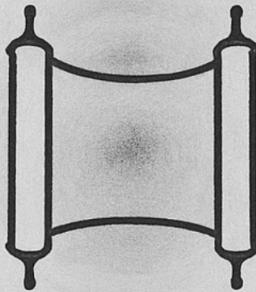


בס"ד

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).

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.

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).

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

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

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).

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.

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

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

אמר ר' חמא בר מנויומא אמר ר' "גר חנכה שהנינה למעלה מעשרים אמה פסולה - בסכה וכמבי" שבת כב, א

הענינו הוא על סדר הבנת הפסוק (מא, א): "ויהי מazz שנותים ימים ופערעה חלים" וכו'

והענינו הוא מקרגה השמינית מזו הבטחון המבואר בספר (חובת קלבות) [רבנו בחרי] הקדמה לפרשת מקץ

הוא כי זה כל הדעת שהוא במרקגה יבטח בשם ה' "הצור תמים פעלוו" (דברים ל, ב, הייתר שפה) (וותחתונת ד)

כי הוא הפועל הפל צופה ומabit עד סוף תכלית הפל.

כמו אמר ישעה מב, כד): "מי נתן למשפה יעקב וכוכי הלא ה' זו

הפועל אמת - נאמה בוטחת כי הוא הטוב הגנו (כ; כי "מאתה לא תצא הרעות" (אייה ג, לה

ואף כי אין שום שקל מחייב ומשיג שום טובה מסבה הוא מחתמת העדר השגת חכמו יתברך

כי "ההכמה מאיין תפוץ" (איוב כה, יב) שאינו מושג לשום גוף ואינו גוף

ונאלה מזין 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.

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

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

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

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

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

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

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

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

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

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

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

So does one draw His providence upon oneself.

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

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

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

He is placed under nature and is called a denier.

Therefore, the concept of prayer, which is attachment.

Requires giving one's eyes downward.

גם אָרוֹךְ לְהִאמְרָן בְּהַשְׁגַּחַת פָּרְטִיוֹת מֵאָתוֹ יִתְבְּרָךְ עַל
כָּל מֵה שָׁבְעֹלָם קָטָן וּגְדוֹלָה

וְאֵין שָׁוֹם ذָכָר בְּלִתוֹ דָבְרִים לְטַ, ד

וְעַל יְדֵי בְּطַחַוּן כִּי שַׁהְוָא קָאָמוֹנָה בְּהַשְׁגַּחַתּוּ יִתְבְּרָךְ
בָּרוּר - וּפְעַלְתּוּ אָמָת וְאָמוֹנָה כִּי טָב הָא

מָעָלָה סְבָה זוּ וּמְקַשֵּׁר אָוֹתָה בְּחַכְמָה הַעֲלִיּוֹתָה

שַׁהְוָא מִדְתָּצִדְיק הַמְּקַשֵּׁר כֵּל הַעֲלִלָּמוֹת

וְסָדֶד "יְוָסֵף הָוָא הַשְׁלִיט הָוָא הַמְּשִׁבֵּר"
בְּרָאִישָׁת מְבָ, ו

כִּי בְּהָגִיעּוֹ אֶל הַחַכְמָה הַעֲלִיּוֹתָה הִיא מָקוֹר הַבְּרִכּוֹת

מִשְׁם מִתְבָּרָךְ וּמִשְׁפִּיעַ שָׁוֹלֵט וּמִשְׁבֵּר לְכָל

וְהָוָא עֲגַנּוֹ הַתְּפִלָּה שִׁיְהָיָה עִינֵּיו לְמַטָּה וְלִבּוֹ לְמַעַלָּה
יִבּוֹתָה קָה, ב

וְעַנְנֵי "עִינֵּיו לְמַטָּה" הָוָא קָאָמוֹנָה בְּהַשְׁגַּחַתּוּ יִתְבְּרָךְ
וְהַסְּתָּכְלּוֹת עִינֵּיו וּוֹרְדִים מִטָּה "מִקְרָנִי רָאִים
עַד בִּינֵי בְּנֵים" שְׁבָת קָז, ב

