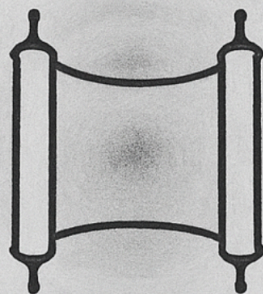


בס"ד

**Rabbi Menachem Mendel
of Horodak
Parshas Mikeitz**



*Dedicated To:
the Holy Victims
of the Bondi Terror attack:*

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Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Mikeitz

Introduction

Menachem Mendel Horodaker (circa 5583–5653 / 1823–1893) was a close disciple of the Tzemach Tzedek and later of the Rebbe Maharash, known for conveying deep Chabad teachings in a structured, contemplative style that bridges Kabbalistic concepts with lived avodah. In this maamar, he weaves together the sugyot of Chanukah, Yosef HaTzaddik, bitachon, hashgachah pratit, suffering, and wisdom, showing how descent, concealment, and silence become the very mechanisms through which higher divine wisdom and remembrance are revealed.

Rav Chama bar Manyuma said in the name of Rav: “A Chanukah lamp that one placed above twenty cubits is invalid, like a sukkah and like an alleyway” (Shabbat 22a).

The concept refers to the orderly understanding of the verse: “And it came to pass at the end of two full years, that Pharaoh dreamed,” and so forth (Genesis 41:1).

אמר רב חמא בר מניומא אמר רב: "גר חנכה שהניחה למעלה מעשרים אמה פסולה - כסכה וכמבוי" שבת כב, א

הענין הוא על סדר הכנת הפסוק (מא, א): "ויהי למקץ שנתים ימים ופרעה חלם" וכו'

This concept is the eighth level of trust explained in the book Duties of the Heart by Rabbeinu Bachya, in the introduction to the portion Miketz.

והענין הוא מדרגה השמינית מן הבטחון המבואר בספר (חובת הלבבות) [רפנו בחרי] הקדמה לפרשת מקץ

This is the entirety of the human being, that one who is on this level trusts in the Name of the Lord, “The Rock, perfect is His work” (Deuteronomy 32:4).

הוא כי זה כל האדם שהוא במדרגה יבטח בשם ה' "הצור תמים פעלו" (דברים לב, היותר שפלה ונתחלתנה ד)

For He is the One Who acts, Who observes everything and looks until the ultimate end of all purposes.

כי הוא הפועל הכל צופה ומביט עד סוף תכלית הכל.

As the verse states: “Who gave Jacob for spoil and Israel to plunder, was it not the Lord?” (Isaiah 42:24).

כמאמר (ישעיה מב, כד): "מי נתן למשפחה יעקב וכו' הלא ה' זו

He is the true Actor, and faith is in Him, may He be blessed, for He is the hidden good, since “From His mouth evil does not go forth” (Lamentations 3:38).

הפועל אמת - ואמונה בו יתברך כי הוא הטוב הנגנז; (כי "מאטו לא תצא הרעות" (איכה ג, לח

Even though no intellect compels or grasps any good reason, this is due to the lack of apprehension of His wisdom, may He be blessed.

ואף כי אין שום שכל מחיב ומשיג שום טובה מסבה, הוא מחמת העדר השגת חכמתו יתברך

For “Wisdom, from where shall it be found?” (Job 28:12), since He is not grasped by any body and is not a body.

כי "החכמה מאין תמצא" (איוב כח, יב) שאינו משג לשום גוף ואינו גוף

“And it is hidden from the eyes of all living” (Job 28:21).

ונעלמה מעין כל חי" זו שם שם, כא"

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One must also believe in individual Divine providence from Him, may He be blessed, over everything in the world, small and great.

גם צריך להאמין בהשגחה פרטיות מאתו יתברך על כל מה שבעולם קטן וגדול

There is nothing besides Him, as it is written: "There is none else besides Him" (Deuteronomy 4:39).

ואין שום דבר בלתי דברים לו, ד

Through such trust, which is clear faith in His providence, and that His action is truth and faith because He is good.

