin, nevertheless, as a whole, they always retain their kedushah. They lack a Satan and any harmful defects, chalah. Their image remains constantly etched above and is called "Adam Kadmon." There, sin has no power or effect. So, if a person connects with this united entity, his tainted, blemished limb is rectified with a heavenly kedushah. He is then able to perform said mitzvah or deed.

In light of our current discussion, it appears that we can explain what the Noam Elimelech means. As we have learned, all of Yisrael's neshamos below are merely tiny offshoots of their root neshamos above. Therefore, all of Yisrael's neshamos that remained untainted by sin and transgression are described as **"Kol Yisrael."** So, by connecting with the root of his neshamah in the pure, unblemished universe of **"Kol Yisrael"** before performing a particular mitzvah, a Jew can fulfill that mitzvah perfectly.

All of Yisrael Has a Portion in Olam HaBa

Based on his sacred insight, we can better comprehend the words of the Mishnah (Sanhedrin 90a) that are customarily recited before studying Pirkei Avos: **"כל ישראל יש להם חלק לעולם הבא, —שנאמר ועמך כולם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר —all Yisrael has a share of Olam HaBa, as it says (Yeshayah 60, 21): "And your people are all tzaddikim; they shall inherit the land forever; they are the stem of My plantings, My handiwork, in**

which to take pride." The commentaries ask how is it possible to say: **"All Yisrael has a share of Olam HaBa"**? After all, there are total reshaim, who have forfeited their share of Olam HaBa due to the extent of their wickedness.

Nevertheless, based on what we have learned, we can posit that the Mishnah's statement refers to the essence and root of the neshamah that always remains in the heavens above in the universe of **"Kol Yisrael."** Thus, we can read the Mishnah as follows: In the world called **"Kol Yisrael,"** where the roots of Yisrael's neshamos reside, every Jew has a portion in Olam HaBa, seeing as the damaging effects of one's sins do not reach there. This can be substantiated by the conclusion of the passuk: **"And your people are all tzaddikim; they shall inherit the land forever."** It is teaching us that every Jew is essentially a tzaddik and deserves to inherit a portion of Eretz Yisrael le'asid la'vo, due to the part of his neshamah above in the universe of **"Kol Yisrael."**

That being the case, a person might say to himself: Why should I exert myself to sanctify the earthbound portion of my neshamah within my body? After all, the root of my neshamah in the heavens remains holy and untainted. To which HKB"YH replies: **"They are the stem of My plantings, My handiwork, in which to take pride."** The reason the root of the neshamah is intact is because I created it pure and unblemished. It is beyond man's reach and he has no part of it; instead, it is man's obligation to strive to rectify and sanctify the part of the neshamah below on earth, as well.

The Universe of "Kol Yisrael" Is Revealed on Shabbas

Let us return to the advice of the Noam Elimelech. He provided us with an alternative method of purifying oneself prior to performing a mitzvah—namely, through proper observance of the Shabbas. For, we have learned in the Gemara (Shabbas 118a): **"כל המשמר שבת כהלכתה אפילו עובד עבודה זרה כדור של אנוש מוחלין לו" —whoever observes Shabbas properly, even if he worships idols like the generation of Enosh, is forgiven.**

The Noam Elimelech explains how both recommendations are implied by the passuk: **"אלה הדברים אשר דיבר משה אל כל ישראל"**. The words **"אלה הדברים"** allude to Shabbas-observance, the prohibition of performing any of the 39 types of work. For, regarding the mitzvah of Shabbas, the Gemara (Shabbas 70a) expounds on the passuk (Shemos 35, 1): **"אלה הדברים אשר צוה ה' "**

”לעשות אותם—these are the things that Hashem command to do them. Per Rashi’s commentary, the Gemara explains that the gematria of א”ה is 36; the term ”דברים” in the plural implies a minimum of two; the prefix letter “hei” of ”הדברים” implies that one more category of work is prohibited; all in all, we have a total of 39 prohibited types of work. Regarding the words: ”אל כל ישראל”—they allude to the other recommendation—to connect with the entirety of Yisrael. By doing so, a Jew attaches himself to the universe of “**Kol Yisrael**,” where all of Yisrael are unblemished and perfectly intact.

