



Ohr Yerushalayim News

ראש השנה תשפ"ד - 16th September 2023 - Volume 16 - Issue 11

News This Week

A Message From The Rov & Rebbetzen

The Rov and Rebbetzen Daven that the whole Kehillah should have a כתיבה וחתימה טובה בתוך תפילות כל בית ישראל.

תקיעת שופר

As in previous years there will be a second Shofar Blowing following davening on the second day of Rosh Hashono at approximately 1.30pm.

Children Activities

There will be space in the hall for young children, accompanied by a responsible adult, to relax on the second day of Rosh Hashono after the first Shofar blowing (approx 11:15) until the end of Shul (approx 1:30). There will be books and limited amount of toys, so parents are asked to bring their own toys for their kids to play with.

Chaim Aruchim

We wish Chaim Aruchim to Rabbi Y.Y. Chalomish on the Yahrzeit of his father on Friday 7th Tishrei.

A Final Note For The Year

The editor would like to take this opportunity to wish the Kehilla כתיבה וחתימה טובה and ask מחילה for any offence caused by, or for omissions from the newsletter during the past year.

יבי הגיון ליבי - The Thoughts Of My Heart

Rabbi J Rubinstein

Every Shemoneh Esrei concludes with the words; יהיו לרצון אמרי - "May the words of my mouth and the thoughts of my heart find favour before you, Hashem, my Rock and my Redeemer" The thoughts we have, while we are davening, are of crucial importance. The ideas below, provide a background to some of the thoughts we should have, as we are praying on Rosh Hashonoh and Yom Kippur. I hope they can also provide the basis for discussion, at the Yomtov meals.

The centre piece of every Shemoneh Esrei, during these days, begins with the words; "ובכן תן פחדך ה' אלקיניו על כל מעשיך; "And so, give your awe, Hashem our G-d, over all that you have made". The Chafetz Chaim used to comment on these prayers; when the Czar of Russia was deposed in 1917, he and his family were exiled to a town in western Siberia. at one point it was reported that he requested an increase in the portion of food that was allotted to him. People mocked him saying, the man who used to have absolute power over such a vast country, has been reduced to asking for a larger ration of food. By contrast, said the Chafetz Chaim, the Jewish people have been persecuted for hundreds of years, yet their mental horizons have not shrunk, on the Day of Judgement, their first request is still, that the whole world should be unified in wanting to fulfil the wishes of Hashem with all their hearts. Our vision of what is most important in life, has not diminished.

The prayer says, "ויעשו כולם אגודה אחת לעשות רצונך, "And they shall become one group, to do your wishes with a complete heart. The classic work of Jewish thought, Sefer Derech Hashem says, Hashem puts people in a variety of situations so that each one will have his own distinct spiritual tests. For example, one person may be given

Important Appeal From The Rov

תשובה תפילה וצדקה מעבירין את רוע הגזרה

With the approach of the ימים נוראים I request from each and every member who is able to support my annual collection for funds to help those of our Kehilla who require a "top up" for ט"ו expenses.

All donations are gratefully accepted with a ברכה for a שנה טובה ומתוקה.

Donations can be made in either of the following

1. Directly to myself (in Shul or at home) either cash, cheque or voucher payable to ZY Gemach (charity no. 1153306)

2. By bank transfer to

A/c Name : ZY Gemach Sort Code: 77-19-09 A/c No. 2935 0768

Reference: RHC

Thank you in advance for your generous response to this Mitzva.

The Rov thanks all the very generous members for their donations and reminds those who, as yet, have not responded that there's still time to donate to this extremely important and worthy cause.

the particular tests which can be caused by poverty, while another person may be give the tests which can be caused by wealth. It can be compared to a king who has servants running different departments of his government. If each one fulfils his particular department, then the whole government will be a success. Similarly, if each person passes his individual test, then that will cause the whole of Hashem's ultimate plan for the whole world, to come to fruition

I would like to suggest, this is all included in the phrase "And they shall become one group, to do your wishes with a complete heart" No person alone can put the whole world right, each person must do his part "with a complete heart" and together we will do Hashem's will. Of course, as the Sefer Derech Hashem writes, the way Hashem organises this scheme (and its complexity) is beyond our intellect to grasp. (But the basic idea is clear).

