

# Agudas Yisroel Anshei Kielce



## Zmanim

Candle Lighting: 5:06 pm

Mincha/Kabbalas Shabbos: 5:10 pm

Shacharis: 8:45 am

**Hilchos Shabbos Shiur: CANCELLED**

Mincha/**SEUDAS SHLISHIS**: 4:55 pm

Maariv/Motzei Shabbos: 6:10 pm

Motzei Shabbos Rabbeinu Tam: 6:37 pm

**Sunday Shacharis: 8:00 am & 9:00 am**

## **Parshas Yisro**

*Adapted from Rabbi Yochanan Zweig [www.torah.org]*

### **This Is Personal**

And Yisro...heard everything that Hashem did to Moshe and to Bnei Yisroel..." (18:1)

Rashi cites the Midrash on this verse which states that upon hearing of the splitting of the Red Sea and the war waged against Amalek, Yisro is moved to join the Jewish people. Eight verses after this verse, when Moshe repeats the miracles which Hashem performed on behalf of Bnei Yisroel, Rashi again comments that he related to Yisro the splitting of the Red Sea and Bnei Yisroel's miraculous victory over Amalek. Rashi adds that this was done to bring Yisro closer to Torah. What is Moshe adding in his description of these two miracles that would impact upon Yisro in a stronger manner than previously?

After hearing Moshe's account of these miracles, the Torah says "vayichad Yisro". Rashi offers the following two explanations for this expression: "and Yisro was happy (for the miracles

performed on behalf of Bnei Yisroel)", from the Aramaic word "chadi" - "happiness" and "Yisro felt discomfort", from the word "chad" - "sharp" for his flesh felt as if it were covered with lacerations. Based upon the second interpretation, our Rabbis formulated the rule that a person is prohibited to speak deprecatingly about a gentile in the presence of a convert. Why do the Rabbis use the expression "al tevazeh" - "do not deprecate"; how did Moshe speak deprecatingly about Mitzrayim? Furthermore, if it is the downfall of Mitzrayim which causes Yisro distress, should not only deprecating comments be prohibited, but all comments describing the ill-fortune of gentiles be prohibited as well?

A just king who sentences his subject for committing a crime will mete out a punishment commensurate to the crime involved. However, if the crime is perpetuated against his own son, the king will inflict a much harsher punishment upon the criminal in return for having caused his child anguish. Initially, Yisro is motivated

to join Bnei Yisroel by the punitive measures taken against Mitzrayim for the crimes they perpetrated. When Moshe recounts the miracles which were punishments to Amalek and Mitzrayim, the verse states "al odos Bnei Yisroel" - "on account of Bnei Yisroel". Whereas Yisro originally understood that Mitzrayim's punishment was quid-pro-quo for their wicked behavior, Moshe is adding that the punishment was meted out with additional wrath, for their crimes were committed against Hashem's children, Bnei Yisroel. It is this added element which causes Yisro distress, for Moshe is, in effect, declaring that Hashem's relationship with Bnei Yisroel is so unique that He will destroy any nation that mistreats Bnei Yisroel. This fact is deprecating to the nations of the world, and therefore, the rule forbidding us to speak deprecatingly of a gentile in the presence of a convert is formulated from this incident.

The manner in which Hashem relates to Bnei Yisroel or to the nations of the world can be ascertained by the manner in which He is described. "Elokim" is used when Hashem's judgement is being invoked, indicating punitive action, while the ineffable name "yud-kay-vov-kay" reflects Hashem's attribute of love or mercy. When the verse states that Yisro is motivated to join Bnei Yisroel because of what Hashem did to Bnei Yisroel's enemies the name "Elokim" is used, for it is Yisro's understanding that this was a purely punitive action. When Moshe recounts the miracles to Yisro, Hashem's ineffable name is used, for Moshe is explaining that the impetus for the punishment is not the crimes perpetuated by Mitzrayim and Amalek, rather Hashem's love for Bnei Yisroel, against whom the crimes had been perpetrated.

### **Good Shabbos**

**\*\* To ensure accurate publication of all announcements and sponsorships,\*\*  
**\*\*information must be submitted to mailings@agudahsouth.com \*\*  
**\*\*prior the publication deadline of 10:00 am on Friday morning.\*\*******

**This week's kiddush is sponsored by:  
 Sid & Denise Levin in honour of a yearzeit.**

**The kids' program will take place downstairs beginning at 9:30 am.**

**The guest speaker for Seudas Shlishis is Rabbi Yisrael Lander.  
 Seudas Shlishis is sponsored by the shul.**

**The cholim list is being updated for Chodesh Adar. If you would like to submit a name to the cholim list please email gabbai@agudahsouth.com or contact one of the gabbaim.**

<b>Shacharis</b>	<b>Weekday Schedule</b>	<b>Mincha</b>
Sunday: 8:00 am & 9:00 am		5:20 pm
Monday & Thursday: 7:00 am & 7:55 am		<b>Maariv</b>
Tuesday, Wednesday & Friday: 7:00 am & 8:00 am		5:40 pm & 8:00 pm (Mon-Thur)
Daf Yomi with Rabbi Kaufman: 8:00 am (Shabbos), 7:15 am (Sun), 7:40 am (Mon-Fri)		
Amud Yomi with Rabbi Rafi Greenspan: 7:20 am (Mon-Fri)		

To sponsor Kiddush/Seudas Shlishis contact Baruch Klein (kiddush@agudahsouth.com.)  
 Have a Simcha to announce? Email announcements to mailings@agudahsouth.com.  
 To subscribe or unsubscribe to the email bulletin please email mailings@agudahsouth.com.

### **Friday Night Learning Program (FNL)**

**The Friday Night learning program will take place this week.  
 Learning Seder: 8:00 pm      Or Hachaim/Esoteric Mefarshim shiur: CANCELLED  
 FNL is sponsored by Chaim & Chaya Leah Rivlin and Benzion & Mimi Chinn.**