



For sins between ourselves and others, we are atoned only when we earnestly seek forgiveness...

...obtain it.

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Weekly Parsha

Shabbos Shuva

RABBI BERNARD FOX

"If a person violates any commandment of the Torah – a positive or a negative command – whether this violation is intentional or unintentional, when one performs repentance and repents from the sin, he is

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the Purpose of Yom Kippur

RIVKA OLENICK

"For on this day does He give you protection, to cleanse you; from all your sins shall ye be clean before the Lord." Leviticus 16:30. What is meant by: "For on this day does He give you protection, to cleanse you"? It seems that when a person is cleansing oneself of past sins before God on Yom Kippur, one is automatically given protection. We are specifically commanded on this day to atone for our sins before God, as it says. So, does the day automatically grant a person atonement for ones' sins because it is Yom Kippur? "From all your sins shall ye be clean before the Lord."

There are two separate ideas in this one sentence and each is dependent on the other. God designated Yom Kippur as the day for the Jew to atone with the purpose of cleansing and purifying ourselves. If you atone appropriately you will be cleansed before God. What is kippara, atonement and what is its' purpose for us as Jews? Only the Jewish people are commanded to atone

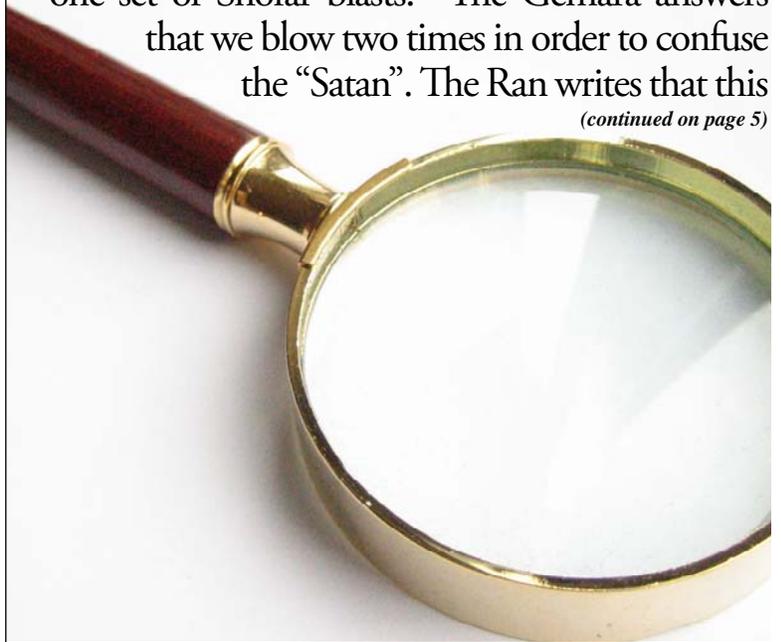
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Objective Introspection

RABBI DANIEL MYERS

The Gemara in Rosh Hashana (16a) writes the following: "Rav Yitzchak asked: Why do we blow Shofar 'before' Musaf and then again 'during' Musaf? Do we not fulfill our obligation with just one set of Shofar blasts?" The Gemara answers that we blow two times in order to confuse the "Satan". The Ran writes that this

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(Shuvah cont. from pg. 1)

Weekly Parsha

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obligated to confess before G-d, Blessed Be He ... This confession is a positive command.” (Maimonides, Mishne Torah, Laws of Repentance 1:1)

The above quote introduces Maimonides' Laws of Teshuva – Repentance. Maimonides explains that the violation of any commandment engenders a requirement to perform teshuva. Whether we sin through commission or omission, whether the sin is intentional or unintentional, we are required to repent. This repentance must include vedoi – a verbal confession of the sin and a commitment to change our behavior. Maimonides emphasizes the importance of this verbal declaration. He explains that this declaration is a positive commandment of the Torah.

In short, Maimonides teaches us that wrongdoing requires a twofold response. We must perform teshuva and vedoi. Vedoi is a verbalization of the process of teshuva. We put into words our regret for past behavior and our commitment to change.