Dr. Victor Frankl was a Jewish Viennese psychotherapist. He spent three years in concentration camps losing many members of his family there. His observation of people in the camps, led him to the conclusion that people who did not feel their lives had any real meaning soon perished. Those who believed their lives had meaning possessed an extraordinary capacity for survival. This led him to develop, after the war, a form of psychotherapy which he called Logotherapy-the treatment of emotional pain by helping people find meaning in their lives. I would suggest, in all situations in life we need meaning in our lives, and it is given by the teachings of the Derech Hashem mentioned above, and encapsulated in the words, ויעשו כולם, אגודה אחת לעשות רצונך בלבב שלם.

Saying A Lot

Rabbi Label Lam (Torah.org)

It's definitely not too soon to be thinking about Rosh HaShana. The Sound of the Shofar is in the air. Here we are again, Boruch HASHEM and the question persists in its asking? What is the Shofar trying to say, without words?

The Torah has plenty of words and HASHEM has words too. With words HASHEM created the universe. So why now are suddenly, not

quite stricken silent, but speechless?!

I heard from one of my Rebbeim many years ago that there are two types of silence. One is a silence that is below words. There is another silence that is beyond words. This world is so busy with words and it is crowded with conversation. It's often hard to know how to respond. We find ourselves stricken silent, a silence below words. When Shabbos arrives with the help of a Niggun, a song from the heart we are suddenly vaulted to a silence above words. We know what that feels like.

Somebody turned my world inside out many years ago, on my first Shabbos encounter, by simply stating, "You, western intellectuals, you thinkers, you think G-d is in your little world?! You are in G-d's world!" Suddenly, I realized, contrary to the words of song, time is NOT on my side, and I better prove to G-d that I exist, and that my life has significance.

One of the names that we have for HASHEM is MAKOM – literally PLACE, because HASHEM is the place of the world. HASHEM may be in our minds but we are really in HASHEM's mind. We are a thought of HASHEM and that's a good place to be because HASHEM's thoughts are real. When we find ourselves thinking about HASHEM then our thoughts are real. As Shlomo HaMelech wrote in Shir HaShirim, "Ani L'Dodi v'Dodi Li" – "I am to my beloved and my beloved is to me".

Now what is it that the Shofar is trying to say, without words. The Shofar itself comes from a ram's horn that sits on top of its head like a crown. Now even though everything that comes into this world flows through the process of MACHSHAVA – DIBUR – MAASEH – THOUGHT and SPEECH and ACTION, prior to the first thought is an overwhelming desire to create, and to bring into being. The Shofar is emanating from and expressing that higher desire.

That may help understand and breathe some meaning into the sound of the Shofar that comes from HASHEM, but the Shofar is like a choral reading. It's not delineated who is communicating with whom. Like the Kol Chosson and Kol Kallah there is a back and forth as they each search for the other.

Although it's often covered and even smothered, to the point where it's barely audible, that "Kol Demama Daka", the small thin voice, still, the greatest desire within a human being is to come close to HASHEM, as Dovid HaMelech said, "Kirvas Elochim Li Tov" – "For me, good is being close to HASHEM!" The greatest pleasure a person can have in this universe is to be connected, to be attached to HASHEM. Therefore, the greatest pain that's possible is to be separate from HASHEM, and the Shofar is an amplification of that voice and it expresses a desire to break through all the barriers and make it all the way back.

So, the Shofar is an expression of ultimate desire, HASHEM's desire for a world and a people and our desire to be that people and complete His world. The Shofar is a Holy signal that we are thinking of HASHEM and HASHEM is thinking of each and every one of us at the very same time. That makes HASHEM real to us and us real to HASHEM. The Shofar may not employ any words but it sure is saying a lot.