It gives me great pleasure to now connect the two recommendations of the Noam Elimelech. We find a fascinating idea in the writings of his disciple the holy Maggid of Kozhnitz, zy”a, in the sefer Ohr Yisrael on the Tikunei Zohar. He explains the formula recited in the Shabbas tefilos: כל [בה כם] ”וינוחו בו [בה כם] כל”—and may “**Kol Yisrael**” rest on it. For, the entity of “**Kol Yisrael**” is revealed on Shabbas Kodesh. On Shabbas, the congregation of Yisrael achieves a degree of perfection and completeness.

Thus, it turns out that the two recommendations of the Noam Elimelech complement each other beautifully. For, by observing the Shabbas, we merit connecting with the universe of “**Kol Yisrael**,” where Yisrael achieve a state of rest and perfection: ”וינוחו בו כל ישראל”.

This explains magnificently Chazal’s statement (Beitzah 16a) that a Jew receives an additional neshamah on every Shabbas. Where does this additional neshamah come from? The answer is that on every Shabbas, HKB”H provides Yisrael down on earth illumination from the roots of the neshamos in the universe of “**Kol Yisrael**.” Thus, the “neshamah yiteirah” is actually from the root of a Jew’s neshamah in the heavens above that is untouched by any sin.

We can now shed some light on the meaning of the passuk: ”וילך משה וידבר את הדברים האלה אל כל ישראל”—**Moshe went and spoke these words to all of Yisrael**. As the continuation of the passuk indicates: ”בן מאה ועשרים שנה אנכי היום”—**I am one hundred and twenty years old today**—Moshe spoke these words on the day of his passing from this world. Now, it is known that Moshe Rabeinu passed away on Shabbas Kodesh at Minchah time. In fact, it is for this reason that we customarily recite the following at Minchah on Shabbas: ”צדקתך צדק לעולם ותורתך אמת”—**Your righteousness is an everlasting righteousness, and Your Torah is truth**—teaching us that G-d’s justice is fair and essential. Tosafos write (Menachos 30a) that according to Rav Sar Shalom Gaon, this verse is recited at Minchah on Shabbas, because that is when Moshe Rabeinu passed away.

This then is the meaning of the passuk: ”וילך משה וידבר את הדברים האלה אל כל ישראל”—**Moshe went and spoke these words to all of Yisrael**. Until then, he addressed all of Yisrael below in Olam HaZeh. However, on the day he passed away, Shabbas Kodesh, he went up to the heavens to address the roots of the neshamos of Yisrael in the universe called “**Kol Yisrael**.”

At this point, we have achieved a better understanding of the reason Shabbas Kodesh advocated on behalf of Adam HaRishon—beseeching HKB”H to accept his teshuvah, thereby saving him from death and punishment in Gehinnom. As we’ve learned, the universe of “**Kol Yisrael**” is revealed on Shabbas; the roots of all the neshamos that remain unblemished from the “cheit Eitz HaDa’as” are located there. Therefore, Shabbas saw fit to argue in defense of Adam HaRishon. So, while he did, indeed, sin and blemish the portion of the neshamah in Olam HaZeh; nevertheless, the root of his neshamah in “**Kol Yisrael**” remained pure and untainted. Thus, he deserved to be accepted back via teshuvah, since he could still rectify his neshamah by revitalizing it and sanctifying it from its pure, untainted root above.

Our thanks and blessings are given to those who donated for the publication of our weekly dvar Torah for the merit of אחינו בני ישראל

Family Madeb for the Refuah Shelimah of Lea bat Virgini

Arthur & Randi Luxenberg לזכות of their wonderful parents, children and grandson

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