Which of these two responses is more fundamental – teshuva or vedoi? We would imagine that teshuva is the more essential element. However, Maimonides seems to indicate that vedoi is the more fundamental component. He explains that the vedoi is a positive command.

Apparently, Maimonides maintains that repentance requires that a person address the Almighty and declare one's contrition. Teshuva is a prerequisite for the vedoi. Without the internal recognition of wrongdoing and the commitment to abandon past behaviors, the vedoi is meaningless. But the essential element of the process is the confession. However, there are a number of instances in which Maimonides seems to indicate that teshuva is not merely a prerequisite for vedoi.

“The Laws of Repentance: There is one positive commandment – that the sinner should repent – before Hashem – from his sin and confess verbally.” (Maimonides, Mishne Torah, Laws of Repentance, Introduction)

Maimonides introduces each section of his Mishne Torah with a list of the commandments that will be discussed in the section and a brief description of each of these commandments. In his introduction to the Laws of Teshuva, Maimonides explains that only a



single mitzvah will be discussed in this section. He describes the mitzvah as teshuva and vedoi. It seems that in this characterization of the commandment, the mitzvah includes two components – teshuva and vedoi. Each component seems to be of equal significance. Let us compare this characterization of the commandment with the description provided above. In the description in the first law of the Laws of Teshuva, Maimonides seemed to treat teshuva as a prerequisite for the performance of vedoi. Vedoi is described as the essential element of the commandment. Maimonides states, “this vedoi is a positive command.”

“What exactly is repentance? It requires the sinner to abandon his sin and remove it from his thoughts and resolving never to do it again ... One must also be remorseful over the past ... One also must call He Who Knows Thoughts to witness that he will never return to that sin ... And one must verbalize and pronounce these things that he has decided in his heart.” (Maimonides, Mishne Torah, Laws of Repentance, 2:2)

In his second chapter of the Laws of Repentance, Maimonides describes the process of teshuva. He describes the process as an internal assessment. The sinner evaluates his past sinful behavior and makes a firm

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Weekly Parsha

commitment to act differently in the future. Maimonides adds that the last step in this process is to verbalize this internal assessment and commitment.

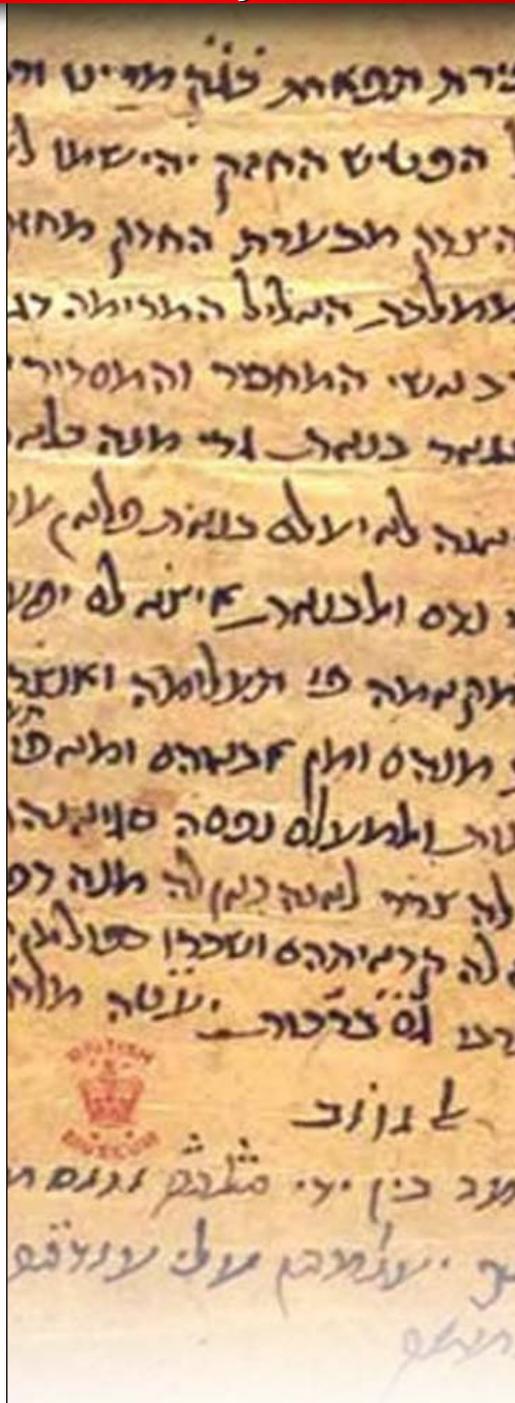
In this discussion of teshuva, Maimonides characterizes vedoi as part of the process of teshuva. The vedoi is the final element required to complete the process of teshuva.

