

In memory of all those brutally murdered in the war on Israel,  
including the recently fallen soldiers of the IDF

בס"ד

16 DECEMBER 2023 | 4 TEVET 5784

VOLUME 37 | #15

# DAF HASHAVUA

מִקֵּיץ | MIKEITZ

## SHABBAT ENDS:

London 4.46pm  
Southend 4.42pm  
Leeds 4.43pm  
Edinburgh 4.41pm  
Hull 4.44pm  
Glasgow 4.48pm  
Birmingham 4.49pm  
Sheffield 4.49pm  
Manchester 4.49pm  
Liverpool 4.52pm  
Southport 4.55pm  
Cardiff 5.03pm  
Dublin 5.04pm  
Jerusalem 5.17pm

**The Fast of 10 Tevet  
is next Friday**

**London: 6:14am - 4:42pm**



## SIDRA BREAKDOWN

### מִקֵּץ MIKEITZ

10th Sidra in:

### בְּרֵאשִׁית BEREISHIT

By Numbers:

**146 VERSES**  
**2,022 WORDS**  
**7,914 LETTERS**

Headlines:

**YOSEF (JOSEPH)**  
**RISES TO**  
**PROMINENCE**

### MIKEITZ:

Artscroll p222  
Hertz p155  
Soncino p252

### HAFTARAH:

Artscroll p1143  
Hertz p167  
Soncino p275

# Sidra Summary

## 1ST ALIYA (KOHEN) – BEREISHIT 41:1-14

Pharaoh dreams that he is by the River Nile, from which seven healthy cows emerge. Seven lean cows follow them out of the river and consume them. Pharaoh then dreams about seven good ears of grain on a stalk, which are swallowed up by seven thin ears growing after them. Pharaoh's magicians cannot interpret the dreams satisfactorily. The cupbearer, who had been imprisoned with Yosef, tells Pharaoh that Yosef interprets dreams. Pharaoh summons Yosef from prison.

## 2ND ALIYA (LEVI) – 41:15-38

Pharaoh relates both dreams to Yosef, who explains that there will be seven years of plenty, followed by seven years of famine. He advises Pharaoh to appoint someone to oversee grain storage during the years of plenty.

## 3RD ALIYA (SHLISHI) – 41:39-52

Pharaoh appoints Yosef as viceroy of Egypt to implement his economic plan. Pharaoh gives Yosef his ring, dresses him in regal clothes, changes his name and gives him a lady called Asenat to marry. They have two sons, Menashe and Ephraim. Yosef organises mass grain storage during the seven years of plenty.

## 4TH ALIYA (REVI') – 41:53-42:1

The famine begins and the Egyptians are starving. Yosef sells them spare provisions. There is also a famine in Canaan. Yaakov tells his sons, apart from Binyamin, to go to buy food in Egypt. The sons arrive in Egypt. Yosef recognises them but they do not recognise him. Yosef accuses them of spying and imprisons them; they will only be released after one of them goes to fetch Binyamin.

## 5TH ALIYA (CHAMISHI) – 42:19-43:15

Three days later, Yosef changes the conditions. One of the brothers must stay in prison; the others must go to Canaan to bring Binyamin. Yosef imprisons Shimon and sends back the brothers with grain in their bags. Yosef also plants money in the bags. During their journey, Levi discovers the money in his bag and fears that Yosef will accuse them of theft

(Rashi). The brothers arrive home and tell Yaakov their story. They discover that in fact each one of them has money 'planted' in his bag. Yaakov refuses to let Binyamin go. Yehuda persists, guaranteeing Binyamin's safety. Yaakov finally agrees, telling them to take a tribute for Yosef, in addition to the original 'planted money' and payment for the new grain.

**Point to Consider:** *Why did Yosef specifically choose to imprison Shimon? (see Rashi to 42:24)*

## 6TH ALIYA (SHISHI) – 43:16-44:17

The brothers arrive in Egypt. Yosef instructs his chamberlain to invite his brothers to come in and eat a meal. Shimon is released. Yosef asks them if Yaakov is still alive. He identifies and blesses Binyamin. Overcome with emotion, Yosef rushes to his room, cries, composes himself, then returns and gives them all food. Yosef orders them to be sent home, but has his own silver goblet 'planted' in Binyamin's sack. Yosef's chamberlain chases after them, accusing them of stealing the goblet. After denying the charge, they find the cup in Binyamin's sack. They return to the palace. Yosef demands that Binyamin remain as his slave, allowing the others to leave. Yehuda says that they will all stay as slaves, not just Binyamin.

