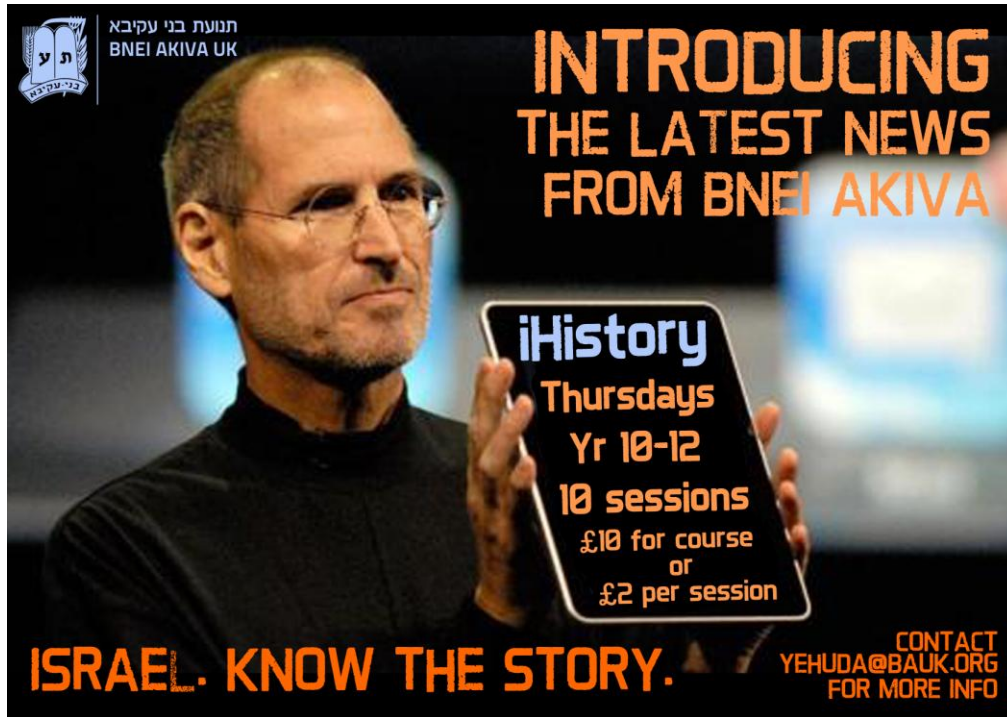


## Coming Up...

Full details of all our events are available on our Facebook page, or call the Bayit on 0208 209 1319 to speak to one of the team.

- Do you want to be really informed about the facts of Israel's history without any politics or propaganda? If you are in years 10-12, come to iHistory – an interactive and exciting new programme to expand your knowledge – every Thursday at 18:30 at the London Bayit. Contact one of the team on 0208 209 1319 for more information.
- Shabbat Halgun season is here. Next week Chigwell and Stanmore will be having theirs! To find out when yours is, speak to your local Rosh or contact Adam at [svivot@bauk.org](mailto:svivot@bauk.org)
- If you would like any information our Israel programmes: Israel Machane or Hachshara, please contact Esther at [israel@bauk.org](mailto:israel@bauk.org)



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# ושבתה הארץ Shabbat Lashem 'שבת לה יתרו - Yitro

## Never Fear, Yitro's Here

Mitchell Cohen

According to The Talmud (Sotah 11a), Pharaoh had three advisors: Yitro, Iyov and Bilaam. When Pharaoh was deciding the most prudent method to exterminate the Jewish people, he sought the opinion of each of them. This is our first encounter with Yitro. Unlike the other two advisors, he vocally rejected Pharaoh's idea of exterminating the Jewish people. Yitro believed it was wrong to make people suffer for no crime other than being Jewish. Yitro's loud protests angered Pharaoh and he had to flee Egypt in order to save his life. This is how he and Moshe met in Midian, where he was an idol-worshipping priest.

A question we must ask is, why did Yitro join the Jewish people? He lived a very comfortable life in Midian. Why would he leave that in order to walk through the desert with a group who had just escaped Egypt?

Rashi explains the opening words of this week's parasha, "וישמע יתרו" and Yitro heard," (Shemot 18:1) to refer to Yitro's hearing the news of the miraculous splitting of the Reed Sea and the victory in the war against Amalek.

Despite the fact that the miracles Hashem performed for the Jewish people became widely known, it is remarkable that Yitro was the only one from Midian who left the pleasures of idolatrous life to follow Hashem. Everyone around him continued to sin, and only he could not tolerate their behaviour any longer. He was able to overcome the influence of the society around him and map out his own course.

This may be why this week's parasha is named after Yitro, and a reason why he plays such a prominent role so close to the giving of the Torah. We can see that Yitro had no fear of standing up for what he believed in, whether it was standing up to Pharaoh - the most powerful man, or standing up to his society and leaving material comforts to join the Jewish people. What made his action even more powerful was that he did it on his own. It can teach us not to be afraid to keep our commandments, and stand up for them even in difficult times. If Yitro can do it then so can we.

Mitchell Cohen is in Shevet Dvir and was a Madrich on Israel Machane 5774

Josh and Michelle have sponsored shabbat Lashem in celebration of the birth of their daughter, Amelie Miriam Pomerance.  
Mazal tov!

## Editor's Corner

Shalom!

It is a jam-packed weekend, with Cheadle and Pinner having their Shabbatot Halgun! Shabbat Shalom to all involved!

Additionally, 50 bogrim are spending Shabbat in Birmingham Central shul, bringing our unique atmosphere to the community!