ועל ידי בטחון כזה שהוא האמונה בהשגחתו יתברך, ברור - ופעלתו אמת ואמונה כי טוב הוא

This elevates the cause and binds it to the supernal wisdom.

מעלה סבה זו ומקשר אותה בהשגחה העליונה

For it is the attribute of the righteous one who binds all the worlds together.

שהוא מדת צדיק המקשר כל העולמות

And this is the secret of "Joseph is the ruler, he is the provider," (Genesis 42:6).

וסוד "יוסף הוא השליט הוא המשביר" בראשית מב, ו

For when he reaches supernal wisdom, it is the source of blessings.

כי בהגיעו אל ההשגחה העליונה היא מקור הברכות

From there he is blessed and bestows, ruling and providing for all.

משם מתברך ומשפיע שולט ומשביר לכל

This is the concept of prayer, that one's eyes are downward and one's heart upward (Yevamot 105b).

והוא ענין התפלה שיהיה עיניו למטה ולבו למעלה יבמות קה, ב

The meaning of "his eyes downward" is faith in His providence.

וענין "עיניו למטה" הוא האמונה בהשגחתו יתברך

His gaze descends downward, from the horns of wild oxen to the eggs of lice (Shabbat 107b).

והסתכלות עיניו ויושרים מטה מטה "מקרני ראמים עד ביני בנים" שבת קז, ב

According to a person's faith and contemplation of His providence.

שכדרך אמונת האדם והסתכלות בהשגחתו יתברך

So does one draw His providence upon oneself.

כן ממשיך על עצמו השגחתו

If one believes in individual providence, he is supervised individually.

אם מאמין השגחתו בפרטות משבח בפרטיות

Even to the point of striking one's finger, literally, that it is from Him (Chullin 7b).

עד "נוקף אצבעו" ממש שהוא מאתו יתברך חולין ז, ב

But if one removes one's eyes from His providence and does not believe.

ואם מסיר עינו מהשגחתו יתברך ואינו מאמין

He is placed under nature and is called a denier.

נתן תחת הטבע ונקרא כופר

Therefore, the concept of prayer, which is attachment.

לכן ענין התפלה שהוא ההתקשרות

Requires giving one's eyes downward.

