

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת ויגש תשע"ט

Yosef was a Mentsh!

ולא עמד איש אתו בהתנודע יוסף אל אחיו: (מה א)

Therefore there was no one with him when Yosef revealed himself to his brothers (45:1). The question is, why did the presence of people bother Yosef to the extent that he ordered everyone out? The grandfather of the Chida, Rav Avraham Azulai offers a beautiful insight: Yosef was already anxious to reveal himself to his brothers. However, if he would state "out of the blue" "I am Yosef your brother!" that would cause them shock, and might harm their health. Therefore, Yosef, who had feelings for his brothers, came up with a brilliant idea of how to break the news without adversely affecting them. He first looked around the room, as if looking for someone. Then he called out: "Yosef, where are you?" The brothers looked around and saw no one. Then Yosef called out again: "Yosef, the son of Yaakov, where are you?" The brothers again looked around and saw no one. Yosef repeated this many times until he finally revealed that he himself is Yosef! This is the meaning of **ולא עמד איש אתו** "there was [really] no one with him [it was only a ploy] when Yosef revealed himself to his brothers."

(בעלי ברית אברם, ר' אברהם אזולאי)

Why did Yaakov send Yehuda to Goshen?

ואת יהודה שלח לפניו אל יוסף להורות לפניו גשן: (מו:כח)

Yaakov sent Yehuda ahead of him to Yosef, to direct him to Goshen, and they came to the land of Goshen. (46:28) Rashi explains that Yehuda was sent down to Mitzrayim "to clear a place." We can say that it means that he was sent down to clear Goshen of all objects associated with Avodah Zarah, idolatry so that it should be a proper place for Yaakov's family to reside. (Maskil L'dovid - Rav Dovid Pardo) But the question is, why did Yaakov send Yehuda and not any other brother, as the other brothers surely also knew how to teach Torah? However, since Yehuda was the one who had caused Yosef to go to Egypt, and through this act of his

the Jews were eventually forced to go into exile- Yaakov wanted Yehuda to start a Yeshiva and spread Torah which would be a shield for the Jews from the tumah / uncleanness of Egypt.

Another insight: Why did Yaakov send Yehuda to Goshen?

The Aggadic interpretation of **להורות** is that there had to be teaching: to establish for him a house of study, from which teaching would emanate. (Tanchuma, Vayigash 11) This implies that Yehuda was sent to Goshen first, to establish a Yeshiva, before Yaakov Avinu's family went to live there. There is a great Mussar to be learned from this: that all that one does should be L'shem Shomayim, for the sake of Hashem. One who builds or buys a house, should first think about which room he will set aside for Torah study and Tefilah, connecting him to Hashem. After he has done that, he can plan the rooms that will deal with his physical needs. Yaakov's first concern before his family was moving to a new location was to ensure that they would have a place to study Torah. (של"ה הק' Shela Hakadosh) This is also appropriate for our generation, as people routinely move to new locations: before one moves, he should first focus on finding a place which has the right Chinuch for the children, as well as a local shul in which to daven and learn Torah. Then he can rightfully move there. [YZK]

Another insight: Why did Yaakov send Yehuda to Goshen?

We see in Parshas Lech Lecha that Pharaoh gave to Avraham and Sarah Imeinu many gifts. The Sifsei Kohen, a Talmid of the Ariza"l adds that one of the gifts that Pharaoh gave to Sarah was the city of Goshen. Yehuda took along with him the **שטר מתנה**, the gift certificate (deed), which Pharaoh had given to her. Yehuda was sent because he was mighty, and would potentially need to be forceful to evict those currently living in Goshen, by showing them that Yaakov's family owned the land. (שפתי כהן עה"ת)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** **Reb Dovid Lelover Restores One Tzaddik to the Good Graces of a Second Tzaddik** *****

Three towering tzaddikim -- Rav Yisroel, the Kozhnitzer Maggid, Rav Yaakov Yitzchok, the Yehudi HaKodosh of Parshischa, and the Lelover Rebbe Rav Dovid -- once assembled at the court of the Holy Chozeh of Lublin to spend an uplifting Shabbos in each other's exalted company. While preparing for the holy day, the Yehudi HaKodosh discovered, to his great anguish, that he was lacking a suitable clean shirt to wear when greeting the Shabbos Queen. He shared his pain with the Chozeh, who instructed his rebbetzin to provide a proper shirt for his distinguished colleague, to be returned after Shabbos. The

Yehudi Hakodosh was delighted that he would have a nice Shabbos shirt, and one from the Chozeh to boot. He headed for the Mikvah, preparing for the Erev Shabbos immersion. A bedraggled wanderer, sat down next to him and from this person there emanated an unpleasant odor. He scratched himself constantly, and wailed to the tzaddik that he had not changed his shirt for four weeks, simply because he owned only that one shirt. The tzaddik thought to himself that since he was not at the scratching stage, and could wear the Chozeh's shirt only for one day in any case that the beggar

needed it more than he. The saying "he would give him the shirt off his back" was realized on the spot. That was how the shirt acquired a new wearer.