This treatment of vedoi differs significantly from Maimonides' characterization in the first chapter. In the first chapter, Maimonides described teshuva as a prerequisite to vedoi. Vedoi is the primary component of the commandment and teshuva is a prerequisite. In contrast, in the second chapter Maimonides describes vedoi as part of the process of teshuva.

It seems that according to Maimonides, teshuva and vedoi can be viewed in two frameworks. In one framework teshuva is a prerequisite to vedoi. But in the other framework vedoi is a part of the process of teshuva. What are these two frameworks?

Teshuva is fundamentally an internal process. It requires that a person perform an evaluation of past behaviors and come to the conclusion that the behaviors of the past were improper and destructive. As a result of this evaluation, the person views the possibility of a better future. He wishes to secure this future and makes a commitment to completely break from past patterns of behavior and never return to these self-destructive behaviors. In this internal process, verbalization is the final step.

What is the role of this step? Sometimes we have regrets and reconsider behaviors but our dissatisfaction with ourselves and our desire to change do not translate into a firm commitment. We are in a confused state. We recognize we have made mistakes; we must change but we cannot translate these feelings into action. We keep our thoughts to ourselves. We are not ready to give objective expression to our personal musings. Verbalization requires that we move beyond this cloud vague regrets and imagining of what might be. When we express our thoughts in words, these words seem to become an objective reality. Teshuva requires that we move beyond internal contemplations to a firm commitment. The verbalization of vedoi is a concretization of the conclusions that we have reached through internal assessment. By putting into words the thoughts that have occupied us, we grant these thoughts objective form. Verbalization is an expression of commitment.



This is the framework of the second chapter. Maimonides begins his discussion with the question, "what is teshuva?" In this framework, vedoi is the final step in the process of change and commitment. It completes the process of teshuva.

However, there is another framework in which teshuva and vedoi must be evaluated. When we sin, we have not only hurt ourselves. We have ignored the expectations of Hashem and His Torah. We have estranged ourselves from our Creator and

we have violated His will. We can only achieve His forgiveness through standing before Him, accepting responsibility for our actions and declaring our determination to change. In this encounter with Hashem, we must make a verbal declaration. In order to stand before Hashem and seek His forgiveness, we must verbally express our acknowledgement of wrongdoing and our commitment to a new path. In this framework, the verbal declaration – the vedoi – is not merely a final concretization of our thoughts. It is the essence of our rapprochement with Hashem. In this framework, teshuva is a prerequisite. Our declaration must be sincere. It must be based upon a thorough internal analysis and commitment. But this commitment is only the prerequisite to standing before Hashem and declaring our contrition and commitment. This is the framework of the first chapter of Maimonides' Laws of Teshuva.

This analysis resolves the difficulties in Maimonides' treatment of the relationship between teshuva and vedoi. In the first chapter of his Laws of Teshuva, Maimonides is discussing our obligation to seek rapprochement with our Creator. In this framework, we are required to stand before Hashem and verbally acknowledge our sins and declare our commitment to change. Vedoi is the essential element of this process, teshuva is a prerequisite. In the second chapter of his Laws of Teshuva, Maimonides is discussing the process of teshuva – of internal change. Vedoi also has a role in this process. The verbalization of vedoi concretizes our thoughts and commitments. But in this process vedoi is not the essential element; it is the final step in the process of teshuva.

