

Yom Kippur

10 Tishrei 5778 / Sept 30, 2017

Daf Yomi: Sanhedrin 76; Nach Yomi: Daniel 12

Weekly Dvar Torah

A project of the

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Yom Kippur 5778

Rabbi Lawrence Teitelman

Mara D'atra, Young Israel of New Hyde Park, NY

The Talmud (Pesachim 109a) famously teaches that Rabbi Akiva never dismissed his students from the Beit Midrash except on two occasions – Erev Pesach and Erev Yom Kippur – an academic calendar that serves even in contemporary times as a model for some particularly aggressive educational institutions. The Gemara attributes the special leave on Erev Yom Kippur to facilitate feeding the children, presumably in preparation for the upcoming fast. Naturally, we could also enumerate many other activities that fill the hours in anticipation of Yom Kippur, the holiest day on the Jewish calendar. In somewhat chronological order, Selichot – the penitential prayers characteristic of this period, whether truncated on Erev Yom Kippur or elongated; Shacharit, with its noted deviations for Mizmor Le-Todah, Avinu Malkenu, and Tachanun; Kaparot, however implemented according to one's custom; Mikvah immersion, perhaps a flashback to the Takanat Ezra of antiquity; Mincha, with the extended Viduy (confession), otherwise unique to Yom Kippur itself; and at least one obligatory meal (the Seuda Mafseket), not to mention the possibility of eating throughout the entire day. And for those who inevitably missed it around Rosh HaShanah, there might also be Hatarat Nedarim (annulment of vows) and Tashlikh — figuratively casting away once sins into the water. Appropriately, the Gemara (Berakhot 8b) challenges the notion of catching up on one's annual assignment of Torah-learning on Erev Yom Kippur; there simply was no time for it.

The Shulchan Arukh (Orach Chayim 606) records yet another practice that should be conducted on Erev Yom Kippur: she-yefayes adam et chavero, one must appease his human associates that he may have harmed over the course of the year. This requirement per se is not surprising, especially when one considers that Yom Kippur does not atone for sins bein adam le-chavero – between man and fellow man. Expiation depends on directly rectifying any interpersonal grievances and differences.

What is striking about the aforementioned halakha is its formulation: the particular expression yefayes used to describe this religious imperative is apparently the same Hebrew root as another term that is prominently featured in the Avodat Hayom — the Temple ritual of Yom Hakippurim: payes. The second chapter of Maskehet Yoma describes in considerable detail the four payesot (lotteries) used to distribute the various daily duties in the Beit Hamikdash among the Kohanim who were on duty on Yom Kippur.

More significantly, however, is that there was also a lottery that pertained to the main event of Yom Kippur: deciding between a pair of identical goats, which would be the Sair Lashem and the Sair Laazazel, one a sacrifice to the Divine, the other – after a long journey through the wilderness – to be cast off a cliff. The Mishnah (Yoma 39a) elaborates on the procedure:

[The High Priest] shook the urn and brought up two lots. On one was inscribed 'For the L-rd' and on the other 'For Azazel'. The Deputy High Priest was at his right hand, the Head of the [Ministering] Family at his left. If the lot having 'For the L-rd' [inscribed thereon] came up on his right hand, the Deputy High Priest would say to him: 'Sir High Priest, raise thy right hand!' And if the lot [with the inscription] 'For the L-rd' came up on his left hand, the Head of the Family would say: 'Sir High Priest, raise thy left hand!' Then he placed them on the two he-goats and said: 'a sin-offering unto the L-rd!' R. Yishamel said: he did not need to say 'a sin-offering', but 'unto the L-rd.' And they answered after him: 'Barukh Shem Kevod Malkhuto Le-Olam Va-ed — Blessed be The Name of his Glorious Kingdom Forever and Ever!' (Translation: Soncino Talmud).

Of course, the use of a lottery is already dictated by the Torah (Vayikra 16:8-10):

And Aaron shall cast lots upon the two goat — one lot for the L-rd, and the other lot for Azazel. And Aaron shall present the goat upon which the lot fell for the L-rd, and offer him for a sin-offering. But the goat, on which the lot fell for Azazel, shall be set alive before the L-rd, to make atonement over him, to send him away for Azazel into the wilderness.

