**Mikeitz 2015**

א)

Preparing to greet a King

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| **מא:יד "**וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף וַיְרִיצֻהוּ מִן הַבּוֹר וַיְגַלַּח וַיְחַלֵּף שִׂמְלֹתָיו וַיָּבֹא אֶל פַּרְעֹה:" | **41:14 “**So Paraoh sent and called Yosef, and they rushed him from the dungeon, and he shaved and changed his clothes, and he [then] came to Paraoh.” |  |

Ohel Aryeh page 351:

The Chofetz chaim said this is Chizuk for all of Klal Yisroel. **The brothers threw Yosef in a pit and then he gets sold and then he gets placed in jail. It seemed like everything was downhill for Yosef. However we see the pasuk says they hurried Yosef out of jail. There was almost an instantaneous change of luck. This is what will occur at the time of Moshiach. We need to have Emunah that Hashem can change our situation for the better in the blink of an eye.**

The Ohel Aryeh also brings that the gematria of vayichalef simlosav/ וַיְחַלֵּף שִׂמְלֹתָיו equals 926 which is equivalent to bechad beteshrei/בחד בתשרי. This is because the dream happened on Rosh Hashana and that is when he left jail as well.

If so, how did he get a haircut? He answers that a non-Jew gave him a haircut and shvus bmakom mitzvah is allowed. Telling a non-Jew is a drabanan (rabbinicaly prohibited) and it a mitzvah to see the king so he was allowed to get a Haircut on Yom tov.

The Chasam Sofer says Yosef was allowed to get a Haircut as Rashi brings down because of kavod hamulchus.

Some say this was actually for the kavod of the kingship of Yaakov by others seeing the children of Yaakov dressed properly.

The Me’am Loez learns from this pasuk that a person needs to prepare himself to meet Hashem. **If a person needs to prepare himself to greet a king of flesh and blood, for sure you need to prepare yourself to greet Hashem!**

ב)

Shabbos candles vs Chanukah candles and more

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| **מא:טז "**וַיַּעַן יוֹסֵף אֶת פַּרְעֹה לֵאמֹר בִּלְעָדָי אֱלֹהִים יַעֲנֶה אֶת שְׁלוֹם פַּרְעֹה:" | **41:16 “**And Yosef replied to Paraoh, saying, ‘Not I; God will give an answer [that will bring] peace to Pharaoh.’” |  |

The Emes L’Yaakov on page 208 says there are two types of lighting that we perform. Shabbas and Yom tov is one category and Chanukah is the other. On Shabbas and Yom tov you're allowed and should be receiving pleasure from the candles. However on Chanukah it's prohibited to obtain pleasure from the candles. The main reason for lighting on Shabbas is for shalom bayis. Whereas Chanukah corresponds to the lighting of the Beis Hamikdash which is a testimony to the Jews that divine presence of Hashem still dwells amongst us. **The lighting of Shabbos candles due to this reason of shalom bayis is so great that it will even push off the lighting of Chanukah which is similar to the lighting of the mikdash and it has parsumei nisah!**

**The Gemara in Shabbas 23b says if you can only afford the Chanukah candles or Shabbas candles, Shabbas candles precede. (This is because** as Rashi explains people will be in a lot of pain if they need to sit in darkness and it will detract from the peace of the house. The Mishna Berurah in siman 203 seif katan 2 elaborates and says this is to make sure no one will trip on anything. The Meiri brings another pshat and explains the mitzvah of lighting Shabbos candles was giving to the women. If she cannot light Shabbas candles she will get upset and this will upset the shalom bayis. Similarly the Rashash asks why does Rashi brings this reason that people will be in pain to sit in the dark? Rather he says when Rava said this din the word bais refers to his wife. It says on Shabbas 31 that for three sins a woman would be liable to die during childbirth and one of them is lighting candles. Therefore if she is not able to light Shabbas candles this will lead to machlokes because this could lead to her death! Rav Harphanes in his Nishmas Shabbos chalek alef siman 305 states additional reasons for lighting on Shabbos; kavod Shabbos and Oneg Shabbos.)

The Emes Leyaakov asks **why would Shabbas candles override Chanukah candles? What about parsumei nisah!?**

He answers that **oneg Shabbas and kavod Shabbas override parsumei nisah. The Shabbas candles help us uplift the physicality into spirituality. Eating on Shabbas is mai'ein (similar to) Olam Haba.** This is what the Avos were always doing; uplifting the physicality into spiritually. This is why they were always talking about Hashem. This is Yosef Hatzaddik as well. It seems like he was talking sichos Chulin (mundane speech) but he always invoked Hashem's name. This is why **Shabbas candles come first.**

Rav Shimshon Pinkes in nefesh Shimshon Shabbas kodesh pages 146-148 discusses this when he talks about eating on Shabbas. He explains you would never refuse a meal and food at the table of the Gadol hador. **Shabbas it's as if we're at the table of a Hashem and you can't refuse to eat.**

Even so we must be careful not to take this to fare. The Elya Raba siman 170 os 23 quotes Sefer Hagan that says **even if you eat a lot on Shabbas and Yom Tov you need to make sure you don't stuff yourself. You could be violating three negative commandments of hishamar Lach, pen tishkach, and baal teshaksu.**

The Gra in a letter to his family wrote that **obtaining pleasures in this physical world is like drinking salt water. You think it's satisfying your thirst but really it is making your thirstier!!**

On Shabbas we are able to uplift the physicality, this is accomplished via Kiddush. We are sanctifying the physical. The literal translation of Kiddush is sanctification. **We can do this on Chanukah as well.** Even though there is not an obligation to make a seudah on Chanukah (because the Greeks only tried to spiritually kill us), if we do have a seudah make sure there are zmeiros and divrei Torah. If we do, it becomes a seudas mitzvah. **Whatever we do in life we must strive to make Hashem apart of it!**

Thank you Yair Moshe Ausabel for typing this up.