

THE COMMUNITY Parasha Sheet



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This week's Parsha Sheet is sponsored Lirfuat Moshe Ben Rav Yitschak Hakohen Betch Shaar Cholei Yisrael.

RABBI JONATHAN TAWIL

DIRECTOR
TAL



WHAT IS THE CONNECTION BETWEEN MARRIAGE AND THE WORDS 'NOT GOOD'?

In our Parasha, Yitro came to visit Moshe and saw that there were lines of people waiting to have their case judged by Moshe. Yitro openly questioned Moshe's allowance of such a thing (Shemot 18:17): "לא טוב הדבר", this is not good!"

Yitro suggested that instead of everyone queuing to see Moshe, he should organise judges of tens, hundreds thousands etc in order to alleviate the work load. Only tough cases should be brought to Moshe.

What's interesting to note is the language Yitro used. He specifically stated – this is 'not good'.

The Baal Haturim points out that the first time the Torah mentions these words (not good) is when Hashem created Adam and stated (Bereshit 2:18), "לא טוב", it is not good - for man to be alone; I (Hashem) will make for him a helpmate."

Is there a connection between the loneliness of man and the way Moshe was conducting his judgement?

What is so bad about man being alone? Why does the Torah seem to connect the two by stating they are not good?

There is a joke that the words 'not good' in Bereishit refer to a critical mother in law – once married, you hear these words resounding quite often!

But there is deeper more beautiful lesson to be seen here.

Hashem created a helpmate for Adam so that together they could work through the challenges of life and help each other maximize their potential. A man and woman have the ability to work together and to spur each other on to grow to great spiritual heights. One of the most powerful ways that this takes place is through the cooperation between them. Each person knows that the other can help out and assist.

A study was done involving 200 hundred people in which one man and one woman were put in a room together and given five minutes to memories one hundred unrelated words on a wide range of topics. Half of the subjects were married to one another and the other half were men and women who had just met for the first time then and there. The married people were able to get the task done significantly better than the random men and women. ►

> MAZAL TOV TO

Rabbi Yossi & Sharona David
on the engagement of their daughter
Ruty to Motti.



THE WEEKLY QUOTE

"Difficult roads often lead to beautiful destinations."

> UPCOMING EVENTS

• GALA DINNER
26TH FEBRUARY (See more info online)



DVAR TORAH

What is the connection between ...?
RABBI JONATHAN TAWIL

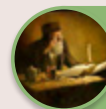
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Researchers concluded based on questionnaires the reason for this. The married people knew each other's strong and weak points and thus were able to compensate for one another. The non-couples lost all of their time trying to memorize everything by themselves, an impossible task.

When Moshe was the sole judge of the Jewish nation, Yitro saw that it was not working. People were tied up in line all day and it was also taking a toll on Moshe. Yitro taught Moshe the secret of dividing chores. He said, "You can't do this alone, you need to get other judges to help you out."

When people come together, great things are accomplished.

Thus Hashem told Moshe, listen to Yitro for his advice was beneficial.

Yitro had seven names, yet the one consistently used for him was the one that signified one of his greatest accomplishments: teaching the lesson of people working together!

Yitro was so called for his name (Yeter) means to add. Due to his wise thinking an entire Chapter (in which Moshe was told to appoint judges) was added to the Torah.

Yitro is such an important Parasha that we find the revelation of Sinai and the Ten Commandments being given in our Parasha. The Parasha takes its name after Yitro to emphasise that the

greatest of a true Torah home is one where the spouses work together to serve Hashem!

That is the connection between marriage and this weeks Parasha. Marriage is about loving each other to an extent that we unite. We share different chores but for the same goal of building a family. Yitro taught that Moshe could also share his out the chores amongst Am Yisrael and all would benefit.

Being alone is – not good – we should strive to find our soul mate, strive to learn the wisdom of (and unite with) Hashem and strive for unity within Klal Yisrael. ■

RABBI YITSCHAK HAKOEN - MIR KOLEL, JERUSALEM

DVAR TORAH



PARASHA INSIGHTS

"And Yithro came..." (18:1)

The Talmud (Zevachim 116a) discusses what made Yithro, a gentile priest, come to join our nation? R. Yehoshua says it was the war of Amalek; R. Elazar HaModai says the giving of the Torah; R. Eliezer says the splitting of the sea!

R. Nathan Ordman z.t.l. asks that surely Yithro (originally one of Pharaoh's advisors) heard all about the Ten Plagues, the famous exodus from Egypt, and the splitting of the sea – these were such famous events that they no doubt became the talk of the world! If so, why does R. Elazar HaModai suggest that only the later giving of the Torah stirred Yithro to come?