Nonetheless, it wasn't enough to go through the motions of a lottery. As the Gemara makes clear based on its careful reading of the Mishnah, it was necessary to shake up the urn containing the two lots "lest it be intentional." The arbitrary assignment of outcomes was essential, its randomness a fundamental requirement.

And it is this juxtaposition that is particularly ironic. The act of reconciliation is one that requires careful deliberation both before and during the process. One cannot simply walk over to someone he has wronged during the year — apparently having hurt or harmed him enough so that tensions still exist — and expect to "wing" a resolution. One must prepare carefully, perhaps anticipating a range of potential reactions, and plan the appropriate responses. On the other hand, the nature of the payis (lot) in the context of the goats was that it was, at least ostensibly, completely arbitrary and random. Thus the atonement of both Bein Adam La-Makom and Bein Adam Le-Chavero were respectively decided based on payis. But paradoxically, the former was decided by chance, the latter was a precision science.

Upon further consideration, one recognizes that it may appear to be diametrically opposite approaches, and may in fact have their point of convergence. The reality is that, among generally decent people, most of the interpersonal difficulties are not intentional. Things happen, often outside our control, and it is the way in which we deal with them — usually based on our own personalities and predispositions — that potentially causes harm to others. Thus, while deliberation may be currently necessary to correct a problem, the underlying cause may have been a lapse of judgment — wherein a person acted arbitrarily — without properly contemplating the matter and its attendant consequences.

Conversely, while the destiny of the two goats was decided by lottery, what happened with each of the two goats after that decision was very much deterministic. Surely, the rite of Sair Lashem (a sacrifice) was dictated in great detail, and we recount, quite literally, that process during the repetition of Mussaf on Yom Kippur. But even the Sair Laazazel was the subject of supervision, ensuring its arrival at its final destination, so vital that the escort was permitted to eat on Yom Kippur if he needed to. Symbolically, this suggests that while what we are "dealt" in life by G-d sometimes seems arbitrary and occasionally even unfair (the famous issue of Theodicy and tzaddik ve-ra lo), our concept of Tzidduk Ha-Din involves not only accepting the Divine judgment, but also taking the concrete, and often challenging, steps of working with it. Perhaps this also explains why the rite of the lottery itself was concluded with "Barukh Shem Kevod Malkhuto Le-Olam Va-ed" — a mantra we associate with Kabbalat Ol Malkut Shamayim, accepting upon ourselves the Yoke of Heaven. The process of taking that which seems arbitrary, beyond the realm of human comprehension, and then nonetheless functioning with our faith completely intact and perhaps even further fortified, is precisely the process of translating the fundamentals of faith into our conduct. G'mar chatima tova!

Dedicated to the memory of my father Dr. Bernard Teitelman – Binyamin ben Shmuel z"l – on the occasion of his Yahrzeit (Yom Kippur).

Yizkor - Yom Kippur Day

Rabbi Dr. Mordechai Golshevsky

Mara D'atra, Young Israel of Coram

I met him at the funeral of one of my members. He was the son-in-law of the deceased, his wife's father. We had a few words. He was a Reform Jew and I am Rabbi of a Young Israel on Long Island and a retired child psychologist with a 25-year career in the field of Child Psychology. As fate would have it, years later I called his office on a commercial matter and was told that his mother died and that the funeral would be in an hour in New York City. I asked his secretary to find out if I could make a *shiva* call.

The next day he called me claiming he felt bereft and craved something spiritual. I suggested that he say *kaddish* for his mother and his response was that he didn't feel comfortable doing that – not even to come to synagogue for 15 minutes at the end of services. I knew he was a Reform Jew but still, I didn't like his attitude. I didn't think this man, who knew very little Judaism, should set himself up as a judge of a great faith, its G-d, and its Torah. I offered to meet with him to discuss the matter, and he agreed to set a time and place, which turned out to be at his home.

I searched for the right words to show this man the beauty, elegance and power of Judaism. I considered this a real challenge and firmly decided I would meet boldly and decisively. To be frank, I felt upset with the cavalier way this man dismissed Judaism. Maybe it's a side-effect of being a Rabbi for over 50 years and a psychologist for some 40 years. Maybe it was arrogance on my part. But, I didn't care; I ran with it.

