

# KMS Family Parsha Sheet

בס"ד

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מיקץ/חנוכה - Miketz/Chanukah

## Parsha Questions

(Answers on the back)

- 1) For how long was Yosef in prison?
- 2) In Pharaoh's dream what did the fat cows being eaten symbolize?
- 3) What is the meaning of צפנת פענח, the name Pharaoh gave Yosef?
- 4) What prophetic significance lay in Yaakov's choice of the word "רדו" - "descend" (and not "לכו" - "go")?
- 5) Which brother did Yosef arrest to ensure that Binyamin would be brought to Egypt? Why did he choose that brother?
- 6) Why does the pasuk say "Yosef's brothers" went down to Egypt (and not "Yaakov's sons")?
- 7) Why do we light the extra candle known as the "shamash"?
- 8) What 2 special Tefillot do we add on Chanukah?
- 9) What is the special reading of the Torah each day of Chanukah?
- 10) Why do we read from 3 Sifrei Torah this Shabbat? What is the topic of each kriah and why are they read in this order?



## Words of Wisdom

Lecha Dodi

סוף מעשה במחשבה תחלה

The final action starts with thought

## Did You Know?

Shabbat and Chanukah Candles (Aish.com)

On Friday afternoon during Chanukah, we first light the Chanukah candles. The reason is because if we would light Shabbat candles first, this would signify the onset of Shabbat - and we are not allowed to light Chanukah candles on Shabbat. On Saturday night there are different opinions as to which should be done first. On one hand, it makes sense to say Havdalah first, because that signifies the end of Shabbat and now gives permissibility to lighting Chanukah candles. Also, there is the Talmudic principle of "Tadir U'sheino Tadir, Tadir Kodem" - the activity that is performed more often should be performed first (Zevachim 89a). Furthermore, it would seem a contradiction to be lighting the Chanukah candles - an activity which is forbidden on Shabbat - when we still have yet to officially usher out the Shabbat! On the other hand, there is another rule which states "Afukei Yoma Me'acharinan" - we seek to prolong our observance of Shabbat (Rashbam - Pesachim 102b). Another reason offered for prioritizing Chanukah is due to its role in publicizing the miracle. The most prevalent minhag is to light Chanukah candles 1st in shul for the sake of Pirsumei Nisa (publicising the miracle). And to light Havdalah candles 1st at home.

## Parsha Answers:

- 1) Yosef was sold at 17 and appointed by Pharaoh at 30. He also worked for Potifar before he was imprisoned. Seder Olam says that Yosef was in Potifar's house for 1 year and in prison for 12. Others learn that he was in Potifar's house for 10 years and in prison for 3.
- 2) Rashi 41:4 - That all the joy of the plentiful years would be forgotten. (Not that the good years would provide food for the bad years.)
- 3) Rashi 41:45 - He who explains things that are hidden/obscure.
- 4) Rashi 42:2 - It hinted to the 210 years that the Jewish people would be in Egypt: The word "רדו" has the numerical value of 210.
- 5) Rashi 42:24 - Shimon was taken since he had thrown Yosef into the pit. It was also to separate Shimon from Levi since together they were dangerous, as seen with the city of Shechem.
- 6) Rashi 42:3 - Because they regretted selling Yosef and planned to act as brothers by trying to find him and ransom him at any cost.
- 7) It is forbidden to benefit from the light of the candles. We light an extra one so that if we do benefit it will be from the shamash.
- 8) Al HaNisim (in Shmoneh Esrai and Birkat HaMazon) and Hallel.
- 9) The gifts of the Nesi'im (heads of the 12 tribes) at the inauguration of the Sanctuary.
- 10) 1 - Parshat Hashavua. 2 - Rosh Chodesh. 3 - Chanukah. We read the more common Kriah 1st based on Tadir V'She'eino Tadir Tadir Kodem.

## Tefilla Insights

In Al HaNisim we contrast the Maccabim to the Yevanim in 5 ways:

גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַטִּים,  
וְטַמְאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְיָדִים בְּיַד  
עוֹסְקֵי תוֹרָתְךָ

The 1st 2 contrasts are **DESPITE**. Despite the fact that we were weaker and outnumbered, we won. The next 3 contrasts are **BECAUSE**. Because we were pure, righteous, and living lives of Torah, we were successful.

Rav Chaim Friedlander explains that in truth all 5 contrasts are **BECAUSE**. We didn't win **DESPITE** being few and weak. We won **BECAUSE** of that. Because we knew that we could only succeed with Hashem's help.

## This Week In Jewish History

### Tevet 2 (Aish.com)

On this date in 1947, the Arab Legion surrounded Jerusalem and isolated its 100,000 Jews from the rest of the Israeli population. By March 1948 the city was under full siege, and in May, Jordan invaded and occupied east Jerusalem, dividing the city for the first time in its history, and driving thousands of Jews into exile. The Arabs proceeded to destroy all 58 synagogues in the Jewish Quarter, and used Jewish gravestones on the Mount of Olives to build roads and latrines. The Western Wall would be off-limits to Jews (in spite of the cease-fire agreement granting freedom of access to holy places), restored again with Israel's victory in the 1967 war.

## Key Number or Word In The Parsha

### Nachar - נכר (balashon.com)

The verbs *hikir* הכיר - "to recognize" and *hitnaker* התנכר - "to act like a stranger" both stem from the same root : נכר . We find both forms in Bereshit 42:7: "וַיֵּרָא יוֹסֵף אֶת-אֶחָיו, וַיִּכְרֶם; וַיִּתְנַכֵּר אֲלֵיהֶם" - "When Yosef saw his brothers, he recognized them, but acted like a stranger to them." How did one root come up with apparently opposite meanings? Almagor-Ramon writes that in other Semitic languages the root נכר means a stranger - as in the word *nochri* נוכרי, for example. Only in Hebrew did a sense develop of recognition - *hakara* הכרה . This would indicate that the meaning of "stranger" was earlier, and indeed Klein writes that "the original meaning of נכר would have been 'to regard as something strange' i.e. 'to regard intently'." Almagor-Ramon also points out the similarity here to the example of host and hostile - opposite meanings from a common root. In both cases, we have an initial perception of another - which can turn out to be positive or negative.