

And Yaakov settled in the land of his father's sojournings. (37:1)

The *Rokeach* makes an incredible statement which begs elucidation. He says that every *pasuk* in *Parashas Vayeshev*, with the exception of eight *pesukim*, begins with the letter "vav." The eight exceptions correspond to the *mitzvah* of *Bris Milah* which is performed on the eighth day of the boy's life. *Horav Zeev Weinberger, Shlita*, gives the following explanation: If one were to follow the narrative throughout *Parashas Vayeshev*, it would seem to be one long story in which everything fits into place naturally. This is implied by the "vav" which is the connecting letter meaning "and." This is the picture perceived by the average person, who sees things from a purely superficial perspective. One who looks at an incident with both of his eyes, with depth and understanding, clearly sees that nothing just occurs as a natural course of events. This is especially true concerning the events surrounding Yosef's life, from his sale as a slave to his eventual liberation and ascent to leadership over Egypt. Every incident was pure miracle!

Indeed, this idea applies particularly to *Klal Yisrael*, whose very existence is beyond the scope of the natural. *Klal Yisrael's* survival throughout history, marked by challenge, tribulation and suffering, is truly miraculous. *Bris Milah*, performed on the eighth day, is linked to the eight *pesukim* which do not begin with the "vav". The number eight symbolizes the spiritual, since the highest number in creation is seven. The number eight transcends creation and, therefore, implies miracle. It behooves the nation, whose standard for existence is supernatural, to view life's occurrences with more depth than the human eye can perceive.