

# Agudas Yisroel Anshei Kielce



## Zmanim

Candle Lighting: 7:05 pm

Mincha/Kabbalas Shabbos: 7:05 pm

Shacharis: 8:45 am

Mincha/**SEUDAS SHLISHIS**: 6:50 pm

**Shabbos Shuva Drasha: 5:45 pm**

Maariv/Motzei Shabbos: 8:06 pm

Motzei Shabbos Rabbeinu Tam: 8:33 pm

## Parshas Vayelech

*Adapted from Rabbi Yochanan Zweig [www.torah.org]*

### A Present Definition

"For this matter is very near to you...to perform it"(30:14)

The Ramban interprets the matter under discussion as the mitzva of Teshuva, repentance. The Torah is attesting to the accessibility of repentance. The expression "karov eilecha" - "close to you" implies a certain degree of ease. How can repentance be described as easy? The Rambam teaches that repentance occurs when the penitent has the conviction never to return to his wicked ways, and is confident that even Hashem can attest to the fact that he will never again revert to the ways of his past. How can a person guarantee that he will never repeat a sin of the past?

Teshuva in its perfection, according to the Rambam, is when a person is faced with the opportunity to commit a sin which he has previously transgressed, but due to his repentance, he does not succumb. The Rambam gives the following scenario as an example: If a man who has had an illicit relationship finds himself secluded with the same woman, in the same lo-

cation where he once transgressed, having the same passion for her, his physical prowess just as strong as in the past, yet he is still able to extricate himself from the situation, this is the perfect penitence. Since it is forbidden for a person to place himself in a compromising situation, the Rambam must be setting a theoretical standard for a person to achieve. Why is it necessary to replicate the situation with the same woman and location? Would it not suffice to abstain from the sin, regardless of the person or locale involved?

The Talmud teaches that a person who repeatedly transgresses a certain sin views the sin as a permissible act. The Talmud is giving us an insight into why a person sins. Generally, we define ourselves as a composite of our past actions. If a person has repeatedly transgressed a certain sin, and is now faced with the very same sin, he may reason that the sin cannot possibly impact upon him any more than it has already. The feeling that the sin has become part of his essence prevents the person's extracting himself from it. The person is convinced that he will commit the sin again in the future, and there-

fore, not committing it at present only serves as a temporary frustration.

The Rambam is teaching us that the mindset which is required for Teshuva is one in which a person divorces himself from his actions of the past. A person must feel that his past actions do not reflect his true nature, and furthermore, that under the same exact circumstances he would not repeat them. Teshuva can only occur when a person divorces himself from the negative behaviors of his past and realizes that they are not part of his true essence. Perhaps he may sin again in the future, but that is not because the behavior is ingrained in him from the

past.

We cannot guarantee that we will never sin again. However, the knowledge that the sinful acts of the past are not part of our present will ensure that they are not motivating factors for committing the same sin in the future.. A person must feel that his past does not control him. The ability to come to this realization is not a difficult task. If a person is truly interested in changing his way of life, this mindset will be natural and accessible to him. It is this notion to which the Torah attests that Teshuva is "karov eilecha" - "close to you".

### **Good Shabbos**

**\*\* To ensure accurate publication of all announcements and sponsorships, \*\*  
\*\*information must be submitted to mailings@agudahsouth.com \*\*  
\*\*prior the publication deadline of 10:00 am on Friday morning.\*\***

**The kids' program will take place next door in Bnos Bais Yaakov.**

**The Rav's Shabbos Shuvah Derasha is on the topic of "Iyunim B'Sefer Yonah" and will take place at 5:45 pm .**

**The guest speaker for Seudas Shlishis will be Rabbi Avrohom Kahn.  
Seudas Shlishis is sponsored anonymously.**

**We are updating the cholim list for Chodesh Elul/Tishrei.  
If you would like to submit a name to the cholim list please email  
gabbai@agudahsouth.com or contact one of the gabbaim.**

<b>Shacharis (Selichos)</b>	<b>Weekday Schedule</b>	<b>Mincha</b>
Sunday: 7:30 am		7:05 pm
Monday: 6:30 am & 7:40 am		Tuesday: 3:00 pm
Tuesday: 6:45 am & 7:45 am		<b>Maariv</b>
Thursday: 6:55 am & 7:45 am		7:25 pm
Friday: 7:00 am & 8:00 am		
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)		
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)		

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)

Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.

### **A Message From The Rav**

As in years past I am collecting funds before yom tov to distribute to local families in need. Many of the families are single mothers struggling to support their mishpachas. Certainly at this time of year when we stand at the threshold of the Yemai Hadin it is important help those in need.

Checks can be made out to R.F.R.O.

Gut shabbos and heartfelt wishes for a kesiva vechasima tova.

Rabbi Kaufman