

KITCHEN CABINET

ויהי מקץ שנתים ימים, ופרעה חלם והנה עמד על היאר. (בראשית מא' א') את אשר הא' עשה הגיד לפרעה. (כה') ועתה ירא פרעה איש נבון וחכם, וישיתהו על ארץ מצרים. (לג') ויאמר פרעה אל עבדיו, הנמצא כזה איש אשר רוח א' בו. (לח')

"And it was after two years, and Pharaoh was dreaming, and behold he was standing at the Nile."

The Oznayim LeTorah gives a beautiful explanation to the beginning of the Parsha. Pharaoh was in a constant dream (Cholem [present] as opposed to Cholam [past]) regarding that he was "on top of" or greater than the Nile, which was worshipped by the Egyptians for its life giving properties. Pharaoh felt that he was the highest deity and all his subjects were there to serve him. One can see that his entire royal cabinet was made up of people to serve him. There was a Sar Hamashkim, the butler and his staff, a Sar Ho'ofim, the baker and his staff, a Sar Hatabochim, the butcher and his staff. No one on his staff was in charge of helping the people. So when he asked his cabinet what his dream meant they all answered him with explanations that referred to him.

However, when Yosef came, he interpreted the dream and its effect on the populace, and he was telling Pharaoh that the dream was Hashem's way of telling Pharaoh that he should conduct his kingdom the way Hashem does – by taking care of the people first. *"Asher Haelokim oseh heroh es Pharaoh."* Hashem is trying to show you to act as He does and take care of the people. There is a hunger coming and you have to appoint people who will take care of Mitzrayim.

This was a totally new concept for Pharaoh. Until now he had only considered himself. Pharaoh was enthralled with this great idea to appoint a minister for the people, "Whoever thought of such an amazing idea," and he made Yosef into that minister.

Dear Children

We must make sure that we don't do what Pharaoh did and think only of ourselves. We must do what Yosef said, to conduct our lives the way Hashem shows us – to take care of others as well. Sometimes all you need to do is give a listening ear to someone who has no one to talk to. Sometimes a nice hello, or "how are you" is all that is needed. An invitation, a thank you, any display of friendliness or a little gift. Working on projects for the good of the community, or giving Tzedokah and so on, all help to shake off this Kitchen Cabinet syndrome.



ROYAL DREAMS

והנה שבע שבלים עלות בקנה אחד בריאות וטובות. והנה שבע שבלים דקות ושדופת קדים צמחות אחריהן. (בראשית מא' ה' ו')

"And Pharaoh dreamt that seven ears of grain were growing on one stalk and were healthy and good. And behold seven ears of grain withered and scorched by the east wind grew after them."

I saw brought down from the "Otzar Hachayim" that an additional sign that the healthy ears were foretelling good tidings was that they all grew on one stalk and there was unity (see Posuk). By the poor quality ears it doesn't mention that they grew on one stalk. Thus, they seemed to have grown on separate stalks, indicating disunity and competition resulting in a bad omen.

A similar phenomenon is found earlier by the cows. The first seven healthy cows grazed "Bo'ochu." This, he says, is similar to the word Achvoh, meaning in a brotherly fashion – the cows got along with each other; a good omen. The seven lean cows, on the other hand, do not share this description and one can surmise that they were in competition with each other — a bad omen.

Dear Children

This explanation brings home the important lesson that we have repeated over and over but it can't be emphasized enough. Being healthy and/or being wealthy, while they are usually good and desirable characteristics, can lose their value if there is no unity in

the family. You, dear children, Boruch Hashem, display this unity, making us all rich in the eyes of Hashem and in our family happiness, independent of how much money or lack thereof you have in the bank. The very knowledge that your siblings, extended family and other acquaintances care about you, enhances your outlook on life and brings out the best in you. Keep up the good work together.

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BLINK OF AN EYE

(בראשית מא' יד') וישלח פרעה ויקרא את יוסף ויריצהו מן הבור, בראשית מא' יד') ישלח פרעה ויקרא אינשי

"And Paraoh sent and summoned Yosef and they rushed him from the dungeon,"

"The salvation from Hashem can come instantaneously as in a blink of an eye."(Folk saying)

Rav Schlesinger said that when he was a yeshiva bochur, the boys got together and sent a letter to Rav Kanievsky with several questions; one of them was where is the source of the often used Maamar "Yeshuas Hashem Keheref Ayin" mentioned above.

Rav Kanievsky sent back a long letter with all the answers, and regarding the source of the above Maamor he wrote a small note on the side - "See Sipurno Miketz, Posuk 41, 14."

Yosef was in prison for twelve years (see Shemos Rabbo 7, 1) when suddenly he was summoned to Paraoh. All of a sudden they rushed him out with a haircut and a change of clothes. He was transformed from the lowest class citizen in the dungeons of Egypt to the highest class of citizen – the effective ruler of Egypt in the blink of an eye. In the words of the Sipurno:

ויריצוהו מן הבור. כדרך כל תשועת ה' שנעשית כמו רגע

"They made him rush out of the dungeon – like all salvations of Hashem that can be done in a moment." Even though it doesn't mention blinking it has the same meaning.

I checked on the computer and found some other sources. The oldest was probably in the Sefer Seder Hayom (Rav Moshe ben Machir, Tzefas about 400 years ago) on the Hagodo when it comes to Ho Lachmo Anyo on the words "Now we are slaves, but next year we will be free" he brings the following:

ואם תאמר סוף סוף משועבדים אנחנו ועבדים, אין ענין עבדותנו כלום דהא אנו מובטחים ועומדים ומצפים ומקוים הישועה בכל עת ובכל שעה, ואם השתא הכא אפשר לשנה הבאה נהיה בני חורין בעה"י <u>כי ישועת ה' כהרף עיו</u>, ונקלה זאת הגאולה הרבה מגאולת מצרים ואפשר לה להיות על פי הטבע ואין

צריך כל כך לשנות סדרי בראשית ושדוד המערכות, מה שלא היה כן ביציאת מצרים. "And if you will wonder that the bottom line is that we are still subservient to others to-

day, the answer is that this servitude doesn't count because we believe in and anticipate that the salvation will be at any moment, therefore even if today we are still in Golus next year we could be free, because *the salvation of Hashem is like a blink of the eye*."

So there we have another source for the Maamor.

I wondered why do they just give an example of an eye blink? It could say B'rega – an instant (as found above in the Seforno), or a clap of the hands, or a heart beat, or anything else that is momentary and quick?

Furthermore, Yosef's salvation must have taken longer than a blink of the eye. They had to get him out of the jail, with the appropriate sign out procedure, give him a shave and a haircut, and probably a bath, get him a new set of clothes, probably needing some tailoring, and then go to the palace past all the security barriers.