We can also understand Maimonides introductory remarks. The Laws of Repentance discuss a single commandment – teshuva and vedoi. In this statement Maimonides treats teshuva and vedoi as equal components of the commandment. This treatment alludes to the dual roles played by these two components. Each component assumes primacy in its respective framework. In the framework of the first chapter, vedoi is the essential element of the commandment. In the second chapter, teshuva is the primary component.[1] ■

[1] For a similar analysis of these issues see Rav Yosef Dov Soloveitchik, Al HaTeshuva (Jerusalem, 5739), Part 1.

(Yom Kippur continued from page 1)

Perfection

for their sins on this day; and only Jews are cleansed and protected on this day. The day of Yom Kippur distinguishes the Jewish person from a non-Jew through God's command only if we utilize this day for its' real purpose. Even in atonement the Torah gives us instruction and guides us in "how to" atone. It is a complicated process yet, we capable of it.

On Yom Kippur like the Sabbath; we refrain from all work and we sanctify God's name by not doing any work. On Yom Kippur we atone and purify ourselves from the sins we committed that took us away from God. He allows us not only to return to Him, but as we reclaim our own devotion to the future He renews our life. The Sabbath too reinforces our devotion to the future, as we guard the Sabbath and we keep it holy. Even the Jewish people who partook of the sin of the Golden Calf were forgiven by God, they were given protection, they admitted to their corrupt ways and were granted atonement. The purpose of kippara is to give a person the opportunity to reclaim the status of purity. Through the absence of gratifying our senses and having physical enjoyment we face our "moral philosophical self." This is how we show our "internal moral self" as Jews on Yom Kippur.

We cannot survive as a people without this process of atonement. We would just continue to sin until we are completely destroyed. So, we are given Yom Kippur to atone wholeheartly with our request and of hope for renewal from God. We are also aware that every sin we commit has "chipped away" at our moral self, the part of us that God demands to be righteous and holy. That is how He chose us to be and declared us to be maintained; it is our purpose and the purpose of our being given the Torah. All of the sins we engage in take us away from who we were originally created to be and who ideally we are to be. Sin removes a person's free will, so a person merely survives and in just surviving like an animal, we are no longer "Adom" and we forfeit our relationship to The Creator. God gives us this positive opportunity by depriving ourselves of all the physical enjoyment that we partake of on the Sabbath and He gives us Yom Kippur. The opportunity to regain our purity, to begin again, a rebirth, it is another great gift. God gives all of us everything needed to exist the best possible way. So we realize that our present existence because of our repeated transgressions is a spiritually poor existence.

We are really not worthy of continued existence since we are so far away from our true purpose, to be an Eved Hashem, the reason we were created. On Yom Kippur God

allows each of us to be completely in touch with our moral self, and we desire to have new and pure moral feelings. With honesty and sincerity we beg God to renew our lives and to give us the strength to live the correct life! This is our realization that our true existence is dependant only upon the service of God. God frees us and gives each of us a new future through kippara. He renews our life that is His gift to us. Truthfully, Yom Kippur should be the happiest day of the year for every Jew. What greater gift is there than the renewal of one's life! Just as it is a

mitzvah to eat on Erev Yom Kippur, it is also a mitzvah to fast on Yom Kippur.

Approach Yom Kippur with hope, not dread and feel joy in the opportunity to be this close to the Creator, our Judge and our Father. "Happiness is thine, O Israel, before Whom dost thou obtain thy purity! Who maketh thee pure? Thy Father in heaven! For it says: "I pour pure water over you and ye become pure!" The fount of Israel's purity is God, even as a Mikvah purifies the unclean, so doth God make Israel pure." (Yoma 85b) ■

5767 MESORA & JewishTimes 2006

ROSH
HASHANNAH

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(Introspection continued from page 1)

Perfection

means that we blow a second set in order to subdue the Yetzer Hara, as Raish Lakish says that the Satan, Malach Hamaves (Angel of Death) and the Yaizer Hara are one and the same.