When I arrived at his house, we exchanged pleasantries after which he started to tell me about his mother. He said she

was a social worker and “all heart” with everyone she dealt with. She was phenomenally supportive as a mother, just as he was when dealing with his clients. After he finished, I acknowledged his mother’s wonderful characteristics but pointed out that, in the face of death, we must deal with the cognitive, intellectual aspects of the issue and set aside the heart and its feelings in a separate place. When counseling young people who are dating, I always recommend that they think clearly and deeply about the other person before they let their emotions run away with them. In a way, love is like a psychosis. You can’t think straight, you don’t hear everything, and what you do see is colored by your romantically tinged glasses. It is imperative, therefore, to think things through before becoming emotionally involved. Do I get along well with this other person? What kind of a life will we have together? Where will we live and among what kind of people? These are the kind of questions that must be answered before allowing emotions to be released. And the same holds true of death. Why are we here? What is our purpose in life? What are we trying to accomplish? It might be compared to a person planning a trip: if he’s going to Alaska he would pack a certain type of clothing; and if he’s going to Africa, he would bring attire suitable for hot climates.

First, we must identify the problem. It is important to be clear on this because, without knowing what the problem is, we cannot come up with a solution, or whether a solution is possible. When looking at the death of a loved one, what problems do we face? We have to know who made this world. Who made life? There are 60 trillion cells in our bodies, according to the Mayo Clinic, and the scientific community. This can be checked by visiting the reference room of a library. (I saw it in a Mayo Clinic publication.) Who made these cells and who made them work together to enable us to see, hear, think, eat and digest? Who could have made them? Yet, the problem we face does not stop there. Each cell produces about a billion pieces of protein a week which have a “zip code” to know where to go in the cell to do its work. Of course, there is no real zip code; but for the sake of clarity, we use this metaphor. It is the brainchild of Gunther Blobel, M.D. who won the 1999 Nobel Prize in Medicine for proving that each cell has one billion pieces of protein and has an imaginary zip code. This can be confirmed by going to the local library reference desk, or you can read it in the December 7, 2004 issue of the New York Times where it was written up – photos and all. Considering there are six billion people on the globe, we are dealing with numbers that are astronomical. All this, besides the grass and trees, the oceans and heavens, the sky and the earth itself and its orbit... and what about the sun, moon, stars and solar system? I said to the mourner: “if you were to ask me who made all this, I would say that it was G-d, because only He is omnipotent and omniscient.” G-d is the one that gave us the gift of 60 trillion cells that produce one billion pieces of protein each week. G-d gave this to us because He likes to do kindness for others. That is the basis of morality. G-d gave to you... now the ball is in your court. What can you, in turn, give to others so that you will be ego syntonic with G-d and can approach Him when life is over. That is the basis of Jewish ethics. I said to the man, “of course, if you have another idea, I am open to hearing it.” And with that, I turned the conversation over to him.

Needless to say, the conversation drifted to his Hebrew School experiences and the lack of the passing down of the tradition to the mourner, among other things. As I was leaving, he said: “you gave me something to think about,” which made me somewhat gratified.

As we stand before Yizkor on Yom Kippur, the Holiest day of the Jewish calendar, we think back to our parents and grandparents and gain some understanding of who we are by understanding who they were, and how they fought the battles of their times. My great grandfather was born in Russia at a time when the Czar was kidnapping young Jewish men and sending them to canton school to be converted to Christianity and then into the Russian army for 25 years where Judaism and Jewish practices were proscribed. They were poor people; they couldn’t bribe their way out of it. There was nothing they could do. On one side was the Czar, with his millions of soldiers and thousands of police and informers. On the other side, was my great grandfather and his family – poor and without influence. How were they to prevail? *Maiseh she-haya Koch haya.* (It is an event that happened; it happened this way!). My grandfather and grandmother went with their son to the border of Poland. They gave their son to a Polish Jewish family to *raise* as a *yid*. There he was called “the Russian.” This explains how he acquired the name Russ. That’s how they beat the Czar with his armies. I stand and wonder at Yiskor: have I been successful with my children? Have I raised them to the fullest extent of holiness? What else can I do to bring my sons and daughters and their sons and daughters closer to G-d and our heritage? Have I refined my character to such a degree that all areas of my life reflect holiness. What is left to be done? That is what both you and I should be thinking about on Yom Kippur, along with other matters too personal to reveal. Have an insightful journey.

