

## "And he (Moshe) said leave us not... and you shall be to us instead of eyes." (10:31)

In one interpretation of this *pasuk*, *Rashi* explains that Moshe's request of Yisro refers to the future. His request was that the people be able to approach Yisro for enlightenment concerning any concept which they could not understand. This seems perplexing! Considering all of the wise men and elders in *Klal Yisrael*, was there no one to whom the people could go for advice and instruction? Why was Yisro's counsel determined to be the most prudent?

*Horav Moshe Shternbuch, Shlita*, suggests that Yisro's background as a *baal-teshuva* rendered his advice most propitious. One who has been nurtured from birth to follow in the path of *Torah* observance is trained to automatically continue along this path without a second thought. In contrast, a *baal-teshuva* has achieved his level of *mitzvah* observance through inspiration, intellectual deliberation and personal resolve. Therefore, Moshe turned to Yisro to inspire and teach *Klal Yisrael emunah* from an intellectual perspective.

The *Satmar Rebbe z.l.* responded in a similar manner. Yisro grew up among pagans, worshipping idols. He was a confidante of the evil Pharaoh. Yet, he became an observant Jew. He knew the genesis of evil in man and its far-reaching effects. Yisro would understand the harmful impact the *erev rav*, mixed multitude, had on *Klal Yisrael*, and how to counteract their influence. Indeed, even in very own time, our greatest enemies are those who veil their virulent hatred of a religious orientation under a sham of piety. Yisro's wisdom, founded in experience, would serve as the "eyes" through which to see through the deceptions *Klal Yisrael* confronted.