

Yisro 2014

1.

Achdus

“I am Hashem, your God.” "אנכי יקוק אלהיך." (20, 2)

The Nachalas Tzvi (page 196) explains that this is the first of the Ten Commandments. The context of this pasuk is as follows; Hashem spoke to approximately 3,000,000 people. Seemingly this pasuk is illogically in the singular tense. Furthermore, it is even more fascinating and peculiar that not only is this pasuk in the singular tense, but all the commandments are in the singular tense. What is the simple explanation of these seemingly completely ungrammatically phrased pesukim? There are many mitzvos that a person will never be able to perform. For example there are certain mitzvos that only apply to Kohanim, men, women, etc. However, when all of the Jews have achdus (unity) it's as if we combine as one and are capable of fulfilling the whole Torah. This is why **the ten commandments are in the singular tense; to allude to the fundamental principle that the only way that we can fulfill the entire Torah is if we have complete unity.** Additionally, due to this rational we can easily understand why the pasuk states that the Jews camped by the mountain in the singular tense. Rashi quotes the Mechilta who comments that all of the Jews were like one man with one heart. (איש אחד בלב אחד) With this we can explain the four minim (which we take on Sukas) as well. Each min represents a different Jew, we must bind all of them together in order to fulfill the mitzvah. The Tana d'bei Eliyahu Raba (perek 11) states that all Jews are for each other (כל ישראל (ערבים זה לזה). The Jews are comparable to a ship that has a hole in it. If there is a hole in this ship it affects all of the people in the ship! If one Jew falls, it affects us all!

2.

Sanctifying Shabbos

“Remember Shabbos to sanctify it.” "זכור את יום השבת לקדשו." (20, 8)

The Dubno Maggid (Mishlei Yaakov page 126) says that **Hashem is commanding us to keep Shabbos holy and sanctify our thoughts as well. Shabbos is not a time to ruminate work and parnassah. We need to have faith in Hashem wholeheartedly that Hashem controls everything. We need to know that even though we are not working on Shabbos, it will positively affect our parnassah.** The pasuk in Tehelim (55, 23) states “cast upon Hashem your burden and He will sustain you.” This is analogous to a poor person who was walking on the way with a big load on his back. An upper class man was traveling in a nice carriage and invited the poor man for a ride. The poor person went and sat down but didn't put down his heavy load. He asked ‘why don't you put your load down?’ The poor man responded ‘it is a big enough burden that you are giving me a ride, I don't want to overburden you by making you additionally carry my load.’ He laughed and said ‘the heavy load is still on the carriage! It is irrelevant whether you place the burden down or not!’ The nimshal (lesson, message) is Hashem can easily take care of us regardless of whether we work on Shabbos or not. The Gemara in Beitzah (16a) states that all of the

money we will earn during the year is determined on Rosh Hashana. We need to realize that Hashem takes care of us. On Shabbos we must be careful not to think about parnassah.

Thank you Yair Moshe Ausabel for typing this up.