"צריך לתן" עיניו למטה

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That one places one's eyes in His providence downward.	וְשֵׁשִׁים עֵינָיו בְּהִשְׁגָּחָתוֹ יִתְבָּרֵךְ מִטָּה מְטָה
And automatically one's heart will be upward.	"וּמִמֶּלֶא תִהְיֶה" לְבָבוֹ לְמַעְלָה
And one will be bound above the seven days of construction.	וַיִּהְיֶה קָשׁוּר לְמַעְלָה מִשְׁבַּעַת יְמֵי הַבְּנִינָה
Which is wisdom that is above comprehension.	שֶׁהִיא חֲכָמָה שֶׁהִיא לְמַעְלָה מִן הַהִשְׁגָּה
For one cannot comprehend His wisdom through any cause.	שֶׁהִרֵי אֵינּוּ יָכוֹל לְהַשִּׁיג חֲכָמָתוֹ יִתְבָּרֵךְ בְּכָל סִבָּה
Therefore, the more a person falls into the low concealment of the level.	וְאִם כֵּן יוֹתֵר שֶׁהֶאֱדָם נֹפֵל בְּשֹׁפֶל סֵתֵר הַמְדֻרְגָּה
He thereby understands and grasps, "Is it not the Lord?" (Isaiah 42:24).	"מִמֶּלֶא מַשִּׁיג וּמַבִּין "הֲלֹא ה' זו
Since he does not grasp or understand the good of the cause.	שֶׁהִרֵי אֵינּוּ מַשִּׁיג וּמַבִּין טוֹבַת הַסִּבָּה
This is not so when one proceeds and it is good.	מֵה שְׂאִין כֵּן כְּשֶׁהוֹלֵךְ וְטוֹב
Then one does not grasp His wisdom as much, for it is concealed.	אֵינּוּ מַשִּׁיג כָּל כֹּךְ חֲכָמָתוֹ יִתְבָּרֵךְ שֶׁהוּא נִעְלָמָה
Since the causes are grasped as leading to good.	שֶׁהִרֵי סְבוּתָיו מַשְׁגִּים לְטוֹבָה
This is Joseph the righteous, who was placed in the pit, which is in the depths of the husks. As long as he placed his trust in the flesh of the cupbearer, as he said, "But remember me with you," he was forgotten (Genesis 40:14, 40:23).	וְזֶהוּ יוֹסֵף הוּא הַצַּדִּיק הַנֶּתֶן בְּבוֹר שֶׁהוּא בְּעַמְקֵי הַקְּלָפוֹת, וְכָל זְמַן שֶׁתִּלְּה בְּטַחֲוֹנוֹ בְּשׁוֹר הַמַּשְׁקִים שֶׁאָמַר (בְּרֵאשִׁית מ, יד): "כִּי אִם זָכַרְתִּי אֶתְּךָ (וַיִּשְׁכַּחְהוּ) (שם שם, כב
For the entire concept of nature is the essence of forgetting, whereas the source of remembrance is above nature. Since he relied on the flesh of the cupbearer to remove him from the pit through natural means, therefore he was forgotten.	שֶׁכָּל עֲנִיָּן הַטֶּבַע הוּא עֶקֶר הַשִּׁכְחָה, אֲבָל מְקוֹר הַזְכָּרוֹן הוּא לְמַעְלָה מִהַטֶּבַע, וְכִינֵן שֶׁתִּלְּה בְּטַחֲוֹנוֹ בְּשׁוֹר הַמַּשְׁקִים שֶׁיּוֹצִיאוֹ מִן הַבוֹר עַל דְּרָךְ הַטֶּבַע לִכְן וַיִּשְׁכַּחְהוּ
Yet Joseph was indeed righteous, "for he heard, though the interpreter was between them" (Genesis 42:23). That interpreter is nature itself, for nature too is from Him, blessed be He.	וְאִם אָמְנָם יוֹסֵף צַדִּיק הָיָה "שִׁמַּע אֶף כִּי הַמְּלִיץ בֵּינֵיהֶם" (שם מב, כג) הוּא הַטֶּבַע, שֶׁהִרֵי הַטֶּבַע גַּם כֵּן מֵאֵתוֹ יִתְבָּרֵךְ
He desired to bind nature into Him, blessed be He. In truth, the role of nature is to maintain its order, sustain it, and give it life, without change.	וְרָצָה לְקַשֵּׁר הַטֶּבַע בּוֹ יִתְבָּרֵךְ, וּבִאֲמַת דְּבָר זֶה: קִיּוֹם הַטֶּבַע לְהַעֲמִידָה עַל מְכוּנָהּ וּלְקַנְיָהּ וּלְהַחְיּוּתָהּ, וְאִין הַשְׁתַּנּוּת שֶׁיֵּךְ אֲבָל אִין דְּרָךְ גַּם בְּכֹךְ
A miracle is change that is above nature, with no partnership of nature at all, except for God alone (Exodus 22:19).	שֶׁהִרֵי הַגֵּס הוּא הַהִשְׁתַּנּוּת כִּי אִם לְמַעְלָה מִן הַטֶּבַע בְּלִי שׁוּם שְׁתּוּף טֶבַע כָּלֵל, שֶׁהוּא חוּץ מִן "בְּלִתִּי לֵה" (לְבָדוֹ) (שְׁמוֹת כב, יט
Joseph required a change of nature to be elevated from the pit of forgetting to the levels of remembrance. Therefore, he was	וְיוֹסֵף הָיָה צָרִיךְ שְׁנוֹי הַטֶּבַע לְהַעֲלוֹתוֹ מִן הַבוֹר הַשִּׁכְחָה וְלָבוֹא לְמַעֲלוֹת הַזְכָּרָה, לִכְן "וַיִּשְׁכַּחְהוּ", הַטֶּבַע שֶׁהִרֵי בָּזָה אֶתְרָבָה קִיּוֹם הַטֶּבַע

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forgotten, for in this there was, on the contrary, the maintenance of nature.

“And it came to pass at the end of two years” (Genesis 41:1).

These are two levels and two transformations, for “year” implies change, as explained in the holy Zohar (Zohar Vayeshev 193b).