He offers to us the following suggestion. Originally, Yithro most certainly heard about the plagues and the exodus. As a result he abandoned his idolatrous ways, and strengthened his belief in G-d. However, Yithro mistakenly felt that he could remain a believer in G-d whilst remaining in his

hometown Midyan. Although surrounded there by idolaters, he would be different, and would remain a staunch believer in G-d. R. Elazar HaModai however understood the question of the Talmud "What did Yithro hear and come" as expressing not merely what made him believe, but what made him move and join the Jewish people in the wilderness, leaving behind all his hometown luxuries! What made him realise that to be a faithful Jew entails living together with the community amongst other Jews, in an environment encouraging and fermenting spiritual growth in Torah and Mitzvot!

Our Torah is a living Torah! Yithro saw that by G-d giving over His Torah to our nation this implies that He wishes us to relate to Him. It is insufficient merely to acknowledge His existence, which could be carried out at home in Midyan! G-d gives us a unique way of life, demonstrating to us how to live holy lives with Him, emerging a treasured nation! The Torah calls for us to put our knowledge of G-d into practice, studying His Torah, involving ourselves with His Mitzvot! When the Torah was given, our people stood encamped by Mt. Sinai unified "like one man with one heart" (Rashi (19:2)) with one united goal - to serve G-d in the best possible manner! Yithro now understood that to accept upon himself Torah lifestyle demands leaving the corrupt Midyan, and moving to the barren wilderness together with the thriving committed Jewish community!

Many people mistakenly think that it is sufficient to theoretically believe in G-d and

be 'a Jew at heart'! The Torah teaches us that true belief must be put into practice! Belief is no theoretical fact! Our Torah is a living Torah, a way of life! The true commendable 'Jew at heart' is one who takes to heart his beliefs, performing and acting in accordance! Living in an environment that encourages communal spiritual growth in the traditional Torah mode is a most vital step enhancing us towards achieving our goal!

"On this day they came to the Wilderness of Sinai" (19:1).

Our verse opens the famous Chapter dealing with the Divine Revelation at Mt. Sinai. The Torah uses the present phrase on this day rather than the expected "on that day". Rashi explains to us that the Torah is teaching us that we must view every moment as if we are just now receiving the Torah anew! Our Torah affects every single moment of our lives. From the moment that we wake up in the morning, hundreds of religious laws and customs lead us through the day. Every step in life has its Torah solution! There is infinite wisdom and greatness contained in our holy Torah. When we sit down and study Torah, we must beware of the danger of "habit" turning our lifestyle into mere routine. Every moment of Torah study must be fresh! Every word of Torah should be approached with great excitement and enthusiasm! We must appreciate and cherish the great merit that we have to involve ourselves in studying G-d's holy Torah! ■

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OUR CHACHAMIM

RABBI RAPHAEL PINTO

Imbued with great piety, Rabbi Raphael Pinto was a man fervently and unequivocally connected to the service of G-d and the performance of mitzvot. Many were those who had the immense merit to know and draw close to him. He was the son of Rabbi Haim Pinto of Casablanca (who himself was the grandson of Rabbi Haim Pinto of Mogador).

Rav Eliyahu Dahan heard with his own ears the story of an Arab who had a serious problem with a member of his family. They had entered into the cattle business together, and they trusted each other so much that no contract had been made between them, right up until the day that one of them tried to cut the other out of the business. Given the fact that there were never any documents that had been drawn up and signed, our man's feeling of being in the right didn't necessarily make him so.

Now the person that Rav Eliyahu Dahan had been listening to (our man in question) had a Jewish neighbour. She advised the man to visit Rabbi Raphael Pinto. It must be said that the man didn't have much faith, but in desperation went to his home. Rabbi Raphael Pinto warmly welcomed him, and the man lit a candle and began with the following innocent and sincere words: "Rabbi Pinto, I don't know you, but I want to believe in you. I want neither cattle nor money, but if I'm to lose everything, may my business partner, the person who so dishonestly tricked me, not profit either."

Rabbi Raphael Pinto consoled him as best as possible and promised that the miracle of the Tzaddik wouldn't delay in happening. At the end of the same week, the mother of our man, having come from the village, announced that all the cattle were dying. The stable they were in had caught on fire and they had been seriously injured by the intoxicating smoke that was created by the blaze.

It was from the time of that story that our man regularly visited with the Tzaddik to thank, in his manner of prayer, both Rabbi Raphael and Rabbi Meir Pinto.

