

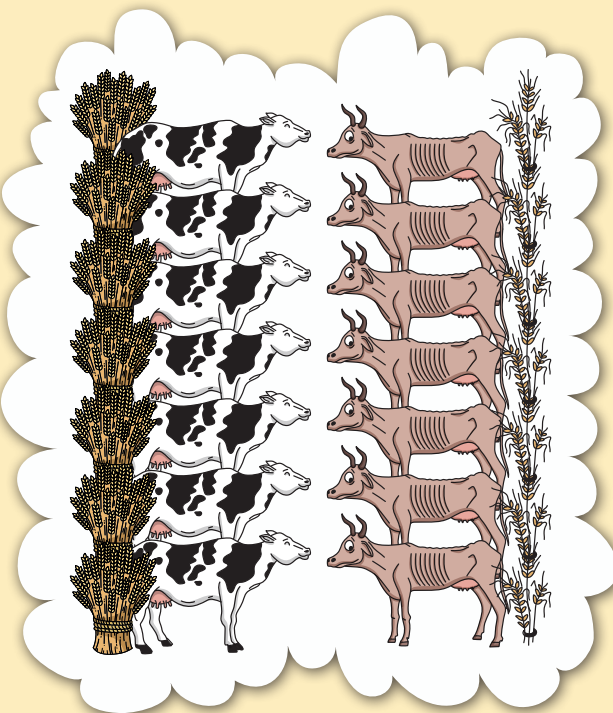


כ"ד - ל' כסלו תשפ"ב November 28 - December 4, 2021



## קֹה בַּפָּרָשָׁה • In This Week's Parashah

- ◆ Pharaoh has two dreams that he can't understand.
- ◆ Pharaoh's cupbearer remembers Yosef and recommends him to interpret the dreams. Pharaoh sends for Yosef, who predicts seven years with plenty of food followed by seven years of famine.
- ◆ Yosef advises Pharaoh to store food during the years of plenty. Pharaoh appoints Yosef as his most powerful advisor.
- ◆ Seven years later, a famine begins. Yaakov sends his sons to מִצְרַיִם (Mitzrayim, Egypt) to buy food, but he does not send Binyamin.
- ◆ Yosef recognizes his brothers, but they do not recognize him. Yosef accuses them of being spies, imprisons Shimon, and insists that the others return with Binyamin to prove their innocence.
- ◆ Yaakov refuses to let Binyamin go to Mitzrayim until Yehudah takes personal responsibility for him.
- ◆ The brothers go back to Mitzrayim with Binyamin.
- ◆ Yosef is so moved by seeing Binyamin that he leaves the room to cry.
- ◆ Yosef has his silver goblet placed in Binyamin's sack. When the goblet is discovered, Yosef accuses the brothers of stealing from him and demands to keep Binyamin as a slave.





## מִדְרָשׁ • Midrash

When a famine hits אֶרֶץ כְּנָעַן (Eretz Canaan, the Land of Canaan), Yaakov tells his children to go down to מִצְרַיִם (Mitzrayim, Egypt) to buy food.

Midrashim are ideas or stories that explain the Torah. They often come from listening very carefully to what the Torah says and how it says it. Here, we will look for what clues this midrash sees in the Torah's words, and try to understand its messages.

### Bereishit 42:3

Ten of Yosef's brothers went down to get grain from Mitzrayim.

### בראשית מב:ג

וַיֵּרְדּוּ אֶחָיוֹסֵף עִשָּׂרָה  
לְשֹׁבֵר בָּר מִמִּצְרַיִם:

This midrash notices that the pasuk refers to them not as Yaakov's children, but as "Yosef's brothers."

### Bereishit Rabbah 91:6

The Torah should have called them the children of Yisrael (= Yaakov)! These words teach us that, in the beginning, they did not treat Yosef in a brotherly way – they sold him. Then, they regretted it very much and said, "When should we go down to Mitzrayim and return our brother to his father?" When their father told them to go down to Mitzrayim, they all agreed that they should bring [Yosef] back.

