

CANDLE LIGHTING: 4:56 PM

SHABBOS ENDS: 5:58 PM

COMMUNITY

TORAH PORTION YISRO | יתרו

23 SHEVAT 5784 - FRIDAY, FEBRUARY 2, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA/MAARIV..... 5:00 PM

SATURDAY - SHABBOS DAY

TEHILLIM READING 8:00 AM

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....4:40 PM

FARBRENGEN.....5:00 PM

MAARIV.....5:58 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....4:35 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90

This month's Shabbos Mevorchim Tehillim is dedicated to the Refuah shleimah of Yakov Ben Malia Feyga.

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its
gratitude to our dedicated **Ba'al
Korei, R' Yossi Nigri.**

Special thanks to the **security team**
led by **Yury Zimavilin** who help
keep us secure while we daven.

Yasher koach to the kiddush
volunteers, **Marnin Rand,**
Mordechai Hirsch Korn and **Serge
Zenou** who work tirelessly to bring
us a wholesome kiddush each
week!

SECURITY TEAM

Please volunteer
Contact Yury Zimavilin

KIDS AND TEENS

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FOR JEWISH CHILDREN IN
PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN EVENTS

STAY TUNED FOR GREAT EVENTS!

ADULT EDUCATION

SUNDAY

LIFE ADVICE FROM REBBE (JLI)

FEB 4TH..... 7:15-8:45 PM

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

PARNES HAYOM

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SHABBOS MEVORCHIM

TEHILLIM



FEB 3, 2024 8:00 AM

DEDICATED FOR THE REFUAH SH'LAIMA OF
CHAYA YIDIS BAS ZIESEL SHOSHANA



SHABBOS, FEB 3, 2024

EASTERN STANDARD TIME

EARLIEST TALLIS.....	6:07 AM
LATEST MORNING SHEMA.....	9:35 AM
EARLIEST MINCHA (GEDOLA).....	12:37 PM
PLAG HAMINCHA.....	4:16 PM
EARLIEST EVENING SHEMA.....	5:45 PM

PARSHAH IN A NUTSHELL

PARSHAS YISRO

Exodus 18:1–20:23

Moses' father-in-law, Jethro, hears of the great miracles which G-d performed for the people of Israel, and comes from Midian to the Israelite camp, bringing with him Moses' wife and two sons. Jethro advises Moses to appoint a hierarchy of magistrates and judges to assist him in the task of governing and administering justice to the people.

The children of Israel camp opposite Mount Sinai, where they are told that G-d has chosen them to be His "kingdom of priests" and "holy nation." The people respond by proclaiming, "All that G-d has spoken, we shall do."

On the sixth day of the third month (Sivan), seven weeks after the Exodus, the entire nation of Israel assembles at the foot of Mount Sinai for the Giving of the Torah. G-d descends on the mountain amidst thunder, lightning, billows of smoke and the blast of the shofar, and summons Moses to ascend.

G-d proclaims the Ten Commandments, commanding the people of Israel to believe in G-d, not to worship idols or take G-d's name in vain, to keep the Shabbat, honor their parents, not to murder, not to commit adultery, not to steal, and not to bear false witness or covet another's property. The people cry out to Moses that the revelation is too intense for them to bear, begging him to receive the Torah from G-d and convey it to them. ❖

The Torah contains teachings that brings G-d within reach of our understanding, for He has invested Himself in the Torah and its laws. When a person studies a law from the Talmud, what he is in effect doing is understanding G-d's essence. That infinite dimension which no mortal can grasp has been concentrated within the Torah's teachings.

-- The Rebbe

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Enlightening Wisdom From the CHASSIDIC MASTERS

Underneath the Mountain

Based on the teachings of
the Lubavitcher Rebbe.
Courtesy of MeaningfulLife.com

On the sixth day of Sivan in the year 2448 from creation (1313 bce), the entire nation of Israel assembled at the foot of Mount Sinai. There G-d chose us as His people and we committed ourselves to observe the laws of life as outlined in His Torah.

The Talmud (Shabbat 88a) points out, however, that nearly one thousand years were to pass before our covenant with G-d was sealed. As formulated at Sinai, the contract between G-d and Israel contained certain vulnerabilities; in fact, its very validity was contestable. It was only 9-1/2 centuries later, with the events of Purim, that our acceptance of the Torah was established upon an unshakable foundation.

The Torah tells us that prior to the revelation at Sinai, the people of Israel "stood beneath the mountain" (Exodus 19:17). How does one stand beneath a mountain?

The Talmud interprets this to mean that "G-d held the mountain over them like a jar and said to them: If you accept the Torah, fine; if not, here shall be your grave." But a most basic rule of Torah law is that a contract entered into under duress is not binding; hence, concludes the Talmud, there was a standing contest to the legality of our commitment to observe.