Kivun, our exciting new leadership programme for Shevet Zion kicks off on Motzei Shabbat in Borehamwood and Hendon, and on Sunday in Edgware. We look forward to seeing Shevet Zion members from these and surrounding areas!

Shabbat Shalom!

### THIS WEEK'S SHABBAT TIMES

	🕒	🕒
London	16:44	17:49
Manchester	16:45	17:55
Birmingham	16:44	17:58
Cambridge	16:38	17:51
Leeds	16:38	17:50
Liverpool	16:46	18:01
Jerusalem	16:38	17:56

To receive Shabbat Lashem by email every Friday, or for sponsorship details, send an email to [shabbat@bauk.org](mailto:shabbat@bauk.org)



## Insight and Inspiration on the Parasha

Rav Ari Faust, Rabbinical Shaliach

### The Truth, the Whole Truth and Nothing but the Truth

As a parent, one of the phrases I hear most often is “it’s not fair”! If I give one child something, why should the other child be deprived of that? While it is important to remain consistent, and most certainly never to play favourites, I also try and educate my children to the notion that every person is unique and thus it is important to appreciate ones personal lot.

What is “fair”? What is considered fair judgment and what is truthful judgment? What is a judge’s responsibility when ruling in a particular case?

Our *parasha* opens by depicting a scene in which anyone in the nation who has a legal complaint or strife against his fellow appeals to Moshe to hear the law of Hashem. You can imagine the queue that stretched out before Moshe, with all the quarrels and arguments of Am Yisrael! The Torah testifies (Shemot 18:13):

**“Moshe sat to judge the people; and the people stood about Moshe from the morning to the evening.”**

It would truly appear that mediating the arguments of the people was a full time job. However, the Talmud (Shabbat 10a) asserts that Moshe was not literally judging the people from morning to evening; rather this phrase is metaphorically alluding to Moshe’s merit, because of the nature of his judgment:

**“Rav Chiya bar Rav of Difti taught: Can it be conceived that Moshe truly sat and judged from the morning until the evening; when would he learn Torah himself?! Rather this expression comes to teach that regarding anyone who judges a judgment of the truest truth, scripture considers it as if they are partners with the Holy One, Blessed be He, in the work of creation.”**

When describing the creation of the world, the Torah states, “it was evening and it was daytime”. The similar language used in the aforementioned passage teaches that because of the manner in which he judged the people, Moshe – or anyone who judges in the same manner – is considered a partner in creation. This is an especially peculiar teaching that requires much analysis; I would like to focus though on the nature of Moshe’s judgment, which is considered paramount to the creation of the world. What is “judgment of the truest truth”? What is the difference between that and simply “true judgment”, what could be truer than true? Finally, why is one who judges in this manner considered a partner in the creation?

Truthful judgment is when one reads through the law book and comes to the relevant conclusion. It is incumbent upon every judge to come to the conclusions honestly and objectively. The Torah is uncompromising regarding corruption, and demands scrupulous honesty and righteousness. But this is not enough; the Torah doesn’t want us to merely pass judgment based on objective rules, it sets a higher standard for us. The Vilna Gaon comments (Mishai 6:4):

**“The judges need not only to be well versed in the law, but in the way of the world. For if they are not familiar with these matters the law will not be the truest truth, that is to say, even if the ruling is the true law it will not be the truest...”**

It is not enough for a ruling to be the logical conclusion derived from what is written in the law books. The judge must assess how the law relates to the specific scenario before him in order for it to be the truest truth. The judgment must not only be truthful, but it must also be fair. In Jewish law, it is not enough to know the laws in order to pass judgment. Rather, the judge must know the reality in which he is ruling and the people who come into play.

The Hebrew word “Torah” means to guide. Torah law is not a series of abstract ideas, but rather relates to reality on a specific and personal basis, and guides us on how to become closer to G-d. It is as such that one who judges a “judgment of the truest truth” becomes a partner in creation by uplifting the world and bringing each reality, every person and all creation closer to G-d.

Rav Ari Faust is in Shevet Yechiam, and is Shaliach for Bnei Akiva and the Jewish Agency for Israel

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### Olim Profile – Catching up with our Bogrim who have made Aliyah



#### What was your involvement with Bnei Akiva UK?

My involvement was on a Sviva level. I was a chanichah, madrichah and Sganit at Kinloss.

#### What Inspired you to make Aliyah?

To make Aliyah for me, was to be doing the right thing. It just seemed consistent with how I was brought up. My family is Zionist, and Bnei Akiva also had an impact on reinforcing Zionism within a religious context. Additionally, I learned a lot about the religious importance of making Aliyah through my shul. Even before I made Aliyah, coming to Israel felt so normal, and to come to England always felt a little disorientating. I truly believe that Israel is every Jew’s real home. I wish for the day when every Jew does come back home.

#### What is your experience of being an Olah, so far?

I’ve experienced some incredible things since being here and I can’t say that everything was easy and simple. Nevertheless, I’d rather have experienced them whilst in my own home than anywhere else. It is a tremendous זכות to be living in Israel.

While it is easy to sit back and remark outside of Israel on its imperfections, I feel the power to change it constructively requires being in Israel.

#### What are you doing in Israel nowadays?

I’m in my first year of studying Criminology at Bar Ilan University.

#### What advice do you give those considering Aliyah?

Come to Israel, do it for yourself, do it for your future, do it for your family, do it for עם ישראל.

Gabriella Miller is in Shevet Dvir and made Aliyah in 5771