שְׁבָדָךְ אָמוֹנָת הָאָדָם וְהַסְּתָּכְלּוֹת בְּהַשְׁגַּחַתּוּ יִתְבְּרָךְ

כֵּן מִמְשִׁיק עַל עַצְמוֹ הַשְׁגַּחַת

אָמָמְרָן הַשְׁגַּחַתּוּ בְּפִרְטּוֹת מִשְׁבָּח בְּפִרְטִיוֹת

עַד "נוֹקֵף אַצְבָּעָו" מִפְשֵׁש שַׁהְוָא מֵאָתוֹ יִתְבְּרָךְ
חֹלוֹן ז, ב

וְאָמָמְרָן עַנְנֵי מִהַּשְׁגַּחַתּוּ יִתְבְּרָךְ וְאַנְנוּ מָאָמְרָן

גַּתְנוּ מִתְהַשְּׁבָע וְגַתְרָא כּוֹפֵר

לְכָוֹן עַנְנֵי הַתְּפִלָּה שַׁהְוָא הַהְתַּקְשִׁרוֹת

"אָרוֹךְ לְפָנָן" עִינֵּיו לְמַטָּה

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That one places one's eyes in His providence downward.
And automatically one's heart will be upward.
And one will be bound above the seven days of construction.
Which is wisdom that is above comprehension.

For one cannot comprehend His wisdom through any cause.
Therefore, the more a person falls into the low concealment of the level.
He thereby understands and grasps, "Is it not the Lord?" (Isaiah 42:24).

Since he does not grasp or understand the good of the cause.
This is not so when one proceeds and it is good.
Then one does not grasp His wisdom as much, for it is concealed.

Since the causes are grasped as leading to good.
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).

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.

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.

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.

A miracle is change that is above nature, with no partnership of nature at all, except for God alone (Exodus 22:19).

Joseph required a change of nature to be elevated from the pit of forgetting to the levels of remembrance. Therefore, he was

שְׁלֵשִׁים עִיןָיו בְּהַשְׁאַחַתּוֹ יַתְּבִּרְךָ מִטָּה מְטָה
וַיִּמְלִיאֵתָה תְּהִינָה לְבָבוֹ לְמַעַלָה
וַיִּהְיֶה קָשָׁור לְמַעַלָה מִשְׁבָּעַת יְמֵי הַבְּנָנוֹן
שַׁהְיָא הַחֲכָמָה שַׁהְיָא לְמַעַלָה מִן הַחֲשָׁגָה

שְׁהָרִי אִינּוּ נִכּוֹל לְהַשִּׁיג חֲכָמָתוֹ יַתְּבִּרְךָ בְּכָל סְבָה
וְאֵם כָּנוּ יוֹתֵר שַׁהְאָדָם נֹפֵל בְּשֶׁפֶל סְתָר הַמְּזִרְגָּה
מִמְלִיאָה מִשְׁגִּיג וּמִבֵּין "קֶלָה ה' זו

שְׁהָרִי אִינּוּ מִשְׁגִּיג וּמִבֵּין טוֹבַת הַסְּבָה
מָה שָׁאַיִן כָּנוּ קְשָׁהוֹלָה וּטוֹב
אִינּוּ מִשְׁגִּיג כָּךְ חֲכָמָתוֹ יַתְּבִּרְךָ שַׁהְיָא נַעַלְמָה

שְׁהָרִי סְבּוֹתִיו מִשְׁגִּיגִים לְטוֹבָה
וְזֹהֵי יוֹסֵף הָוָא הַצְדִיק הַגְּפָנִים בְּבָור שַׁהְיָא בְּעַמְקִי
הַקְּלָפּוֹת, וְכָל זָמָן שְׁתִּלְהָ בְּטַחְנוֹן בְּשָׁר הַמְּלָשִׁקִים
שָׁאָמֵר (בראשית מ, יד): "כִּי אִם זְכַרְתִּי אֶתְךָ
(וַיִּשְׁכַּחַתָּהוּ)" (שם שם, כב)
שְׁפֵל עַגְנִין הַטְּבָע הָוָא עֲקָר הַשְּׁכָחָה, אֶכְלָל מַקוּדָה
הַזְּכָרָנוּ הָוָא לְמַעַלָה מִהַטְּבָע, וְכִיּוֹן שְׁתִּלְהָ בְּטַחְנוֹן
בְּשָׁר הַמְּלָשִׁקִים שִׁזְׁוֹצִיאוּ מִן הַבָּור עַל דַּרְךָ הַטְּבָע לְכָן
וַיִּשְׁכַּחַתָּהוּ

וְאֵם אִמְנָם יוֹסֵף צָדִיק הַנִּהְיָה "שָׁמֵעַ אָפָּר כִּי הַמְּלִילִי
בְּיַנְמָמָם" (שם מב, כג) הָוָא הַטְּבָע, שְׁהָרִי הַטְּבָע גַּם כָּן
מַאֲתָוּ יַתְּבִּרְךָ

