



Issue #11

City	Candle-Lighting	Shabbos Ends
Jerusalem	4:07 PM	5:24 PM
Los Angeles	5:40 PM	6:35 PM
Seattle	5:29 PM	6:33 PM
New York City	5:30 PM	6:30 PM
Chicago	5:21 PM	6:23 PM
London	4:10 PM	5:19 PM

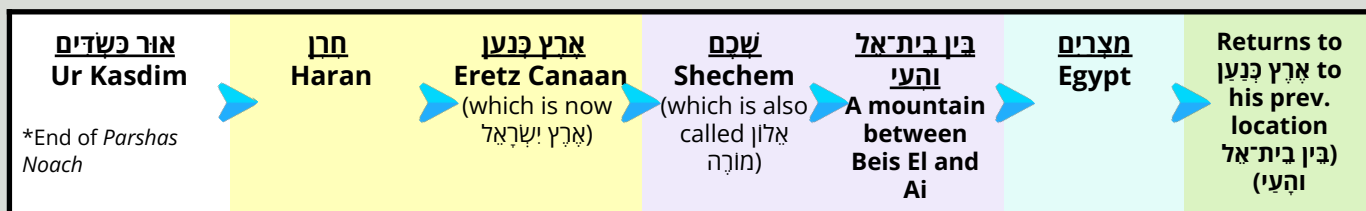


### Parsha Summary

- **לְרַלֵּךְ** Hashem tests Avraham and commands him to leave his homeland, his birthplace, and his father's house to a new land which He will show him. In return, G-d promises to make Avraham into a great nation, together with prosperity, greatness, and the power to give blessings. He travels to Canaan with his wife Sarah, his nephew Lot, all of their wealth, servants, and the souls that they converted to the faith in Hashem.
- **וַיִּרְאֵהוּ** Hashem appears to Avraham in Shechem and informs him that he will have children and that his offspring will inherit the land of Canaan. Avraham builds an altar in thanksgiving. Then, he relocated to a mountain in between Beis-El and Ai and built another altar and prayed there.
- **וַיְהִי רָעֵב בְּאֶרֶץ** In result of a famine in the land of Canaan, Avraham traveled to Egypt. In order to protect himself, Avraham and Sarah presented themselves as brother and sister. Sarah was taken to Pharaoh's house, gifts were given to Avraham, and as a result of taking his wife, Hashem afflicted Pharaoh and his household with a plague which prevented him from touching her and caused him to return Sarah to Avraham.
- **וַיַּעַל אַבְרָם מִמִּצְרַיִם** Avraham ascends and returns back to the land of Canaan. His nephew, Lot, separates from him and settles in the city of Sodom where he was captured by king Chedorlaomer and his three allies in the war of the kings. Avraham and his 318 disciples pursued them and saved Lot. Avraham is blessed by Malchizedek and refuses the spoils of the war and any personal gain from the king of Sodom.
- **בְּרִית בֵּין הַבְּתָרִים** Hashem makes the "Covenant Between the Parts," a promise to Avraham's offspring to be endowed the land of Israel as an eternal heritage. Hashem asked him to take 3 heifers, 3 goats, 3 rams, a

turtledove, and a young dove and cut them into two parts and walk between them.

- **ותקח שרי אשת־אברם את־הגר המצרית שפחתה** After 10 years of dwelling in the land of Canaan, Sarah was still childless and suggests Avraham to marry her maidservant Hagar who later conceives and gives birth to Yishmael.
- **המול | מול | יליד ביתך ומקנת כסףך** A second covenant, *Bris Milah* or circumcision, is made between Hashem, Avraham and his male descendents as a sign between them.
- **והיה שמך אברהם** Hashem changes Abram's name to Avraham, meaning "father of the multitude" and Sarai's name to Sarah, meaning, "princess to all the nations of the world."
- Here's a summary of Avraham Avinu's journeys in *Parshas Lech Lecha*:



## Sefer HaChinuch Mitzvah Count

1

*Milah* – The positive commandment to circumcise all males on the 8th day from when the child was born.

