

THE COMMUNITY PARSHA SHEET



PARSHAT YITRO

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

FIND THE TIME!

With G-d's Help, I have been teaching Torah in universities and schools for close to fifteen years. It always amazes me to see the enthusiasm of certain students. I watch them grow and then follow their progress throughout the years.

There are always exceptions, but I will share with you one observation. The students that mature up and 'find time' are the ones who go on to succeed. What do they find time to do? The important things in life; the time to study, the quality time to connect and spend time with family and friends, the right life balance and the time to study Torah and connect with their heritage and G-ds Wisdom.

But what's the secret to finding time? And how important is it to find time to study Torah?

Parashat Yitro describes the tremendous day in which the Torah was given. The world shook and G-d's voice was heard by all the Bnei Yisrael. It was a momentous occasion rooted in our history.

Although we know which day G-d gave the Torah – there is a debate about the date. Was it the sixth or seventh of Sivan.

Furthermore, although we know it was given on Har Sinai, we are not certain nowadays about how to locate where and which mountain that is.

Rabbi Yisrael Salant once commented on this, telling his students from the fact that we don't know the date and we don't know the exact mountain, G-d was hinting to us, that there will be times in your life, when you will not have the time or be in the 'right' place, don't let this sway you from study, on the contrary strengthen and make time for Torah.

A young person once approached Rebbe Yosef Yitzchak Z'l (the Riyatz) of Lubavitch and when asked how much Torah study he was doing explained to the Rebbe that if Hashem would give him some extra wealth, he would be able to spend more time studying Torah. "As things stand now, I have to work many hours to make a living, and I just don't have time to do more."

The Riyatz told him that his father once visited an ill man. He asked his father to pray for him and said that if Hashem would heal him, he would give a lot of money to yeshiva.

Rebbe Shalom Ber replied, "It is better that you give the money first. That way, Hashem will owe you the Refuah (healing). It is better that Hashem owes you, than you owe Hashem." "Similarly," the Riyatz Z'l said, "I suggest that you begin studying Torah already now. It is better that Hashem owes you than you should owe Him."

If we were more conscientious with our time, we would discover that we have time for learning Torah. We are blessed with twenty-four hours in the day. If we enjoy the recommended eight hours of sleep, we have sixteen hours to enjoy, study, work and achieve. When we internalise that G-d oversees our day, then substituting a bit of other tasks in honour of studying Torah is not a hard exchange. On the contrary by studying we are increasing our connection with eternity and investing in our real future – the spiritual side. Even a small amount of time spent studying Torah is important.

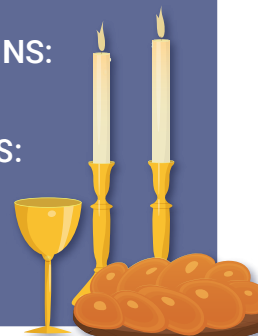
The Yeshiva of Kelm had a short seder of five minutes a day (in addition to their longer daily Sedarim). The purpose of this short seder was to show the students how much they could accomplish in just five minutes.

The Gemara (Chagigah 5:) states, Rav Idi would travel for three months, be one day in the study hall of Rav and then take a

20TH SHEVAT 5783

SHABBAT BEGINS:
16:51pm

SHABBAT ENDS:
17:56pm



DVAR TORAH
Find the Time!
By Rabbi Jonathan Tawil



DVAR TORAH
Parsha Insights
By Rabbi David Baadani



DVAR TORAH
Parshat Yitro
By Rabbi Danny Fisher



OUR CHAHAMIM
Rabbi Itzchak Hadad



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Comic & quiz



Shabbat
Shalom

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three-month trip back home.

The students of the yeshiva called him 'A student of Rav for a day.' He was insulted. He said about himself (Iyov 12:4), 'שחוק לרעהו אהיה' – I have become a laughingstock to my friends.'

