



הרב הראשי עיה"ק אלעד **מרדכי מלכא שליט"א**  
נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד  
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,  
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד  
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

## Parashat Vayiqash

### Should the Prime Minister be Investigated – Yes or No?

#### Questions:

- 1 – In this week's *parasha*, after ordering all of his servants to leave the room, Yosef reveals his true identity to his brothers. This must be understood, for our Sages ask in the Midrash how Yosef could have intentionally placed himself in mortal danger. After all, it must be suspected that after the brothers would be humiliated upon discovering the truth, that they would kill Yosef. Why, then, did Yosef order his servants to leave the room, leaving himself unguarded?
- 2 – The *Ohr Hachayim* asks how Yosef, over the course of the 22 years that he was in Egypt, not have sent a message to his father that he was alive. Perhaps we could understand that during the period of time that he was a servant to Potifar and when he was in jail, he was prevented from informing his father that he was alive. But after he rose to power, there is no doubt that he was able to send a messenger or a letter revealing to his father that he was alive. After all, there is no doubt that his disappearance caused his father much anguish. Why then, did Yosef not alleviate his father's pain?
- 3 – In next week's *parasha*, it states that Yaakov took ill and was soon to pass away, at which point Yosef was summoned. This implies that Yosef was not with his father at the time. This is astounding: Yosef was so close to his father, and his father was so close to him. Why, then, was he not visiting his father regularly, to the extent that when his father took ill, a messenger had to inform him?
- 4 – Our Sages furthermore ask about the episode with Tamar that was read about in *Parashat Vayeishev*. Why did she put herself in danger and take so great a risk as to say that she was impregnated by the owner of the seal and wrap? Why did she not explicitly state that Yehudah was the father? By saying what she did, she placed Yehudah in a great trial where he would have to publicly admit his guilt. If not, she and her child would be burned. How could she do this?

#### The Reality in Our Land

Much to our sorrow, we are witness to a phenomenon in society, where all of the media is focused on how to publicly disgrace the Prime Minister before the entire world. They utilize all the means at their disposal in order to publicize their investigation of our Prime Minister. There are those who claim that justice and principle are what is most important, and even the Prime Minister's honor does not take precedence to the truth. They therefore believe that it is the public's right to know if there is anything that he is suspected of. This, however, is a mistaken perspective, and from this week's *parasha* we see how the most important thing is actually man's honor. Justice does not always have to be the cause of our friend's downfall, and all the more so, of the Prime Minister, who represents our Nation and Land to the entire world. How greatly does this diminish us in the eyes of the nations. These are our representatives, and their disgrace is a disgrace to the entire nation and not just to him alone. Such was done to the previous Presidents: President Weissman and President Katzav. This was also done to the former Prime Minister, Ehud Olmert. It was done to other righteous servants and leaders of the public, as well as to the Chief Rabbi of Israel. It was all done in the name of justice and uprightness, without taking into consideration the effects that it would have on the Jewish Nation, the State, and the world. If only they would have been wise and learned the proper path in life from our holy Torah, that one must first and foremost worry about the honor of man. Then, when they would desire to check if everything is being done honestly etc., it would be performed with the utmost secrecy, behind closed doors, knowing that it is entirely forbidden to publicize, so to prevent the disgrace of the Nation. Especially because the majority of times the damage is done and afterwards it is discovered that it was all a mistake. Like now, when the Prime Minister is being investigated, and in instances similar to these. It is difficult to rectify the damage that has been caused to both the individual and to the entire Jewish Nation. However, much to our sorrow, in present times, whoever succeeds in publicizing any form of suspicion against a servant of the public is considered great, and what he discovers peaks curiosity and interest to



הרב הראשי עיה"ק אלעד **מרדכי מלכא שליט"א**  
נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד  
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,  
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד  
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

read and hear, gaining the highest rating. It is our prayer to the Creator of the World that He opens the eyes of the Nation to realize that they should be acting in the opposite manner. A law should be passed that when there is a desire to examine if the country's laws are being upheld, that it is to our detriment to publicly scrutinize a leader and that it does not earn anyone any additional honor. It should be forbidden to investigate reigning leaders, or the publicity should at least be censored and done behind closed doors, without the involvement of any media. There should even be a fine leveled against anyone who publicizes something negative about the leaders, because the honor of the entire nation is at stake.