### בראשית רבה צא:ו

בְּנֵי יִשְׂרָאֵל צָרִיךְ הַמִּקְרָא לֵאמֹר,  
אֵלָּא בְּתַחֲלָה לֹא נִהְגּוּ בּוֹ אַחֲוָה  
וּמִכְרוּהוּ, וְלִסּוֹף מִתְחַרְטִין וְאוֹמְרִים  
אֵימָתִי נִרְדַּ לְמִצְרַיִם  
נַחֲזִיר אֶת אֲחִינוּ לְאָבִינוּ,  
וְכִשְׁאֲמַר לָהֶם אֲבִיהֶם לִירֵד  
לְמִצְרַיִם נִתְּנוּ כָּלֵם דַּעַת אַחַת  
לְהַחֲזִירוֹ.



According to this midrash, the Torah calls them “Yosef’s brothers” now to hint at the idea that they were finally acting like brothers. They realized that selling Yosef was not how brothers should treat each other. Now, they all agreed that this famine was an opportunity to be better brothers, and bring Yosef back from Mitzrayim.

- ◆ If the brothers were looking for Yosef in Mitzrayim, why couldn't they recognize him?
- ◆ Are there other clues in the parashah that the brothers regretted selling Yosef? If so, what are they?
- ◆ If it is true that the brothers wanted to go searching for Yosef, why do you think they waited for so long?



## פְּרָשְׁנוֹת • Commentary

Why did Yosef put his brothers through such a difficult experience—keeping his identity secret for so long, pretending to accuse them of spying, hiding their money and the silver goblet, and imprisoning Shimon? And why did he insist that they bring Binyamin down to Egypt with them? Many commentaries offer different answers. Here are two:



### Abarbanel (Portugal, 550 years ago)

Everything that Yosef did to his brothers... was because he was unsure whether they really loved Binyamin, or whether they actually still hated Rahel's sons. Because of this, he wanted them to bring Binyamin specifically for the test of the goblet to see whether they would try to save him.

### אברבנאל

הִנֵּה עִם כָּל הַנָּסִיּוֹן שֶׁעָשָׂה יוֹסֵף לְאֶחָיו...  
עוֹד נִשְׁאָר סֶפֶק בְּלִבּוֹ, הֲאֵם הָיָה לָהֶם  
אַהֲבָה עִם בְּנֵימִין אוֹ אִם הָיוּ עֲדִין שׂוֹנְאִים  
אֶת בְּנֵי רָחֵל אֲמוֹ,  
וְלִכֵּן רָצָה לְהַבִּיאַת אֶת בְּנֵימִין בְּפֶרֶט בְּנָסִיּוֹן  
הַנִּבְיָע לְרֹאוֹת אִם יִשְׁתַּדְּלוּ לְהַצִּילוֹ.

## Ramban (Spain, 800 years ago)

Yosef remembered the dreams he had, and he knew that they were not fulfilled this time because all his brothers were supposed to bow down to him... And since he saw that Binyamin was not with them, he came up with this whole trick to falsely accuse his brothers so that they would bring Binyamin in order to fulfill this first dream... and, after that, he told them to bring his father in order to fulfill the second dream.

## רמב"ן

זָכַר כָּל הַחֲלֻמוֹת אֲשֶׁר חָלַם לָהֶם וַיֵּדַע  
שֶׁלֹא נִתְקַיְּמוּ אֶחָד מֵהֶם בַּפַּעַם הַזֹּאת כִּי  
וַיֵּדַע בְּפִתְרוֹנָם כִּי כָל אָחִיו יִשְׁתַּחֲווּ לוֹ...  
וְכִיּוֹן שֶׁלֹא רָאָה בְּנִימִן עִמָּהֶם חָשַׁב זֹאת  
הַתַּחְבּוּלָה שִׁיעֲלִיל עֲלֵיהֶם כְּדִי שִׁיבִיאוּ  
גַם בְּנִימִין אָחִיו אֵלָיו לְקַיֵּם הַחֲלוֹם  
הָרִאשׁוֹן תַּחֲלָה... וְאַחֲרֵי שִׁנְתֻקֵּי הַחֲלוֹם  
הָרִאשׁוֹן הִגִּיד לָהֶם לְקַיֵּם הַחֲלוֹם הַשֵּׁנִי.

