

Yom Kippur is like Purim. They both have lots. One lot is cast for the scapegoat. Haman casts lots. We are all vulnerable. We all need G-d's help. You should not judge others because you do not know what their outside circumstances were. We all need help in order to reach our potential. The Rambam speaks in two places about the different requirements for Teshuva. The first chapter it says recognition of sin, remorse, determination not to do it again in the future. In the second chapter he speaks of a different order. Recognition of sin, determination not to do it in the future, and then remorse. This is similar to annulment of vows. Sometimes we can have our vows annulled by a Beis Din. If there was a mistake we rationally did not know the consequences of our vow or if we would have known the consequences of our vow we would not have made it. Then there is an annulment of vows because we are sorry we even did it. It was not the right thing in the first place. On Kol Nidre we ask to be freed from vows we took toward G-d. We cannot keep them because we are not in control of all the circumstances. We ask for forgiveness. There are two types of Teshuva. Similar to the two types of releasing vows. One is emotional and that is what the Rambam talks about in the first chapter. A person is so filled with remorse that he is literally sick. He is disgusted with himself. He knows he did not fulfill his better nature. There is a danger, though, that he will transfer the blame to others. Someone else made me do it. Therefore, remorse comes first and then determination not to do it. The second order of Teshuva in the second chapter refers to Teshuva which comes from the intellect. There you determine not to do it not because of remorse but you are not being intellectually consistent. This is a weaker kind of Teshuva. It takes an act of the will and intellect. In Judaism we believe that a piece of G-d is in all of us. G-d is in our heart and mind and G-d calls us to return to our better selves with both our heart and intellect. Usually the more of the heart is the stronger. If you can touch someone's heart you can change them quicker. Touching the mind will not necessarily do the trick. Knowing is important but we all know about the gap between knowing and doing. G-d wants us to do right not just know right. We Jews, too, have two Kedushas, one as an individual and one as a member of the Jewish people. Also, the Kohen Godol does Teshuva, confesses for all the people. The recognition of sin is what is required. Our Jewish fate is tied together. All of us must individually be better and be better as members of the Jewish people. If we so determine we

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Rabbi Joseph Radinsky
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are assured that G-d will forgive our sins and allow us to start fresh in the coming year.