“And Pharaoh was dreaming.” The term Pharaoh denotes revelation, which is nature, while “dreaming” refers to the concealed world.

The meaning of “end” is also explained in the Zohar, that it is “He sets an end to darkness” (Job 28:3).

“At the end” means that because of the concealment and limitation of the lowest level, one attained “Is it not the Lord?” (Isaiah 42:24).

“And who is like the wise one, who knows the interpretation of a matter?” (Ecclesiastes 8:1), only God, “Who alone performs great wonders” (Psalms 136:4), He being the hidden good.

Through this, one became bound to supernal wisdom, which is above nature, two levels above nature, namely wisdom and understanding.

“Two years” alludes to the seven days of construction that had fallen into nature.

This is the seven cows and seven ears of grain that were swallowed by the bad ones and were unrecognizable, which is the place of forgetting.

Once everything was elevated, there was elevation even for this, “And the chief cupbearer remembered him before Pharaoh.”

When he reached the source of blessings, everything was blessed from there, “That which God is doing He showed to Pharaoh” (Genesis 41:21), meaning in revelation.

In summary, as long as one is distressed by descent and seeks escape, one remains encloded in the body and cannot grasp His wisdom.

One then has no connection to the wisdom that is above all bodily nature and comprehension.

וְיָהִי מִקֵּץ שְׁנָתַיִם יָמִים (שם מא, א), שָׁהֶם שְׁנֵי דַרְגּוֹת וְשְׁנֵי שְׁנוּיִים, כִּי "שְׁנָה" לְשׁוֹן שְׁנוֹי כְּמִבְאָר (בְּזֶהֱרַק הַקָּדוֹשׁ (וַיֵּשֶׁב קֶצֶד, ב

וּפְרֻשׁוֹ הוּא חֵלֶם, מֵלֵת "פְּרֻשָּׁה" פְּרוּשׁ הֵהֱתַגְלוּת "שֶׁהוּא הַטֶּבֶעַ, "חֵלֶם" עֲלֵמָא דְאַתְפָּסִיָּא

וּפְרוּשׁ "מִקֵּץ" גַּם כֵּן כְּמִבְאָר בְּזֶהֱרַק הַקָּדוֹשׁ (שם שם, (א) שֶׁהוּא "קֵץ שָׁם לְחֻשׁוֹ" (אִיּוֹב כח, ג

וּפְרוּשׁ הוּא "מִקֵּץ" מִחֲמַת קֵץ וְסִתְרַת הַמִּדְרָגָה (הַתְּחַתּוּנָה, הַשִּׁיג "הֵלֵא ה' זֶה" (יִשְׁעִיָּה מב, כד

וְיָמִי כְּהִתְחַבֵּר יוֹדֵעַ פֶּשֶׁר דְּבָר" (קֹהֶלֶת ח, א) כִּי אִם אֱלֹהִים "הַעֲשֵׂה נִפְלְאוֹת גְּדוּלוֹת לְבָדּוֹ" (תְּהִלִּים קלו, ד) וְהוּא הַטּוֹב הַגָּנוּז

וּבְזֶה הַתְּחַבֵּר פְּתֻחָה הַעֲלִיּוּנָה שֶׁהוּא לְמַעְלָה מִן הַטֶּבֶעַ ב' דַּרְגּוֹת שָׁהֶם לְמַעְלָה מִן הַטֶּבֶעַ מְכַל שָׁהֶם תְּחַבֵּרָה וּבִינָה

שְׁנָתַיִם יָמִים" שְׂבַעַת יָמֵי בְנִינָה שְׁנִפְלוּ בְּטֶבֶעַ

וְזֶהוּ הַשְּׂבַעַת פְּרוּת וְשְׂבַעַת שְׂבָלִים הַיְּפוֹת שְׁנִפְלְעוּ בְּרַעוֹת וְלֹא נִדְעָה כִּי כָּאוּ אֵל קֶרְפָּנָה שֶׁהִיא מְקוֹם הַשְּׂבַעַת