Although this is a most unique and novel explanation of the Gemara, it certainly reflects a well-known theme of Rosh Hashana, as the Rambam (Hilchot Teshuva 3:4) writes that the blasts of the Shofar should cause us to wake up from our spiritual slumber and return to Hashem. (See the other commentaries on the Gemara for various interpretations of Rav Yitzchak's statement.) We are all familiar with the theme of Teshuva and its inseparable connection to the Yamim Noraiim; however, implementing this noble concept often proves elusive, since "Adam Karov L'azm", a person naturally assumes that all that he does is fine and good. How can we rise to this awesome challenge, and actually turn on ourselves and reflect upon our lives as an objective outsider looking in? Obviously, we cannot analyze this complicated theme in a few lines - hundreds of works on philosophy and morality (mussar) have dealt with this topic at length! However, I would like to offer one small insight that may be helpful during this most delicate period of the year.

About ten years ago, Rabbi Abraham Twerski told me that I should attend an AA meeting. When I jokingly smelled my breath and laughed at the 'humorous' suggestion, he looked straight at me and said that he was not joking, and that if I want to have a deeper insight into Teshuva, I should take his advice seriously. After all, he related, he himself would still go to meetings when he had a chance, and was consistently impressed and overwhelmed by the real process of change that the AA members were going through. Well, I listened to him and found a meeting, which was open to members and non-members alike, and took my seat inconspicuously in the back of the room. First, one individual presented his story, relating in graphic detail how his illness destroyed his life - he lost his family, job, friends, dignity, etc.; however, due to the help from his friends in the group he was able to battle his Yetzer Hara constantly and overcome his daily struggles. After he presented, each member shared a thought with the group, and the individual that struck me most profoundly was Jon. He stood up and said the following: "Hi, I'm an alcoholic. Because of all of your support, friendship and guidance, I have not taken a drink yet today, and I am continuing on the path of sobriety. Thanks, guys." Everyone gave him a hearty Yasher Koach, and they then moved on to the next member. I looked at my watch and it was 8:30 am, and Jon and the group were so excited about his abstention from alcohol for the past few morning hours! What a level of self-recognition and introspection! What an ability to understand one's inner battles-one's demons, to

paraphrase the Ran, and to accept one's inability to deal with them without a thought-out, well-executed plan!

As we prepare for the upcoming period of soul-searching and introspection, it may be appropriate for each of us to ask ourselves the following questions: Do I have the desire and honesty - the brutal and unbiased honesty - to search for my flaws and shortcomings, and analyze where I may be deviating from God's will? Do I treat both aspects of worshipping God, between myself and others, and between my self and God, with the same level of commitment and intensity? In my relentless pursuit of perfection, would I ever be willing and courageous enough, to face a loved

one, be it a spouse, friend, Rebbe, etc., and ask the individual to point out my areas of weakness, my failings and limitations? Can I sincerely claim that I have worked on the issue of baseless hatred, not letting differences in philosophies, Halacha, politics, modesty (within the range of Halacha), etc., lead to hatred and vilification?

Some people, tragically, need to hit rock bottom before they face these powerful questions. It is our hope and prayer, that the significance and weightiness of the solemn days ahead of us are reason enough to raise these intense issues and, where appropriate, overhaul our lives, values and commitments, as we strive to get closer to Hashem. ■

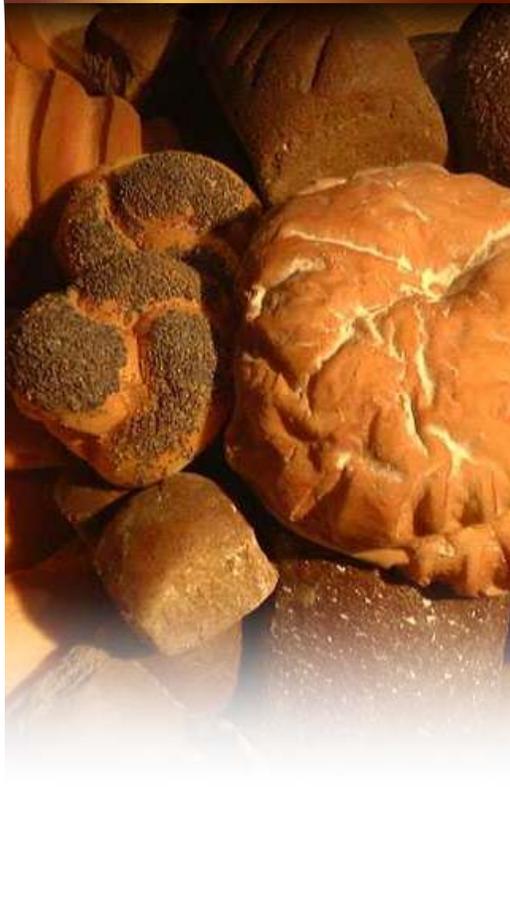
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Holidays



