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In the Rambam laws of Teshuva we learn in the very first paragraph of the first chapter, all commandments in the Torah, whether they are positive commandments or negative commandments, if a person violates one of them, whether on purpose or by accident, when he will do Teshuva and he will return from his sin he is obligated to confess before G-d, Blessed be He, as it is said, "A man or woman when they will do any sin of a man that they will confess their sins which they have done." This is the confession of words. This confession is a positive commandment. How is it that we confess? A person does it by saying, "Please, now, Hashem, G-d, I have sinned, I have missed the mark, I have willfully sinned, I have rebelled before You, and I have done so and so, and behold, I regret and I am ashamed of my deeds, and I will never again return to do this thing." If we look at this statement by the Rambam and Maimonides we see that he says that what a person must do is confess his sin by words. We see that a person is required to turn away from his sin, and he is required to confess his sin with words, and he also must feel ashamed for what he has done and agree never to return to this deed anymore. It is interesting to note that we do not have here in the words of the Rambam an indication that a person has to deep down in his heart feel that he has done something wrong and bad, that a person must go through a certain type of formula. The formula is that he has to desist from his son. He has to confess and say that he is sorry for his misdeeds and agree never to return to do this deed again.

It is true that there is an argument among the rabbis whether or not Teshuva needs Kavona, whether all mitzvahs needs Kavona. We know that when it comes to doing a mitzvah, most mitzvahs, you do not have to intend to do the mitzvah, but if you just perform the act then

you have fulfilled the mitzvah. For example, if someone gave you a piece of matzah at the seder and you did not really intend to fulfill the mitzah of eating the matzah but you ate the matzah so, therefore, according to most authorities, you have fulfilled the mitzvah of eating the matzah. But what happens if someone gave you a lulav in your hand and you shook the lulav on Succos even though you really did not have any intention of fulfilling the mitzvah when you shook it, or what happens if you happen to jump into a mikvah and you did not really intend at that time to go into the mikvah to fulfill a mitzvah, but since you have already done it you have fulfilled the mitzvah. There are certain mitzvahs which, of course, require full intent. We are not talking about criminal offenses. It was Judaism which told the world you cannot be convicted of a crime unless you intended to do the crime. Even though the result was horrendous, if you did not intend to produce that result you are not guilty of that particular crime. This is different from the Greeks. The Greeks believed that if you effected a certain result, whether you intended it or not, you are guilty. That is the whole point of the story of Oedipus Rex about a young man who was sent away from his village because of a prophecy that he would kill his father and sleep with his mother, and when he grew up he left the village in which he was raised and he happened to be accosted by a man and he defended himself and he killed the man. In those days it was customary for a person after he defeated the head of a village to take over his harem, so he took over his harem and he slept with his mother. Of course, he did not know that that was his father who attacked him and he did not know that it was with his mother with whom he slept. According to Jewish law he would be free from any punishment, but he was punished, according

to the Greek story, because he did what he did. It did not make any difference whether he had intent or not. Of course, on the other hand, you can have intent, according to Jewish law, but if you did not affect anything then you are also not guilty, which is different from certain sects which believe that all that counts is your intent, and if you intended to do something then you are also guilty. So if I intended to shoot somebody but I was a bad shot and missed, although I am not guilty of murder or shooting somebody I may be guilty of intended murder but I am not guilty of murder. So we see that in criminal offenses intent is important, which is, of course, different than in civil offenses. In civil offenses if I damage somebody's property, even if I did not intend to do so, I am liable. If I had an automobile accident and I did not intend to hit the other person's car but I hit him by accident, I am still liable. But when we are talking here about religious mitzvahs, ritual acts primarily, we have also the problem of intent. According to the majority opinion, you do not need intent to do most mitzvahs. However, there are certain exceptions. One is mourning. If you take off your shoes and sit on a little stool, etc., and you do not feel brokenhearted then you have not really fulfilled the mitzvah of mourning. Usually that is not much of a problem. Usually you are feeling brokenhearted because of the death and these are outward manifestations of your grief. The same thing is true when we commanded to rejoice on the holiday. If you sing and dance but do not feel happy inside, then you have not fulfilled the mitzvah of rejoicing on the holiday. But, again, the holiday atmosphere usually makes us all feel very joyful.