וְכִינּוּ שֶׁהִעֲלָה הַכֹּל, הִנֵּה עֲלִיָּה גַם לְזֶה "וַיִּזְכֹּר שֶׁר "הַמִּשְׁקִים אוֹתוֹ לִפְנֵי פְרֻשָּׁה

וְכִינּוּ שֶׁהִגִּיעַ לְמְקוֹר הַבְּרָכוֹת מִשָּׁם נִתְבָּרַךְ הַכֹּל, וְזֶהוּ (מא, כא) "אֲשֶׁר הָאֱלֹהִים עָשָׂה הִרְאָה אֶת פְּרֻשָּׁה" שֶׁהוּא בְּהִתְגַּלּוּת

כָּלֵלָה דְּמִלְתָּא כָּל זְמַן שֶׁהוּא מִצְטַעֵר מִן הַשְּׂפָלוּת הִרְיָדָה אֶל הַמְּקוֹם אֲשֶׁר הוּא חוּנָה שָׁם וְרוֹצֵה לְהִנָּצֵל מִמֶּנָּה הִרִי הוּא מְלַבֵּשׁ בְּגוֹף

וְאִינוּ יָכוֹל לְהַשִּׁיג חֻמְקָתוֹ, וְאִין לוֹ שׁוּם שִׁיכוּת עִם הַתְּחַבֵּרָה שֶׁהוּא לְמַעְלָה מְכַל טִבְעִי הַגּוֹף וְהַשְּׂגָתוֹ

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But when one accepts suffering with true love, knowing “Is it not the Lord?”, the hidden good, then one becomes bound to wisdom.

מה שאין פו פשמיקבל היסורים באהבה אמתית
בהשגתו "הלא ה' זו" הטוב הגנוז פנזכר לעיל

For when one is not distressed by suffering, one exits the confines of the body and becomes bound to wisdom.

ואי אפשר להשיג טובתו אז טוב לו להיות מתקשר
בתקמה, שהרי כשאינו מצטער מהיסורים נצא מכלל
הגוף ונתקשר בתקמה

This is what our Sages of blessed memory said: “The remedy for suffering is silence” (Berakhot 62a). Silence is attachment to wisdom, as it is said, “A fence for wisdom is silence” (Avot 3:13).

וזהו שאמרו רבותינו ז"ל (ברכות סב, א): "סמא
דיסורים שתיקוה", פי השתיקה הוא התקשרות
,"התקמה כמאמר (אבות ג, יג): "סיג לתקמה שתיקה

This is the meaning of “This too is for good” (Taanit 21a), and this is the idea of accepting suffering with love.

וזהו ענין (תענית כא, א) "גם זו לטובה", וזהו ענין
"קבול היסורים באהבה

The matter of wisdom is called oil, as it is said, “And let oil not be lacking upon your head” (Ecclesiastes 9:8).

וזהו ענין התקמה הוא נקראת שמן כמאמר (קהלת
,"ט, ח): "ושמן על ראשך אל יחסר

This is the matter of Chanukah, when the Greeks entered the Sanctuary and defiled all the oils (Shabbat 21b).

וזהו ענין הנפכה (שבת כא, ב) כשנכנסו יונים להיכל
נטמאו כל השמנים

This refers to all intellectual faculties that were defiled by the husk and fell into it.

שהוא ענין כל השכליים שנטמאו בקלפה ונפלו
בתוכה

Except for one flask that bore the seal of the High Priest.

חויז מפה אחד שהיה בחותם הכהן הגדול

This is the attainment of individual Divine providence, that everything is from Him, blessed be He.

שהוא ענין ההשגה השגחה פרטיות הכל מאתו
יתברך

His seal is truth and faith, for He is the hidden good that is not grasped.

והותמו אמת ואמונה כי הוא הטוב שאינו משג

Although it contained only enough for one day, which is the attribute of wisdom.

אם אמנם אין בו אלא פדי יום אחד שהוא מדת
התקמה

From it all eight intellectual faculties below it are blessed, and it kindles for eight days.

אבל ממנו מתברכים כל השמונה שכליים שלמטה
ממנו, ומדליק שמונה ימים

Therefore, “A Chanukah lamp above twenty cubits is invalid,” for twenty corresponds to the crown that the eye does not rule over.

