

# The Torah Sparks

## SHABBOS COMPANION

### PARSHAH OVERVIEW

Yisro, the father in law of Moshe Rabbeinu, comes to Moshe in the desert after hearing about the splitting of the Sea and the war with Amalek, and he converts to Judaism. He advises Moshe to appoint judges, rather than judge the people alone. The Jewish people camp by Mount Sinai in preparation of the Revelation. The Ten Commandments are given to the Jewish people, as well as several additional mitzvos.

### QUICK VORT

The Torah states (19:2) ויחן שם ישראל נגד ההר - *the Jews were encamped opposite the mountain.*

Beyond the basic *pshat* in the verse that the Jews were opposite the mountain of Har Sinai, perhaps the Torah is alluding to another mountain.

The Talmud (Sukkah 52a) compares the Yetzer Harah to a הר, a mountain.

We are taught a lesson for how to overcome the Yetzer Harah.

That is, to come together - to be unified - against the battle of the Yetzer Harah. To discuss with each other matters of *ruchnius*, to learn mussar together, to support one another.

We are am yisroel. Let's leave no one alone, in the dark, to battle alone. Let's be there for others to help them with their fight. We can do this as long as we fight together.

**"THE OVER-EMPHASIS ON 'I' AND THE LOSS OF 'WE' LEAVES US ISOLATED AND VULNERABLE. IT IS NOT GOOD TO BE ALONE."**  
(RABBI J. SACKS ZT'L)

### PARSHAH STATS

**72/74** Pesukim    **1105** Words    **4022** Letters    **17** Mitzvos

### GEMATRIA

The gematria of ויחן שם (using mispar musafi, adding letters) is 420.

Ironically, the gematria of אחדות (mispar kolel, adding the word, i.e., 1) is also 420!

This is amazing, because the words ויחן שם teach us that the Jews encamped together, unified, like Chazal say: כאיש אחד בלב אחד - like one man with one heart.

### CHASSIDUS

In this week's Parshah, Yisro says the famous words: ברוך ה' - blessed are You, Hashem!

The Tiferes Shlomo - Rebbe Shlomo of Radamsk - points out that we see a beautiful trait from what Yisro did. He blessed Hashem for rescuing the Jews even though he was not a part of that rescue. After all, he was not Jewish.

We see the beauty and importance of seeing the good in others, not just in ourselves.

### DID YOU KNOW?

Yisro had 7 names.

♦ ♦ ♦ ♦

Three people in the Torah say ברוך השם: Noach, Eliezer (servant of Avraham), and Yisro.

♦ ♦ ♦ ♦

The name Yisro is the same letters as יותר, which means more.

Yisro was willing to discover more, more about himself, more about the world, etc.

That name "more" was part of his name. When you change, develop and grow, you are actually discovering more of yourself.

### INSPOGRAPHIC CORNER



# First Super Bowl in History



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## Not What You May Think



The "Super Bowl" is the annual league championship game of the National Football League (NFL) of the United States. The first "Super Bowl" was played on January 15, 1967 at the Los Angeles Memorial Coliseum, and at the time it was called the AFL-NFL Championship Game; the Green Bay Packers defeated the Kansas City Chiefs by the score of 35-10.

The NFL's Super Bowl is considered to be one of the most popular events of the year, as it garners tons of hype, attention, and viewership.

I would like to bring your attention, though, to another Super Bowl. No, I am not referring to the one played in 1967. I am referring to the one that was "played" a few thousand years prior, in the Hebrew calendar year 2448. The first ever Super Bowl in history, which was won by Hashem, took place just a few days after the Jewish people left Egypt, when they experienced קריעת ים סוף (Krias Yam Suf), the Splitting of the Sea!

"Krias Yam Suf" was the first ever Super Bowl? What does this even mean? Allow me to explain.

At the beginning of Parshas Yisro, the Torah tells us that Yisro heard about Krias Yam Suf (and the battle of Amalak) and he converted to Judaism.

There was something special and dramatic about the Splitting of the Sea that inspired him so deeply. Yisro said (18:11), אשר זדו עליהם - "For with that which they schemed against them." He was stunned that the very manner in which the Egyptians sought to destroy the Jews with, they themselves were destroyed.

The Egyptians planned to destroy the Jews through water, but they themselves were destroyed by water, in the See of Reeds. Rashi explains that the word זדו (schemed) is interpreted in the sense of the word וידד in the verse, וידד יעקב נזיד - "And Yaakov cooked a stew," as if to say, בקדרה אשר בשלו בה נתבשלו - "In the very pot in which they cooked, they themselves were cooked."

Furthermore, the Torah tells (14:27) us in last week's Parshah that when the Egyptians were pursuing the Jews and entered the water, וינער ה' את מצרים בתוך הים - "Hashem stirred Egypt in the midst of the sea." Rashi explains this strange terminology of the Egyptians being "stirred" as follows: **Like a man who stirs a pot of food and turns the upper contents of the pot downward and the lower contents upward.** So the Egyptians would rise and descend, and be smashed in the sea, and Hashem kept them alive to be able to endure the tortures.

Thus, we see an incredible thing: the Torah describes the very downfall of the Egyptians as being stirred by Hashem in a large bowl!

Yisro saw the incredible Hashgacha and Divine intervention, and he realized that this was not some random and arbitrary bowl, rather, this was a SUPER BOWL being handled, stirred, and "won" by Hashem Himself!

We see that the first ever "Super Bowl" in history was by the Splitting of the Sea, when Hashem defeated the opponents of the Jewish people and destroyed them in the very waters which they wished to harm the Jews.

Yisro understood that unlike all the fake idols he's been so accustomed to, his entire life, this G-d of the Jewish people was for real. And he wanted in.

אשרינו מה טוב חלקנו ומה נעים גורלנו!

Have a holy Shabbos!  
R' Ori Strum

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