The question is, what of prayer? What happens with prayer? Prayer, too, is service of the heart and there most authorities would say you have to have intent when you pray, otherwise you have not really fulfilled the mitzvah of prayer. There is a difference the Peula of the mitzvah and the Keeum of the mitzvah. The Peula of the mitzvah means you have done the act but have you really fulfilled the mitzvah? Now what we just said before about eating matzah on Pesach or shaking the lulav, that that is actually the same thing. You are doing the act of the mitzvah and fulfilling the mitzvah is the same, but when it comes to prayer, is it the same? There there is a difference of opinion but many people say that you actually have to intend to pray to G-d. You cannot just be saying words without intending to pray to G-d. Then you have not fulfilled the mitzvah of prayer.

Does the same thing hold true for Teshuva? You have to have a deep feeling in your heart that you are really changing. Is that really called into play here? Of course, you can make the distinction here and say that you are intending to do things even on a surface level, but you do have intent. You are intending not to return to the sin. You are intending to forever never do it again, so, therefore, that may be a sufficient intent.

The Rambam in the second chapter says in the second paragraph, "And what is Teshuva? That is when a sinner will leave his sin and he will move from his thought, and he will determine in his heart that he will not do it anymore." So here the Rambam says that a person says that he will determine in his heart. Why did the Rambam say here that he will do it, complete it in his heart, but, yet, in the

very first chapter the Rambam did not say anything about the heart. Also, if we look at the very first paragraph of the second chapter, we will see that the Rambam says something a little bit strange. He says, "What is considered complete Teshuva? This is when the opportunity to sin comes again to the person and it is possible for him to do it but he separates and does not do this sin because of his Teshuva, because he sees that it is wrong, not because of fear and not because he is weak." He gave himself as an example. What happens if a person comes on a woman in sin, which means that she is a married woman, and after a time he is alone with her and he still loves her and he still has his bodily power and he is still in the same place where he got away with it before, and he separates from her and does nt sin, this is considered a complete Balch. Then he goes on to say that what happens if he, however, is bodily weak or has gotten old and therefore it is impossible for him to do these things, even though this is not the highest form of Teshuva, it still helps and he is considered to be a Baal Teshuva. So here we see that the Rambam makes a distinction between two different kinds of Teshuva. He is talking about a Teshuva which is an excellent Teshuva, a complete Teshuva, and a Teshuva which is acceptable but which is not a complete Teshuva. We see here that there are different categories of Teshuva.

What's more, we notice that the Rambam in the end of the first chapter also talks about the fact that Teshuva sometimes is not enough. He says that even though Teshuva brings atonement and sometimes that the day of Yom Kippur, itself, forgives, there are different kinds of sin which are forgiven immediately and other kinds of sin which are not forvien until after a period of time. Then he gives some

illustrations. He says if a person violates a positive commandment, he does not hear the blowing of the shofar, he does not build a succah, he does not put on tephillin, but he does Teshuva then he is immediately forgiven. What happens if he violated a negative commandment? If it does not have excision, which means that it is a punishment by the Heavenly Court, and there is no earthly court punishment by death, and he does Teshuva his Teshuva is suspended and the next Yom Kippur forgives for that. Then he says, what happens if you violate a commandment which has the death penalty with it or a heavenly death penalty or the earthly death penalty, and he does Teshuva? Teshuva and Yom Kippur suspend the punishment but pains that come upon him, they complete the Kapora. Here we see from the Rambam here that Teshuva is not immediately efficacious always in forgiving sin, but how can this be because the Rambam, himself, in chapter seven says this in praise of Teshuva. He says if a person does Teshuva it immediately brings near those who are far, that last night a person was hated before G-d. He was destestable. He was estranged. He was abominable, but today he is beloved. He is a friend. He is beloved of G-d. How is that possible if we just said before that sometimes Teshuva is not efficacious and we see that it is only efficacious in positive commandments and most of the time we violate negative commandments, and many times commandments which have within them heavenly death penalty, how can we say that if a person does Teshuva he will immediately be forgiven, and last night he was hated and this morning he is beloved? We see from this that there are actually two different types of Teshuva.

There is a Teshuva which comes from fear and there is a Teshuva which comes from love. In fact, we learn about that actually in the Gemora

in Yomah, which speaks about Yom Kippur, where Rosh Lokesh says that if a person does Teshuva immediately his deliberate sins will be turned into accidental sins. We also learn just a few sentences later than Rosh Lokesh also says that if a person does Teshuva his sins will be turned into merits. How is that possible? The Gemora was not composed by stupid people. They know that there is a contradiction here within just a few lines, that Rosh Lokesh says your deliberate sins will be turned into accidental sins and then later on he says that your deliberate sins will be turned into merits. How can he say this? It is contradictory.

