



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"



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## Parashat Miketz

### What is the Cause and What is the True Purpose

The *parasha* begins, "And it was at the end of two years and Pharaoh was dreaming; and behold, he was standing on the Nile."

#### Question:

The *Beit Halevi* asks what the connection is between the dream and the conclusion of the two extra years that Yosef spent in jail. The two events seem to be unrelated, without any connection whatsoever.

#### The Reality of Our Generation

Every intelligent person must think about the revolutions that are taking place in the world, and he must know that the world is being directed for the sake of benefitting the Jewish Nation. This is as the Navi states (*Tzefania 3:6*), "I have decimated nations; their towers have become desolate. I have destroyed their streets so that there is no passerby. Their cities have become ruined; they are without people and without inhabitants." Accordingly, it states in *Masechet Yevamot* (63a), "Said R' Elazar bar Avina: Retribution only comes to the world because of Israel. This is as the *pasuk* states, (*ibid.*), "I have decimated nations; their towers have become desolate. I have destroyed their streets." It also states (*ibid. 3:7*), "Just fear Me; accept reproach." Rashi explains that this is intended for the sake of Israel; that they should fear their enemies' evil plots and repent. For "in every generation, our enemies rise up against us to destroy us, and Hashem saves us from their hands." At the moment they are thinking and planning how they can hurt the Jewish Nation, Hashem foils all of their plans. This is as we recite in *Hallel* from (*Tehillim 117:1-2*), "All of the nations praise Hashem; all of the nations extol Him; For His kindness has overtaken us ..." The commentators ask why it is necessary for the gentile nations to praise Hashem on account of what He has done for us – seemingly this is our obligation! The answer is that the Jewish Nation is unaware of all the plots that the gentiles fiendishly plotted and how Hashem saved us from their hands. Only *they* see the miracles that Hashem performs for the Jewish Nation; therefore only *they* can praise Hashem for this. As we know, Divine Providence is clothed within nature and, therefore, man does not see the miracles and wonders that Hashem effects in the world. From man's vantage point, he sees the cause of a particular event to be the goal in and of itself, but he sees nothing beyond this. This is the very opposite of the truth, for the true goal and purpose of any event is hidden *behind* the cause of the event. Therefore, anyone who wishes to see Hashem's Providence on behalf of the Jewish Nation, will see that a political revolution is taking place in the world, in order to save the Jewish Nation from the claws of our bloodthirsty enemies. For there is no doubt that according to the laws of nature and logic, no one would imagine that Trump would be chosen as the president of the US; even he said that it would be a miracle if he would win. On the day of the elections I was in the US, and I passed by the Clinton party, where the world media was assembled. The police had hundreds of police cars lined up throughout the streets, for they were certain that Clinton would be victorious. All of Clinton's helpers and advisors were Muslims, and she was devising a plan intended to hurt the Jewish Nation. She therefore received large donations from the Muslims who supported her, with hopes that she would succeed in her plan. President Obama's end revealed what his intentions were from the outset. Before leaving office, he carried out a devious scheme by getting the UN to vote against Israel, and by doing so, revealed exactly what Clinton wished to do. To our dismay, he is still in power. However, Hashem guarded the Jewish people in the face of their enemies and he put Trump, who is fond of the Jews, into power. One of Trump's wealthy friends even told me that that all of his business advisors are Jews. Furthermore, his daughter converted, which is not coincidental. This is all to reverse and ruin the plans of our enemies; this is to the degree that there is even suspicion that Trump is actually a Jew in disguise. Additionally, his close relationship with Russia is also significant. The world's perspective is that Trump is a name that is identified with success, to the extent that businesses and advertisers use this name to signify success. The world thinks that his victory is simply another such success. However, they are making a



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mistake. For there is not the slightest doubt that any intelligent individual can see from this how Hashem is controlling the world, all for the sake of the Jewish Nation. He should not err in thinking that this is all happening due to the efforts of man, or due to his knowledge how to succeed. Rather, the reason he has succeeded is for the sake of the Jewish Nation. For everything is dependent on Hashem's kindness. According to our deeds is how the world acts towards us. In our *parasha* we learn important fundamentals. We learn how Hashem controls the world, and how there are periods of ups and downs in the world; man must utilize the periods of ascent for the long term, so that he will be able to stand firm even during the period of descent, Heaven forbid. All of this is the theme of the Chanukah miracle, as we will explain.