ולכן "גר חנכה שלמעלה מעשרים פסולה" כי כ' הוא
הכתר דלא שלטא בו עינא

Only through wisdom, by attaining individual Divine providence, which is “The eye of the Lord is toward those who fear Him” (Psalms 33:18).

כי אם בתקמה על ידי השגה בהשגחה פרטיות שהוא
(תהלים לג, יח) "עין ה' אל יראיו" כידוע

According to the way one gives a good eye in one's attainment, from there one draws flow and blessing.

ובדרך שהוא נותן עין יפה בהשגתו משם הוא
ממשיך שפע וברכה

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This is not the case with the crown, where the eye does not rule.

מה שאין בן בכתר דלא שלטא ביה עינא.

Behold, our Sages of blessed memory disagreed in this matter (Shabbat 21b) whether to light corresponding to those entering or corresponding to those leaving, yet “these and these are the words of the living God” (Gittin 6b).

והנה פליגי בזה חכמינו ז"ל (שבת כא, ב) אם להדליק כנגד הנכנסים או כנגד היוצאים "ואלו ואלו (דברי אלקים חיים" (גיטין ו, ב).

In truth, “You made them all with wisdom” (Psalms 104:24), and it is necessary that all be included within Him, for the power of the Actor is within the acted upon.

שהרי באמת "כלם בתחכמה עשית" (תהלים קד, כב), מכרח להיות כלם נכללים בו, שהרי כח הפועל בנפעל.

Therefore, all existences were possible through Him. Likewise below, it is necessary that every effect be included in its prior cause.

ולכן היה אפשרות היות כלם על ידו, וכן למטה הימנו מכרח להיות כלול כל עלול בעלתו הקודמת לו,

For if not so, from where would its existence come, if not from the power of the Actor within the acted upon.

שאם לא בן הונתו מהיכן הוא, אם לא כח הפועל בנפעל.

Accordingly, in truth it would have been fitting to light all eight on the first day, so that all be included there.

ולכן באמת מן הראוי היה להדליק ביום א' כל השמונה להיות כלם כלולים שם

And similarly afterward, on the second day seven, so that all be included within it, as is known.

וכן אחר כך ביום שני שבועה להיות כלם כלולים בו בידוע,

However, we cannot grasp them while they are in total inclusion, except through expansion and revelation.

אבל אין אנו יכולים להשיג בהיותם בכללות פי אם על ידי התפשטות והתגלות

Therefore we light only corresponding to those leaving, for whatever has emerged is more revealed, and our apprehension increases accordingly.

לכן אין אנו מדליקין אלא כנגד היוצאין, שכל מה שיצא נתגלה יותר מוסרף והולך השגתנו

For we come for revelation and publicizing the miracle (Shabbat 23b).

(להשיג "וילפרסומא נטא" קא אטינא (שבת כג, ב

[NOTE Summary:

This maamar opens with the halachic teaching that a Chanukah lamp placed above twenty cubits is invalid, paralleling the laws of sukkah and mavo, and explains this not merely as a technical limitation but as a spiritual principle. The number twenty corresponds to keter, a level so transcendent that it is beyond visual perception. Chanukah light, however, must be graspable through chochmah, through conscious awareness and perception of divine providence. The light of Chanukah is meant to illuminate within the realm where human perception operates, not in a domain entirely beyond it.

From here, the maamar turns to Yosef HaTzaddik as the embodiment of the tzaddik who connects all worlds. Yosef represents the channel through which blessing flows from supernal wisdom into the lower realms. His descent into the pit symbolizes falling into the depths of concealment and klipah. As long as Yosef places his trust in the sar ha-mashkim, in natural causality, he is forgotten, because nature itself is identified as the root of

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forgetfulness. Memory and true remembrance originate only above nature. Therefore, reliance on natural means alone perpetuates concealment.

At the same time, the maamar clarifies that nature itself is not evil or independent. Nature is also from Hashem and exists to sustain and maintain creation. Yosef's error was not acknowledging nature, but relying on it as the primary source of salvation. True redemption required a break from nature, a miracle that transcends it entirely. Until that occurred, forgetfulness necessarily remained.