P.S. I am not prepared to say that “Chazal didn’t know science, since it is obvious they did know astronomy (Passover always comes out in the spring month, not like Ramadan which floats across the seasons.) They knew the nutritive value of garlic, onions and many more fruits and vegetables. Maimonides is considered the “father of preventive medicine.” From where do you think he got his wisdom? Yet, there are many statements in the Talmud which are problematic that I would refer to someone such as Rabbi Elyashev to adjudicate. I wouldn’t take it upon myself.

The Secret of Tzedakah

Rabbi Shimon Silver

Mara D'atra, Young Israel of Greater Pittsburgh

ללבוש צדקות ביום דין

Clothing is worn to protect from natural or man-made menaces. It can be worn to hide one's shame and bareness. It can be worn as a mark of distinction or as a uniform, to identify. It serves to inspire, like wearing *Shabbos* clothing for a *simcha*. The *Chinuch* says that the purpose of the garments worn by *kohanim* is to inspire their service. A businessman feels like doing business in a suit, rather than in sweatpants. And he feels like jogging in sweats, rather than in a three-piece suit. Clothing also shows respect, as we see in the mitzvah to dress in honor of *Shabbos*.

Tzedakah is an act of righteous kindness. It is a charitable act that is not called for, but is above and beyond the basic *mishpat*, justice. Why is it described as a garment worn by HaShem on Yom Kippur?

The term for wearing *tzedakah* occurs three times in *Navi Yashaya*. In the first, HaShem sees that there is no man worthy of His beneficence. Therefore, He acts with *tzedakah*: *He clothes Himself with tzedakah like armor [59:17]*. In that context, the *tzedakah* is a protection. That refers to HaShem's attribute of *tzedakah*, the attribute of forgiving and overriding what should otherwise be pure justice.

In the second occurrence, HaShem cloaks us with *tzedakah*: *I shall rejoice, O I shall rejoice with HaShem ... He cloaked me in a cloak of tzedakah ... [61:10, Haftarah Nitzavim]* In context, it also appears to act as a protection. It also serves to impress the other nations. It is worn for distinction, like a royal robe.

In the third occurrence, it refers to old *tzedakah* that has lost its shine: *We have become defiled, all of us! All of our tzedakah is like a worn-out garment! [64:5]* In this context, *tzedakah* should have been a distinctive garment, based on our own acts of *tzedakah*. Yet, due to our other sins, it no longer helps. On the contrary, it looks like a tattered rag. It was meant to cover our shame, but it has worn through and exposes us. It should be protecting us from the elements, but has become thin and worn, and no longer keeps us warm or cold as it used to. The *Navi* refers to the Jewish people who rebelled and were paid back in kind by HaShem. Then they remembered the days of old, when they had a close relationship. At this point they are confessing their guilt. They know that they have done *tzedakah* in the past, but it no longer has any effect. May we suggest, this could refer to *tzedakah* that was done for an ulterior motive! It might be done to gain something in return. *Halachically*, it is still considered *tzedakah*, since it was not required, but was given above and beyond the call of duty. However, since it was given with an eye toward repayment, it lost some of its *tzedakah* value, and turned into *mishpat* in a small way. When we need it, it has lost some of its effect.

There is another reason something might be worn. One might wear an item of clothing as a reminder or a souvenir. On his anniversary, a man might wear the tie he wore to his wedding. He might wear a cap given to him by a dear friend when he visits the place where their friendship grew. He will wear a souvenir cap that he bought on a vacation to be reminded of the fun he experienced there. A person might wear a team scarf to identify with a sports team, specifically on a day they are playing. He shows solidarity as a fan. He gives moral support. And he feels good about being part of the group. If they do well, he feels their pride and glory.

HaShem wears *tzedakos* on the Day of Judgment – says the *Mateh Levi*, He wears the *tzedakos* of Israel. Just imagine! This is what HaShem wishes to wear as a souvenir of Israel on this day. Or that this is what He wears to show His pride, his moral support, his connection, to Israel – specifically on this day!

One of the ways we hope to win a favorable judgment is *tzedakah*. But is this not like giving *tzedakah* with an ulterior motive? Is there any way we can make this *tzedakah* more altruistic?

