LINK to 3-year collection of Pardes: https://db.tt/eZ07wooe

Yosef's face held the key to his revelation וואמריופַףאָל־אָהָיוֹאַנִייוֹשַׁףהַעְּוֹדאָבֶיחֵיוְלֹאֹיֵרְלְאָיֶרְיוֹלֵאַנְיוֹשַׁףהַעְּוֹדאָבָיחֵיוְלֹאֹיֵרְלָאיִרְכְּלִוּאֶחִיוֹלֵעֲנְוֹתאֹתוֹפְיִנְבְּהַלְּוּ מִפְּנֵיו וּ(מהג Yosef said to his brothers, "I am Yosef. Is my father still alive?" but his brothers could not answer him because they were startled by his presence |lit.:on account of his face/.(45:3) We can raise three questions on fine points in this passage. Each one is resolved, and in so doing, we learn more deeply about Yosef's encounter with his brothers than we might otherwise have done. Consider:1. Why did Yosef ask if his father Yaakov were still living? He had heard explicitly from the Brothers that he was indeed alive. 2. Why do we learn only now that the brothers were frightened of Yosef? There were previous encounters between them; were they not terrified before this point in the narrative? 3. Why do we read they were shocked [by seeing] his face יבְהַלוּ מִפָּגֵיו -- ? --How did seeing Yosef's face contribute to their discomfiture? We combine a comment of Rashi with a Koheles to yield the key: Israel loved Joseph more than all his sons, because he was a son of his old age (37:3) (וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו כִּי בֶן שהיה זין איקונין שלו דומה לו:Rashi (זְקַנִים הוֹא (בראשית לז ג'). "Yosef's Yaakov's." facial features resembled Now Koheles: (8:1): פַניו תאיר אדם A man's wisdom makes his face shine. The Ari'zal taught that a person's Divine Image ("Tzelem Elokim") lies in his wisdom, and should he commit a sin, the Divine Image is diminished, with the sin (chet) remaining engraved on his forehead. A direct consequence of this is the Gemara's dictum (Megila 28a) "It is forbidden to gaze at the face of an evildoer."אסור לאדם להסתכל בצלם דמות אדם רשע In line with this, the Brothers naturally assumed that they were in the presence of an evil gentile ruler, and so would have averted their eyes from his face, Egyptian viceroy or no. But when Yosef revealed his identity, they looked and beheld the light of the Tzelem Elokim upon his face, so their fright stemmed from viewing his face, which they had previously shunned. Furthermore, "אַנְי יוֹסֵף" put the Brothers on notice that he embodied the same Tzelem Elokim as as their father, just as he had earlier. Yet he asked, "Is my father still alive?" in a gentle and tender voice. The Brother's were dumbstruck as they beheld the exact visage of Yaakov Avinu -- *Avihem*! Any natural agitation they may have had earlier -- just from being interrogated by the Viceroy of Egypt -- paled in comparison with this earthshaking revelation. (אברהם אנכי ר' אברהם פאלאג'י)

Yaakov still had Esav on his mind ַ (מה כח נוּיֹאמֶר יִשִּׁרָאֵל רָב עוֹד־יוֹסֱף בְּנֵי חָי: (מה כח Enough! My son Joseph is still alive (45:28) Rashi, drawing on Targum Yonason: רב לי עוד שמחה וחדוה, הואיל ועוד יוסף בני חי: "I have enough happiness and joy, since my son Joseph is still alive." The very fact of his being alive is my sole source of joy. So would we not expect some reference to Yaakov himself in the posuk, with a personal pronoun like רב לי? We can deduce that beyond the surface meaning, Yaakov was alluding to the saga of himself and Esav. How so? We read (Beraishis 25:23) וְרַב יַעֲבֹד צָעִיר the elder will serve the younger,where "rav" obviously points to Eisav. And regarding וַיָּהָי כַאֲשֵׁר יַלְדָה משנולד שטנו :Rashi comments at length רחל את יוסף ל:כ'ה של עשו, שנאמר (עובדיה א יח) והיה בית יעקב אש ובית יוסף להבה ובית עשו לקש, אש בלא להבה אינו שולט למרחוק, משנולד יוסף בטח יעקב בהקב"ה ורצה לשוב $When\ the\ adversary\ of$ Esau was born, as we read (Obadiah 1:18): "And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble." Fire without a flame does not burn anything a distance away. As soon as Joseph was born, Jacob trusted in the Holy One, blessed be He, [that he now had his "flame"] and desired to return [to Canaan]. From Esav's standpoint, Yosef was a hindrance to him as long as he was alive. So when the report טָרָף טַרָף אסיי spread, Esav was quite happy, since at least one nemesis was out of the picture. But now, upon hearing that Yosef was alive, when Yaakov said "rav" he was addressing Esav (see above for the proof that 'rav' = 'Esav'), and the fact that "my son is still alive" means that "he will still impede you and you have nothing to be so happy about.