First of all, the rabbis explain that if a person does Teshuva from fear then his sins will be turned into accidental sins. When he does Teshuva from love then his deliberate sins will be turned into merits. What does that actually mean? You know that in Jewish life generally you could never bring a Korban, sacrifice, unless you did an unwitting sin If you purposefully killed somebody, if you purposefully stole from somebody, if you purposefully harmed somebody you could not bring a sacrifice. Sacrifices were only for unwitting sins with very few exceptions, like embezzlement or you were a witness to an event and you did not step forward, things that were really doubtful whether it was on purpose or by accident, but for those things that you did willingly you could not bring a sacrifice. In fact, you would nevertheless feel guilty for things even though they were by accident, especially if there was some contributory negligence, and, therefore, you did not mean to do it but had a lapse of concentration. You did not do what you should have done so, therefore, you want to make right what you did It is just like in a civil suit. You hit somebody with

your car. You did not mean to do it, but you caused an injury and you have to make up for it. That's why the Rambam here in the very beginning says that you also confess for sins that you have done accidentally. You did not mean to insult the person. You had no intention of insulting the person, but you did insult the person so, therefore, they feel bad and you have to make up for it. Therefore, we see that many times those things that you did on purpose if you do Teshuva, G-d will consider them as if you did them by accident. You really did not mean to do it. You were blinded a little bit by selfishness or desire. G-d will take into account all sorts of circumstances and change the deliberate ones to accidental ones.

In fact, this is actually the meaning of the three categories of sin. When we say that I sinned, that means you missed the mark. You meant to say what you meant to say but you did not really mean to cause the great harm that you did. Aveesee means that you meant to do what you did but you did not think it was right. The girl was just too beautiful. The money was just too tempting. V'Shachti, on the other hand, means that you on principle did something that was wrong. It is like the Jewish communists used to have Yom Kippur balls on purpose. They did not even like to dance, but they did it on purpose. That, of course, is a higher form of sin. When a person sins because he is overcome by his desire that is a lower level of sin than if you do it out of principle. If a person does Teshuva all those things that he even did deliberately will be changed by G-d to be considered accidental. That is, however, only if he does Teshuva from fear.

What is the difference between from fear and out of love? Recently there are psychologists who are investigating religion and now feel

that there are really two types of religion. There are some people who are religious because they make a deal. It is an insurance policy. G-d, I will do that for you when You do this for me. Of course, in a certain sense that is a very anxiety prone type of belief The second type of religious belief is the religious belief that you want to commune with G-d, want to get close to G-d. Therefore, you have meaning and purpose in the universe because you know G-d counts on you and, therefore, you count because you are counted on, but it is not an insurance policy. In fact, Judaism never promises anybody that if they follow religion they will not have trouble. All it promises is that G-d will give you the strength to overcome your problems. Even if your problem is walking into a gas chamber you will still be able to sing Aneem Mameem. You will not lose your dignity or humanity. You will still be a mentsch. That is what Judaism promises, that you will have the strength to overcome your problems, that you will still be able to maintain your integrity and humanity in spite of everything. Now those people who believe that religion is a deal who believe that if they keep G-d's commandments G-d is going to be good to them are many times disappointed, and, therefore, they flare out at G-d and they feel G-d has let them down. That, of course, is not the Jewish view. Many times after they have thrown everything over I ask them, "Well, are you happier now?" They say they are not because their religion gave them the strength to overcome their problems. We do not know how G-d figures things out in the world. We have faith that at the end we will, but we do not know how G-d rules the world. It is sort of the difference between quantum mechanics and Newtonian physics. To Newton everything seems to be cause and effect. We know that on a large scale when it comes to nations evil nations disappear

and are overcome. Communism could not last forever Naziism was overcome, but on small levels, on the level of individuals, how do we see G-d's justice on an individual level? In quantum mechanics we cannot see how the individual atom works but we know what the probabilities are. Science works are mostly probabilities. On the Newtonian level they work seemingly on a causal relationship. We do not understand how G-d works but we do have faith that eventually we will understand. We do not understand what is beyond death. We do not understand what came before our birth. A person who is religious because he wants to commune with G-d, because he wants to be in harmony with G-d and come close to G-d, and through that way he gets close to man and maintains his humanity and strength, that type of individual serves G-d from love. The other type of individual serves G-d from fear. Of course, sometimes it is not fear of G-d but fear of other human beings. Maybe the husband is in town. Maybe they are afraid of the IRS. Maybe all of a sudden you are afraid of other forces that are there, so the question then becomes, what is an efficacious Teshuva? What is a good Teshuva?

