

## וְיָהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפְרֻעָה חֹלִים וְהָנָה עֵמֵד עַל-הַיָּאֵר:

### MEKOR

BEREISHIS 41:1

It happened after two years to the day, Pharaoh was dreaming and behold! - he was standing over the River.

### MEANING

CHIZKUNI, SEFORNO, RASHI

Two years passed since the cupbearer had been released from prison. These two years were added on to Yosef's imprisonment because in asking the cupbearer to remember his plight, Yosef placed his trust in man instead of davening to Hashem for his release. While dreaming about what he had experienced during the previous day, Pharaoh suddenly began dreaming about something completely unrelated - his standing over the Nile River.

### MESSAGE

DIVREI YECHEZKEL

The Midrash appends to this *pasuk* the words of Iyov, "קֵץ שֶׁם לְחוֹשֶׁךְ", "He has placed an end to darkness." There is a light at the end of every tunnel, a point in time where the bonds of our servitude melt away, where the sun rises over the horizon of despair. In the context of history, there will come a time when the yetzer hara is slaughtered and we are finally able to live in alignment with our true desire - to be bound to Hashem in heart and soul. With this in mind, the Shinover Rebbe zy"l explains the *pasuk* in a deeper way:

**וְיָהִי מִקֵּץ**: When the end of darkness arrives and the yetzer hara is removed, **שְׁנָתַיִם**, those spiritual levels that previously took many long years of toil to attain, **יָמִים**, will now be accomplished in a mere few days. And all of this will happen not because of any fundamental shift in our abilities, but simply on account of **וּפְרֻעָה חֹלִים**, this that the yetzer hara (symbolized by Pharaoh), will have been healed and rectified (see Rashi to *Rosh Hashana* 28a where the word "חלים", a form of the word "חולים", is taken to mean "healthy").

Our negative impulses come not from a blemish in our essential identity, but from a completely external force that will ultimately meet its end. Freed from the constraints, we will immediately rise into the embrace of our Father in heaven!

## PREPARING FOR MOSHIACH

COMMENTING ON PHARAOH'S words, "Is there anyone found like this, a man filled with Godly spirit", the Midrash praises the Avos and Yosef in a manner that, according to the Sefas Emes, implies a fundamental distinction.

While the Avos are praised with terms that relate to their bond with the transcendent realms of spirituality, Yosef is praised with the words, "if we go from one end of the world to the other, we won't find another like him", implying a connection to our physical reality. The tzaddik explains that Yosef shared this unique quality with the other *shevatim*: these tzaddikim, the foundation of am Yisrael, saw physicality not as concealing Hashem and preventing us from connecting with Him, but as aiding our closeness with Hashem and revealing His life-giving presence.

The four *Degelim*-camps of the *Shevatim* in the *midbar* correspond to the four wicked kingdoms and the faithless arrogance with which they deny the unified sovereignty of Hashem over all of creation. The very existence of the Jewish nation encapsulated within these four camps permeated with faith and subservience to the divine Will was testament to an opposing perspective. Our holy nation sees the world not as a מלכות דסטרא אחרא, a faithless kingdom devoid of spirituality, but rather as a מלכות דקדושה, a vessel bursting with Hashem's presence and endless opportunities to connect with Him.

Throughout our tumultuous history, mighty empires embodying the antitheses of our holy faith have faded away on their own, without the direct involvement of the Jewish people. However, in their victory against the Greeks, the Jewish nation miraculously merited to forcibly reclaim sovereignty, transforming the מלכות הרשעה of יון into a מלכות דקדושה bursting with holiness and the miraculous energy of a transcendent realm. This, explains the Sefas Emes, is why the Torah reading for Chanukah is the parsha of the *Nesi'im*, the heads of the *shevatim* who emblemize the counterpoint in holiness to the Greeks.

