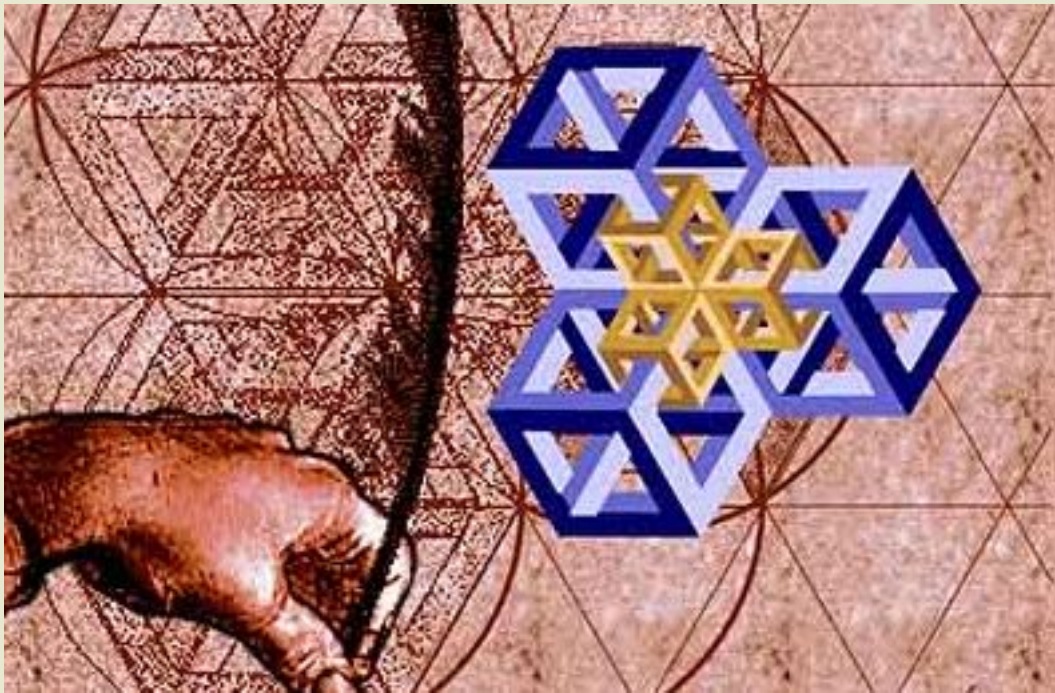


**FrameWorks Spiral-Book Series**  
Tzom Gedaliah



# Paradigm Shift

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based on undergraduate shiur, 2001

**In this essay,** we discuss the odd occurrence of צום גדליה, a fast day commemorating the final component of the destruction of the Temple, during the middle of the עשרת ימי תשובה. The fifteenth of אב and the seven weeks thereafter provide us with the response and direction needed after experiencing our national day of disillusionment, the ninth of אב. Indeed, in many ways, not only do these seven weeks of נחמותא provide us comfort and strength, but they also begin to embolden and prepare us to address the issues of תשובה and כפרה as introduced with the onset of the ימים נוראים. And yet, curiously, right after ראש השנה, just as we begin to subsume ourselves in this period of תשובה and כפרה, we regress and return back to the issues of mourning and destruction with צום גדליה. Join us as we explore this unique juxtaposition of times, which may turn out to enhance not only our understanding of mourning but our conception of תשובה as well.

## – Paradigm Shift –

צום גדליה presents a unique problem in terms of its placement in time. As we go through the summer, the primary feelings we generally experience deal with mourning and address the period of חורבן culminating with ט' באב, and subside with the seven weeks of נחמותא, ending with ראש השנה. And so, to get back into צום תענייות with צום גדליה, after we're finished with that period, is somewhat confusing. We've finished that up, it seems, and now we're into the עשרת ימי תשובה and כפרה element. And yet, we return to this sense of mourning.