Furthermore, getting Yosef to Paraoh may not have been his freedom. He might have had to go back again had not Paraoh found a liking to him.

Perhaps we can say that Paraoh's command to take Yosef out of jail came in an instant, even though it certainly took some time to implement that edict. Similarly by Hashem the salvation will come at the moment when Hashem decides to implement a change. It may take some time to naturally conform to this new way, but the decision comes in an instant.

Perhaps a blink of the eye which takes about 300-400 milliseconds (.3 to .4 seconds) is especially apropos for this application. The eye takes in a scene. When someone blinks, he closes the aperture of the eye for a moment during which time the sight is blocked and the person sees nothing. After the blink a new scene unfolds. It is usually the same as the previous one, and the person is not even aware that his vision was interrupted. A witness, an Eid, must see the actions of what he is a witness for, completely. We do not say that since he must have blinked many times during his witness period, he didn't see it all the time. A blink of an eye is so short that it doesn't count. When watching a video on a screen, the picture is really a succession of many still images with very small changes refreshed roughly every 30 milliseconds which is so fast that to the eye it gives the appearance of a continuous picture with motion. Notice that a blink is ten times as long as an image change. So perhaps we can say that Hashem can change the reality of any situation in an instant, as even we can understand it to be faster than that of a video scene change which hapens many times during a blink. Perhaps then, the blinking of an eye refers to the change of scene on the screen of your life from before blinking to that evident after blinking.

Dear Children

I had another thought, that perhaps the blink of an eye is not referring to the time element or to the change of scenes, but rather to the healing and maintenance of the eye.

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Why do we blink? During the blink, the eye is lubricated to keep it moist and cleaned at the same time, as it is constantly being exposed to the atmosphere. Thus the blinking action is the very process that allows the eye to see. If a person wouldn't blink he wouldn't be able to see for long. Hashem in His infinite mercy enables this therapeutic action to take place without obstructing the noticeable vision.

The salvation of Hashem brings healing in such a way that it may not even be noticed. The very problem from which we seek salvation may be part of the salvation even though we don't realize it.

Perhaps that is what the Seder Hayom means when he says that our current state of servitude is of no significance, he may mean that this very servitude is part of the healing process even as the blinking of the eye. It is part of the salvation although we don't realize it.

Similarly with Yosef, the very fact that he was sentenced to jail was part of the salvation. Just as a blink goes by completely unnoticed but it provides the healing salvation of our eyes, so too do the workings of Hashem go by completely unnoticed while simultaneously providing the healing, and what we think is the problem may indeed be the solution, in the healing process. With this approach the salvation is not in time, it is in process.

Y

KING SIZE

וַיאמֶר פַּרְעָה אֶל עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱ' בּוֹ. (בראשית מא׳ לח׳) "And Paraoh said to his servants, 'Is it possible to find someone like this, a man in whom the spirit of Hashem resides?"

This question of Paraoh to his servants is quite strange. If Paraoh wanted to praise Yosef, why didn't he simply say to Yosef, "You are an amazing person and I am very impressed by you and your capabilities." Why use the strange indirect expression of this as in the posuk?

The answer is brought that in essence there was a difficult legal problem involved in permitting Yosef to become the viceroy of Egypt. One of the laws in the Egyptian constitution was that an Eved, a slave, may never assume a ruling position in Egypt. Paraoh was grappling with the issue of how to circumvent this law?

Perhaps we can gain an insight into this from a related concept in Jewish leadership roles that a Geir, a convert, may not assume the role of a judge. It is brought in Pirkei Ovos (1, 10) that Shemaya and Avtalyon were prominent links in the chain of tradition and accepted the leadership roles in Klall Yisroel from Yehudah ben Tabbai and Shimon ben Shetach, and then eventually gave it over to Hillel and Shammai after them.

Shemayo and Avtalyon were Geirim. (See Bartenura there and Rambam). How is this consistent with the rule that a Geir may not be a Judge in Yisroel except for other Geirim, as his background will interfere with his clairvoyance needed in that role. Here, of the two leaders of each generation one was the Nosi, President, and the other was the Av Bais Din, the Chief Justice. How can a Ger be a Chief Justice when he is not allowed to be a judge in the first place?

There are two answers brought to this question. The Tosefos Yom Tov there suggests that they were not Geirim themselves but were just descendents of Geirim. The other answer is brought from the Tashbeitz who says that even if they were Geirim, it would be permissible if there was no one as qualified as they were for that position. In such a case it is permitted.

Perhaps we can say that Paraoh held like the Tashbeitz, that even though an Eved could normally not be a ruler in Egypt, if there was no one else on that high level then it would be permitted. This, then, would explain the exclamation of Paraoh, "Hanimtzo Kozeh," meaning, that since there is no one else on the level of Yosef, he may assume a leadership position.

Actually, there was only one couple in the whole country who knew that Yosef was once a slave and that was Mr. & Mrs. Potifar. In order to head off any political scandal because of this, Paraoh arranged the Shidduch between Yosef and Osnas, the daughter of the Potiferas. In this way, the Potifars became parents of the royal couple, and would certainly not divulge any information that may jeopardize their new prestigious positions.

Dear Children

It seems to me that the law of a slave not being permitted to become a King was an Egyptian 'Dina Demalchusa' – the law of the land, that we must also observe. So why didn't Yosef speak up and say that he couldn't accept the position because Jews are required to abide by the laws of the land? This assumes that Yosef didn't subscribe to the idea of the Tashbeitz above. I thought that the idea of a slave not becoming a king only applies to someone born as a slave and has a slave mentality and was never a free man. A free person forced to do slave labor does not make him such a slave. In the Jewish history we find periods where Jews were often forced into slave labor. This did not make them slaves. They are free people and the law in Egypt would not apply in the first place. Yosef knew this and therefore didn't object, but Paraoh had no idea of Yosef's history and assumed that he may have been a slave from birth, hence the difference in outlook.

I AM THE BOSS

ויאמר פרעה אל יוסף . . . אין נבון וחכם כמוך. אתה תהיה על ביתי ועל פיך ישק כל עמי, רק הכסה אגדל ממך. (בראשית מא׳ לט׳–מ׳) ויסר פרעה את טבעתו מעל ידו ויתן אתה על יד יוסף. (מא׳ מב׳) ויאמר פרעה אל יוסף אני פרעה. (מא׳ מד׳)

And Pharaoh told Yosef . . . there is no one as wise as you are. You will be in charge of my house and upon your command will my whole nation be fed; only by the throne will I be greater than you. Then Pharaoh removed the ring from his finger and he gave it to Yosef . . . (and he appointed him viceroy over the whole land). Then Pharaoh said to Yosef 'I am Pharaoh.'

