

Shabbat Shuvah

Hosea 14:2-10; Joel 2:15-27; (Micah 7:18-20)

Summons to Repent

<p>Return, O Israel, to the LORD your God, for you have fallen because of your sin. Take words with you and return to the LORD. Say to Him: "Forgive all guilt and accept what is good; instead of bulls we will pay [the offering of] our lips. Assyria shall not save us, no more will we ride on steeds; nor ever again will we call our handiwork our god, since in You alone orphans find pity!"</p>	<p>(ב) שׁוּבָה יִשְׂרָאֵל עַד יְיָ אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֵינֶיךָ. (ג) קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֵל יְיָ אֱמַרוּ אֵלָיו כָּל תְּשׂא עֵוֹן וְקַח טוֹב וּנְשַׁלְמָה פְּרִים שְׁפִתֵינוּ. (ד) אֲשׁוּר לֹא יוֹשִׁיעֵנו עַל סוּס לֹא נִרְכָּב וְלֹא נֹאמַר עוֹד אֱלֹהֵינוּ לַמַּעֲשֶׂה יְדִינוּ אֲשֶׁר בְּךָ יִרְחַם יְתוֹם.</p>
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Turn from

Turn To

<p style="text-align: center;">יחזקאל פרק לג</p> <p>(יא) אָמַר אֲלֵיהֶם חִי אָנִי נְאֻם אֲדֹנָי יְקוֹק אִם אֶחְפֹּץ בְּמוֹת הַרְשָׁע כִּי אִם בְּשׁוּב רָשָׁע מִדְרָכּוֹ וְחָיָה שׁוּבוֹ שׁוּבוֹ מִדְרָכֵיכֶם הַרְעִים וְלָמָּה תָמוּתוּ בַּיִת יִשְׂרָאֵל: פ</p> <p style="text-align: center;">רמב"ם הלכות תשובה הקדמה הלכות תשובה. מצות עשה אחת, והוא שישוב החוטא מחטאו לפני ה' ויתודה. וביאור מצוה זו ועיקרים הנגררים עמה בגללה בפרקים אלו.</p>	<p style="text-align: center;">דברים פרשת נצבים פרק ל</p> <p>(ב) וְשׁוּבָת עַד יְקוֹק אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקִלּוֹ כָּל־אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם וּבָנִיד בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ:</p> <p style="text-align: center;">מלאכי פרק ג</p> <p>(ז) לְמִימֵי אֲבֹתֵיכֶם סָרְתֶם מִחֻקֵּי וְלֹא שָׁמַרְתֶּם שׁוּבוּ אֵלַי וְאֲשׁוּבָה אֲלֵיכֶם אָמַר יְקוֹק צְבָאוֹת וְאִמַּרְתֶּם בְּמֶה נָשׁוּב:</p> <p style="text-align: center;">הושע פרק ו</p> <p>(א) לָכוּ וּנְשׁוּבָה אֵל יְקוֹק כִּי הוּא טָרַף וַיִּרְפָּאנוּ וַיַּחְבְּשָׁנוּ:</p> <p style="text-align: center;">איכה פרק ה</p> <p>(כא) הַשִּׁיבוּנוּ יְקוֹק אֱלֹהֵינוּ וְנָשׁוּב וְנָשׁוּבָה חֲדָשׁ יִמִּינוּ כְּקִדְמָה:</p>
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God's Response