The truth is, these two times are very intimately interwoven, as יום הכפורים originally was the response to י"ז בתמוז, as משה returned from the mountain on יום הכפורים after asking for כפרה and receiving the second tablets. So historically, י"ז בתמוז ends with יום הכפורים and has nothing to do with the חורבן at all. It is only later, with the incident of the spies, which takes place on ט' באב, that we link י"ז בתמוז to the destruction of the temple. Clearly, then, the two are interrelated. Curiously, the נביא himself identifies this relationship, as the פסוק states, "כי-אחרי שובי נחמתי".<sup>a</sup> This suggests that the period of נחמה actually extends through the period of תשובה until the end of יום הכפורים. So, if it works out that צום גדליה takes place during עשרת ימי תשובה, then it is important to see what elements in it talk to us about the nature of תשובה, rather than relating exclusively to the elements of נחמה.

Consider what it is that took place on צום גדליה:

יום שלושה בתשרי שבו נהרג גדליה בן אחיקם, ונכבת גחלת ישראל הנשארה, וסיבב להתם גלותו.  
(רמב"ם הלכות תענייות ה:ב)

This day commemorates that day on which גדליה בן אחיקם was killed, which extinguished the remaining ember that was still alive of ישראל, and caused the sealing of the גלות. So that means that even after the beginning of the עשרת ימי תשובה, we have what is actually the final stage of חורבן that we thought was over.

Let's review the events of this day even further to see what they might have to do with תשובה. The story goes essentially like this: נבוכדנאצר made a deal with צדקיהו, where צדקיהו was to accept Judea's role as a vassal state. צדקיהו went against this arrangement by attempting to rebel against נבוכדנאצר. נבוכדנאצר retaliated by destroying Jerusalem and the Temple. Following this, נבוכדנאצר appoints גדליה as a governor and allows for there to be a Jewish state under a governor who is appointed by בבל. גדליה takes this position and explains to ישראל that they need to accept the fact that whatever בבל says goes, and if they keep the rules and do things right, they'll be ok. The people accept this and as a result, there was a return of Jews to Judea.

At this point, יוחנן בן קרח comes to גדליה and informs him that ישמעאל בן נתניה has made a deal with בעליס מלך עמון to have גדליה killed and transfer control of Israel to בעליס. גדליה refuses to accept the veracity of this report. In an attempt to change גדליה's mind, יוחנן meets with him privately and tells גדליה that he'll have ישמעאל assassinated without anyone knowing, because otherwise, this will be the end of the vassal state:

למה יככה נפש, ונפצו כל-יהודה הנקבצים אליך, ואבדה, שארית יהודה. (ירמיהו מ: טו)

גדליה replies that these are lies and he refuses to accept the report. And so, on ראש השנה, just as ישמעאל warned, גדליה and all those who were with him were murdered by

ישמעאל. After the slaughter, ישמעאל sees a group of Jewish pilgrims coming to bring sacrifices (they were unaware that the Temple was destroyed) and directs them toward גדליה, only to massacre them as well, save but ten of them, and throws the corpses in a pit. At this point, the פסוק pauses to identify this pit:

והבור, אשר השליך שם ישמעאל את כל פגרי האנשים אשר הכה ביד-גדליהו הוא אשר עשה המלך אסא, מפני בעשא מלך ישראל; אתו, מלא ישמעאל בן נתניהו חללים. (ירמיהו מא: ט)

ישמעאל is the person who killed the people, yet the פסוק suggests that it was גדליה who committed this heinous act! The גמרא in נדה picks up on this and observes:

וכי גדליה הרגן והלא ישמעאל הרגן אלא מתוך שהיה לו לחוש לעצת יוחנן בן קרח ולא חש מעלה עליו הכתוב כאילו הרגן אמר רבא האי לישנא בישא אע"פ דלקבולי לא מבעי מיחש ליה מבעי (נדה דף סא,א)

What this means, then, is that the murder of the pilgrims was a direct result of גדליה's refusal to consider the report regarding his assassination. And though one isn't supposed to accept לשון הרע, the הלכה is like רבא who said one should be חושש for it. So, in not being חושש for the report, גדליה essentially murdered all of these people.

Now let's understand what's happening here. We had a חורבן which was caused by the טטא of the מרגלים, which was לשון הרע. And now, the final act of the חורבן was effected because גדליה did not accept לשון הרע. This is astounding. So that the very thing which caused the חורבן was the thing which could have save the מקדש! One could imagine the internal struggle גדליה must have grappled with as he saw the מקדש fall, and heard the report of קרח בן קרח. Here the מקדש is burning, which was the final result of the לשון הרע of the מרגלים and now he's being asked to consider a report of לשון הרע. It was unthinkable. How could one begin to put forth a real, meaningful תקון of these issues by falling prey to them yet again? The only way to begin to deal with these issues is to distance oneself from לשון הרע completely. And yet, גדליה's choice to distance himself from the report completed the destruction and removed any hope of rebuilding.