## 7TH ALIYA (SHEVI') – 43:30-44:17

Overcome with emotion, Yosef rushes to his room, cries, composes himself, then returns and gives them all food. Yosef orders them to be sent home, but has his own silver goblet 'planted' in Binyamin's sack. Yosef's chamberlain chases after them, accusing them of stealing the goblet. After denying the charge, they find the cup in Binyamin's sack. They return to the palace. Yosef demands that Binyamin remain as his slave, allowing the others to leave. Yehuda says that they will all stay as slaves, not just Binyamin.

## HAFTARAH

Miketz usually falls during Chanukah so this year provides an unusual opportunity to read the Haftarah of Mikeitz rather than of Shabbat Chanukah. The link to the sidra is dreams, since the Haftarah describes a prophecy given to Shlomo HaMelech (King Solomon) through a dream, rewarding Shlomo for requesting the attribute of wisdom as a blessing for his reign. Yosef also attributed his wisdom to God.

## United Synagogue Daf Hashavua

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# Thriving in Adversity - The Power of Perseverance and Inspiration



**RABBI  
SHAYA  
GREEN**

Northwood  
United  
Synagogue

Life may at times confront us with daunting challenges, moments when we feel we have reached 'the end'. Not everyone is naturally inclined towards boundless optimism, and in such bleak times, where do we turn for hope and confidence?

Enter the central figure of this week's parasha, Yosef (Joseph).

Thirteen years after Yosef's own dreams led to his sale into slavery, and two years after his attempt to interpret the dreams of the chief butler and chief baker failed to secure his release from prison, Yosef found himself standing at life's precipice – at 'the end'.

Perhaps he was hopeful that his fortunes would eventually reverse, but after languishing in an Egyptian prison for two further years, the inner voice which tells us, "next year will be better", had passed through two full year cycles and the light at the end of the tunnel was no closer.

Then, at last, his opportunity arrived. The chance to interpret Pharaoh's dreams.

Yosef's big break finally came, propelling him into a position of power as Viceroy of Egypt, second in command.

It was dreams that had cast him

into the abyss, and it was dreams that ultimately rescued him from it.

Yosef delved deep into his very soul, identifying his unique skill set and leveraging it to his advantage.

As Proverbs 14:23 wisely states, "*Bechol etzev yihyeh motar* - In every sorrow, there is profit."

When we find ourselves confronted with despair, it becomes a call to action, an opportunity to journey deep within ourselves, into the core of our being, and connect with our truest, purest selves. Here we discover an infinite reservoir of



potential and wisdom through our divine connection.

Undeniably, this journey is no easy feat. Emotions can consume us, making it challenging to envision the bigger picture.

In these moments, we can reflect and draw inspiration from our forefather Yosef, who blazed a trail when thrust into adverse circumstances. He showed us that we can flourish in the harshest of environments, leaving a legacy not only for ourselves but for generations to come.

Not only will we emerge from this experience intact, but having learned invaluable lessons that will empower us going forward.

The lesson from Yosef's story echoes the essence of Chanukah.

The miracle of Chanukah is not only that the oil was found, but that it burned for eight days.

Tapping into our inner wellspring of inspiration and wisdom may be a fleeting experience. Yet, if we nurture this connection, it can endure, transform us, and manifest as a steadfast flame within, motivating us to use our strengths and talents to brighten the world around us.

Once we have harnessed the power of our own souls, we can use our fire to ignite the sparks within others. We can reveal their inherent strength, resilience and exceptional potential.

By igniting their spark, there is no limit to the number of flames they, in turn, may kindle.



# Am Yisrael Chai: *Chesed* in a Time of War



## PNINA SAVERY

Maayan and  
United Synagogue  
Educator

Simchat Torah 5784 is a day none of us will forget. Around the world, we were all shocked, stunned and scared. In Israel, for days the parks were silent, the roads empty and the schools vacant. Fearing further infiltrations, people stayed home.

In contrast to the silence outside, my phone was buzzing with messages from WhatsApp groups. Requests for help were coming through constantly.

Families evacuated from the south of Israel needed places to stay. Policemen, working round the clock, needed food. Soldiers had been called up without notice and needed supplies. The soldiers' families needed support. Farmers needed volunteers to ensure their livelihoods were not ruined.