### The Principle of the Beit Halevi

Now we can explain our *parasha*. The *Beit Halevi* offers an answer based on the Midrash. The Midrash (*Bereishit Rabba* 89:1) states, "And it was at the end (*miketz*) of two years and Pharaoh dreamed.' This is as the *pasuk* states (*Iyov* 28) 'He established an end (*ketz*) for the darkness' – Hashem put an end to the period of time that Yosef would be in prison. Once the end arrived – 'And Pharaoh dreamed.'"

So is it stated explicitly in the *Targum Yonatan ben Uziel*, that when the memory of Yosef was awakened before Hashem, it brought about Pharaoh's dream. The *Beit Halevi* explained that this is comparable to an individual who invested money in a particular business and was successful. Usually, an individual thinks that the reason he profited was because he was successful in his endeavor. However, the opposite is true; since Hashem wanted him to prosper, He presented him with a profitable business venture. The explanation is as follows: The way of the world is to look at what happened to Yosef and say, "Look at Yosef's *mazal* – Pharaoh had a dream, and Yosef was therefore released from jail." However, the Torah tells us that the opposite is the case – since Hashem put an end to the period of darkness, He caused Pharaoh to dream and, subsequently, Yosef was released. So too, President Trump's presidency is not because of his *mazal* or his wisdom. Rather, the true purpose behind all of this is the Jewish Nation; Hashem wishes to guard it from its enemies. He therefore granted them success and put Trump into power. So too, we should contemplate the continuation of the *parasha*, how Hashem brought years of plenty and famine to Egypt, in order to bring Yaakov and his sons there. We should think about everything that occurred to the tribes in that time period. If we think about man's perspective when he finds himself in a trying predicament we will realize that he always thinks about how he can deal with the situation and be saved from the trouble that he faces. That is the purpose behind his each and every action. By Hashem it is the exact opposite. The distress or problem that befalls an individual is simply a cause which brings man to action. These actions are the true, underlying purpose behind everything that he does. So too, all of the plenty and famine in Egypt were a cause that was intended to bring Yaakov and his sons there. Therefore one who reads the entire *parasha* and sees Hashem's true plan materialize, understands that the reality is different from what Yaakov and his sons initially thought. For man is unable to see the entire picture. This is intended to teach us how the world appears according to man's perspective as opposed to Hashem's true plan and His view of the world. In essence, this must be the perspective on all of life's events that are presented to man. Hashem's goal, as it were, is for man to contemplate and think about what He wants from us, and to see that everything is a result of Divine Providence and not happenstance. If man sees a car accident, instead of asking what mistake the driver made, he should think about what Hashem did and why. The moment someone hears about someone's passing, he asks what his illness was and what the doctors did, explaining everything according to logical reasoning. However, this is the way of the media, to weaken man's faith and attribute everything to nature and logic. However, the way of the Torah is for man to contemplate that Hashem is the One Who has brought the event and to repent, for this is the primary Will of Hashem.

### The Chafetz Chayim's Parable of the Villager and the Train

The *sefer Lekach Tov* (beginning of *Parashat Miketz*) cites a parable from the Chafetz Chayim: There was once a villager who was about to ride the train for the first time. At the station, he stood and studied his



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surroundings. He saw a clerk who sounded a whistle to board the train. After the first whistle, people started running to board. Then there was a second whistle and now even the lazy individuals boarded. Once the third whistle sounded, the train began to move and did not wait for anyone. The villager understood that this man was the manager of the train and that he was the one who set its route and schedule. He approached him with great respect and said, "My dear sir, esteemed manager of the train, I would like to ask some questions about the train." The manager was bewildered why he was honoring him in such a manner; he had never been honored like this before. He therefore responded, "You are mistaken. I am not the manager; I am only a worker." "How can it be?" asked the villager, "You are arranging everything!" "No," responded the worker. "I receive orders from the manager and I execute them; however, I am only a simple worker." So too, explained the Chafetz Chayim, is with man. He thinks that the manager of his workplace is the one who pays him, and that the reason he is successful and profitable is because he has exerted tremendous effort. The same thing applies to the other aspects of his life. However, he forget that everything is a result of Hashem's command. The manager, job, or a different item are the messengers who carry out Hashem's command, for there is a greater, Heavenly purpose that is being carried out.

