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לזכות
החיילה בצבאות ה'
ח' מושקא שתח'ל'
לרגל יום הולדתה הראשונה כ"ו אלול ה'תשפ"ד

נדפס ע"י הוריה
הרה"ת ר' לוי יצחק וזוגתו מרת
מרים יוכבד ומשפחתם שיחי
גאלדשטיין

The Seven Days of Teshuvah

At the farbrengen on the second day of Rosh Hashanah 5734,¹ the Rebbe quoted an idea mentioned in the Siddur Ha'Arizal that the seven days between Rosh Hashanah and Yom Kippur include each of the seven days of the week, bringing atonement for all the wrongdoings committed on each corresponding day the previous year. For example, the Sunday of Aseres Yemei Teshuvah brings atonement for all the Sundays of the past year, the Monday for all the Mondays, and so on.

The exact wording in the Siddur Ha'Arizal is:

”אם חל יום ראשון מז' ימי התשובה ביום א' דשבת, מתכפרים לו
כל עונותיו שחטא ביום א' דשבת...”

“If the first day of these seven days of *teshuvah* occurs on the first day of the week [Sunday], he receives atonement for all the sins transgressed on the Sundays [of the past year]...”

At this point, the Rebbe tangentially asked: Why was this example chosen? In the calendar that we follow, the first day of Rosh Hashanah can never occur on a Friday, so the first of the seven days of *teshuvah* cannot be on a Sunday!

The Rebbe answers that this example follows the first Rosh Hashanah of creation, which indeed occurred on a Friday, when Adam Harishon was created. In this manner, the first day of the seven that year was indeed a Sunday. (Later the Rebbe offers a second answer as well, as can be seen in the full transcription of the *sicha*.)



A few days later, at the farbrengen of Vov Tishrei 5734, the Rebbe continued the discussion:²

The Rebbe said that people had asked a question on the explanation he had offered: In the time of Adam Harishon, Rosh Hashanah only consisted of one day. If so, the first of the seven days of *teshuvah* would actually be Shabbos, not Sunday.

The Rebbe responded by asking an even greater question: If Adam Harishon only had one day of Rosh Hashanah, then there are actually **eight days** of *teshuvah* between Rosh Hashanah and Yom Kippur, not seven!

The Rebbe explained that Hashem wants there to be a full cycle of seven days between Rosh Hashanah and Yom Kippur, in order to offer the opportunity to atone for all the days of the week. At times, there will be an eighth day as well, which Hashem adds for reasons known to Him alone. The eighth day that is sometimes added is the day right after Rosh Hashanah, and the seven days that precede Yom Kippur are the ones counted towards the seven-day cycle of *teshuvah*.

After the farbrengen, Reb Berel Rivkin wrote a letter³ to the Rebbe offering an explanation of his own:

“I thought [perhaps the explanation for this] is that for Adam Harishon, Friday and Shabbos were like one long day⁴ [so there were actually only seven days between Rosh Hashanah and Yom Kippur]...”

On Reb Berel's letter, the Rebbe circled the words “Friday and Shabbos were like one long day” and responded in his holy handwriting:

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ה"ה
מורחזים ב' ג' תשרי תשל"ב יחזיו חסות איהו
נ"ב מספר שליח

ע"ב מה שהזכיר נקטם לפני כשדבר קצת ההתאחדות, זה אמר
אפ"ל הרב ה"ה ל"ה כ"ז יום אחד. וי"ב הי"בין ל"ה י"ב א"ב
ה' י"א. חסות בהתאחדות ז"ל. באמת הי"בין א"ב ה"ה
יום השני יום ה"ה י"א י"בין א"ב ה"ה
ה"ה י"בין א"ב ה"ה י"א י"בין א"ב ה"ה
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מחבר
כ"ז - ט"ו / ציונים ה"ה א"ב
פ"א (א"ב) (ה"ה) (א"ב) (א"ב)

“אאפ”ל [אי אפשר לומר] כך - כיון דיוה”ש [דיום השבת]
הי”ש”ש [שבת שובה] אצלו כמחז”ל [כמאמר חז”ל] (הזוכר
בההתועדות).”

“This cannot be asserted—since that Shabbos was
Shabbos Shuva for him, as Chazal state (and was
mentioned at the farbrengen).”

In other words, that Shabbos was indeed set apart
and not considered part of one ‘long day’ together
with Friday.

The “Maamar Chazal” that the Rebbe is referring
to is presumably Bereishis Rabbah Parsha 22:

“*And Kayin went out from before Hashem*... Rabbi
Chama said in the name of Rabbi Chanina bar Rabbi
Yitzchok: He went out happily... Adam Harishon
met him and asked him, ‘What was the verdict
[after your sin of killing Hevel]?’ He [Kayin] said:
‘I did *teshuvah* and was given a settlement’. Adam
Harishon began beating himself on the face. He
said, ‘Such is the power of *teshuvah* and I did not
know?’ Immediately, Adam Harishon stood and said,
‘*Mizmor shir l’yom haShabbos*...’”

At a farbrengen a few years later, the Rebbe raised
the following question:

How could it be that this occurred on the first
Shabbos after Adam Harishon was created, if the sin
of Kayin only took place several weeks later (as the
Midrash there describes)?

The Rebbe answers that although the story of
Adam Harishon meeting Kayin indeed happened
later, he still recited *Mizmor Shir L’Yom HaShabbos*
on that first Shabbos. The Gemara states clearly that
the *Shir Shel Yom* recited by the Levi’im each day of
the week is connected with the original seven days
of creation, so *Mizmor Shir* was certainly said on
that original Shabbos. We can therefore explain that
Adam Harishon said it with an intuition about what
would take place in the future.⁵

1. Toras Menachem vol. 74, p. 11.
2. Ibid. p. 55.
3. Published at the beginning of Toras Menachem vol. 74.
4. He is presumably referring to the Midrash (Bereshis Rabbah
12:6) that Hashem’s light of creation served for 36 hours—from
the morning of Erev Shabbos until Motzei Shabbos.
5. Shabbos Parshas Vayelech 5738; Sichos Kodesh 5738 vol. 1,
p. 13-14.