

THE COMMUNITY PARSHA SHEET



PARSHAT YITRO

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

PARSHA INSIGHTS

Yitro hears about all that Hashem did for the Jewish people when He took them out of Egypt and decides to join them. The first Rashi on this week's Parsha asks what exactly did Yitro hear that made him come to cling to the Bnei Yisrael? He states that Yitro heard specifically about the splitting of the sea and the war with Amalek.

The Meor Ve Shemesh is puzzled with this Rashi. What made Rashi single out these two specific occurrences? Surely the Pasuk could be understood in its simple format that Yitro heard everything that Hashem did i.e. the ten plagues and all the other miracles. Furthermore, when Rashi himself explains later in the Pasuk, he states clearly that Yitro also heard about the miracle of the Mann and the Well of Water. So why is it that Rashi seems to imply he only heard about the splitting of the sea and the war with Amalek? A second question is asked. In our Parsha, we are told that Yitro took his daughter Tzipora and her two sons to meet the Bnei Yisrael. Why does the Torah link the two sons to Tzipora? Surely it should have said he took Tzipora Moshe's wife and his two sons to meet him. The Torah goes out of its way to imply that they are her sons.

The Meor Vashemesh explains that Yitro heard about all the miracles and he decided that he too would serve Hashem. He would be like a Ger Toshav, keeping the seven Noachide laws. There was no need to join Klal Yisrael.

At Kriat Yam Suf, the Bnei Yisrael reached their highest level – VayaAminu B'Hashem UbEMoshe Avdo – they believed in Hashem and Moshe His servant. Even the simplest amongst them reached a level of prophecy higher than the later prophets. Yet soon after they reached Refidim, the Mefarshim explain that they were Rafu Yadayim BaTorah – were

weak in Torah. They let their guard down and Amalek attacked. Yitro from the outside saw that someone can one day be on a spiritual high but yet on the next be prone to falling from this peak. He was worried that he too would fall from his spiritual enlightenment, and therefore decided that the only way to secure his high spiritual position was to cling to the Bnei Yisrael and Moshe in particular.

We can now understand why the Torah relates to the children as being her children. Yitro was saying in effect: "You named your children because you wanted them to be certain type. Gershon, so that he would be a stranger in this world and his main focus on being a Ben Olam Habah, and Eliezer because you wanted Eliezer to be someone who has Emuna in Hashem. Now they are slipping, they need to be near you. Until we come to you, and stay in close proximity, your children will be lost; they will be her children, separated from their father and from his beliefs. In order for them to keep on the correct path they need to be close to you as well."

The Rambam (Deot 6) says that there is a positive commandment in the Torah to cling to G-d. He asks if it possible to cling to G-d who has no physical existence. The Rambam explains that the way to fulfil this commandment is to cling to His people – i.e. the Talmidei Chachamim. By constantly being in their presence, even for mundane purposes such as eating with them at their table, drinking with them, doing business with them, marrying your daughters to them, one can fulfil this commandment. We see how important it is to always be located in an environment where the Torah is of central importance.

With this Rambam, we can also explain the Mishna in Avot. The Mishnah says that one should always be around Talmidei Chachamim, drinking thirstily from their words and sitting in their dust. One could understand why it is important to hear their words, but why must one sit in their dust?

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By Rabbi Jonathan Tawil

DVAR TORAH
Parshat Yitro
By Rabbi David Baadani

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By Rabbi Danny Fisher

HALACHOT
By Rabbi Eli Mansour

OUR CHACHAMIM
Rabbi Tzvi Hirsch Chayut

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Based on what we have explained, this is quite understandable. It is integral for a person to be constantly located amongst the righteous scholars because one puts himself in an environment which is conducive to growth and success in Torah, and even if all one is doing is sitting in their presence, this will ensure that a person does the right thing consistently and constantly. Chazal write "Whoever attaches himself to evildoers, even if does not act as they do, is punished together with them; whoever attaches himself to those who perform Mitsvot, even if he does not join them in that performance, nonetheless is

offered the same reward." There are spiritual accomplishments that are beyond the reach of many people. They need not despair, but change their strategy. They can lay claim to Devekut by associating with those for whom it is working reality – the Talmidei Chachamim. The Rambam observes that even this is not a workable solution. Not everyone has access to and can create a relationship with a genuine Talmid Chacham. The Torah must mean, therefore, that by associating with the world of Talmidei Chachamim, one participates in the mitzvah of Devekut to the best of one's ability. If the associa-

