Points to Ponder

VaYigash 5782

**וְלֹֽא־יָכֹ֨ל יוֹסֵ֜ף לְהִתְאַפֵּ֗ק  Yosef could not hold back (45:1)** - What was it about Yehuda’s speech that made Yosef unable to handle himself?  **Rav Baruch Gigi Shlita** suggested that Yehuda waived his honor and offered to replace Binyamin, thus expressing the trait of humility. The *Sfas Emes* understands the verse, “Then Yehuda came near to him [*eilav*]” ([*Bereishis*44:18](https://www.sefaria.org/Genesis.44.18?lang=he-en&utm_source=torah.etzion.org.il&utm_medium=sefaria_linker)) as meaning that Yehuda came near to himself. Yehuda underwent an internal psychological process of assuming responsibility and worrying about his brothers, and his words so deeply impacted upon Yosef that he decided to reveal to his brothers his true identity.

**הַע֥וֹד אָבִ֖י חָ֑י Is my father still alive (45:3) -** Why does Yosef highlight Yaakov’s status as HIS father not THEIR father**? Rav Aizik Ausband ztl.** explained that the brothers were not jealous of the fact that Yaakov offered the unique teaching he gleaned in Yeshivas Shem V’Eiver to his son Yosef. Yosef wondered aloud if his father, the one who offered him unique teachings would be able to offer those teachings again. He needed to know that Yaakov would be complete again.

**וַיִּפֹּ֛ל עַל־צַוְּארֵ֥י בִנְיָֽמִן־אָחִ֖יו וַיֵּ֑בְךְּ וּבִ֨נְיָמִ֔ן בָּכָ֖ה עַל־צַוָּארָֽיו He fell on the necks of Binyamin and cried and Binyamin cried on his neck (45:14) - Rashi** notes that the double crying Yosef did for Binyamin was for the Beis HaMikdash. But why did he cry NOW? He should cry at the time of the destruction? **Rav Shimshon Dovid Pikus ztl.** explained that when it came to the Avos, whatever they did in a moment had impact for the past, present and future of Jewish destiny. Time and timing in this regard, was irrelevant.

**וַיַּרְא֙ אֶת־הָ֣עֲגָל֔וֹת He saw the wagons (45:27) - Rashi** notes that Yosef sent a symbol of the wagons insofar as the last topic that they discussed together was Eglah Arufa. What is the relevance of the wagons to the issue of Eglah Arufa? **Rav Nissan Alpert ztl.** explained that this was Yosef’s practice with his family – he took responsibility. When he brought his brothers’ incorrect actions to his father’s attention he also took responsibility and he was now the same Yosef taking responsibility for the family. This is the opposite of the city in regard to the person who died necessitating the Eglah Arufa.

**אַל־תִּירָא֙ מֵֽרְדָ֣ה מִצְרַ֔יְמָה Do not fear going down to Egypt (46:3)** - If Yaakov didn’t want to leave Eretz Yisrael, why did he go? **Rav Schachter Shlita** explained that Achdus Yisrael superceded personal desire not to leave the land. Hence Yaakov went down to Mitzrayim.

**וְאֶת־יְהוּדָ֞ה שָׁלַ֤ח לְפָנָיו֙  Yaakov sent Yehudah ahead (46:28) - Rashi** highlights that Yaakov sent Yehuda ahead to set up a Yeshiva. Why did he choose Yehuda and not Yissochar or Levi who are more associated with Torah learning? **Rav Yosef Kahaneman ztl.** explained that Yehuda was the only one who was able to say Areivenu – I will cosign on his return. Only such a person can be a Rosh Yeshiva.

**וַיִּפֹּל֙ עַל־צַוָּארָ֔יו וַיֵּ֥בְךְּ עַל־צַוָּארָ֖יו עֽוֹד: Yosef wept on his neck and cried on his neck some more (46:29) - Rashi** notes that Yaakov was not crying on his neck since he was saying Shema. **Rav Asher Weiss Shlita** highlighted the fact that it was in this most incredible moment when he met Yosef after the long absence that Yaakov chose to recite Shema. The reason was with the recognition that his future was complete and that the Shechina had returned to him, that Yaakov wanted to highlight that there is nothing in life more gratifying than accepting Ol Machlus Shomayim.

Haftarah

**וְעַבְדִּ֚י דָוִד֙ מֶ֣לֶךְ עֲלֵיהֶ֔ם And Dovid my servant will be the leader over them forever (Yechezkel 37:24)** - **Rav Aharon Soloveitchik ztl**. noted that Yosef, throughout his growth was identified as a Chasid Meuleh - a saint. Yehuda was a Moshel B’Nafsho - he overcame his blunders. He elevated himself over his prey. Of the two traits the person who is the leader must be able to be a Moshel B’Nafsho. Most people do not have anything to relate to the Chossid Meuleh but any man can relate to a Moshel B’Nasho if he sets his mind to it. Hence, Yehudah is the one who is worthy of being the king.