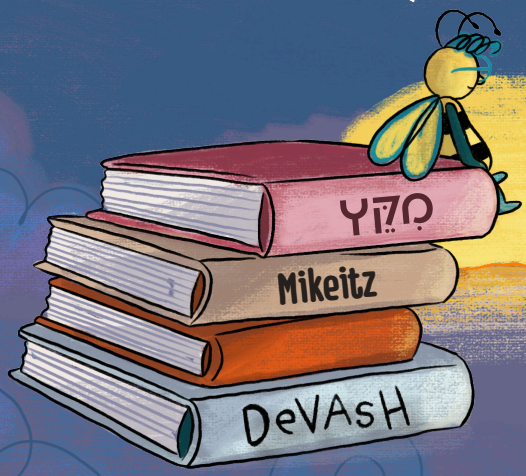


HADAR Children & Families
VOLUME 3 ISSUE 11

כ״ו כִּסְלֵו - ב׳ טֵבֵת תשפ״ז December 6-12, 2026

מָה 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 says that God is sending a message that there will be seven years with plenty of food followed by seven years of famine.
- Yosef advises Pharaoh to store food during the years of plenty. Pharaoh is impressed with his wisdom, and appoints Yosef as his second-in-command.
- Seven years later, a famine begins. Yaakov sends his sons to מִצְרַיִם (Mitzrayim, Egypt) to buy food, but not Binyamin.
- When the brothers come before Yosef to buy food, he recognizes them, but they do not recognize him. Yosef accuses them of being spies, imprisons Shimon, and insists that the others return with Binyamin.
- Yaakov first refuses to let Binyamin go to Mitzrayim because he's nervous about losing him like he lost Yosef. But Yaakov finally allows him to go because they need more food.
- The brothers go back to Mitzrayim with Binyamin.
- When Yosef sees Binyamin, he leaves the room to cry. He has a meal with his brothers, but still doesn't tell them who he is.
- Yosef gives the brothers the food they came to purchase. He secretly has his silver goblet placed in Binyamin's sack. When the goblet is discovered, Yosef accuses Binyamin of stealing from him and says Binyamin should stay behind as his slave.



שְׁאֵלוֹת הַשָּׁבוּעַ • 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 questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

aliyot:
1) Bereishit 41:1 to 41:14
2) 41:15 to 41:38
3) 41:39 to 41:52
4) 41:53 to 42:18
5) 42:19 to 43:15
6) 43:16 to 43:29
7) 43:30 to 44:17

haftarah: Melakhim Alef 7:40–50

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 is described as being so much that it was impossible to measure, like the dust of the earth?

4. How many times does the Torah mention that Yosef recognized his brothers?

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

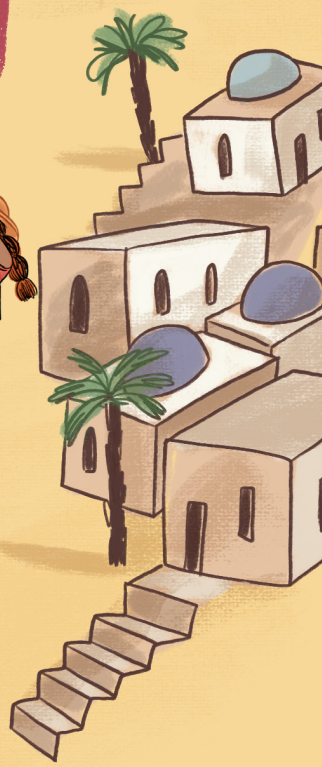
6. What lie did the man in charge of Yosef's house tell the brothers?



7. What does Yosef say about how he uses his silver goblet?

8. What makes Yosef cry in this parashah?

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



10. **From the haftarah:** What fruit is mentioned?

* Look for the answers on page 8!

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מִדְרָשׁ • Midrash

What can we learn from the brothers' suffering?

Yosef's goblet is found in Binyamin's bag. The brothers believe that now Binyamin will be taken as a slave, and they tear their clothes in mourning (Bereishit 44:13).