The implications for תשובה are also astonishing. Let's understand. גדליה did something wrong. He oversimplified the issues. The issue is not לשון הרע versus no לשון הרע. The issue is to be able to separate and distinguish between the elements of לשון הרע that you're not supposed to listen to and the way in which you're supposed to proceed as necessary when you have information. That is, to be able to distinguish between information, between types of לשון הרע, or receiving לשון הרע or taking the necessary precautions in light of לשון הרע – things are more complicated than just saying we have a solution: absolutely no לשון הרע at all. Because that approach is what completed the destruction of the מקדש. This is the first unbelievable message about תשובה, that the solution to things is not replacing one failed paradigm with another. People just assume that the solution to problems is simply going to the opposite extreme. But the other extreme is no better than the other extreme. Listening to all לשון הרע is no better than listening to no לשון הרע at all and not listening to any לשון הרע is no better than actually listening to לשון הרע. Both reflect what you would like to have in life rather than what is the correct and real רצון ה'. So, תשובה does not consist of replacing a non-working paradigm with something that you think is a closer approximation of reality. Approximations of reality that are analogs of reality have nothing to do with תשובה, they just have to do with what makes you feel good. The עשרת ימי תשובה, as marked by גדליה, is essentially a time that we being working and contemplating on this approach. So that תשובה is not simply the idea to resolve to go to other end of the spectrum – that doesn't deal with nor address the issues. תשובה demands dealing with the issues, that is the first step. The second step, which is more challenging, is accepting that things have changed:

Why, in fact, did the חורבן end up happening? The truth is, it was exactly the same type of psychological difficulty. יחזקאל says:

וְהָיָה דְבַר-יְהוָה, אֵלַי לֵאמֹר. אָמַר-נָא לְבֵית הַמְּרִי, הֲלֹא יָדַעְתֶּם מֵה-אֱלֹהִים; אָמַר, הִנֵּה-בָא מֶלֶךְ-בְּבִלְיָוִשׁוּשָׁלַם וַיִּקַּח אֶת-מַלְכָּה וְאֶת-שָׁרֶיהָ, וַיָּבֵא אוֹתָם אֵלָיו, בְּבִלְיָה. וַיִּקַּח מִזְרַע הַמְּלוּכָה, וַיִּכְרֹת אֶתוֹ בְּרִית; וַיָּבֵא אֹתוֹ בְּאֱלֹהִים, וְאֶת-אֵילֵי הָאָרֶץ לָקַח. לְהִיט מִמַּלְכָּה שְׁפֵלָה, לְבִלְתִּי הַתְּנַשֵּׂא, לְשִׁמְרֵךְ אֶת-בְּרִיתוֹ, לְעַמְדָּה. וַיִּמְרֹד-בוֹ, לְשָׁלַח מִלְּאֲכִיוּ מִצְרַיִם, לְתַת-לוֹ סוּסִים, וְעַם-רָב; הַיִּצְלַח הַיְמִילֵט הָעֵשָׂה אֱלֹהִים, וְהִפְרָ בְרִית וְנִמְלֵט. חִי-אֲנִי, נָא אֲדֹנָי יְהוִה, אִם-לֹא בְּמִקּוֹם הַמֶּלֶךְ הַמְּמַלִּיךְ אֹתוֹ, אֲשֶׁר בָּזָה אֶת-אֱלֹתוֹ וְאֲשֶׁר הִפְרָ אֶת-בְּרִיתוֹ--אֶתוֹ בְּתוֹךְ-בְּבִלְיָוִשׁוּשׁוּשָׁלַם. (יחזקאל יז, יא- טז)