**Yosef Endangers His Life For the Sake of His Brothers' Honor**

Now we can explain our *parasha*. Our Sages wrote in the Midrash Tanchuma (*Vayigash* 5), "Said Rabbi Shmuel bar Nachman: Yosef entered a dangerous predicament. If his brothers would kill him, there would not be anyone in the world who would know about it. Why, then, did he say, 'Remove everyone from before me.' Rather, This is what Yosef said in his heart, 'It is better that I get killed, and not embarrass my brothers in front of the Egyptians.'" The Torah is teaching us a lesson: even though Yosef could have justified himself by saying that it is only proper and just for him to be guarded from danger, nevertheless, he first and foremost was concerned over his brothers' honor. In his *sefer Ohr Yahel*, R' Leib Chasman *zt"l* adds that even though Yosef's entire hope in life was to see his father, and his father's life depended on him, and it was already 22 years that he had been waiting each and every moment to see his father, nevertheless, he decided that it was more important not to embarrass another individual. He was therefore prepared to be killed so that he should not embarrass them.

**The *Ohr Hachayim's* Explanation Why Yosef Did Not Inform Yaakov That He Was Alive**

In *Parashat Vayigash* (45:26), the *Ohr Hachayim Hakadosh* asks why Yosef, who was so beloved to his father, allowed him to suffer for 22 years. Why did he not send a messenger to reveal to his father that he was alive and living in Egypt? Even if during the period of time that he was a servant he was prevented from informing his father that he was alive, but after he rose to power, there is no doubt that he was able to do so. Even though this was decreed from Heaven, we must still understand Yosef's behavior. The *Ohr Hachayim* therefore explains that Yosef suspected that if his father would know that he was in Egypt, he would ascertain that his brothers sold him, and perhaps he would be angry at them and curse them. Yosef did not want to cause them pain and damage, and he therefore did not reveal his status to his father for 22 years, not even sending a letter. This is according to what our Sages have said (*Berachot* 43b), "It is better for man to throw himself into a fiery furnace and not to embarrass his friend."

**Yosef Did Not Visit His Father Out of Concern For His Brothers' Honor**

Our Sages furthermore state (*Pesikta Rabbati* 3) on the *pasuk*, "And Yosef was told, 'Your father is ill.'" They ask that since Yosef held respecting his father on such a high level, why did he did not visit him regularly, to the extent that if he would not have been told that his father was sick, he would not have known? This is meant to teach us about Yosef's righteousness. He did not wish to be alone with his father, so that he would not express his dissent over what his brothers did to him and curse them. Yosef knew the level of his father's righteousness, and that anything he said was decreed. He told Lavan that whoever took his idols would die, and therefore Rachel, his mother, died. Yosef was therefore fearful that Yaakov would curse the *Shevatim*, and that this would cause the destruction of the entire world, because the world was created for the *Shevatim*. Therefore, he did not regularly visit his father. We see from here to what extent Yosef was willing to forgo fulfilling the mitzvah of respecting his father, enjoying his company, and learning from his wisdom and Torah after yearning for him for so many years. Even though he now had the opportunity to spend time with him, he forwent it all, because he suspected that it might cause harm to his brothers. Absolutely amazing.

**Why Did Yosef Not Grab His Garment?**

We also find Yosef acting similarly in the episode with Potifar's wife. The Torah states that she grabbed Yosef's garment, and he fled outside, leaving it in her hand. She later used this as false evidence to accuse Yosef of immorality. The Ramban (*Bereishit* 39:12) asks why Yosef did not take the garment from her, so that she could not



## הרב הראשי עיה"ק אלעד מרדכי מלכא שליט"א נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד  
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,  
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד  
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

accuse him. He answers that he did not do so out of respect, since he worked for her. He therefore did not wish to take the garment forcefully. She therefore removed it from him, for it was a form of coat and turban. When she saw that he had left the garment in her hand, she feared that Yosef would reveal her attempt to the members of the household or to her husband. She therefore preempted him by saying that he had removed the garment to lie with her, and when he saw that she screamed, he got scared and fled. One who contemplates this matter will be amazed that even at such a time of distress, when Yosef knew that he would be taken to jail to sit in a pit in harsh conditions, far away from his parents – *even then* he thought about the honor of his employer. He did not wish to embarrass her and therefore did not take the garment out of her hand.