It is estimated that 250,000-300,000 Israelis have left their homes due to the war. Bet Shemesh (my hometown) became a safe haven for hundreds of displaced families. They came with minimal belongings, many finding themselves in totally empty

apartments. No furniture, no ovens, no kitchen supplies, no washing machines. No toys or books for their children.

The people of Bet Shemesh rose to this challenge *en masse*. WhatsApp groups sprung up: for cooking meals, for doing laundry, for giving rides to those without cars. Then schools began welcoming evacuated children into their classrooms, leading to donations of school supplies. Everything from uniforms to pencil cases and school bags were required so that these children could make a start in a new school with a true sense of belonging.

Personally, I began cooking for displaced families who had sought refuge in my hometown. I started small, but there were so many families that my oven was soon on overtime. I reached out to friends in the UK, asking for donations towards costs. The response was overwhelming. With so much to spend, I needed friends and neighbours to help with the cooking. Again, the response was overwhelming.

Through this initiative, I have met displaced families from all over Israel's South. A family who fled from Netivot with three young children, including a two-month-old

baby. A family who left Ashkelon the night the war began, too scared to return. And it is not only families from the South that are suffering. For example, I have become acquainted with a local family that tragically lost two close relatives on 7th October. They are also struggling financially due to the impact the war has had on businesses, leaving them in desperate need of support.

The people of Israel have mobilised to help those in need. Jewish unity has been phenomenal, with donations and aid flooding in from communities across the globe.

This overwhelming show of unity keeps us going. We truly are one people. Despite the hardships and terrors we face, our resilience will see us through this nightmare.

Natan Sharansky served nine years in a Soviet prison. His crime – being a Jew. A Jew who wanted to return to his homeland. He makes the following powerful observation: “that sense of Jewish unity was a real force, like the current that helps you swim downriver. But Jews don't swim alone... when you belong to the Jewish people... you get a family”.<sup>1</sup>

*Am Yisrael Chai* – together, united, as one family, we will succeed.

<sup>1</sup> Natan Sharansky, *Never Alone*, p.65.

# Where on earth did this come from?



**RABBI SHAUL  
KHALILI**

KLBD Rabbinical  
Representative and Senior  
Rabbinical Inspector

The wholesale food industry is a complex, global network of diverse businesses that supplies most of the food consumed by today's population. It is highly diversified, with manufacturing ranging from small, traditional, family-run activities that are highly labour-intensive, to large, capital-intensive and highly mechanised industrial processes, requiring special machinery and production lines, unique storing conditions and a constant supply of raw materials for manufacturing.

There are, however, those who engage in food distribution without undertaking the financial burden and time constraints it entails to produce food. Instead, they enter the food industry as distributors, buying large quantities of raw materials or finished products and reselling them.

Interestingly, we find such an example of wholesale food distribution in rabbinical literature. The Mishnah (Demai 5:3-4) discusses the tithes – or *ma'aser* – that are due for baked goods. Rabbi Ovadia of Bertinoro (1445-1515) comments that the Mishnah is discussing three categories of bakers: *Nachtom* (the one who bakes the bread), *Palter* (wholesale

distributor) and *Manpol* (retail distributor). Thus, we can see that wholesale distribution has been taking place in the Jewish community for many hundreds of years!

Certifying a product – or raw materials – supplied by a distributor poses its own set of challenges. To assess the kosher status of a product, it is necessary to verify that all its components are kosher, and that there is no possibility of cross-contamination with non-kosher ingredients from the beginning of production until it reaches the consumer. Moreover, modern ways of preservation and transportation mean that not all the steps of food production occur at the same place, or even in the same country or continent. I was once involved in the certification of sugar, a seemingly simple product. However, it transpired that the distributor was in Spain, the sugar factory was in Mexico, the bulk packaging material was produced in India, and the final destination was in North America. This means that three manufacturing plants in different continents had to be audited and the means of transportation from one place to another had to be assessed.

I encountered a similar situation with a European trader wishing to sell kosher alcohol, which was produced in central Asia but transported on ships which carried other sensitive materials and made many stops along the

Mediterranean.

Traceability of the product from manufacturer to distribution is essential. For obvious reasons, this constitutes the handling of very sensitive information, which companies are normally reluctant to share. The most crucial part is building trust with the companies, so they cooperate throughout the process of evaluation and audits, confident that their information is kept secure and treated with utmost confidentiality.