So originally, the problem of יחזקאל himself, was his unwillingness to accept that things have changed. Again, we have our own vision of reality and we constantly put bandages on it in order to restore things to the way I want them to be. To begin any process of תשובה, there needs to be an accepting the reality that things have changed. This is illustrated most clearly on י"ז בתמוז with the breaking of the לחת. Those לחת represented the לחת על הלחת – freedom. They represented immortality: the ability to win every war, to win the war against the יצה"ר, to win the war against forgetting and to win the war against death itself.<sup>b</sup> And as a sign of acceptance, everyone was given the עדיים which made them immortal. But after the עגל, it says that בני ישראל responded by not putting on their עדיים and remained regular people like everyone else:

ולא-שתו איש עדי, עליו (שמות לג:ד)

This is an unbelievable thing to do to yourself, to recognize that you can't have this anymore. To this ה' responded:

ועתה, הורד עדיך מעליך, ואדעה, מה אעשה-לך (שמות לג:ד)

But the previous פסוק stated that they knew not to put the עדיים on! בני ישראל indeed saw that בני ישראל did not put them on, but he was pointing out that this wasn't enough, the removal needed to be permanent. בני ישראל took this critical step of תשובה by accepting that things weren't going to be the same, and that was what allowed them to survive. Otherwise, without this recognition, you're left struggling to rebuild something that is not going to give you what you want. This is what יחזקאל was attempting to communicate. And had בני ישראל understood this at that time, they could have saved themselves from complete חורבן. Instead, because יחזקאל could not conceive of a city and temple that were not on top of the world, to see things less than the way he wanted, everything was lost.

Two issues emerge from this. First, there is the recognition of the reality of change, the impact of what you have done. Things just don't disappear just because you are sorry, they're not going to suddenly change back to the way you'd like them to be. And second, the search for real solutions, rather than simplistic feelings that allow you to feel better about what it is that you are doing. Now here, the רמב"ם says something very profound in terms of how to deal with תשובה, and he says it specifically through the תעניות.

Generally, we are used to perceiving the various תעניות to be built around the חורבן בית המקדש – they always have something to do with the recognition of the vulnerability of Jerusalem, the failure of the walls of Jerusalem, or the destruction of Jerusalem and the בית המקדש itself. Most people view these days as being reactions to the loss of the בית המקדש. רמב"ם says that's not the case:

יש שם ימים שכל ישראל מתענים בהם, מפני הצרות שאירעו בהן, כדי לעורר הלבבות, ולפתוח דרכי התשובה; ויהיה זה זיכרון למעשינו הרעים, ומעשה אבותינו שהיה כמעשינו עתה--עד שגרם להם ולנו אותן הצרות: שבזכרון דברים אלו, נשוב להיטיב, שנאמר "והתוודו את עוונם ואת עון אבותם" (ויקרא כו, מ). (הלכות תעניות פרק ה: א)

רמב"ם is saying two important things here that we generally do not look at. We look at חורבן as a way to see the history of failure in כלל ישראל. In other words, there were things that failed initially that brought us to the state that we're in, those things are precisely the things that we continue to fail at. But secondly, he expects us to see that state that we are in as being the present, not the past. In other words, what we are mourning is state that we are currently in. It happens to be that because these are days in which we could trace those events back to exactly the same מעשים and the same צרות that happened to our forefathers, it's important for us to note that history. Why? Because it says, והתוודו את עוונם ואת עון אבותם. The only way to do real תשובה is to say ודוי on ones own עברות when it is together with the recognition of the עברות that were done by your own antecedents.

This is an amazing thing. You can always choose things to do תשובה on. But the things that are going to be most central to your life are things that you have accepted as part of the nature of reality because it's the way your forefathers did it too. And in recognizing those events that you still find yourself trapped in, then these days are days that are kept for תעניות in order that it should open up your heart to realizing that what you think is good, is bad. To a Modern person, what is shocking about this is to even think that the צרות that we have are the very ones our forefather's had. For example, people go to Holocaust museums or archeological sites and typically look at them in a detached way, that it is simply history. And the truth is, that as long as people feel this sense of detachment, or worse, that the element that we have to commemorate is this suffering, then obviously, somebody else's suffering is not my suffering. I can empathize and care, but it cannot change the nature of my life. If this is all history is about, if this is all Holocaust centers are meant to do, and that they are somehow related only to my antecedents and not my present, then they really offer no meaningful function. רמב"ם says this perspective makes absolutely no sense.