Now, this beggar turned out to be a notorious swindler, who targeted and took special advantage of strangers to ply his trade, since they were easy targets who would not raise their guard against him. He had a nickname -- Leibele Ganav ("Leibele the Thief"). The episode was witnessed by the town gossip who lost no time in informing the Chozeh's rebbetzin that the distinguished visitor had given the Rebbe's shirt away to Leibele Ganav. The Rebbetzin conveyed the news to her husband, with the taunt, "People say you have Ruach Hakodesh. So why did you not see what the Yehudi did with the shirt you loaned him?"

The Chozeh himself wondered why he lacked his usual perception, but assumed that the Yehudi had made some kind of arrangement with Leibele from the goodness of his heart. Nevertheless, at the Shabbos tischen, at night and in the daytime, the Chozeh distributed wine to every person present -- except to the Yehudi HaKodosh! Rav Dovid Lelover took note of this obvious snub and tried to mollify the Chozeh. "If the Rebbe himself had seen a needy Yid without a change of clothing, he would have also given the shirt off his back!" But this did not clear the air, and on Motzoei Shabbos the Lelover Rebbe asked the Chozeh's permission to relate a relevant and genuine story. Assent was granted.

This was the tale: There was a mayor in a Polish town who forbade Jews from living there. He did have one "favorite" Jew, however, whom he permitted to live just over the town border. This Yid opened a liquor and tobacco shop, thanks to which he achieved a respectable standard of living. The down side -- and it was grievous -- was that after years of dealing with his Gentile customers, little by little he slipped downward off the straight and narrow Yiddishe path of life, until it seemed he could go no lower: he began to eat on Yom Kippur יום כיפור.

But one must not despair over any Jew, no matter how far he has strayed. One bleak day, the town crier informed the public that a Jew had been caught stealing from the village priest and was to be publicly flogged in the town square, with all citizens required to witness the punishment, as a deterrent.

Not surprisingly, witnessing the gruesome act perpetrated upon a fellow Jew opened up long-latent Yiddishe feelings of mercy and compassion for a brother Yid, and the shopkeeper loaded the victim onto his wagon and took him home, where he summoned a doctor and nursed him back to full health, which took weeks. One cannot explain what deep

forces were at work, but suffice it to say that this man was awakened spiritually to do a complete turnaround from his ways, and resolved to return to the path of Torah and Mitzvos.

The man he had rescued was at a loss to thank his benefactor, who did nothing more than exact a promise to never commit thievery of any kind again which was readily given. Our merchant resumed his trade, which yielded good profits, but his prosperity was short-lived, because before long he was called back to Heaven and asked to give an accounting before the Heavenly Tribunal. The picture looked bleak. Large sacks of the sins he had committed confronted him, ranging from eating without a brocho, neglecting tefillah, eating non-Kosher food, all the way to desecrating Shabbos and Yomim Tovim, including even eating on Yom Kippur.

But in a flash, a Malach (angel) appeared and snatched away the incriminating sacks. The Bais Din demanded an immediate explanation for this brazen breach of judicial protocol. "May it please the court: this defendant, with great devotion and effort, saved the life of an endangered fellow Jew, and in the process brought both himself and the victim to be ba'alei teshuva. I submit that his misdeeds should be annulled and he should emerge innocent from these proceedings. I, a Malach, was created as a result of that mitzvah and chesed, but because curing thievery was part of the composite mix which formed me, I have a streak of thievery in me, as a byproduct. Therefore, I stole the bags of incriminating aveiros."

Reb Dovid of Lelov drew an analogy from this wondrous story to the matter at hand. "The reason the Rebbe was deprived of his usual Ruach Hakodesh is that a Malach was created the moment the Yehudi Hakodosh gave the Rebbe's shirt to Leibele Ganav. But since a tinge of thievery was mixed into the creational formula (unbeknownst to the Yehudi HaKodosh) there was a thread of thievery woven into that Malach -- who deployed it in snatching away the Ruach Hakodesh which should have adhered to the Rebbe. That should explain everything that happened recently."

The Chozeh gave a smile after understanding the deep heart rending words of Reb Dovid, and the relationship with the Yehudi Hakodosh changed immediately after hearing the story. Fully stipulating the noble intentions the Yehudi had, he promptly summoned him and extended his full forgiveness for the unpleasantness. Clearly, this story hinged on a miraculous ability to discern events in Shomayim and apply them in this world for the benefit of Yidden, even for exalted ones such as the Yehudi HaKodosh. (תפארת בית דוד לעלוי)

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