Both map images have been generously provided with permission by R' Hillel Haber שליט"א, Rosh Yeshiva Yeshivas Shaare Torah from his remarkable work, *Visions of History: Visual Aids for Concepts in Chumash, Sefer Bereishis*. To receive a copy, contact Yeshivas Shaare Torah.



## Parsha Trivia

Test your family at the Shabbos table with these trivia questions on the Parsha!



**Q What does "Lech Lecha" mean?**

**A** Go for yourself

**Q Which land did Hashem bring Avraham to?**

**A** Eretz Canaan

**Q Who was Avraham's nephew who chose to live in Sodom?**

**A** Lot

**Q Which metaphors did Hashem use to illustrate the future abundance of Avraham's offspring?**

**A** The dust of the earth and stars of the heaven

**Q Which Mitzvah did Hashem give Avraham at the age of 99?**

**A** Bris Milah

**Q What does the name "Avraham" mean?**

**A** A contraction of the words, *Av Hamon*, meaning "father of the many"

**Q What was Avraham called? What does it mean?**

**A** "Ha-Ivri".

The name has a few meanings: (1) Avraham is a descendent of Ever and spoke Ivrit (Hebrew), (2) from the word "עִבְרִי", meaning "the other side." He came to Eretz Canaan from the other side of the Euphrates river, (3) also from the word "עִבְרִי" but in a more spiritual way, he was different than the rest of the world for recognizing that there was one G-d.

**Q What does the name "Sarah" mean?**

**A** "Princess to all the nations of the world"



**THOUGHT PROVOKING QUESTION:** What does your future self look like and what's your next small step forward?  
What do you need in order to move forward?

### It's All For The Best

**וַיֹּאמֶר ד' אֶל-אַבְרָם לְךָ־לֶךְ מֵאֶרֶץְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶךָ:**

G-d said to Avram, "Go **for yourself** from your native land and from your father's house to the land that I will show you" (Bereishis 12:1).

In this week's Parsha, Hashem tests and commands Avraham Avinu to leave the comfort of his homeland and follow His lead with full and simple faith to an unrevealed place.<sup>1</sup> The *Ohr Hachaim* explains that Hashem commanded Avraham to leave each place in ascending order of their difficulty and attributed reward for each stage. As it is less difficult to leave one's country than to leave their birthplace, it is even more difficult to leave one's family. Still, *Rashi* explains that the seemingly superfluous word, "לך" (*for yourself*) implies that Avraham's adherence to Hashem's guidance will be **for both his satisfaction and for his own good**. As the following verse continues, "I will make of you a great nation, I will bless you, I will make your name great, and you shall be a blessing."

Hashem loves us more than we could possibly imagine and always wants the absolute best for us. In each stage of life, even in times in which we lack clarity, we can trust that Hashem Yisborach is guiding us to the exact situations and places we need to be in order to bring out our greatness.<sup>2</sup> The *Midrash (Bereishis Rabbah 55:6)* relates the Hebrew word נִסּוּיִן (test) with the word סֵנַי (banner or flag). Every test is specially designed to raise us up to higher levels of greatness, actualize our potential, and when we heroically and miraculously overcome a test, it is a signal and inspiration to all.<sup>3</sup>

The *Chovos HaLevavos (Shaar Habitachon, Chapter 2)* lists 7 qualities of Hashem which help lead a person to fully trust in Hashem and affirms that when one has each of these qualities clear, they will come to a real and strong recognition of the true kindness of G-d and will place their trust in Him, allowing Him to guide his life without any doubts or disappointments.

1. Hashem is loving, compassionate, merciful, and gracious.
2. Hashem is always with us and never neglects us.
3. Hashem is all-knowing and all-powerful.
4. Only Hashem knows what's best for us beyond our human comprehension.
5. Like a loving Father, Hashem alone is the one who guides and provides for a person throughout their life.
6. Everything is from Hashem and is for one's best. All things which benefit or (God forbid) harm a person are solely in the hands of Hashem.
7. Hashem is kind, good, and generous to all of His creations.

May Hashem help us to fully trust in Him and always feel His guiding hand in our lives. May we not only feel the satisfaction and have the knowledge that everything Hashem does is good when we reach the destination, but also, in each step we take on the journey.