<p>I will heal their affliction, generously will I take them back in love; for My anger has turned away from them. I will be to Israel like dew; he shall blossom like the lily, he shall strike root like a Lebanon tree. His boughs shall spread out far, his beauty shall be like the olive tree's, his fragrance like that of Lebanon. They who sit in his shade shall be revived: they shall bring to life new grain, they shall blossom like the vine; his scent shall be like the wine of Lebanon. Ephraim [shall say]: "What more have I to do with idols? When I respond and look to Him, I become like a verdant cypress." Your fruit is provided by Me.</p>	<p>(ה) אֲרַפָּא מְשׁוּבֹתֶם אֲהַבֵּם נְדָבָה כִּי שָׁב אָפִי מִמֶּנּוּ. (ו) אֲהִיָּה כְּטֵל לְיִשְׂרָאֵל וְיִפְרַח כְּשׁוֹשְׁנָה וַיֵּךְ שְׁרָשָׁיו כְּלַבְנוֹן. (ז) יִלְכוּ יִנְקוּתֵינוּ וְיִהְיֶה כַזֵּית הַיְהוּדָה וְרִיחַ לּוֹ כְּלַבְנוֹן. (ח) יִשְׁבוּ יִשְׁבֵי בְצִלּוֹ יַחֲיוּ דָגַן וְיִפְרָחוּ כַגֶּפֶן זָכְרוּ כֵיִן לַבְנוֹן. (ט) אֶפְרַיִם מֶה לִּי עוֹד לְעַצְבִּים אָנִי עֲנִיתִי וְאֲשׁוּרְנוּ אָנִי כְּבְרוֹשׁ רַעְנָן מִמֶּנִּי פְרִיָךְ נִמְצָא.</p>
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בראשית כ"ז:כ"ח וַיִּתֵּן לָהּ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ.

God give you of the dew of the sky, of the fatness of the earth, and plenty of grain and new wine.

בראשית כ"ז:ל"ט וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הֲנֵה מִשְׁמַנֵּי הָאָרֶץ יִהְיֶה מוֹשְׁבֵךְ וּמִטַּל הַשָּׁמַיִם מֵעַל.

Isaac his father answered him, "Behold, of the fatness of the earth will be your dwelling, and of the dew of the sky from above.

The Moral

He who is wise will consider these words, He who is prudent will take note of them. For the paths of the LORD are smooth; The righteous can walk on them, While sinners stumble on them.

(י) מִי חָכֵם וַיִּבֶן אֶלֶה נְבוֹן וַיִּדְעֵם
כִּי יִשְׂרָיִם דְּרָכָי יִי וַיִּצְדָּקִים יֵלְכוּ
בָם וּפְשָׁעִים יִכָּשְׁלוּ בָם.

Gathering for Prayer

Blow a horn in Zion, solemnize a fast, proclaim an assembly! Gather the people, bid the congregation purify themselves. Bring together the old, gather the babes and the sucklings at the breast; let the bridegroom come out of his chamber, the bride from her canopied couch. Between the portico and the altar, let the priests, the LORD's ministers, weep and say: "Oh, spare Your people, LORD! Let not Your possession become a mockery, to be taunted by nations! Let not the peoples say, 'Where is their God?'"

(טו) תִּקְעוּ שׁוֹפָר בְּצִיּוֹן קִדְשׁוֹ
צוֹם קִרְאוּ עֲצֵרָה. (טז) אֲסַפּוּ עִם
קִדְשׁוֹ קֹהֵל קִבְּצוּ זִקְנִים אֲסַפּוּ
עוֹלָלִים וַיִּנְקִי שָׂדִים יֵצֵא חֲתָן
מִחֲדָרוֹ וְכִלָּה מִחֲפָתָהּ. (יז) בֵּין
הָאוֹלָם וְלִמְזִבַּח יִבְכוּ הַכֹּהֲנִים
מִשְׂרָתַי יִי וַיֹּאמְרוּ חוּסָה יִי עַל
עַמְּךָ וְאַל תִּתֵּן נַחֲלָתְךָ לְחֹרֶפֶה
לְמַשָּׁל בָּם גּוֹיִם לָמָּה יֹאמְרוּ
בְּעַמִּים אֵיחָה אֱלֹהֵיהֶם.

God's Response to the Prayer

Then the LORD was roused on behalf of His land and had compassion upon His people. In response to His people the LORD declared: "I will grant you the new grain, the new wine, and the new oil, and you shall have them in abundance. Nevermore will I let you be a mockery among the nations. I will drive the northerner far from you, I will thrust it into a parched and desolate land— its van to the Eastern Sea and its rear to the Western Sea; and the stench of it shall go up, and the foul smell rise." For [the LORD] shall work great deeds. Fear not, O soil, rejoice and be glad; for the LORD has wrought great deeds. Fear not, O beasts of the field, for the pastures in the wilderness are clothed with grass.