Pharaoh's lengthy speech was to impress upon Yosef that even though I am appointing you to be the Viceroy over the whole of Egypt, remember that I am the boss. Rak Hakisei Egdal Mimeka. You take care of everything but I am the boss.

The S'fas Emes translates Rak Hakisei Egdal as "I, who am on the throne, will become greater" - Mimecho – "because of you." In other words he was saying, "You do all the work, and I will take all the credit!" (Heard from Rav Schlesinger)



Although it seems somewhat unfair, it is a great way to run an enterprise. There is a royal figure which gets all the honor and public display, while others do all the work and makes the royal one look good. In several countries this system still works today. England for example, where I was born and grew up, had a king who got all the honors, but the Prime Minister and Parliament, which are elected positions, ran the country. (Today his daughter is the Queen with the same setup.) Everyone is happy with this setup and it works well. When either party uses their power to undermine the other, there may be rebellion such as what happened in the French Revolution, where the oppressed people united and killed out the royalty. There is no royalty in France today.

I believe that a similar setup is meant to exist in every Jewish marriage. The husband is like the king who gets the honors, while his wife is totally satisfied to let him think that he is the boss, all the while knowing that she is doing at least as much if not more than he does. Although it is his job to bring home the money and the basic Ruchnius to be instilled in the home, the woman of the house takes these wholesale commodities and distributes them with wisdom to make the Jewish house into a Torah home. In addition, she, and only she, has the holy and difficult task of bearing the children. She is the one who feeds, clothes, and

deals with their daily needs as well as the needs of her husband. Basically she brings them up. Beiso – zu Ishto. She makes the house into a Jewish home and sees to it that everyone has what they need. The husband appreciates his wife for all she does and lets her know it. This relationship works well as long as each partner admires and holds dear the other half of this arrangement and does their job with loyalty.

It may seem strange that a Jewish marriage is portrayed by the relationship of Pharaoh and Yosef, but it seemed to work well in Mitzrayim, and it is more a lesson in a working system than a personality issue. I believe it is so. It is when the wife demands equality to her husband and feels she has a second class role, and refuses to recognize her husband as "king," as we often see in the secular world, that the whole establishment of marriage falls by the wayside and the whole family structure suffers and can fall apart.

Perhaps this could be an added meaning to the brocha Yaakov gave Yosef in Vayechi – "Bonos Tzoado Alei Shur." This is usually translated as 'the girls lined up to gaze on the handsomeness of Yosef.' Perhaps with the above insight it could also mean that the girls lined up see how the "second in command status" that he demonstrated could be adapted to their roles as wives in building a stable and successful enterprise.



I AM THE BOSS II

אַתָּה תִּהְיֶה עַל בֵּיתִי וְעַל פִּיך יִשַּׁק כָּל עַמִי רַק הַכָּסֵא אֶגְדַל מִמֶּךָ. (בראשית מא' מ') "You will be over my house and by your command shall all my people be sustained, only by the throne shall I be greater than you."

Here Paraoh appointed Yosef to be the ruler of Egypt but in doing so, he was careful to add the caveat, "Rak Hikisei Egdal Mimeka," which loosely translated means "Although you are now in charge, remember that I am the boss."

This statement by Paraoh is a little strange. If he gave Yosef the job obviously he is the boss. Why did he have to specifically say it?

Rav Kaufman gave the answer in form of a moshol. An illustrious Rov of a famous city in Europe once had to take care of a personal undertaking in a small town, far away. As his Baal Agola, his driver, was driving him there, the Rov was deep in thought. There was a Jewish Kehilla in that small town and they knew he was coming. When he would arrive they would surely give him a public welcome and people would come for brochos, and then they would arrange a banquet in his honor and there would be speeches and finally they would ask the Rov Shaalos to gain from his wisdom. With all the goings on, the Rov would not have time to take care of his personal issues properly, the main reason that he

came in the first place. How could he resolve the dilemma. After much thought he came up with a plan.

Since the people in that town had heard about, but never seen, the Godol, the Rov suggested to the driver that they change clothing, and the driver would temporarily act out the role of the Rov, while the Rov donned the driver uniform. "When we get to the town, I will let you off to the welcoming committee and you will act out my role and you can give brochos and play along with them. During the banquet you will listen to all the praises and other talk and stroke your beard once in a while. This way you can easily pass as the Rov. Meanwhile I will be able to take care of my issues. By the time you will have to speak or answer Shaalos, I will be back and we can again exchange clothes and revert back to our real selves."

Everything worked as planned and the driver distributed brochos galore. At the banquet the driver listened to all the praises and was having a good time. At one point some of the learned participants asked some deep questions in learning to the driver and he had absolutely no idea what they were talking about. As he was pondering how to get out of the predicament, the real Rov dressed as the driver was back, and he asked the make believe Rov for permission to answer. While still dressed as the driver, he gave a wonderful exposition which answered all their questions.

The participants were ecstatic. Wow, if the driver of the Rov was such a great Talmid Chochom, how much greater must the Rov be.

This, then, was what Paraoh was saying with the words, "Rak Hakisei Egdal Mimeko." – "While I am on the throne I will become even bigger in the eyes of the populace by your wise dealings. You will make me look good for people will say, 'if the viceroy is so clever, how much more so must be the King."

In this approach, "Egdal Mimeko" is retranslated as, "I will become greater because of you." With this approach, all questions are resolved.



Children's behavior often reflects on the parents. When children behave well, parents share the credit, and unfortunately it also works the other way round. We find in Pirkei Ovos regarding Rabbi Yehoshua, "Ashrei Yoladto." Happy is the one who gave birth to such a great person. In our case Mommy and I can also paraphrase Paraoh "Nigdal Mimechem" we became greater because of your collective good behavior and example to others." Thank you!

EGYPTIAN 101

ויוסף בן שלשים שנה בעמדו לפני פרעה (בראשית מא׳ מו׳)

Yosef was in Mitzrayim for thirteen years before he met Pharaoh. He was seventeen when he went to Egypt, and was thirty when he spoke to Pharaoh. It seems that he spent three years in jail one year before he spoke to the Sar Hamashkim and two years before he spoke to Pharaoh.

What was the point? Why didn't Hashem put him in front of Pharaoh right away?

I would suggest that Yosef spent those thirteen years learning the language and customs of the Egyptians so that when he became second in command he didn't appear as a foreigner but fit right in. During the last three years he was with the elite of Pharaoh's cabinet, and learned what it takes to be in the palace and how to behave in front of the king and his officers. It was a beautiful training course which didn't cost him anything. He had free room and board. During this time he probably also acquired the royal accent from the royal officers in the king's fancy prison.

