



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
Compiled By Rabbi Aaron and Elisheva Levitt

מִקֵּץ - Miketz

12.19.20

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) What were Pharaoh's 2 dreams about?
- 2) How did Yosef interpret Pharaoh's dreams?
- 3) What did Yosef recommend to Pharaoh and what was his reward?
- 4) Who did Yosef marry and what were their sons' names?
- 5) When the brothers come to Mitzrayim to find food did they recognize Yosef? Did Yosef recognize them?
- 6) What did Yosef make the brothers do to prove they weren't spies?
- 7) Yaakov does not want to send Binyamin. What convinces him to agree?
- 8) What prophetic significance lay in Yaakov's choice of the word "יָרַד" — "descend" (and not "לָךְ" — "go")?
- 9) How many brothers go down to Egypt the 1st time? How many brothers go down to Egypt the 2nd time?
- 10) When the brothers leave, what do they find in Binyamin's bag? How did it get there?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

If you had a dream that felt meaningful?

DID YOU KNOW?

Dreams

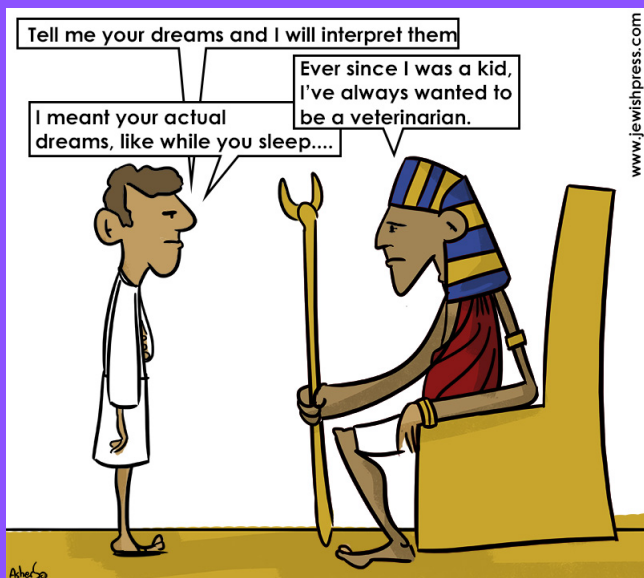
(Rabbi Dovid Rosenfeld - Aish.com)

Judaism sees dreams as usually inconsequential but once in a while significant. The Talmud (Brachot 55-57) discusses dreams at length and appears to make some contradictory statements about them. On the one hand, the Talmud calls dreams 1/60th of prophecy (57b). Likewise, in the Torah people such as Joseph and Pharaoh experienced prophetic dreams. The Talmud further lists many types of dreams (e.g. where a person sees certain objects or experiences certain events) and explains their significance.

On the other hand, the Talmud writes that the interpretation of dreams is in the hands of the interpreter (55b), and that an unexplained dream has no significance at all – as an unread letter (55a). The implication is that dreams are certainly not prophetic. They do not mean anything at all on their own. They can, however, be interpreted – and their interpretation will come true.

Finally, the Talmud states that people are shown in dreams that which they were thinking about during the day (55b), and that even significant dreams contain their share of nonsense (55a).

Based on the above, dreams appear to be a mixture of different elements. Most of our dreams are entirely insignificant – a simple rehashing of the hopes, worries and fantasies which occupied our minds during the day. Some, however, are not significant on their own but can potentially be – subject to their interpretation.



PARSHA ANSWERS

- 1) In the 1st dream, 7 fat cows come out of the Nile, followed by 7 skinny cows. The skinny cows eat the fat cows. In the 2nd dream, 7 healthy stalks of grain are eaten by 7 thin stalks.
- 2) There will be 7 years of plenty but they will be followed and forgotten by 7 years of famine.
- 3) Pharaoh should store food during the plentiful years to prepare for the years of famine. Yosef was made 2nd in command of Egypt.
- 4) Yosef married Osnat. Their sons were Menashe and Efraim.
- 5) The brothers didn't recognize Yosef but he recognized them.
- 6) Go back to Canaan and bring back Binyamin.
- 7) Yaakov only agrees to send Binyamin when Yehudah takes personal responsibility for him.
- 8) Rashi 42:2 - It hinted to the 210 years that the Jewish people would be in Egypt: The word "ידיו" has the Gematria of 210.
- 9) The 1st time, 10 brothers go down to Egypt, since Yosef was already there and Binyamin did not go. The 2nd time as well, 10 brothers go down - although Binyamin went down, Shimon did not, since he was imprisoned in Egypt.
- 10) Yosef's silver goblet. Yosef put it there before they left.

ELISHEVA'S PARSHA CHALLAH



PHARAOH HAS SOME ODD DREAMS. THESE DREAMS LEAD TO YOSEF'S RELEASE FROM PRISON AND ULTIMATE RISE TO POWER. I'M PRETTY SURE HE NEVER DREAMED HE WOULD BE A MAN OF SUCH IMPORTANCE IN A FOREIGN COUNTRY.

WE ALL HAVE DREAMS AND ASPIRATIONS AND SOMETIMES WE NEED TO FOLLOW THOSE DREAMS. YOSEF USED THE POWER OF DREAMS TO SAVE HIMSELF. HE DREAMED OF REUNITING WITH HIS FAMILY AND IT CAME TO BE! MAY ALL OF OUR DREAMS COME TRUE!

DVAR TORAH

Galit Roth - 10th Grade

This week's parsha has two odd dreams that need interpretation. First Pharaoh dreams of seven healthy cows grazing on the side of the Nile. Then seven sickly cows emerge from the water and eat the first set of cows. Pharaoh then dreams of seven ears of grain on one stalk that are healthy and growing, until seven other ears that had been wind-beaten swallowed the first ears of grain. Most of the time dreams are just strands of the subconscious strung together in a haphazard attempt at a good story. Pharaoh on the other hand doesn't seem to think so and calls on his team of interpreters, as the pasuk says:

וַיְהִי בַבֹּקֶר וַתַּפְעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֲרָטְמֵי מִצְרַיִם וְאֶת־כָּל־חֲכָמָיָה וַיְסַפֵּר פְּרָעָה לָהֶם אֶת־חֲלֹמֹוֹ
וַאֲיֹנְפוֹתֶיךָ אוֹתָם לִפְרָעָה

“And it was in the morning that his spirit was troubled; so he sent and called all the necromancers of Egypt and all its sages, and Pharaoh related to them his dream, but no one interpreted them for Pharaoh.”

Rashi explains a different meaning of the pasuk and suggests that it wasn't that Pharaoh's magicians were unable to interpret his dreams, but rather their interpretations were negative and spoke of disaster. Pharaoh thus actively chose to tune them out, and called for more opinions, which lead him to Yosef. This idea reinforces Pharaoh's belief in Yosef's interpretation as he speaks of seven oncoming years of prosperity. Pharaoh was implementing very optimistic thinking, a skill that isn't the easiest to maintain in today's world. Pharaoh's positivity persevered through all of the terrible things he was hearing, as will ours. Good Shabbos!