<sup>1</sup> *Midrash Tanchuma, Lech Lecha 3* explains that this was a test within a test since Avraham had to both depart from his place and embark on a journey without knowing his destination.

<sup>2</sup> As the *Lubavitcher Rebbe (Hayom Yom Elul 3)* writes, "Whoever has faith in individual Divine Providence knows the verse in *Tehillim (37:23)*, 'Man's steps are established by G-d.'" He says that each *neshama* (soul) must come to the world to fix, improve, and purify something specific in a particular place. Since the creation of the world, that which needs purification and improvement waits for this soul to come and fix it.

3 Also see R' Samson Rafael Hirsch (Bereishis 22:1), Rashi (Shemos 20:17), Netziv (HaEmek Davar Bereishis 22:1), Tzvas Emes (Lech Lecha), Rebbe Nossan of Breslov (Likutei Halachot, O.C. Laws of Tachanun 5:8:1) teaches that Hashem simply wants to bestow upon us reward when we perform and adhere to His will. He adds that it is normal to feel obscured or confused during a time of a test since without feeling such, it wouldn't be considered a test at all. However, a person could be assured that when they do finally arrive and reach their ultimate goal, they will understand Hashem's incredible love and kindness for them when seeing His brilliant direction throughout the way.

\* Translations derived from Artscroll and Sefaria.org

**Challenge:** Going around the table, discuss how having *emuna* (faith) and *bitachon* (trust) in Hashem helps us succeed.



**A SHORT IDEA** | From R' Baruch Ber זצ"ל

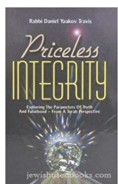
### Each Step Is Valuable And Precious

**וַיֹּאמֶר ד' אֶל-אַבְרָם לֵךְ-לְךָ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל-הָאֶרֶץ אֲשֶׁר אֶרְאֶךָ:**

G-d said to Avram, "Go for yourself from your native land and from your father's house **to the land that I will show you**" (Bereishis 12:1).

Hashem commanded Avraham Avinu to leave his homeland but did not disclose the destination or where he should go. R' Baruch Ber זצ"ל explains that Hashem chose to test Avraham in such a way only to give him more reward. If Hashem revealed the destination, that would suggest that Avraham would only receive reward upon arriving at that specific destination. On the other hand, if he follows Hashem's direction continuously, then he receives a mitzvah and reward for each step of the way.

So too, in our own lives, sometimes a person could only focus on the end goal and not appreciate the journey and steps it takes to get there. By only focusing on the end goal, a person could (God forbid) get discouraged if they haven't reached their ultimate goal after one day or a short period of time. Rather, our mitzvah and obligation every day is to do Hashem's will and try our best to grow. In this way, each effort is valuable and each day is precious.



## Priceless Integrity: Exploring the Parameters of Truth and Falsehood From a Torah Perspective | by R' Daniel Travis שליט"א author *Praying with Joy* and Rosh Kollel

Toras Chaim, Jerusalem

### Fringe Benefits

ויאמר אברם אל מלך סדם, הרמתי ידי אל ד' קל עליון קנה שמים וארץ, אם מחוט ועד שרוך-נעל, ואם אקח מכל אשר לך

And Avram said to the King of Sodom, "I lift up my hand [in oath] to the Almighty G-d of the Heavens and the Earth, that I will not take so much as a thread or a shoelace from you" (Bereishis 14:22-23).

According to *halachah*, the spoils of war rightfully belong to the victors.<sup>1</sup> Since there was no legal or *halachic* reason why Avram should not have kept the spoils, his actions must have been based on other considerations. According to *halachah*, in cases in which God's name will be sanctified if a person returns an item to its previous non-Jewish owner, it is preferable – and praiseworthy – for him to return it, even though technically he is permitted to keep it.<sup>2</sup> Avram's first priority was to spread the concept of monotheism throughout the world, and he was always looking for opportunities through which to sanctify God's name. Therefore, in this instance he went beyond the letter of the law and showed absolute integrity by returning all the spoils of war to the king of Sodom, even insignificant items such as threads and shoelaces.

