



לעילוי נשמת

ZILPA bat SARACH | ZEVO bat HEDVO

ELAZAR ben BELLA BRACHA

SHABBAT SCHEDULE

| | |
|---------------------------|----------------|
| Mincha | 4:00 PM |
| Candle Lighting | 4:10 PM |
| Friday Night Shiur | 8:00 PM |
| Shacharit | 8:30 AM |
| SHEMA (MA) | 8:47 AM |
| SHEMA (GRA) | 9:30 AM |
| Mincha | 3:45 PM |
| SUNSET | 4:29 PM |
| Shabbat Ends | 5:15 PM |
| Rabbenu Tam | 5:42 PM |

SHORT & SWEET

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים - "It came to pass at the end of two full years etc." (Bereshit 41:1)

Woe to us for what will transpire in the end of days in the world to come. Every individual will be punished for every day they wasted. In fact, each day will be counted twice in the punishment; once for the sin and once for what could have been accomplished. Thus, "it came to pass at the end" of this world that one year of sin will amass to "two full years."

אלף המגן

1. Which secret did Binyamin keep?
2. How are the miracles of Chanukah hinted at in Parashat Miktetz?
3. How do dreams of kings differ from dreams of ordinary people?
4. Why did Yosef merit kingship for 80 years??

Sha'arei Eliyahu

Table Talk

פרשת מקץ

Insights on the Parasha & Chanukah

This week's Parasha, Miktetz, always falls on Chanukah, whether it is in the beginning middle or end of the holiday. There is a nice רמז [hint] to remember this since the Parasha has 2025 words. How is this significant? Because according to the strict letter of the law the minimum requirement is to light one candle [נר] per household. נר is the numerical value of 250. If we take that and multiply it by 8 [the number of days in Chanukah] we get 2000, and Chanukah falls out on the 25th day of the month of Kislev which is 2025.

An interesting point on the Parasha: It says וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים - *it was at the end of two years [by days]*. This teaches us that a person can live in this world for many years but at the end of his life it will seem as only two days. Meaning that it will feel that he has accomplished little and has more that he could have done. This is a valuable lesson to learn as it teaches us to use our time properly while we have it. Each second can be used to accomplish a lot.

Another interesting point on the pasuk is that the word שְׁנַתִּים can be broken into 2 words [ת שְׁנַיִם or 400 years]. Teaching us that the 400 year exile to Egypt began at this moment. The moment Yosef started his kingship the 400 years began as this was what led to the entire house of Yaakov down to Egypt.

In connection to Chanukah the word שְׁנַתִּים teaches us שְׁמוֹל נֵרוֹת תְּדַלִּיק יְמִין - *שמול נרות תדליק ימין* which means on the left light candles [and] on the right [you have] mezuzah. We know that this pasuk talks about Yosef HaTzadik. What connection is there between Yosef and the holiday of Chanukah? יוסף is the numerical value of 156 which is also the numerical value of מֶלֶךְ יוֹן. On top of that Antiochus [אַנְטִיּוֹכוס] is also the numerical value of 156. The only one that was able to defeat the promiscuity of the Greek empire, which was led by the evil Antiochus is the Holy Yosef HaTzadik.

Lastly in the previous Parasha we read how the brothers sold Yosef and immediately after the pasuk says וַיְהִי יְהוּדָה מֵאֶת אֶחָיו - *Yehuda went down from amongst his brothers*. When Yosef was amongst the brothers his holiness kept everyone in high stature. But the moment he wasn't around anymore Yehuda went down in stature and not only that, two of his sons lost their lives. The Torah even tells us that the reason their lives were taken is because they were not holy [שָׁמֵר הַבְּרִית]. Yosef is the epitome of holiness, the moment he wasn't around his influence left as well.

This teaches us that our surroundings play a big role. When we are surrounded by Tzadikim they influence us to act a certain way. The same is true with the reverse as well. For this reason Talmidim try to revolve around their Rabbeim, so that their holiness can influence and even change them.

~ R' Yosef Akilov



Shabbat Chanukah Shalom U'Mevorach



4. Yosef merited long reign of kingship, because he totally feared Hashem and overcame extreme temptation. {Sotah 36b}.

3. Kings' dreams are concerned with the welfare of the whole world. {Bereshit Rabbah 89:4}.

Hachamim, known as the Hashmonaim, overcame the larger and more powerful Greek Oppressors.. {Turei Torah, Torah Mitzion}

2. Just as the weak, scrawny cows devoured the fat, strong ones and the thin wheat stalks consumed the thick ones, so too a small group of Talmidei Yaakov. {Bereshit Rabbah 92:8, Esther Rabbah 86:8}

1. Binyamin knew the treachery that his brothers had performed by selling his brother Yosef. However, he never gossiped about them to their father

מסר של שבוע - Weekly Dose of Ethics

א. האדם אין לו עת ידוע לעסק התורה, אלא כל עת ועת מן היום ומן הלילה הוא מוכשר לעסק התורה וכל זמן שהוא פנוי מעסק ההכרחי של ישיב עולם הזה הנה הוא מחייב לעסוק בתורה (שבת מלכתא).

There is no set time for Torah learning. Rather, one should dedicate any and every free moment of the day and night for Torah study. Besides times needed for compelling labor, one is obligated to invest all their time into the Torah.

ב. אם יביט האדם בכח העצום שיש לישראל לפעול בלימודם הקדוש, לתקן עולמות עליונים ולגרום שפע בכל העולמות, כמה יתלהב האדם ללמוד תורה בקדושה ובטהרה (שבת מלכתא).

If one would simply ponder about the great power of learning Torah, its ability to fix and build spiritual worlds and the bounty that it brings down to an individual in this world, one would become mesmerized ensuring to always learn Torah with holiness and purity.