Indeed, it is clear that the purpose of these places such as Holocaust museums is to provide sense of historical continuity, a sense of oneness. And obviously, the focus on suffering is not the way to build historical continuity, because suffering is an individualized experience. The reality is that unless one has a sense of identity as part of the entity of ישראל, none of this makes sense at all. Archeology or museums shouldn't be the means of discovering a connection, connection should be something we find within ourselves. רמב"ם's point is that the reason we choose these days is because the impact of these events continue until today. And we share them along with our antecedents, and we can discover in our sharing, that problems that lead to these events. And so, the more we see ourselves as a single unit, we have a chance of getting away from these problems. The approach is to discover what is the pattern of this continual redoing the same issues and not being able to get down to the bottom line. And so, to start the עשרת ימי תשובה with that recognition, with צום גדליה, is an amazing thing. Because it means that the simple solutions are always wrong. And that if we're to get anywhere, it is by attempting to figure out the root of the issues. The solutions lie in figuring out and understanding that pattern that keeps repeating and culminating in destruction and addressing it and changing and moving from there. For if we identify the problem, then we can begin to do something about it.

But there is one final aspect to this whole thing:

ועיד עליו יודע תעלומות שלא ישוב לזה החטא לעולם, שנאמר "ולא נאמר עוד אלוהינו, למעשה ידינו-- אשר בר, ירוחם יתום" ([הושע יד,ד](#)). וצריך להתוודות בשפתינו, ולומר עניינות אלו שגמר בליבו. (הלכות תשובה ב:ב)

רמב"ם says that as one repents from sin, he must make God his witness that he will not return to his sin. This is strange. רמב"ם takes a general law of ע"ז and applies it as part of the rules of תשובה. This is curious because there was one time in history that people made God their witness – right after the death of גדליה.

With death of גדליה, people didn't know what to do:

וַיִּגְשׁוּ, כָּל-שָׂרֵי הַחַיִּלִּים, וַיּוֹחֲנּוּ בֶן-קֶרַח, וַיִּזְנֶיָה בֶן-הוֹשַׁעְיָה--וְכָל-הָעָם, מִקֵּטָן וְעַד-גָּדוֹל. וַיֹּאמְרוּ אֶל-יְרֵמְיָהוּ הַנְּבִיא, תִּפְלֶנָּה נָא תַחֲנִיתֵנוּ לְפָנֶיךָ, וְהִתְפַּלֵּל בְּעַדְנוּ אֶל-ה' אֱלֹהֵינוּ, בְּעַד כָּל-הַשְּׂאֵרִית הַזֹּאת: כִּי-נִשְׁאַרְנוּ מֵעַט מִהֲרֵבָה, כְּאִשֶּׁר עֵינֶיךָ רְאוֹת אֵת-נֹנוּ. וַיִּגְדֹּל-לָנוּ ה' אֱלֹהֵינוּ, אֶת-הַדֶּרֶךְ אֲשֶׁר נִלְךְ-בָּהּ, וְאֶת-הַדְּבָר, אֲשֶׁר נַעֲשָׂה. וַיֹּאמְרוּ אֵלֵיהֶם יְרֵמְיָהוּ הַנְּבִיא, שְׁמַעְתִּי--הֲנִי מִתְפַּלֵּל אֶל-ה' אֱלֹהֵי קִיָּם, כְּדַבְּרֵיכֶם; וְהִיא כָּל-הַדְּבָר אֲשֶׁר-יַעֲנֶה ה' אֶתְכֶם, אֶגִּיד לָכֶם--לֹא-אֶמְנַע מִכֶּם, דְּבָר. וְהִמָּה, אֶמְרוּ אֶל-יְרֵמְיָהוּ, הִיא ה' בְּנוּ, לַעַד אֶמֶת וְנֶאֱמָן: אִם-לֹא כָּל-הַדְּבָר אֲשֶׁר יִשְׁלַחַר ה' אֶל קִיָּר, אֲלֵינוּ--כֵּן נַעֲשֶׂה. אִם-טוֹב וְאִם-רָע--בְּקוֹל יְהוָה אֱלֹהֵינוּ אֲשֶׁר אֲנוּ (אֲנַחְנוּ) שְׁלַחַר אֶתְךָ אֲלֵינוּ, נִשְׁמַע: לִמְעַן, אֲשֶׁר יִיטֵב-לָנוּ, כִּי נִשְׁמַע, בְּקוֹל ה' אֱלֹהֵינוּ.

