



# Shabbos Chizzuk

Inspirational & Interactive Divrei Torah  
for the Shabbos Table

Issue #6

## Parashas Vayelech

### Shabbos

### Yom Kippur

City	Candle-Lighting	Shabbos Ends
Jerusalem	5:46 PM	7:01 PM
Los Angeles	6:21 PM	7:15 PM
Seattle	6:32 PM	7:34 PM
New York City	6:21 PM	7:18 PM
Chicago	6:14 PM	7:13 PM
London	6:23 PM	7:28 PM

Candle-Lighting Oct. 4	Holiday Ends
5:41 PM	6:55 PM
6:15 PM	7:09 PM
6:24 PM	7:26 PM
6:15 PM	7:12 PM
6:07 PM	7:07 PM
6:14 PM	7:19 PM



### Parsha Summary

- **הוא יהיה עמך** Moshe hands over leadership to Yehoshua and assures the Jewish people that Hashem will always be with them.
- **הקהל את העם** The commandment of "Hakhel," to gather the entire Jewish nation every 7 years at the Temple to hear the king read sefer *Devarim*.
- **כתבו לכם את השירה הזאת ולמדנה** Hashem commands Moshe and Yehoshua to write the Torah, teach it to the people, and place it in the Ark of the Covenant of Hashem.
- **כי לא תשכח מפי זרעו** The Torah will never be forgotten by the Jewish people.

### Sefer HaChinuch Mitzvah Count



2



**THOUGHT PROVOKING QUESTION:** Why do you think Rosh Hashanah comes before Yom Kippur?

### True Strength!

**חֲזִקוּ וְאַמְצוּ אֶל־תִּירָאוּ וְאֶל־תַּעֲרָצוּ מִפְּנֵיהֶם כִּי ד' אֶל־הֵיךְ הוּא הֵהָלֵךְ עִמָּךְ לֹא יִרְפָּךְ וְלֹא יַעֲזֹבֶךָ:**

*Be strong and courageous, don't be afraid and do not be broken before them, for Hashem, your God – it is He who goes before you, He will not release you nor will He forsake you” (Devarim 31:6).<sup>1</sup>*

As the Jewish people are about to enter the Land of Israel and travel across the Jordan river, Moshe Rabbeinu presents these words of comfort and encouragement. However, one would think that the normal way of comforting a person who is in fear is by first saying, “Don't be afraid/don't worry” and afterwards say, “try to strengthen yourself and be more courageous.” Why does the Torah put it in the opposite order and say, “Be strong and courageous” and afterward say, “don't be afraid”?

It is impossible to remove one's fear completely unless a person has faith in G-d. Fear is essentially a lack of emuna and trust in Hashem. Therefore, the verse first says “be strong” – strengthen and infuse your heart with emuna, and in result, you won't be afraid. Just as the Jewish people were entering a new land, so too, as we enter into the new year, one should be confident in Hashem that this year will be the greatest year yet.

Many commentators ask the famous question regarding the order of the *Yamim Noraim* (the Days of Awe): Why does *Rosh Hashana*, the day of judgment, precede *Yom Kippur*, the day of repentance and forgiveness? Shouldn't we wait for judgment and start the year only after having been atoned and cleansed?

One of the central themes of *Rosh Hashana* is the commemoration of the creation of the world and Hashem's kingship and sovereignty over the entire world. During the *Aseres Yemei Teshuva*, the 10 Days of Repentance, between *Rosh Hashana* and *Yom Kippur*, we strengthen this recognition and recite a list of supplications and pleas called, “*Avinu Malkenu*” (“*Our Father, Our King*”), amongst many other prayers which emphasize these themes. For example, we say:

**אֲבִינוּ מֶלֶכְנוּ, הַחֲזִירְנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ**

**“Our Father, our King, cause us to return with perfect repentance before You”**

One solution brought to solve the seemingly strange order of the High Holidays is that once we truly internalize the message of Hashem's kingship on *Rosh Hashanah*, combined with the awareness that we are primarily His precious children, “*Bnei Melachim*,” who are worthy and expected of greatness, then, we will be capable of repenting and returning to Him on *Yom Kippur* for acting in ways that could have been wrong or undesirable. Therefore, one who has truly internalized their greatness, will ask, “*how could a child of the King, someone so great, do something undesirable or inappropriate?*”

The literal translation of “teshuvah” is “returning.” We are not only returning to G-d, but also returning to the fundamental goodness in ourselves. We are returning to our essence, our Godliness within ourselves. <sup>2</sup>

In result, we can also understand the verse above (*Devarim 31:6*), “*Strength yourself*” – know how great you are, and only then, “*...don't be afraid...He will not forsake you*” – don't be afraid of what you've done in the past, Hashem will forgive you, always love you, and bless you with

an amazing year ahead! This is referred to as repentance out of love rather than repentance out of fear of retribution.

Be'ezrat Hashem, may Hashem help us live with the awareness of how much we are loved and how great we really are.

Wishing you and your family a *G'mar Chasima Tovah* and a *Shana Tova u'Metuka!*

1 All Hebrew translations are derived from Artscroll.

2 Said in a shiur by Rabbi Yitzchok Breitowitz

**Challenge:** How could you be more strong and courageous in your own life?



## Timeless Tehillim Thoughts | by Ariella Rachel Mikail

### What does HLU mean?

We've heard it all our lives.

"Hashem loves you" (or as we say here, Hashem Loves U!)

That Hashem loves us.

But what does that actually mean?

In a world that uses the word 'love' so freely, how can we understand what love really is and what Hashem's love looks like?

Throughout the Torah, we see that love and knowledge are intricately related. <sup>1</sup>As such, when we speak of Hashem loving us, we are not referring to a fleeting sense of fascination or excitement. Rather, Hashem's love is rooted in His awareness of our needs, our tendencies, our likes and dislikes, and our personal struggles. With Yom Kippur right around the corner, this idea couldn't be more appropriate.

While it is natural for one to feel upset at himself for feeling disconnected from God, it is so crucial to understand that Hashem understands and accepts each of us even when we sin. As King David writes in *Tehillim* (103:14), "כִּי־הוּא יָדַע יְצַרְנוּ", "God knows our nature." He does not seek perfect individuals. Rather he wants a nation who is genuinely engaged in the grueling struggle towards growth. As such, although one may feel estranged in moments of sin, he must learn to accept himself by acknowledging that God accepts him as well.

Paradoxically, within this process of acceptance is where growth is born. For as one comes to accept what happened, he can slowly let go of the sin while allowing that misdeed to release its hold on him as well. And perhaps, there may even be room for one to contemplate how this pitfall can become a platform to raise oneself above who he was before. For is it not Hashem who enabled one to reach this moment of detachment? And why would He do so if not for one's ultimate benefit, that is, to enable one to ultimately draw closer to Him.

Wishing everyone a meaningful Yom Kippur where we can all tap into Hashem's profound love for us. ♥

<sup>1</sup> Bereshit 4:1



## Hilchos Shabbos

by. R' Mordechai Lebhav שליט"א author *Magen Avot*, Rosh Kollel  
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Redacted by Dr. Emile Amzallag

### Must one verbally accept Shabbat early?

The Gemara (*Yoma 81b*) learns from the laws of Yom Kippur that there is a Mitzvah to accept Shabbat upon oneself earlier than the official time and thereby "adding" to Shabbat as it were. There is a disagreement if the Mitzvah of Tosefet Shabbat (lit. "adding to Shabbat") is biblical or Rabbinic, but in any case, the *Shulchan Aruch* (*O.H. 261:2*) writes that it is a worthy act to take on Shabbat early. Although there is no prescribed amount of time that one should begin Shabbat early, it is commendable to cease forbidden labors and accept Shabbat approximately three or more minutes before sunset.