But during the events of Purim, the Jewish people reaffirmed their acceptance of the divine law without any hint of coercion from Above. In the words of the Book of Esther (9:27), they "established and accepted" — meaning, says the Talmud, that they established as valid and incontestable that which they had accepted a millennium earlier at Sinai.

The Dark Ages

At Sinai, G-d revealed His very essence to man. As the Torah tells it, "G-d descended upon Mount Sinai" and we "saw the G-d of Israel." On that day, we were "shown to know that G-d is the Supreme Being; there is none else besides Him"; "Face to face G-d spoke to [us], on the mountain, from within the fire" (Exodus 19:20 and 24:10; Deuteronomy 4:35 and 5:4).

In terms of any open signs of the divine presence in our lives, the events of Purim were the diametric opposite of the revelation at Sinai. G-d's home on earth, the Beit HaMikdash (Holy Temple) in Jerusalem, lay in ruins, its rebuilding, ordered fourteen years earlier by the emperor Cyrus, halted by Achashveirosh's decree. The era of prophecy — G-d's direct communication to man — was coming to a close. We were in exile, at the mercy of our enemies, and G-d seemed oblivious to the fate of His chosen people. Even the miracle of Purim was so completely clothed in natural events, that G-d's guiding hand in all that occurred was shrouded by the illusion of fortunate coincidence. This is most powerfully demonstrated by the fact that in the Megillah, there is not a single mention of G-d's name!

How did this spiritual blackout affect our commitment to G-d? It spurred us to what can be described as the greatest demonstration of our loyalty to Him in our history. For eleven months, a decree of annihilation hung over the entire community of Israel.

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As the Book of Esther relates, even after Haman had fallen out of favor with the king and was hanged, the decree he initiated remained in effect; the only thing that Esther was able to achieve was to prevail upon Achashveirosh to issue a second decree, in which the Jews were given the right to resist those who came to kill them. The first decree, calling upon all citizens of the realm to annihilate the Jewish minority in their midst on the 13th of Adar, remained in force until that date, when the Jews were victorious in their war against their enemies, killing 75,000 of their attackers.

For that entire year, when being a Jew meant that one's life was free for the taking by imperial decree, not a single Jew broke ranks from his people to seek safety by assimilating into the pagan populace. In fact, the Book of Esther records that that period saw many conversions to Judaism! So strongly did the Jews radiate their faith in G-d and their confidence in His salvation, that many of their neighbors were motivated to join a people with such a powerful and immutable relationship with G-d.

Therein lies the deeper significance of the "coercion" to accept the Torah at Sinai and the validation of our covenant with G-d achieved on Purim. At Sinai, we had no choice. Faced with such an awesome revelation of the divine truth, one could hardly doubt or dissent. In effect, we were forced to accept the Torah; overwhelmed and completely enveloped by the divine reality ("the mountain held over them like a jar"), we could not but commit ourselves to our divinely ordained mission and role.

But a thousand years later, we reaffirmed this commitment under entirely different conditions. The divine presence did not hover over us, compelling us to recognize its truth.

On the contrary: the divine face was hidden. We were on our own, our commitment to G-d deriving wholly from within, from an inner choice to cleave to Him regardless of how invisible He remained to us.

So Why the Coercion?

This is not to say that on Purim a new, valid contract replaced the original, contestable one. If that were the case, what was the point of the revelation at Sinai? Certainly, the Torah was a binding commitment between ourselves and G-d for the 950 years from Moses to Esther. If we look closely at the Talmud's interpretation of the verse from the Book of Esther, it says that the people of Israel "established what they had already accepted": Purim was the fulfillment and corroboration of a truth that had already been implemented at Mount Sinai.

That truth is that our relationship with G-d is not bounded by reason. It is not dependent upon our understanding of it, or even upon our conscious awareness of its existence. It transcends our conscious self, residing in the very core of our souls.

This was why we were compelled to receive the Torah at Mount Sinai. Not because we would not have freely chosen to do so on our own, but because a consciously chosen commitment could not begin to express the true extent of our acceptance of the Torah.

Our covenant with G-d extends beyond the finite world of our conscious desires, embracing the infinite expanses of our supra-conscious self — the supra-conscious self that always sees G-d and is unequivocally aware of His truth. At Sinai, this supra-conscious self was revealed.

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Our conscious self, comprising but a minute corner of our soul, was completely overwhelmed and its choice-making mechanisms were completely silenced.