### After Yosef Fled, He Walked Slowly in the Street

Furthermore, the *pasuk* relates, "And he [-Yosef] fled, and went outside." The Seforno asks what the reason is for this double expression in the Torah. The *pasuk* could have simply stated, "And he fled outside?" The Seforno explains that he first fled from the room that she was in, so that his *yetzer hara* would not overpower him. However, once he was out of danger, he went out into the street slowly, so as not to draw attention from passersby who would ask him why he was fleeing and who was chasing him. For then he would be forced to relate the story, and he did not wish to embarrass her. He therefore went outside slowly, unlike one who is fleeing another.

### Tamar's Behavior Was to Prevent Embarrassing Yehudah

We also find that Tamar was prepared to be burned in order not to embarrass Yehudah. Our Sages state in *Bava Metzia* (59a) as well as in *Berachot* (43b) that she did not want to embarrass him by saying, "You fathered the child." Rather, she exclaimed, "To the one whom these items belong, I was impregnated." She said, "If he admits on his own, let him do so, but if not, let them burn me, and I will not embarrass him." From here, our Sages learn that it is better for an individual to throw himself into a fiery furnace and not to embarrass his friend publicly. Tamar knew the great loss that would befall the Jewish Nation if she would be taken out and burned. However, she preferred that she and her child be burned – but the main thing was not to embarrass another Jew. The reason for this is because by embarrassing another Jew, an individual loses his portion in the World to Come. This is as it states in *Masechet Avot* (3:11), "Rebbi Eliezer Hamodai said: One who embarrasses his friend in public ... even though in his hand are Torah and good deeds, he has no portion in the World to Come."

### Story of Mar Ukva – How He Sacrificed His Life so as Not to Embarrass a Pauper

Additionally, it states in *Masechet Ketuvot* (67b) how Mar Ukva gave *tzedakah* each morning to a pauper, placing it under his door. One day, the pauper waited until the money was put inside his door, and then he opened it to see who gave it to him. Mar Ukva fled and entered an oven filled with burning coals, so that the pauper would not be embarrassed by discovering who gave him *tzedakah* each and every day. Now, Mar Ukva did not wrong the pauper; he did not embarrass him and certainly did not embarrass him publicly. On the contrary, he was secretly performing an act of kindness for him, and it was the pauper who wished to see the benefactor. It was he, therefore, who was causing embarrassment to himself – how then does this bear any similarity to one who embarrasses his friend publicly? However, Mar Ukva is teaching us something even deeper; even if he would not be at fault for causing the disgrace or embarrassment to his friend – rather, he would only be a partner in the act – it is still preferable to throw himself into a fiery furnace and not to embarrass his friend publicly. This is truly extraordinary.

### To What Degree R' Diskin Was Careful Not to Embarrass Another

When R' Yehoshua Leib Diskin *zt"l* would deliver his daily *shiur* to his students, his loyal attendant would always bring him a cup of tea in middle of the *shiur* to strengthen him, as he was very weak. Since he suffered from a chronic low sugar count, the attendant was accustomed to always place several spoons of sugar in the tea, so that his sugar count remained normal. One day, the students heard that R' Diskin's wife was very upset and disturbed. They therefore asked her what was the matter. She explained that on the side of the water urn was a jar of salt instead of sugar. Therefore, it seemed that the attendant erred and placed salt in the tea instead of sugar. This



הרב הראשי עיה"ק אלעד **מרדכי מלכא שליט"א**  
נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד  
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,  
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד  
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



עיר התורה שקרובה אליך

was very dangerous for R' Diskin, because he needed a lot of sugar and, instead, he received salt. The students answered that they did not notice any difference on the Rav's face when he drank the tea. She must have made a mistake, and the tea was, in fact, sweetened with sugar. However, they later clarified that, indeed, the tea was very salty, as his wife had suspected. Everyone was amazed – how did they not notice any change on the Rav's face? The students entered and asked how he did that, for it was endangering his life to drink salty tea. R' Diskin responded, "Is it not an explicit Gemara which states, 'It is better for an individual to throw himself into a fiery furnace and not to shame his friend publicly?'" It is clear from here that it was forbidden for me to publicly shame the attendant for placing salt in my tea instead of sugar" (*She'al Avicha Va'yagedcha*).

Shabbat Shalom,  
Rav Mordechai Malka