The *Mishna Berura* (*M.B., O.H. 261:21*) cites an opinion that maintains that one should make a verbal declaration that one is accepting Shabbat. Rabbi Shalom Messas (*Shemesh Umagen, vol. IV, § 41*) on the other hand, remarks that one need not declare verbally that one is accepting Shabbat, but rather the mere fact that one ceases forbidden labors is sufficient in fulfilling Tosefet Shabbat. This is also the opinion cited in the book *Meged Giv'ot Olam* in the name of Rabbi Moshe Feinstein.

Although Rabbi Ben Zion Abba Shaul (*Or LeZion, ch. 18, § 2*), based on the *Ritva* (*Shabbat 23b*), writes that ideally one should verbally declare that one is accepting Shabbat, nevertheless it is possible that the *Ritva* is referring to a case in which one is not reciting Kabbalat Shabbat and thus would need a firm reminder and declaration of accepting Shabbat. Nevertheless, for one who is present at synagogue, the recital of Shir Hashirim and the rest of Kabbalat Shabbat is in and of itself a declaration of accepting Shabbat.

**Summary:** It is a Mitzvah to accept Shabbat early. One need not accept Shabbat verbally.



## A SHORT IDEA

by. R' Nachi Klein שליט"א Rabbi of the Young Israel of Northridge

### The Teshuva Process

Rav Shlomo Hoffman zt"l, in one of his works shares a profound idea from Rav Isaac Sher. We often wonder if we'll ever be able to do a proper teshuva. This feeling leads us into a state of despair, for our failings are great, and our efforts often come up short. The truth is, we have to reframe what the Teshuva process is. The focus cannot be on the destination, it must be on the journey. When children go on a trip with their parents, the refrain of "are we there yet" is often repeated. What they need to ask is "are we on our way?" (especially for those that take forever to leave the house). With teshuva, our goal is to be on the right path. That means recognizing that we have sinned, that we are distant from G-D and from our true selves. That realization, along with getting ourselves in the right direction, is the teshuva process. So many times we find ourselves giving up, because the destination is just too far away. But as long as we are on the right path and stay connected, we have begun our journey. When we will get there, G-D knows, but our job is to get going and to stay connected.



## Maase Shehaya - Hashgacha Pratis Stories | From Pirchei Shoshanim

### **Hashem Cares About Our Tefillas**

Rabbi Rachmiel Steinberg is a Judaic studies Rebbe in Los Angeles. One day, he came into his class before Davening and told his students that for the next 30 days they were going to try an experiment. He asked the students to try to Daven seriously, with as much concentration as they could, and pray for something personal for 30 days straight. They could pray for anything they wanted, as long as they wouldn't tell anyone what they were asking for until the 30th day. He provided them with booklets to track and see if Hashem was answering what they were praying for. He then told them a story about a young boy who prayed for a new bike thinking that he won't end up getting it only to prove to his Rebbe that davening doesn't help (God forbid).

One boy in Rabbi Steinberg's classroom tried to do the same thing and prayed for a bike. He thought that for sure he wouldn't receive a bike and then he would have an excuse not to daven and prove to his Rebbe that Hashem doesn't care about his prayers (God forbid).

29 days went by and the boy didn't get his bike yet. Then, when he returned home after school on the 29th day, he found a bicycle waiting for him at his home after finding out that one of his relatives, all of a sudden, gave his mother money to purchase a bike. After seeing this great display of Divine Providence, the boy couldn't wait to go to school the next day and tell his Rebbe how glad he was to be wrong and how much Hashem really cares about his Tefillos!

After telling the story to his Rebbe, his Rebbe told him that it's not always normal to get exactly what we ask for because Hashem usually gives us what's better for us since only He knows what's truly best for us!



## Stories of Tzadikim | Story of the Ba'al Shem Tov heard from a lecture by Rabbi YY Jacobson שליט"א

### The King's Palace

The Baal Shem Tov once came to a town and while he was speaking to the people of the town, they told him of a certain Jew that would sing a beautiful song when he started confessing his sins. They told him to stop singing because it's not a happy time when one confesses their sins and not a time to be singing songs. The Baal Shem Tov said that he would like to see and meet this man.

