Points to Ponder

Vayigash 5780

**וַיִּגַּ֨שׁ אֵלָ֜יו יְהוּדָ֗ה Yehuda approached him (44:18)** - Why is Yehuda offering such a long winded explanation of the history of his family. He should just plead for Binyamin. That is exactly why he came to Mitzrayim? **Rav Elya Dushnitzer ztl** explained that it is important to place things into context in order to fully grasp their impact. This is exactly Yehuda’s point. He was not simply pleading because he got caught, he wanted the entire Parasha perspective to be brought out in order to clarify his position. In life and in Limud Hatorah, knowing a context makes a difference.

 **אֲנִ֣י יוֹסֵ֔ף הַע֥וֹד אָבִ֖י חָ֑י The brothers couldn’t answer him (45:3)** - The Midrash notes that we need to be fearful of the day of judgement and Tochacha because when the brothers heard “I am Yosef” they couldn’t answer him and the same will be said of us on judgement day. The **Beis HaLevi** asks where do we find Tochacha in the words of Yosef? Why double the words of Tochacha and Din? The.  **Beis HaLevi** answers that Yosef was demonstrating the inconsistency in their words — on the one hand they argued that they were worried about what would happen to Yaakov but at the same time they didn’t care when he was sold. The same will be demonstrated to us. **Rav Abraham Erlanger ztl** adds that the reaction of Yosef is also inconsistent. He gives them Mussar  but immediately sets out to calm them. Why? He answers that the Busha has the power to be michaper. Once it was achieved there was no longer a reason to bring it back up.

**וְהִגַּדְתֶּ֣ם לְאָבִ֗י אֶת־כָּל־כְּבוֹדִי֙ בְּמִצְרַ֔יִם Tell my father about all of my Kavod in Egypt (45:13)** - It is strange that Yosef would want to have Yaakov know about his glory? Why is Gaava important to him to share? **Rav Moshe Sternbuch Shlita** explains that Yosef wanted Yaakov to know that despite the glory he had, he was still consistently a believer and an Oved Hashem.

**וַיִּפֹּ֛ל עַל־צַוְּארֵ֥י בִנְיָֽמִן־אָחִ֖יו וַיֵּ֑בְךְּ He fell upon Binyamin’s neck and cried and Binyamin did the same (45:14) - Rashi** notes that each cried over the destruction that the other was destined to feel for the Mishkan and the Battei Mikdash. **Rav Mottel Katz ztl.** Added that we need to pause and recollect that despite a 22 year absence from one another, the only thing that led the brothers to cry was the impending destruction in the future. Great people always keep their eyes on the future.

**וַיַּרְא֙ אֶת־הָ֣עֲגָל֔וֹת  He saw the wagons (45:27) - Rashi** explains that there was a sign between them insofar as the last thing that Yaakov had studied with Yosef was the section of Eglah Arufa. **Daas Zekanim** ask why were they learning that section at this time? They explain that at first it seems to be due to the fact that Yosef tried to stop Yaakov from accompanying him and Yaakov corrected him**. Rav Elya Svei ztl** adds that when you accompany someone you are stating that s/he is important and his life is important. If someone rises up against you, fight back and stand up for yourself because you are definitely worth it. This is also why the Nesiim brought 1 wagon per 2 Nesiim, it was to show the brotherhood between them and that they mattered to one another.

**Do not fear going down to Mitzrayim (46:3)** - Why was Yaakov afraid to go to Mitzrayim? **Ramban** explains that in Galus Yaakov knew that he would not have Hashraas HaShechina as he did in Eretz Yisrael. The Geulah from that Galus was the creation of the Mishkan and the Hashraas HaShechina (hence these Parshiyos about the Mishkan are in the Chumash HaGeulah). **Rav Schachter Shlita** explained that Hashem was telling Yaakov that he was with us in the Galus as well. **Chida** explains that this is the idea of Galus HaShechina and is similar to Ir Miklat where the Rebbe would need to go with him. However as soon as the Kohein dies, the Rebbe does not need to be with us in Galus -- we should take the ideal for ourselves.

**וַיִּשְׂא֨וּ בְנֵֽי־יִשְׂרָאֵ֜ל אֶת־יַֽעֲקֹ֣ב אֲבִיהֶ֗ם וְאֶת־טַפָּם֙ וְאֶת־נְשֵׁיהֶ֔ם בָּֽעֲגָל֕וֹת Bnei Yisrael carried Yaakov in the wagons Pharaoh sent (46:5) - Rav Mordechai Eliyahu ztl** noted that when walking throughout Eretz Yisrael, Yaakov walked by foot but once he was going to Chutz La’Aretz, Yaakov traveled by wagon. Despite his age, Yaakov considered it a Zechus to walk in Eretz Yisrael. Rav Eliyahu added that he told his son to appreciate the rain of Eretz Yisrael, the roads of Eretz Yisrael and the opportunities that every step there provides.

Haftarah:

**וְלֹ֚א יִֽהְיוּ־  עוֹד֙ לִשְׁנֵ֣י גוֹיִ֔ם And they will no longer be 2 nations (Yechezkel 37:22**) **- Rav Medan Shlita** notes that there was a well known tension between the leadership in Chutz La’Aretz and the leadership in Eretz Yisrael even in the times of the Galus of Yehoyachin. That tension continued well into the period of the second Beis HaMikdash including hitting a crescendo at the time of Rav Saadiah Gaon and Rav Aharon Ben Meir about the calendar wherein the diaspora Jews kept Yom Kippur and Pesach were observed in different days for a year and a half because of the debate concerning leap years and who has the right to declare it. The ultimate solution is the bringing of the leadership of Eretz Yisrael (Yehuda) and Galus (Yosef) together with Dovid HaMelech serving as king forever.