Rabbi Yochanan went into the Bet Hamidrash and dispelled any bad feelings. On the contrary he praised Rav Idi.

Rabbi Yochanan observed how the spies who toured the land of Israel for 40 days, upon their return to the camp gave a terrible report frightening the people from wanting to enter the land. They were punished with 40 years of travel in the desert. One day that went wrong led to one year of punishment. Therefore, Rabbi Yochanan said, all the more so for one day of Torah. This Rav Idi will be rewarded as if he has learnt an entire year.

The Torah he would learn from the Rav must have been unique and Rabbi Yochanan praised Rav Idi's passion and dedication assuring him of his future reward.

The Chatam Sofer develops this idea further, stating that our Sages have taught that "Hashem bestows kindness five hundred times more than He punishes."

Therefore, we understand that when

one performs a mitzvah or studies Torah for a day, he will be rewarded as though he studied Torah and performed mitzvot for five hundred years!

The day of study we are talking about is a day that is totally devoted to G-d.

But even that is difficult for some of us to dedicate one clear day a year to Torah.

There is some simpler advice for all of us. The Gemara (Shabbat 31a) teaches that each one of us will be given a six-question "Final Exam" after we pass away, to establish our ultimate level of reward (and punishment) in the Hereafter.

The Sages expounded on the following verse (Isaiah 33:6): "The faith of your times will be the strength of your salvations, wisdom and knowledge; fear of G-d that is [man's] treasures".

One of the six questions on the exam is: Did you set aside fixed times for Talmud Torah (Torah study)?

Fixing a time to learn is key. Once it is in our diary then it is difficult to move. We can grow each day.

The Shulchan Aruch O:C 155 suggests setting aside time to learn after our morning Shacharit prayer before heading out to work. We are fresh, and if we fix it first thing in morning than we have already banked the learning

before heading out to work. It is also preferable to study in the place one prays. Not everyone can achieve this though and the time and place are up to you.

Early one morning, the Rebbe of Radshitz zt'l announced, "A special guest arrived today. It's his first visit, and he won't ever come back again, so I want to honour him properly."

His students were perplexed, who is this guest that the Rebbe is referring to?

He explained that the guest is 'Today.' "It came today, and a day like today will never come back."

Each day of our lives is unique. Everyone can testify to that. Each day there are new trials and challenges, things that make us happy, and factors that cause us distress. No two days are ever alike. The Arizal explains that spiritually, too, each day is a different entity. Therefore, it is important to make the most of every day because today comes only once in a lifetime.

Our ancestors witnessed the most historical event in history. They heard G-ds Word. Today we too can connect with G-ds wisdom. Never before has the Torah been so accessible.

Today is the day! Let's not miss the opportunity - let's make the time!



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHAT YITRO

At Mount Sinai, immediately after the Ten Commandments, the Torah describes. וַכֹּל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָר עֶשֶׂן וַיֵּרָא הָעָם וַיָּנֻעוּ וַיַּעֲמֻדוּ מֵרֶחֶק. '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 לִבְעֹבֹר אֶל־תִּירְאוּ כִּי בָא הָאֱלֹקִים וּבְעֹבֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם לְבַלְתִּי תִּחַטָּאוּ:

"Don't be afraid; for G-d has come only in order to elevate you, and in order that the fear of Him may be 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 chose to be revealed through cloud, fog, voices and lightning is in order that the fear of Him may be with you. These are two messages that seem to contradict each other.

Should בני ישראל be afraid or should they not 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 וַיָּנֻעוּ וַיַּעֲמֻדוּ מֵרֶחֶק. 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 וּבְעֹבֹר תִּהְיֶה יְרֵאתוֹ in order that the fear of Him may be 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." לְבַלְתִּי תִּחַטָּאוּ.



