



## PARASHAT YITRO

כתוב בפסוק (יח:ב) "ויקח יתרו חתן משה". יתרו היה בעל יחוס חשוב ומוכתר בתארי כבוד, שכן היה "כהן מדין". אף על פי כן השליך מאחוריו את כל היחסים והתארים והעדיף עליהם את היחוס והתואר "חתן משה". (מעינה של תורה)

### "Vayavo Yitro"- "And Yitro came"

The Pasuk in the beginning of this week's Parashah states: "Yitro... heard all that G-d did for Moshe and for the Jewish people." As a result, Yitro was very impressed and became a Ger Tzedek [Righteous Convert]. The Pasuk then states (18:5): "Vayavo Yitro choten Moshe...el Moshe" – "And Yitro the father-in-law of Moshe came...to Moshe. The question is asked, why does the Pasuk write "Vayavo Yitro"- "And Yitro came", and not "Vayeilech Yitro" – "And Yitro went"? The Belzer Rebbe answered that the term "Vayeilech" has the connotation of going, but not necessarily with desire. The word "Vayavo", on the other hand, has a connotation of coming with happiness and desire. The Pasuk is telling us that Yitro came to join Bnei Yisroel with happiness and desire.

### The Words of Torah Should Be Fresh To You As If It Were Given Today

The Pasuk in this week's Parashah states (19:1): "In the third month from the exodus of the Bnei Yisroel from Mitzrayim on this day they arrived at the wilderness of Sinai." Why does the Pasuk use the wording of "on this day", it should have written "on that day"? Rashi explains that this comes to teach us that the words of Torah should be fresh to you as if it were given today. Although the Torah was given over 3,000 years ago, the laws of the Torah and all its teachings are eternal. They are relevant to every place and time.

### Sensitivity towards Others

Moshe Rabbeinu had two sons, each of whose name is mentioned in our Parashah [18:3-4]. The first son's name was Gershom, for Moshe said "I was a stranger (Ger) in a foreign land." The second son's name was Eliezer, for Moshe said "The G-d of my father helped me (b'Ezree) and saved me from the sword of Pharaoh. Chronologically, the salvation from the sword of Pharaoh preceded the time Moshe dwelt in a foreign land (Midyan). We would expect the elder son to be named Eliezer and the younger son to be named Gershom. Why did Moshe Rabbeinu reverse the order? The Chizkuni explains that the naming sequence was a manifestation of one

of Moshe Rabbeinu's primary middot [character traits]. At the point when Moshe had his first child, Jews were still suffering. Immediately following the birth of Moshe's first son, the Torah describes the increased suffering that the Jews in Egypt were experiencing at just that time. At that very moment, Klal Yisrael was in the depths of the torture of the Egyptian experience. At such a time, Moshe felt that it would be totally inappropriate to gloat, so to speak, over his personal salvation and name a son based on the fact that G-d saved him from Pharaoh's sword. As long as other Jews were suffering, Moshe felt he could not brag about the fact that he emerged from his personal situation of danger. Rather, the name given to this first son stressed the fact that Moshe too was still in a situation of danger — "I am a (fugitive) stranger in a foreign land". However, when the second son was born, the Chizkuni writes, Moshe Rabbeinu was already on the way to Egypt. He was on the way to redeem the people. G-d had heard their cries and He was now already committed to taking them out. At this point, when Klal Yisrael was able to breathe a sigh of relief, Moshe felt comfortable mentioning his own personal salvation in the name he gave to his child. (Rabbi Y. Frand)