Elul – An Ir Miklat in Time

Rabbi Yissocher Frand (Torah.org)

Parshas Shoftim contains within it reference to the arei miklat (cities of refuge), to which a person who kills someone unintentionally flees. Rather than receiving some other punishment for taking innocent life, such a person remains in the ir miklat until the death of theKohen Gadol.

The arei miklat were actually referenced in Parshas Mattos-Massei and even before that in Parshas Mishpatim. The pasuk in Mishpatim says, "And regarding the one who did not aim, but Elokim brought him (i.e., the victim) into his hand, and I will set aside for you a place where he can flee there." (Shemos 21:13).

The four words "Eenah L'yado V'samti Lecha" (brought him into his hand and I will set aside for you) begin respectively with the letters Aleph, Lamed, Vov, Lamed, which spells out the word Elul (the month of the Jewish calendar which precedes the High Holiday Days). So according to those who seek out hidden messages in the Torah, there is some kind of connection between the month of Elul and theparshaof arei miklat.

What is the connection between arei miklat, which involves a person who kills unintentionally, and Chodesh Elul? Many commentaries raise the issue – why does a person who killed b'shogeg (unintentionally) need to be punished with exile to a city of refuge? He did not mean

to do it. It was unintentional. Yet he needs to confine himself to exile, which is no picnic. If theKohen Gadolis a young healthy individual, the unintentional murderer may need to remain in the ir miklat for the rest of his life! Why is that? Why can't he be given a pass for his one-time mistake?

The answer is that the Torah deems that if a person was particularly careful about human life, this would not have happened to him. For example: A person who is extremely careful about Hilchos Shabboswill not transgress the halachos of doing melacha on Shabbos, even b'shogeg. Shabbos is so serious to him that he takes all necessary steps to ensure that he will not be mechalel Shabbos. Today, a person can buy plastic or metal covers to place over all the light switches in his home. It is not uncommon for a person to walk into the bathroom on Friday night and (forgetting it is Shabbos) flip on the switch. (That is actually probably not even shogeg. It is likely the less culpable category of mis'asek). We can readily imagine the situation of a person who is half asleep and not fully conscious of what he is doing as he turns on the light.

This will not happen to someone who is very careful with Hilchos Shabbos. Such a person will make certain that there is some kind of protection over that light switch on Shabbos because full Shabbos observance is so important to him. The same is true with unintentional murder. If a person is extremely judicious and careful when it comes to human life, it will not happen that chas v'shalom he would kill someone b'shogeg.

This is not an accusation that a person who does kill b'shogeg has committed an intentional crime. But when there is a certain lack of full respect for the sanctity of life, "accidents b'shogeg" are more likely to occur. You may wonder – are there really people out there that do not fully respect the sanctity of life? The answer is: Yes. There are millions of such people. People engage in dangerous activities all the time. Why? It is because they don't fully respect (lack of chashivus for) the sanctity of life.

This is the lesson we quoted many times over the years. It is the famous Gemara (Avodah Zarah 18a) about the Romans taking Rav Chananya ben Taradion to be burnt at the stake because he was teaching Torah publicly. The executioner asked him, "If I speed up your death by increasing the fire so you will not suffer as much, will you promise me a portion in the Olam HaBo (the World to Come)?" Rav Chananya replied in the affirmative. The executioner immediately increased the fire and removed the wet wool material that had been placed on Rav Chananya's heart to increase his suffering. Rav Chananya's soul then speedily left him, at which point the executioner himself jumped into the fire.

There are three Gemaras that are similar to this (Avodah Zarah 10a, 17a, and 18a). At the end of each one, the Talmud makes the same statement: "Concerning this incident, Rabbi (Rabbeinu haKadosh) cried and said, 'There is one who acquires his portion (in the World-to-Come) in one moment and there is one who needs many years to acquire his portion.'"

