



The Chabad Weekly

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Parshas Yisro

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The Rebbe Writes

Freely translated

Erev-Shabbos - Yisro, 5722 [1962]

The Ten Commandments unite within them laws of two apparently quite different orders: The first Commandments express and reveal the deepest truths about G-d's Unity (true monotheism); the others, on the other hand, contain such elementary injunctions as "Thou shalt not murder" and "Thou shalt not steal," which seem self-evident even to the average human intellect.

However, the truth is that even "self-evident" moral precepts, if left to human judgement alone, without the binding force of Divine Authority and Sanction, can out of self-love be distorted so as to turn vice into "virtue."

Indeed, interpreting the moral precepts of "Thou shalt not murder" and "Thou shalt not steal," from the viewpoint of selfish gain, many a nation in the world, as well as any individual, have "legalized" their abhorrent ends, not to mention that they have "justified" the means to those ends - as has been amply demonstrated, to our sorrow, particularly in recent years.

If by rejecting the Commandments of "I am G-d" and "Thou shalt have no other gods," or even by dissociating them from "Thou shalt not murder" and "Thou shalt not steal," the safeguard against bloodshed and theft, even their most brutal forms, were removed from humanity's conscience, it is certainly hopeless to expect safeguards against "Thou shalt not murder," and "Thou shalt not steal," in more "subtle" ways, such as the "bloodshed" of character assassination, or the "theft of the mind" (gnevas da'as) and the like.

The Ten Commandments emphasize, and experience has fully and

repeatedly borne it out, that even the simplest precepts of morality and ethics must rest on the foundation of "I am G-d" and "Thou shalt have no other gods" - and only then can their compliance be assured.

This is one of the basic purposes of Torah-true education; to inculcate in our children the true way of life (Derech Chayyim) in accordance with the Law of Life (Toras Chayyim) - a way of life in everyday living, on the solid foundations of the Torah and Mitzvos (commandments). For the Torah and Mitzvos alone provide the true content of Jewish life, and are at the same time the fountains of life for every Jew and for all Jews.

From: Lchaimweekly # 1610 -
lchaimweely.org

Peace From Within

Moses judged all the people, from morning to night. His father-in-law, Jethro, disapproved.

Jethro saw that as the people stood in awe before Moses, they were elevated.

All conflict fell away. All sores were healed. They found peace and all was resolved.

But what if there were no Moses? Jethro understood that for peace to endure, the people had to find justice and peace on their own. And so Moses appointed judges from among the people, so that the people would learn to settle their own accounts.

In truth, all peace and all healing comes from Above. But to endure, it must work its way out from within.

Likutei Sichot, vol. 16, Yitro 2.
Chabad.org

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This coming Thursday is 22 Shevat, the 37th yartzeit of Rebbetzin Chaya Mushka Schneerson, of blessed memory, wife of the Lubavitcher Rebbe and daughter of the Previous Rebbe.

Born in the Russian village of Babynovitch in 1901, she played an integral role in both her father's and husband's affairs throughout her life. And yet, she deliberately chose to function out of the limelight. Extremely modest, royal in bearing and above all kindly, Rebbetzin Chaya Mushka was the embodiment of Jewish womanhood and an exceptional role model for Jewish women and girls.

A few years after her passing, in a public address on the anniversary of her passing, the Rebbe spoke about the special mission all Jewish women have been entrusted with. The function of every Jew - man, woman and child - is to "make a dwelling place for G-d" on earth. But the goal of the Jewish woman is to take this one step further, and adorn G-d's abode on the physical plane so that it is "lovely" and appointed with "fine furnishings." In particular, the Jewish woman fulfills her role of "spiritual decorator" through the three special mitzvot G-d has given her to implement in her home: maintaining the kashrut of her kitchen, keeping the laws of Jewish marriage, and lighting candles on Shabbat on Yom Tov, together with her daughters.

The Rebbe also called on women to renew their commitment to the Jewish education of their children, from the earliest age on. When a Jewish mother sings a lullaby to her baby about how the Torah is "the best, the sweetest, and the most beautiful" thing in the world, it instills a deep love and appreciation for Torah that lasts a lifetime.

The main point during these last few moments of exile, the Rebbe stressed, is to recognize the great merit and power Jewish women and girls have to bring about the Final Redemption, may it happen at once.