Dear Children

Although we live among the goyim and do many things like them, we must retain our identity as the Am Hashem in as many ways as possible. Although we do many things similar to those we live among, we must be noticeably different. The following are a few examples:

Language: There are never any bad words used. Speech should be soft and pleasant. Never curse, lie or get angry. No speaking about others. The name of Hashem should be constantly on our lips.

Dress: Even though we may dress similarly to some of those in the land, we dress as servants of Hashem. Dress is always neat and clean and shows our elevated position in the world. Dress is modest and does not call attention to the wearer or to any parts of the body. Dress will cover the body according to halocho.

Entertainment: Although playing sports is good exercise and is healthy, we do not waste our time on interest in professional national sports. We do not own televisions, and we limit our involvement in extra curricular items to those that are kosher for the soul. If we have spare time, we use it for activities that eventually will have redeeming value, acquiring skills or knowledge, relaxation if needed, or helping others. Music and songs can be used to elevate the soul, but wild bands and obscene singers can do the opposite.

Service of Hashem: We are full time servants of Hashem and that status should always be evident in everything we undertake. Our Ashkenaz tradition of Torah im Derech Eretz,

as mentioned in the mishna, that allows our involvement in many things that others do, also dictates that in everything Torah is first and foremost and guides our every move. That is the bottom line.



DOUBLE BLIND

וירא יוסף את אחיו ויכרם (בראשית מב' ז') ויאמרו מארץ כנען לשבר אכל. ויכר יוסף את אחיו, והם לא הכרהו. (ז' – ח')

The Oznayim LeTorah points out that it says that Yosef recognized his brothers two times, first when he saw them and the second time when they spoke (see Pesukim above). This is because there are two kinds of recognition, visual recognition and audio recognition.

I would like to add that for both of these reasons the brothers didn't recognize Yosef. He looked different than how they remembered him as a boy of seventeen, while now he was about thirty nine, probably with a beard, etc. And audibly they didn't recognize him because he was speaking a different language than when they knew him, probably even without an accent.

Dear Children

What you see is not always what you get. They tell a story regarding the earlier Satmar Rebbe, Reb Yoel, that a poor man came to his study limping on crutches and told the Rebbe that his wife recently died and he is all by himself and he is a cripple and can't work and needs money. The Rebbe gave him a nice donation, and the man limped out.

Shortly thereafter, the Shammas burst into the room and told the Rebbe that as soon as the poor man left the building he put away the crutches and walked normally. "He fooled the Rebbe. Should I bring him back to return the money?" The Rebbe said, "You made me so happy to tell me that he is not sick and that he can walk. Boruch Hashem. Let him keep the money."

The Shammas left only to come running back in out of breath. "He said his wife died. Actually she was waiting for him at the corner! He fooled us again. Should I bring him back so that he can return the money?" To this the Rebbe answered, "You made me so happy to tell me that his wife is alive. Boruch Hashem, but he is a poor man. Let him keep the money. Thank you for all the good news!"

EMUNAH AND BITOCHON

ויאמרו איש אל אחיו אבל אשמים אנחנו על אחינו . . . על כן באה אלינו הצרה הזאת. (בראשית מב׳ כא׳)

We see in this Parsha that when bad things happened to the brothers they immediately understood that it was because they brought troubles to Yosef. In our own lives things happen and sometimes we don't know why it happened but still we believe that this was not a random happening, but that it was from Hashem and it is ultimately for the good although it may not be apparent at the time. There is always a reason for everything. We may understand the reason in the future, or we may never understand it. The Chofetz Chaim says that when Moshiach will come and will say "Ani Moshiach" all our mountains of questions will be answered.

The Chazon Ish wrote a small seifer called "Emuna and Bitachon." He explains the difference; Emunah is that we believe in Hashem, and that Hashem listens to us and answers our Tefillos in a way that is best for us, and Bitochon is that when Hashem does something, even if it was not exactly what we davened for, we accept it and know that ultimately it was for our own good. Sometimes we daven and we think that Hashem is not listening but really He is listening and He is just answering that it is better, in the large picture, not to do what was requested. Many times we find a reason why something happened or why something did not happen and we realize that Hashem is really watching us. This is what bitochon really is; we believe that whatever happens is for our good.

Dear Children

The idea that all that happens is for our ultimate good even though we may not understand it at the time is brought out vividly in the following true story that some of you may remember. We will call it Chana's fingers.

Y

CHANA'S FINGERS

When we bought our house in Monsey (1972), we did not give up our apartment in Washington Heights, New York City, for three reasons; a) our house was originally bought as a summer home and was quite small, and b) my mother and grandmother still lived in the city in the same house that we lived in but in different apartments and we didn't want them to be alone on Shabbos, and c) the rent was very low. We would usually go back and

eat together with my mother and grandmother on Shabbos, so almost every Friday we packed up the children and other items and went to Washington Heights for Shabbos.

On one such trip, we parked on Bennett Avenue, about a block away from our house (720 W. 181st Street), as we often did. After Shabbos, when we were ready to go back to Monsey, we noticed that, during Shabbos, someone had sideswiped the car's right side, causing deep indentations into both side doors and bending them a little out of shape. The doors still opened and closed so even though it was ugly looking, we were able to travel.

I was wondering to myself at the time. "Here I came to do a mitzvah of kibbud eim, and this is my reward? Disfigurement of my car, and probably an expensive repair job if we went that route. Why did this happen to us?"

Some time later, the car was still in the same condition, and on a Sunday I wanted to go to the hardware store to buy something for the house. My son Shmuel (about six years old) said he wanted to come along and we went together to the car. I got into the driver's side and he got into the passenger side. As he slammed the door closed we heard a piercing shriek from my daughter Chana (about four years old). In a flash I realized that she had been following us to come along too, and her hand was on the center post as the door slammed on her fingers. I jumped out of the car and raced around to see her hand on the post with the door slammed on it. I envisioned severed fingers and an emergency trip to the hospital to reattach them. I quickly opened the passenger door and got the surprise of my life. The fingers were all intact without even a scratch. The previous damage to the door had caused the gap between the door and center post to be exactly the width of my daughter's fingers, so there was no injury. My daughter had screamed from fright, not from pain.

It was then that I realized the חסד that Hashem had done to us by having our car sideswiped. Indeed, perhaps it was the kibbud eim that saved my daughter's fingers.

Whenever something happens that is not exactly the way we wanted it, pay attention. There is a reason for it, but it might be some time before we understand it. That is bitochon.