Why did Rabbi cry? Was he saying, "Gee! I spent my whole life being an honest Jew, and I see that this person received Olam HaBa in one minute. What a waste of my time!?" Chas v'Shalom! Rather, Rabbi saw how much a person could accomplish with one minute of his life. That is why he was crying. In just one minute, this person could change his entire spiritual destiny. That was why Rabbi cried.

We don't appreciate what we can do with one hour or even one minute of our lives. The Kelemer Maggid gave the following mashal in a shmooze he delivered once by Ne'ilah:

Anmalachcame into a cemetery and gave all the dead bodies one hour to return to life. What did the people do when they arose from the grave?

One person went to his parents and devotedly served their needs. He felt he was lacking in Kibud Av v'Em during his lifetime. Another person ran into theBeis Medrash, took out a Gemara and learned for an hour. A third person gave tzedaka. A fourth person engaged in gemillas chassadim. When the hour was up, they all had to go back into their graves.

The Kelemer Maggid then asked, "And what if someone has more than an hour? And who knows if we even have another hour left in this world?"

The point of this story is that life is precious. Time is precious. This person who killed b'shogeg, who apparently had a lack of chashivus for life, is sent to the ir miklat. Who lives in the ir miklat? The arei miklat are all cities assigned to Shevet Levi – the Leviim live in the arei miklat. What do the Leviim do with their lives? Their lives are devoted to Avodas Beis HaMikdash. The Jew who has killed b'shogeg needs a re-education in the importance of life. The best place to get that is in the arei miklat, which are populated by Leviim, who are the primary Torah teachers of Israel (Devorim 33:10). If you want to know what life is all about, go to the Leviim because they appreciate the chashivus of life. How does this relate to Chodesh Elul? An ir miklat is a physical location. It is geographic in nature. Chodesh Elul is an ir miklat of time. It is the time of the year for a person to reflect on life, the importance of life, and the importance of even individual minutes of life. That should be a person's focus during Chodesh Elul. We are yet early in the month. Chodesh Elul has just begun. But that is the primary function of this month – to reorient ourselves and to remind us of how precious life is, how fleeting life can unfortunately be, and what we can do with our lives.

In the past, on a number of occasions, a group of Jewish laymen have come from Panama and spent three or four days of Chodesh Elul in Beis Medrash Govoha (BMG) in Lakewood, NJ. They are businessmen who leave their families and their jobs behind them and come to BMG and engage in a program which keeps them busy from morning until night with learning, shiurim, shmoozin, etc. They get a lot out of it, because BMG is a place where people value time. That is why they go there. They gain a greater appreciation of what is really important in life.

That is why Elul – Enah L'Yado V'samti Lecha – is the ir miklat of time. Elul is a time for people to think about the importance of time and to ask themselves "What am I doing with the time that Hashem has allotted me?"

Focusing Our Prayers

Rabbi Eliyahu Hoffmann (Torah.org)

After a month of preparation, Rosh Hashanah is finally upon us. As we sit in our shuls, shteibelach, and synagogues, our minds are occupied with the task at hand. Two days – and a whole year. Our coming year, to a large extent, depends on these next two days. So much to ask for; so much to bear in mind. Health, wealth, success, fulfillment, harmony... The list goes on and on. Maybe we should forget trying to think of everything, and just sum it all up: Hashem – give us everything we need in the coming year! There, that was easy enough.

Then again, David HaMelech (King David) asked for but one thing:

"One thing I asked of Hashem, [only] this will I request: That I dwell in the House of Hashem all the days of my life, to behold Hashem's pleasantness, and to contemplate in His Sanctuary..." [Tehillim/Psalms 27:4]

Why indeed did King David insist on asking for but one thing? [The following answer, based on the words of the holy Rebbe R' Shlomo of Radomsk zt"l (Tiferes Shlomo, Moadim), is moderately complex, but well worth the effort.]