(L'Chaim #1610) - lchaimweekly.org

Candlelighting (Los Angeles)

5:18 PM

Friday Mincha:

5:35 PM



LATEST SHEMA: 9:23 AM

Shabbat Schedule

- **Shacharit** 7:30 AM
9:30 AM
followed by Kiddush, Cholent & Farbrengen
- **Mincha** 5:10 PM
followed by Seuda Shlishit
- **Maariv** 6:10 PM
- **Shabbat ends** 6:18 PM

Announcements:

Yartzeits: Ronya Rand - Shevat 19,
Hinda Lubliner - Shevat 23.

Happy Birthday to
Rabbi Yossi Lipsker,
Yael Cohen and Moshe
Aaron Shusterman.

Thursady, Shevat 22 is
the 37th yartzeit of
Rebbetzin Chaya Mushka
o.b.m.,
wife of the
Lubavitcher Rebbe
o.b.m.
and daughter of the
Previous Rebbe o.b.m. .

GOOD SHABBOS!

ZOOM CLASSES

Monday 8:00 PM

No Class

Wednesday 8:00 PM

No Class

Daily Mon. - Fri.: 6:45 AM

Torah Ohr (In Shul)

Please visit

www.rabbishusterman.com
where you can access over
2300 of Rabbi Shusterman's
classes in Halacha, Tanya,
Gemara, Torah Ohr, Likutei
Torah and more

Daily Minyonim

Weekday Shacharis:
6:00 AM & 7:30 AM

Sunday Shacharis:
7:00 AM & 9:00 AM

Mincha/Maariv:
5:35 PM

Inside Workers

When you look at a human being, you see his hands working, his feet walking, his mouth talking.

You don't see his heart, his brain, his lungs and kidneys. They work quietly, inside.

But they are the essential organs of life.

The world, too, has hands and feet—those who are making the news, moving things around, shaking things up.

The heart, the inner organs, they are those who work quietly from the inside, those unnoticed, those who do a simple act of kindness with no thought of

reward.

from a letter.

From the wisdom of the Lubavitcher Rebbe, of righteous memory; words and condensation by Rabbi Tzvi Freeman.

Story of the Week

LIKE FATHER, LIKE DAUGHTER

The "Ploni" family were devoutly Orthodox Jews from Hungary who lived in the populous Jewish neighborhood of New York's Lower East Side in the 1950's. The father, meticulousness in mitzvah-observance, was highly respected in the community. The mother was a popular woman who worked in the summers as a cook in Camp Emunah (the Lubavitcher camp for girls in the Catskill Mountains in upstate New York). Thus, she was well-acquainted with Rabbi Yaakov Yehuda ("J.J.") Hecht, of blessed memory, the founder and director of the camp.

One Thursday she showed up at Rabbi Hecht's house in the East New York section of Brooklyn. Bursting into tears, she begged his help. Her daughter had run away from home the year before at age 16. She had attached herself to a group of disreputable people and had ceased completely to observe mitzvot. They no longer had any idea of where she was. Relatives and friends had helped them to search, but every hopeful lead had turned out to be a false trail.

Finally they heard from her, but the news was not good. "Yesterday," wailed the hysterical mother, "she telephoned my married daughter, and told her that next week she will marry her non-Jewish boy-friend. Please, Rabbi Hecht, you must help us!"

Rabbi Hecht immediately called 770, and arranged for the Plonis to be on the list for yechidut (private audience) with the Lubavitcher Rebbe that night. He also hired a private detective to try to track down the runaway daughter's whereabouts.

That evening the Ploni couple entered the Rebbe's private room and poured out their hearts to him. The Rebbe listened with careful attention to all the details of what had occurred and then turned to Rabbi Ploni and asked him what seemed at first to be a strange and irrelevant question: "When you and your wife became engaged, did her parents give their approval?"

Rabbi Ploni's face drained white. From his appearance the answer was already clear. He explained that at the time a major quarrel had broken out in the family, and her parents had refused to give their blessing to the match.

The Rebbe probed further. "Afterwards, did you ever ask their forgiveness?"

Rabbi Ploni averted his gaze. With head down, he admitted that he hadn't.

"If so," instructed the Rebbe, "you should travel to their gravesite and beg their forgiveness."

"But," protested Rabbi Ploni, "nobody knows in what graveyard in Hungary they are buried, and anyway, most of the Jewish cemeteries there have been destroyed over the years. The chances of finding their site has to be considered infinitesimal."