The Baal Shem Tov asked him, "Why is it that when you start the confessions you start singing a melody?"

The man said, "My holy Rebbe, I want to ask you a question. Let's say you were given a job to work for the king in his palace. There are different people who work different jobs. There's the chef who prepares the food, then also, there's a custodian. When the custodian sees dirt on the floor he right away takes a dust pan, sweeps it up, and throws it in the garbage so that the palace should be beautiful and clean. So I want to ask you a question, when this person is sweeping up the king's palace, does he sing or does he cry?"

The Baal Shem Tov smiled.

The man said, "Of course he sings! He's so happy and feels so privileged that he could clean up the king's palace!" He then said, "So when I confess my sins, I'm cleaning up Hashem's palace! Every Jewish heart is a palace, and Hashem dwells in us!"





## Scenes for the Soul | by Ami Adler

In his blog, "Scenes for the Soul," (<https://scenesforthesoul.com/blog>) Ami shares a photo he has taken, along with some background details and a spiritual message that we can apply in our daily lives.



**Zion Narrows - Zion National Park, UT**

**The Background:** This photo was taken in the Narrows of Zion National Park in Utah. The hike consists primarily of wading through the Virgin River between the narrow canyon walls. During Spring and Summer this area is crowded with other hikers. However, during the fall, the water is colder, and the crowds are fewer. I did have to wait for one other hiker to pass through before I was able to get this picture - but the lack of crowds and the beauty of the changing foliage definitely made it worth weathering the colder water.

**The Message:** I think this image has a great balance of elements - the river, the canyon, the fall foliage and the light come together in a beautiful way. I think in life, we often want everything to balance as well - we hope our work, family and spiritual life can be in sync, and we should have tranquility. However, in real life, the different elements are almost never in perfect synchronization. In this photo, the river is flowing quickly, the trees are changing color slowly over the course of the year and the canyon itself is transforming in geologic time. From one perspective, the elements are not in sync - but, in reality, they ARE in harmony with each other. G-d's world and the life that He gives us can sometimes be chaotic and feel disjointed - but if we recognize that the goal is not tranquility or smooth sailing - but harmony, seeing the greater purpose in the events and interactions that we experience, then I think we can appreciate the beauty of our own picture.



## Zemiros | Avinu Malkeinu By Yoey Muchnik (ft. Yacov Young)

Before Shabbos, scan the QR-Code below to listen and prepare this week's song for the Shabbos table!



### Lyrics

*Avinu Malkeinu, ein lanu Melech, ein lanu  
Melech ela Atah  
Tateh my King, my one and only King, ein lanu  
Melech ela Atah  
Father, my King, my one and only King, ein  
lanu Melech ela Atah*



## Jokes: Mitzvah Gedolah Lihiyot B'Simcha! | From You're Joking! The Kosher Joke Book by Tzvia (Happy) Ehrlich-Klein

### 1. Yom Kippur

Q) Chaim runs very slowly. How do you make him fast?

A) *Tell him it's Yom Kippur!*

### 2. Astronauts

Q) When do astronauts eat?

A) *At launch time!*



## Reader Submissions

We are super excited to announce the newest addition to the *Shabbos Chizzuk* Newsletter! We welcome and would love to include your Divrei Torah, art, stories, jokes, or any other idea you may have!

### **This Week's Challenge**

Submit a Dvar Torah, art, story, or joke, and we will send you a free Hashem Loves U wristband of your choice! Please submit entries to [info@HashemlovesU.com](mailto:info@HashemlovesU.com).

**KEEP SHTEIGING!**  
#Torah is my life!

***Wishing everyone a safe, healthy, beautiful, happy, uplifting, and restful Shabbos Kodesh, a G'mar Chasima Tovah, and a Shana Tova u'Mesuka!***

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