- ◆ Think about Yosef's personality. Does one of these explanations seem to fit better with the Yosef you know from the story?
- ◆ How does each explanation affect how we view Yosef?



## הלכה • Halakhah

This year, like most years, Parashat Mikeitz falls on Hanukkah. This raises two important questions:

- 1) How do we light Shabbat candles and Hanukkah candles on Friday?
- 2) What is the proper order for Havdalah and Hanukkah candles on Saturday night?





## How do we light Hanukkah candles on Friday afternoon?

When we are in a situation where there are two mitzvot to be done, the Talmud (Berakhot 51b) rules that we should generally do the mitzvah that is more frequent first. There is a name for this principle:



If we were to follow this logic on Hanukkah, then the more frequent mitzvah of Shabbat candles (which is done every week) would come before Hanukkah candles (done only eight nights out of the year).

This is not so simple, though, because we accept Shabbat by lighting Shabbat candles, and then it becomes forbidden to light other flames! For this reason, the rule is (Shulhan Arukh Orah Hayyim 679:1): "On Friday night, we light the Hanukkah candles first, and then the Shabbat candles afterward."

### To Do List:

- ☐ Cook for Shabbat
- ☐ Take a Shower
- ☐ Light Hanukkah candles
- ☐ Light shabbat candles
- ☐ Rest!

### To Do List

- ☐ Make Havdalah
- ☐ Light Hanukkah candles
- ☐ Eat Oily Foods
- ☐ Play dreidel
- ☐ \_\_\_\_\_



## What's the order on Saturday night?

After Maariv in shul, the rule is to light Hanukkah candles before making Havdalah. That way, more people will be present to see the candles, and the community will get to extend Shabbat a little by hearing Havdalah later (even if the one person who lights the Hanukkah candles has to end Shabbat to do so).

For lighting at home, it is a מַחְלוקֶת (mahloket, disagreement), and the Mishnah Berurah, which is often the "last word" on these kinds of issues, rules that either order is valid (Orah Hayyim 681:2). The common practice is to make Havdalah first because Havdalah is a biblical mitzvah, and it is done every week of the year (so tadir ve-she-eino tadir - tadir kodem applies).



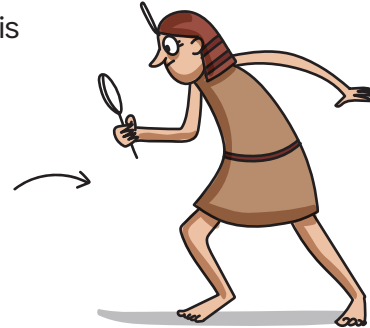
## קֹה זֶה • What's Going On Here?

### Why is Yosef called צִפְנַת פַּעֲנִיָּה (Tzaftnat Paneiah)?

After Yosef interprets Pharaoh's dreams, Pharaoh gives Yosef the name "Tzaftnat Paneiah" (Bereishit 41:45). What is the meaning of this name?

- ◆ Targum Onkelos (an ancient translation of the Torah into Aramaic) translates Tzaftnat Paneiah as "the one who reveals mysteries" because Yosef was so good at interpreting Pharaoh's dreams.
- ◆ Ibn Ezra (Spain, 900 years ago) says that Tzaftnat Paneiah might be an Egyptian phrase, and we are not sure of its meaning. But he suggests that it could be the Egyptian translation of Yosef ("he will add").

It is a mysterious name, and Egyptologists and commentators continue to debate this question, even today!



## רִגַּע שֶׁל עִבְרִית • A Moment of Hebrew

### Bereishit 41:35

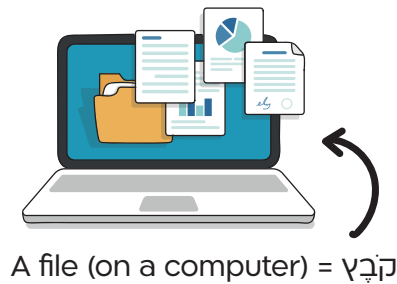
Let all the food of these good years that are coming be **gathered**, and let the grain be collected under Pharaoh's authority as food to be stored in the cities.

