

**Theme:**

Identity as the result of the relationship of *teshuva* and choice, and *din* as the definer of that identity. This is the identity that guarantees here the return, and that provides for choice as the new way of understanding the מצות and Torah. This is the reason that תשובה must come before choice and before בריאה.

**Structure:**

The guarantee of תשובה in the new ברית  
 Addressing the chaos introduced by the results of ברית  
 Choice vs. decision  
 Teshuva and choice: their relationship in the parasha and in ראש השנה  
 The function of ראש השנה  
 The בינוני as the עצל  
 Relating דין-תשובה-בחירה

**- OUTLINE -****נצבים**

Special occasion takes place only at very special times  
 Brit and משכן  
 This is a new ברית  
 Ramban says that there may have been זריקת דם וכו'  
 But what was the חידוש of it: היום לו לעם  
 Last week we learned about הנסתרות which is mentioned here with ערבות  
 But that goes into effect only later, after כניסה לארץ

**GUARANTEEING TESHUVA**

What is new here is teshuva as opposed to וידוי  
 Not only as a מצוה (רמב"ן) but as a guarantee  
 ואתה תשוב-ושבת-  
 Addressing the impossibility of ברית because it implies continuous ירידה  
 Removing all the requirements for תשובה

**HISTORICAL CHAOS VS. ברית**

וישראל עושים תשובה  
 רבי חייא בזוהר  
 והיה כי יבואו עליך כל הדברים האלה  
 Until it *all* happens, there will be no national תשובה  
 יום מאפיל ומאיר (סנהדרין קי):  
 The והקלות והיסורין מציבין אתכם (רש"י) פרשה  
 Rambam paskens: תשובה ז:ה only with Teshuva גאולה  
 Repository, no Catch-22

**ראש השנה AND תשובה**

היום כולכם-כורת עמל היום-היום לו לעם-עמנו עומד היום-פונה היום  
 המצוה הזאת - לפניך היום- אנוכי מצוך היום- העדותי בכם היום  
 היום=ראש השנה  
 And איוב in נצבים!  
 Momentous moments  
 The מצוה תשובה  
 Just as ראש השנה begins somehow the days of תשובה

**CLEAR AND EASY TESHUVA**

קרוב אליך is much different than the idea of a repository  
 And how could it possibly be called קרוב אליך?  
 The midrash of seven levels of עצלות  
 How could it be the worst possible עצלות?

**CHOICE**

Besides, the real point is that this is the momentous day of דין, not so?  
 But actually it was momentous in a different way, which is expressed here in נצבים  
 The original day of ultimate choices  
 נתתי לפניך היום חיים/טוב מות/רע and אדם הראשון!

**ראה חיים ומות**

The source of הלכות תשובה in בחירה  
 The Rambam and Ramban  
 A completely new form that will determine the future  
 Seeing the path of מות וחיים stretching before you  
 Just as אדם הראשון  
 עיקר ועמוד התורה  
 But what did we think until now?

**CHOICE VS. DECISION**

The Rambam says that there would be no meaning to כל התורה כולה  
 The contradiction between ד: תשובה and א:ב דעות  
 The difference between a choice and a decision  
 The מצוות could have been meant as influences on decisions  
 אין ראוי לעבוד ה' על דרך זה אלא נשים וקטנים  
 And what would be the point of היטיבו דרכיכם

**ספרי**

The ברית as *purpose* as opposed to *reason*  
 A whole new level of ברית!  
 That is the reason for נצבים

**IS IT TESHUVA OR CHOICE?**

But then we have two separate issues here  
 Is what is new תשובה and its historical guarantee with all its implications?  
 Or is what is new the understanding of ברית and מצוות as choice?  
 In order to understand this, we need to turn to the other נצבים-היום which is Rosh  
 haShana  
 There too we have the same issue: the day of ultimate choice becomes the essence  
 of עשי"ת!  
 Actually, why should ראש השנה be the day of תשובה when mentioning חטא is wrong?  
 And why should this choice/brit demand specifically תשובה?  
 Not the stimulus, but its *essence*  
 דין-בחירה-תשובה is the essence of both our ברית and of ראש השנה

**WHAT DOES ROSH HASHANA DO?**

Rambam הלכות תשובה ג:א-ג

Why should בינוני die, along with many other questions

The need for stimulus to the משקל

Defining the nature of the individual through דין

צדיק-רשע-בינוני

### **MOMENTOUSNESS OF רשע או צדיק**

רשע defines your existence

You do not become a צדיק ורשע through the gross effects of your actions on yourself

But through the impact of the משקל we call דין

Rosh haShana creates the individual identity

### **WHY תשובה ONLY AFTER בחירה**

Choice follows teshuva in Rambam-- where פרק ה' follows the other תשובה

Despite the fact that he says לאוי--הפסיד את עצמו

Does it not make sense to define בחירה first and then תשובה when you have hurt your life