The KLBD team comprises world-class technical experts who are qualified in chemistry and food technology, in addition to a skilled team of production and commercial consultants which assists companies applying for kosher certification. This enables KLBD to meet individual companies' needs very professionally, developing longstanding relationships with them. Our greatest goal is to be an outstanding example of the highest Jewish ethical standards, a *Kiddush Hashem* (sanctification of God's name), as well as offering a wide variety of kosher products to the community.

# Can a Non-Cohen Perform the Priestly Blessing?

## Tannaim and their Cities: Part 28 | Rabbi Yosei ben Chalafta

This series of articles takes a closer look at the Tannaim (Sages of the Mishnaic era) mentioned in the Talmud (Sanhedrin 32b) and the locations which served as their Torah centres.



**DAVID  
FREI**

US Director of External  
and Legal Services and  
Registrar of the London  
Beth Din

Much ink has been spilt in trying to understand an enigmatic declaration by the 2nd Century Tanna, Rabbi Yosei.

In declaring to the world (Talmud Shabbat 118b) that he had never contravened the wishes of his friends, he stated that he was confident that, were his friends to ask him to ascend the platform (in Hebrew a *duchan*, hence the term '*duchaning*') on which the Cohanim uttered their blessings, he would go up, even though he was not a Cohen.

One of the Tosafot (classic medieval commentaries on the Talmud) suggests that the problem with his participating in this ceremony would be saying in vain the *beracha* which the Cohanim make before commencing the blessings. All the commentaries attack this proposition. Even without saying the *beracha*, surely Rabbi Yosei would be breaching a positive mitzva whereby only Cohanim are commanded to bless the Jewish people, to the exclusion of non-Cohanim?

Rabbi Moshe Isserles (known as the Rema, 1530-1572), in



his glosses on *Shulchan Aruch* (Orach Chaim 128), suggests that a distinction might be made between, on the one hand, a non-Cohen purporting to bless the people where there are no Cohanim alongside him and, on the other hand, where he is among Cohanim. In the former case, even if he does not make a *beracha*, he breaches the positive *mitzva*, whereas in the latter case, perhaps he does not.

There is much more discussion on this topic, but we only mention the statement to establish the character of Rabbi Yosei, who was scrupulous about being on good terms with his contemporaries, and seeking to comply with all their requests. He was an outstanding Talmudist whose opinion prevailed whenever in dispute with a colleague, because his reasoning always accompanied his stated view and is deemed to be authoritative.

He was known for his extreme

righteousness and meticulous adherence to *Halacha*.

The Talmud (Moed Katan 21a) sets out the restrictions of a mourner in the seven days after the burial of a close relative. These include a prohibition concerning the learning and teaching of Torah. A caveat is added that this is permitted when the public are dependent on a particular person. The example is given of Rabbi Yosei, whose son had died in Tzipori and, notwithstanding this, he entered the *Beit Midrash* (study hall) and taught for the entire day. This is ruled in *Shulchan Aruch* (Yoreh Deah 384:1) as being the *Halacha* for such circumstances.

Finally, Rabbi Yosei is also known for his statement in great praise of his wife that "I have never referred to my wife as my wife but as my home" (Talmud Shabbat 118b), crediting her with creating the environment that enabled him and his family to succeed.

## Poland and the Privilege of Being Jewish



**RUBY  
MESSULAM**

Year 12, Participant on  
Tribe Learn2Lead Poland  
Trip 2023

Before going to Poland, I knew what it meant to be Jewish. I knew it was important to me. But I never understood why. I was brought up to observe Judaism traditionally. We have always celebrated most of the festivals and I also learnt about the Torah stories and miracles in a weekly cheder class. But I could never understand why being Jewish is a privilege. I know people who say that they don't see how being Jewish can make you a better, or happier, person. I now strongly disagree. Being Jewish is a value I hold above almost everything else. For me personally, it is the single most important aspect of

my identity. I never would have expected to go through such a life-changing experience at only seventeen years old. I found it life changing because it has given me a feeling of connection with Jews around the world.