Avram's reward for this noble deed was so great that his descendants benefited and were given *mitzvot* reminiscent of the threads and shoelaces that he returned. These *mitzvot* are *techeileth* – the blue strand of thread tied into the *tzitzith*, and the leather straps that are used to bind the *tefillin* to one's head and arm.<sup>3</sup> How do these rewards relate to Avram's act?

The *mitzvah* of *tzitzith* is to tie strings to the corners of one's four-cornered garment in order to remind oneself constantly of the 613 *mitzvot*. (The combination of the 8 strings, 5 knots, and the numerical value of the word "*tzitzith*," which is 600, all add up to 613.) The *mitzvah* of the *techeileth* thread of the *tzitzith* is an added bonus, which reminds us of God Himself: its blue color alludes to the Divine Throne (blue is the color of the sea, which reflects the sky, which resembles a sapphire, which is reminiscent of the Divine Throne). According to most opinions, however, one fulfills the *mitzvah* of *tzitzith* even without the thread of *techeileth*.

Likewise, although the Torah requires one to bind the *tefillin* to one's arm and head, this could have been accomplished without using the leather straps that are a requirement of the *mitzvah*. *Tefillin* straps are rich in symbolism, and according to mystical tradition, are like chains that bind man's evil inclinations.<sup>4</sup> Just as Avram went beyond the letter of the law by returning the spoils of war in order to sanctify God's name, so too the strands of *techeileth* and the straps of the *tefillin* are embellishments to the primary *mitzvot* which go beyond the letter of the law.

1 Torah Temimah

2 Choshen Mishpat 266:1.

3 Sotah 17b.

4 Tikuney Zohar Chadash 101b.



## Hilchos Shabbos

by. R' Mordechai Lebar שליט"א author *Magen Avot*, Rosh Kollel

Link Kollel Los Angeles

Redacted by Dr. Emile Amzallag

### What is considered a meal with regards to Kiddush?

The *Shulchan Aruch* (O.H. 273:5) writes that Kiddush must be followed by a meal, which in this context must consist of at least a small amount of bread or a *revi'it* of wine. Fruit on their own, on the other hand, would not be considered a meal for this purpose. Indeed, the Vilna Gaon (*Maaseh Rav* #122) rules strictly and says that one must eat bread after Kiddush.

Nevertheless, the *Chida* (*Birke Yosef*, § 273) writes that food whose blessing is *mezonot* would also be valid as a meal. Not only does the *Chida* permit *mezonot* which have the form of bread and if eaten in sufficient quantities, necessitate the blessing of *hamotzi* (such as sweet rolls, danishes, etc.), but even *mezonot* which can never be *hamotzi* such as noodles or fried items. The *Chida's* rationale is that the after-blessing of *Mezonot*, that is, *Al Hamiya*, must be said in the same place as in which one ate, and thus one is considered anchored enough to that spot to be considered as having had a set meal. Thus, one would be able to follow Kiddush with Yerushalmi Kugel or Couscous, for example.

Rice requires the blessing of *Mezonot* but its after-blessing is *Borei Nefashot*, and therefore, Rabbi Ovadia Yosef (*Yabia Omer*, vol. VII, *Orah Haim*, § 35) rules that rice does not have sufficient permanence to be considered a meal.

**Summary:** The custom is that any type of *Mezonot*, whose after-blessing is *Al Hamichya*, is considered a valid Seuda for the purposes of Kiddush.



## Stories of Tzadikim

Heard from R' Moshe Hauer שליט"א Executive Vice

President of the OU in his interview with the Living L'Chaim Podcast

### Many Thanks

A man who prayed in the same minyan with the Chofetz Chaim noticed that the Chofetz Chaim's davening was going on and on for a long time. He asked the Chofetz Chaim, "Why is your tefillah so long?"