Yom Kippur is the original day that we are *mazkir neshamos*. We invoke the names of the departed souls, and donate our own *tzedakah* in their memories. This helps their *neshamos*, but it also helps us. For after all, we are also giving *tzedakah*. Nonetheless, we give it for their sakes. True, there might be some *zechus* that we have already been bequeathed by them. But they can do no more to raise their own *neshamos*. It is we, here in this world, who are now in the position to help them. This is the more altruistic *tzedakah* that HaShem wears proudly.

We hope to be helped by *zechus avos*, the merits of our forefathers. We hope that HaShem also wears all of the *tzedakos* of all the generations who went before us. We hope they have not become worn-out and faded, by our own shortcomings. We invoke their memories, as we aspire to live up to the proud glory of the former generations.

Our *tzedakah* arouses the memories of their souls. *Tzidkasam omedess la'ad*, their *tzedakos* will then provide eternal benefit to us as well. Rather than becoming faded and worn-out, it is renewed. Every Yom Kippur it is renewed, over and over again. And each time, it gets better and greater, like compounding interest. It turns out that HaShem will then be wearing *tzedakos* on top of *tzedakos*, as each one gives more strength to the other and it becomes like a *ma'ayan hamisgaber*, an ever-strengthening source, of *tzedakah*. Everyone gains.

This is the secret of *tzedakah*, as opposed to other *mitzvos*. *Tzedakah* shows that we are not only thinking of ourselves. We show how we care about others, even those from whom we cannot expect repayment, for they are no longer with us. In addition, it helps those to whom it is given! That is a double *zechus*! Then we gain a share in their *zechuyos*! A triple *zechus*! And if they use the gift for *mitzvos*, we all gain even more! The *zechus* keeps growing geometrically. Indeed, we will never know the extent of our *tzedakah*! In return, HaShem mentions for us the merit of others. He wears it! It 'protects' Him from the adversarial forces! It hides any shortcomings He would otherwise 'wear'! It identifies, it reminds as a souvenir of past *tzedakos* and of past Yom Kippurim, it shows moral support, and HaShem wears it proudly to show His solidarity with us! *Kevayachol*, it makes HaShem 'feel good' to be a part of us.

May our *tzedakah* accomplish all this and more, and may we all be inscribed and sealed for a good year!

Yom Ha Kippurim, 5778-2017

Rabbi Aharon Ziegler

Associate Member, Young Israel Council of Rabbis

On both days of Rosh Hashanah, at Chazarat Hashatz of Mussaf we recited the stirring Piyyut (poem) of U'netaneh Tokef. On Yom Kippur we will do likewise, so I would like to share an interesting perspective of this Piyyut.

It is said that this Piyyut was published by Kalonymus ben Meshulam of Mayence in the eleventh century. It has been the subject of a popular story, found in the Or Zaru'a, (2:276) by Rabbi Isaac of Vienna in the thirteenth century. The story goes as follows:

Rabbi Amnon, a wealth and prominent Talmud Chacham of noble descent, was repeatedly but fruitlessly pressured by the bishop and rulers of Mayence to convert. By successfully converting him they surmised that the majority of Jews would follow his example, as he was considered a "big fish". On one occasion, in order to gain a reprieve of time from the constant pressure Rabbi Amnon evasively asked to be given three days in which to consider the matter. Upon reaching home he became extremely distraught and begged HaShem's forgiveness for the grave sin which he had committed, for he had given the impression that he might renounce his belief in one G-d.

After three days, Rabbi Amnon refused to appear before the bishop, who then had him brought by force. When he publicly declared his refusal to convert, the bishop ordered all of his limbs to be severed, joint by joint. He was then sent home, along with his body parts, to die. Rabbi Amnon was able to cling to life until Rosh Hashana, and he asked to be brought to the synagogue before Kedusha of Mussaf. Before the chazzan began the Kedusha, Rabbi Amnon asked him to wait. He then recited "U'netaneh Tokef" and passed away. Three days later, Rabbi Amnon appeared in a dream to Rabbi Kalonymus ben Meshulam, asking him to record the Piyyut and to insure that all of Jewry would incorporate his prayer into the Rosh Hashanah and Yom Kippur davening.