(ירמיהו מב:א-ו)

Making God a witness shows that we have no other hidden agendas. We simply want to know the truth, whether it is good or bad., because the only hope that we have for things to go well is us to do as God says. And what follows is an עשרת ימי תשובה:

וְהִיא, מִקֵּץ עֶשְׂרֵת יָמִים; וְהִיא דְּבַר-יְהוָה, אֶל-יְרֵמְיָהוּ.

And so, ירמיהו says,

וַיֹּאמְרוּ אֵלֵיהֶם, כֹּה-אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל, אֲשֶׁר שְׁלַחְתֶּם אֹתִי, אֲלֵינוּ, לְהַפִּיל תַּחֲנוּתְכֶם לְפָנָיו. אִם-שׁוּבוּ תִשְׁבוּ, בְּאָרְץ הַזֹּאת--וּבְנִיתִי אֶתְכֶם וְלֹא אֶהְרָס, וְנִטַּעְתִּי אֶתְכֶם וְלֹא אֶתּוֹשׁ: כִּי נַחַמְתִּי אֶל-הָרָעָה, אֲשֶׁר עָשִׂיתִי לָכֶם. אֶל-תִּירְאוּ, מִפְּנֵי מֶלֶךְ בָּבֶל, אֲשֶׁר-אַתֶּם יְרֵאִים, מִפְּנֵי; אֶל-תִּירְאוּ מִמֶּנּוּ, נְאֻם-יְהוָה--כִּי-אַתֶּם אֲנִי, לְהוֹשִׁיעַ אֶתְכֶם וְלְהַצִּיל אֶתְכֶם מִיָּדוֹ. וְאַתֶּן לָכֶם רַחֲמִים, וְרַחֵם אֶתְכֶם; וְהַשִּׁיב אֶתְכֶם, אֶל-אֲדַמְתְּכֶם. וְאִם-אֲמַרְתֶּם אֲתָם, לֹא נִשַׁב בְּאָרְץ הַזֹּאת, לְבַלְתִּי שְׁמַע, בְּקוֹל ה' אֱלֹהֵי קִיָּם. לֹא-אֶרְאֶה, לֹא כִי אֶרְצֵ מִצְרַיִם נְבוּא, אֲשֶׁר לֹא-נִרְאָה מִלְחָמָה, וְקוֹל שׁוֹפֵר לֹא נִשְׁמַע; וְלִחְתָּם לֹא-נִרְעַב, וְשֵׁם נִשַׁב. וְעַתָּה--לִכֵּן שְׁמַעוּ דְּבַר-ה', שְׂאֵרֵי יְהוּדָה: כֹּה-אָמַר ה' צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל, אִם-אַתֶּם שׁוֹם תִּשְׁמַעוּ פְּנֵיכֶם לְבֹא מִצְרַיִם, וּבְאַתֶּם, לְגוֹר שֵׁם. וְהִיתָה הַחֲרָב, אֲשֶׁר אַתֶּם יְרֵאִים מִמֶּנָּה, שֵׁם תִּשְׁיַג אֶתְכֶם, בְּאָרְץ מִצְרַיִם; וְהָרַעַב אֲשֶׁר-אַתֶּם דֹּאֲגִים מִמֶּנּוּ, שֵׁם יִדְבַק אַחֲרֵיכֶם מִצְרַיִם--וְשֵׁם תִּמְתּוּ.

(ירמיהו מב:ז-טו)

What happens? The people hear this prophesy and cry out, "you liar!"

