

NCYI Youth Groups Parashas Mikaitz

Parsha Outline

Miketz

- Yosef interprets Pharaoh's dreams
- Yosef becomes the viceroy
- Famine strikes
- Yosef's brothers are accused as spies
- Binyamin arrested

(http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

Sefer Bereishit is divided into twelve parashiyot (weekly readings). The first two parashiyot cover 1,948 years of history and twenty generations. The third and fourth parashiyot focus only on one hundred years of Avraham's life. The message is - what Avraham stood for is what Creation is all about - what Avraham represented is what concerns the Torah. The Torah therefore dwells on the lives of the forefathers.

The balance of Sefer Bereishit (eight week parashiyot) is devoted to following the course of Avraham's descendants - Yitzchak, Yaakov, and the Twelve Tribes - as they further develop the philosophy and approach to live of their ancestor, Avraham. The ideology developed by Avraham becomes the basis for a unique nation, the further evolution and progress of the nation is presented in the following sefer - Shemot.

Sefer Bereishit not only describes the origin of the Jewish people, but traces the origins of all peoples of mankind.

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Parsha Summaries

Mikeitz

Mikeitz Aliya Summary

http://www.chabad.org/parshah/article_cdo/aid/601664/jewish/Aliya-Summary.htm

General Overview: Joseph interprets Pharaoh's dreams, becomes viceroy over Egypt, and implements his plan to save the region from famine. Joseph is harsh with his brothers who come to Egypt to buy food, and demands that Benjamin be brought to Egypt. When Benjamin eventually comes he is framed and accused of theft.

First Aliyah: Pharaoh had a dream: seven fat cows arose from the Nile, followed by seven emaciated cows. The gaunt cows then consumed the robust ones. He then had a second dream, wherein seven healthy ears of grain were eaten by seven thin and parched ears. In the morning, none of Pharaoh's wise men were capable of interpreting the dreams to Pharaoh's satisfaction. Pharaoh's butler approached and related his past jailhouse experience, when a Hebrew boy, Joseph, successfully interpreted dreams. Pharaoh ordered Joseph's release, and he appeared before the king.

Second Aliyah: Pharaoh recounted his dreams to Joseph. Joseph told Pharaoh that both dreams contained a singular message: seven years of plenty were destined to come upon Egypt, followed by seven years of severe famine. Joseph proposed a plan to store the excess grain of the years of plenty, to serve as a reserve for the famine years to follow. Pharaoh was greatly impressed by Joseph's wisdom.

Third Aliyah: Pharaoh appointed Joseph as viceroy of Egypt, and placed him in charge of the impending food collection operation. Thirty-year-old Joseph was placed second-in command of the Egyptian empire, accountable to no one but Pharaoh himself. Indeed, the seven years of plenty arrived as foretold by Joseph, and Joseph skillfully oversaw the

collection of the surplus grain. Joseph married Osnat, the daughter of Poti-phaera, and she bore him two sons: Manasseh and Ephraim.

Fourth Aliyah: Then the famine predicted by Joseph commenced, a grave famine that affected Egypt and the entire Mediterranean region. Exactly as planned, Joseph had sufficient stores of food, which he personally sold to all who needed. Meanwhile, in nearby Canaan, Joseph's father, Jacob, dispatched his eldest ten sons – all of them excepting Benjamin – to Egypt to purchase food provisions. The brothers arrived and stood before Joseph, but did not recognize him, as his boyish appearance had changed in the interim years. When the brothers broached their request to purchase food, Joseph dealt with them harshly, accused them of espionage, and incarcerated them all for three days.

Fifth Aliyah: On the third day, Joseph released them all, aside for Simon, whom he held hostage. He bid the rest of the brothers to return to Canaan and return with their youngest brother, Benjamin, and thus establish their innocence. The brothers recognized that this was punishment for the sale of Joseph, and expressed regret for their deed. Joseph instructed his servants to place the monies the brothers had paid for the food in the sacks of grain they were given. The brothers arrived back in Canaan and recounted the entire episode to Jacob. Jacob was highly disturbed by the happenings, and initially refused to send Benjamin, unwilling to consider the possibility of losing Rachel's only remaining son. Eventually, though, after the food provisions ran low, and Judah personally guaranteed Benjamin's safe return, Jacob acceded to send him. He sent them to Egypt with a prayer on his lips, and armed with a gift for the Egyptian ruler.

