

17. **Reasons for vidui.** We find several reasons that define the mitzvah of vidui (הגרא"ז בלייער, קונטרס או ינע) 1) To be considered as someone doing teshuvah before Hashem (רמב"ם פ"א ה"א); 2) To have charatah, as it is normal for one who confesses to have regret (שע"ת ש"א אות ל"ט); 3) To humble oneself before Hashem through vidui (חובת הלבבות פ"ד) [this is why one must stand for vidui (ש"ע תר"ז ס"ג) – it is a more humbling way to do it and one will confess wholeheartedly (מ"ב סק"י)]. For this reason it is also proper to bow forward during vidui just like during Modim (מ"ב שם) and bend the head, as that is also a form of humility]; 4) As a type of azivas hacheit, as one who verbally expresses regret will be more careful not to do it again (חינוך מ"ע ש"ד).

Azivas HaCheit

18. Azivas hacheit means the sinner has to abandon the aveirah, change his negative characteristics that caused the aveirah, and change his ways. This is derived from the posuk "עזוב רשע דרכו ואיש און מחשבותיו" (שע"ר תשובה).

Kabalah L'Asid

19. The sinner must abandon the aveirah, remove it from his thoughts, and distance himself from all the factors that lead to the aveirah. Thus, one should resolve in his heart with all his will not to sin again. He should also strengthen himself not to sin, i.e., he should take protective measures to distance himself from the aveirah so that he doesn't easily repeat it. The Rishonim explain that the kabalah l'asid is part of azivas hacheit (שע"ר תשובה ש"א אות ל"א); just some say azivas hacheit is first, then charatah (רמב"ם), while others say charatah comes first, then azivas hacheit (שע"ר תשובה).
20. Out of the four components of teshuvah, vidui and charatah are things that are easy to do. As long as a person does not cast off the yoke of mitzvos, ח"ו, he truly regrets what was done. It is also easy to do vidui, as strictly speaking one who says "הסתאני עויותי ופשעתי" is yotzei (רמב"ם פ"ב ה"ז, טור, רמ"א ס"י תר"ז ס"ג). The difficulty in teshuvah is the kabalah l'asid not to sin anymore. We will now explain.

Kabalah L'Asid Not to Sin Again

Never to Repeat It Again

21. When he speaks about the nature of the kabalah that a baal teshuvah needs to accept upon himself, the Rambam (פ"ב תשובה ה"ב) writes, "The One Who knows hidden things will [be able to] testify about him that he will never repeat this aveirah." This implies one needs to accept it upon himself to the point that Hashem will testify that he will never repeat this aveirah.
22. Some are surprised and have difficulty with this concept. We were created with a yetzer hara that constantly burns within us and comes to convince us to do aveiros. "A person knows the bitterness of his soul," and one knows from experience that he doesn't always stand up like a strong wall to the yetzer hara. That being the case, how can one make such a kabalah? A person can deceive himself, but he can't deceive Hashem, Who knows hidden things. We wrote that each of the four components of kaparah are necessary – if so, we are at a loss as to how to fulfill the mitzvah of teshuvah.
23. **In his current state.** However, the Rishonim explain that the nature of the kabalah must be such that in his state and at the time he does teshuvah, he accepts upon himself – based on the regret, grief, and pain he has then – not to repeat that aveirah. Certainly, it must be a true kabalah that befits him then; if he knows right now that he wants to do the aveirah again, it has no validity.
24. However, once one sincerely accepted it upon himself that he does not want to do the aveirah, the teshuvah that he did remains and is not uprooted, even if it happens in the future ח"ו that he is unable to withstand the nisayon and does the aveirah again. That is just considered a new aveirah that must be rectified anew. This is true even if he repeats this aveirah multiple times (אמונות) רבינו סעדיה גאון, מאירי חיבור התשובה מאמר א', פ"ב, רבינו בח"י, כד הקמח ערך דעות מאמר ה' פ"ה, מאירי חיבור התשובה מאמר א', פ"ב, רבינו בח"י, כד הקמח ערך (כיפורים ב' בסופו, המב"ט בית אלקים פ"ו [Some infer this from the Rambam's wording: he refers to Hashem as "the One Who knows hidden things," not "the One Who knows the future."])
25. Obviously, if a person finds himself falling to an aveirah multiple times, part of his kabalah must be thinking about ways he can prevent himself from falling again and adding protective measures so that an assessment of the situation will show that he can find the strength to fight his yetzer. With that, he can resolve not to do the aveirah again. However, if, at the time of his teshuvah, he only has the desire not to repeat the aveirah but he does not do anything beyond that and he knows he will certainly stumble again, that is not even called a kabalah now. The desire not to do an aveirah alone is not a resolution not to do the aveirah.