(באר התורה - תלמיד מהרש"ל פראג שע"ב)

Yosef's age carried an important message וַיָּאמֶר פַּרְעָה אֶל־יַעֲקֶב כַּפְּה יְמֵי שְׁנֵי חַיָּיִדּ : וַיִּאמֶר יַעֲקֹב אֶל־פַּרְעֹה (מז ח-ט ) ... (מז ה.) (מז ה.) Pharaoh said to Jacob, "How many are the days of the years of your life?" "The days of the years of my sojournings are one hundred thirty years." (47:8-9) Rabbeinu Bechaye notes that Yaakov appeared older than his years, which evoked Paroh's query (But see further for the real reason Paroh asked Yaakov's age. If one meets a stranger, he has no basis for thinking that he is older than he looks, unless someone else informs him of that fact. We see no evidence of that happening.) But in replying, why did Yaakov refer to the years of his "sojournings" (his stopovers, or way stations) rather than simply his "life?" Rabbeinu Bachaye's answer is that Yaakov was hinting to Paroh that for his hundred and thirty prior years, he was no more than a "ger", a stranger, a foreigner, since tzaddikim characteristically hold that they are mere strangers in This World...

serve as sandek, with yourself being mesader kiddushin -officiating -- at this baby's chupa." "A fine gesheft/business
deal! I accept!" replied the Bluzhever Rebbe -- who was
eighty years old at the time. And so it happened: At age

100, the Bluzhever conducted the chupa for this newborn

boy. The Rebbe was *nistalek* shortly thereafter. No one

was embarrassed and who knows if readying himself for that chupa did not provide arichas yomim ve shonim/

length of days and years for the Holy Bluzhever Rebbe ZTŽ"L. (געהערט פוו ר' שבתי בן צירל באלד נ''י לרפו''ש)

In the Sha'arei Chesed neighbourhood of Yerushalayim, home of many gedolei torah, the accepted minhag for a choson the Shabbos before his wedding, was to receive maftir and also to read the Haftara aloud. There was once a choson who stammered and was mortally afraid of the public shame he would suffer when he attempted to read the Haftara. Fortunately, his famiy enjoyed a close bond with HaGaon Rav Shlomo Zalman Auerbach ZTZ"L, to whom the lad poured out his heart. The Gaon put the choson at ease and reassured him that he had nothing to fear. Come the Shabbos of the aufruf and who appears in shul but Rav Auerbach himself, even though it was not his usual place to daven. He walked straight over to the gabbai and told him, "You may be wondering what brought me here today. I came only to honour the choson, who is a

> if possible, since I have yahrtzeit next week."
>
> "It's not so simple, kvod Harav. We can surely give the Rav shishi, the best aliya." 'That's fine, but still, I would like to read the Haftara in any case." "Well, it really belongs to the choson, but I suppose he could waive the honour in favour of a Rav of

kvodcha's stature. Let me ask him." Needless to say, the young man, to his enormous relief, consented wholeheartedly and was spared embarrassment by the clever and sensitive stratagem of a

As a boy in 1950, Reb Leibish

Gadol HaDor.

friend of my family. But I would like to request maftir,

Kohn spent the summer with his family in Tannersville, NY at the same time as Rav Yochanan Perlow of Stolin ZTZ"L. One Shabbos, the usual ba'al koreh was not in the "country" and another well-meaning Yid volunteered to "lain" the Torah portion unprepared, but only if someone else prompted him softly with the trop/cantillation and textual divisions. An arrangement like that is very error-prone, but this was an extreme case. Mistakes cascaded from the reader's lips, which evoked a stream of "correction" from the congregants, peppered with "Nu! Nu! Nu!" With most of the shul driven by righteous zeal to uphold "kvod haTorah" -- so they thought -- by correcting mistakes, the Stoliner Rebbe sat calmly, not looking up from his chumash for even a moment, and not saying a word. To the Rebbe, not embarrassing a Yid was an integral component of "kvod haTorah." Our editor had a similar experience while visiting California on a shlichus from Rav Shlomo of Bobov ZTZ'L around 1979, assisting the Rebbe's gabbai Rav Shmuel Horowitz. They were in a shul where the ba'al koreh botched -- there was no other word for it -- the Torah reading. DPR innocently tried to correct him once or twice, but Reb Shmuel, accurately sizing up the situation, whispered: "Don't correct him even if he reads every posuk backwards!"]

## Parshas Vayigash5777, #287

STORY

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