(יח) וַיִּקְנָא יִי לְאָרְצוֹ וַיַּחֲמַל עַל
עַמּוֹ. (יט) וַיַּעַן יִי וַיֹּאמֶר לְעַמּוֹ
הֲנִי שֵׁלַח לָכֶם אֶת הַדָּגָן וְהַתִּירֹשׁ
וְתִצְהָרוּ וּשְׂבַעְתֶּם אֹתוֹ וְלֹא אֶתֶן
אֶתְכֶם עוֹד חֹרֶפֶה בְּגוֹיִם. (כ) וְאֵת
הַצִּפּוֹנִי אֶרְחִיק מֵעֲלֵיכֶם וְהִדַּחְתִּיו
אֶל אָרֶץ צִיָּה וּשְׂמָמָה אֶת פְּנֵיו אֶל
הַיָּם הַקְּדָמָיִם וְסָפוּ אֶל הַיָּם
הָאֲחֵרוֹן וְעָלָה בָאֵשׁ וְתַעַל צַחֲנָתוֹ
כִּי הִגְדִּיל לַעֲשׂוֹת. (כא) אֵל תִּירָאִי
אֲדָמָה גִילִי וּשְׂמַחִי כִּי הִגְדִּיל יִי
לַעֲשׂוֹת. (כב) אֵל תִּירָאוּ בַּהֲמוֹת
שָׂדֵי כִּי דָשְׂאוּ נְאוֹת מִדְּבָר

The trees have borne their fruit; fig tree and vine Have yielded their strength. O children of Zion, be glad, rejoice in the LORD your God. For He has given you the early rain in [His] kindness, now He makes the rain fall [as] formerly— the early rain and the late— and threshing floors shall be piled with grain, And vats shall overflow with new wine and oil. “I will repay you for the years Consumed by swarms and hoppers, by grubs and locusts, the great army I let loose against you. And you shall eat your fill and praise the name of the LORD your God Who dealt so wondrously with you— My people shall be shamed no more. And you shall know that I am in the midst of Israel: That I the LORD am your God And there is no other. And My people shall be shamed no more.”

כִּי עֵץ נִשְׂא פְרִיָו תֵּאָנֶה וְגַפְנֵי נִתְּנוּ חֵילָם. (כג) וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בַיְיָ אֱלֹהֵיכֶם כִּי נָתַן לָכֶם אֶת הַמּוֹרָה לַצְדָקָה וַיּוֹרֵד לָכֶם גֶּשֶׁם מוֹרָה וּמִלְקוֹשׁ בְּרֵאשׁוֹן. (כד) וּמְלֵאוּ הַגֵּרְנוֹת בֵּרֶךְ וְהִשְׁקוּ הַיְקָבִים תִּירוֹשׁ וַיִּצְהַר. (כה) וְשִׁלַּמְתִּי לָכֶם אֶת הַשָּׁנִים אֲשֶׁר אָכַל הָאַרְבֶּה הַיֵּלֶק וְהַחֲסִיל וְהַגִּזָּם חֵילֵי הַגְּדוֹל אֲשֶׁר שִׁלַּחְתִּי בְכֶם. (כו) וְאָכַלְתֶּם אָכּוֹל וְשִׁבּוֹעַ וְהִלַּלְתֶּם אֶת שֵׁם יְיָ אֱלֹהֵיכֶם אֲשֶׁר עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא יִבְשׁוּ עַמִּי לְעוֹלָם. (כז) וַיִּדְעַתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי וְאָנִי יְיָ אֱלֹהֵיכֶם וְאִין עוֹד וְלֹא יִבְשׁוּ עַמִּי לְעוֹלָם.

Rashi **הַצְּפוּנִי**

This can be interpreted as referring to the host of locusts, upon which the expression, “and I will drive him to a land barren and desolate,” fits aptly. Another explanation: The people that come from the north, viz., the kings of Assyria. And our Sages (Sukkah 52a) state: This is the temptation (יצר הרע), which is hidden (צפון) in a person’s heart.

Divine Reassurance

Who is a God like You, forgiving iniquity and remitting transgression; who has not maintained His wrath forever against the remnant of His own people, because He loves graciousness! He will take us back in love; He will cover up our iniquities, You will hurl all our sins Into the depths of the sea. You will keep faith with Jacob, loyalty to Abraham, as You promised on oath to our fathers In days gone by.