וְרֹאֶה לְקַשֵּׁר הַטְּבָע בָּו יַתְּבִּרְךָ, וּבְאַמְתָת דָּבָר זֶה: קִיּוֹם
הַטְּבָע לְהַעֲמִידָה עַל אַמְכָנָה וּלְקַיְמָה וּלְמַחְיוֹתָה, וְאַיִן
הַשְּׁתִּפְנִוָּת שִׁיהְיָה אֶכְלָל אֵין דַּרְךָ גַּס בְּכָךְ
שְׁהָרִי הַגָּס הָוָא הַהְשַׁתְּנוֹת כִּי אִם לְמַעַלָה מִן הַטְּבָע
בְּלִי שָׁוֹם שְׁתַׁוֹּף טְבָע כָּלְל, שַׁהְיָא חֹזֶן מִן "בְּלַתִּי לְהָ
(לְבָדוֹ)" (שםות כב, יט)

וַיִּוּסֶף קָנָה צָרִיךְ שְׁנָוִי הַטְּבָע לְהַעֲלוֹתָו מִן הַבָּור
הַשְּׁכָחָה וְלִכְבוֹא לְמַעַלָות הַזְּכִירָה, לְכָן "וַיִּשְׁכַּחַתָּהוּ",
הַטְּבָע שְׁהָרִי בָּזָה אַזְרָבָה קִיּוֹם הַטְּבָע.

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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 enclothed in the body and cannot grasp His wisdom.

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

וַיְהִי מִקְץ שְׁנָתִים יָמִים (שָׁמָמָא, א), שְׁנָתִים שְׁנִי
וְגַגּוֹת וְשְׁנִי שְׁנִיִּים, כִּי “שְׁנָה” לְשׁוֹן שְׁנִי פָּמְבָּאָר
(בָּזָהָר הַקָּדוֹשׁ (וַיִּשְׁבַּקְצָגָב,

וְפָרֹעָה הוּא חָלֵם, מֶלֶת “פָּרָעָה” פָּרֹעָה הַהְתְּגִלוֹת
שֶׁהָוָא הַטְּבָע, חָלֵם עַלְמָא דָאַתְּפָסִיא

וְפָרֹעָה “מִקְץ” גַם כֵּן פָּמְבָּאָר בָּזָהָר הַקָּדוֹשׁ (שָׁמָמָא
(א) שְׁהָוָא קָצָב שְׁמָלְחָשָׁה (איוב כח, ג).

וְפָרֹעָה הוּא “מִקְץ” מִמְּפָתָח קָצָב וְסִטְרָה הַמִּדְרָא
הַמְּחַתּוֹנָה, הַשִּׁיג “קָלָא ה' ז" (ישעיה מב, כד

וּמַיְכַּחַתְּכֶם יָזְעַד פְּשָׁר דָּבָר (קהלת ח, א) כִּי אִם
אַלְקִים “הַעֲשָׂה נְפָלָאות גְּדוֹלָות לְבָדוֹ” (תהלים קלו,
ד) וְהָוָא הַטּוֹב הַגָּנוֹן

וּבָזָה הַתְּקַשֵּׁר בְּחִכָּה הַעֲלִיָּה שֶׁהָוָא לְמַעַלָּה מִן
הַטּוֹב ב' דְּרָגוֹת שְׁהָמָם לְמַעַלָּה מִן הַטּוֹב מִכֶּל שְׁהָמָם
חִכָּה וּבִנָּה

שְׁנָתִים יָמִים שְׁבָעַת יָמִי בְּנֵין שְׁגָפְלוֹ בְּטָבָע

וְזֶה הַשְּׁבָעָה פְּרוֹת וְשְׁבָעָה שְׁבָלִים קִיּוֹת שְׁגָלְלָע
בְּרָעוֹת וְלֹא נָזְעַכְתִּי בְּאָוֹא אֶל קָרְבָּנָה שֶׁהָיָא מָקוֹם
הַשְּׁכָחָה

וְכִיּוֹן שְׁהָעַלָּה הַכֶּל, קִיהָעַלָּה גַם לְזָה “וַיַּכְרֹר שָׁר
”, הַמְּשִׁקִּים אָתוֹת לְבִנִּי פָּרָעָה