Sixth Aliyah: The brothers arrived in Egypt. Joseph instructed his palace supervisor to invite the brothers to join him for the afternoon repast. The brothers arrived at Joseph's residence where they were reunited with Simon. Joseph arrived, and the brothers presented him with the gift they had prepared, and they exchanged pleasantries.

Seventh Aliyah: Upon seeing his brother Benjamin, Joseph was overcome with emotion,

which he concealed. The brothers sat down and enjoyed a feast, and Joseph presented them all with gifts—Benjamin's gift greater than all the others'. In the morning the brothers departed, but not before Joseph had his royal goblet planted in Benjamin's sack of food. Joseph then dispatched a posse to confront the brothers and "uncover" the planted goblet. The brothers were all brought back to Joseph, who demanded that the "thief," Benjamin alone, remain behind as his slave.

Overview

http://ohr.edu/this_week/torah_weekly/4119

By Rabbi Yaakov Asher Sinclair

It is two years later. Pharaoh has a dream. He is unsatisfied with all attempts to interpret it. Pharaoh's wine chamberlain remembers that Yosef accurately interpreted his dream while in prison. Yosef is released from prison and brought before Pharaoh. He interprets that soon will begin seven years of abundance followed by seven years of severe famine. He tells Pharaoh to appoint a wise person to store grain in preparation for the famine. Pharaoh appoints him as viceroy to oversee the project. Pharaoh gives Yosef an Egyptian name, Tsafnat Panayach, and selects Osnat, Yosef's ex-master's daughter, as Yosef's wife. Egypt becomes the granary of the world. Yosef has two sons, Menashe and Ephraim. Yaakov sends his sons to Egypt to buy food. The brothers come before Yosef and bow to him. Yosef recognizes them but they do not recognize him. Mindful of his dreams, Yosef plays the part of an Egyptian overlord and acts harshly, accusing them of being spies. Yosef sells them food, but keeps Shimon hostage until they bring their brother Binyamin to him as proof of their honesty. Yosef commands his servants to replace the purchase-money in their sacks. On the return journey, they discover the money and their hearts sink. They return to Yaakov and retell everything. Yaakov refuses to let Binyamin go to Egypt, but when the famine grows unbearable, he accedes. Yehuda guarantees Binyamin's safety, and the brothers go to Egypt. Yosef welcomes the brothers lavishly as honored guests. When he sees Binyamin he rushes from the room and weeps. Yosef instructs his servants to replace the money in the sacks, and to put his goblet inside Binyamin's sack. When the goblet is discovered, Yosef demands Binyamin become his slave as punishment. Yehuda interposes and offers himself instead, but Yosef refuses.

Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

http://www.chabad.org/parshah/article_cdo/aid/573571/jewish/Parshah-Song.htm

One night Paraoh had a dream
"What can it be," he did scream
He saw seven cows all well fed
Then seven thin ones, Paraoh said

The fat cows were eaten by the lean
Paraoh thought what can this mean
Later that night, another dream he had
He dreamed of corn some good and bad

Yosef was taken out of jail
To explain the dreams he didn't fail
Now Paraoh knew the meaning
Of what he was dreaming

For seven years, food you must store
Hunger will be for seven years more
Paraoh listened to everything
Then he gave Yosef his ring

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Parsha Questions & Answers

Available from the following website:

<http://chinuch.org>

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Parsha Stories

Family Parshah

Mikeitz Parshah Lesson

http://www.chabad.org/parshah/article_cdo/aid/335666/jewish/Mikeitz-Parshah-Lesson.htm

By Rebbetzin [Malka Touger](#)

"Did anyone see my stapler?" Debra called out from her bedroom.

There was no answer. Debra continued to search through her drawer. Frustrated, she stomped into the kitchen where her mother was preparing dinner.

"Mommy, I can't find my stapler anywhere! I bet Hanna used it and didn't put it back. She always takes my things without permission."

"Please try to calm down, Debra. Go tell Hanna that I want to see her. Please speak nicely to her, and let me handle this," her mother said.

Soon enough, it was clear. The day before, Hanna had indeed borrowed Debra's stapler, but it fell and broke so she threw it away. She was very sorry.

"Hanna," asked her mother gently. "Why are you sorry?"

"I really shouldn't have taken it without permission. I won't do it again," Hanna blurted out earnestly. "And I'm very sorry it broke."

