

He sent Yehudah ahead of him to Yosef to prepare ahead of him in Goshen. (46:28)

Yaakov sent Yehudah ahead of the family to prepare for their arrival. The *Midrash* understands the word "*I'horos*" according to its Hebrew definition, "to teach." Yaakov sent Yehudah to found a *yeshivah*, a place where their family could study *Torah*. We infer from Yaakov's action that *Torah* study takes priority over any other endeavor. When a community is being developed, one must first establish a *Torah* institution, nurturing its inhabitants spiritually. The commentators address the fact that Yehudah, not Yosef, was chosen to establish the *yeshivah*, even though Yosef was a distinguished *talmid chacham*, who had already been in Egypt. The consensus of opinion is that apparently Yehudah was more suited to be the *Rosh Yeshivah* than Yosef. Some feel that Yosef, as a world leader, would be inclined to inject a degree of secular perspective into the *yeshivah's* "mission statement." Survival in *galus*, exile, requires pure *Torah* study. Yehudah represents *Torah* study in its most pristine form.

Horav Avigdor Nebentzhal, Shlita, explains that Yosef was unequivocally a *tzaddik*. He had remained totally committed to *Torah* and *mitzvos* even during his twenty-two year separation from his father. He accorded a greater distinction to politics and the running of the government, however, than to pure *Torah* study. This is evident from Yosef's desire that Yaakov place his right hand upon Menashe's head. Menashe was directly involved with his father in governing Egypt, while Efraim spent his entire day studying *Torah*. Menashe certainly spent a part of his day immersed in *Torah* study, but Efraim was totally immersed in it. The establishment of a *yeshivah* and its spiritual maintenance must be under the leadership of an individual who is exclusively dedicated to *Torah* study.

We may wonder, if Yehudah represents the ideal, why did Yaakov establish that the basic blessing a father gives his son is "*May Hashem make you like Efraim and Menashe*"? Why not aspire for the optimal choice--Yehudah? Some commentators suggest that Yaakov foresaw that most of *Am Yisrael* would not be devoted entirely to *Torah* study. He, therefore, blessed the masses in such a manner that those who do not have the opportunity to engage in *Torah* study exclusively, should be as Menashe - who exemplified the *ben Torah* who was also involved in secular pursuits. Yaakov hoped that the relationship between Efraim and Menashe--the son who engaged exclusively in *Torah* and the son who was also involved in areas of "*derech erez*" -- would set the standard for their descendants. He hoped that they would co-exist in harmony with love and respect for one another.

We suggest another idea that might be implied by Yaakov *Avinu's brachah*. Yaakov linked Efraim and Menashe together for the express purpose of teaching us that since Efraim is the ideal, we must approach Menashe's way of life from Efraim's perspective. In other words, Menashe's *hashkofas ha'chaim*, philosophy of life, his dealings in the secular world--his relationship with people, must reflect a *Torah* view. Menashe should represent the *ben Torah* in

the broader world. This distinction should be evident in every area of his endeavor whether one is like Efraim or like Menashe, *Torah* must reign supreme in his life and be manifest in his lifestyle.

Perhaps there is another reason that Yaakov selected Yehudah to be the *Rosh Yeshivah* in Goshen. Yehudah was granted *malchus*, sovereignty over *Klal Yisrael*, because of his ability to be "*modeh al ha'emes*," concede the truth. He did not shy away and blame others, which has lately become a mode of life for so many. He owned up to his responsibility. If he erred, he confessed to his sin, accepting the consequences. An educator, be it a parent, teacher, or *Torah* scholar, must be able to say that he made a mistake. One who cannot or will not concede his mistakes should not be a mentor--of any sort. Yehudah's *yeshivah*, like every *yeshivah* that has followed after it, was built upon the foundation of *emes*. The ensuing success of any institution is dependent upon adherence to this standard.