

Yom Kippur. A time for Teshuva. A time for introspection.



Tragedy and Terror continue. How can we beg for mercy when our Teshuva is not related to our sins?

Sins of Silence

- We, represented by the religious parties in Israel, supported the government's expulsion of Jewish families from Gush Katif, Gaza.
– *Will we now cry out to Hashem for mercy?*
- We, represented by religious Orthodox organizations, are ready to support the expulsion of another 70,000 Jews from Yehuda and Shomron
[\[http://www.ou.org/public_affairs/article/proposed_rally_olmert/\]](http://www.ou.org/public_affairs/article/proposed_rally_olmert/).
– *Will we now cry out to Hashem for mercy?*
- We allow the Arabs, our enemies who want to destroy Israel, to both live and vote in Israel in direct violation of "thou shalt drive out all the inhabitants of the land" [Bamidbar 33:52]. We are now suffering the promise that they will be "thorns in our eyes and thistles in our sides" [Bamidbar 33:55].
The Mitzvah of removing the inhabitants applies today [Ramban Fourth Mitzvah (usually printed in between the Rambam's positive and negative commandments)].
– *Will we now cry out to Hashem for mercy?*
- Our leaders were silent when Kach and Rabbi Meir Kahane, the only ones who stood up to challenge these evils, were banned from running in the Knesset in 1988. That ban is currently in force.
– *Will we now cry out to Hashem for mercy?*
- We continue to be silent today when those who oppose the Israeli government are banned and harassed.
– *Will we now cry out to Hashem for mercy?*

The Talmud teaches us that the reason the Tzadikim were killed during the destruction of the Bais Hamikdosh is that they did not challenge the wicked - therefore they were guilty [Tractate Shabbos].

Those who are silent and allow the wicked to prosper are deemed guilty of committing those sins in the eyes of heaven. Yehezkel was warned about this very thing: [3:16-21] "...nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand."

Another year has gone by where both our leaders and we have transgressed on "Lo Ta'amod al Dam Re'echa. – Do not stand idly by your brother's blood [Leviticus 19:16]"

(over...)

We must not be foolish and point to other 'sins' as the underlying reason for our troubles. Certainly, we should have kavanah, not talk during prayer, not speak lashon hara and improve our relationships with each other. However, we must not ignore the clear underlying cause of our current and G-d forbid future tragedies, lest we be blinded into never correcting our misdirected ways.

The following Mashal to a thief is from an article written by Rabbi Binyamin Zev Kahane, may G-d avenge his blood:

"...To what can this situation be compared? To a thief who has been caught and placed in prison. He decides that since he has ended up in prison, he must be doing something wrong. He therefore decides to examine his deeds, to do a 'Cheshbon Hanefesh'. After tiresome soul-searching, he reaches the conclusion that this punishment must have come about because he was not scrupulous enough in observing Shabbat, or keeping Kosher. It does not occur to him to place the blame for his misfortune on the direct action, which caused the punishment in the first place. Hence, he continues to steal.

By examining other deeds before correcting the sins that are directly causing the punishment, the entire concept of 'Teshuva' becomes a big joke. Only when we correct that which is required of us, will we receive the blessings and goodness mentioned in the Torah."

The Almighty will show his mercy when we cleanse ourselves of the sin of silence to sanctify his Holy name.

"OUR FATHER OUR KING, ACT FOR YOUR SAKE IF NOT FOR OURS..."

THE JEWISH PEOPLE NEEDS HELP! GET INVOLVED!

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