"But Hanna, it happened yesterday. When a person is really sorry about something they did, they shouldn't wait until it's found out and they get into trouble. If they wait, it seems that the reason they are sorry is only because someone found out, or because they got into trouble. When we do something wrong, we must take responsibility and do remorse for what we have done. We should do remorse because inside we feel we have done something wrong, not because we can get into trouble.

"We can learn this lesson from this week's torah portion. When Joseph's brothers went to Egypt to buy food and saw how much trouble they were getting into, they realized that it was because of what they had done to Joseph. They felt very sorry and said: 'It's our

fault.' That sounds like they are doing remorse, right?"

"Right then and there, Reuben tells them: 'I told you that you shouldn't have harmed Joseph, didn't I? And you didn't listen!'"

"Mommy, that's not very nice. All the brothers are really feeling sorry and they're doing remorse. Why is Reuben making them feel even worse? It sounds like he's just rubbing it in!"

"That's just what I was getting at, Hanna. Obviously, Reuben is not just trying to upset his brothers. Quite the opposite. He is the oldest, and feels he should guide them and help them.

"Reuben knew that they had to do real remorse. Real remorse means that a person is truly sorry about what he did; he's not sorry just because of the trouble it caused him. But the brothers said: 'It's our fault... and that's why we're getting into all this trouble now.'

"Reuben was teaching them that it's the realization that they did something wrong that should bring them to remorse, and not the trouble and hardship that their mistake caused."

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LESSONS FROM THE PARSHA

http://ohr.edu/this_week/kinder_torah/4120

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Parashas Miketz

Kah Ribon

“**K**inderlach, today we are explaining the zemer ‘Kah Ribon.’”

“Abba, ‘Kah Ribon’ is a difficult zemer to understand because it is in Aramaic.”

“We will do our best, kinderlach. Our study of the Gemora, which is also written in Aramaic, will help us. This simple but beautiful zemer was written by Yisrael ben Moshe of Najara. His name is spelled by the acrostic. Yisrael, a talmid of the Arizal, praises Hashem without making any mention of the Shabbos. ‘Kah’ is one of the names of Hashem. He created the world with the letters ‘yud’ and ‘hey’ that form the name. Therefore, this name describes Him as the Creator. He remains ‘the Master of this world and all worlds; the King who reigns over kings.’ We address Him directly when we sing, ‘It is beautiful to declare Your powerful and wondrous deeds to You.’”

“What are those deeds, Abba?”

“The zemer continues kinderlach. Day and night, I will arrange words of praise before You, O Holy G-d Who created all life – holy angels, sons of man, animals of the field and birds of the sky. Great and mighty are Your deeds, humbling the proud and uplifting (the spirits of) the bowed (with broken hearts). Even if a man lived thousands of years, he could not fathom the extent of Your powerful deeds.”

“**T**his is just awesome, Abba.”

“Indeed, kinderlach. The last two verses contain requests for the final geula (redemption). ‘Hashem, who has honor and greatness, save Your sheep (Klal Yisrael) from the mouth of lions (the countries of the world). Bring Your People out of exile; that nation that You chose from among all the (seventy) nations.’ We finish this zemer with the place where Heaven and earth meet. ‘Return to the Mikdash and the Holy of Holies; the place where spirits and souls will rejoice and sing songs and praises – in Yerushalayim, the city of beauty.’”

“Why is Yerushalayim called the city of beauty, Abba?”

“Because it contained all of the beauty of the world.”

“May we see it again soon.”

“Amen!”

Kinderlach . . .

We can praise Hashem day and night, and still not come to one drop of what He deserves. However, this beautiful zemer contains timeless words of tribute to the Almighty. Sing it with great kavannah this Shabbos. This will bring you to a higher level of appreciation of the Creator and His wondrous deeds.

Light up the Darkness

“**A**bbba, the sun goes down so early these days.”

“These are the shortest days of the year, Avi.”

"These are also the days of Chanukah, Abba."

"Yes, Avi. Not only are they days of physical darkness, but there was a time when the Greeks caused great spiritual darkness for Klal Yisrael."

"Please tell me the story, Abba."

"The Greeks craved wisdom, Avi. They wanted to gather all of the knowledge in the world, study it, and claim that they were the wisest people. They even wanted to study the Torah . . . as a textbook. Can you imagine that? Talmei HaMelech translated Hashem's Holy Torah into Greek. That was their way of saying that there was nothing holy about the Torah. It was just a textbook in the Greek library."

"How awful!"