The Rambam in the very first chapter and very first paragraph does not mention anything about the heart because he really is telling us that the first level of Teshuva is still a good Teshuva even if it is only from fear, more a surface type of Teshuva. It does not mention anything of the heart. The only thing that is required is that you have to stop the evil deed and you have to confess before G-d. You have to know that what you are doing is wrong. You have to see there is a right and a wrong. Most people today say, "There is no right and wrong. It all depends upon your morality. Whose

morality are we talking about?" That is wrong. You have to believe that what you did is wrong. You cannot get out of your guilt. So many people come to me and want me to make them not feel guilty about things they should feel guilty about. They did not pay child support. They did not treat their wife right or their parents right. They are wrong. The only way they can get relief is to admit their guilt. If they do not admit their guilt, then they can never get relief. Therefore, what the person has to do is say they did wrong, and then they have to confess and say the right words. They have to realize that G-d is there before they sin and G-d is there after they sin. The pangs of conscience they feel is G-d's voice within them which tells them to return, return, return. Nobody has gone so far that he cannot return. Even Achar, great rabbi of Elisha Ben Avuya, who turned to be a traitor to his people and ran over to the Romans and he should have known better because he was such a great scholar and a contemporary and friend of Rabbi Akiva, and the Gemora says even at the end of life he did Teshuva. G-d was still there giving him a chance. We have to say that we have done these things and we are ashamed of them and will not go back to them again. If this is done only out of fear and is only a surface manifestation G-d still accepts that type of Teshuva. It may not be the best type of Teshuva but it is still Teshuva.

That's why the Rambam waits until the second chapter to tell us about the Teshuva of the heart. The Teshuva of the heart comes because a person has had a complete reorientation. It is as if he is reborn again. He does not want to do evil. He does not want to do any of these things because they are beneath him. How can he have a relationship

with G-d if he is going to do these kinds of things? The Gemora gives an illustration of this. They say there are three types of people who cannot become witnesses. One of them is a person who is a professional gambler with dice and others who gamble by raising birds, and the third is one who loans out interest to the poor. When these people need money for their food you cannot lend them out on interest. The rabbis say, what happens if a person says that from now on they will not play dice for money but just for fun? They will just raise pigeons for fun in the desert and not in the city. The other says he will not loan money anymore on interest to poor people. He'll keep the notes around to play with them. These types of people may have done Teshuva because actually they have done nothing wrong, but their character is not changed. They do not really realize that their whole motive of relationship to G-d must be different. These things are beyond them. They should not even be interested in those things anymore. If they are still interested in them there is a possibility that theyw ill backtrack. G-d says, "Listen, on this day of Yom Kippur I accept this Teshuva. I accept the Teshuva from Meira even though it is not a complete Teshuva, even though it is not a complete reorientation of the heart, even though it is not a complete, so to speak, born again experience." G-d will accept that Teshuva, too. We do know that just by coming to the shul on Rosh Hashonna and Yom Kippur we effect Teshuva as a Jew. The two Teshuvas that are talked about on Yom Kippur, the Teshuva as a Jew and the Teshuva as a human being. Teshuva as a Jew all we have to do is come to shul. We can sin as a Jew without sinning as a human being. We can give a lot of charity to charities but non-Jewish charities. We sin as a Jew but not as

a human being. When we come to shul we attach ourselves to our people. We then once again are forgiven for our past misdeeds to our people. As a human being we have to say the words. We have to say that we will never do bad things again. We have to confess and agree that what we did before was wrong. If we do that G-d will forgive us even though we have not reoriented our whole personality. It is still Teshuva. It may not be from the whole heart but it is still Teshuva. Let us all hope and pray that our people will at least do this surface Teshuva so G-d will forgive us for all our sins and the Mashiach will soon come, but, better yet, let us all hope and pray that as many of us as can will do Teshuva from our whole heart so that we truly will be shining lights not only to ourselves and to our family but to the whole world so that then certainly the Mashiach will come. Amen.