Haazinu Yom Kippur

RABBI BERNARD FOX

“One who does not observe the restriction concerning bread baked by a non-Jew should observe the restriction during the Asseret Yemai Teshuva.” (Shulchan Aruch, Orech Chayim 603:1)

The ten days beginning with Rosh HaShanna and ending with Yom Kippur are the Asseret Yemai Teshuva – the Ten Days of Repentance. This a period devoted to introspection and repentance. Shulchan Aruch comments that during this period it is appropriate to observe the restriction against bread baked by a non-Jew. In order to understand this comment, some background is required.

Our Sages established a prohibition against eating food cooked by a non-Jew. This law is often misunderstood. The law is not a precau-

tion against eating non-Kosher food. Supervising the preparation of the food does not alleviate the prohibition. In other words, food cooked by a non-Jew is prohibited even if the entire process is supervised by a trustworthy Jew.

What is the reason for this restriction? Maimonides provides the reason for this enactment in his Mishne Torah. He explains that the prohibition is designed to prevent intermarriage! The Sages were very sensitive to the forces encouraging assimilation and eventual intermarriage. They concluded that these forces can only be overcome by creating barriers against intimate social relations. Familiarity is fostered through sharing a meal. Conversely, the inability to share a meal is a barrier to social intercourse. As a result of these considerations, the Sages prohibited the consumption of foods cooked by a non-Jew.[1]

It should be noted that this prohibition is not merely directed against the food prepared by an idolater. The restriction extends to the food cooked by any non-Jew. This is consistent with Maimonides’ basic reasoning. The decree does not involve any judgement regarding the morality or integrity of the non-Jew. Instead, it is designed to discourage assimilation and preserve Torah values. Accordingly, it extends to food prepared by any non-Jew.

It must be noted that this prohibition does not extend to all cooked foods. The restriction only includes foods that “are worthy to be served on the table of a king.” In more modern terms, only foods that would be served at a banquet are prohibited. For example, pop-corn prepared by a non-Jew is permitted. A steak is prohibited.

There is a dispute among the Sages regarding bread baked by a non-Jew. According to some authorities, this bread is prohibited. Other authorities argue. They maintain that the prohibition only extends to bread that is produced in the home of a non-Jew. Commercially produced bread, baked by a non-Jew is permitted. The reasoning underlying this position is obvious. The entire enactment is designed to discourage intermarriage. The restriction is a barrier against intimate social gatherings. Consumption of commercially baked bread does not result in sharing a meal with the baker! Therefore, there is no reason to apply the restriction to this product.[2]

We are now prepared to understand the above law. Shulchan Aruch begins by acknowledging that there is a basis in halacha for permitting bread baked commercially by a

non-Jew. However, he explains that this leniency should not be practiced during the Asseret Yemai Teshuva. During this period, the more strict interpretation of the law should be observed. Even commercially baked bread should not be consumed.

The basic message of Shulchan Aruch is that during the Asseret Yemai Teshuva we should be more scrupulous in our observance of halacha. We should adopt practices that we do not observe during the remainder of the year.