A very interesting and unusual case is discussed in the Gemara (Bava Metzia 105b-106a). If one leases a field, and its crop was subsequently devoured by locusts, or destroyed by winds, is the tenant entitled to be reimbursed his rental fees? It depends: If the locusts or winds were a general calamity, affecting most surrounding fields, then he may reclaim his rent. If, however, this was the only field affected, the landowner can claim that it was the farmer's ill-fortune (bad mazal) that is to blame for the loss. (This is based on the assumption that crop-loss does not happen by chance.)

The Gemara then qualifies its ruling: If the owner told the tenant-farmer to plant the field with wheat, yet he went and planted it with barley, then even if most of the fields in the area were destroyed (by winds or locusts), the tenant-farmer is not entitled to reimbursement. Why? Because the owner can claim: I was praying all along that your wheat crop should be successful – and perhaps my prayers would have been answered (notwithstanding the widespread calamity) – but, of course, you didn't plant wheat, so how would you like my prayers to have been answered?! [Imagine trying to explain such a ruling in a secular court!]

What if a widespread calamity occurred, yet the farmer-tenant had failed to plant the field at all? Can he claim that even were he to have

planted the field, it would surely have been destroyed, or perhaps the owner can claim that had the farmer planted the field, the owner's prayers for a successful crop might have been answered, and he might have succeeded in having a crop despite the widespread calamity? After substantial give and take, the Gemara appears to hold that in such a case, the tenant is right, and is entitled to reimbursement.

Tosafos questions this: Why is it that in the first case, when the farmer's barley crop was destroyed, we side with the owner based on the fact that his prayers for wheat might have been answered, yet in this case, when the farmer failed to plant, we side with the farmer, despite the owner's prayers? Are the owner's prayers reason to assume that the crop might have been successful or not??

He answers that in the first case, where the owner prayed specifically for a successful wheat crop, it is likely that Hashem would have answered his prayers, since they were for a defined need. But in the second case, the owner did not tell the farmer what to plant (remember, the farmer, in the end, planted nothing), and therefore the owner's prayers must have been just a general request for success, which would likely not have been answered!!

Although this Gemara has legal implications, a critical principle emerges from it which has significance to all of our prayers:

Ask for everything, and you will likely get nothing – Ask for one thing, and your chances are far greater!

So if we're only given one wish, what, ponders the Tiferes Shlomo should we ask for? Simple. Ask for the one blessing that holds the key to health, wealth, and fulfillment! What's that? To fear G-d and love Him, to serve Him and come close to Him.

"Fear Hashem, O you, His holy [servants], for those who revere Him will never go lacking! Lions may go hungry, yet those who seek Hashem will not lack any good! (Tehillim 34:10-11)" "Praiseworthy is the man who fears Hashem, who walks in His ways. You will eat the labor of your hands; you are praiseworthy, and all is good for you. Your wife will be like a fruitful vine... your children will be like olive shoots surrounding your table. Behold; so is blessed the man who fears Hashem! (Tehillim 128:1-4)"

There is a custom at this time of year to bless one's fellow, "May you be inscribed be-Sifran shel Tzaddikim (in the 'Book' of the Righteous)." This blessing takes on new meaning when we realize that the Sifran shel Tzaddikim also serves as the book of life, wealth, health, and good fortune!

This was the wisdom of King David. He knew the secret of "ask for everything – get nothing." His request was but one: "One thing I asked of Hashem, [only] this will I request: That I dwell in the House of Hashem all the days of my life, to behold Hashem's pleasantness, and to contemplate in His Sanctuary." If Hashem will grant me this, I will lack nothing.

We wish all our readers a good Shabbos, a good Yom Tov, and a kesiva ve-chasima tova. May we all be inscribed be-Sifran shel Tzaddikim.

Am I Fulfilling My Purpose?

Rabbi Yaakov Menken (Torah.org)

Rosh Hashanah, the Day of Judgment, is also, per the majority opinion in the Talmud, the sixth and final day of Creation. It is on this day that Adam and Eve, the first couple, were brought into the world. And as we know, Adam was initially Created as a single individual, literally the only human being on earth.