וְכִיּוֹן שְׁהָגִיעַ לְמַקּוֹר הַבְּרִכּוֹת מִשֵּׁם נַחֲבָרָה הַכֶּל, וְזֶה
(מָא, כא) אֲשֶׁר קָאַלְקִים עָשָׂה קָרָא אֶת פָּרָעָה
שֶׁהָוָא בְּהַתְּגִלוֹת

כָּלְלָא דְּמַלְתָּא כָּל זָמָן שֶׁהָוָא מִצְטָעָר מִן הַשְּׁפָלוֹת
כְּרִירָה אֶל הַמִּקְוֹם אֲשֶׁר הָוָא חָנוֹנָה שָׁם וּרוֹצָה לְהַגְּלָל
מְאֹנֶה בְּרִי הָוָא מַלְבָּשׁ בְּגָוֹעַ

וְאַיִן יְכֹלֵל לְהַשִּׁיג חִכָּמָתוֹ, וְאַיִן לוֹ שָׁוָם שִׁיכָוֹת עַם
הַחִכָּמָה שֶׁהָיָא לְמַעַלָּה מִכֶּל טָבָעִי הַגּוֹעַ וְהַשְׁגָתוֹ

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Mikeitz

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

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

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).

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

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

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

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

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

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

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

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

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

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

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

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

מה שאינו כו' כשלקpel היסורים באהבה אמתה
בגהשגו 'הלא ה' זו' ה טוב הגנו בוגר לעיל

ואין אפשר להישג טובו אז טוב לו להיות מתקשר
בחכמה, שברי פשאיינו מאטער מיחסורים יצא מקלל
הגוף ונתקשר בחכמה.

וזהו שאמרו רבותינו ז"ל (ברכות סב, א): "סְמָא
קִיסּוּרִים שְׁתִיקָתָא", כי השתקה הוא התקשרות
, ה'חכמה כמאמר (אבות ג, ג): "סיג ל'חכמה שתיקה

וזהו עניין (תענית כא, א) "אם זו לטובה", זהו עניין
". קובל היסורים באהבה

והנה עניין ה'חכמה הוא נקראת שמן כמאמר (קהלת
, ט, ח): "וישמן על רأسך אל ייחש",

וזהו עניין ה'חנוכה (שבת כא, ב) פשיגנשו יונקים להיכל
ו, מטמא כל השמנים

שהוא עניין כל השקלים שנטמאו בקהלת ונפלו
בתוכה.

חוין מפ' אחד שהנה בחותם הכהן הגדול
שהוא עניין ההשגה ההשגה פרטיות הכל מאתו
יתברך,

וחותמו אמת ואמונה כי הוא ה טוב שאינו משג
אם אמנים אין בו אלא כדי يوم אחד שהוא מדות

ה'חכמה,
אבל מאיו מתרככים כל השמונה שבלילים שלמטה
מאנו, ומיליק שמונה ימים.

ולכן "גר חנוכה שלמעלה משערם פסולה" כי כ' הוא
הכתר דלא שלטא בו עינא

כי אם בחכמה על ידי השגה בהשגה פרטיות שהו
תהלים לג, יח) "עין ה אל יראו" בידוע

ובגדה שהו נותן עין יפה בהשגו משם הוא
ממושך שפע וברכה,

Menachem Mendel of Horodak

Pri Ha'Eretz

Parshas Mikeitz

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

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).

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.

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

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

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

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

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

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

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

[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 mavoi, 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

מה שאין בו בכרך דלא שלט בא ביה עינא

והנה פליגי בזה סכמינו ז"ל (שבת כא, ב) אם להקליק בנגד הנכסים או בנגד היוצאים "אלו ואלו דברי אלקים חיים" (גיטין ז, ב

שחרי באהמת "כלם בחקמה עשית" (תהלים קד, כב), מכרח להיות כלם נכללים בו, שחרי פה הפועל בפועל,

ולכו היה אפשרות להיות כלם על ידו, וכן למטה הימנו מכרח להיות כלול כל עולב בעלותו הבודחת לו,

שאם לא היו מחייב הוא, אם לא פה הפועל בפועל.

ולכו באהמת מושר היה להקליק ביום א' כל,

השMOVEDה להיות כלם כלולים שם,

וכו אחר קה ביום שני שבעה להיות כלם כלולים בו,

אכל אין אנו יכולים להשיג בהיותם בכללות כי אם על ידי התפשטות והתגלות,

לכו אין אנו מחייבים אלא בנגד היוצאים, שכל מה שיצא נתגלה יותר מוסף והולך השגתו

(להשיג "ולפרטומה נטה" קא אתיינא (שבת כג, ב).

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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]