It is very important to note the specific practice that Shulchan Aruch cites as an example. Shulchan Aruch provides the example of refraining from eating bread commercially baked by a non-Jew. What are the implications of this example? Clearly, Shulchan Aruch is not suggesting that we adopt stringencies that lack a firm basis in halacha. Instead, Shulchan Aruch cites an instance in which there are two equally reasonable positions. During most of the year, it is acceptable for a person to adopt the more lenient position and eat bread commercially baked by a non-Jew. During the Asseret Yemai Teshuva we should conduct ourselves according to the more stringent position. However, it is important to recognize that this more stringent position is consistent with normative halacha. In short, a person who adopts arbitrary stringencies that do not have a basis in halacha is not following the directions of Shulchan Aruch.

We have now explained the basic message of Shulchan Aruch. Let us now analyze Shulchan Aruch’s law at a deeper level. On a superficial level, the law presents a problem. Shulchan Aruch is suggesting that we adopt practices during the Asseret Yemai Teshuva that we do not observe during the rest of year. It seems that we are attempting to deceive Hashem. We are portraying ourselves in a manner that is not reflective of our behavior during the rest of the year!

This question is based upon a misunderstanding of Shulchan Aruch’s law. The question assumes that our scrupulous observance of halacha during the Asseret Yemai Teshuva is an attempt to demonstrate our righteousness. If this is the intent of Shulchan Aruch, our self-portrayal is indeed dishonest and inappropriate.

Rav Yitzchak Mirsky offers an alternative explanation of Shulchan Aruch’s law. He begins with an analogy. Imagine you are invited to the White House for a meeting with the President. For this meeting, you would probably dress very carefully. Perhaps, during the week you rarely wear a suit. But for this

(continued on next page)

important meeting you wear your finest outfit. You meet with the President attired in your carefully selected clothing. The President realizes that the clothing you are wearing is not your usual garb. He knows that you have adapted your dress for the occasion. There is no deception involved in your decision. You are demonstrating your respect for the office of the presidency.

Rav Mirsky explains during the Asseret Yemai Teshuva the Almighty's presence should be acutely felt. We should feel the awe of Hashem's closeness. This is analogous to meeting with the President. This sense of awe should inspire us to conduct ourselves in an exemplary manner. This is not a deception. Instead, it is an expression of respect for Hashem.[3]

“For the commandment that I have commanded you today is not too difficult for you. Neither is it too distant from you.” (Devarim 30:11)

“And you will return to Hashem your G-d and you will listen to His voice according to all that I have commanded you today – you and your children with all your heart and all your soul.” (Devarim 30:2)

One of the 613 commandments is the mitzvah of repentance – teshuva. Teshuva requires an evaluation of one's behaviors and attitudes. This evaluation is followed by a decision to change. Teshuva is a very personal experience and an individual effort. The Yamim Noraim – the High Holidays – center upon the theme of Teshuva. Therefore, it is interesting that so much of the activity of the Yamim Noraim takes place in a community or congregation. We spend long hours in synagogue. Many of the prayers we recite can only be recited in this public forum. Even our confessions, supplications and prayers for forgiveness take place in this communal setting. These are days that require personal introspection. Why is so much of our time spent in a public setting?

The two passages quoted above provide an important insight into the mitzvah of Teshuva. This insight will provide one response to our question.

In the first passage, Moshe admonishes the people regarding observance of a commandment. Moshe assures the people that they can perform this commandment. It is not too difficult or too complicated. They have the ability. To which commandment does Moshe refer?

The commentaries offer various responses to

this question. Nachmanides suggests an answer based upon the surrounding context of the pasuk. He explains that Moshe is referring to the mitzvah of teshuva. He is assuring us that we have the ability to renew ourselves. We can change. Nachmanides contends that this passage is the source in the Torah for the mitzvah to teshuva.[4]

The second pasuk quoted above is from the same chapter of the Torah. In this passage also, Moshe discusses teshuva. In the passages preceding this pasuk Moshe predicts that the people will sin. They will be expelled from the land of Israel and forced into exile. In our pasuk, he assures Bnai Yisrael that they will ultimately repent. Once the nation repents, Hashem will redeem His nation from exile. Nachmanides contends that this second passage is also the source of the mitzvah of teshuva.[5]

This raises a question. Every mitzvah is derived from a single passage in the Torah. Other passages may amplify and add detail. However, the basic command is derived from a single pasuk. In Nachmanides' comments he seems to ignore this principle. He identifies two separate passages as the source for the mitzvah of teshuva.