(Adapted from the Heinemann Hagadah)

Dear Children

My work career is another example of how emunoh and bitochon work. I had a total of eight jobs so far in my lifetime (almost fifty years). After Mesifta High School, I continued to learn in Yeshiva Torah Vodaas Beis Hamedrash during the day, and I studied engineering at night. I chose engineering because I liked math and science, and I saw that engineers were paid quite well. In addition, several others from the Yeshiva were also doing this. After I finished learning how to be an electrical engineer and after I received

Semicha from the Yeshiva, I went for interviews and received four job offers. One offer was from the Brooklyn navy yard which does not exist anymore. I didn't like that job because it was a government job, and you didn't have to work too hard or be too smart to do this job. Another offer was from Western Union in downtown Manhattan. I liked that offer the best for two reasons; first, they had an opening in the computer lab and this was a new technology at that time, and secondly, because Western Union was known for never laying off anyone, and the pay was reasonable. I accepted that offer.

The first day I reported for work they told me that there were too many people in the computer Lab so they put me in the Telefax department. In those days, the fax machines that we have today were nonexistent, but Western Union had a crude type facsimile machine to transmit telegrams from office to office. I had never heard of facsimile before, and wasn't very excited about working in this obscure field. My first thought was that I had been fooled and I should quit right away, but then I thought about it a little more and realized that Hashem had put me here in this situation so I should at least try it out. It turned out that this career in engineering, known as "analog engineering" was quite interesting and different from computers that was known as "digital engineering." As it turned out, the digital engineering field was so popular that soon it was overloaded and it became hard to find a job. We see again how Hashem is always watching us no matter what happens. Everything always turns out for the best.

Exactly a year later the company had their first layoff ever. They had a layoff of about thirty three percent of the employees. They went by seniority so those who came last had to leave first. Here I learned a very important lesson that there is no such thing as job security; if Hashem wants you to have a parnasah then you will succeed and if Hashem does not want you to have a parnasah then you won't. This teaches us not to put our faith in human beings, rather one can trust only in Hashem.

I found the next job relatively quickly. It was with a very good division of RCA in the communications field (analog) and was just a few blocks from the previous job, one subway stop closer to home. Around this time I got married to Mommy. After five years of working there, the whole company moved to southern New Jersey and it was too far to commute. I didn't want to move, so I looked for another job. At that time I had six years experience and received many offers for a job. I then took a job with a very small company, Lorch Electronics, where I thought there was a possibility to become a principal in the business and even get stock in the company that was owned by an orthodox Jew. After about a year and a half of working very hard and accomplishing a lot for the company, I realized that it was going to be impossible to grow as I had hoped, so I began looking for another job. I then found a job where I eventually stayed for about thirty years. It was called North American Philips. Then it changed to Magnovox, then to Hughes and finally

to Raytheon. The main products they made were thermal imaging cameras, mostly for the military, to enable the soldiers to see, shoot a rifle, aim anti-aircraft weapons, and drive tanks and vehicles in total darkness. Again, it was analog circuitry for the most part. Since I was married, there was never a time that I was out of a job. If the last job ended on a Friday, I started the next job on Monday. In all the jobs I had nice bosses that never made any problems about Shabbos or Yom Tov.

One time there was an important meeting on Friday afternoon in the middle of the winter, led by a ruthless president who fired people very easily. There was a serious problem with one of our products, and this meeting was going to find the guilty parties who would probably get fired. Everyone was very tense, fearing for their job. As Shabbos was approaching, I got up in the middle, and told the president that I have to leave to be home before sundown. I was ready to lose my job if that had to be – but Shabbos is Shabbos – there was no choice. In the end I still had my job and everything worked out well for me.

Another time I was called to Virginia to help fix a tank sight that our company made for the army. It was important to have it working quickly. I drove down on Thursday with a technician to help me, and we stayed overnight to work also on Friday morning. We couldn't finish the work, and at eleven o'clock in the morning I told them sorry but I have to leave to be home in time for Shabbos. My technician thought I was crazy to leave right in the middle. Again I thought that I might lose my job for this, but it turned out that the army was impressed that I was a man of conviction and they ended up praising me to my superiors. I ended up getting praised for honoring the Shabbos. We solved the problem later.

Finally, after thirty years, the company moved to Texas and I did not want to move with them. Since we had ample warning, I was able to find another job that began immediately after this one ended. This was for Cox & Co. located in New York City. They also made infrared cameras but these were to detect ice on aircraft wings. I worked there for four years until just after 9/11, when they dropped this product, as airlines had bigger things to worry about. The same day that I was told that there was no more work for me, I made one phone call to someone whom I had hired while at Magnavox, and he told me that just that day an employee had left and they needed someone just like myself. I was hired on the phone right then and there with a satisfactory salary. This job was in Mahwah for a company called Transtechnik, and very conveniently was only fifteen minutes from our house. This job lasted a year and a half and they liked me very much, but they were very tight with giving raises, and I thought I deserved more than I was getting.

At that time, a co-worker, who had worked with me in the two previous jobs, showed me a manager job on the Internet that was exactly what I had done for the past thirty

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years. It was a job that involved creating night vision devices. I went for several interviews, competing with several other applicants, and Boruch Hashem I got the job. It was for a n electronics company in Fairfield, NJ. The job offered more than any other job I ever had. This was the only place where my boss, who was under pressure to complete a new device within a certain time and budget, tried to put the blame on those who worked under him, and made working there difficult. I once casually asked Mr. Beyman of Empire if he had any openings, and he replied positively. It worked out, and that's where I was for the next six years. This was the best job that I ever had. This new job had little to do with the technical side of engineering but it came from Hashem – and I took it.

As we see the ways of Hashem from Yosef's brothers and the miracles of the days of Chanukah, it is our job to appreciate what Hashem does and to praise and to thank Hashem for everything. Always remember that whatever happens, even if you cannot figure out why, it is always from Hashem and there is a reason. This is what life is all about - having emuna and bitochon.



FIRSTBORN DONKEYS

וישאו את שברם על חמריהם (בראשית מב׳ כו׳)

We find that the Torah mentions the donkeys of the brothers in six places. (See 42,26; 42, 27; 43, 18; 43, 24; 44, 3; 44, 13) What is so important to keep mentioning these donkeys?

At the end of Parshas Bo (Shemos 13, 12-13) we read that to remember the nes of Makas Bechoros, Hashem made all firstborn humans and kosher animals holy. The animals are to be brought as korbonos, while the human firstborn are redeemed (Pidyon Haben). Then the Torah tells us that there is one non kosher animal that also has to be redeemed. Which animal is that? It is the donkey, of all animals! Why just the donkey?

Rashi gives two reasons why it is only the donkey and no other animal.

1. Because the firstborn Egyptians are compared to donkeys.

2. Because the donkeys carried the loads of Klal Yisroel when they left Egypt, especially the Egyptian gold and silver.

The Meshech Chochma (Parshas Bo) has a different explanation as to why it is that the firstborn child and firstborn donkey have to be redeemed. Why just the donkey of all animals? Why is the human and the donkey put together in one sentence?