The Chofetz Chaim responded, "It is because of the bracha of "*Modim*" (thanksgiving). How can I count all of Hashem's kind ways? As the verse in the *Nishmas* prayers says, 'וְאֵלֵינוּ פִּינּוּ מְלֵא שִׁירָה, כִּי־אִם...אִין אֲנַחְנוּ מִסְפִּיקִין לְהוֹדוֹת לְךָ ד' אֱ-לֹהֵינוּ, וְלִבְרַךְ אֶת־שִׁמְךָ מִלְכָּנוּ לִּכְבוֹדְךָ' (...and if our mouths were full of song like the sea...we could not sufficiently thank you Hashem, our G-d, and bless Your Name, our King)."



## Stories of Tzadikim | Heard from R' Nesanel Gantz שליט"א Director of Yad L'Achim Brooklyn (sent by Meaningful Minute)

### The Kever of Rachel Imeinu

Rachel Imeinu's Yahrzeit is this Shabbos, 11 Cheshvan

The late Rosh Yeshiva of Mir, R' Chaim Shmuelevitz zt"l, besides being a great *Talmid Chacham* (scholar) and *Ba'al Mussar* (expert in Jewish ethics, spiritual development, and self-transformation), he was also a big *Ba'al Regesh* (emotional wisdom and sensitivity) and was known to have very powerful tefillos. People would give him names to pray for and he was known to have the ability to bring about *yeshuos* (salvation). One year, he asked his student to take him to Kever Rachel Imeinu. As they were leaving Yerushalayim to go to the Kever, R' Chaim started bursting into tears as he was thinking of all the people on his list that needed help. When they arrived, he walked out of the car and composed himself but as soon as he walked into the holy site and saw the *kever*, he once again, started bursting into tears. He said, "Mommy, Chaim is here!" He then went and proceeded to daven. Amidst his crying and tears, he said the famous words, "Mommy I know Hashem told you not to cry.<sup>1</sup> But I, Chaim, your son, I'm telling you to cry, please cry, daven for all of Klal Yisrael!" With that, he bursted into tears and cried for all the people who needed help. (It was said that all the people that were on R' Chaim's list that day were helped with *yeshuos*.)

In the car on the way back, his student asked him, "Rosh Yeshiva, with all due respect, if I could ask – if Hakadosh Baruch Hu Himself told Rachel Imeinu not to cry, how are you able to tell her to cry and daven?" R' Chaim responded, "HaKadosh Baruch Hu could of course ask Rachel Imeinu not to cry, because a Father can make that demand of his daughter, a father could tell his daughter not to cry. But I, as a child, a child could certainly tell their mother to cry for them, to care for them, and to daven for them. I could for sure ask my mother to daven for me!

R' Nesanel Gantz שליט"א added, that just like R' Chaim Shmuelevitz zt"l looked at Rachel Imeinu not as an abstract figure or someone who lived a thousand years ago but as his mother, so too, we can have our relationship with HaKadosh Baruch Hu, who is our Father in Heaven who you would go to for everything you need.

To submit names for prayers at the kever of Rachel Imeinu and the kever of R' Chaim Shmuelevitz zt"l, please visit [yadlachim.com](http://yadlachim.com) or scan this QR Code:



In the *zechus* (merit) of Rachel Imeinu, may all of our tefillos be answered. May we all merit to be closer to our Father in Heaven, Amen.

