

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Yisro 5779 Year 9, #333

פרשת יתרו תשע"ט

The seven names of Yisro

וישמע יתרו: (יח א)

And Yisro heard: (18:1). Rashi states: שבע שמות נקראו לו, רעואל יתרו חובב חכר קני פוטיאל. *He was called by seven names: Reuel, Yeser, Yisro, Chovav, Chever, Keni, [and] Putiel (Mechilta).* Rav Eliyahu Mizrahi asks in his sefer a powerful question: יתרו and יתרו are really one name since they added the ו to יתרו and now it became יתרו! He brings proof from Avraham Aveinu. Originally, he was called Avram and Hashem added a letter and called him Avraham. No one argues the fact that Avraham has one name and not two names. Why, then, is Yisro different in that his names are counted as two names, Yeser and Yisro? The answer can be: The Gemara Berachos 13a states, that after Hashem changed the name Avram to Avraham, if someone will call Avraham Avram he will have committed a sin. As the Torah states (בראשית יז, ה) ויהיה שמך אברהם *Your name shall be Avraham*: Beraishis (17:5). This is a commandment! Whereas by Yisro, there is no commandment that his name shall be Yisro and not Yeser. Hence they are two separate names: Yeser and Yisro. This is in accordance with the Mechilta that Yisro had seven names. (Yehuda Z. Klitnick)

Hakoras Hatov of Moshe and Yisro

ויבא יתרו חתן משה ובעלו ויאשהו אל-משה: (יח ה)

Moshe's father in law, Yisro, and his [Moshe's] sons and his wife came to Moshe. (18:5) Aside from the mention of Yisro's arrival in the camp, the Torah records the names of the two sons of Moshe, and the reasons why they were called by these names. Gershom was called Gershom because Moshe declared, "I was a stranger (ger) in a strange land." Eliezer was called Eliezer because Moshe declared, "The G-d of my father helped me (b'Ezri) and saved me from Pharaoh's sword." This seems out of place and superfluous. The **Ramban** comments: Even though this is not the time of their birth (and the Torah already mentioned some of this information when they were born [Shmos 2:22]), the Torah mentions it here because Moshe wanted to express gratitude – now that he had in effect become the King of Israel – for the earlier kindnesses the Almighty had done for him. When Moshe was a fugitive, was running for his life from Egypt, was able to escape to Midyon, get married, and have two sons at that point, he felt a great deal of gratitude to the Almighty and named his sons accordingly. However, it is the tendency of human beings to have the attitude, "that was then and this is now." The Torah nevertheless tells us that even when he reached the

zenith of his career, he still had the same recognition of gratitude (hakoras hatov) that he had when he was a fugitive.

Chaza"l also tell us that Moshe Rabbeinu had 7 names yet the Torah refers to him only as Moshe. Here too, the Torah is teaching us the importance of hakoras hatov, showing appreciation. Moshe owed his life to Basya, the daughter of Pharaoh. Since Basya gave him the name Moshe, as she said "for I pulled him out of the water" that is the reason he is called Moshe. Moshe learned a new lesson in hakoras hatov from Hashem. Hashem gave recognition to Basya in a significant way, and he called his name Moshe accordingly. Yisro knew the greatness of Moshe and his hakoras hatov, and this brought him to convert and be close to Hashem. (Yehuda Z. Klitnick)

The creation of the world and the Ten Commandments

וידבר אלקים את כל הדברים האלה לאמר: (כ א)

Hashem spoke all of these words saying: (20:1). What does the Posuk mean when it says: "Hashem spoke all of these words"? The answer may be found in an important message which is hidden in the words of the Ten Commandments. אנכי ה' אלקיך includes the entire Torah, just like Chazal teach us that the words בראשית ברא אלקים include the entire creation of the world. The Baal Haturim states that there are 620 letters in the Ten Commandments, Aseres Hadibros. 613 of those letters correspond to the Taryag (613) Mitzvos. The remaining 7 of the 620 letters correspond to the 7 days of Creation. We can now add: כל הדברים האלה לאמר is the Gematria of 613, not counting the Yud of the word הדברים, and that Yud represents the Aseres Hadibros, for the Aseres Hadibros are inclusive of the entire Torah. This is the meaning of "Hashem spoke all these words": the connection of the creation of the world, the 613 Mitzvos, and the Ten commandments. (Beer Moshe Ozherover Rebbe)

Hashem is One, and the only One

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים: (כ ב)

"I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage." (20:2) The Ten Commandments begin with אנכי ה' אלקיך, "I am the Lord." The question is: why does Hashem use the word אנכי and not אני, since there is no difference between the words "אני" and "אנכי" both words translate to mean "I"? Besides, it usually says in the Torah אני ה' אלקיך? The Malbim answers: The word אני means that there is something about "I" that is now different than at other times. For example, "I am now standing" as opposed to sitting or laying down. אנכי means that I am different from others. For example, "I

am standing here”, as opposed to anyone else standing here. Therefore, the first commandment is Emunah, that He is the only G-d and there is no other. The purpose of this is, that

