



Yisro

יתרו

Volume 1 - Issue 17 22 Sh'vat, 5767

And Yisro heard (Shmos 18:1).

It is fitting and appropriate to listen to one's 'Yeser', that which remains from all his toil and effort in this world [the root of the name *Yisro* is *yesser*, 'remainder' or 'left over' - *Yisro, his remainder*]. Everything in the physical world is empty and meaningless. None of a person's gold or silver accompany him to the next world. Only that which he gains in Torah and what he teaches his children about the path of goodness before the Al-Mighty remains from his efforts in this world. It is appropriate to be aware of this constantly and direct one's attention to it.

--Degel Machaneh Efraim

And Moshe went down from the mountain to the nation (Shmos 19:14).

Rashi comments, *This teaches that Moshe did not get involved with his own concerns. Rather, he went straight from the mountain to the nation.*

The Tiferes Shlomo of Radamsk came to the Rebbe of Kozmir two weeks before Shavuot and wanted to stay until after Yom Tov. The Rebbe told him, "Rashi says, *Moshe did not get involved with his own concerns. Rather, he went straight from the mountain to the nation.* The question is, what concerns of his own did Moshe have? Was he a wood salesman or was he running some other kind of business? The intention here is that when Moshe needed to act on behalf of Yisroel, to bring them closer to their Father in Heaven, he even took his mind off his **own** service to Hashem. His only concern was bringing K'lal Yisroel to a higher level".

--Nechmad MiZahav

So shall you say to Beis Yaakov and tell the children of Israel (Shmos 19:3).

Our sages explain that 'Beis Yaakov' refers to the Jewish women. They should be told the commandments first because it is incumbent upon them to educate the younger children in Torah.

And tell the children of Israel is referring back to the Jewish women. **They** will tell the children about the Torah and Mitzvos.

The posuk is explained thusly, *You shall tell Beis Yaakov* - first tell the women because they will *tell the children of Israel* - because they must teach this to the children.

--Maharsha, Sotah

And He saved me from the sword of Paroh (Shmos 18:4).

R Yannai said, "The executioner came to cut off Moshe's head and the blade dulled when it hit Moshe's neck because Hashem turned it into marble. Shlomo HaMelech praised this in Shir Hashirim (7:5), *Your neck is like an ivory tower.*" R' Avyasar said, "Not only did the blade dull from his neck, it also attacked the executioner, as it says *and He saved me*. Moshe said, 'I was saved, but not the executioner.'

--Medrash Rabbah, Va'eschanan

Remember the Shabbos to keep it holy (Shmos 20:8).

Rashi comments, '*remember*' and '*keep*' were said in one utterance.

We find people that want to make a distinction between 'remembering' (the positive commandments of Shabbos) and 'keeping' (the negative commandments). The poor person has no trouble 'keeping' because he doesn't own any businesses and won't lose any money from keeping the Shabbos. However, it is difficult for him to remember the Shabbos because he has no money to honor the Shabbos through wine and tasty foods. Correspondingly, the wealthy person can fulfill 'remembering' in every detail because he has plenty of money to purchase all types of treats and delicacies. But he doesn't want to 'keep' the Shabbos because he suffers a loss when he has to close his businesses over Shabbos.

Therefore, our Sages teach us that '*remember*' and '*keep*' were said in one utterance. They cannot be separated at all. The wealthy are required to 'keep' the Shabbos and at the same time they must help the poor to fulfill 'remembering' the Shabbos.

--The Dubno Maggid

Zemanim and Halachos

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Zemanim are for Milwaukee, WI

Krias Shema

Tefilla

According to the Vilna Gaon

9:31 AM

10:23 AM

According to the Magen Avrohom

8:55 AM

9:59 AM

Sunset Friday: 5:15 PM

Sunset Saturday: 5:16 PM

In the season of Adar, our Sages decreed that the Maftir reading should be separate from the weekly Torah reading.

--Gemara Megillah 29a, SA 685:1

On the Shabbos before Rosh Chodesh Adar, we take out two Sifrei Torah and read Parshas Shekalim from the second Torah as the Maftir for that week.

During the times of the Beis HaMikdash, the announcement would be made in every Beis Din regarding the required donations on the first of Adar. It was time for every Jew to give a half shekel to the Beis HaMikdash to purchase the public Korbonos from the newest money when Nisan began.

--Nitei Gavriel

Kids' Korner

Last week's answers

1. *What is the last posuk of Shiras Hayam?*

According to the Ramban, the conclusion of Shiras Hayam is Shmos 15:18. The Ibn Ezra says that it is 15:19.

2. *What Mitzvos were given at Marah?*

Shabbos, Parah Adumah, and civil laws (Rashi Shmos 15:25).

3. *How many years were B'nei Yisroel in Mitzrayim?*

210 years.

4. *Who authored the first Brocha in Birkas Hamazon?*

Moshe Rabbeinu wrote it when the Mon began to fall.

5. *Why is there a Minhag to leave food out for birds on Shabbos Shirah?*

Doson and Aviram scattered Mon in the fields on Shabbos to try and discredit Moshe who said Mon would not fall on Shabbos. The birds ate up this Mon to defeat Doson and Aviram's plot. (Nitei Gavriel in the name of R' Meir of Premishlan).

1. When the Neshamos of B'nei Yisroel left them at Matan Torah, what sound did they hear that restored them to their bodies?

2. What did Yisro hear that made him come to join B'nei Yisroel?

3. Why would Hashem carry us on wings of eagles and not some other bird?

4. When do we celebrate Purim Kattan?

5. Why were hewn stones forbidden to be used for building the Beis Hamikdash?

Answers next week!

Why do you sit alone and the entire nation stands over you? (Shmos 18:14).

The tasks of the leader of a nation are as follows:

1. Pray for the needs of the people - *The people come to me to seek the Al-Mighty.*

2. Settle monetary disputes between people - *I adjudicate between people.*

3. To teach the people Torah and its knowledge - *I tell them the statutes of the Al-Mighty and His Torah.*

Because of these reasons, *The people stood waiting for Moshe from morning until evening.*

--The Ramban

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