tion cannot be with a Talmid Chacham, it can be with people one degree of separation away – their students. King David said, "Shivti b'vet Hashem kol yimei chayai" "May I sit in the house of G-d all the days of my life." How can one be in G-d's house all day every day? It is not possible. The answer is that even when you leave, you should take the lessons of G-d's house with you 24/7. Let us work to be close to Talmidei Chachamim, Aseh Lecha Rav – appoint for ourselves a Rabbi that we can associate with- so that we can drink from his Torah, and through this gain Devekut to Hashem.



RABBI DAVID BAADANI

Director - TAL Chazanut Program

PARSHAT YITRO

At Mount Sinai, immediately after the Ten Commandments, the Torah describes. וְכָל-הָעָם רֹאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפָּיִדִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת-הַהָר עֹשֵׂן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרָחֵק. 'All the people witnessed the thunder and lightning, the blare of the horn and the mountain smoking; and when the people saw it, they fell back and stood at a distance.'

Moshe Rabbeinu addresses the people in the following words.

אֶל-תִּירְאוּ כִּי לִבְעֵבוֹר נִסוּת אֲתוֹכֶם בָּא הָאֱלֹקִים וּבְעֵבוֹר תִּהְיֶה יִרְאַתוֹ עַל-פְּנֵיכֶם לְבַלְתִּי תִּחְטְאוּ: "Be not afraid; for G-d has come only in order to elevate you, and in order that the fear of Him may be ever with you, so that you do not go astray."

Moshe Rabbeinu seems to contradict his words in the same sentence. On the one hand, he tells them, אֶל-תִּירְאוּ, 'Do not be

afraid.' And immediately afterwards he tells them that the whole reason G-d chooses to be revealed through cloud, fog, voices and lightning is in order that the fear of Him may be ever with you. Two messages that seem to contradict each other. Should בני ישראל not be afraid or should they be afraid?

Moshe Rabbeinu refers in his words to two types of fear and awe. Both are found not only in the relationship between the Creator and his creation, but also between man and their friends, between spouses, between parents and their children and between teachers and their disciples.

The first is fear that makes the person feel threatened, distant, depressed. Fear and awe of someone or something with more power and ability that may cause grief, pain and anguish physical or mental.

The second fear appears when the relationship is so strong, whole and pure

so much so that it creates a constant fear of not doing anything that G-d forbid will cause any distance between the parties.

The first is a fear that causes distance and the second is a fear of being distant. Moshe Rabbeinu sees that the awe and fear of בני ישראל causes them to move away. As the פסוק says. וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרָחֵק. they fell back and stood at a distance. Moses says to them, אֶל-תִּירְאוּ, "Do not be afraid." It is not the required awe, the crippling fear, But וּבְעֵבוֹר תִּהְיֶה יִרְאַתוֹ עַל-פְּנֵיכֶם in order that the fear of Him may be ever with you. An awe that comes from the desire not to sabotage the relationship between G-d and a Jew. Awe that comes from the knowledge that the Creator loves every Jew more than the love for an only child born to his parents in their old age. A love that deserves special protection to make sure that "you do not go astray."



RABBI DANNY FISHER

Director - TAL Boys After School Programs

PARSHAT YITRO

In this week Sedra we find a remarkable incident takes place. Yisro the father in-law of Moshe Rabbeinu, who until now had been a head priest in the land of Midyan, leaves everything behind and becomes a convert joining the Bnei Yisroel. The Possuk tells us וַיִּשְׁמַע יִתְרוֹ that

heard, and he then joined the Jewish people. רש"י asks a profound question, what did יתרו hear, what was it that could convince him to leave his land and his people and join the בני ישראל. He answers that יתרו heard the incredible stories about the splitting of the ים סוף and the successful battle against עמלק. These events were so unnatural and magnificent that יתרו decided he would join the בני ישראל to be a

part of this incredible nation. Rav Moshe Sternbuch explains that from the continuation of the פסוק, it seems to be clear that יתרו heard about בני ישראל bringing the מצרים out of מצרים. As it says וַיֹּצִיא ה' אֶת יִשְׂרָאֵל מִמִּצְרַיִם. If this is the case why didn't יתרו come straight away? What was he waiting for? Did he not consider joining earlier, upon hearing about the ten makos and mitzrayims utter destruc-

tion at the hand of ה' After all that was as the greatest miracle of them all! Rav Moshe continues and says it seems that יתרו didn't intend to join the מדבר on their journey through the מדבר, rather he wanted to come only once they had reached ארץ ישראל. The

thought of travelling through the מדבר with the בני"י was a concern for יתרו. However once he saw the נסים that ה' performed in the מדבר and the acts of חסד that had occurred for the בני"י, he didn't want to delay even one second! He picked up and ran to join!!

