



The Community

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadnmiami@gmail.com

Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Boruch Hashem

Rabbi Avrohom Lipszyc

Vol. 26, No. 27

Rabbi's Article

My Beautiful Mistakes

This week's Torah-portion takes us through the entire *Yom Kippur* (-[Link](#)), as it was in the Holy Temple (-[Link](#)). Concerning *Teshuvah* (Returning; Repentance), the theme of *Yom Kippur* our sages teach us:

- (a) "Great is repentance, as one's intentional sins are counted for him as merits, as it is stated (-Ezekiel 33:19): 'And when the wicked turns from his wickedness, and does that which is lawful and right, he shall live thereby (meaning that the very wickedness has now become merits by which he shall live).' (-Talmud, Yoma 86b)"
- (b) "In the place where penitents stand, even the full-fledged righteous do not stand, as it is stated (-Isaiah 57:19): 'Peace, peace upon him who is far and him who is near.' (Peace and greeting is extended first to) *him who is far*, (the penitent), and (only) *thereafter* (is peace extended to) *him who is near*, (the full-fledged righteous)."

Rabbi Shmuel Eliezer Edeles, known as the MaHaRSHA (-[Link](#)) asks on the first teaching, is this not a case of, "The Sinner Profits," of which our sages do not allow? Rabbi Edeles explains that since the *returnee*, as part of his penitence, going to make sure to do a lot more *mitzvoit*, hence, he will have extra merits. However, the Talmud states, "one's intentional sins are counted for him as merits," meaning that the sins themselves turn into merits. If so, it is truly a case of, "The Sinner Profits"?! So too, concerning the second statement, true that the *returnee* has now the additional merits, transformed from his previous sins, however, the *righteous* are equally filled with merits of their entire life's works?! Hence, the answer to the second question is that we are not speaking of the *returnee* having *more* merits, but rather, the reason why the *righteous* cannot reach the place of the *returnee*, is because of the *quality* of the merits, now performing on a far greater level, as they are imbued with a loving of G-d that can only come from projecting oneself from the *Other Side* into *Teshuvah*.

Now, concerning the status of the "preparation of a mitzva" --which makes the *mitzva* itself possible--, we find three different levels: (a) one may even transgress Shabbat for the *preparation* of a knife --for the *mitzva* of a circumcision performed on Shabbat, (b) one makes a blessing upon the *building* of the sukkah --preparation for the *mitzva* of sitting in a sukkah, and (c) bringing the blood of a sacrifice to the altar, --for the *mitzva* of sprinkling it upon the altar--, must be by a *kohain* (-[Link](#)). However, a sin is *contrary* to a *mitzva*, hence, how can it be transformed into a *mitzva*?!

Let us first understand that there are different levels of *Teshuvah*. (1) *Teshuvah* is simply, "Letting go of sin." Meaning, not to commit this sin anymore. This demands no specific *intentions* or *emotions*, just to stop sinning. Then there is the *correction* of what the sin caused within the world and upon the sinner. Here we have (2) the *Teshuvah* driven by *Fear* of punishment --which isn't about G-d, but about the person. Of this, --upon the verse (-Hose 14:5), "I will remedy their backsliding,"-- Rashi (-[Link](#)) comments, "Henceforth (he is considered) as having a healed deformity (which, while he is healed, nevertheless,) that some of its name (of the deformity) is (still) on (him)."

(3) Then there is the *Teshuvah* driven by a *Love* for G-d, of which Rashi comments, "He who returns from love his sin is uprooted from its beginning." However, within the *Teshuvah* of Love itself, there is (4) the higher level of love, of which our sages stated, "intentional sins are counted for him as merits." Explained by the *Alter Rebbe* (-Tanya, Chapter 7) as: "The sinner repents to such an extent that his premeditated sins become transmuted into veritable merits, which is achieved through 'repentance out of love,' coming from the depths of the heart, with great love and fervor, and from a soul passionately desiring to cleave to the blessed G-d, and thirsting for G-d like a parched desert soil. For inasmuch as his soul had been in a barren wilderness, and in the shadow of death, which is the Other Side, and infinitely removed from the light of the Divine Countenance, his soul now thirsts [for G-d] even more than the souls of the righteous... 'The penitent's premeditated sins become, in his case, like virtues,' since thereby (through [his repentance of] his past sins) he has attained to this great love."

Now, a *mitzva* has its *central intention* --alike within all *mitzvoit*--, which is to fulfill the will of G-d. Then, there are the different *particulars* within each *mitzva* (to eat in a sukkah, to perform a circumcision, to sprinkle blood upon the altar, etc.). All the *preparations* of a *mitzva*, is only concerning the *particulars* of a *mitzva*. However, *Teshuvah* --*which is all about never transgressing G-d's will again, and to always fulfill G-d's will*--, is part-and-parcel of the *central core* of the *mitzva*. Hence, when he performs *Teshuvah* out of a *Higher Love*, "since thereby (his [repentance] of his past sins) he has attained to this great love" --the *central core* of the *mitzva*--, the sins themselves are transformed into merits.

FRIDAY, APRIL 22, 2022 ★ כח' ניסן תשפ"ב Shabbat Candle Lighting: North Miami: 7:33 PM · Mincha: 7:15 PM	<i>This Week...</i>
SATURDAY, APRIL 23, 2022 ★ כט' ניסן תשפ"ב TORAH READING: Achrei (Leviticus 16:1-18:30) · HAFTORAH: Samuel I (20:18-42) Blessing of new month · Talmud 9:00 AM · Shacharit: 9:30 AM · Shabbat Ends: North Miami: 8:28 M SUNDAY-MONDAY, MAY 1-2, 2022 ★ ל' ניסן - א' אייר תשפ"ב ROSH CHODESH : Recite Hallel and <i>Musaf</i> services Resolve to make this month better in Torah-study, prayer, and charity.	