The Medrash says, "You (Yosef's brothers) sold the firstborn of Rochel for five shekolim (20 kesef) so you must redeem your firstborn also for five shekolim."

The Meshech Chochma explains that the entire episode, starting with the sale of Yosef

and ending with Yetzias Mitzrayim, is one unified action of Hashem to fulfill the words of the Bris Bein Habesorim. That Bris detailed that Avrohom's descendents will be slaves in a strange land for four hundred years and will then leave that land with great riches. The Torah wanted us to understand that the whole operation from beginning to end was not a series of independent happenings, but rather was a planned operation spanning over four hundred years. To remember this, that everything Hashem does is with a plan, when thinking of the great miracles when we left Mitzrayim, the Torah makes us remember how it all started; by selling Yosef and going to Mitzrayim on donkeys. That's why we redeem humans and donkeys, to remind us of this important lesson.

The Pidyon, then, according to the Medrash, is not a punishment for selling Yosef, but rather it is a reminder to us that there is a master plan for everything. If it were a punishment, then Shevet Levi should also be obliged in the mitzvah of Pidyon Bechorim, and Shevet Ephraim and Menashe should be exempt. This is not the case. Therefore, the lesson of the master planning stands out.



This theme, that everything that happen doesn't just "happen" but is all part of Hashem's master planning, has been discussed in several places. For this reason, it is not proper to get upset at things that happen to you or to others. Whatever happens to you or in the world should be examined by you and thereby try to understand the meaning and the message that it is to convey. Remember, there is a reason for everything. It is for us to try to understand it.

THE GREAT DEPRESSION

ויבאו אל יעקב אביהם ארצה כנען. (בראשית מב׳ כט׳) ויאמר אליהם יעקב אביהם אתי שכלתם . . . (בראשית מב׳ לו׳) ויאמר לא ירד בני עמכם . . . (בראשית מב׳ לח׳) ויהי כאשר כלו לאכל את השבר . . . ויאמר אליהם אביהם שבו שברו לנו מעט אכל. (בראשית מג׳ ב׳) ויאמר ישראל למה הרעתם לי, להגיד לאיש העוד לכם אח. (בראשית מג׳ ו׳) ויאמר אליהם ישראל אביהם אם כן אפוא זאת עשו (בראשית מג׳ יא׳)

The brothers returned from Mitzrayim with the news that the ruler in Egypt insisted that in order to get food they had to bring their youngest brother with them. Yaakov had a

dilemma. Which is worse - to send Binyomin or to have no food? Meanwhile, he refused to send Binyomin along despite the efforts of the brothers to convince Yaakov that they would guarantee his safety. In all these Pesukim Yaakov is called "Yaakov," even as he is called by this name ever since the sale of Yosef (see above).

Then they ran out of food, and Yaakov told his sons to go down to Egypt to acquire some food. All of a sudden Yaakov is referred to as "Yisroel" (see Pesukim above.) Why does the Torah switch his name in the middle of this drama? Rav Shamshon Refoel Hirsch says that the name Yaakov designates the depressed state of mind which gives a feeling of dependency, sinking, and limping behind. But a true Jewish person only feels depressed when he does not know what he should do. The two things that depress the righteous Jew is

1. Guilt (for having done something wrong) and

2. Indecision (being in doubt as to what to do).

As long as Yaakov was in doubt regarding whether to send Binyomin, there was indecision and he was called Yaakov. As soon as the situation was so bad that they all were threatened with dying of starvation, Yaakov had made up his mind to the lesser of the evils and agreed to send him. From that moment and on there was no more doubt and the name "Yisroel" returned, indicating his elevated status.

Dear Children

I once read somewhere that the happiest people on earth are Eskimos and Orthodox Jews. I'm not sure why the Eskimos, but the Orthodox Jews are happy because they have a code of law and always know what they have to do. There is no indecision. And if there is a question they can always ask Daas Torah.

By raising children in a way that the child can decide everything for himself is a disservice to the child. Children are unable to make the choices for which one needs life experience in order to make meaningful decisions. A good parent with life experience and knowledge of the child's capabilities, temperment and the family background is in a far better position to guide the child in the right direction. This is far better than leaving all decisions up to the child. This includes deciding on what the menu will be for supper, what clothes to buy and wear, the degree of 'frumkeit,' selecting a Yeshiva, Camp, sparetime activities, friends and eventually finding a mate and career, major purchases and other important decisions. Of course, the child's involvement in these guidance sessions is crucial, but it is harmful to walk away from guiding your child with the excuse that it is his/her life and he/she must decide on their own.

Remember, Orthodox Jews are the least depressed because they know what to do. Help your children by guiding them along. If you leave it entirely to them, they may not know

what to do, may make the wrong choices, and may become depressed and may not live as meaningful a life as if the parents would work with them. Let them decide, but with your input and guidance.

Y

THE TRUTH, AND NOTHING BUT THE TRUTH

ויאמר ישראל למה הרעתם לי להגיד לאיש העוד לכם אח (בראשית מג׳ ו׳)

When the brothers of Yosef told Yaakov that they couldn't go back down to Egypt without Binyomin, Yaakov at first didn't want to send him. Then, when they ran out of food, there was no choice and Yaakov consented.

Yaakov then asked them, "Why did you cause me this problem by telling the man that you had a brother?"

The Meforshim ask, why did Yaakov ask them this question at this point. It was too late. The answer may be that it is a lesson to future generations to be careful in their speech. Speak only what is necessary and do not volunteer information that is not asked from you. In general, a person should not talk too much. You have to be honest but not to add extraneous information. This is what lawyers advise their clients – just answer the questions and no more.

Dear Children

My grandmother Soro Schild (שרה בת אהרן) was a person whose speech was exemplary. Since her Yahrzeit is on the 5th night of Chanukah we will talk a little more about the great person that she was. The last years of her life were spent with us in Monsey. When my mother moved here to us she helped us build the addition that she and her mother moved into. At that time we made a large bay window in the living room with telephone outlets on either side so that my mother and grandmother could sit in rocking chairs and be on the phone while looking out of the window. For the record, they never got rocking chairs nor did they ever sit by the window, as, Boruch Hashem, they were much too active for that.

My grandmother was always the first in Shul on Shabbos (also in Washington Heights), and often had to open the doors for others. During the week she studied daily from the "Bibel und Talmud Shatz" which reviewed the Parsha and Midroshim. She went to visit the elderly people in the old age home regularly and would cheer them up with her upbeat personality and humor. When she would come home she sometimes told me about those "old people" in the nursing home, all of them younger than she was. She used her speech to encourage others, to cheer them up and give them a sense of self worth.