The home of Rabbi Raphael was insignificant in appearances but incredibly grand by virtue of the teachings that came out of it. In walking inside, independent of the joy and faith that filled the home, one could discern one great feature at the Tzaddik's, a feature that was probably the most important of all: Modesty.

It is said that a few days before his passing, Rabbi Haim Pinto of Casablanca gathered his sons together in order to bless them. When it came the turn of Rabbi Raphael, Rabbi Haim Pinto began to cry. When he was asked the reason for the tears rolling down his face, he declared that his son would die a horrible death.

And unfortunately, we know that his prophecy came true one day in 1980, 43 years after his death. In fact, an Arab in the neighborhood and two other individuals broke into Rabbi Raphael's home in the middle of the night and savagely beat him with an iron bar, then stole everything he had.

After a week of unbearable suffering, Rabbi Raphael rendered his soul to G-d. The Tzaddik's maid remembers that a few days before his passing, he said, "On the day that I die, a great darkness will ensue."

And so it was that on the night following his death, Casablanca found itself completely in the dark, an electrical failure having plunged the inhabitants of the city into a total blackout.

The Hilloula of Rabbi Raphael is Shevat 12. ■



HALACHOT

RABBI ELI MANSOUR

SELECTING FROM A MIXTURE OF DIFFERENT TYPES OF FISH ON SHABBAT

The Rema (319:3), based on the Terumat Hadeshen (R. Yisrael Isserlin, 1390-1460, Austria), writes that two types of fish are considered distinct entities and the laws of Borer apply to selecting one type of fish from the assortment. Even if the pieces are large and easily distinguishable, one may only select the desired type, with his hands for immediate use.

The Rema continues and rules that if there is only one type of fish in the mixture, with an assortment of sizes, the laws of Borer do not apply and one may pick out the undesired fish. However, the Mishna Berura cites the Taz (Rabbi David Segal, Poland, 1586-1667) who is strict even in a mixture of one species. That is how the Chesed L'Alaphim rules, as well.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in Beshalach par. 2, writes that even though the majority of Poskim are lenient (most likely including the Shulhan Aruch), it is fitting to be stringent, yet one who is lenient has upon whom to rely. Hacham Ovadia, in Hazon Ovadia 4, p. 188) writes that the Taz is a lone opinion, and the Mateh Yehuda argues that this Taz is a novelty. Therefore, the Halacha is lenient, and the laws of Borer to don't apply.

However, in cases where the same species has a variety of flavors or tastes, such as apples or dates, the Ben Ish Hai rules that the restrictions of Borer apply.

SUMMARY

The laws of Borer apply to a mixture of different types of fish, but there are no restrictions on selecting from a mixture of different sizes of the same item. ■

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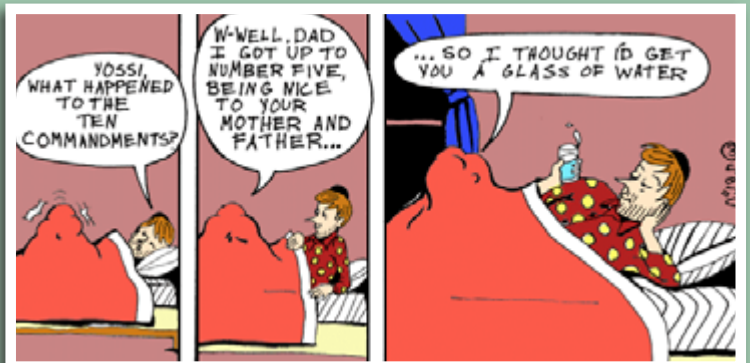


TEST YOURSELF - Q&A

- ❶ Yitro had 7 names. Why was one of his names Yeter?
- ❷ News of which two events motivated Yitro to come join the Jewish People?
- ❸ What name of Yitro indicates his love for Torah?
- ❹ Why was Tzipora with her father, Yitro, and not with Moshe when Bnei Yisrael left Egypt?
- ❺ Why does verse 18:5 say that Yitro came to the desert - don't we already know that the Bnei Yisrael were in the desert?

Answer

❶ 18:1 - Because he caused a Parsha to be added to the Torah. Yeter means addition. ❷ 18:1 - The splitting of the sea and the war against Amalek. ❸ 18:1 - Chovav. ❹ 18:3 - When Aharon met Moshe with his family on their way down to Egypt. Aharon said to Moshe: "We're pained over the Jews already in Egypt, and you're bringing more Jews to Egypt?" Moshe, hearing this, sent his wife and children back to Midian. ❺ 18:5 - To show Yitro's greatness. He was living in a luxurious place, yet he went to the desert in order to study the Torah.



SAVE THE DATE
26TH FEBRUARY 2018

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GALA DINNER

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