Moshe does the same thing: he explains teshuva and then ראה חיים ומות

So too before the תשובה קדמה לבריאה: בריאה

So too the mishna of יפה שעה implies that it has to exist before בחירה לרע

### **תשובה MAKES CHOICE POSSIBLE**

Note that it is possible to choose only מעשה טוב ומעשה רע

For if choice is truly free, then no one choice is a factor in any other

All is chaotic, for even the greatest צדיק can still choose anything at all

הן בקדושי לא יאמין

How could I choose to be a צדיק or a רשע

Yet צדיק ורשע is precisely what the Rambam says is done by choice

But it needs to be דרך טובה ודרך רעה; a choice of path not of מעשה

This is the ראה נתתי לפניך that allows me to choose what to be, not what to do

(דרך טובה ורעה) דרך מן הדרכים (תשובה ה')

Just as דרך טובה ורעה defines צדיק ורשע as identity, so does דרך טובה ורעה

This is why Teshuva must come first

Chaos vs. בחירה is the same as chaos vs. תשובה: defining identity

Even in terms of defining the בריאה

Teshuva has nothing to do with having חרטה according to the Rambam

It requires a new way of seeing things and that can only be accomplished by דרך טובה

ולהיות צדיק

### **THE STATE OF בינוני**

There is a special book opened for those who have no דרך

יצר רע שופטן ויצר טוב שופטן (ברכות סא:)

That is why he is called לימין אביון להושיע משופטי נפשו: אביון

It is unchangeable דין: you are a בינוני just as you are a רשע או צדיק

Never to grow, never to change

Fighting against himself

You might as well be dead

שוגים כל שנתם בהבלי הזמן

### **IDENTITY AND TESHUVA**

Except for Teshuva – a בינוני who can claim an identity can be with צדיקים

Teshuva is the ultimate creative act: It allows you to choose להיות צדיק או רשע

By choosing a path

ותשובתו הרמתה

Thus being a בינוני can only respond to Teshuva

The truth is that more than anything, ראש השנה defined the nature of Adam's identity

### דין-תשובה AND IDENTITY

And that is the essence of דין: Defining to what extent my בחירה is a result of Teshuva!

This is the only way in which it can effect my identity

That is why the two issues of Rosh hasHana and of נצבים are actually all the same

דין-תשובה-בחירה

### CONSCIOUSNESS AND IDENTITY

Consciousness and תקיעת שופר

Questions from organization of הלכה ד'

### THE OLD עצל

Understanding the seventh level: מבקש ללמוד תורה בזקנותו

עצל-קרוב אליך הדבר מאד is worse

Always another opportunity to act

Because it is only the Will of Self that can be צדיק או רשע

That is why you need to be madly עצל not to sense that it makes a difference to your life – worse than the זקנותו

The עצל essentially believes it is all chaotic; no real pattern, no real difference

This is the true אשר לבי אלך אשר לבי אלך which is not necessarily bad – “מראות הלב” could be anything. But they are certainly chaotic, by very definition

### REAL ובחרת בחיים

The ספרי asks whether now that we know about the options we can choose what we wish, and rejects the possibility because ת"ל ובחרת בחיים

But how does the פסוק change anything – it is not possible to influence me if we deal with true choice

What could it mean? There is no new information

Is there a meta-מצוה?

ובחרת בחיים in Rashi: the משל of the son whose dying father says, “This one is the one you want.”

The relationship is what has changed: “I have a stake in this choice!”

It is no contradiction to freedom

Choosing Me is the choice of ברית

זכרנו לחיים מלך חפץ בחיים וכתבנו בספר החיים למענך אלוקים חיים

לחיים טובים כל בני בריתך

### CHOOSE LIFE, NOT CHOOSE TO LIVE

But how can you say ובחרת בחיים למען תחיה without its being an absurd tautology

The death involved in choosing to live

The בינוני is anti-ברית because he is anti-Life

The only way to live is to choose Life

He may end up being מוסר נפש and die for Life

Attempting to live instead of learning to live

Creates the non-identity of the בינוני

To live by default is to die

And the deepest identity of ישראל is the commitment to Life

The original choice is either life or death

Which is why it guarantees תשובה from the דרך חיים

The דין gives you identity; the תשובה is to create an identity; the choice is to implement identity and build Life which is the primal – and single – choice: ובחרת בחיים

The purpose of ראש השנה is thus awareness: עורו ישנים משינתכם

הבלוי הזמן is the chaos of time

Needing to see the knife edge of חציו חייב וחציו זבאי

The need to look at it differently

The explanation of נהגו להרבות בצדקה ומעשים טובים