"They did not stop there, Avi. Having denied the holiness of the Torah, they now proceeded to uproot Klal Yisrael's kedusha (holiness). The Maharal explains that the Greeks claimed that we were no longer Hashem's Holy Nation because we sinned with the Chet Ha'egel. Therefore, they launched a spiritual war against us. They made decrees against the observance of our holy day - Shabbos, against the holiness of our bodies - bris milah, and attacked our holiest place - the Beis HaMikdash. They then tried to defile all of the pure oil stored there."

"Why were they so interested in the oil, Abba?"

"The oil burned in the lamps of the menorah, whose light represented the Torah. The windows of the Beis HaMikdash opened outward, because the menorah cast the spiritual light of Torah upon the entire world. We know, and they knew that the Torah is our strongest connection to Hashem."

"Therefore, when the Greeks defiled the Beis HaMikdash and the oil, they were attacking the root of our holy connection to Hashem."

"Precisely, Avi."

"Now I see why we celebrate Chanukah by lighting the lamps, Abba. The miracle of the oil was no small detail of the Jewish victory over the Greeks; rather it was the theme of the whole struggle."

"I could not have said it better myself, Avi. That is why the Rambam calls the mitzvah of Chanukah lights 'chavivin ad meod' (very, very dear). They celebrate the victory over the forces that tried to sever our special relationship with Hashem. By overcoming them, we came to a new closeness with the Almighty and His Torah. There is nothing more dear to us than that."

"Abba, may our Chanukah lights inspire us to push away the darkness, and illuminate the world with more and more Torah learning."

"Amen."

Kinderlach . . .

Chanukah is a time of renewal. The Greeks tried to cut away everything that was holy, and make the Jewish people into a nation like all the others. We stood up for Hashem's Honor, and in return, He gave us miraculous victories. He fought for us and purified all that was impure. This renewed our relationship with Him. Therefore, kinderlach let us celebrate this Chanukah by strengthening our strongest connection to Him - the Torah. May the lights of Chanukah inspire us to learn Torah with a big bren (fire) and thereby light up our souls, Klal Yisrael, and indeed the world with the light of Torah.

Parasha Questions:

- How did Pharaoh's sorcerers interpret his dreams? (Rashi 41:8)
- How did the Sar HaMashkim belittle Yosef? (Rashi 41:12)
- What is the meaning of the word, "Avreich"? (Rashi 41:43)

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Family Parsha Mikeitz

by [Nesanel Yoel Safran](#)

This article can also be read at: <http://www.aish.com/tp/pak/fp/48884667.html>

Mikeitz(Genesis 41:1-44:17)

Looking Towards the Future

From this week's Torah Portion

In this week's portion, Joseph was able to see the future in Pharaoh's dream, and save the world from famine. While none of us may be able to do anything like that, we do have the ability to see the future. How? We can learn to 'look ahead' and see what's coming. There's nothing magic about it, we just have to develop the ability to pause, pay attention to our surroundings, consider our actions, and think about what is likely to result from what we do, or don't do.

'Looking ahead' is a great talent to develop and can do a lot to smooth out many of the bumps along the road of life.

Story

In our story, a boy learns from his friend how to look ahead.

"ALL THE RIGHT MOVES"

Jeff couldn't help smiling as he picked up the shiny white chess piece and deftly slid it across the board. He had his friend, Steve, just where he wanted him.

"Checkmate!" he called out triumphantly.

"Wow, what a move," admitted Steve. "You're a tough guy to beat."

Jeff took a bite out of his jelly donut, as the colorful Chanukah candles burned brightly in the window across the room, and sighed. "Thanks. I just wish I could be as winning in other areas in my life as I am on the chessboard."

Steve looked up at him, concerned.

"Lately my life is a mess. I'm nearly failing English class. In fact, I have a term paper due tomorrow that I've barely started. My parents are really mad at me for always oversleeping. But is it my fault if I'm so tired in the morning, and I wake up with stomach aches?" Jeff asked aloud as he popped the last bite of his donut into his mouth. "Hey, let's play another round!"

Steve looked at his watch and frowned. It was getting late. *He* had plenty of time, but was concerned about Jeff's workload. "Are you *sure* you have time to play again?" he asked.

"Sure, why not?" smiled Jeff. "And can you pass me another one of those Chanukah donuts your mom made? They're great!"