The tzaddik concludes by explaining that the coming of Moshiach will follow this pattern as well, featuring our direct influence in vanquishing evil and transforming the nations' perception of reality, enabling them to see the world from our perspective of faith. Indeed, the word **חנוכה** is related to the word "חניוך", preparation for and initiation into a new phase of being. This is because our miraculous victory against the Greeks in the Chanukah story serves as "חניוך", preparation and initiation, for the times of Moshiach - the true and total victory of spiritual light over physical darkness, humility over arrogance, faith over doubt. *Let it be soon! Let it be today!*



THE ROOT OF THE WORD "CHANUKAH" IS "CHINUCH",  
INITIATION AND PREPARATION. CHANUKAH IS  
CHINUCH FOR THE TIMES OF MOSHIACH.

- Rav Yehuda Aryeh Leib of Ger zy"l

Yosef interprets Pharaoh's dreams and predicts that Egypt will experience seven years of abundance followed by seven years of famine. He details a strategy, but first urges Pharaoh to appoint an "understanding and wise person" to lead the country:  
 וְעַתָּה יֵרָא פַרְעֹה אִישׁ נְבוֹן וְחָכָם וְיִשְׁתִּיתֵהוּ עַל-אֶרֶץ מִצְרַיִם: (בראשית מא:לג)

After Yosef finishes presenting his idea, Pharaoh exclaims that Yosef fits the description of this person:  
 וַיֹּאמֶר פַּרְעֹה אֶל-יוֹסֵף אֲחֵרֵי הוֹדִיעַ אֲלַיְכֶם אוֹתָי אֶת-כָּל-זֹאת אֵין-נְבוֹן וְחָכָם כְּמוֹךָ: (בראשית מא:לט)

? What qualities was Yosef saying this person must have, and what's the difference between a נבון and a חכם?

Rav Soloveitchik explains the distinction:

 <p style="text-align: center;"><b>חָכָם</b></p>	<p style="text-align: center;"><b>נְבוֹן</b></p> 
<p>"One who is somehow <b>guided by a mysterious light</b>... [possesses] <b>great imagination</b>."</p>	<p>"<b>Translates</b> the imagination into fact... one who [can] <b>implement</b> his plans."</p>
<p>Paraoh recognized that Yosef represented both qualities; Yosef devised a plan and had the skills and drive to implement it.</p>	

Rav Yisrael Meir Druk asks why the tasks of appointing officers and collecting grain require such a smart and capable person -

- Rebbi Shimon in *Avos* (2:9) famously states that the wise person is הַרוֹאֶה אֶת הַנוֹלָד - "he who can anticipate / have foresight."
- A present state of wealth tends to hamper the ability to strategize for a potential lack of wealth in the future.
- Yosef was able to 'feel' the famine long before it arrived; **sensing lack at a time of bounty** requires an וְחָכָם נְבוֹן אִישׁ.

 <p style="text-align: center;"><b>פְּרִיָסָה</b></p>	<p style="text-align: center;"><b>כְּלִכְלָה</b></p> 
<p>Literally: Income, livelihood</p>	<p>Literally: Economy, maintenance</p>
<p>The grant of <b>wealth and abundance itself</b>.</p>	<p>The grant of <b>tools</b> to the receiver; <b>skills and good sense</b> that promote <b>acumen</b> to enable a person to <b>maintain</b> wealth.</p>
<p><b>כְּלִכְלָה functions as a vessel for פְּרִיָסָה; without כְּלִכְלָה, the grant of פְּרִיָסָה is severely lacking.</b></p>	

In the tefilla of *Nishmas* on Shabbos morning, in heartfelt appreciation, we fittingly recite - בְּרַעַב זִנְתָנוּ. וּבִשְׂבַע כְּלִכְלַתָנוּ:

"In **famine** You **nourished** us / בְּרַעַב זִנְתָנוּ"

"In **abundance** You **maintained** us / וּבִשְׂבַע כְּלִכְלַתָנוּ"

Hashem's *chessed* is not only the wealth itself; it is also about **receiving the proper tools and vessels** to enjoy, share and maintain the physical wealth He gives us in an ideal manner.



Chanukah is a time when Hashem infuses abundant light into our lives. Like the candles, that light must be treated properly. May we merit the awareness of that light as well as the wisdom to maintain the messages of Chanukah for the winter ahead.