Rav Ahron Soloveitchik suggests an answer to this question. This answer involves two simple steps. First, Rav Soloveitchik suggests that the citing of two sources suggests that there are two different commandments dealing with teshuva. In other words, each passage is the source for a one of the two mitzvot of teshuva.

Second, Rav Soloveitchik defines these two separate mitzvot. He explains that the first passage is directed to the individual. This mitzvah of teshuva instructs the individual to repent. The second passage addresses the nation. It communicates another mitzvah of teshuva. This second mitzvah is placed upon the community. We are required to repent as a congregation.

In short, according to Nachmanides, there are two mitzvot of teshuva. One is a commandment upon the individual to repent. The second command admonishes the community to perform teshuva.[6]

This raises a new question. How are these two mitzvot different? Why are both needed? Why are the community and the individual commanded to perform teshuva by two separate mitzvot?

Perhaps, the answer lies in again considering the context of these passages. This second passage appears in the context of a prophecy. The people will sin. They will be exiled. They

will repent – as a community – and they will be redeemed. The mitzvah of communal repentance is presented in the context of national redemption. Teshuva is described as the method for restoring Bnai Yisrael. This context reflects on the nature of the mitzvah. The context explains the basis for the communal imperative to repent. We must repent in order to restore Bnai Yisrael. We cannot be redeemed from exile without returning to Hashem.

The Torah is telling us that we have a mission and destiny as Bnai Yisrael. We are responsible for the fulfillment of this mission and destiny. We must be redeemed. We are responsible for our own redemption through the performance of teshuva.

Individual repentance is required for a very different set of reasons. This second form of repentance is a response to our individual sins and imperfections. The purpose of individual repentance is not national redemption. Its objective is person and individual renewal and development. We must seek to perfect ourselves. We can only achieve this objective through ongoing, individual teshuva.

We can now answer our original question. Rosh HaShannah and Yom Kippur are devoted to teshuva. However, there are two mitzvot of teshuva. We are required to repent as individuals. We are also commanded to repent as a community. Therefore, the emphasis on community is appropriate. We should be concerned with our personal repentance. We must also be involved in the community's repentance. ■

[1] Rabbaynu Moshe ben Maimon (Rambam / Maimonides) Mishne Torah, Hilchot Maachalot Assurot 17:9.

[2] Rav Yosef Karo, Shulchan Aruch, Yoreh Dayah 112:1-2 and notes of Rav Moshe Isserles.

[3] Rav Yitzchak Mirsky, Higyoni Halacha (Jerusalem 1997), volume 3, p. 23.

[4] Rabbaynu Moshe ben Nachman (Ramban / Nachmanides), Commentary on Sefer Devarim 30:11.

[5] Rabbaynu Moshe ben Nachman (Ramban / Nachmanides), Commentary on Sefer Devarim 30:2.

[6] Rav Ahron Soloveitchik, Sefer Perach Mateh Ahron, (1997), volume 1, p 175.

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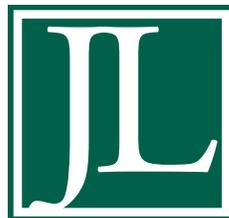


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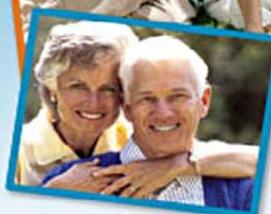
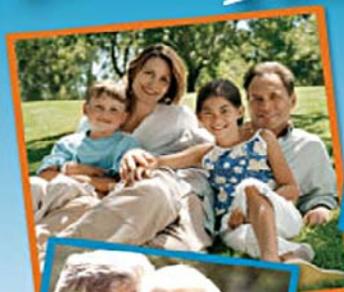
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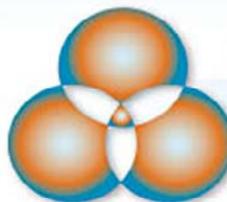
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