Hey, this is familiar. It reminds me of something...



Midrash Tanhuma

"They tore their clothing" - The Holy Blessed One said to them: You caused your father to tear his clothes in sadness for no reason (when he thought Yosef had been killed), so now you will tear your clothes in sadness for no reason (now that you think Binyamin will become a slave).

מדרש תנחומא

"וַיִּקְרְעוּ שִׂמְלֹתָם" - אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתֶּם גְּרַמְתֶּם לְקָרֹעַ בִּגְדֵי אֲבִיכֶם בְּדָבָר שֶׁל חִנָּם, כָּךְ תִּקְרְעוּ אַתֶּם עַל דָּבָר שֶׁל חִנָּם.



This midrash connects the brothers' tearing now to the time when the brothers sold Yosef into slavery and lied to Yaakov about it, making him think Yosef had been killed. Because of the brothers' actions, Yaakov tore his clothing in his sadness and pain (see last week's parashah; Bereishit 37:34). The punishment they experience now is an example of what Hazal call מִדָּה כְּנֶגֶד מִדָּה (middah k'neged middah, measure for measure), which means something like "the punishment fits the crime."



We saw the idea of middah k'neged middah last year in Devash for Va'era, as an explanation for the מַכּוֹת (makkot, plagues), and how God punished the Egyptians in ways that fit how they hurt Benei Yisrael.

When punishments are middah k'neged middah, it helps us see justice and fairness in the world, and also helps us understand the consequences of our own behavior.

- What can we learn from the way the brothers suffer in this story? What does it teach us about what they had previously done wrong?
- This midrash focuses on the pain the brothers caused to their father, Yaakov. What was so wrong about that? What about the pain they caused Yosef - what might be the punishment for that?
- What's it like to receive a punishment that feels "random" or unconnected to what you did? What are the kinds of punishments you learn and grow from, and what punishments are not that way?



פְּרְשָׁנוּת • Commentary

Pharaoh dreamed this dream.

Bereishit 41:2–4

Out of the Nile there came up seven cows, good-looking and healthy of flesh, and they grazed in the grass.

Then seven other cows came up from the Nile behind them, bad-looking and skinny. They stood beside the other cows on the edge of the Nile.

The bad-looking and skinny cows ate up the seven good-looking and healthy cows.

בראשית מא:ב–ד

וְהִנֵּה מִן הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה
וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ:

וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן מִן
הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה
אֵצֶל הַפָּרוֹת עַל שְׂפַת הַיְאֹר:

וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר
אֵת שֶׁבַע הַפָּרוֹת יְפֹת הַמַּרְאֶה וְהַבְּרִיאֹת:

Cows that are "healthy of flesh" have plenty of meat on their bones; these cows represented the seven years where there would be plenty of food in Egypt. The skinny cows represented the seven years when there wouldn't be enough food to eat.

Why does the Torah say that the first cows were both "healthy of flesh" and "good looking"? What are these words supposed to teach us?

Rashi (France, 1,000 years ago)

Good-looking–This was a sign of the time when there is plenty of food, so people look good to each other. That's because no one is eyeing what someone else has.

