

## Don't Forget the Achdus!

By: Lizhensk

*I thought of this vort last week. Even though it is relevant to last week's parsha I think the nature of this vort calls for it to be in the inaugural issue of this Shabbos weekly.*

In last week's Parsha, it describes the Jewish Nation's arrival at Mount Sinai. *Vayichan shum yisroel neged hubar* – And Israel rested across from the mountain. **Rashi** explains that they arrived *K'ish echad b'lev echad* – As one person with one heart. What it doesn't say in Rashi, was how diverse the Jewish Nation really was. In the **Kuntres Derech Eitz Chaim** written by the **Ramchal**, it says that when Hashem gave us the Torah, all 600,000 people understood it a little differently. That means that there were 600,000 different *deios* - understandings, and that all translates into the different

customs and difference of opinion in *Halacha* of today. There were already Sfardim, Ashkenazim, Chassidim, Litvaks, Lubovs etc all there by the receiving of the Torah, and yet thru that, they stood at the foot of the mountain as one. I think we can draw a parallel to GYE, when I came onto GYE I was astounded by the diversity that's there. We have representatives of all factions of Judaism, we even have goyim. I remember I was chatting with a fellow member, and I grew pretty close to him. He gave me very sound advice many times. One time we were chatting about backgrounds, and it came out he was from a very controversial sect in *klal yisroel*. For a split-second I considered breaking off contact, but then I stopped. I owe my

## Quote of the Week:

“She may be a problem,  
but she ain't MY  
problem”

-Bardichev

marriage to this person and I'm thinking of stopping to talk to him because of some controversy! I still chat with him today, and get his advice, and sometimes he even asks me for my advice. Recently, somebody posted that someone suggested that they should start a thread only for people of a certain faction. To me I thought it was a terrible idea, we all together here, and that's what makes GYE beautiful.

**600,000 different understandings of the Torah came down from Mount Sinai, and they all meet on GYE**



In this week's *Parsha*, we learn the *Halachos* - laws, of an *Eved Ivri* - A Jewish slave. Today's days, there is no possibility of a Jewish slave. Why? The *Gemora* (Gittin 65) says that since one of the ways that an *Eved Ivri* goes free is thru the coming the *Yoivel* - The Jubilee year that occurred every 50 years. Since we do not have the *Yoivel*, we are missing one of the ways to become

## If there's a way in, there must be a way out!

Contributed by: Serentcher Ruv, translated by Lizhensk

liberated, and therefore, we cannot have a way to become a slave. Says the Holy **Chiddushei HaRi"m**, that we learn from here that if there is no way out, then there is no way in. One cannot come to a situation that he will not be able to extract himself from. And if one comes into any situation, the fact that he is there alone is a proof that he can get himself out of the situation. If he wouldn't be able to get himself out, then there would have been no way he could have gotten himself into that situation!

May we all be *zoche* to extract ourselves from our addictions and our *nisyonos* - tests. The proof that we can do it is in the fact that we are here to begin with! And may we also be *zoche* to pull ourselves out of this *galus* speedily in our days.

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# Journey Through Tehillim

By: Tehillimzugger

*Shabbos is 24 Shevat and so we begin our journey through Tehillim with the tehillim of the 24<sup>th</sup> day of the month; 113-119, the chapters of Hallel. How fitting it is that we inaugurate our weekly Shabbos journeys with Hallel, Praise. Chazal tell us that on Shabbos one must view his work as already completed -K'ilu melachto asuya. Hashem created the world in seven days, and still creates it every second, no reason for us to worry, Melachtecha asuya, Hashem is taking care of it, that is the message of Shabbos. We begin our days with praise, Modeh Ani, we can begin this column with praise. Regardless of the fact that we're just setting out on our journey, we praise Hashem.*

In Chapter 116: **Waves of death surround me, the gates of hell find me, misery and suffering I find. In the name of Hashem I cry out, 'Please Hashem, rescue my soul'. Merciful is Hashem and righteous, and Elokenu has compassion. The caretaker of fools, Hashem, I have become poor and he helped me.**

Why is this poor unfortunate narrator considered a fool? Who said he's foolish in the first place? But the truth is he says himself: Misery and suffering I find...

Hashem makes no one miserable; we can only make ourselves miserable. Hashem helps even the fools who make themselves miserable by seeking out misery and suffering. In Chapter 118: **From a narrow place I called out to Hashem, He has answered me with expansiveness, Hashem.**

The Rokeach points out that a person is never in a narrow place, Hashem is always watching over him. Hashem answers not by sending the expansiveness that I seek, He responds by pointing out that I was standing in expansiveness to begin with!

# Baby Steps

By: Lizhensk

Last week's *Parsha* ended with Hashem telling Moshe that when he builds the *mizbeiach* – altar, he should not build it with steps.

Rather he should build a ramp. **Rashi** asks in the beginning of this week's *Parsha*, Why is that subject right next to the subject of all the rules and laws in the Torah that are delineated in this week's *Parsha*? He answers that the Torah is teaching us that when the *Beis Hamikdash* – Temple will be built, the Sanhedrin – High Court should be stationed right near the *mizbeiach*.

The **Noam Elimelech of Lizhensk** explains that Rashi's intent is to explain to us that nowadays, the Torah, which is symbolized by the Sanhedrin, takes the place of the *mizbeiach*. In the times of the *Beis Hamikdash*, one would bring a *korban* – sacrifice, and that was how he would receive atonement for his sins. However today,

since we do not have the *Beis hamikdash*, and we do not have the *mizbeiach* we instead learn Torah and through that we receive atonement. And the *mizbeiach* is symbolized in the Torah.

He goes on to explain that the *mizbeiach* was not built with steps, and therefore neither should grow in steps when he learns and grows in Torah. Rather, he should ascend in a constant upward motion like the ramp leading up to the *mizbeiach* was.

Why? *Asher lo sigale ervushcho uluv* – So that your nakedness should not become revealed. So too when growing in Torah, we should use a ramp and not steps so that our defects will not be revealed and affect our growth. May we be *zoche* to grow and grow while taking baby steps until we actually reach the *mizbeiach* and attain full atonement for our sins.

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## Weekly Chizuk from the Shabbos Zemiros

By: Zemirosshabbos

**May'ein olam haba, ikar ha'avdus lih'yos bikdusha hu bishmiras ha'ayin**, the primary focus of a Jew's effort to remain holy and above lowly temptations is to guard the eyes from impure sight. *Ma'ein* - through guarding your eyes, *olam haba*, you will merit to become a Ben Olam Haba, someone worthy of inheriting [reward, in] the World to Come.

**Tiferes Shlomo**