**The Theme of Chanukah – Nature is Truly a Miracle**

We must contemplate the miracle of Chanukah and the meaning of *pirsumei nisa*, publicizing the miracle. The question of *Maran Beit Yosef* and the commentators is well known: The mitzvah of lighting Chanukah lights for eight days is to commemorate the miracle of finding a single flask of oil that had enough oil to last only one day, yet miraculously stayed lit for eight. *Maran Beit Yosef* asks that the first day was not a miracle since there was enough oil to light at least one day. Therefore, since the miracle was actually only seven days, our Sages should have enacted seven nights of lighting and not eight.

**Our Sages View of Nature**

I saw a nice idea in *Oneg Shabbat* in the name of R' Aharon Siman Tov *shlita*, according to the words of R' Chayim Shmulevitz in *Kovetz Sichot*: Our Sages wish to teach us the principle of the Ramban, that all the revealed miracles of the Exodus were intended to make us recognize the hidden miracles that Hashem masks behind nature. Man is accustomed to these seemingly "natural" events that Hashem performs every second. This is the underlying principle of the mitzvah to light for eight days. People think that the oil should certainly have burned for at least one day, since there was a sufficient amount of oil in the menorah. Man feels that only the following seven days were miraculous. He understands that which he sees before his eyes, in this case, a sufficient amount of oil to light one day. But he forgets that that behind everything is a hidden purpose, and that there is really not any nature; rather, everything is a miracle and Divine Intervention. Therefore our Sages wish to ingrain in us that even the lighting on the first day – that which appears to be nature – is actually a miracle. For why does the oil cause illumination, and who gives it the power to illuminate – it is most certainly a miracle. However, since from the day that we were born, we have grown accustomed to seeing oil burn, it has become a simple matter for us, and we do not view it as being miraculous. But our Sages (*Taanit* 25a) teach us that when R' Chaninah ben Dosa saw his daughter saddened, he asked her what happened. She replied that she had placed vinegar into the candlestick instead of oil. R' Chaninah told her that the One Who makes oil illuminate will make the vinegar illuminate, and so it was. In other words, R' Chaninah lived with the recognition that oil burning is a miracle; for what is the difference between oil and vinegar besides for the fact that we have grown accustomed to seeing one light and the other not. Since he lived with the awareness that the oil lighting was also miraculous, he was not amazed by the vinegar lighting – for everything was a miracle in his eyes. This is the perspective of our Sages, who wish to ingrain the miracle of Chanukah in the heart of every Jew, as opposed to the Greeks who wanted to uproot our faith. They decreed that the Jews write on an ox's horn that they do not have a portion in the G-d of Israel. This was so that man would live according to what his eyes saw and what he understood. However, a man who follows the way of the Torah and lives according to the perspective of the Torah Sages must arrive at an understanding that everything that takes



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place is from Hashem, and that there is no nature and happenstance; rather, everything is Divine Intervention and a miracle. This is as we say in our silent prayer, "And for Your miracles that are with us each day, and for your wonders and goodness at every time – evening, morning, and afternoon." It is just that man does not realize this until he contracts a lung illness, Heaven forbid, and he has difficulty breathing. Only then does he arrive at an awareness that he must thank and praise Hashem for each and every breath.

**Words of Mussar**

In summary: All of the devastations, earthquakes, and Tsunamis that occur in the world, as well as everything else that takes place – is intended only to inspire the Jewish Nation to faith. They are meant to strengthen us to think about repentance and to know that there is no nature in the world, and that behind it is masked the Will of Hashem. For it is Hashem Who is the true cause – the One who told the oil to light is the same One who told the vinegar to light. Everything is the handiwork of Hashem. We will conclude with a Chanukah prayer, "May the Merciful One make miracles and wonders for us like He did for them in those days, in this time, and hasten our redemption with kindness and mercy." Amen.

Shabbat Shalom and Chanukah Sameach,  
Rav Mordechai Malka