RABBI DANNY FISHER

Director - TAL Boys After School Programs

פרשת יתרו

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 "וישמע יתרו" that יתרו, 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"י. 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"י 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 'bringing the בני"י out of מצרים'. As it says 'כי הוציא ה' את ישראל ממצרים'. 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 destruction at the hand of ה'? After all that was 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 בני"י, 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!



OUR CHAHAMIM

Rabbi Itzhak Hadad

Born in Algeria, Rabbi Itzhak Hadad was one of the most illustrious figures in the Jewish world. His numerous talents and immense scholarship allowed him to create works of great richness. He first went to settle in Jerba, Tunisia, and there he extended his stay to benefit from the wisdom of his teachers, the Gaonim Rabbi Nissim Hayat and Rabbi Avraham Hacoen. These teachers could foresee the exceptional destiny that awaited him, and they enabled him to grow in knowledge both to render Halachic decisions and to teach Torah.

From his youth, Rabbi Itzhak adopted a method that was unknown up to then in Tunisia. In order to preserve his Chiddushim (novel interpretations) of the Torah, as well as the knowledge

that he received from his teachers, Rabbi Nissim had them printed.

The works of Rabbi Itzhak became famous. The first of his books, Karneh Re'em, presents the commentaries of Rashi and Rabbi Eliyahu Mizrahi on the Torah. It also contains a collection of Chiddushim entitled Zerah Itzhak. His original commentaries on Shas have been assembled under the title Toldot Itzhak.

Among the sages of Jerba, Rabbi Itzhak Hadad was the first to have his works printed in order to distribute them among his community.

Rabbi Itzhak's three sons, precious gems that adorned his head, were Rabbi Yaakov, Rabbi Shimon, and Rabbi Avraham.

The youngest, Rabbi Avraham, found-

ed a synagogue that still exists to our day and which carries his name. There Rabbi Avraham kept a room for his father to allow him to study and resolve various community problems. Another of his sons, righteous among the righteous, was motivated by a pure heart and benefited from the blessing of Ruach Kodesh. He once alerted his brother, the owner of a vineyard, that thieves were about to try and steal from it. Shocked, his brother armed himself and went running out to his vineyard. In fact, he did find thieves there, and imagine their surprise to discover the owner in his vineyard – armed! Overcome by fear, they took to flight.

The light of Rabbi Itzhak Hadad was extinguished on 1 Adar 9, 5515 (1755).



HALACHOT BY RABBI ELI MANSOUR

How Many Men Who Have Already Prayed May be Counted For a Minyan to Allow the Repetition of the Amida?

It sometimes happens that a group of men forms to make a Minyan, but as they do not have ten men, they ask

several men who have already prayed to join them so they have a Minyan. What is the minimum required number

of men who have not previously prayed, to allow reciting the Hazara (repetition of the Amida)?

The Halachic authorities rule (based on the Hida's ruling in Kesher Gudal, 18:4) that the Hazara may be recited if there are nine men answering "Amen" to the Hazan's blessings, at least six of whom had not prayed previously. The Hazara may be recited if four of the ten men in attendance had prayed previously, but not if five or more have

previously prayed, such that only five men or less are currently praying. As long as at least nine men are listening to the Hazara and answering "Amen," and there are at least six men who are now praying, the Hazara may be recited. It must be emphasized that only nine men are required in addition to the Hazan; it is not necessary for

there to be ten men in addition to the Hazan for the Hazara to be recited.

Summary: The repetition of the Amida may be recited if there are least nine men listening and answering "Amen," at least six of whom had not prayed previously.



1

Yitro had 7 names. Why was one of his names Yeter?

18:1 - Because he caused a Parsha to be added to the Torah. Yeter means addition.

2

News of which two events motivated Yitro to come join the Jewish People?

18:1 - The splitting of the sea and the war against Amalek.

3

What name of Yitro indicates his love for Torah?

18:1 - Chovav.

4

Why was Tzipora with her father, Yitro, and not with Moshe when Bnei Yisrael left Egypt?

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.

5

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?

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.



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