



## TEN DAYS OF JOYFUL REPENTANCE

Farbrenge – 6 Tishrei, 5733-1972

The Ten Days of Repentance, the days from Rosh Hashana to Yom Kippur are unique from other days of the year – even the seven weekdays between Rosh Hashana and Yom Kippur are special.

There are explanations in many books, in both the revealed and esoteric parts of Torah regarding the essential quality of these days.

One of the explanations is, as cited in the Siddur of the Arizal, quoting Raishit Chochmah in the name of R' Moshe Cordevero, concluding by quoting Rabbeinu Yona, who concurs that the days between Rosh Hashana and Yom Kippur are similar to Chol Hamoed, the intermediate days of Pesach & Succot.

Therefore, one should not engage in work – and he uses strong language regarding this – rather, one should utilize this time for Torah, meditation, Mitzvot, repentance, etc.

It has been stated many times that the Oral Torah is exact in every detail. Surely a ruling of Torah in which the wording is even more exact than that of the debate. And even more so, in our case, the wording in the Siddur. If the author's sole desire was to communicate that this is a time to refrain from work, and we should be busy with meditation, Torah study, prayer, etc., he could have simply said so. Instead he adds, as an introduction, that this time is similar to Chol Hamoed.

On Chol Hamoed we refrain from work. Therefore we increase in Torah, Mitzvot, and prayer – on Chol Hamoed we have an added directive.

So this is an outcome of the essence of Chol Hamoed. Chol Hamoed is a part of the Festival – although on Chol Hamoed the laws pertaining to work are relaxed, it is still a part of the Holiday.

With this we arrive at a new understanding – these few lines tell us how the days between Rosh Hashana and Yom Kippur are similar to Chol Hamoed: Just as Chol Hamoed is preceded by a full Holiday, and is followed by a full-fledged Holiday, so too are these seven days preceded by Rosh Hashana.

As it says in the book of Nechemia and Ezra: "...for the joy of G-d is your strength" – referring to Rosh Hashana. And Yom Kippur is like the final day of the Festival. So these intermediate days are like the days of Chol Hamoed and therefore we don't work we add in Torah study, introspection, etc.



## פרשת האזינו

This explains a matter that, at first glance, seems unclear: On Rosh Hashana we don't refer to sin.

Why? Because its a day that we celebrate with the Shehechianu blessing, it is joyous, as mentioned, "for the joy of G-d is your strength." As explained in Likkutei Torah: "You shall be joyous with trepidation" – there must be joy, but it is covered with "trepidation," – but it is an inner joy.

So a Jew is expected to be joyful on Rosh Hashana and he should not contemplate anything negative, such as sin.

Since this is expected by the Torah of Truth, how can a Jew be expected, knowing his true situation, to be in such a mood? One explanation: A Jew has already prepared – "crying after her parents for a month's time." The Arizal explains, quoted in Likkutei Torah, that this refers to the month of Elul, which precedes Rosh Hashana.

From the first day of Elul, we commemorate the third forty days that Moshe spent atop Mt. Sinai; and "just as G-d was pleased during the first 40, so too during the last 40." So through our service during the month of Elul, we have cleansed ourselves of all traces of sin.

Therefore, there is no need to mention sin at this time; because on Rosh Hashana eve G-d has completely forgiven us, with the utmost forgiveness and atonement.

Now we understand why the weekdays between Rosh Hashana and Yom Kippur are compared to Chol Hamoed, although Chol Hamoed is a joyous time – because it is similar to the joy of Rosh Hashana; G-d has forgiven, absolved and atoned for anything negative. "A year and its undesirable events has passed"; ushering in "a New Year and its blessings."

