

# The Power of Teshuva

פרשת נצבים

In this week's Parsha we are commanded in the Mitzvah of Teshuva, as the Pasuk states (30:2) "ושבת עד ה' אלקך". The Sefer Haikrim comments that we searched through all of the Mitzvos, and we have not found any other Mitzvah that through it alone we can reach the ultimate goal of the Torah, which is to love Hashem. This goal of loving Hashem is achieved through Teshuva, which will result in receiving the great reward that the soul awaits. The Mitzvah of Teshuva is even more powerful than Tefillah, despite the fact that through Tefillah one attains Dveikus. Tefillah still does not offer the abundant reward that Teshuva offers. Therefore, the topic of Teshuva is discussed after the topic of Tefillah. The Sefer Haikrim goes on to say that Teshuva is actually easy, based on the Pasuk (30:14), "כי קרוב אליך הדבר מאד."

The Sefer Haikrim's commentary on the easy nature of Teshuva is puzzling and requires further clarification. Teshuva does not seem so easy, as Rabbeinu Yonah's Sefer Sharei Teshuva is replete with the many aspects of Teshuva?

***"Every person naturally loves Hashem, and it just has to sprout forth."***

We can derive from the Sefer Haikrim that Teshuva is not as difficult as we think. Granted we find many levels of regret and bitterness of the heart, however this is all לפנים משורת הדין. In order to fulfill our obligation of Teshuva, Rabbi Chaim Volozhin says all one needs to do is to make a commitment in his heart that he will not do it anymore.

Being that Teshuva is so simple and easy, the Sefer Haikrim becomes even more perplexing. The Sefer Haikrim says, that no other Mitzvah alone can lead to loving Hashem besides Teshuva. Tefillah and Torah fall short in achieving the ultimate level of loving Hashem. However Teshuva, which is easy, can lead us to the ultimate goal of the Torah. How does this easy commitment to not sinning in the future, lead to levels of loving Hashem beyond Torah and Tefillah?

It must be that every person naturally loves Hashem, and it just has to sprout forth. However, this love is blocked by sin. Through the Teshuva process we remove the source of the interference and are now able to access the love. This explains why Teshuva is more impactful than Tefillah and Torah in catapulting a person to the highest level of loving Hashem, which is the ultimate goal of the Torah.

From the above we can draw inspiration and motivation to engage in the Teshuva process. Often the Teshuva process can be overwhelming, and may seem like a mountain too high to climb. We see from the Sefer Haikrim that not only is Teshuva easy, but it also leads to the ultimate goal of the Torah; to bring forth our innate love for Hashem. When we remove our sins we are able to soar.

BASED ON THE WEEKLY SHMUSS GIVEN BY HARAV SHAYA COHEN, ROSH HAYESHIVA ZICHRON ARYEH

לעילוי נשמת גיטל בת הרב אליעזר מנוח  
לעילוי נשמת הרב יוסף חיים בן מאיר  
לעילוי נשמת רפאל חיים דוב בן ריסא שושנה  
לרפואה שלמה יהושע דוד בן אלטא יענטא