### בראשית מא:לה

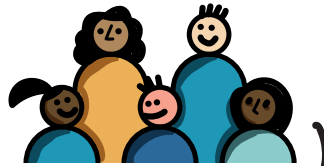
וַיִּקְבְּצוּ אֶת־כָּל־אֶכְלֵ הַשָּׁנִים  
הַטֹּבוֹת הַבָּאִתָּה אֵלֶיךָ  
וַיִּצְבְּרוּ־בְרִתְחַת יַד־פַּרְעֹה  
אֶכְלֵ בְעָרִים וְשָׁמְרוּ:



לקבץ (שׁרש ק.ב.צ.)  
To collect or gather



A file (on a computer) = קבץ

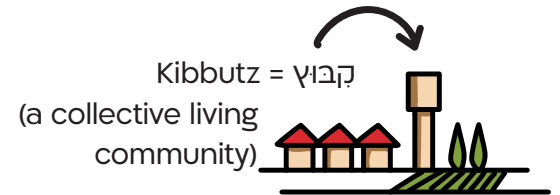


Group = קבוצה



קבוץ גלויות =

The gathering of the exiles (in the messianic age when all Jews come to the Land of Israel)



Kibbutz = קבוץ  
(a collective living community)

## Find the Word!

Before Yaakov dies, he calls his sons, so he can bless them. Can you find the word that he uses to gather them, which has the same שׁרש (shoresh, root)? (Hint: look ahead to chapter 49, verse 2)



## One-Minute Debate • דְּבָרָה שֶׁל דִּין

### How to play:

Here is a topic for debate along with some suggested arguments, but feel free to come up with your own.

- ◆ Assign people to the "true" or "false" sides.
- ◆ Each side gets 30 seconds to make their case.
- ◆ At the end, the group votes on a winner.

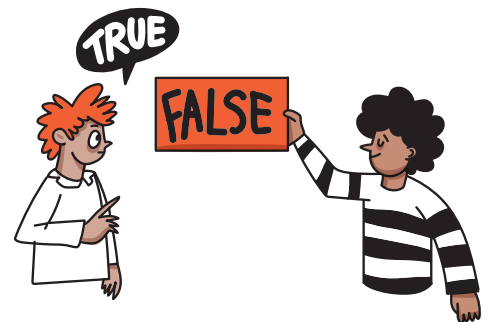
**Debate: Yosef should not have treated his brothers so poorly when they came to buy food in מִצְרַיִם (Mitzrayim, Egypt).**

#### ◆ True:

- ◆ All they wanted was some food for their families!
- ◆ By treating his brothers poorly, Yosef added to his father's sadness and stress. Yaakov could not have been happy when Shimon was imprisoned, and he certainly did not like being forced to send Binyamin to Mitzrayim.

#### ◆ False:

- ◆ After what they did to Yosef all those years ago? They deserved it!
- ◆ Yosef needed to check whether his brothers had changed or not.





## שאלות השבוע • Parashah Scavenger Hunt

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to the last three are harder and can come from anywhere in the parashah.

*Good luck!*



1 What two things did Yosef do to prepare for his meeting with Pharaoh?

2 According to Yosef, why were Pharaoh's dreams doubled?

3 What did Pharaoh place on Yosef's neck?

4 For how long did Yosef lock up his brothers?

5 Which two brothers argued with Yaakov that he should let Binyamin go down to מִצְרַיִם (Mitzrayim, Egypt) with them?

6 What lie did the man in charge of Yosef's house tell the brothers?

7 Yosef made sure that Binyamin got significantly more food at his house than any of his brothers. How much more food?

8 What did Yosef—supposedly a total stranger—do that shocked his brothers?



9 What was Yosef's Egyptian name?

10 There are two seven-letter words in our parashah that have almost identical letters—except one letter differs—but have opposite meanings. What are these words?





Zarka זֶרְקָא

Zarka is a special note that appears only a handful of times in each parashah. It looks like a swirling line and the sound of the note matches: listen and you will hear a bunch of notes moving down and then up and then down, just like it looks! The word zarka means "throwing" or "scattering." Three times in the Torah, the zarka doubles up and gives a really special sound, like in this phrase from our parashah:



## QUICK FACTS

1

How many times does it appear in the Torah?

375 - Rare  
Approximately every 15 pesukim

2

Does it end a phrase?

No

3

Is it above or below the word?