רש"י

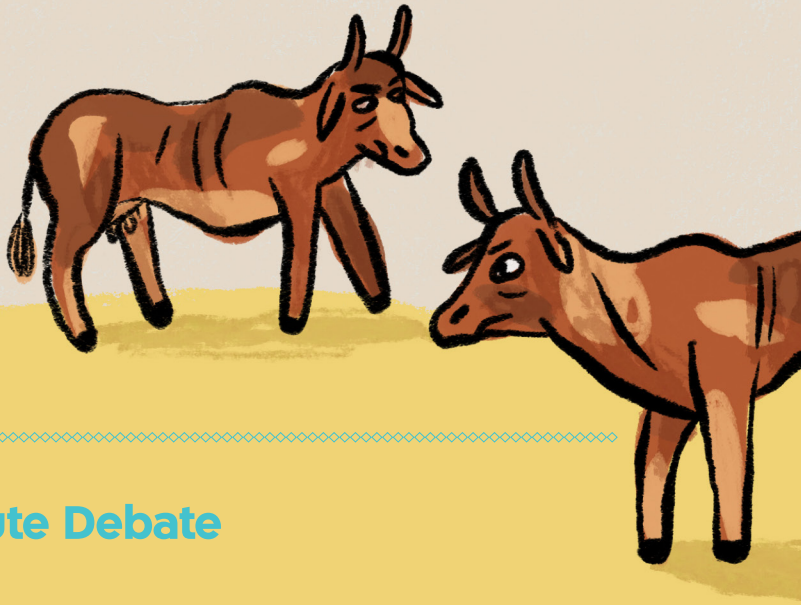
יְפוֹת מַרְאֶה–סִימָן הוּא לִימֵי שֹׂבַע
שֶׁהַבְּרִיּוֹת נִרְאוֹת יָפוֹת זוֹ לָזוֹ,
שֶׁאֵין עַיִן בְּרִיָּה צָרָה בַּחֲבֶרְתָּהּ.

Rashi says the way the cows "looked" is teaching us something about how people are impacted by having enough food (or by not having enough). When there isn't enough, people can be suspicious and envious of each other. It's hard to see others in a good light. Everyone becomes "bad-looking."

But when there's enough, it's easier to see other people with goodness in your eyes. So it's not just that others are good-looking, but you are better at looking in a good way. This is similar to the English phrase: "beauty is in the eye of the beholder."



- How might feeling that you have enough change the way you see other people?
- Why can jealousy make it harder to see what is beautiful in someone else?
- What helps you notice the good in other people?





דַּקָּה שֶׁל דִּיוּן • One-Minute Debate

How to play:

Here are some arguments to get you started, but try to come up with your own. Then debate someone!

For a true one-minute debate, give each side 30 seconds to make its best case.



Debate: Beauty is in the eye of the beholder.



Agree!

- The same art can look beautiful to one person and ugly to another.
- Everyone sees things differently.
- If there were only one kind of beauty, there wouldn't be so many different styles in the world, and having so many kinds of beauty is itself beautiful!
- Your emotions and whatever situation you're in change how things look to you.



Disagree!

- Some things are beautiful to everyone, like sunsets, babies, symmetrical things, and patterns.
- Everything is beautiful in its own way. You just have to learn how to appreciate it.
- Just because people disagree with me about what's beautiful doesn't mean I'm not right. Maybe they're just wrong!

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בּוֹאוּ נְדַבֵּר עַל זֶה • Tell Me More About This!

Here's how Pharaoh shows everyone that Yosef is in charge:

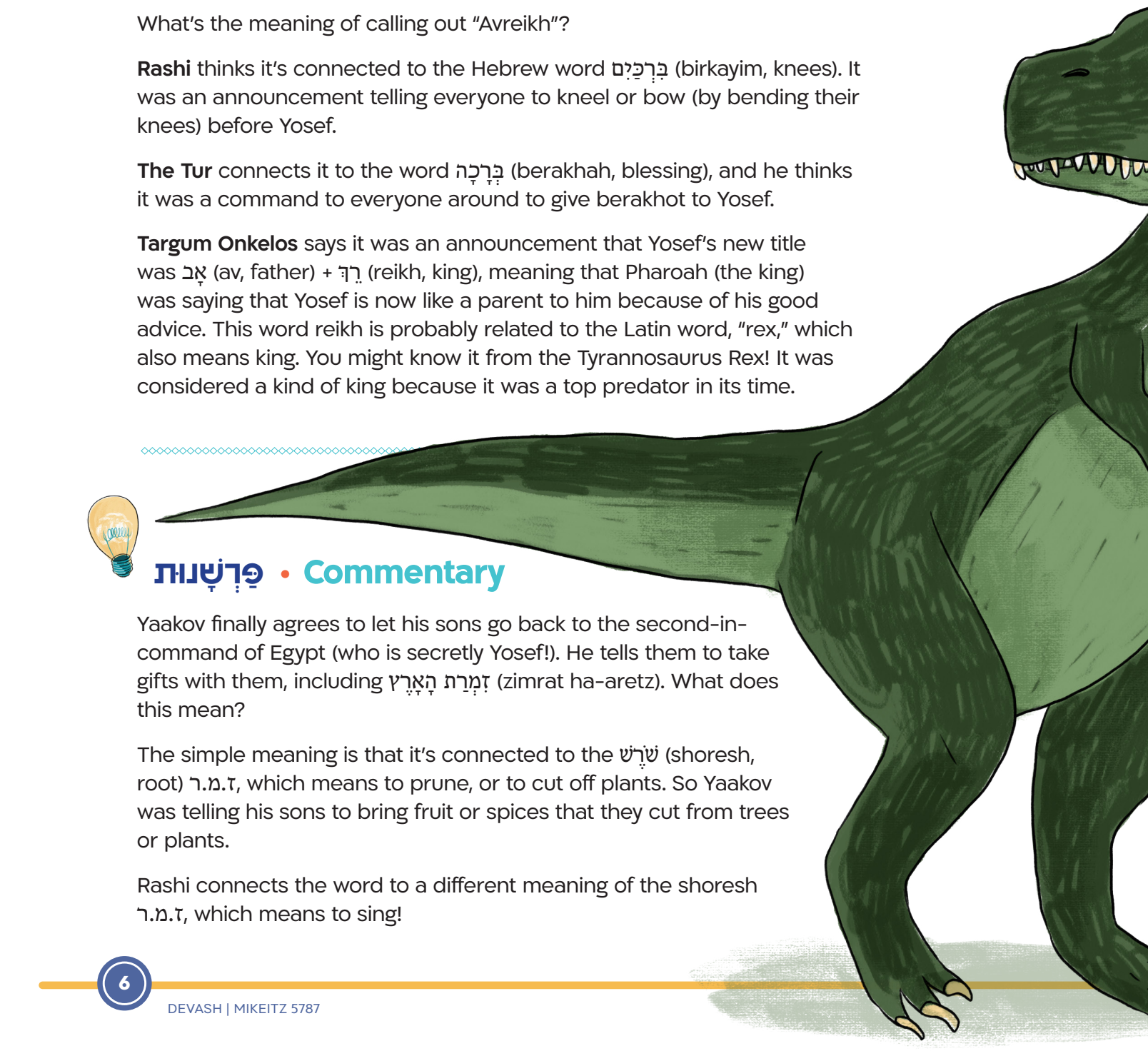
Bereishit 41:43	**בראשית מא:מג**
He had him ride in the chariot of his second-in-command, and they announced before him: "Avreikh!"	וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ

What's the meaning of calling out "Avreikh"?

Rashi thinks it's connected to the Hebrew word בִּרְכַּיִם (birkayim, knees). It was an announcement telling everyone to kneel or bow (by bending their knees) before Yosef.

The Tur connects it to the word בְּרָכָה (berakhah, blessing), and he thinks it was a command to everyone around to give berakhot to Yosef.

Targum Onkelos says it was an announcement that Yosef's new title was אָב (av, father) + רֵךְ (reikh, king), meaning that Pharoah (the king) was saying that Yosef is now like a parent to him because of his good advice. This word reikh is probably related to the Latin word, "rex," which also means king. You might know it from the Tyrannosaurus Rex! It was considered a kind of king because it was a top predator in its time.



פֵּרוּשִׁים • Commentary

Yaakov finally agrees to let his sons go back to the second-in-command of Egypt (who is secretly Yosef!). He tells them to take gifts with them, including זִמְרַת הָאָרֶץ (zimrat ha-aretz). What does this mean?

The simple meaning is that it's connected to the שֹׁרֶשׁ (shoresh, root) ז.מ.ר, which means to prune, or to cut off plants. So Yaakov was telling his sons to bring fruit or spices that they cut from trees or plants.

Rashi connects the word to a different meaning of the shoresh ז.מ.ר, which means to sing!

