



good to praise Hashem” and the Lashon of “להודות” is also a Lashon of “וידוי,” that is it good to recite Vidui and seek a Kapparah. We find explicitly that הודאה and וידוי are one, as it says in Sanhedrin 43b – Rebbe Yehoshua Ben Levi says: One who slaughters his Yetzer Hara, and he is מתודה, confesses, his sin, the Posuk ascribes to him as though he had honored Hakodosh Baruch Hu in two worlds; this world and the world to come, as it says in the Posuk in Tehillim 50:23 “זבח תודה” – “Whoever slaughters a Korbon Todah, a thanks-offering, honors Me.” The Gemara is telling us about “זבח תודה” that one who is Makriv a Korbon Todah, and then tells us that one who says וידוי honors Hashem. The Gemara is clearly telling us that תודה and וידוי, are one and the same. We see the same thing in Yerushalmi Shavuos 1:5 that at the time that Hakodosh Baruch Hu said to Moshe, “התודה עליו”, he began saying, “חזמור” from Tehillim 100:1. We see here again where והתודה, saying Vidui, and התודה לתודה, thanking Hashem, are interchangeable for they are one and the same.

The foundation of Shabbos Kodesh is שבח והודאה, praise and thanks to Hakodosh Baruch Hu, as it says in the Sefer Zorot הגדול אור in Hilchos Shabbos that the Chachomim were Mesaken extra Mizmorim to be recited on Shabbos Kodesh, for the honor of Shabbos Kodesh. The reason for this is because on Shabbos Kodesh, Hakodosh Baruch Hu does not want the שירות ותשבחות of the Malachei Hashareis, but only from Klal Yisroel. While Vidui is not permitted on Shabbos Kodesh, there is still a way to achieve a Kapparah, and that is through הודאה, singing praises and thanks to Hakodosh Baruch Hu, for that too is like וידוי. They are one and the same. The name “שבת” is from a Lashon of “השבה,” to return, to do Teshuvah. Tosfos in Kesubos 7b says that Shabbos is considered a פנים חדשות, a new face, because it is stated in the Agadah on the Posuk of השבת ליום שיר ליום – a psalm of song for the Shabbos day. Tosfos is discussing reciting the Brachos of Sheva Brachos, and the Gemara says that Sheva Brachos can only be recited if there are פנים חדשות, new people who had not been to previous Sheva Brachos.

However, Shabbos Kodesh itself is a פנים חדשות, and thus new people are not needed. Hakodosh Baruch Hu said to the Malachim: A new face (Shabbos Kodesh) arrived here, let us sing a song. There too we add in joy in the festive meal in honor of Shabbos. What happens is that through Shira, which is like וידוי, the person becomes a different person, and that new person doesn't have the sins of the previous person – thus it helps with his Teshuva. This concept is as the Rambam in Hilchos Teshuva 2:4 speaks about the דרכי התשובה, the ways of Teshuva, and he says, “ומשנה שמו כלומר אני” – “אחר ואיני אותו האיש שעשה אותן המעשים” – “The person changes his name; this means that he says ‘I am another person, and I am not that same person who performed those other actions.’ The person is trying to make a real change within himself, and separate himself from the sins. On Shabbos, we do this by way of הודאה, for through the praise and recognition of Hashem's greatness, one will come to regret his sins in his heart. A Remez to this is that the letters of “שבת” are the same as “בשת,” to be embarrassed, as the Gemara in Brachos 12b says, one who sins and is embarrassed about it, he is forgiven for all of his sins. Thus, we see that Shabbos Kodesh is the root of Teshuva.

The Kedushas Levi says on the Posuk in Parshas Ki Sisa “את שבתותי” – that when Shabbos Kodesh comes, then Hakodosh Baruch Hu illuminates a great light into the person, more than from the hidden worlds, and lights up the Neshama of the person. It is through this that the Neshama can return to its source, and that is why Shabbos Kodesh is such a great Matanah, a gift. As the Gemara in Shabbos 10b says, “מתנה טובה יש לי בבית” – “I have a good gift in My treasure house, and Shabbos is its name.” This is why Chazal tell us that one who heeds Shabbos Kodesh properly is forgiven for all of his sins. The וידוי which occurs on Shabbos Kodesh through הודאה is all in the heart, and not with the mouth. It is for this reason that immediately after Shabbos Kodesh, on Motzai Shabbos Kodesh, we say, “המבדיל” – “בין קודש לחול חטאתינו הוא ימחול” and we say

in Shemoneh Esrei, “החל עלינו את ימי המעשה הבאים לקראתנו לשלום חשוכים מכל” – “חטא ומונקים מכל עון ומדובקים ביראתיך” – we right away speak about sins, as this is like וידוי בפה, confessing with the mouth, that which was not done on Shabbos Kodesh. We confess what we did, and we look to a future where we will not sin. On the Shabbos of the year, we are Zoche to the Kedushah of Yom Hakippurim, which is שבת שבתון and on the day of Yom Hakippurim, Vidui is said with the mouth. When the Posuk says, “בזאת” – it means with the Zechus of Shabbos Kodesh, for the Kohen Gadol is to enter the Kodesh Hakodoshim, he is Zoche to the Kedushah of Yom Hakippurim. It says in the Tikunei Hazohar that the Tefilos of Shabbos Kodesh are a מעין, a semblance, of the Tefilos of Yom Hakippurim. The reason is because the הודאה has included in שיר and שבח – the הודאה has included in וידוי – like the וידוי of Yom Hakippurim.

Now we can understand what “בזאת” means – with what did the Kohen Gadol enter the Kodesh Hakodoshim? The Kohen Gadol was seeking a Kapparah, an atonement, for the sins of Klal Yisroel. The Kohen Gadol needed to come close to Hakodosh Baruch Hu in order to attain a Kapparah. The secret to his success was Shabbos Kodesh. Shabbos Kodesh is the opportune time to achieve a Kapparah for one's sins.

Although one does not recite וידוי on Shabbos Kodesh, there is another aspect of the וידוי, and that is הודאה, singing praises and thanking Hakodosh Baruch Hu. The source of all goodness in this world comes from Shabbos Kodesh, including the power of Teshuva. On Shabbos Kodesh, each person has a “new face” – he is a פנים חדשות, for the Kedusha of Shabbos Kodesh transforms him. The more one prepares for it, and the more one makes himself a proper receptacle to receive the Kedusha of Shabbos Kodesh, the more Kedushah he will receive. While we are Zoche to have Yom Hakippurim only once a year, we are Zoche to Shabbos Kodesh every week. Let us take the awesome opportunity of Shabbos Kodesh and put it to good use. May we be Zoche to achieve a Kapparah through Shabbos Kodesh, so that we can truly bond with the Ribbono Shel Olam.