

**Parshat Miketz**  
**Esther Wein**  
**27 Kislev 5782**  
**2 December 2021**

**Dedication:**

- **Ruchie Ackerman Liyluy Nishmas Rochel bas Chaim Shmuel, her mother in law**

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## **Yosef and Chanukah: The Power of Selective Forgetting**

### **1. Yosef's Chochma and character** **Rambam: 8 Perakim: chp 5**

הדעת כפי מה שהקדמנו בפרק אשר לפני זה, וישים לנגד עיניו תמיד תכלית אחת, והוא השגת השם ית' כפי יכולת האדם ר"ל לדעת אותו, וישים פעולותיו כולם תנועותיו ומנוחותיו וכל דבריו מביאים לזאת התכלית, עד שלא יהיה בפעולותיו דבר מפועל ההבל, ר"ל פועל שלא יביא אל זאת התכלית.

As we have explained in the preceding chapter, **it is the duty of man to subordinate all the faculties of his soul to his reason. He must keep his mind's eye fixed constantly upon one goal, namely, the attainment of the knowledge of God (may He be blessed!), as far as it is possible for mortal man to know Him.** Consequently, one must so adjust all his actions, his whole conduct, and even his very words, that they lead to this goal, in order that none of his deeds be aimless, and thus retard the attainment of that end.

והמשל בו שישים הכוונה באכילתו, ושת"יתו, ומשגלו, ושנתו ויקיצתו, ותנועתו, ומנוחתו בבריאות גופו לבד, והכוונה בבריאות גופו שתמצא הנפש כליה בריאים שלמים לקנות בחכמות וקנות מעלות המדות (ומעלות) השכליות עד שיגיע לתכלית היא. ועל זה ההקש לא תהיה אז כוונתו אל ההנאה לבד עד שיבחר מן המזון והמשתה הערב וכן בשאר ההנהגה, אבל יכוין אל המועיל, וכשיזדמן שיהיה ערב יהיה, וכשיזדמן שיהיה בלתי ערב יהיה, או יכוין אל הערב על דרך חכמת הרפואות כמי שחלשה תאותו למאכל ועירהו במזונות המתובלות הערבות, שנפש האדם מתאוה להם, וכן אם תתעורר עליו לחה שחורה יסירה בשמיעת הניגונים ובמיני זמר, והטיול בגנות והבנינים הנאים, וחברת הצורות היפות וכיוצא בזה ממה שירחיב הנפש ויסור המרה השחורה ממנה, והכוונה בכל זה שיבריא גופו,

ותכלית הכוונה בבריאות גופו לקנות חכמה, וכן כשיתעסק בקנות הממון יהיה תכלית כוונתו בקבוצו שיוציאהו במעלות, ושימצאהו לחושי גופו ולהמשיך מציאותו עד ששיגיג וידע מהש"י מה שאפשר לדעתו:

So, his only design in eating, drinking, cohabiting, sleeping, waking, moving about, and resting should be the preservation of bodily health, while, in turn, **the reason for the latter is that the soul and its agencies may be in sound and perfect condition, so that he may readily acquire wisdom, and gain moral and intellectual virtues, all to the end that man may reach the highest goal of his endeavors.** Accordingly, man will not direct his attention merely to obtain bodily enjoyment, choosing of food and drink and the other things of life only the agreeable, but he will seek out the most useful, being indifferent whether it be agreeable or not. There are, indeed, times when the agreeable may be used from a curative point of view, as, for instance, when one suffers from loss of appetite, it may be stirred up by highly seasoned delicacies and agreeable, palatable food. Similarly, one who suffers from melancholia may rid himself of it by listening to singing and all kinds of instrumental music, by strolling through beautiful gardens and splendid buildings, by gazing upon beautiful pictures, and other things that enliven the mind, and dissipate gloomy moods. The purpose of all this is to restore the healthful condition of the body, but the real object in maintaining the body in good health is to acquire wisdom. Likewise, in the pursuit of wealth, the main design in its acquisition should be to expend it for noble purposes, and to employ it for the maintenance of the body and the preservation of life, so that its owner may obtain a knowledge of God, in so far as that is vouchsafed unto man.

## 2. אתגליא - itgalia

Rachel

Yosef- Light in the darkness

Revealed and consistent **Keshar Pnini**

## 3. Unimpeded success

**39:3-4**

וַיֵּרָא אֲדֹנָיו כִּי הָיָה אִתּוֹ וְכֹל אֲשֶׁר-הוּא עֹשֶׂה הָיָה מִצְלִיחַ בְּיָדָיו:

וַיֵּרָא אֲדֹנָיו כִּי יְהוָה אִתּוֹ וְכֹל אֲשֶׁר-הוּא עֹשֶׂה יְהוָה מִצְלִיחַ בְּיָדָיו:

And when his master saw that the LORD was with him and that the LORD lent success to everything he undertook

**Rashi:**

כי ה' אתו. שם שמים שגור בפיו

THAT THE LORD WAS WITH HIM — the name of God was a familiar word in כי ה' אתו . his mouth (Midrash Tanchuma, Vayeshev

### 39:23

אִין שַׁר בֵּית־הַסֹּהַר רָאָה אֶת־כָּל־מַלְוֹמָהּ בְּיָדוֹ בְּאֲשֶׁר הָ אֲתוֹ וְאֲשֶׁר־הוּא עֹשֶׂה הַ מִצְלֵיחַ:  
The chief jailer did not supervise anything that was in Joseph's<sup>a</sup> *Lit.* "his." charge, because the LORD was with him, and whatever he did the LORD made successful

### 41:38

וַיֹּאמֶר פַּרְעֹה אֶל־עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ:  
And Pharaoh said to his courtiers, "Could we find another like him, a man in whom is the spirit of God

#### 4. Secret to success

Yosef finds his strength from **forgetting** his pain but **not forgetting** his identity for a moment .