This was the true significance of what occurred when we stood beneath the mountain. But for many centuries, the events at Sinai were open to misinterpretation. In our own minds, we remembered the event as a time when we were overwhelmed by the divine truth and compelled to accept it. Did this come from within, from a place in our souls not accessible by the conscious self?

Or perhaps it came from without, from an external force which coerced us, against our own true will, into our covenant with G-d?

Then came Purim, with its total eclipse of all perceivable G-dliness. To remain a Jew, to remain loyal to our covenant with G-d, was a choice uninfluenced by any supra-conscious revelations. By choosing to accept the Torah under such circumstances, we affirmed that this is the true will of the Jew. We affirmed that our "coercion" at Sinai was not against our will, but in complete harmony with our true desire. ❖

HAFTORAH IN A NUTSHELL

SHABBOS PARSHAS YISRO

Isaiah 6:1–13

This week's haftorah discusses Isaiah's vision of the Heavenly Chariot (the merkavah), a revelation that was experienced by all the Israelites when G-d spoke the Ten Commandments on Mount Sinai—an event recounted in this week's Torah reading.

Isaiah perceives G-d sitting on a throne surrounded by angels. Isaiah vividly describes the angels and their behavior (in anthropomorphic terms). During the course of this vision, Isaiah volunteers to be G-d's emissary to transmit His message to the Israelites. He is immediately given a depressing prophecy regarding the exile the nation will suffer as punishment for their many sins—and the Land of Israel will be left empty and desolate, though there will be left a "trunk" of the Jewish people that eventually will regrow. ❖

From the Rebbe



Our Sages focused on ... the Midrash, stating that before the giving of the Torah, the spiritual status of the world could be described by the verse "The heavens are the heavens of G-d, but the earth He gave to man." The heavens, the spiritual realms, were self-contained; they had no influence on the material realm. And mankind, living as we do in the earthly realm, had no way of tapping into the spiritual.

At the Giving of the Torah, this changed. G-d allowed for communication between these two realms. Thus it is written: "And G-d descended on Mt. Sinai." G-d made Himself manifest and accessible to mankind. And it is also written: "And Moses ascended unto G-d," i.e., we were given the opportunity to elevate ourselves and our surrounding environment and endow it with spiritual content. ❖



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Yisro, along with stimulating commentary.

They camped in the desert (Exodus 19:2)

In the ownerless wilderness was the Torah given to the people of Israel. For if it were given in the Land of Israel, the residents of the Land of Israel would say, "It is ours"; and if it were given in some other place, the residents of that place would say, "It is ours." Therefore it was given in the wilderness, so that anyone who wishes to acquire it may acquire it.

(Mechilta d'Rashbi)

Why was the Torah given in the desert? To teach us that if a person does not surrender himself to it like the desert, he cannot merit the words of Torah. And to teach us that just as the desert is endless, so is the Torah without end.

(Pesikta d'Rav Kahana)

There Israel camped opposite the mountain (Exodus 19:2)

At all their other encampments, the verse says vayachanu ("they camped," in the plural); here it says vayichan ("he camped," in the singular). For all other encampments were in argument and dissent, whereas here they camped as one man, with one heart.

(Mechilta; Rashi)

All the people answered together and said: 'All that G-d has spoken we will do' (19:8)

Said G-d to them: "I require guarantors."

Said the people of Israel: "The heaven and the earth shall be our guarantors."

Said G-d: "They won't last forever."

Said they: "Our fathers will guarantee it."

Said He: "They are busy."

Said they: "Our children will guarantee it."

Said He: "These are excellent guarantors."
(Mechilta d'Rashbi)

I am the L-rd your G-d (20:2)

Because G-d appeared to them at the Red Sea as a mighty warrior, at Sinai as a sage teaching Torah, in the days of Solomon as a handsome lad, and in the times of Daniel as a compassionate old man, G-d said to them: Just because you perceive Me in many guises, do not think that there are many gods. Rather, it is I who was at the sea, I who was at Sinai, I who is in every place—"I am the L-rd your G-d."

(Midrash Tanchuma)

Six days shall you labor . . . (20:9)

This, too, is a divine decree. Just as the people of Israel were commanded to rest on Shabbat, so too were they commanded to work on the other days of the week.

(Mechilta d'Rashbi) ❖

שבת שלום!

Good Shabbos!



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Shabbos Mevorchim Farbrengen and Seudah Shlishis

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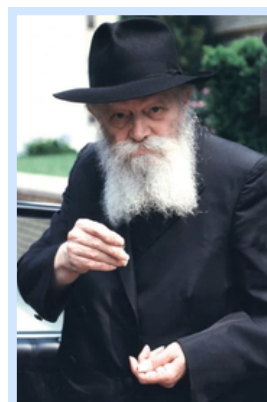
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