Hakodosh Boruch Hu is saying: “I am Hashem your G-d”.
אֲנִי עוֹד מְלַבְּדֶךָ There is no one else besides Him! (Malbim)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

**** ***The Viledniker Tzaddik heals a broken foot with Emunah*** ****

In the shtetl **Avritsh** near **Zhitomir**, there lived a very poor widow. She had one daughter, who at the time of the story was 8 years old. One day, the young girl was walking in the street, when she fell and shattered a bone in her foot and was in severe pain. She was taken to a doctor, who diagnosed her as having a crushed bone, and that she should travel to **Kiev** to have the foot operated upon in order to save it. The poor widow had no means to pay for such an operation, and she tried her best to comfort her daughter. The pain was unbearable for the girl. The mother prayed and cried to Hashem for a Refuah. However, the condition worsened, the foot swelled up and the pain became intolerable. The widow went back to the doctor, who told her that she was playing with her daughter's life if she would not take care of her immediately, the young girl's life would be in danger. But she didn't have money to pay for the operation, and decided instead to travel to **Vilednik**, which was near, and visit the tzaddik **Reb Yisrael Dov Ber**, known by all (Yidden and goyim) as the **Viledniker Tzaddik**. (Until today the goyim go to his Kever.)

When she came into the room of the Tzaddik with her daughter, she burst into tears and cried uncontrollably about her own poor situation as well as the dire condition of her daughter's foot. Then she said: “I will not leave this room until my daughter's foot is completely healed.” The Tzaddik listened to her carefully, and then said: “I will try my best to heal your daughter. I request that you wait outside and have patience until I begin to daven Mincha, and at that time I will call you back in to my room.” The widow perceived the sincerity and warmth of the Tzaddik, obliged and left the room, and waited patiently outside. When the time came to daven Mincha, the widow was summoned to come back into the room with her daughter.

The Tzaddik prepared for davening and lit some candles. His eyes looked upwards [to Hashem] and he lifted his hands in prayer and said: “Hashem, please have mercy on the unfortunate widow, and send a Refuah to the young girl's foot.” The Tzaddik kept on pacing back and forth, repeating the same prayer. Then he told the widow: “I have worked it out with Hashem. The recovery is near.” He told them to leave the room until after Mincha. The Tzaddik took a very long time to daven. After Mincha, the Tzaddik told the widow to go to her room and return the first thing in the morning, at which time Hashem would heal her daughters's foot.

The widow and her daughter were very happy to hear these words from the Tzaddik; they had great Emunah in him. That night, the widow and her daughter prayed to Hashem and said Tehilim, asking that the Tzaddik be the right emissary for them.

In the morning, they both went to the Tzaddik and waited for him to talk to them. The Tzaddik greeted them and told them that he must daven Shacharis, and after davening He was confident that Hashem would grant them a Refuah. They anxiously awaited the end of davening. They were then summoned into the room of the Tzaddik. The same scenario repeated itself again as the night before. The Tzaddik paced back and forth, and was pleading with Hashem to heal the unfortunate girl. Suddenly, the Tzaddik stopped and said: “Hashem has answered our prayers; I will now be able to help your daughter.” The widow and her daughter held their breaths with their hearts nevertheless full with emunah and bitachon.

The Tzaddik walked over to the girl and called her by her name. When she answered, he said: “I want you to stand on your feet.” She said: “I cannot do so by myself.” The Tzaddik told her mother to help her stand up. When the girl was standing on her feet, the Tzaddik asked her if she felt better, and she answered that the pain had subsided! The Tzaddik told her to wait a few minutes, and then ordered her to begin to walk. To their amazement, she was able to walk on her own. The foot came back to normal with no pain and no swelling. The simcha of the widow and daughter knew no bounds. They thanked Hashem and the Tzaddik, and went home happy and thankful to Hashem.

The Rebbe commanded the boy to talk

A similar story happened with Harav Yitzchok Meir Heschel, the father of Harav Avraham Yehoshua Heshel, the Kopitzhnitzer Rebbe. A young boy of 3 wasn't able to talk, and his mother took him to the Rebbe in Vienna. The Rebbe took out a siddur and told the boy to recite the Aleph Bais. The boy couldn't utter a word. The Rebbe began to think, and went into a deep trance. His face became colored burning red. When the Rebbe finally awoke, he called the boy over, opened the Siddur and said: “I command you to say the Aleph Bais!” The boy miraculously began to say the Aleph Bais, and from then on spoke normally.

Heard from Reb Tzvi Mandel, who heard the story from Rabbi Greenberg, to whom the miracle occurred.

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