

SCHEDULE

שבת קודש

Mincha Erev Shabbos	5:12 PM
~Friday Night Learning	7:30 PM
Shacharis- Followed by Kiddush	8:30 AM
Sof Zman K"Sh- מ"א 9:09 < גר"א 9:45	
Mincha- Followed by Shalosh Seudos	5:10 PM
Maariv	6:21 PM

(Schedule not subject to weather delays)

Super Sunday

Shacharis	8:30 AM
~ Followed by Shiur	
Mincha / Maariv	5:20 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Thursday	6:40 AM
Tues, Wed, Fri	6:45 AM
Mincha (Mon-Thur)	1:45 PM
Maariv (Mon-Thur)	9:45 PM

Thursday Night Shiur by Rabbi Teichman after Maariv

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פרשת יתרו

כ"ב שבט

אהל משה



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Issue#126

RABBI'S MESSAGE

It's a "One"derful Life!

(רשי"שם), *And Yisro heard*, וישמע יתרו (שמות יתא), is inspired after hearing the fabulous tales of the splitting of the sea, and the victory over Amalek, to rejoin his daughter and her family with their now famous husband and father, משה רבינו, Moshe.

(תשי"שם), *And Moshe told*, ויספר משה (שם ח), After encountering one another, his son in law regales him with the details of what took place at the sea and in their battle with Amalek (תשי"שם).

And Yisro rejoices, ויחד יתרו (שם ט), The Talmud and Midrash record that as a result of the great impression this report made on him Yisro proceeded to convert.

Didn't he already know what took place, isn't that what compelled him to return? What new information did he receive that so induced him now to convert? The verse adds one detail in this new revelation, משה told him (שם ח) *את כל התלאה (שם ח)*, *all the frustration and hardship*. This was a reference to the difficult tests of faith the בני ישראל faced prior to the split of the sea and the doubts in Hashem's dedication to them that arose that precipitated the arrival of Amalek (רשי"ט).

Why was it necessary to describe these trials of trust and in what way did this contribute to יתרו's interest in joining their ranks?

Upon accepting a גר, a convert, the גמרא (בבבבב) describes how we confront the prospective convert, *"Why do you want to convert? Don't you know, the Jew's are lowly, oppressed and suffering?!"* If he says, *"I know, if only I was worthy to share their affliction!"*, we accept him immediately, inform him of some light Mitzvos, some severe Mitzvos, the sin of agricultural gifts to the poor, and the punishment of Mitzvos. The רמב"ם (ה' אסורי ביאה פי"ד ה"א) adds; *ומודיעין אותו עקרית דת שהיא ייחוד השם*, *and they inform him the main tenets of our religion which is the 'oneness of G-d'*. The רמב"ם introduces a aspect that is missing in the source? Where did he derive this from?

What is this Mitzvah of ייחוד השם?
The command of a belief in the "Oneness" of Hashem is to accept the notion that every facet of existence is an aspect of Hashem's integrated presence and that good and bad are all ultimately part of that unified tapestry we call השגחה, Providence. There is no moment, situation or relationship that is bereft of Hashem's attendance and the expectation of recognition of that fact in our responding to His call for "attention"! Our constant awareness of that oneness dictates a unceasing response to fulfill His will in accordance to the directives of His Torah.

When one lives with this reality there is never doubt, fear or uncertainty for every minute has a goal and purpose. Even the travail is part of the "presence" of Hashem that is consistently prodding us to greatness. He is always encouragingly there!

When יתרו exclaims for the first time in collective Jewish history ברכה, blessing to Hashem (ילקו"ש רמז רסח) he expresses his amazement at the supreme greatness of Hashem (שם א) *כי בדבר אשר זנו עליהם (שם א)*, *for in the very matter in which they conspired against them*. This refers to the unique ability of Hashem to punish כגד מדה מדה, an precisely measured meting out of justice as evidenced in the Egyptians being inundated through "water", the very same vehicle they sought to destroy the Jews with.

What is so compelling in this factor of divine judgment?
Yaakov simmered a stew, ויזד יעקב נוד (בראשית כהכט) *And Yaakov simmered a stew*. This רשי"ט tells us is in conformance with the popular idiom which reflects this idea, *In the pot they cooked (them) in they were cooked!* (סוטה א)

It wasn't the precision in the punishment that so amazed יתרו but rather the obvious "oneness" of Hashem, that the very same item that was used as a tool to inflict seeming "bad" on the Jews was the very same instrument to bring about justice against the Egyptians! This was the greatest evidence of the oneness in creation of good and bad, that ultimately all is for the "good"! The challenge is to believe and perceive it!

After יתרו heard from his beloved son in law about the יתלאה, the travail that befell the Jewish people at the sea and by Amalek he began to first comprehend the ייחוד השם, the absolute "oneness" of Hashem and how both good and bad is a manifestation of Hashem's perfect goodness.

ויחד, and he rejoiced, is rooted in the word יחד, one. Indeed יחי"ב brings that יתרו declared the concept of אחד, השם, הייחוד, the oneness of G-d. This episode of יתרו's conversion and declaration of "ייחוד השם" is the source for the רמב"ם's inclusion of this criteria! What better source than the פשוט של מקרא, the simple reading of the text!

Happiness is the product of certainty inasmuch as fear is the result of doubt and worry. ויחד, and יתרו rejoiced, because at this moment he discovered the secret to happiness; the "oneness" of Hashem that lovingly accompanies us at every turn in our lives. When we can transform "יתלאה", frustration, rooted in the root תלא, to hang, implying doubt, ויחד, happiness, by realizing that every challenge is brilliantly maneuvered for our benefit, then we have discovered the secret to living life joyously!

Hashem, the Jewish people and the Torah are **One!**
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FRIDAY NIGHT LEARNING