ג. ידוע כי אות למ"ד רומז על לימוד התורה, ולכן הוא עליון על כל האותיות, כי תלמוד תורה כנגד כולם (פאה א.א) לכן תמצא שם הלילה יש בו שתי למדי"ן לרמז שצריך האדם לקבוע בכל לילה שני לימודים, אחד בתחילת הלילה, ואחד בסוף הלילה (דרושי חיים).

The Hebrew letter "Lamed" (ל) alludes to Torah learning, also referred to as "Limud."

The reason why the "Lamed" is the tallest letter of the Hebrew alphabet is because Talmud Torah is greater than all the Mitzvot. The word "night" (לילה) has two "Lamed's" alluding to the requirement of setting times for learning at night. One must strive to learn both in the beginning of the night and the end of the night.

ד. מצינו שדרשו רבותינו ז"ל (עירובין נד ע"א) על פסק (משלי ד: כב) כי חיים הם למוציאיהם, למוציאיהם בפה נמצא יש קפידא טפי שוציא הדברים של דברי התורה בפיו דרק בזאת הם חיים לאדם (דרושי חיים).

The Sages taught (Eruvin 54A) that the Torah gives life to those that find it. However, they stated, that this is only the case when one verbalizes the Torah they are learning out loud instead of simply gazing at the words with one's eyes.

ה. ומה יפה ומה נעים קיבוץ של ישראל בבית הכנסת ולומדים שם תורה בכנופיא גדולה, והקב"ה ישתבח שמו יתאוה לזה (תשובה מחיים).

How pleasant and beautiful is the sight of a convocation gathered primarily to learn Torah in a multitude of people. Hashem longs for such convocations.

חידושים של שבוע - Weekly Dose of Insights

א. וְאָמַר אֶל־הַסֵּרְטָמִים וְאֵין מְגִיד לִי - והלא כבר אמר תחלת דבריו ופותר אין אותו, ונ"ל יש פתרון ע"י חכמים שמולידיים בחכמתם משמעות לדברי החלום ועל זה א"ל ופותר אין אותו, אך יש דרך אחרת לשאל מן החרטומים שישאלו מן השדים מה מתחדש על פרעה ועל מצרים. ובוזה יבינו החלום. ולז"א גם בדרך זה הלכתי ואומר אל החרטומים ואין מגיד לי (בן איש חי דרשות).

וְאָמַר אֶל־הַסֵּרְטָמִים וְאֵין מְגִיד לִי - "I have told the necromancers, but no one tells me the dreams meaning etc." (Bereshit 41:24)

Pharaoh had already told Yosef that he was unable to find an adequate interpretation of his dreams (Bereshit 41:15), why was he repeating himself now. The explanation may be as follows. The Sages teach that there are two methods in attaining the interpretation of a dream. One may either consult with a wise individual - a Hacham - or seek the aid of Shedim - Demons. Pharaoh, in his conversation with Yosef, told him that both methods - speaking to wise experienced men and seeking the information from demons - have failed him in his search to discover the true interpretation of the dreams. Hence, Pharaoh needed to reiterate, twice, that no one could tell him the meaning of his dreams.

ב. הַנְּמָצָא כְּזֶה אֵיִשׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ - יובן, "איש" בזקף גדול, כי מצרים נימוסם עבד לא ירים ראשו, ואיך שם ליוסף מלך? לזה אמר להם "איש" בזקף גדול, כלומר, זו הזקיפה היא אינה לעבד אלא לגדול שהוא גדול, דהרי רוח אלהים בו, וא"כ לא שייך ענין עבד לא ירים ראש (בן יהודע על התורה).

הַנְּמָצָא כְּזֶה אֵיִשׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ - "Will we find [anyone] like this, a man in whom there is the spirit of G-d?" (Bereshit 41:38)

It was written in the laws of the Egyptians that a slave can neither be a ruler nor wear the robes of a noble, how then did Pharaoh appoint Yosef as viceroy of Egypt. The explanation may be based on the Ta'am (cantillation) of the word "man" (אִישׁ) in this Pasuk. The cantillation on this word is known as the "Zakef Gadol" (זקף גדול) - loosely translated as "the appointment of a superior." Yosef was appointed as viceroy of Egypt because, as the Pasuk testifies, Pharaoh knew Yosef was not a slave but rather a superior individual with whom the spirit of Hashem rested.

ג. וַיֹּאמֶר אֲלֵהֶם מְרַגְלִים אַתֶּם לָרְאוֹת אֶת־עֲרֹנֵת הָאָרֶץ בְּאֶתֶם - יובן, כי תפס אותם בשוק של זונות, ומנהג המרגלים לילך קודם אצל הזונות לחקור מהם, כי מצויים אצלם שרי העיר וגדוליה, וכמו שמצינו ביריחו שבאן בית אשה זונה ושמה רחב. וזהו מרגלים אתם, והראיה לראות את ערות הארץ הם הזונות באתם (בן יהודע על התורה).

וַיֹּאמֶר אֲלֵהֶם מְרַגְלִים אַתֶּם לָרְאוֹת אֶת־עֲרֹנֵת הָאָרֶץ בְּאֶתֶם - "And Yosef said to them, You are spies; you have come to see the nakedness of the land etc." (Bereshit 42:9)

Why did Yosef accuse the brothers of being spies? The explanation may be as follows. Prior to arriving to Yosef, the brothers had been caught in the brothel (Midrash Raba - the brothers had reason to believe Yosef might be there). The way of a spy is to visit the brothel on their mission in order to gain information because all the high officials and dignitaries of the land are present there. Similarly, the spies sent by Yehoshua likewise visited a brothel in order to receive information from Rahav. Consequently, then, Yosef's allegations that the brothers were spies was justified.