#1 - Inspired Parenting Podcast: Teshuva - Repentance

SOURCE #1 Rosh Hashana and Yom Kippur liturgy
(Found at the end of the climactic Netaneh Tokef prayer before Musaf of R.H. and Y.K.)

Teshuva - Repentance, Tefila - Prayer and Tzedaka - Generosity in giving - can avert an evil decree.

SOURCE #2

I think teshuvah (repentance) is one of the most remarkable ideas ever to have entered the human mind. Teshuvah tells us that history can change because we can change. Our character is not pre-programmed in our genes. We can act differently tomorrow than we did yesterday.

Yesterday’s enemies can be tomorrow’s friends…
Penitence, prayer and righteous giving can [prevent an] evil decree.

There is nothing inevitable in the affairs of humankind.
The greatest gift God gave us was the ability to change.

SOURCE #3
Anzer haMidrashim (איצן השращים) שמענך חכמים לי (א) אמר ר”ע
Treasury of Midrashim - (also found in Midrash Bereshit Raba 44:15)

Three things can avert the evil decree-
penitence, prayer and righteous giving.
All three are found in the Torah, the Prophets and the Writings.

Where in the Torah? It states “You will love the Lord your God with all your heart with all your soul and with all your might (/ resources).

With all your heart - that is prayer,
with all your soul - that is repentance,
with all your might - that is tzedaka...
SOURCE #4

Rabbi Yitzhak Meir Alter of Gur - Hidushei Ha’rim - 18th c.

If I am not for myself, who will be for me, and if I will not do my own “work”, who will do it for me? Each person needs to do their own work, and if not now, when?
When will be the present moment?
The now of the moment we are referring to has not existed since the creation of the world, and will never exist again. Before it there was a singular now, and after it there will be a different now.
Every now and it’s “work”.

SOURCE #5

Rambam - Mishneh Torah - Intro to Laws of Repentance ch. 1

With any commandment, whether a positive command or a negative command - if a person transgresses any of the mitzvot of the Torah, - whether willingly or inadvertently - when the person does ‘teshuva’ and returns from the transgression [to the person’s better self], the person must confess before God as it states: “If a man or a woman commit a transgression... they must confess the sin that they committed.” [Numbers 5:6-7]
This is called a verbal confession.
This confession is a positive command. How does one confess? 

God, I have transgressed... before You by doing the following...

I regret and am embarrassed for my deeds.

I take upon myself to never repeat this act again.

...Whoever is explicit and elaborates [about their transgression] is worthy of praise.

Similarly, someone who injures another person - or damages their property - even if the injuring person has paid the person for the damages - the injuring person does not attain atonement, until confessing and making a commitment to never do that thing again.

SOURCE #6 Sefat Emet, 19th c. Hasidut, Parshat Bo, year "א" תרל

Our Creator’s primary desire of us is to shine the light of holiness which can be found in every physical, material aspect of life. For this reason every person was sent into the world.

It is written This month will be for you...(Exodus 12). The meaning for us is to find newness and renewal ...and this is the meaning (and challenge) of Rosh Hodesh (the beginning of each new month)...to find light even in a place of hiddenness...