We learn an important lesson from here, when inspiration hits, act on it. Straight. Away! Do something, put an action into place, take on something, and in that way the inspiration is concretised and utilised! Have a wonderful Shabbos!



HALACHOT BY RABBI ELI MANSOUR

MAY TWO DIFFERENT MOHALIM PARTICIPATE IN THE SAME BERIT ON SHABBAT?

It sometimes happens that a Berit is performed by different Mohalim, each of whom performs a different stage of the circumcision. One Mohel removes the foreskin (the stage known as "Mila"), and the other removes the membrane underneath the foreskin to expose the top of the organ (the stage known as "Peri'a").

Maran (Rav Yosef Karo), in his Bet Yosef, cites those who maintain that this may not be done on Shabbat, because the first Mohel does not perform a complete Misva act. Although circumcision overrides the Shabbat prohibitions (when

it is performed on the child's eighth day), this applies only when it is done in fulfillment of the Misva of Berit Mila. In the case of two Mohalim who perform the different stages of circumcision, the first Mohel removes a piece of skin without completing the Misva, and therefore, such an act does not fulfill a Misva, and thus it cannot override the Shabbat prohibitions.

By contrast, the Rama (Rav Moshe Isserless of Cracow), in Yoreh De'a (266:8), followed the opinion that permits two Mohalim to perform the Berit in this fashion on Shabbat. Moreover, it is mentioned in the commentaries to the Shulhan Aruch (the Shach and the Taz) that the custom among Ashkenazic communities was to allow two Mohalim to perform the different stages of the Berit even on Shabbat.

Interestingly, however, Hacham Bension

Abba Shaul in his work Or Le'sion (vol. 2, p. 263) adds that it would be permissible on Shabbat for an Ashkenazic Mohel to perform the first stage of the Berit, and then a Sephardic Mohel to perform the second stage. The Ashkenazic Mohel is permitted to perform half a circumcision because this is allowed by Ashkenazic tradition, and then the Sephardic Mohel is allowed to perform the second stage because this completes the Misva of Mila, which overrides the Shabbat prohibitions.

Summary: On weekdays, it is acceptable for one Mohel to perform the first stage of circumcision and a second Mohel to perform the second stage. On Shabbat, however, Sephardic custom forbids such a practice, though an Ashkenazic Mohel may perform the first stage of the circumcision and a Sephardic Mohel may then perform the second stage.



OUR CHAHAMIM

Rabbi Tzvi Hirsch Chayut

Rabbi Tzvi Hirsch Chayut, known as the Maharatz Chayut merited being crowned with the people's love. He was as humble as he was great, welcoming everyone with kindness and always being the first to say hello. He was always ready to offer his help to whoever was in need and his home was open wide to all, which is why everyone respected and loved him.

The son of Rabbi Meir, Rabbi Tzvi Hirsch was born in Brody, Galicia during the month of Kislev 5566 (1805). He was an only son, and his father, who was wealthy and educated, taught him the ways of Torah and wisdom. Thanks to his intellectual gifts and great diligence, as a boy Tzvi Hirsch succeeded in every subject, be it in sacred matters (Tanach, Talmud, and the Poskim), foreign languages, or the sciences.

By the age of five he knew the Torah and early prophets by heart, and by the age of 11 he was studying with the greatest rabbis of his generation. He acquired an immense knowledge of Gemara and meticulously studied the works of Ramban, which he knew in detail. When he turned 13, he was already exceptional for his age.

