



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT

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יתרו - Yitro

2.6.21

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) How many names did Yitro have?
- 2) Which 2 events motivated Yitro to come join the Jewish People?
- 3) Why does it say that Yitro came to the desert? Don't we already know that the Bnei Yisrael were in the desert?
- 4) What advice did Yitro give Moshe to help him judge the People? (18:21)
- 5) Why does the pasuk (19:2) describe Bnei Yisrael at Har Sinai in the singular: "ויוחן שם ישראל"?
- 6) How is G-d's protection of the Jewish People similar to an eagle's protection of its young? (19:4)
- 7) How many days did the Bnei Yisrael prepare for Matan Torah? What are these days called? (19:11)
- 8) How many Dibbrot did Bnei Yisrael hear directly from Hashem? (19:19)
- 9) How is it derived that "לא תגנב" refers to kidnapping rather than stealing? (20:13)
- 10) What amazing sight did Bnei Yisrael see at Har Sinai? (20:15)

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

What would you do differently if you knew nobody would judge you?

DID YOU KNOW?

What is a Beit Din? (Chabad.org)

Literally a "house of law," the beit din... is a Jewish court of law. The obligation to establish courts of law was given by G-d in the verse, "Appoint judges and officers in all your gates." In ancient Israel there was an intricate network of courts. A high court (called the beit din hagadol, "great house of law") of 71 sages would convene in Jerusalem, on the Temple Mount. This court went back to Moses himself, who called for 70 elders to join him in guiding the nation, making 71 elders altogether. In later generations, the wisest sage on the court, called the nasi, took the place of Moses. This court had the final say on all legal matters. There were several courts of 23 judges, which would meet in Israel's larger cities. Like the great court, these courts were authorized to administer monetary rulings, as well as corporal and capital punishments. In small communities (comprising less than 120 adult males) there were courts of just three (or more, provided that the number remained odd), which were not authorized to administer corporal or capital punishments.

In addition to being wise, humble, G-d fearing, money-loathing, truth-loving, beloved and reputable, every member of a beit din had to be given authorization to rule. This authorization, called semichah, could only be granted in the Land of Israel by someone who had received semichah himself. Thus, there was an unbroken chain of authority going back to Moses. Only someone with semichah was honored with the title "rabbi." This presented a problem. As persecution in Israel prevented the sages from conferring semichah, and the center of Jewish gravity shifted to Babylon, authentic semichah became extinct. The term "rabbi" is still used in the ordination of rabbis today, but it does not carry the weight that it once did. As a result, the modern beit din does not have full power to function as the courts of old. Even if they wanted to, they could not administer punishments or charge certain Torah-mandated fines. Despite these restrictions, the beit din still has an important function today. It adjudicates between feuding individuals, performs conversions to Judaism, oversees divorces and provides guidance to the community.



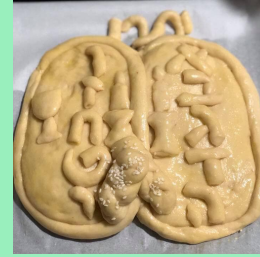
Yitro

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PARSHA ANSWERS

- 1) Rashi 18:1 - 7 names: רְעוּאֵל, יִתְרִי, חוֹבְבִי, חֲבֵר, קִינִי, פוּטִיאל
- 2) Rashi 18:1 - Kriat Yam Suf and the battle vs. Amalek.
- 3) Rashi 18:5 - This shows Yitro's greatness. He was living in a luxurious place; yet he went to the desert in order to study the Torah.
- 4) Yitro told Moshe to appoint others who could help him judge the People.
- 5) Rashi 19:2 - They were unified like one person with one heart (כְּאִישׁ אֶחָד בְּלֵב אֶחָד)
- 6) Rashi 19:4 - An eagle carries its young on top of its wings to protect them from human arrows. So too, Hashem protects us.
- 7) They prepared for 3 days. These days are called the Sheloshet Yemei Hagbalah.
- 8) Rashi 19:19 - They only heard 1st two Dibrot directly from Hashem but after that they asked Moshe to be the intermediary.
- 9) Rashi 20:13 - Since it follows "לא תרצח" and "לא תנאף" it must refer to a crime carrying the same penalty as the first two, namely, the death penalty. [VaYikra 19:11 is the source against stealing]
- 10) Rashi 20:15 - Bnei Yisrael were able to literally see the sounds of the thunder!

ELISHEVA'S PARSHA CHALLAH



THIS CHALLAH IS OF THE LUCHOT BECAUSE WE READ THE 10 COMMANDMENTS IN THE PARSHA. THERE IS A LITTLE OBJECT ON IT TO DO WITH SHABBAT WHICH IS MY FAVORITE COMMANDMENT. WHAT A GIFT SHABBAT IS! WE ARE SO SO LUCKY TO HAVE THAT SACRED ONE DAY A WEEK TO REALLY REST AND RECUPERATE, BUT EVEN MORE IMPORTANTLY, TO CONNECT WITH OUR FAMILY, FRIENDS, AND COMMUNITY. LIFE IS SO BUSY ALL THE TIME. WHETHER IT'S WITH A JOB, HOME RESPONSIBILITIES, OR EVEN THE TIME WE ALLOW OURSELVES TO GET SUCKED INTO OUR DEVICES, SHABBAT FORCES US TO PUT ALL THAT ASIDE, ENJOY OUR DAY, AND REALLY SIT BACK AND REFLECT ON HOW BLESSED WE REALLY ARE TO HAVE THIS HOLY DAY OF THE WEEK. HOW LUCKY ARE WE!

DVAR TORAH

Only United Can We Fulfill the Torah - Rabbi Dr. Abraham Twerski (Aish.com)

And they encamped in the Wilderness and Israel encamped there, opposite the mountain [Sinai] #19:2)

As we have seen, the narration that precedes the giving of the Torah is more than just historical. It indicates the prerequisites of Torah.

Rashi points out that the Hebrew word for encamped is vayichan, he camped, rather than vayachanu, they camped. Furthermore, the Ten Commandments were also spoken in the singular, Anochi Hashem Elokecha, your God in the singular, rather than the plural elokeichem. The singular form of the verb is utilized because there was such complete unity among the Israelites that they were like one person, hence the entire nation could be addressed in the singular.

The Torah was given to each individual, and every person is required to fulfill the 613 mitzvot. It is obvious that technically this is impossible. There are some mitzvot whose performance is restricted to Kohanim (priests), which Yisrael cannot perform. A person whose firstborn child is a girl cannot fulfill the mitzvah of pidyon haben (redemption of the firstborn son). Mitzvot that apply to judges do not apply to lay people. How can any single person fulfill all 613 mitzvot?

Torah scholars have provided the answer. When a person puts on the tefillin (phylacteries) on his arm and head, it is not just the arm and head that have the mitzvah, but the whole person. Similarly, when people are united, they are as one, and a mitzvah performed by one person is shared by those with whom one is united.

How tragic that we have allowed ourselves to be divisive. Fragmentation not only weakens our nation, but deprives a person of acquiring the merit of those mitzvot which he is unable to perform.

Every human trait may have positive applications, even something as repulsive as selfishness. We should realize that eliminating the divisiveness that reigns among us is not merely altruistic. It is of inestimable personal benefit.