וַיֹּאמְרוּ עֲזָרְיָה בֶן-הוֹשַׁעְיָה וַיּוֹחֲנּוּ בֶן-קֶרַח, וְכָל-הָאֲנָשִׁים הַזֵּדִים: אֲמַרְתֶּם אֶל-יְרֵמְיָהוּ, שְׂקַר אַתָּה מְדַבֵּר-- לֹא שְׁלַחְךָ ה' אֱלֹהֵינוּ לְאֶמְרָה, לֹא-תָבֹאוּ מִצְרַיִם לְגוֹר שֵׁם. כִּי, בְּרוּךְ בֶּן-נְרִיָּה, מִסִּית אֶתְךָ, בְּנוּ--לִמְעַן תִּת אֶתְנוּ בְּיַד-הַכַּשְׂדִּים לְהַמִּית אֶתְנוּ, וְלְהַגְלוֹת אֶתְנוּ בָּבֶל. וְלֹא-שָׁמַע יוֹחֲנָן בֶּן-קֶרַח וְכָל-שָׂרֵי הַחַיִּלִּים, וְכָל-הָעָם--בְּקוֹל יְהוָה: לְשָׁבֵת, בְּאָרְץ יְהוּדָה.

(ירמיהו מג:ב-ד)

They all reject the prophesy, move to Egypt and eventually, all get wiped out. This is the real meaning of "ולא נאמר עוד אלוהינו, למעשה ידינו". This doesn't mean that we will not worship ע"ז. What this means is that we will not take our own projections and call them God. Everyone has agendas and beliefs of how the world ought to be life "If..." But these are just that – projections. The idea of "ולא נאמר עוד אלוהינו, למעשה ידינו" is to be in the position to say what supposedly בן-קרח said: וַיִּגְדֹּל-לָנוּ ה' אֱלֹהֵינוּ,

את-הדרך אשר נלך-בה, ואת-הדבר, אשר נעשה. There should be no hidden agenda. The necessary step of תשובה is that there should be no hidden agenda. So that when one says ולא נאמר עוד אלוהינו, למעשה ידונו, he is saying whatever I want and dream about, I don't care. I won't look at my own projections as what God is saying. I'm not going to turn around and say שִׁקְרָה אֶתְּהָ מְדַבֵּר because it doesn't agree with me. This is the ויעיד עליו.

We find an amazing concept regarding this. In its discussion identifying the individuals who do not have a חלק לעולם הבא, the סנהדרין בגמרא indicates that one who does not accept that there is a biblically sourced concept of תחיית המתים does not have a חלק לעולם הבא:

ואלו שאין להם חלק לעולם הבא האומר אין תחיית המתים מן התורה  
 "האומר אין תחיית המתים מן התורה" שכופר במדרשים דדרשינן בגמרא לקמן מניין לתחיית המתים מן התורה, ואפילו יהא מודה ומאמין שיחיו המתים אלא דלא רמיזא באורייתא - כופר הוא, הואיל ועוקר שיש תחיית המתים מן התורה - מה לנו ולאמונתו, וכי מהיכן הוא יודע שכן הוא - הלכך כופר גמור הוא.

(סנהדרין צ. ורש"י שם)

רש"י stresses that, while this individual in fact "believes in תחיית המתים, since he has no source for it, "what is it our business what he believes." It may be a perfect analogue, but analogues have nothing to do with the real thing. Something can look absolutely perfect, but it has no connection to the real thing because it's non-responsive to what הקב"ה says. It may look like Judaism, but it is merely the product of an individual. Any similarities are perfectly coincidental. Indeed, perhaps tomorrow he'll claim something else.

And so, what emerges then from this juxtaposition of צום גדליה to the עשרת ימי תשובה is that we gain three major insights into making an effective and real תשובה. First, to accept the reality of what has changed. Second, replacing one bad paradigm with another just because it seems to be the opposite of the problem does not get you any closer to solving the issue. And finally, a true willingness to say ולא נאמר עוד אלוהינו למעשה is essential for moving forward. We must find where the mental problems are and never say who are we to go beyond our forefathers.



#### endnotes:

<sup>a</sup> [ירמיהו לא: יח](#)

<sup>b</sup> See:

ואמר רבי (אליעזר) (מסורת הש"ס: [אלעזר]) מאי דכתיב (שמות ל"ב) חרות על הלחת - אלמלי לא נשתברו לוחות הראשונות לא נשתכחה תורה מישראל. רב אחא בר יעקב אמר: אין כל אומה ולשון שולטת בהן, שנאמר חרות אל תיקרי חרות אלא חירות. ([עירובין נד.](#))

This transcription was based upon R.M. Weinberg's discussion of the topic in Jerusalem, Israel, 5762 (2001)