At the age of 22 he received semichah (authorizing him to make Halachic decisions) from the Gaon Rabbi Zalman Margaliot of Brody, who loved him dearly. Great honors were bestowed on Rabbi Tzvi Hirsch when he became the Rav of Zolkiew, and when he arrived in town everyone went to welcome him with great joy, acknowledging him as their Rav and Av Beit Din. The town of Zolkiew was a large Jewish center, and 17 communities were under his jurisdiction. He quickly became famous as a Rav who was very learned in Torah and

very knowledgeable concerning the affairs of the world, as a man who was extremely intelligent and pleasant to speak to.

The Maharatz Chayut wrote many important works, and his commentary on the Babylonian Talmud is well known. Much of his works has been translated into several languages. Rabbi Tzvi Hirsch published all his works within 14 years, from the age of 29 to 43.

Rabbi Tzvi Hirsch remained in Zolkiew for 29 years. In 5612 (1852), he was appointed as Rabbi of the large city of Kalish, but he only stayed there for three years, during which time he suffered greatly from the Russian authorities. He also suffered from people who did not understand him, and all these troubles made him ill. His illness became worse, and he died in Lvov on the first day of Heshvan, 5616 (1855) at the age of only 49.



WEEKLY PARSHA OVERVIEW

Parshat Yitro

Hearing of the miracles that Hashem performed for Bnei Yisrael, Moshe's father-in-law Yitro arrives with Moshe's wife and sons, reuniting the family in the wilderness. Yitro is so impressed by Moshe's detailing of the Exodus from Egypt that he converts to Judaism. Seeing that the only judicial authority for the entire Jewish nation is Moshe Rabbeinu, Yitro suggests that subsidiary judges be appointed to adjudicate smaller matters, leaving Moshe free to attend to larger issues. Moshe accepts his advice. The Jewish People arrive at Mount Sinai,

where Hashem offers them the Torah. Once they accept, Hashem charges Moshe to instruct the people not to approach the mountain, and to prepare for three days. On the third day, amidst thunder and lightning, Hashem's voice emanates from the smoke-enshrouded mountain, and He speaks to the Jewish People, giving them the Ten Commandments:

1. Believe in Hashem.
2. Do not worship other "gods".
3. Do not use Hashem's name in vain.
4. Observe Shabbat.

5. Honor your parents.
6. Do not murder.
7. Do not commit adultery.
8. Do not kidnap.
9. Do not testify falsely.
10. Do not covet.

After receiving the first two commandments, the Jewish People, overwhelmed by this experience of the Divine, request that Moshe relay Hashem's word to them. Hashem instructs Moshe to caution the Jewish People not to draw close to the mountain or touch any part of it.

Rabbi Sinclair, Seasonsofthemoon.com

1 What name of Yitro indicates his love for Torah?

18:1 - Chovav.

2 Why did Moshe tell Yitro all that Hashem had done for the Jewish People?

18:8 - To draw Yitro closer to the Torah way of life.

3 On what day did Moshe sit to judge the Jewish People?

18:13 - The day after Yom Kippur.

4 Why did Yitro return to his own land?

18:27 - To convert the members of his family to Judaism.

5 To whom does the Torah refer when it uses the term "Beit Yaakov"?

19:3 - The Jewish women.



WEEKLY TIMETABLE AT TAL



Sundays	Mondays	Tuesdays
10am-12pm Girls LEADERSHIP PROGRAM	10am Ladies YOGA CLASS	1pm Boys/Men UCL 1-2-1 LUNCH & LEARN
5.30pm Boys CHAZANUT PROGRAM	11am Ladies CAFFEINE FOR THE SOUL	BUSINESS LUNCH & LEARN
	7-10pm Girls 6th FORM PROGRAM <i>Chavrusa, Dinner & Shiur</i>	8-10pm YP'S YOUNG PROFESSIONALS EVENING
	19+ GIRLS PROGRAM <i>Chavrusa, Dinner & Shiur</i>	FRIDAYS & SHABBAT
Wednesdays	Thursdays	FRIDAY NIGHT DINNERS
9am-12pm Mothers MOTHER & BABY PROGRAM <i>With Music</i>	1-2pm Immanuel Boys LUNCH & LEARN	WEEKLY MINYAN <i>with Delicious Kiddush</i>
1-2pm Immanuel Girls LUNCH & LEARN	4.30-6pm Hasmo Boys AFTER SCHOOL PROGRAM	 <p>SCAN QR CODE HERE for more info or to sign up for a program</p>
7-10pm Lads CHAVRUTA PROGRAM	6-7pm Boys KRAV MAGA	



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