

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Yisro 5778 year 8 #325

שבת קבלת התורה

פרשת יתרו תשע"ז

A Yid by acting in the proper way will bring people closer to Hashem.
 וישמע יתרו כהן מדין התן משה את בלי-אשר עשה אלוקים למשה
 ולישראל עמו כיהוציא ה' את ישראל ממצרים: (יח א)

“Now Moses' father in law, Yisro, the chieftain of Midian, heard all that Hashem had done for Moshe and for Israel, His people that the Lord had taken Israel out of Egypt.” (Shemos 18:1). The Rebbe Reb Melech of Lizhensk cites the Gemara (Pesachim 87b): “The reason why Bnei Yisrael went into Golus / exile was so that converts could join them.” The Noam Elimelech asks: Is this really a justified reason for Golus? Could it be that Bnei Yisrael should suffer Golus just so that converts from among the nations could join us? Wouldn't it be more proper for the converts to travel to us instead of us to them? They could come to Eretz Yisrael on their own and convert once they are there! The Noam Elimelech explains that there is a hidden spark of holiness concealed within all righteous converts – which is what pushes them to convert. However, this spark is too small and weak on its own to inspire them to make the trip to Eretz Yisrael and convert. When they see Bnei Yisrael and observe them and their sanctity, this kedusha ignites their own spark and awakens it, pushing and inspiring them to convert. This is why Bnei Yisrael needed to go into exile, because their contact with the geirim is needed to ignite the spark. This is how we can interpret our pasuk: “And Yisro heard...the father-in-law of Moshe”: through Moshe's kedusha, Yisro's heart was awakened, giving Yisro's spark the energy it needed to listen to all Hashem had done for Moshe and Bnei Yisrael and ultimately to convert. Therefore a Yid must always be in a higher level of spirituality which this will light the spark in the converts. (Noam Elimelech)

Why did Yisro rush to come after hearing the war of Amalek?

וישמע יתרו: (יח א)
 רש"י וישמע יתרו: מה שמועה שמע ובא, קריעת ים סוף ומלחמת עמלק;
 Rashi: Now...Yisro...heard: What news did he hear that [made such an impression that] he came? The splitting of the Red Sea and the war with Amalek. The question is why does Rashi have to add the word **ובא** he came? Secondly: why did Yisro come because of the war with Amalek? We can understand this posuk based on what the heilige Alshaich brings in his sefer Maros Hatzovos in Yehoshua 9:4. The posuk says that the Gibeonites wanted to convert and came to Yehoshua: וישבי נבעון שקעו את אשר עשה יהושע ליריחו ולעי: וישבו גם-המה בערמה וילכו ויצמירו ויקחו שקים בלים לחמוריהם ונאדות
And the inhabitants of Gibeon heard what Yehoshua had done to Yericho and to Ai. And they also acted with wile, and they went, and disguised

as ambassadors, and they took worn sacks for their donkeys, and wine bottles, rotten, split, and tied together. The Alshaich asks why did the Gibeonites have to act with wile in order for them to convert? He answers that Yehushua sent a proclamation to all nations before he conquered Yericho and Ai stating, whoever wants to make peace with Israel, will be accepted as converts. The condition was, that after two victories by Israel no one will be accepted. Now the Gibeonites woke up after two victories and the only way Yehoshua will accept them would be by fooling him that they were delayed in coming therefore they should be accepted. Yehoshua didn't fall for this and they were not accepted as true converts. The gemarra (Yevamoth 24b) states geruth (conversion) will no longer be performed in the messianic era: ת"ר: אין מקבלין גרים לימות המשיח. ביוצא בו לא קבלו גרים לא בימי דוד ולא בימי שלמה: מאי קרא: (ישעיהו נד, ט) הן גור יגור The Sages taught: Conversion is not performed in the days of the Messiah. Similarly, they did not perform conversions in the days of King David or in the days of King Solomon. Rabbi Eliezer said: What is the verse that hints at this halachah? “Behold, they may gather together [gor yagur], but without Me; whosoever shall gather together [gar] with you shall fall on yours” (Isaiah 54:15). Based on the Alshaich we can apply the same with Yisro. Yisro wanted to convert and when he heard the victory over Amalek, he had to hurry and convert, because if there is another victory he will not be accepted, hence the reason for his hastily coming when he heard the war Amalek.

(יד אבי שלום, הגאון ר' יוסף שלום אב"ד פוזנא משהרינג אופיבאך ת"פ)

Remember the Shabbos and you will benefit greatly.

זכור את-יום השבת לקדשו: ששת ימים תעבד ועשית כל-מלאכתך: ויום השביעי שבת. לך אלוקיך לא תעשה כל-מלאכה אתה. ובגד-זבתך עבדך ואמתך ובהמתך וגרך אשר בשעריך: (כח-י)

Remember the Sabbath day to sanctify it. Six days may you work and perform all your labor, but the seventh day is a Sabbath to the Lord, your God; you shall perform no labor, neither you, your son, your daughter, your manservant, your maidservant, your beast, nor your stranger who is in your cities.(20: 8-10) The Gemara in Maseches Brochos [35b] states that when we perform the will of Hashem, we will not need to work, as others will work for us. The Vilna Gaon elucidates that זכור את-יום השבת לקדשו, if we keep Shabbos merely as a remembrance rather than as the fulfillment of rotzon (the will of) Hashem, then ששת ימים תעבד ועשית – we will have to work six days a week. However, זכור את-יום השבת לקדשו – if Shabbos is totally dedicated to Hashem, as He wishes it, then ובגד-זבתך אתה. ובגד-זבתך אתה