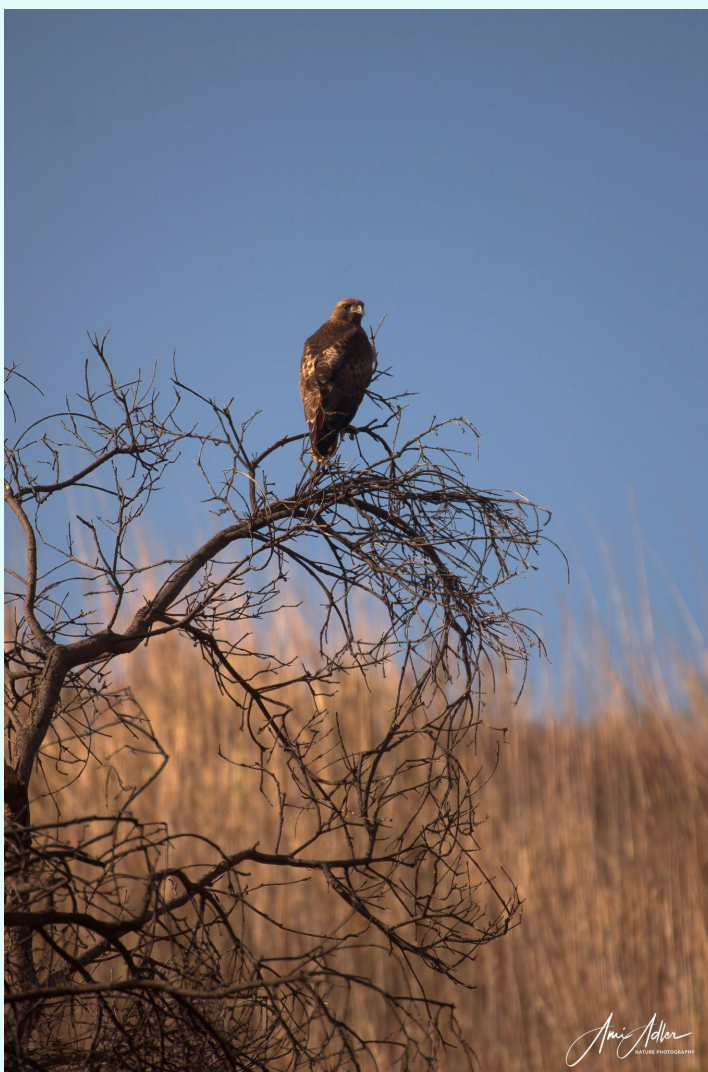
<sup>1</sup> The verse in Yermiyahu 31:15-16, "Thus said the Hashem: A cry is heard in on a high — Wailing, bitter weeping— Rachel weeping for her children. She refuses to be comforted for her children, who are gone. Thus said Hashem: Restrain your voice from weeping, your eyes from shedding tears, for there is a reward for your labor —declares Hashem. They shall return from the enemy's land." (Hashem told Rachel she could stop crying because the Geula (redemption) is near.)





## 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.



**Red-Tailed Hawk - Malibu, California**

**The Background:** This photograph was taken while I was driving back from a hike in the Malibu mountains heading towards the coast. As I was driving along the road, I noticed this hawk flying around looking for prey. I hopped out of the car and took several pictures as it soared above. Eventually, it stopped for a bit and perched on this dead tree. I loved the piercing look in the eyes of the bird as well as the wonderful contrast between the blue sky and the brown grass on the hillside.

**The Message:** When I look at this image, I see a certain strength and confidence projected in the gaze of the hawk. I think the secret to that confidence is knowing your role in the world. The hawk doesn't need to grapple with existential questions or doubts about its self-worth – it knows what it needs to do, and it does it. We, on the other hand, often struggle with doubts, with a lack of confidence and with our self-esteem. Perhaps we can take a moment to appreciate that we too have a unique mission and purpose in life. We have a unique set of talents and strengths – as well as weaknesses and struggles – that combine to create a role that only we can fulfill in this world. Seeking out that purpose, searching for how we fit into G-d's plans, is our life mission – and one that will give us a sense of purpose and confidence and help us recognize our self-worth.



## Zemiros | Lech Lecha (By. Joey Newcomb)

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



### Lyrics

*Sometimes, you gotta leave the past behind, sometimes you gotta leave the past behind*

לך לך, מארצך, וממולדתך, ומבית  
אביך, אל הארץ אשר ארצך (x2)

מה שהיה היה, העיקר להתחיל  
מהתחלה

מה שהיה היה העיקר לא לפחד קלל

*Sometimes, you gotta leave the past behind, sometimes you gotta leave the past behind (x2)*



## Jokes: Mitzvah Gedolah Lihiyot B'Simcha!

### 1. Bicycle

Q) Why didn't the bicycle cross the road?  
A) *Because it was two-tired!*

### 2. Ocean

Q) Where can you find an ocean without water?  
A) *On a map!*

### 3. Water

Q) What travels around the world but stays in one corner?  
A) *A stamp!*



## 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!**

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We would love to hear your thoughts, ideas, and suggestions! Contact [info@HashemLovesU.com](mailto:info@HashemLovesU.com)

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