The Mishnah says (Sanhedrin 4:5) that among the reasons why humanity started from a single individual is that looking at people around us can lead us to appreciate G-d's greatness... and even our own. "A person can mint many coins using one mould, and all of them are similar, one to the other. But the King of Kings, the Holy One Blessed be He, mints each person in the mould of the first man, and none of them are similar to his friend. And for this reason, every person must say, "for my sake the world was created."

So when, for example, the Mesilas Yesharim, the Path of the Just by Rabbi Moshe Chaim Luzzato, teaches us that the world was created for the service of man, he does not mean man in general, all humanity. He means it personally: the world was created for your service and growth. Hashem is able to orchestrate all the events on earth to deliver to you an entirely customized set of experiences and choices for you to make. Despite the billions of other people on earth today, He sets your circumstances before you just as He did for Adam. No one ever had, or will have, your life!

This is simultaneously empowering and frightening. Empowering, because clearly we are critically important to G-d, because He is orchestrating the universe to provide me, as an individual, with a customized set of choices that, in their totality, no one else will ever have. And frightening, because it is as if the whole universe depends upon me!

Rosh Hashanah is an opportunity to judge ourselves, contemplating that G-d judges the whole universe, and thus us, today as well. Are we filling our purpose? Hashem placed tests great and small over the past year. How did we respond, and, most importantly, how can we respond better in the year ahead?

May we take fullest advantage of the Day of Judgment to look within ourselves, and set a straighter path for a coming year of success and blessing.

Complete Teshuvah Rabbi Yitzchok Adlerstein (Torah.org)

No one appreciates a job only partially finished. Yet, something about teshuvah demands that it not be done in half measure. The berachah in Shemonah Esrei that deals with our repentance speaks of our returning to Hashem "in complete teshuvah." We do not attach the notion of completeness to any of our other requests in our fixed prayer. Something unique to teshuvah signals that if it is not complete, it is just not going to work.

We can isolate several elements that comprise complete teshuvah, in contradistinction to ordinary teshuvah. The first is that the teshuvah should be effective. A person can be moved to offer effusive words of regret. He can cry his heart out before Hashem, and his teshuvah will predictably be brief and fleeting if he lacks the precursors for effectiveness. The most important of those precursors is full understanding of the seriousness of his sin. It spells the difference between teshuvah, and complete teshuvah. Only the latter will endure. The yetzer hora tells us that our sin is a small thing. It does not allow us to contemplate its implications, including the wedge that sin drives between ourselves and our Heavenly Father, and the darkness that envelops all of the spiritual worlds as its consequence.

A person who is oblivious to the reality of the horror of sin dwells in utter confusion. The holy seforim speak of a state worse than gehinom. Some people wander through life, oblivious to the requirements of law. They sin without any awareness of its seriousness. They also can for decades without experiencing any Divine retribution! Hashem leaves them in their state of confusion. When they die, they are treated similarly. Even gehinom is inappropriate for them. They continue to wander without judgment or accounting in what is called "olam ha-tohu," an existence of astonishing chaos. To a certain extent, the olam ha-tohu spills over into our world, experienced by people still alive. They glide in and out of the Yamim Nora'im, oblivious to their sanctity and meaning, as if unsure in which world they reside.

Such a person cannot do teshuvah properly. If he is moved somehow to repent, it will not last. For this reason, when we ask Hashem's help in doing teshuvah in Shemonah Esrei, we first request that He should return us to His Torah, and bring us closer to His service. Torah and avodah open our eyes to the true, deadly nature of sin. Only then can we hope to achieve what we next ask of Him: complete teshuvah.

Another possible meaning of "complete teshuvah" emerges from the words of the Rambam. He tells us that the fullness of teshuvah requires that we find ourselves in comparable circumstance to those surrounding our sin, but this time avoid giving in. One who sinned with a particular woman does full teshuvah only when he is once again alone with her, his desire for her unabated, his strength intact- but this time manages to overcome his evil inclination. If he only repents when he is much older, his teshuvah is not full, but it nonetheless is effective. Even when done on his death bed, his teshuvah serves to gain for him forgiveness for his sin.