Above

4

Does it fall on the accent?

No, it always appears at the end of the word, regardless of where the accent is



בראשית מב:כא



אֲבָל אֲשֶׁמִים | אֶנְחֵנוּ

Bereishit 42:21

**But we are guilty**

Zarka is an interesting note, because it always comes at the end of the word, no matter where the accent is. So even though the word above is a-NAH-nu, the zarka is placed at the end (but is not pronounced a-nah-NU). Zarka is always followed by a סְגוּל (segol), which we will learn about next week!



## קריאת התורה • Torah Reading

Count 'em: One, Two, Three!

One of the most special moments in shul every Shabbat is when we take out the Torah from the ארון קודש (aron kodesh, ark). It is momentous when we get to take out more than one ספר תורה (sefer Torah, Torah scroll) on the same day, and this Shabbat, we get to take out three! Here's how it works:



### SCROLL #1:

We read our parashah, Mikeitz. Instead of dividing it into seven aliyot, like we normally would, we combine the last two aliyot into one long one. So that takes up six aliyot.



### SCROLL #2:

Since this Shabbat is also Rosh Hodesh, we read the section from Parashat Pinhas that talks about the sacrifices on these days. This is aliyah number seven.



**SCROLL #3:** We read the section about the dedication of the מִשְׁכָּן (Mishnan, Tabernacle), the house for God made in the desert.

This reminds us of the rededication of the בֵּית הַמִּקְדָּשׁ (Beit Ha-Mikdash, Temple) during the time of the Hanukkah story about 1,000 years later. We read about the Mishkan's sixth day of dedication, because it is the sixth day of Hanukkah. This aliyah is the מַפְטִיר (maftir).

Why not just take out one scroll and roll it to all these different places? If you only have one Torah scroll, you would have to do that. But if you have three scrolls, you take them all out, because of this important rule:

### Shulhan Arukh Orah Hayyim 144:3

You may not roll a Torah scroll in front of the community, because of the honor of the community.

### שולחן ערוך אורח חיים קמ"ד:ג

אין גוללין ספר תורה בציבור  
מפני כבוד הציבור.

It's not nice to have people sit around waiting when you could have had everything ready to go. So, whenever a community is blessed to have enough Torah scrolls, we roll them to the correct spots in advance, and then have them ready to go as soon as they are needed. And you get a more exciting parade around shul to boot.





## • **Who Were Our Sages?** • **מי היו חכמינו**

One of our פְּרָשָׁנִים (parshanim, commentators) this week is **Rabbi Yitzhak Abarbanel**, often just called "**The Abarbanel**." He lived in Portugal almost 600 years ago.

Even at a very young age, he was already writing about philosophy, science, and Torah. The Abarbanel was also so talented when it came to finance and money that the king of Portugal hired him to be his treasurer. His closeness to the king and the money his father left him made him very rich, and he spent a tremendous amount of his own money to try to free Jewish captives and bribe officials to stop persecuting the Jews of his time.

One day, though, the king was going to accuse him of treason, so he had to run away to save his life, and the king took all his money. When Jews were expelled from Spain in 1492, he had to leave his home again. Despite all that, he wrote many important works, the most famous of which is his commentary on the Torah, which includes insights from his experiences with kings and world leaders. Today, his commentary is still studied in Jewish homes around the world.





# Shabbat Shalom!

~ שבת שלום ~

## Parashah Scavenger Hunt Answers:

1. He shaved (or had a haircut) and changed his clothing
2. As a sign that the message behind the dream was going to come true very quickly
3. A golden chain
4. Three days
5. Reuven and Yehudah
6. That he received their money for the grain and that the money in their sacks must have been a gift from God
7. Five times more
8. He seated them in age order
9. Tzafnat Paneiah
10. וַתִּכְלֶנָה/וַתְּחִלֶּנָּה (va-tikhlenah/vatehilenah, they finished/they began)



*Devash is a weekly parashah magazine that makes Torah learning sweet. By engaging directly with texts and taking kids seriously as Jews, Devash helps children and grownups discover new ideas, values, and sweet morsels in the weekly Torah portion. Devash is designed for kids aged 7-11 to read independently, or together with families and teachers.*



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