(יח) מִי אֵל כְּמוֹד נִשְׂא עוֹן וְעֵבֶר עַל פְּשַׁע לְשֹׂאֲרֵית נַחֲלָתוֹ לֹא הִחֲזִיק לְעַד אָפוּ כִּי חָפַץ חֶסֶד הוּא. (יט) יָשׁוּב וְרַחֲמָנוּ יִכְבֹּשׁ עוֹנֵתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל חַטָּאוֹתֵם. (כ) תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתְּרָנוּ מִיְמֵי קֶדֶם.

שמות פרשת כי תשא פרק לד

(ו) וַיִּעֲבֶר יְקוֹק עַל פְּנֵיו וַיִּקְרָא יְקוֹק יְקוֹק אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חֶסֶד וְאֱמֶת: (ז) נִצַּר חֶסֶד לְאַלְפִים נִשְׂא עוֹן וְפָשַׁע וְחַטָּאָה וְנִקְהָה לֹא יִנְקָה פְקֹד עוֹן אָבוֹת עַל בְּנֵים וְעַל בְּנֵי בְנֵים עַל שְׁלֵשִׁים וְעַל רִבְעִים:

M'sillat Y'sharim (Cpt. 16)

And just like one cannot offer up a flour offering on the altar in the earthly temple unless it is clean, sifted through thirteen sieves (Menachot 76b), so that it is entirely pure of all impurities, so should we offer on the altar of the divine will, only the choicest deeds, wholly free from all types of impurities.

I am not saying that anything which is not this is completely rejected, for "the Holy One blessed be He does not withhold the reward of any creature" (Pesachim 118b), but He rewards deeds according to their worth. I am referring to the perfect divine service (*avodah temima*), which is fitting to all those who truly love G-d. It is not proper to call it with this name (*avodah temima*) except the completely pure service, whose only motive is to G-d, blessed be He, and not to anything else.

Yoma 87b

Our Rabbis taught: The obligation of confession of sins comes on the eve of the Day of Atonement, as it grows dark. But the Sages said: Let one confess before one has eaten and drunk, lest one become upset in the course of the meal. And although one has confessed before eating and drinking, he should confess again after having eaten and drunk, because perchance some wrong has happened in the course of the meal. And although he has confessed during the evening prayer, he should confess again during the morning prayer; [and although he has confessed] during the morning prayer, he should do so again during the Musaf [additional prayer]. And although he had confessed during the Musaf, he should do so again during the afternoon prayer; and although he had done so in the afternoon prayer, he should confess again in the Ne'ilah [concluding prayer].

And when shall he say [the confession]? The individual after his 'Amidah Prayer', the public reader in the middle thereof. What is it [the confession]? — Rab said: 'Thou knowest the secrets of eternity' (אתה יודע רזי עולם). Samuel said: From the depths of the heart (ממעמקי הלב) Levi said: And in thy Torah it is said (ובתורתך כתוב לאמור). R. Johanan said: Lord of the Universe (רבון העולמים) [etc.]. Rab Judah: 'Our iniquities are too many to count, and our sins too numerous to be counted' (כי עונותינו רבו מלמנות וחטאתינו עצמו מספר). R. Hamnuna said: 'My God, before I was formed, I was of no worth, and now that I have been formed, it is as if I had not been formed. I am dust in my life, how much more in my death. Behold I am before Thee like a vessel full of shame and reproach. May it be thy will that I sin no more, and what I have sinned wipe away in Thy mercy, but not through suffering'. (אלהי, עד שלא נוצרתי איני כדאי עכשיו. שנוצרתי כאילו לא נוצרתי עפר אני בחיי קל וחומר במיתתי הרי אני לפניך ככלי מלא בושה וכלימה יהי רצון (מלפניך שלא אחטא ומה שחטאתי מרוק ברחמך אבל לא על ידי יסורין). That was the confession [of sins] used by Rab all the year round, and by R. Hamnuna the younger, on the Day of Atonement.

Mar Zutra said: All that [is necessary only] when he did not say: 'Truly, we have sinned' (אבל) (but if he had said: 'Truly, we have sinned', no more is necessary, for Bar Hamdudi said: Once I stood before Samuel, who was sitting, and when the public reader came up and said: 'Truly, we have sinned', he rose. Hence, he inferred that this was the main confession.