Every day she would call members of the family and other relatives and friends to

wish them well. She had three children, Aunt Else Mandelbaum, my mother and Uncle Albert Schild. She would visit with them on Yomim Tovim. All three were blessed with large families and she saw very many grandchildren and great-grandchildren, all frum. She kept meticulous records of all simchos and called everyone on their birthdays and on the Yahrzeits. Whenever there was a simcha she participated and gave generously and called later to keep in touch. She had a very keen sense of humor and was always happy, even though she was widowed at a young age. After every Pesach she would write a short synopsis of the Yom Tov and thank Hashem for everything she had. She was reluctant to let others know the extent of her large beautiful family. When someone would ask how many grandchildren and great-grandchildren she had, she would say, "Oh, we only count them at the end of the year." Many in the family are called Soro after her.

On her last Shabbos Chanukoh she was first in shul as usual, but when coming home, right in front of our house she threw up and didn't feel well. She was never sick before. She was just going to be ninety years old. A Chanuka/Birthday party was scheduled for that Motzoei Shabbos. I called Hatzoloh who took her to Good Samaritan Hospital. My mother accompanied her and they inserted a pacemaker. Motzoei Shabbos I went down to see how things were going, and my grandmother said "I think this is the end." I gave her some encouraging words, but she said that I didn't understand. She benched me and was her usual self. That night, however, she passed away, just as she had said. Y'hi Zichrah Boruch.

Y

BAIS YOSEF

(בראשית מג' יח') וייראו האנשים כי הובאו בית יוסף (בראשית מג' יח') וייראו אל האיש אשר על בית יוסף (מג' יט')

Parshas Mikeitz usually falls out on Shabbos Chanukah.

There is the famous question asked by the Bais Yosef in the Tur Shulchan Oruch (Orach Chaim 670) as to why we have Chanukah for eight days as the nes of the oil was only for seven days, since there was enough oil in the jug that was found for the first day. There are hundreds of answers to this question, which has probably generated more explanations than any other topic regarding Chanukah. It seems that the Torah had foreseen this reservoir of Torah for this occasion, as Parshas Mikeitz is the first Parsha in the Torah where the words "Bais Yosef" are mentioned, and it's there two times (see above)! (Note: The words can also to be found in Parshas Vayechi (50, 8), but this is the first time and it's here twice.) This is very significant because, as we indicated above, Parshas Mikeitz almost always falls on Shabbos Chanukah, where the Bais Yosef's question dominates the scene.

Dear Children

The Torah was made with infinite wisdom. Everything is in it. We are lucky if we merit to see a few things. As we say in Pirkei Ovos, (a, because everything is contained in it. Keep looking and you will find amazing things. An organization called Arachim has compiled unusual and amazing word and letter combinations in Torah originally based on the findings of Rav Boruch Ber Weismandle during the war years. They have given lectures on these findings that have turned thousands to become Baalei Teshuva. We don't need these proofs for our emunah but they are very interesteing and show the vastness of the Torah. New findings are continuously being added.

Some of the explanations that we have attempted in these writings were accomplished by first having a basic question, and then by continuously digging until one of probably many answers are apparent. The answers are always there, we just have to uncover them.

Y

HIDDEN TREASURE

ה' נָתַן לָכֶם מַטְמוֹן בְּאַמְתְּחתֵיכֶם כַּסְפְּכֶם בָּא אֵלָי. (בראשית מג' כג') After the frightened brothers returned the money that they found in their last grain purchase, Yoseph told the brothers not to be afraid – ". . . It was your G-d and the G-d of your

father Who put the treasure into your saddlebags, your silver has reached me."

The entire episode with the planting of the money in the saddlebags, the return of the money here and Yoseph's words that 'it was Hashem who did it,' and 'your payment has reached me,' needs clarification. What was the meaning of all this?

The Malbim gives an enlightening insight into the meanings. He explains that the reason for the seven years of hunger in the whole area following the seven years of plenty where Yoseph stored all the grain was all to enable the flow of silver and gold of the whole area into the coffers of Egypt. All surrounding countries brought all their wealth to the house of Paraoh for food. Thus Egypt, which was originally a poor country, became rich "overnight" so to speak. Yoseph was explaining that Hashem made this all happen so that when the Jews would soon leave Egypt, they would be able to leave with the "R'chush Godol" – the large wealth that they were promised at the Bris Bein Habesorim.

With this background, Yosef was explaining that all the income during this grain sale was engineered to eventually be given to the B'nei Yisroel – to the brothers with whom he was dealing. As such, since all the money is to be 'yours,' there is no reason for you to have to pay, because it is as though you are paying yourselves! Therefore the money is rightly

yours to keep. This also explains the words "Kaspechem bo Eilai," the money which is slated to be *yours* came to me – "I am collecting it to give it to *you*."

Although the brothers at this time didn't understand it all, it all became clear when Yosef revealed himself shortly thereafter.

Dear Children

Everything that 'happens' doesn't just happen. Everything happens with a plan. Realize this and accept what happens as the will of Hashem. I heard from Rabbi Chaim Kaufman the meaning of the words of the Torah (Bereishis 39, 20)

וַיִּקַּח אֲדֵנֵי יוֹסֵף אתוֹ וַיִּתְּנֵהוּ אֶל בֵּית הַסּהַר מְקוֹם אֲשֶׁר אֲסִוֹרֵי הַמֶּלֶךְ אֲסוּרִים וַיְהִי שָׁם בְּבֵית הַסהַר.

"Yosef's master placed Yosef in the jail, the place where the king's captives were held – and he was there in the jail." Why does the Torah tell us that Yosef was in the jail? Of course if he was placed in the jail he was there! He answers that the extra words meant that he was accepting of being there as the will of Hashem. He didn't fight it – he accepted it and worked with it. This acceptance eventually led to his salvation in becoming ruler of the greatest country in the world. Amazing lesson for all of us. Whatever the situation, accept it as the will of Hashem, don't fight it –but work with it!

Y

WHY DO WE CRY WHEN WE ARE SAD?

ויסב מעליהם ויבך (בראשית מב' כד') "And he (Yosef) turned away from them and he cried."

We find that Yosef cried a lot. First here, then when he saw Binyomin (43, 30) then again when he reveals himself to his brothers and again when he meets his father next week and again in Vayechi when Yaakov was niftar.

It is quite remarkable that a grown man who was in charge of the whole great empire of Mitzrayim, who could do and have anything that he wanted, should always be crying! It would seem to indicate a weakness in Yosef. How are we to understand this?

It seems to me that there are two occasions when grown people cry. These are when they are very happy and when they are very sad. I checked to see the reason scientists give for crying, and didn't find any reason that made any sense. Basically no one knows why. So I thought I would try.

