

Parshas Vayigash

Parshas Vayigash is the segue for the tribes and Yakov's household to journey to Egypt, as Hashem intended. Yosef reveals himself to his brother and forgives them and absolves them for their shame and guilt for having sold Yosef to Egypt (Rashi on 45:12). Yosef shares with the brothers that everything that took place was because Hashem willed it, and he basically shares how his prophecy came true.

We know that the entire story is by Divine design, and the following highlights it. Yosef gave his family the land of Goshen, which was a choice location, especially for herders, and shepherds which was Yakov and his family's occupation. Sheep were considered a god in the pagan Egyptian society and was antithetical to Egyptian culture at the time. Yet, the land was prepared for the Jews to live, peacefully. Only Hashem could have allowed for two opposing nations to exist in one place.

This was all part of the master plan, and is seen in the haftora, which comes from Yechezkiel, 37:15-28. Yechezkiel prophesied about the destruction of the Beis Hamikdash, and although the book is full of admonishment of the Jews sinful ways, there are parts on hope and the future when Mashiach will arrive. This week's portion recounts that Yehuda and Yosef seem to be opposing powers, but in the end will come together under one rulership with Mashiach.

Yehuda and Yosef are seen as opposites in the parsha, just in the opening, when Yehuda fights for Binyamin's freedom, and beseeches Yosef on logic and reason to

replace himself with Binyamin, and that Yosef acted unfairly. Mashiach ben David stems from Yehuda, and Mashiach ben Yosef stems from Yosef. Both are integral to timing of Mashiach. Both come together united under one kingdom in the era of Mashiach. In case this Parsha showed the potential divisiveness, they unite.

Some more discussion points on the parsha are as follows:

- 1) Paroah originally sends the chariots to Yakov via Yosef (45:21), but when the brothers recount what took place, it refers to the chariots as the ones that Yosef sent (as Rashi explains is the Eglaruf sign 45:27). Then again 46:5 the chariots are called by the ones that Paroah sent. The eglaruf sign is significant to forgiveness of the brothers, and the specificity of this law being taught to Yosef before he is sold is intentional
- 2) Yakov is unsure of his move, but now that he knows Yosef is alive, his power of the shechina is vested in him again (45:27), and therefore when he has a dream (prophecy) about going down to Egypt Hashem promises him that a great nation will be built (46:3), and they must go down to Egypt.
- 3) As we've discussed, "Hineni" is used to show an act of self-sacrifice, or major event is about to happen (46:2), such as said by Yosef being sent by Yakov to his brothers, and Avraham and Yitzchak by the Akeida.
- 4) Hashem reassures Yakov of his journey (46:4) much like the reassurances Yakov historically received (in previous parshas regarding his fighting Esav).

- 5) Yosef commanded them not to waste time getting to Yakov, as the Gemara in Taanis 10b states, that they shouldn't get involved in matters of Halacha. The possible halachic dispute is whether they are liable for the sin of selling Yosef, and Yosef is telling them not to delay. Perhaps part of the absolution and forgiveness, that is also referenced with the Egla Arufa.

The concluding message is that everything is by Divine design, and Hashem will and can make even opposites co-exist.

Good Shabbos