



**PARSHAS  
VAYELECH -  
SHABBOS  
SHUVA  
(YOM KIPPUR)**

**5773**

**SHALOSH SEUDAH  
TORAH**

TRANSLATED INTO ENGLISH  
\$1.00 EACH

# Submitting Ourselves to Hashem During the Holy Days

## The In-Gathering of the Entire Year

On the day a person passes away, all the days of his life are gathered together. Everything he did, his mitzvos, Torah and tefilah amass and his spiritual power is very great. King David hints to this in Tehilim, "תוסף רוחם יגעונו", their spirit – all of their spiritual efforts - is gathered, and then they pass away.

On the Day he passed away, Moshe said "Today I am one hundred-twenty years." On the day of his passing, Moshe was as great as all of his one hundred-twenty years combined.

Sfas Emes teaches that the ten days between Rosh Hashana and Yom Kippur belong to the previous year as the fate of the coming year is not yet completely determined. However, they are also part of the coming year. Thus, Shabbos Shuva, which is between Rosh Hashana and Yom Kippur, is both, the last Shabbos of the previous year and the first Shabbos of the coming year. As the last Shabbos of the year, all of the Torah and mitzvos of the past year are accumulated in this Shabbos. All of the Avodah of Shabbos is elevated on high as Shabbos leaves us, during Shalosh Seudos. There are tremendous spiritual treasures available then and it is an opportune time for a spiritual metamorphosis.

In this week's Parsha, Moshe appoints Yehoshua as his successor, and Yehoshua functions as the leader of the nation. Moshe, however, is still alive and instructs Yehoshua.<sup>2</sup> The era of Moshe has not yet concluded and the era of Yehoshua has already begun. So, too, the previous year is not yet over, and the new year has already begun.

## We are Still in Gan Eden

Adam was created on Rosh Hashana which was on Friday. On that day, he sinned and it was decreed that he would be banished from Gan Eden. Shabbos defended him saying, "Let him not be banished upon my arrival. Let him stay in Gan Eden over Shabbos." Adam was allowed to remain in Gan Eden until the end of Shabbos.

During the ten days between Rosh Hashana and Yom Kippur we are especially close to Hashem. The Prophet Yeshaya exhorts the Jewish People, "דַּרְשׁוּהוּ בְּהִיטּוֹתָיו כִּי קָרָב", seek Hashem when he can be found, call out to him when he is near. The Gemara<sup>1</sup> notes, that this refers to the Aseres Yemei Teshuvah – the ten days between Rosh Hashanah and Yom Kippur - when Hashem is especially close to us.

On Shabbos Shuva, the Shabbos right after Rosh Hashana, we find ourselves in Gan Eden, blissfully nestled close to Hashem. If we honor the Shabbos, it will plead and advocate on our behalf.

## Submitting ourselves to Hashem

During this period, when Hashem created the universe, we reaffirm our loyalty to his sovereignty and focus on submitting ourselves to Him. As discussed in parshas Ekev and Re'eh, the period between Rosh Hashana and Yom Kippur is compared to the Bais HaMikdash. Just as the Bais HaMikdash was the place everybody came to bow and surrender themselves before Hashem, so too, the Aseres Yemei Teshuvah are the time we focus on submitting ourselves to his reign.

We would have expected that during these awesome days we would be obligated to make the journey to Bais HaMikdash. However, we are not. We do not need to ascend to the Bais HaMikdash, because the Bais HaMikdash descends to each one of us.

Before beginning the Shacharis prayers on Rosh Hashana and Yom Kippur, the Chazan sings "HaMelech," proclaiming Hashem as king. He does this in his place and only afterwards comes to the Amud to lead the congregation in prayer. This symbolizes that on Rosh Hashana and Yom Kippur we do not need to go to Hashem, Hashem comes to us; the Bais HaMikdash comes to us.

### **Bringing Others Under the Malchus - Sovereignty - of Hashem**

Every Jewish soul is intertwined and has an effect on other souls. When a person surrenders himself to G-d, all the souls that are connected to him will feel a desire to draw near to holiness.

Just in the wilderness there were Jews who were leaders of ten people, leaders of a hundred, and leaders of a thousand, so too there are souls who influence tens of Jews, hundreds and some affect even thousands of souls. When we surrender ourselves to the sovereignty of Hashem, we draw near tens, hundreds and perhaps thousands of others.

Nobody knows how influential his soul is. A simple, quiet, no fanfare Jew, in the corner of the Shul, who nobody pays much attention to, can be very dynamic and have an effect on thousands of people without him even being aware of it.<sup>1</sup>

### **Bringing the Entire Creation Under the Malchus of Hashem**

On Rosh Hashana and Yom Kippur we pray, "וידע כל פעול כי אתה פעלתו", ever creation should know that you are the one who created it. By submitting ourselves to the Malchus of Hashem, we make all of creation aware of Him. "כל שִׁתָּה תַחַת רַגְלֵי־י"י", the animals, birds, fish etc. are all under the jurisdiction of man. Adam, the first man, called to all of nature, commanding, "בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה נִבְרָכָה לְפָנַי ה' עֲשׂוּנִי", come, let us bow, kneel and prostrate before Hashem our G-d. By surrendering to the Malchus of Hashem, Adam brought all of creation to do so to.

R' Shaya of Tchechov once went with a group to the zoo to see the marvelous creations of Hashem. The zookeeper told him, "I can see that you are not like your father, R' Chaim of Sanz. When your father came to the zoo, all of the lions bowed before him and fled in fear."

The ferocious lion submits himself before the tzaddik who is completely humbled before Hashem because they too, recognize who created them and before whom they must pay homage too.

If we would listen to a lion roar as it hunts its meal, we would hear a mighty cry of hunger. King David heard within the roar a prayer to Hashem. הַכְּפִירִים שֹׁאֲגִים לְטֹרֶף וּלְבִקֵּשׁ מִקָּל

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<sup>1</sup> A person not only influences the souls under him, he also has an effect on the souls above him. If he sins, Heaven Forbid, he pulls down his leader, whether he is aware of him or not. When facing temptation, a person should strengthen himself by remembering that his leader will be negatively affected and will lose part of his ability to further influence his students.



"לב טהר ברא" לבי אלקים" create a pure heart for me, is טבל, immerse.

The essence of Yom Kippur is the secret of Mikvah. There are forty days from Rosh Chodesh Elul until Yom Kippur. These correspond to the forty Sa'ah (a measurement) of water which a kosher Mikvah requires. Each day is another Sa'ah. Yom Kippur completes the Mikvah. On Yom Kippur we immerse in this sublime Mikvah and emerge pure.

What is the Mikvah of Yom Kippur? "מקוה ישראל ה'יב", the Mikvah of the Jewish people is Hashem. On Yom Kippur, we surrender ourselves to Hashem and thereby we are purified.

### **ונזכה לתשובה שלימה ולגאולה קרובה May we merit a complete repentance, and a speedy redemption**

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<sup>א</sup> תהלים קד:כט

<sup>ב</sup> רש"י לב:מד

<sup>ג</sup> ישעיה נה:ו

<sup>ד</sup> ר"ה יח:א

<sup>ה</sup> תהלים ח:ז

<sup>ו</sup> תהלים צה:ו

<sup>ז</sup> תהלים קד:קא

<sup>ח</sup> מהר"ל

<sup>ט</sup> ישעיה נו:יא

<sup>י</sup> או"ח ס' תר"ו ס' ד'

<sup>יא</sup> תהלים נא:יב

<sup>יב</sup> ירמיהו יז:יג