

Parshas Miketz – Mark Garfield (reprint)

כח' כסלו תשע"ה – 19 December 2014 – שבת פ' מקץ

What are dreams and how realistic are they?

The Seforno brings a Gemoro in Brochos (55b) which states that "it is impossible to have a dream that is completely true." Some dreams are based on that which we think about during the daytime or, perhaps the last idea or thought we had before retiring for the night.

It is possible that a dream could come to fruition just by the way it is interpreted. This was the case with Bar Hedyā (a so called professional dream interpreter) who deciphered the dreams of Abaye and Rovo. He offered a favourable interpretation to Abaye, who paid for the service and forecast doom for Rovo, who refused to pay. Bar Hedyā was eventually found to be a fraudster by Rovo, when he encountered a phrase 'in the dream book' – 'all dreams go after the mouth.' Bar Hedyā met a grisly fate at the hands of the Romans (Brochos 55b).

We witness in Parashas Vayeishev that Yosaif had two dreams, each interpreted to mean that the brothers would be subservient to him. Why did Yosaif continue to antagonise his brothers after the events of the first dream? The Ohr Hachayim Hakodosh offers a possible answer. The brothers maintained that Yosaif thought about material gain all day long. Yosaif wished to rebuff this ridiculous notion by revealing the second dream, which was unrealistic and had no relevance to wealth. The brothers now realised that the dreams were valid and a sign from Hashem regarding the future.

Pharoah experienced his dreams on the night of Rosh Hashono (Rosh Hashono 10). He did not realise that Hashem was judging the world and was possibly an explanation of his dream. Upon awakening, many offered Pharoah an interpretation, but none could placate him. Rav Hirsch suggests that the butler stepped forward (to mention Yosaif) because he had encountered an interpretation, which as soon as it was given, struck one as being right.

Parashas Mikaitz is always read during Chanukah, what is the connection? There are many reasons and I would like to offer just one. The Torah Temima says that at the end of each Parasha the number of pesukim is given. However at the end of Parashas Mikaitz the number of words is given too – 2025. Why is this so? It is a remez (hint) for Chanukah. During Chanukah we light candles for eight nights. The mitzvah can be fulfilled with the lighting of only one candle each night for the entire

household. The gematria of 'ner' (candle) is 250. Eight times 250 equals 2000. we light candles on the 25th day in the month of Kislev. Therefore, 2025 alludes to the 25th of Kislev and the eight candles.

Good Shabbos and a lichtige Chanukah