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Yom Kippur Commitment

On Yom Kippur we fast and pray and ask for forgiveness for our past sins. At the same time, we commit ourselves to sin no more. Yet we all know that it is inevitable that we sin again. How can we possibly justify committing to sin no more, while knowing that next Yom Kippur we will be back asking for forgiveness again?

The Mishna informs us that there are two types of love relationships. One is dependent on something and the other not. In the case of the former, if that something disappears, so goes the relationship. The latter, however, remains forever.¹

One may ask, does not all love begin due to some reason? The answer is that eternal love is the one that transcends the initial reason. The two parties share and grow together to the point that they become one. The original reason for their love becomes superfluous.

This is the relationship we achieved with G-d at Sinai when the Jewish people and G-d became indivisible. The climax of this relationship was reached after the sin of the Aigel (the Golden Calf) upon receiving the second Luchos (Tablets) on Yom Kippur. There it was revealed that our relationship cannot be broken, that despite our sins it will survive.

Thus, the essence of achieving forgiveness on Yom Kippur is truly sensing the core of one's relationship with the Almighty - to feel that we are inseparable from Him, unable to exist without Him. Then G-d too assists us in achieving atonement, as He is reminded, as it were, that our relationship must endure.

That is how we can say that we will sin no more. It is not untrue. For at that level we have become our true selves, one with the Almighty. It is only during the rest of the year where we aren't in touch with our true essence that do we deviate. We act in ways that we sense deep down are not reflective of who we really are. Only on Yom Kippur can we



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be entirely in touch with our relationship with G-d and fully realize who we are. Once we are in touch with our true selves, we can then ask for forgiveness for acts that do not represent the person we want to be.



אבות ה' יט'