Last year I wrote about why we cry when we are happy. See Kol Rena Parshas Vayigash, in the paragraph entitled, "Why do we cry when we are happy?" In a nutshell I thought it is

because no matter how happy the occasion is, we know instinctively that we will never live to follow this happy event forever. Therefore at a wedding or birth of a child or grandchild etc, we know we will only see a bit of the ensuing Simcha, as eventually we all pass on. It is for this reason also, perhaps, that older people cry more than younger ones as they are more aware that their time to enjoy this Simcha is rather limited. When Moshiach will come then Hashem will wipe away all tears even of happiness, because when death ceases, only then can we have full enjoyment of any Simcha.

But why do we cry when we are sad? It seems that no one knows.

I wanted to suggest that crying is an inborn response in a person when he/she has a need and there is no way to satisfy that need. The crying instinct first shows up as a baby. A baby cries when he needs something such as food, or when something hurts. The baby is unable to help himself in any way so Hashem instilled this crying function in the baby whereby he sends out the alert – "I need help!" A parent or other person can then try to figure out the baby's need and solve the problem.

Thus, crying is a natural baby instinct that is automatically triggered when you can't get what you need, and you are unable to satisfy that need on your own. When a baby grows up he has ways to satisfy his needs more readily and crying is minimized. This baby instinct remains with the person his whole life. When there is a need, a grown person tries to satisfy that need in many different ways. But when a need is urgent and there is nothing more that you can do, as for example a severe sickness, after the doctors give up, there is nothing left that you can do, you are back to the helpless baby instinct. This would also explain why typically women cry more than men, because they may be more dependent on others and may not readily have the means to do what is required by themselves. The crying may induce others to help, but even if no one is there, Hashem hears the cries of all, and the crying is a sort of Tefilla to Hashem, "I am inadequate to solve this problem – Hashem please help me!" That may be why the gates of tears – the Shaarei D'mo-os are never closed, because such a condition is the real realization that only Hashem can help.

Now we get a better insight into Yoseph's crying. Anyone else in his position would think that he could do anything and there is never a reason to feel helpless and therefore there is never a need to cry. Yosef Hatzadik realized that everything that happened to him came from Hashem and he was helpless to do anything without Hashem's help. When Yosef cries we see his greatness in his Emunoh. Even in his elevated position he realized that everything is from Hashem. He told this also to the officers of Paraoh, as well as to Paraoh himself – everything comes from Hashem.

Thus, according to this, Yoseph's crying does not show weakness, but to the contrary, it shows his unusual Gadlus.

Dear Children

This is in accordance with a misquoted proverb, "If at first you don't succeed, cry, cry again!" Cry to Hashem and He will help. See also "Why do we cry when we are happy," in Parshas Vayigash.



ALL'S WELL THAT ENDS WELL

(סוף מקץ) קמ"ו פסוקים יחזקיה"ו סימן אמציה סימן. יהיה לי עבד סי'. והתיבות אלפים כ"ה.

At the end of the Parsha (Mikeitz), in many Chumoshim, there is a line which tells us how many Pesukim there are in the Parsha. Then there is a Siman to remember that number which is usually a name in Tanach. In this week's Parsha, in many older Chumoshim, it also gives the number of words in the Parsha. There we read (see above) that there are 146 Pesukim, 3 simonim how to remember them, and it contains 2000 and 25 words.

There are two questions to be asked here.

1. Why just by this Parsha does it tell us the amount of words?

2. If you count the words there are only 2022 words. How could this be?

The B'nei Yisoschor answers the first question by explaining that "ner" has the numerical value of 250. If you multiply this by the eight lights corresponding to the eight days of Chanukah, you get 2000. The extra 25 is for the date of Chanukah!

What do we do with the second question? There are only an extra 22, not 25! Rabbi Reisman presented this as a question without an answer. Rabbi Schlesinger presented it as an open question in his Motzoei Shabbos shiur with a challenge to the listeners to offer solutions.

After the Shiur I offered my solution to him. He liked it, and the next week he announced my answer at the beginning of the Shiur.

I offered a suggestion that the extra three words are the siman mentioned right before the number of words (see Hebrew title above). Usually the siman of how many Pesukim in the Parsha is a name from Tanach, as are the first two simonim here. Then the last siman is introduced, three words from the last Posuk "Yihye Li Oved." This has the gematria of 146. Perhaps this is added to tell us to add also these three words into the count, to give the explanation so fitting for Chanukah as presented above.

Dear Children

If the above is correct we see that one can do certain manipulations to get to a count that is desirable. One just needs an honest approach and that the end result serves a

purpose, and many avenues open up. The same is true in life. You have a problem, and you have an idea for the solution. The problem is how to get there from here. Don't give up, be resourceful, think of unconventional approaches until one makes sense and works. This is how I was able every year to make the letters of the names of the Choson Bereishis and his wife come out to the numbers of the Hebrew year. It has worked for the last thirty to forty years. Amazing!

Y



PRIZE QUESTION 1

Q. Where do we find in the Parsha 6 words in a row starting with an "א"?
A. (בראשית מב' כא') ... וויאמרו איש אל אחיו אבל אשמים אנחנו על אחינו

PRIZE QUESTION 2

Q. In what kind of a year is Mikeitz leined on Thursday morning until Sheini? A. Never!

PRIZE QUESTION 3

Q. Where do we find 7 consecutive 4-letter words?

A. (ל) דבר האיש אדני הארץ אתנו קשות ויתן אתנו בראשית מב' ל

PRIZE QUESTION 4

Q. Where do we find 9 consecutive words each with a "''?

PRIZE QUESTION 5

Q. Where do we find 9 consecutive words, each with an "א"?

A. ('בראשית מב' בילד (בראשית מב' כב') ויען ראובן אתם לאמר הלוא אמרתי אליכם אמר אל תחטאו בילד

PRIZE QUESTION 6

Q. Where do we find three words in a row where the stress is the next to last syllable? (Milel) A. (את אחיכם קחו וקומו שובו אל האיש (בראשית מג׳ יג׳)

PRIZE QUESTION 7

Q. Where do we find in the Parsha the words "אחד אני והוא איש"? A. (בראשית מא' יא')

PRIZE QUESTION 8

Q. In the Haftora for Mikeitz where do we find 5 consecutive two letter words? A. (מלכים א׳ ג׳ כו׳) גם לי גם לך לא

PRIZE QUESTION 9

- Q. In many Chumoshim at the end of the Parsha it says how many Pesukim are in the Parsha (Miketz 146). At the end of Mikeitz, only, it also adds the number of words in the Parsha (2025). What is the significance of this number?
- A. The numerical value of Ner is 250. Eight lights then are 2,000 and the date 25 gives 2025! (See also "All's well that ends well" above.)

PRIZE QUESTION 10

- Q. What is the 25th word in the Torah?
- A. Ohr light!

PRIZE QUESTION 11

- Q. What is the name of the 25th travel stop listed in Massei?
- A. Chashmono!