

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

Rashi interprets the word "*I'horos*" to mean "to teach." Yaakov sent Yehudah to prepare a *makom Torah*, a place for *Torah* study, to lay the foundation for *Torah* dissemination in Egypt. The *Midrash* asserts that Yaakov sent Yehudah because he was on good terms with Yosef. Certainly, Yosef would have done everything within his power to assist any emissary of his father. The *Midrash* implies, however, that it would have been inappropriate to send Yehudah to establish a *yeshivah* had his relationship with Yosef not been one of total harmony.

This seems difficult to understand. Yehudah was selected because of his incredible capabilities. He was sovereign over the brothers. He reigned over them, not only in terms of physical prowess; he surpassed them intellectually and spiritually as well. He distinguished himself as the most appropriate choice to be the *Rosh Yeshivah*. Yet, if his relationship with Yosef had been somewhat strained, Yaakov would have passed over him in favor of a less capable individual. The *Midrash* seems to imply that had there been even a slight rift between Yosef and Yehudah, Yaakov would not have chosen the strongest leader for his *yeshiva*.

Horav A. Henach Leibowitz, Shlita, infers from this that regardless of the significance of establishing a particular institution, one may not transgress the parameters of *derech erez*, good manners. If Yehudah and Yosef were not "getting along," then it would have been inappropriate for Yaakov to send Yehudah--even if the *yeshivah* would have suffered. *Horav* Leibowitz adds that this idea only applies in the event that Yosef has a reasonable cause for being upset with Yehudah. If, however, Yosef's reason was something he had purported without justification, it would not have served as an obstacle to establishing a *makom Torah* under Yehudah's leadership.

We derive from this idea that one may build *Torah* only upon the foundation of *derech erez* and ethics. Apparently, a *Torah* institution that is not founded on ethical behavior cannot succeed. Certainly one may not attempt to build a *Torah* institution through methods that are unscrupulous or with funds whose source is questionable. An endeavor or institution whose goal is the pursuit of truth must be founded upon and sustained with truth.