Two questions we must ask, what was Rabbi Amnon's great sin that made him feel so distraught and why was it necessary to give up his life in order to avoid this particular transgression, since idol worshiping is a sin of the mind? Why couldn't he simply go through the motions without the intention of serving another deity? The Rambam answers that even if a Jew does not actually believe in another deity, but goes through the motions, that perception alone, that he is willing to serve a foreign god, is in itself a Chilul HaShem (Sefer HaMitzvot Asei #9)

Rabbi Amnon initially reasoned that he could stall for time and during that time he considered that option publicly satisfying the bishop while privately maintaining his loyalty to G-d. But when he saw that the bishop was satisfied with the knowledge that he was contemplating to give in to the bishop's demand, he realized that his perception alone, the perception that a Jew might forsake his Creator, was a Chilul HaShem.

The Sefer HaChinuch adds (Parshat Yitro #25) that it is not sufficient to believe in HaShem in thought alone. A person must verbalize this thought in order to concretize it. Conversely, if a person makes any statement which expresses a denial of HaShem's reality, even if he does not believe that what he is saying, it impacts him negatively, and can infuse within him a doubt as to HaShem's existence. Thus, when Rabbi Amnon uttered the words implying that he would

consider becoming an apostate, he sensed the impact it had upon his own belief, and realized his great sin. **Parenthetically, Rav Soloveitchik said it is prohibited to watch a live presentation of a church service on your home TV screen.**

We therefore, express our strong Emunah in HaShem by ending Ne'ilah with a resounding utterance of "**HASHEM HU HA'ELOKIM**", not once, but **SEVEN TIMES**. A Gmar Chatimah Tova to all.

Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCI Rabbinic Training Program

איתא בגמרא (יומא פו:): אמר רבי לוי, גדולה תשובה שמגעת עד כסא הכבוד, שנאמר "שובה ישראל עד ה' אלקיך" (הושע יד, ב). הקשה ה"עיון יעקב" (שם), מדוע רבי לוי מביא ראיה מפסוק בנביאים, היה לו להביא ראיה מפסוק בתורה, שנאמר "ושבת עד ה' אלקיך" (דברים ל, ב).

מהיכן יש ליהודי את הכח לעשות תשובה ולתקן חטאיו? אדם הנמצא בתחתית המדרגה שקוע בחטא, במה כוחו לשוב בתשובה ולהגיע עד הוא "ישראל" אף על פי שחטא, (לכסא הכבוד? נראה לפרש בס"ד: אמרו חז"ל (סנהדרין מד.) על הפסוק "חטא ישראל" (יהושע ז, יא לכאורה קשה, ידוע ששם "יעקב" – מלשון עקב – מרמז על דרגה נמוכה. ושם "ישראל" – אותיות "לי ראש" – מרמז על דרגה עליונה. אם כן, מדוע אף על פי שחטא "ישראל" הוא, הרי שם זה שייך לאדם בדרגה עליונה.

נראה לבאר, נשמות ישראל הם "חלק אלוה ממעל" (איוב לא, ב). ולכן, אפילו אם יהודי יעבור על כל התורה כולה וירשיע דרכו בתכלית, אותו חלק אלוה ממעל אינו נפגם כלל, אלא עומד בקדושתו לעולם. ולכן, אף על פי שחטא "ישראל" הוא – כי לעולם ישאר ביהודי החלק "שאינו נפגם, העומד בשם "ישראל".

כתוב "כי חלק ה' עמו, יעקב חבל נחלתו" (דברים לב, ט). מפרש ה"ראשית חכמה" (שער האהבה פ"ג): נשמות ישראל הם חלק ממנו יתברך, כענין "תרי פלגא גופא" (שני חלקים של אותו גוף). ולכן, אפילו ברדת נשמתנו לעולם הזה, אין אנו נפרדים ממנו יתברך, אלא נשארים, "עמו", "דהיינו נשמות ישראל שהם חלקו השני של ה", "חלק ה" שורש נשמתנו נשאר עם הקב"ה וקשור בו תמיד. וזה שאמר נחלתו", משל לאדם שנפל לתוך המים, הושיט לו הקברניט חבל אמר חבל מחוברים עם הקב"ה אפילו כשירודות לעולם הזה. וזה "יעקב לו, תפוס את החבל הזה בידך ואל תניחהו, אם תניחהו אין לך חיים. כך הנשמה משולשלת מלמעלה למטה כחבל הזה. ראשה אחד בידו יתברך, וראשה השני בגוף האדם, ע"כ