"If so," replied the Rebbe, "tomorrow you should assemble a minyan and go to the "Ohel" [resting place] of the [previous] Rebbe, my father-in-law. Tell aloud the whole story there and ask for their forgiveness there, and G-d will help you."

The next morning, Friday, Rabbi Ploni gathered a minyan (one of whom was Rabbi Hecht's brother-in-law, Rabbi Moshe Zvi Lasker, from whom we know this story). In accordance with the Rebbe's instructions, Ploni related the whole course of events in front of them at the Ohel of the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn. He then asked the forgiveness of his deceased in-laws.

Meanwhile, the detective had succeeded in locating the missing daughter. He tried to convince her to return home, but she wouldn't listen. So he reported to Rabbi Hecht, who called in the parents for a conference that same day.

After examining and discarding a number of possible plans, they finally decided that the parents would lodge a complaint with the police against their daughter. First of all, she was still under 18, so according to New York State law required parental consent before marrying, which they refused to give. Second, they told the police, she stole from them various things when she ran away.

That Shabbat the police arrested her. Her 'fiancee' tried to secure her release but was unsuccessful. The wedding had to be postponed.

When the parents arranged her release, the girl still refused to return home. Her spirit unbroken, all she wanted was to reunite with her non-Jewish intended. Rabbi Hecht spent many hours over several different occasions to try to influence her.

In the end she agreed to at least first go to Eretz Yisrael for a while to complete her studies. Rabbi Hecht and her parents were pleased, as now she would be far away from her fiancee and crowd of friends. After some time in Israel she slowly came back to her roots. Eventually she married an observant Jew and raised a strong Jewish family.

[Translated-adapted by Yrachmiel Tilles from Kfar Chabad Magazine #767 (and first published in Kfar Chabad Magazine - English).]

Ascentofsafed.com

Parsha Insights

Receiving the Torah Each Day
יִשְׁמַע יְתֵרוֹ . . . אֶת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים
לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ וְגו': (שמות יח:א)
Jethro heard about all that G-d had
done for Moses and for His people
Israel. Exodus 18:1

The Splitting of the Sea, the war with Amalek, and Jethro's conversion to Judaism were all prerequisites to the Giving of the Torah.

We must relive these events in our daily lives, for G-d gives us the Torah anew each day, granting us new and higher insights into life every day from the infinite well of the Torah. But before this can happen, we must first subdue our inner Amalek, i.e., silence our doubts about Divine providence. Then, we must convert our inner Jethro, i.e., win over the part of us that still prefers to serve the idols of excessive material desires.

But in order to take these steps, we must first "split the sea and enter it," i.e., temporarily immerse ourselves totally in holiness, through our morning prayers and regular Torah study. The Divine consciousness we experience this way enables us to bring a higher awareness into all aspects of our daily lives: eating, earning a living, interacting with others, and so on. Then, when we make time during our day to study the Torah, we will be able to uncover new insights that make it eternally relevant, thus hearing G-d's voice from Sinai on a day-to-day basis.

From: The Daily Wisdom - Chabad.org

HaYom Yom - Shevat 17

On Shabbat B'shalach 5621 (1861) the Tzemach Tzedek said the maamar R'u Ki Hashem printed in Likutei Torah. Shortly afterward he said to his son, my grandfather: On Shabbat B'shalach 5665 (1805) my grandfather said this maamar. Afterwards he sent for me and told me that in 5529 (1769) when he was in Mezritch the Maggid had summoned him to his room and had said:

On Shabbat B'shalach 5516 (1756) the Baal Shem Tov said a Maamar on Vayashav hayam...! 'eitano, 1 "The Red Sea returned to its strength," quoting the Rabbinic play on the last word, I' eitano - litnao, meaning to its condition or agreement. 2 In 5521 (1761), a year after the Baal Shem Tov's passing, my Rebbe (the Baal Shem Tov) came to me, said the maamar, and added an explanation of the subject "doing His will" in contrast to "doing His word." And today my Rebbe again came to me to repeat the maamar.

Then the Maggid repeated the maamar to the Alter Rebbe, adding an interpretation of "River Ginai, part for me," 3 which is similar to k'riat yam suf, the splitting of the Red Sea.

The Tzemach Tzedek concluded: Today the Baal Shem Tov, the Maggid and the Alter Rebbe came to me, each repeating the maamar in his own style.

Several hours later the Tzemach Tzedek called my grandfather again and told him an interpretation of the maamar.