



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of
maamarim

given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Vayeira 5761

The portion of *Tana D'vei Eliyahu* that we learn tonight explains an important aspect of *teshuva*.

“And why does it say זאת תורת החטאת (ויקרא ו:י"ח)? So that a person should not tell himself, ‘I will go and serve idols, and then I will bring a *korban chatas* (sin offering). The *chachamim* taught us in the *Mishna* that one who says, אחטא ואשוב - I will sin and then do *teshuva*, is not provided with the opportunity to do *teshuva*. (יומא פ"ה:). This is why the *pasuk* says, זאת תורת החטאת.”

In the year תשל"ד (1974), in the pre-dawn hours of *Erev Yom Kippur*, I had the *zechus* of hearing the *Gerrer Rebbe*, the *Beis Yisrael zy"o*, clarify the *Oheiv Yisrael's* explanation of *Chazal's* statement.

In his *Sefer Oheiv Yisrael*, the *Apter Rav zy"o* writes,

“*Chazal* stated that one who says אחטא ואשוב - I will sin and then I will do *teshuva*, he is not provided with the opportunity to do *teshuva*. However, they did not say that his *teshuva* won't be accepted. Rather, their intention must be that *min ha'shamayim* - from above, they do not awaken such a person to repent, but they wait, anticipate and yearn for him to awaken on his own and do *teshuva shleima*. Then, there is no doubt that they will receive his *teshuva* with *simcha*.



[1]

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We find a *clal gadol* - a great general principle, in the *Talmud Yerushalmi* (פאה א,א):

‘There is truly nothing that stands in the way of *teshuva*...For Hakadosh Baruch Hu is the בעל הרחמים - the master of mercy, and He greatly desires that all sinners will truly return to him, לבלתי ידח ממנו נדח, - so that no one should be pushed away from Him (י"ד:י"ד).

However, the root of *din* and the approach of truth and justice demand that *min ha'shamayim*, he won't be awakened and asked to do *teshuva*. However, when he understands this on his own, and does *teshuva* with all his heart as he truly should, then how good and beautiful it is. And all will be erased and repaired with *teshuva*.

And therefore, may it be Hashem's will that we truly return to him, ”אמן” (אוהב ישראל ימי הרצון והתשובה)

The *Beis Yisrael zy"ra* added something wonderful to the words of the *Oheiv Yisrael zy"ra*

We find that the Torah doesn't differentiate between the *teshuva* process for one *aveira* or the other. The Torah simply writes וּשְׁבַת עַד ה' - אֵלֶיָּהֶן - You shall return to Hashem your G-d. (דברים ד:ל). This reveals the depth of the *Oheiv Yisrael's* explanation. When a person who prepared to sin by deciding אַחַת וְאַחַת - I will sin and then do *teshuva*, actually wants to do *teshuva* he feels deeply.

In retrospect, he realizes that his sin is far more severe than that of someone who sinned as a result of a רוח שטות - a foolish impulse. He was fully aware before he sinned that he would need to do *teshuva* for his upcoming transgression. Despite that, he proceeded to sin. Now, he wonders how it could be possible for him to do *teshuva*. He transgressed brazenly and intentionally!



[2]

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The *Oheiv Yisrael* explains that *Chazal* tell this *baal aveira* אין מספיקין - he should have no *safek* - doubt whether his *teshuva* will be accepted or not. When he comes to do *teshuva*, special *siyata di'shmaya* will help him forget the shameful depravity of sinning with the intention of doing *teshuva* afterwards. This will enable him to do *teshuva* from the depth of his heart. Since we know that אין לך דבר העומד בפני התשובה - there is nothing that can stand in the way of *teshuva*, his *teshuva* will then be accepted. The *Oheiv Yisrael zy"o* meant to tell every Jew, even one who said אחטא ואשוב - that they can accomplish *teshuva shleima* and that their *teshuva* will be accepted.

As the *Oheiv Yisrael* wrote at the end of his *peirush* above:

יהי רצון שנשוב אליו באמת כראוי אמן



[3]

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