

So, she removed her widow's garb from upon her... and she sat at a crossroads. (38:14)

The term *pesach einayim* literally translated, means “at an entrance of eyes.” Here, it is interpreted as *parashas derachim*, crossroads, because it is point where a traveler must open his eyes and decide which road he will take. The *parashas derachim* is called *pesach einayim*, because one cannot continue on the road unless his eyes are open, so that he can determine the best road to take. *Horav Tzvi Hirsch Ferber, zl (Kerem HaTorah)* relates that years earlier (he published his *sefer* in 1914), in such Jewish bastions of Torah and *avodah*, one road existed (which was used by the Jewish residents): It went from one's house to the *shul/bais hamedrash*. A Torah Jew had no other place to visit. He either went to *daven* or to learn.

Times have changed. Society and the new world culture have provided us with competing roads – each vying for us to journey on it. The *bais hamedrash/shul* is no longer our only destination. Thus, it is critical that we travel with our eyes open to see where we are going. This is especially crucial for parents to observe. Just because the father's address is the *shul* is by no means an indication that his son also uses the same address. Heaven help the parent whose perception with regards to his children is myopic, whose eyes are closed to his son's/daughter's destination in life. We are admonished to be *poseach einayim*, open up our eyes, in order to guide our children properly about how to navigate the various roads of life. Otherwise, the journey could take a bad, dangerous turn. By the time we open up our eyes and adjust our glasses, it might be too late.