עתה נבין במה כוחנו לשוב בתשובה ולהגיע עד לכסא הכבוד. כי אף אם ניפול לתחתית המדרגות, בכל זאת אנו מחוברים ומקושרים לכסא, בכוחנו להגיע לראשו, ולכן. אנו תמיד אוחזים בחבל והוא לעולם אינו נפסק. "להקב"ה – בבחינת "אף על פי שחטא ישראל הוא הכבוד

מכאן נשכיל להבין מדוע רבי לוי הביא את הפסוק "שובה ישראל עד ה' אלקיך" כמקור לתשובה המגעת עד כסא הכבוד. בפסוק זה, שיש בכוחנו לשוב הטעם אלא הפסוק גופא מגלה לנו את "הנביא מזהיר את ישראל לשוב מחטאם, ואם כן מדוע קורא להם בשם "ישראל עד ה' אלקיך", ישראל והוא, אף על פי שחטא "ישראל" הוא, דהיינו שלעולם אנו מחוברים להקב"ה. ולכן "שובה. עד לכסא הכבוד מה שאין כן הפסוק בתורה! יש לנו הכח לשוב עד לכסא הכבוד, גופא בגלל שאנו עדיין "ישראל", מחוברים להקב"ה ולכסא כבודו דהיינו "ושבת עד ה' אלקיך", אף שכתוב "עד ה' אלקיך", דהיינו שהתשובה מגעת עד כסא הכבוד, לא מוזכר הטעם לכך, דהיינו משום שאנו "לעולם קרואים "ישראל".

הקשו בגמרא (יומא פו:), "עון" הוא עבירה במזיד, ו"מכשול" הוא. "כי כשלת בעוונך ממשיך הפסוק, "שובה ישראל עד ה' אלקיך גלוי וידוע לפניך שרצוננו לעשות רצונך, ומי מעכב, " (בשוגג. אם כן, איך יתכן לאמר "כשלת בעוונך"? אלא, אמרו חז"ל (ברכות יז, א והסיבה, מכיון שאנו חלק אלוה ממעל, ונשמתנו לעולם במדרגת "ישראל", רצוננו הפנימי הוא תמיד לעשות רצון. "שאור שבעיסה וזהו "כשלת בעוונך", אפילו המעשה המזיד. נמצא, שכל עוונותנו הם בגדר "מכשול" – שוגג, כי הם נעשים בלי כוונה ורצון אמיתי. ה' של יהודי הוא באמת רק שוגג, כי אין לו רצון אמיתי לחטוא

נמצא שהמשך הפסוק נפלא ביותר. ראשית הנביא אומר "שובה ישראל" ואף על פי שחטא "ישראל" הוא, כי בקרבנו חלק אלוה ממעל כשלת בעוונך", כל חטאינו הם רק בגדר שוגג, כי רצוננו היא רק לעשות רצון ה' ולא לחטוא" וממילא שלעולם לא נפגם

וכעת מובן ביותר איך באפשרותנו לתקן את חטאינו, והוא כי החטא באמת לא היה חטא אמיתי, אלא מעשי חיצוני, מן השפה ולחוץ בלי

יש לנו את הכח לשוב מדרכנו הרעה – "גלוי וידוע לפניך שרצוננו לעשות רצונך, ומי מעכב, שאור שבעיסה" כוונה ורצון. נמצא, מכיון ש ע"ה) עולה ([לשון הגמרא] "גלוי וידוע לפניך שרצוננו לעשות רצונך, ומי מעכב, שאור שבעיסה": ולתקן כל חטאינו. ורמז נפלא לדבר בית שין ויו בית ריש שין עין מם דלת ריש כף ויו] (3352). כי פנימיותו (הרמז ב"מילוי") ["בשוב רשע מדרכו" בגימטריא למילוי של האמיתית אפילו של הרשע היא רק לעשות רצון ה', וממילא באפשרותו לשוב. יזכנו ה' לשוב בתשובה שלימה ולהגיע עד כסא הכבוד

מאמר החכם

תשובה וחרטה קיימות גם באומות, תיקון הפגם אינו קיים אלא בישראל

"ה"שפת אמת

**NCYI Divrei Torah Bulletin - a Project of the Young Israel Council of Rabbis
Wishing Klal Yisrael Shana Tova, Shabbat Shalom and a G'mar Chatimah
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