R' Yisroel Salanter's Suggestion

26. **Kabalah for part of the aveirah.** R' Yisroel Salanter has a well-known chiddush regarding the kabalah l'asid that makes it easier for us to fulfill this component of teshuvah. That is, one can make a kabalah on one aspect of the aveirah even if he cannot make a kabalah on the whole matter. E.g., it is difficult for a person to accept it upon himself never to speak lashon hara no matter what. However, one can accept it upon himself not to speak lashon hara in a particular

place or situation or to a particular person. This kabalah in just a portion of the aveirah will also be considered for him a full teshuvah on Yom Kippur as long as he still has the drive to continually improve over time (שפת"י חיים יורה"פ עמ' ע"ד).

27. For every aveirah a person has, he must fix one portion of it. E.g., one can pick one hour in which he will not be mevatal Torah no matter what and not speak lashon hara no matter what, or the like.
28. **Kabalah on the easy parts.** Also, when one chooses to make a kabalah on a portion of an aveirah, he should choose something easier, not something harder. If something is easier to keep, the claim on a person for violating it is more severe. Thus, one should choose a kabalah in an easy area of the matter and take it upon himself in such a way that he will not violate it no matter what.
29. **Make me an opening the size of a needle point.** R' Yisroel Salanter's chiddush is that as long as one regrets the aveirah itself; takes it upon himself to make some sort of improvement in every aveirah he did; and does vidui for them; then Hashem lights up the way for him on Yom Kippur and cleans the filth of the aveiros. The gift of the day of Yom Kippur itself is opened like the entrance to a hall, with tremendous light and the benefits and segulos of the day's kedushah, so that one can be zocheh to a full kaparah.

Bein Adam L'Chaveiro Aveiros

Beis Adam L'Chaveiro

30. Yom Kippur does not atone for bein adam l'chaveiro aveiros until the person appeases his friend. Even if he only upset his friend with words, he must appease him (ש"ע ס"י תר"ז ס"א).
31. **Rest of the year.** One must appease someone he sinned against the rest of the year too, and it is always worthwhile to appease the person right away so that he does not forget to ask forgiveness. Nevertheless, if one did not have time or forgot, he can wait until another day to appease him (מ"ב שם סק"י) or until before Yom Kippur.
32. **Erev Yom Kippur.** However, one is obligated on Erev Yom Kippur to rectify everything so that he can become purified from all his aveiros, as the posuk says, "כי ביום הזה יכפר עליכם מכל חטאתיכם." This also includes bein adam l'chaveiro issues, e.g., disputes and fights, telling and believing lashon hara, sinas chinam, etc.
33. **Monetary claims.** If one has some money he stole from someone else or anything else monetary-related, he should make sure to rectify it before Yom Kippur, as that is the biggest accusation against a person. As Chazal say, "A sa'ah of aveiros – which accuses at the head? Gezel accuses at the head." Thus, one who has a monetary claim against his friend should inform him. As a general rule, whenever it comes to money, one should not rely on his own rationalization, as the yetzer hara has lots of heteirim (ח"י אדם מ"ב שם סק"א).
34. Many bein adam l'chaveiro matters, e.g., theft or the like, also have an issur bein adam l'Makom. One must also do teshuvah on them to Hashem and do vidui before Hashem (מ"ב ס"י תר"ז סק"ג). As long as one has not appeased his friend, thereby rectifying the bein adam l'chaveiro aspect, the bein adam l'Makom aspect of the aveirah is also not atoned for (מנחת חינוך מצוה שס"ד אות ל"ב, פ"ר"ח ס"י תר"ז סק"א). The order is essential: one must specifically appease his friend first and only after that can he do teshuvah bein adam l'Makom (מנ"ח שם); otherwise it is like going to the mikveh while holding something tamei (ח"י אדם).
35. **Litigants.** Also, people who have disputes about money or positions should resolve to go before a Jewish beis din; accept the beis din's psak as the Torah's halachah; appease each other; and create peace and harmony between the parties like brothers, friends, and people who love each other. That is Hashem's desire: to see His children loved down in this world, and then they will also be loved Above. They certainly should not go to secular court, ח"ו, in violation of our holy Torah (see Issue 168 at length), as if one does so, it is like he curses and blasphemes Hashem; he makes a chillul Hashem; and he lifts his hand against the Torah of Moshe Rabbeinu (ש"ע ח"מ ס"י כ"ו ס"א). One who wrongfully goes to court should not be a shlich tzibur for Rosh Hashanah and Yom Kippur (מ"ב ס"י נ"ג סק"ב).

Belief in Kaparah

36. Once a person does teshuvah properly, he must believe fully on Motzei Yom Kippur that he was zocheh to a complete kaparah and is like a newborn child. Some hold that if one does not believe this, his teshuvah indeed is not accepted. Thus, one should not, ח"ו, despair due to the great quantity of his aveiros. Instead, he should do Teshuvah and have tremendous joy in his heart that he was zocheh to a gift from Hashem in the form of kaparah for aveiros.

הגליון נתרם לכבוד הר"ר **צבי ואליענה ווערנער** הי"ד
 לרגל לידת בתם **פנינה מלכה** שתח"ו שתוכו לגדלה לתורה לחופה
 ולמעש"ט ולרוות רוב נחת דקדושה ממנה ונמר התימה טובה
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