

Parashas Vayeilech 5783 • Shabbos Shuvah • September 30th • 5 Tishrei

Reminders

Avinu Malkeinu is not said at Minchah on Erev Shabbos. It is also not said on Shabbos or on Erev Yom Kippur.

During Maariv on Friday night, *HaMelech HaKadosh* is said in *Magen Avos*. The *haftarah* of *Shuvah Yisrael* is leined. It is customary to gather for a *Shabbos Shuvah Derashah* from the Rav. *Vih Noam* is omitted on Motzaei Shabbos.

Kapparos is performed prior to Yom Kippur. *Tashlich* may be said through Hoshana Rabbah.

The earliest time for Kiddush Levanah is Wednesday night, September 28th (EST). Kiddush Levanah is customarily postponed until Motzaei Yom Kippur. The final opportunity is the first night of Succos, Sunday night, October 9th.

Daf Yomi: Erev Shabbos is Kesubos 86.

Mishnah Yomis: Erev Shabbos is Challah 2:7-8.

Make sure to call your parents, in-laws, grandparents and rebbi to wish them a good Shabbos and a Guht Yahr. If you didn't speak to your kids today, make sure to connect with them as well!

Next on the Calendar

Yom Kippur begins this Tuesday evening, October 4th.

Succos begins on Sunday evening, Oct.9th.

Hoshanah Rabbah is on Sunday, October 16th; Shemini Atzeres begins that evening.

Parshah in a Paragraph

Vayeilech: Moshe takes leave of Klal Yisrael • Moshe encourages Yehoshua in front of all of Klal Yisrael • Moshe writes a sefer Torah • Moshe teaches the mitzvah of *Hakhel* • Moshe and Yehoshua enter the *Mishkan* together and receive prophecy • The mitzvah of writing a Sefer Torah • Moshe's Sefer Torah is placed alongside the *Aron* as a testimony

Haftarah: The *haftarah* for Shabbos Shuvah consists of pesukim from Hoshe'ah (14:2-10),

and Michah (7:18-20), with many adding a section from Yoel (2:11-27) in between. The pesukim encourage one to do teshuvah and relay Hashem's deep desire for us to repent.

613 Taryag Weekly

Vayeilech: 30 Pesukim • 2 Obligations

1) *Hakhel*: In the year after *Shemita*, on the second day of Succos, all of Klal Yisrael gathers to hear the king read *Mishneh Torah* (Sefer Devorim). 2) Write a Sefer Torah or, alternatively, commission one to be written.

Mitzvah Highlight: The mitzvah to write new sifrei Torah is for the purpose of making Torah accessible. Even if one inherited a sefer Torah, the mitzvah still applies, as writing another sefer will allow others to benefit from it. A newer sefer is also more appealing to the reader. For these reasons it is important to publish new seforim and publications on Torah topics (Sefer HaChinuch).

For the Shabbos Table

A wealthy nobleman is facing a dilemma. He has discovered that his son has engaged in criminal activity. If his son is prosecuted and this information is brought to light it will harm his reputation. Utilizing his political connections within the kingdom, he quietly lobbies for an amnesty program which would shield individuals in his son's predicament from prosecution. His son is then advised of this amnesty program and instructed to take advantage quickly to avoid serious consequences for himself and embarrassment to his family. Yet the son is passive about the issue and neglects to take the necessary steps to save himself from prosecution. In a state of extreme frustration, his father calls on him, "Do you not realize how this program is life-saving for you and for me as well? Do you not understand the opportunity here and that I personally arranged this avenue of freedom for you?" Obviously, the son's behavior is foolhardy and this inaction alone is worthy of punishment.

Understanding human nature, the Ribbono Shel Olam created an amnesty program for us called *Teshuvah*, to enable us, his children, to move on from past misdeeds. It is a precious

gift for our benefit, and also for His. To not take advantage, says Rabbeinu Yonah, is foolish. Rabbeinu Yonah explains further that even the smallest effort of *Teshuvah* is effective. As he writes in *Yesod haTeshuva*, a person who merely states that he is beginning anew with a clean slate, without any merits or sins, and reaffirms that he is committed to do Hashem's will, has already achieved a degree of *Teshuvah*. The higher the form of *Teshuvah* one undertakes, the closer one becomes to Hashem. Rabbeinu Yonah lists the first two principles of *Teshuvah*: First, being remorseful of one's actions by recognizing the punishment and costs of sinning. And second, committing for the future to avoid the path of sin. By taking advantage of this unique mitzvah opportunity, one will surely merit a G'mar Chasima Tova.

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