





# ARIELLA SELTZER MADRICHA

## RECOGNIZING THE SOURCE OF OUR STRENGTH

Do you have a special gift or talent-whether in sports, art, dance, or singing?

In last week's parsha, Yosef says something remarkable before he interprets Pharaoh's dreams:

"בלעדי אלוקים יענה את שלום פרעה"

"Not I-Hashem will see to Pharaoh's welfare."
With these words, Yosef attributes his wisdom and success entirely to Hashem. He does not take personal credit for his talent, but instead recognizes its true source. This reflects a powerful Jewish mindset: acknowledging that our abilities are gifts from Hashem, not achievements we own outright.

I learned from Rabbi Rosner's shiur at Machon Tal that we see this same theme echoed in the story of Chanukah. The Chashmonaim fought a physical war against the Greeks and emerged victorious. It would have been easy to attribute their success to strength, strategy, or bravery alone. However, the miracle of the Menorah reminds us that even victories that appear "natural" are truly from Hashem.

This idea is beautifully expressed by the Ramban, who teaches that even everyday occurrences are miracles. Often, people remember to thank Hashem only when something extraordinary happens. Yet we are meant to approach waking up in the morning, breathing, or watching a tree grow with the same awe and

gratitude as we would a supernatural event.

However, in this week's parsha, Yosef shows us an even higher level of recognizing Hashem in our lives. When he finally reveals himself to his brothers, they expect retribution-or at least a harsh critique-or selling him into slavery. Instead, Yosef responds:

"וְעַתָּה לֹא אַתֶּם שְׁלַחְתֶּם אֹתִי הֵנָּה כִּי הָאֱלֹהִים"

"And now, it was not you who sent me here, but God."

Yosef recognizes Hashem in his suffering just as much as in his gifts. It is one level to recognize Hashem in the good; it is another to see Hashem through the darkness.

As Chanukah departs and the dark winter remains, let us remember that the good, the bad, and even the ugly all come through the light of Hashem.



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### FINDING THE MESSAGE IN THE WAGONS

After twenty-two years without contact, Yosef finally has the opportunity to send a message to his grieving father, Yaakov. Instead of writing a letter, Yosef sends wagons. Rashi, quoting the Midrash, explains that this was not a random choice. The final subject Yosef and Yaakov learned together before their separation was עגלה ערופה-the law of the decapitated calf.

By sending wagons (עגלות), Yosef hints to that shared learning, signaling to his father that he

was not only physically alive, but spiritually strong, still connected to the Torah they had studied together.

The Kedushat Levi offers an even deeper insight. He notes that the word עגל is related to עיגול, meaning a circle.

Yosef was sending Yaakov a message of reassurance. Yaakov was understandably anxious about leaving Eretz Yisrael and descending to Egypt. Yosef was telling him that although the situation appeared negative, it was part of a larger divine plan. Like a circle, what looks like a descent is often the beginning of a return. Through this journey, Yaakov's descendants would ultimately merit inheriting Eretz Yisrael.

This message resonates far beyond the parsha. In life, we are sometimes placed in situations we would rather avoid and may even wish had never occurred. Yet the story of Yosef teaches us that Hashem's plan is often only visible in hindsight. When we place our

trust in Him, even moments of difficulty can become part of a greater, meaningful outcome.

Shabbat Shalom



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