

# THE COMMUNITY Parasha Sheet



LONDON'S LEADING PLATFORM FOR STUDENTS AND YOUNG PROFESSIONALS

The Parsha Sheet is available and read by thousands weekly.

It's simple and only costs £250 to dedicate it in honour or memory of a loved one. Email us for more info.

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### 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." ►

20<sup>th</sup> CHEVAT 5779

SHABBAT BEGINS: 4:19 PM

SHABBAT ENDS: 5:33PM

> MAZAL TOV

Ziporah & Dean Cohen  
on the brit milah of their baby boy David

” THE WEEKLY QUOTE  
"Try not to take things personally.  
What people say about you is a  
reflexion of them, not you."

### > UPCOMING EVENTS

• 6<sup>th</sup> FEBRUARY

Young Married Couples

• 3<sup>rd</sup>-7<sup>th</sup> MARCH 2019

Young Professionals Ski Trip

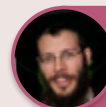
For our upcoming events check our website  
www.torahactionlife.com



DVAR TORAH

Parsha Insights  
RABBI JONATHAN TAWIL

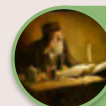
P1



DVAR TORAH

Torah, Shabbos and Anxiety?!  
RABBI ZALMAN BRACKMAN

P2



OUR CHACHAMIM

RABBI TZVI HIRSCH CHAYUT

P3



HALACHOT

May Two Different Mohalim Participate in the  
Same Berit ...? / RABBI ELI MANSOUR

P3



Q&A & CARTOON

P4

This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

The Rambam in (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? 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 association 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.

■ **Shabbat Shalom**

## RABBI ZALMAN BRACKMAN - RABBI AT LEYTONSTONE AND WANSTEAD SYNAGOGUE



### TORAH, SHABBOS AND ANXIETY?!

Do you ever find your self flustered when you think about the full spectrum of life’s responsibilities; Davening with devotion, studying Torah, doing Mitzvos, helping others, self-development, family harmony, educating the kids, house chores, paying the bills, keeping fit, global responsibility, doing well at work. If not for the 500 word cap on this article I think this list could go on and fill a thick book.

For a responsible working person in the twenty first century, thinking about the vast and varied obligations set upon us, especially as a religious Jew, at one point or another, stress and anxiety is sure to creep in.

Understanding the triggers of stress and anxiety is our first weapon in combating this sabotaging emotion.

Arguably, just as in physics, the motion of atoms and molecules creates a form of energy called heat, so too in human psychology, change and diversity of any form will very often

create a state of friction and tension known as stress or anxiety.

Living in a conglomerate world which ‘the only thing that never changes, is, that things change’, do we stand a chance to stay involved with the world and the demands of life, and still enjoy an inner calm or is that a luxury relegated for the ascetics and hermits up in the ivory tower?

In this week’s Torah portion, Yisro, (1) we read about the giving of the Torah on Har Sinai. Interestingly, despite which day of the month the Torah was given being a strong point of dispute by the sages - the 5th, 6th or 7th of Sivan - it is unanimously agreed by the sages that the Torah was given on Shabbos. This is so despite the logical acrobatics needed in order for this to be coherent. What is synonymous about Shabbos and the Torah that makes it inconceivable that the Torah could have been given on any other day?

The answer to all this can be appreciated with one of my favorite stories; Rabbi Dr Abraham J Twerski, was once asked; how - as psychologist, head of his medical center, learned Rabbi, family man etc. - did he find the time to write over fifty books? He simply responded, I wrote only one book, in fifty different ways.

This rule of amalgamation is the gift of both Shabbos and the Torah, and the common thread that ties the two together.

When a worldly person views the cosmos through the lens of Shabbos, he sees that the world, despite its disparity, is connected to the one G-d who actively and constantly brings it into existence. The unsettling diversity he is observing is in truth, just a multi-colored expression of the infinite wisdom and beauty of the one G-d.

Similarly, when a work-loaded person views his life through the lens of the Torah, he sees that his very existence, together with his numerous, conflicting obligations, is only a means to one end, serving G-d and the perfecting of His world.

Developing and adopting the weltanschauung of the Torah and the Shabbos, will slowly allow stress and anxiety to dissipate, replaced with a sense of wholeness and harmony, invigorating us to face the world and our life with fortitude, purpose and inner peace.

■ **Shabbat shalom**

(1) This article is partially based on the teachings of the Lubavitcher Rebbe, Shabbos Parshas Yisro 5751.

**S. EXPRESS**  
24 HOUR CARS, MPV's & COURIERS 1" בס  
**Edgware 020 8952 4444**  
**Hendon 020 8203 4444**  
**Golders Green 020 8458 4444**

**phonecity**  
90 Golders Green Road, London NW11 8LN  
02087318887

Get in touch  
0207 561 6600  
michael@cityprinting.co.uk

**CityPrinting**  
LTD  
City House  
171-173 Hornsey Road  
London N7 6RA

Providing a service  
to the Jewish  
community

What could  
City Printing  
do for you?



## OUR CHACHAMIM

### 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. ■



## HALACHOT

### 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. ■



# Kids Time



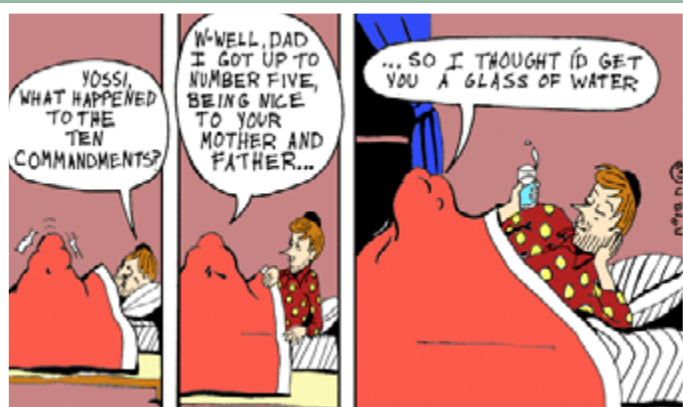
## TEST YOURSELF - Q&A

- 1 What name of Yitro indicates his love for Torah?
- 2 Why did Moshe tell Yitro all that Hashem had done for the Jewish People?
- 3 On what day did Moshe sit to judge the Jewish People?
- 4 Why did Yitro return to his own land?
- 5 To whom does the Torah refer when it uses the term "Beit Yaakov"?

members of his family to Judaism. 6 19:3 - The Jewish women. life. 3 18:13 - The day after Yom Kippur. 4 18:27 - To convert the

**Answer**

## YOSSI & Co.



ת"ש

Join us Feb 6th  
at 8:15pm for

# YMC

Young Married Couples

at

Sophies 295 Hale Lane, Edgware

3 Course Dinner & Guest Speaker.  
£35 per couple.

Limited tickets,  
please RSVP.

[www.torahactionlife.com](http://www.torahactionlife.com)