– you and your children will not work. If so, who will perform the work? עבדך וְאִמְתְּךָ וּבְהֵמָתְךָ וְגַרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ – all of these will be responsible for the work that needs to be done. This explains, according to the Gaon, why there is no connective vov between וְבֵיתְךָ and עבדך. (Vilna Gaon)

על־כֵּן בָּרַךְ ה' אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֶׁהוּ:

The Levush writes that on Shabbos we can attain higher levels of wisdom as it is a day especially designated for this purpose. Therefore, we should seek ways to increase the amount of Torah that we discuss on this holy day. (YZK)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Rebbe sent Eliyahu Hanavi to a large donor*****

הרה"צ רבי יצחק אייזיק אייכנשטיין מוודישטוב זצוק"ל (תקפ"ה - ט' סיון תרל"ג) Rav Eizik of Ziditchov was the successor of his uncle Reb Tzvi Hersh of Ziditchov. Before he became Rebbe he traveled freely to raise money for needy people. His features spoke out that he is a holy person and people would ask who he was but his answer was always: "A Yid!" One thing everyone knew that by giving money to this Yid and getting a Bracha from him, the Yeshua was on the way. In a distant city there lived a chasidische Yid Reb Mendel Hauzer. He worked in a whiskey refinery. At the facility there was a private room and Reb Eizik came to visit Reb Mendel and ask to be able to stay at the refinery at night and during the day to go around the city collecting. Reb Mendel saw that Reb Eizik is a heilige Yid and consented. Reb Mendel offered the Rebbe his bed but Reb Eizik refused and said "put some straw on the floor and that will be fine for me." Reb Mendel was up all night learning and in the morning, Reb Eizik thanked Reb Mendel for the hospitality. After being in town for a few weeks Reb Eizik gave Reb Mendel his blessing for great wealth. It didn't take long and the owner of the refinery offered the factory to Reb Mendel and he became very wealthy in a short time. Soon after Reb Tzvi Hersh passed away and the heir of the Chassidus was Reb Eizik. Thousands of Yidden came from far to get brachos from Reb Eizik and all he asked for was Tzdaka to give out to the needy people. Reb Mendel became an ardent Chasid of Reb Eizik and a staunch supporter of him and the more money Reb Mendel gave to the Rebbe, his business flourished and was able to give to the Rebbe. After a while, Reb Mendel wanted from the Rebbe something very special. He wanted to have the honor / zechia to meet Eliyahu Hanavi. He visited the Rebbe and laid forth his request. The Rebbe said bluntly "in order to meet Eliyahu Hanavi one must be at a tremendous spiritual level and you are not at that level yet!" Reb Mendel wasn't ready to take no for an answer. He took out a stack of money and said "I will give the Rebbe this money if the Rebbe gives me a Bracha that I shall be zocha to see Eliyahu Hanavi!" The Rebbe answered: "I will give you a bracha, but it is up to you to be able to merit seeing Eliyahu Hanavi. I promise that I will send him to you!" Reb Mendel was

elated and began preparing himself spiritually to get ready to greet Eliyahu Hanavi. Meanwhile Reb Mendel had to travel to a distant city for business. One night the heavens opened up with heavy rains and winds. The home of Reb Mendel was always open to guests and that night Reb Mendel's wife heard knocking and in walks in a poor person who was emancipated and wearing rags and thin clothing. Reb Mendel's wife offers to prepare the poor person some food. But he sternly said I didn't come here to eat. I want you should give me 200 Reinish. Reb Mendel's wife said to him : "That is an astronomic amount of money and my husband never gives such an amount to anyone!" The Yid says "if you won't give me this amount , I will look elsewhere!" Reb Mendel's wife had pity and didn't want the poor person to be out in the rain and cold with his meager clothing. She said she would go to a neighbor and get the money. She took her jewelry and left it as consignment and brought the 200 reinish to the poor person. He thanked her. Now he said sternly I want to sleep in your husbands bed and you go sleep with the maids. She wasn't to happy about it, but she agreed and showed him the room. He requested not to be woken up as he is very tired from his journeys and she promised to be on guard. Meanwhile Reb Mendel had to cut his trip short and returned home that night. His wife ran downstairs to greet him, and quietly told him about the unusual guest that came and asked for 200 reinish and wanted to sleep in your bed. He doesn't want to be woken up. Please let him stay and we will sleep in the maids room. Reb Mendel couldn't control himself and began screaming: such chutzpah I will go see how he dared to want to sleep in my bed! Reb Mendel ran up the stairs in rage and his wife pleading with him not to wake the Yid and they opened the door of the room: No one was there! The bed was clean. They went downstairs and his wife noticed the 200 reinish was on the table! This was spooky! Reb Mendel went to Reb Eizik to clarify what had transpired at their house. When the door opened, Reb Eizik said with a smile: "I sent you Eliyahu Hanavi, but you weren't up to it. However your wife was at a higher level then you, she had the Zchia to meet and greet Elyahu Hanavi. I however kept my word"

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