

## SCHEDULE

### שבת קודש

Mincha Erev Shabbos	6:40 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"ס- מ"א 9:57 < גר"א 9:21	
Shabbos Shuva Drasha 🥥	5:45 PM
Mincha- Followed by Shalosh Seudos	6:35 PM
Maariv	7:47 PM

### Sunday

Shacharis ★ 7:30 AM  
Shiur will resume after Sukkos  
You can still stay and help put up the shul Sukkah!

Mincha 3:00 PM

### Yom Kippur Schedule to the Right

### Weekday Minyanim & Shiurim

Shacharis	
Tues, Wed, Fri	6:45 AM & 8:10 AM
Thursday	6:40 AM & 8:10 AM
Mincha (Tue-Thur)	1:45 PM
Mincha / Maariv (Tues-Th)	6:45 PM
Shiur Sefer Da Es Atzmecha (T-Th)	9:30 PM
Nightly Maariv (Tue-Thur)	9:45 PM
Thursday Night Shiur by Rabbi Teichman after Maariv	

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### Kiddush

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### Shalosh Seudos

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## יום כפור

Candle Lighting	6:37 PM
Kol Nidrei	6:30 PM
Shacharis	8:00 AM
Yizkor (approximate)	12:00 PM
Mincha	4:45 PM
Ne'ila	6:15 PM
Maariv	7:43 PM

### For more information:

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CONGREGATION OHEL MOSHE

שבת קודש  
פרשת האזינו  
שבת שובה

ח' תשרי

# אהל משה



Rabbi Zvi Teichman

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Issue #109

# Gambling, Poker Chips and the "House"

We are only several days away from the יום הרחמים, the day of compassion, where we hopefully await the dispensing of our sins due to our sincere efforts of תשובה, repentance.

No transgression goes unnoticed, we are accountable for every single action we have taken.

*הצור תמים פעלו כי כל דרכיו משפט*, *The Rock! perfect is His work, for all His paths are justice.*

The *גמרא* (ביק ט) tells us that this verse in our פרשה teaches us that whoever claims that Hashem "overlooks" sins, his life will be overlooked!

Has any one of us the audacity to claim we have done an exhaustive תשובה on all of our sins?! What hope do we hold on to as we approach this wondrous day, ill equipped to be deserving of forgiveness?

*"Every human has merits and sins. One whose merit is greater than his sins is a צדיק, righteous, and one whose sins are greater than his merits is a רשע, wicked. One who is found to be a צדיק is sealed for life, one who is found to be a רשע is sealed for death, and the one who is equally balanced between merit and sin is suspended until יום הכיפורים. If he does תשובה, repentance, he will be sealed for life and if not he will be sealed for death."* **רמב"ם הלכות תשובה**

HaRav Itzel Peterburger, the renowned disciple of HaRav Yisroel Salanter asks, why does the Rambam deem it necessary to do תשובה in order to ward off an unfavorable judgment? Wouldn't it be sufficient to simply increase the number of merit during that time and avoiding any sin, thereby tipping the scales to the side of virtue?

He answers that evidently the missing of the opportunity to repent during the ten days of repentance when Hashem is especially close, is such a grave sin that no number of deeds could conceivably outweigh the sin of ignoring Hashem's entreaty to return during these days. Therefore one has no recourse but to do תשובה in order to deserve being inscribed for life.

The dilemma that faces us however is, can we truly in ten days undo all that we have done. Is it emotionally possible to do sufficient repentance for all the numerous sins we have committed in time to seal our fate?

Perhaps we can offer a different approach in resolving this dilemma.

From the Rambam it appears that one who simply has a greater number of merits is deemed a "צדיק". Despite numerous transgressions that may have accrued it seems that as long as one has been able to keep ahead of the "game" with more merits achieves the status of "צדיק". Is this indeed what it is all about? Is it merely an accumulation of enough "poker chips" that entitles us to win in the "game of life"? Aren't we ultimately liable for every misdeed? Hashem doesn't overlook!

This reckoning of merit and sin is not a system of points. Rather, the intention of this "calculation" is to determine the sum total of your life the past year. Are you heading in the right direction or are you failing in your mission on this earth. The "accounting" of merit and sin is a method of describing and determining the essence of whom you are and where your aspirations lie. Only Hashem can determine the value of any given act, and in His accounting system, the purpose is to decide whether He will continue to "gamble" on you, offering "credit" on the "house", allowing you to continue successfully on your journey in life.

If this be true then we can understand the appellation of צדיק despite the collection of sins one has accumulated. Hashem seeks to find in us the redeeming quality of genuine "צדקות"; righteousness, that gives Him hope that we will accomplish our goals in the ensuing year despite our past shortcomings, thus being allotted "life" and hope.

The added good deeds done during the עשרת ימי תשובה cannot change the sum total of who you were this past year. Only the initiation of a process of "change", through honest תשובה, coming to the realization that one must "alter course" and "return" to the proper path, is what can convince Hashem to dispense a year of "life" enabling us to come closer to him.

Reb Yisroel זצ"ל said that even the initiation of "small steps" towards meaningful and concrete change, deem one already a "בעל תשובה"!

Rav Hutner זצ"ל taught that *"תשובה" איז נישט וועגן בעסער ווערען נאר אנדערש ווערען*, *repentance is not about being "better" it's about "changing"*, becoming different, charting a new course in life.

In these days before the יום הקדוש we must ponder the direction our lives have taken. We must contemplate the influences that keep us from affecting change in our lives. We must reconsider our attitudes both בין אדם למקום and בין אדם לחבירו, not just the specific acts of commission. Even if we cannot erase all the sins we must convince Hashem that we are צדיקים "now", seeking to change, aspiring to come closer.

May we be worthy in transforming ourselves and our attitudes so we may be inscribed for "life".

ברכת גמר חתימה טובה,  
באהבה,  
צבי טייכמן

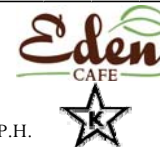
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# TESHUVA



## Just Do It.



### TIME TO BUILD THE SUKKAH!!!

#### This Sunday

#### After Shacharis