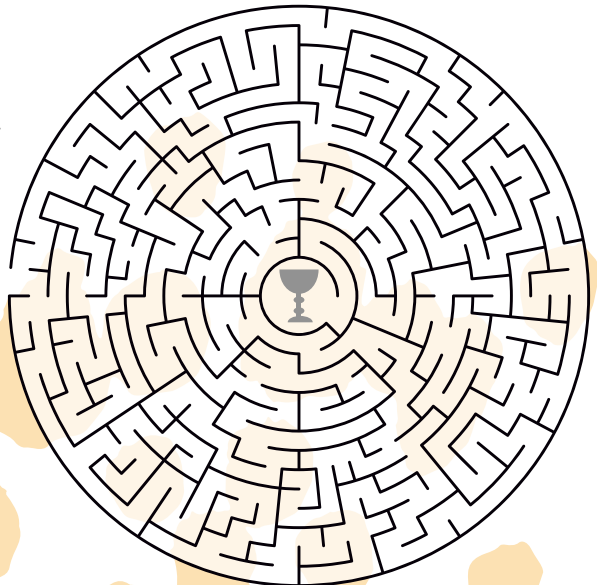
Going on the Poland Learn2Lead experience with Tribe deepened both my understanding and my appreciation for Judaism. The trip also helped to strengthen my feeling of responsibility to ensure the continuation of the Jewish people. My experience has made me value the religious freedom that I have, compared with the six million Jewish people who had their freedom taken away.

One of the most meaningful moments was in the Majdanek concentration camp when I saw thousands of shoes. Each shoe represented a life. A story. A person. A person who was never given the

chance to finish his or her story. Some were hardly even able to begin one. Every shoe was different. There were heels, boots, red shoes, blue shoes, work shoes, tiny shoes. Tiny shoes that belonged to children. I learnt many things over the inspiring five days, but above all, I learnt to be grateful. I am especially grateful to Tribe for this impactful opportunity. I struggled with the ongoing thought of knowing that there was nothing I could do, I had no control over the horrific situation. I could not bring back the lives that were taken. Although we all may feel powerless, I have found that we actually have more power than we realise. We have the power to never forget. I will never forget what happened, I will never forget my incredible experience with Tribe in Poland, but above all, I will never forget the importance of being Jewish.

## Find the Goblet!

Yosef (Joseph) hides a goblet in the sack of his youngest brother Binyamin (Benjamin), causing absolute havoc! Can you find the way to the goblet?





# THE TRIBE SCRIBE

MIKEITZ: LISTEN UP!

HOW DID THE ORANGE RIDE THE BIG DIPPER WITHOUT BEING SCARED?... HE HAD NERVES OF PEEL!



DID YOU KNOW THAT THIS WEEK'S PARASHA IS A BIT LIKE A ROLLER COASTER?

IT IS?! I DON'T REMEMBER ANY WHIZZING OR LOOP THE LOOPS?



IN THIS WEEK'S PARASHA OF MIKEITZ WE START WITH YOSEF (JOSEPH) IN PRISON IN EGYPT AND BY THE END HE IS THE LEADER OF THE COUNTRY! HE'S LIVING IT UP IN THE PALACE - SECOND ONLY TO PHARAOH.

HOW CAN THAT BE? HOW COME THE FIRST TIME YOSEF ENDED UP DIPPING DOWN TO THE DEPTHS AND THE SECOND TIME HE WAS FLYING HIGH?



TALK ABOUT A ROLLER COASTER RIDE! BUT THAT'S NOT THE ONLY ONE... IN LAST WEEK'S PARASHA OF VAYEISHEV, YOSEF STARTED OUT ON TOP: KING OF THE FAMILY, WEARING HIS SPECIAL COAT, RELATING HIS DREAMS... BUT BY THE END OF THE PARASHA HE IS IN JAIL IN EGYPT!?

RABBI SHALOM ROSNER, WHO LIVES IN ISRAEL, EXPLAINS THAT THERE IS A SIGNIFICANT DIFFERENCE BETWEEN THE TWO SCENARIOS. YES, THEY BOTH INVOLVE YOSEF AND DREAMS, BUT THE EMPHASIS VERY MUCH CHANGES.

IN THE FIRST SCENARIO YOSEF IS BUSY TELLING EVERYONE ELSE HIS DREAMS. YOSEF WAS IN THE LIMELIGHT. WHEN ONE IS COMPLETELY SELF-CENTRED, IT WILL LEAD TO DOWNFALL.



IN THE SECOND SCENARIO, YOSEF SPENT TIME LISTENING TO AND INTERPRETING OTHER PEOPLE'S DREAMS. HE MADE TIME FOR AND PRIORITISED HELPING THOSE AROUND HIM.

WANT TO BE ON TOP OF THE WORLD? LISTEN TO THE PEOPLE IN YOUR LIFE, FOCUS ON HELPING THEM AND THAT WAY YOU'LL ALWAYS BE RIDING HIGH!



tribe  
www.tribeuk.com

Tribe is the Young People's Department of the United Synagogue: Creating a future for our community through engaging, educating and inspiring the next generation.