Yesod Ha-Avodah explains the Rambam. He writes that complete teshuvah must come from the depths of one's heart, preparing one to withstand future temptation. This kind of teshuvah indeed uproots sin from its source retroactively.

We can draw a parallel from the laws of koshering utensils. The overarching rule is one of equivalent effect: that the non-kosher substance absorbed in the walls of a pot can be drawn out the same way it entered in the first place. (If, for example, non-kosher flavor was absorbed in the presence of direct heat, the pot can be purged of that flavor only by the application of direct heat.) Similarly, we

Davening Times

ערב ראש השנה

Selichos	6.00am / 7.15am
Candle Lighting	No later than 7.10pm
Mincha & Kabbolas Shabbos and Yom Tov	7.10pm

יום א' ראש השנה

Shacharis	8.30am
Mincha followed by Shiur by R' Aryeh Silkin	7.00pm

ליל ב' ראש השנה

Maariv	8.13pm
Candle Lighting	Not before 8.13pm

יום ב' ראש השנה

Shacharis	8.30am
תקיעת שופר	Approximately 11.00am
2nd תקיעת שופר	Approximately 1.30pm
Mincha followed by Shiur by R' Mordechai Litwin	7.00pm
Maariv & Motzei Yom Tov	8.10pm

צום גדליה

Ta'anis Starts	5.00am
Selichos	6.00am / 6.30am / 7.45am
Mincha & Maariv	6.50pm
Ta'anis Ends	8.01pm

עשרת ימי תשובה

Tues / Wed / Fri	6.00am / 6.40am / 7.45am
Thurs	6.00am / 6.30am / 7.45am
Mincha & Maariv	6.45pm
Late Maariv	10.00pm

commit aveiros with varying amounts of passion. When we sin with great passion, our teshuvah is not complete until we can resist in the presence of great passion. It takes great internal resolve to resist that great passion; that resolve is what undoes the sin.

Another explanation of "complete teshuvah" is that it be appropriate to its milieu. In fighting a military battle, it is important to know what materiel the other side will bring to the front. If they come equipped with heavy armaments, you will lose the battle before even beginning if all you can muster is small arms. Similarly, it is important to inventory what the yetzer hora brings to the front. The sitra achra did not manifest itself as brazenly and openly as it does today. Tumah, corruption and heresy have penetrated the gates of the Holy City itself, reaching even to the holiest sites. What used to get by as teshuvah is inadequate today. Nowadays, a person must factor in the realities of the next assault by the yetzer hora. His teshuvah must take this into account. At the same time, a Jew must keep in mind the balance built into the system. As the powers of evil seem to grow, we can be sure that there are parallel powers of kedushah that offset them, and are available to us.

Complete teshuvah might also mean a teshuvah that encompasses the entire person. Such teshuvah will address the head, insuring that outlooks and attitudes are faithful to Hashem's expectations. It will work on the heart, changing its wants and feelings into holiness. It will alter the character traits that manifest themselves as activity of the limbs. As teshuvah envelops the entirety of a person, the words of Tehilim accurately describe him: "All my limbs will say Hashem, who is like you?" He becomes a personification of "My hear and my flesh shout joyfully to the living G-d." When teshuvah occurs through the mind alone, or through feeling alone, it is in danger of eventually failing. Teshuvah must penetrate all parts of a person and all of his limbs.

As was the case with the other explanations of "complete teshuvah" that we offered above, it is the comprehensiveness of the teshuvah that assures its longevity. That teshuvah works as it does manifests the extraordinary chesed of Hashem towards us. It accomplishes so much, given the stakes involved – as well as the forces that are arrayed to counter it, and to erode it even when we are able to do it. If we are aware of this, we should be in a better position to reinforce it by making it indeed a "complete teshuvah."