Jeff made his opening move as he munched on his sixth donut, oblivious to the late hour. The guys began to get into the game, when Steve, who had been thinking about Jeff's problem, gave his friend one of those 'I got it' looks. "You know what, Jeff? I think I figured out your problem. You've just gotta start playing the game of life the same way you play chess."

Jeff made his next chess move and looked up. "What do you mean?"

"When you make any chess move, do you just move whatever piece you feel like?"

Jeff rolled his eyes. "That would be ridiculous! You know as well as I do that if I did that I'd never win a single game. I carefully plan every move. I first think about the moves *you're* probably going to make, and then what I'm going to do next. Sometimes I even look ahead, and practically play out in my mind the whole game in advance."

Steve studied the chessboard and saw he was in trouble already. "Well that explains why you almost always beat me. Anyway, what I mean to say is that we should try to look ahead and plan out our life moves just like we do our chess moves. For example, you just told me you have a term paper due tomorrow. How do you think staying here so late playing chess is going to affect that?"

Jeff moved his chess piece and smiled. "No big deal. I'll just stay up late, and do the paper when I get home."

Steve nodded. "Oh, I see. I believe you also mentioned how you can't seem to get up on time. Will staying up half the night, help or hurt that problem?"

Jeff squirmed. He was starting to get the idea and his friend had him on the run. "I guess it won't really help things, will it?" He glanced at the half-eaten donut in his hand and added sheepishly, "I guess eating a dozen jelly donuts is also a 'bad move' that won't do much to help my stomach aches either, huh?"

Steve smiled and shook his head. Jeff put down the donut and threw up his hands. "Checkmate, friend. You win this round! If you don't mind, I think we should quit the game for now. I've got a paper to write and need to get a decent night's sleep too. But could I maybe take just a donut or two to go? I'm going to need a lot of energy to become a champion in the chess game of life!"

Discussion Questions

Ages 3-5

Q. How did Jeff feel at first about staying out late to play chess with his friend?

A. He thought it was okay, and didn't affect his doing homework or getting up on time.

Q. How did Steve's idea make Jeff feel different?

A. He felt he needed to plan ahead, by going home early so he could do his homework and still wake up on time the next day.

Ages 6-9

Q. Do you think Steve's plan was a good one? Why or why not?

A. It was good because it teaches a person the how to look ahead, and see how the choices we are making right now are going to have a definite impact on our future. We can use this tool to plan out our life moves in a way that will make us most likely to come out as winners.

Q. Why do you think that Jeff could be so much better at planning his chess moves than his life moves?

A. When we are playing a game, it is relatively easy to be objective and make careful, well thought out decisions. But it's much harder to think this way in life, because our feelings and wants can get in the way and cloud our judgment. But with practice we can learn to look more objectively at our life and more consistently make the choices that will get us to where we want to go.

Ages 10 and Up

Q. Does it take the mind of a chess champion to effectively look ahead, and plan our life-moves based on where they will lead us?

A. Though it would certainly be an advantage, it's not at all necessary. All we have to do, is take a step back every once in a while and ask ourselves, "What is the likely outcome of this action, and is this something that I want to happen?" If so, go for it. If not, think again.

Q. Is it possible to perfectly control our future by always making the right move?

A. Although by thinking deeply about the likely results of any choice we make and implementing the one that seems most logical will often bring the results we hope for, there are just too many variables for a human to always guess right. God designed the world with this uncertainty factor, to bring us to trust in Him and not grow too dependent on our own abilities.

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Parsha Games

Mikeitz/Chanuka

Dreidel-Spinning Contest



Props:

-Dreidels

Activity: After gaining entry by answering a question about Chanuka, every kid gets a chance to spin their dreidel in a series of rounds. Whoever's lasts the longest, second to longest and third of the round gets a certain number of points. Rounds can include specifications such as upside down, lefty, dropping it from high up, two at a time, using your palms instead of fingers, etc. Of course, be sure to discuss the story behind playing dreidel.

Oil Search



Props:

-Oil jug

Discussion: After the Chanukah story, the Maccabees wanted to relight the Menorah. But there was one problem: they had no oil. none, zero. The Greeks had come in and destroyed every single pitcher of oil. So what did the Macabees do? Did they say "Oh well" and go home? No way! they looked anyway, they didn't give up! And you know what? They did ended up finding a jug of oil!

Activity: Hide something in the room, preferably an oil jug or something Chanuka related. Have the kids pretend they are Maccabees, and not to give up the search however long it takes.

Courtesy of parshaactivities.com