The verse "Vayehi mikeitz shnatayim yamim" is then explained in depth. "Year" implies change, and "two years" indicates two transformations, corresponding to chochmah and binah, which stand above the natural order. Pharaoh represents revelation within nature, while dreaming signifies concealment. The term "mikeitz" means reaching the end of darkness, the point where concealment itself brings about recognition that "Is it not Hashem?" When Yosef reaches this awareness, he becomes bound to supernal wisdom, and from there all blessing flows downward.

This pattern is mirrored in the dreams of the seven cows and seven ears of grain, where goodness is swallowed and forgotten within evil. Forgetfulness is identified as the place where divine good is concealed. Once Yosef elevates everything to its source, even the forgetfulness itself is transformed into remembrance, and the sar ha-mashkim remembers Yosef. This demonstrates that only when one reaches the source of blessing does revelation occur even within nature.

The maamar then presents a fundamental psychological and spiritual principle. As long as a person is distressed by descent and suffering and seeks merely to escape it, they remain bound to the body and its limitations and cannot access higher wisdom. When, however, one accepts suffering with genuine love, recognizing that it too comes from Hashem and that its goodness may be beyond comprehension, one exits the confines of the body and becomes connected to chochmah.

This idea is reinforced through the teaching that silence is the remedy for suffering. Silence is not passive resignation but an active attachment to wisdom. Speech belongs to explanation and causality, while silence corresponds to acceptance of what transcends understanding. This is the inner meaning of "Gam zu le-tovah" and of receiving suffering with love.

Wisdom is then identified as oil, and Chanukah becomes the paradigmatic expression of this truth. The Greeks defiled all the oils, symbolizing the corruption of intellectual faculties by klipah. Only one flask remained, sealed with the stamp of the Kohen Gadol, representing pure recognition of individual divine providence, truth, and faith. Though it contained only enough oil for one day, corresponding to chochmah alone, from it all eight lower intellectual faculties were blessed, producing eight days of light. This teaches that when wisdom is intact, it can illuminate and elevate all subordinate levels.

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Finally, the maamar addresses the dispute between Beit Shammai and Beit Hillel regarding whether Chanukah lights correspond to those entering or those leaving. Both views are true, because in divine wisdom all possibilities exist simultaneously in total inclusion. Ideally, all eight lights would be present from the first day. However, human perception cannot grasp divine reality in its inclusive totality. We can only apprehend revelation as it unfolds progressively. Therefore, we light according to those leaving, increasing each day, because only what has emerged into revelation can be perceived and internalized. This gradual illumination is the essence of *pirsumei nisa*, revealing divine wisdom step by step within the human realm.

Practical Takeaway:

When facing concealment, descent, or suffering, the instinct to escape or explain may actually deepen forgetfulness. True elevation begins with silence, acceptance, and trust that what is happening is governed by divine wisdom beyond immediate comprehension. By grounding oneself in awareness of individual divine providence and resisting the urge to rely solely on natural explanations, one opens a channel to higher wisdom. From that place, clarity, remembrance, and blessing can gradually unfold, illuminating not only the soul but all aspects of life connected to it.

Chassidic Story:

A chassid once came to the Rebbe Maharash in great distress. His business had collapsed, his health was failing, and every plan he devised only led to further frustration. He poured out his heart, explaining each cause and each setback, seeking advice on what to do next. The Rebbe listened quietly, then remained silent for a long moment. Finally, he said, "You are speaking very wisely, but you are thinking too low."

Seeing the chassid's confusion, the Rebbe explained that when a person insists on understanding every event through cause and effect, they remain trapped within nature, where forgetfulness reigns. "There are times," the Rebbe said, "when the highest *avodah* is to stop explaining, to stop demanding answers, and to stand quietly before Hashem."

The chassid left without a practical plan, but he accepted the words. Instead of pushing, he focused on *tefillah*, silence, and trust. Weeks later, an unexpected opportunity arose through a completely unrelated source, restoring his livelihood. Looking back, he realized that the turning point was not a clever strategy but the moment he stopped insisting on understanding and allowed higher wisdom to act.

END NOTE]