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11 TEVES

Based on the Torah of our Rosh HaYeshiva HaRav Yochanan Zweig

PARSHAS VAYIGASH

Things Aren't What They Seem

So he sent his brothers away, and they departed; and he said to them, See that you fall not out by the way (45:24).

Yosef concerned?

resentment for some perceived "kosher" and treat the core causative issue.

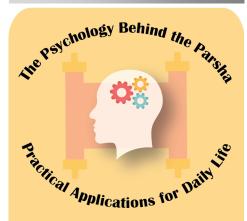
This is true in almost all relationship issues; for example, when there is sibling rivalry or jealousy, it will likely manifest itself when it comes to peripheral family

Before dispatching his brothers to their issues like deciding whether to place a father in Eretz Yisroel, Yosef issued one parent in a nursing home or deciding final instruction to them; "Do not argue which child should get which of the in any halachic matters lest you lose family heirlooms. No one wants to sound your way" (see Taanis 10b and Rashi ad petty and say that they're just plain loc). The Maharal in the Gur Aryeh on jealous. Rather they begin to claim that this possuk questions why Yosef felt that their sibling is uncaring or self-centered he needed to instruct the brothers if his or any one of a hundred pejorative father had not already previously done complaints. But the real issue is never so. In other words; if Yaakov hadn't felt the issue at hand, it is always how they that this was an issue then why was feel about each other; the latest issue is only the frustration outlet.

A prominent marriage counselor once What Yosef realized was that his siblings proclaimed that out of the five hundred were now faced with their colossal or so couples that had come to him to failure to him as a brother. Yaakov consult on shalom bayit issues, about hadn't considered that it might be an sixty percent of the sessions started with issue because he was, as of yet, unaware one of the spouses complaining that the of their role in Yosef's disappearance. On other spouse was either too religious or the other hand, Yosef was aware of their not religious enough. Within two personal disagreements, he knew that sessions he would be able to get them to inevitably they would begin to blame agree that their issues had nothing to do each other. He knew that even if they with religion. Invariably, the spouse with would start a seemingly innocuous the complaint had a deeper rooted discussion on a halachic issue it would issue, whether it was a control issue or a inevitably lead to what seems like a disagreement; a halachic mistreatment, religion was only a discussion. However, due to Yosef's concrete way to express the deeper understanding of human nature, he issue. In reality, religion was never the knew it would further devolve into a real issue. Once the couple realized that personal fight over who was responsible the religious disagreement was merely a for what happened to him. This personal symptom, it became possible to address fight could easily cause them to be distracted and lose their way. Thus he instructed them not to have an intense halachic discussion.



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No Man Left Behind

And they told him all the words of Yosef, which he had said to them; and when he saw the wagons which Yosef had sent to carry him [...] (45:27).

Rashi (ad loc) explains that the entity and that a corporate entity is the value of each and every member. Midrash (Beresishis Rabba 94:3, 95:3) brought even for those who left Egypt and became a nation. notes the similarity of the words because the corporate entity remains. "eglah - calf," and "agalah - a wagon." In response to finding a corpse in the Land of Israel, the elders of the closest town would decapitate a calf, an eglah arufah, as a communal atonement for the crime proclaiming that the townsfolk did not shed his blood (Deuteronomy 21:1-9).

Perhaps while escorting his son on his journey, Yaakov taught Yosef the mitzvah of eglah arufah, the calf whose neck was axed by the elders of that had transpired? the nearest town upon the discovery of a murdered corpse. It was commonly understood that a person who was not properly escorted from a city would easily fall prey to thieves and murderers. But there is a fascinating element to this law. The Talmud (Horayos 6a) explains that this atonement is actually for the generation that left Egypt. In fact, we learn a very important halacha from here; that a nation is a corporate

Why would Yosef choose this *mitzvah* addressed fact, as Rashi explains, it was took him the wagons, Pharaoh did! Yosef went Binyomin out of his way to make sure that the "magical" father. The question is why? What is finally internalized the lesson that so remarkable about this mitzvah that they must be "one for all and all for made it relevant to the current events one." The brothers passed this test

Clearly, Yosef (and pretty soon Yaakov as well) had come to the realization that this was the beginning of the Yosef never nation by overcoming the final barrier a strange land. to achieving nationhood: appreciating

wagons sent by Yosef hinted to the eternal. Even though the actual That is why in the process of eglah last Torah topic exchanged between generation that left Egypt was long arufah, an atonement, is brought "for father and son before Yosef departed gone, the national identity remains those who left Egypt." Because it was - the mitzvah of eglah arufah. The and therefore an atonement can be on that condition that they left Egypt

> remarkably, already this issue with out of everything he studied with his brothers. Firstly, he wanted to see if father to send to Yaakov as a sign? In they would abandon Shimon after he captive. something of a contrived message returned with Binyomin he created because Yosef didn't actually send the whole charade of accusing of stealing his silver goblet brothers conveyed this lesson to his whether or not his brothers had with flying colors when they all equally agreed to serve as slaves in place of their brother Binyomin.

> really held fulfillment of Hashem's punishment responsible for what they did to him to Avraham that his children would on a personal level. His real issue with be in a foreign country for four them was whether or not they had generations. The only thing worse what it takes to become a nation. would be the possibility that they They finally proved that they did, and would never leave. However, in order this was the message he sent back to to leave they first had to become a Yaakov. We will survive this exile into



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