Rashi (France, 1,000 years ago)

Bring from the best parts of the land (that get praised in songs), things that make everyone sing because they're so glad it exists.

רש"י

מִשֶּׁבַח הָאָרֶץ, שֶׁהַכֹּל מְזַמְּרִין עָלֶיהָ כְּשֶׁהוּא בָּא לָעוֹלָם.



- According to Rashi, it seems that Yaakov wants the second-in-command to think that the land of Canaan is so good that it's worth singing songs about. Why do you think this is?



לקוטי מוהר"ן תניינא סג'

כִּי כָּל עֵשֶׂב וָעֵשֶׂב יֵשׁ לוֹ שִׁירָה... כִּי יַעֲקֹב רָצָה לִפְעֹל אֶצְלוֹ עַל יְדֵי הַנִּגּוּן מַה שֶּׁהָיָה צָרִיךְ, עַל כֵּן שָׁלַח לוֹ אוֹתוֹ הַנִּגּוּן שֶׁל אֶרֶץ יִשְׂרָאֵל.

Rebbe Nahman of Breslov (200 years ago)

Even every blade of grass has its own song... Yaakov wanted to impact the ruler through music. Therefore, he sent him the song of Eretz Yisrael.

- Rebbe Nahman is talking about an idea from Perek Shirah, an ancient text that describes the songs that plants and animals sing to God. What do you think it means to say that everything sings? What kinds of songs is the world around us singing about God? What can we learn from those songs?

- Rebbe Nahman suggests that Yaakov was trying to use the song of Eretz Yisrael to influence a ruler of Egypt to do the right thing. What does that teach us about Eretz Yisrael?

- Does listening to music have an influence on you? How so?

- What are your favorite Jewish songs? What are your favorite songs to sing about (or to) God?



דִּקְדּוּק • Grammar

By now, you have probably figured out that you can do lots of things with Hebrew שָׁרָשִׁים (shorashim, roots)! Sometimes you can take a word, make small changes to its letters and vowels, and its meaning can become something related but also totally different.

We have a great example of this in our parashah. It happens when Yosef finally reunites with ten of his brothers, but they don't realize it.

Bereishit 42:7

וַיַּרְא יוֹסֵף אֶת אֶחָיו **וַיַּכִּרֵם וַיִּתְנַכֵּר** אֲלֵיהֶם...

Yosef saw his brothers and **he recognized them (vayakirem)**; **but he made himself unrecognizable (vayitnaker)** to them...

The two bolded Hebrew words are basically the opposite of each other, but they have the same shoresh: נ.כ.ר!

וַיַּכִּרֵם (vayakirem, he recognized them)

- In הִפְעִיל (hif'il), the verb focuses on doing something to someone else.
- The verb is לְהַכִּיר (lehakir) and it means to recognize. (The nun of the root disappears — see last week's Devash!)

וַיִּתְנַכֵּר (vayitnaker, he made himself unrecognizable)

- In הִתְפַּעֵל (hitpa'el), the verb focuses on doing something to yourself.
- The verb is לְהִתְנַכֵּר (lehitnaker) and it means to make yourself a stranger, so that other people don't recognize you.



What an amazing way for Hebrew grammar to capture this uneven moment between Yosef and his brothers with two similar but different verbs!

Parashah Scavenger Hunt Answers:

1. He shaved (or had a haircut) and changed his clothing (41:14)
2. It was a sign that the message behind the dream was going to come true very quickly (41:32)
3. The food that Yosef collected (41:49)
4. Twice (42:7 and 42:8)
5. Reuven (42:37) and Yehudah (43:8)
6. That he received their money for the grain and that the money in their sacks must have been a gift from God (43:23)
7. For drinking and for practicing magic (44:5)
8. Overhearing his brothers talking about their guilt for mistreating him (42:24) and seeing Binyamin together with the other brothers on their second trip to Mitzrayim (43:30)
9. He seated them in age order (43:33)
10. Pomegranate (Melakhim Alef 7:42)