

Parshas Vayigash

This week's Parsha begins with Yehuda speaking (according to Rashi) rather harshly to Yosef, for detaining Binyamin, where Rashi explains in multiple ways that Yehuda was angry and would put "the viceroy in his place". Yehuda is speaking with Yosef, it seems as an equal, or rival. In Posuk 20, Rashi explains on "Achiv Mes" (my brother died), so as not to invoke Yosef to request his presence. What Rashi is insinuating, is that Yehuda knew that Yosef is alive. The next pesukim highlight Yehuda's argument, beseeching the viceroy (Yosef) to have mercy.

Then in Perek 45, Rashi explains that Yosef, didn't want to embarrass his brothers, when he revealed himself to them. Which also provides context to the importance of the brothers in the land, as royalty, and direct connection to the old families, connected back to the creation of the world. If we think of the narratives in simplified terms, why are the brothers taken seriously if they are just a family from Canaan. Although nations around them grew, they all, according to the chronology of the creation of the world, are related. The brothers, their parents, and grandparents, and great grandparents are connected to the beginning of time. Which adds clarity to the purpose of the book of Bereishis, and all the "history". Rashi's first explanation is clear, in that Hashem created the world for us, and everything is purposeful, and by divine design.

In 45:5, after Yosef reveals himself to the brothers, he clearly states, "don't be distressed that you sold me, rather it was to save a life that Hashem sent me ahead of you". He reveals the purpose, that Hashem is behind the entire incident of the "sale" of the brothers, and Yosef's rise to power is by divine providence. Yosef, then says that there are 5 years remaining of the famine, and that he has the sustenance to keep the family alive.

This is the precursor to the will of Hashem that the nation would have to be in Egypt, before freedom, and receiving of the Torah. Yosef, prepared a space for Yakov and his family to descend in uncomfortable, but survival circumstances. In posuk 18, Rashi explains that Yosef had prophesied on the future (Binyamin and the destruction of the Beis Hamikdash's- posuk 14), and in posuk 18, where the family would get the best of the land and leave with the best of the land in the future, upon their redemption (Rashi quoting Berachos 9b).

Yosef loads them up with wagons full of food, for which we know the explanation that it was a sign to Yakov that Yosef was alive. The final halacha Yosef and Yakov were learning before Yosef was sold, were the halachos of Eglar Arufa. The Rebbe explains this is not coincidence but planned. In posuk 24 Rashi explains that the brothers should not busy themselves with Halachik discussions, which supports the notion that the brothers weren't necessarily guilty of crime of the sale of their brother. For which we know the Eglar Arufa¹ is a sign to show that they as a community who were

¹ Talmud Yerushalmi, in addition to Rashi explains in some format that reason for this law, where Yakov escorted Yosef to his brothers.

supposed to care for their own, were indemnified of wrongdoing. Either as the Rebbe explains, or further, from the outset they weren't guilty².

The conclusion is that we see Hashem is truly behind everything, even when we don't understand it, or the optics seem askew. Hashem is the Master of the Universe.

Good Shabbos

² Medrish Rabba on 45:1 explains that the brothers had the power to kill Yosef with a kick, yet they didn't, and Yosef knew that, as they weren't wonton murderers, and don't spill blood or suspect of that

crime. Which further supports the notion of their righteousness, and that the sale of Yosef was not only by divine design but planned.