



PARASHAT VAYIGASH

דרכם של צדיקים

כתוב בפסוק (מו:כט) "ויאסר יוסף מרכבתו ויעל לקראת ישראל אביו....ויפל על צואריו ויבך". רש"י מפרש, "אבל יעקב לא נפל על צוארי יוסף ולא נשקו, ואמרו רבותינו שהיה קורא קריאת שמע". זו דרכם של צדיקים בשעה שמתלקחת בלבם שמחה ואהבה, מיד הם משקיעים את שמחתם ואהבתם בהקדוש ברוך הוא. משום כך כאשר פגש יעקב בבנו אחרי כל כך הרבה שנים, ונתמלא לבו אהבה רבה לבנו, מיד קם וקרא קריאת שמע. (מהר"ל)

Proper Rebuke

The Pasuk states (45:3) "I am Yosef, is my father still alive – and the brothers couldn't answer him since they were stunned before him." There is a famous Medrash on this Pasuk which says "woe on to us for the day of judgment, woe onto us for the day of rebuke". The Medrash is telling us that by Yosef saying "I am Yosef" he was in fact rebuking the brothers for selling him. The obvious question is where was the rebuke? All he said was "I am Yosef"? Rav Chaim Shmuelevitz Zt"l explained that we learn from here what rebuke really is. It's not about yelling at someone that they're wrong. Rebuke means getting someone to realize that they did something wrong. Yosef stating "I am Yosef" was enough for them to realize that everything they thought about him and his dreams were wrong.

Chinuch Requires Responsibility

The Pasuk states (46:28): "And Yaakov sent Yehuda ahead to Goshen". Rashi tells us he sent Yehuda ahead to Egypt so he could establish a Yeshivah there. This set a precedent for future generations that the first priority of Jewish communities must always be Torah education. Why was Yehuda sent down to establish the Yeshivah and not Levi or Yissacher who were both dedicated all day to Torah and Kedushah? Rav Yitzchok Zilberstien explains that Yehuda was the first guarantor in the Torah, when he took responsibility for Binyamin. Establishing a Yeshivah and teaching Torah requires the character trait of responsibility. Yaakov wanted the Yeshivah to be established on the principles of responsibility and therefore he sent Yehuda who best represented this ideal.