### 41:51

וַיִּקְרָא יוֹסֵף אֶת־שֵׁם הַבְּכוֹר מְנַשֶּׁה כִּי־נִשְׁנִי אֱלֹהִים אֶת־כָּל־עַמְלִי וְאֶת־כָּל־בֵּית אָבִי:  
Joseph named the first-born Manasheh, meaning, God has made me **forget** completely my hardship and my parental home

#### 6. Daat Ha Poelet and Daat HaMekabelet: Chutz and Pnim

### 41:16

וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בְּלִעְדֵי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה:  
Joseph answered Pharaoh ,  
saying, "Not !! God will respond to the fears/ bring peace to Pharaoh

#### Al Ha Nissim: Lhashgicham Toratecha - " To make them forget your Torah

Yosef = Leah connection:

Yosef was married to Osnat bat Dina from Leah and even "switched " for Dinah

This everlasting connection and the priority of the inner realm was defended by the Leviim on Chanukah in EY, and revealed by both Nissim.

The Greek goal was the forgetting of the **Daat HaPoelet** or inner realm (**Pnimi**) or Ohr Ha Ganuz learned in the chinuch / Leah years .

Instead, the starting point was only the **Daat Ha Mekabelet. ( chutz)**

Science or "advancement" without Daat HaPoelet can become very destructive and all about self service.

Science with Daat Ha Poelet leads to seeing Hashem's "mind" in all of creation.

Yosef's grasp of nature (understanding the famine as an opportunity) and explaining how to use it to benefit mankind relieved Pharaoh's fears of helplessness. He introduced the idea of Daat Ha Poelet to the world.

## 7. Takeaway

Yosef is the model for us personally and nationally to

- a) Develop our "kesher" to the Inner realm
- b) Proudly identify as a person with a Kesher to the inner realm
- c) Forget the "growing pains" which have led us to our strength
- d) Never forget that the inner realm is driving everything happening
- e) Trust that the circle will close and everything will make perfect sense.

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## **Daat HaMkabelet and Daat HaPoelet**

### **Moreh Nevuchim 3:21**

THERE is a great difference between the knowledge which the producer of a thing possesses concerning it, and the knowledge which other persons possess concerning the same thing. Suppose a thing is produced in accordance with the knowledge of the producer, the producer was then guided by his knowledge in the act of producing the thing. Other people, however, who examine this work and acquire a knowledge of the whole of it, depend for that knowledge on the work itself. E.g., An artisan makes a box in which weights move with the running of the water, and thus indicate how many hours have passed of the day and of the night. The whole quantity of the water that is to run out, the different ways in which it runs, every thread that is drawn, and every little ball that descends--all this is fully perceived by him who makes the clock; and his knowledge is not the result of observing the movements as they are actually going on; but, on the contrary, the movements are produced in accordance with his knowledge. But another

person who looks at that instrument will receive fresh knowledge at every movement he perceives; the longer he looks on, the more knowledge he acquires; he will gradually increase his knowledge till he fully understands the machinery. If an infinite number of movements were assumed for this instrument, he would never be able to complete his knowledge. Besides, he cannot know any of the movements before they take place, since he only knows them from their actual occurrence.

**The same is the case with every object, and its relation to our knowledge and God's knowledge of it. Whatever we know of the things is derived from observation: on that account it is impossible for us to know that which will take place in future, or that which is infinite.**

**Our knowledge is acquired and increased in proportion to the things known by us.** This is not the case with God. His knowledge of things is not derived from the things themselves: if this were the case, there would be change and plurality in His knowledge; on the contrary, the things are in accordance with His eternal knowledge, which has established their actual properties, and made part of them purely spiritual, another part material and constant as regards its individual members, a third part material and changeable as regards the individual beings according to eternal and constant laws.

Plurality, acquisition, and change in His knowledge is therefore impossible. He fully knows His unchangeable essence, and has thus a knowledge of all that results from any of His acts. If we were to try to understand in what manner this is done, it would be the same as if we tried to be the same as God, and to make our knowledge identical with His knowledge. Those who seek the truth, and admit what is true, must believe that nothing is hidden from God; that everything is revealed to His knowledge, which is identical with His essence; that this kind of knowledge cannot be comprehended by us; for if we knew its method, we would possess that intellect by which such knowledge could be acquired

Such intellect does not exist except in God, and is at the same time His essence. Note this well, for I think that this is an excellent idea, and leads to correct views: no error will be found in it; no dialectical argument; it does not lead to any absurd conclusion, nor to ascribing any defect to God. These sublime and profound themes admit of no proof whatsoever, neither

according to our opinion who believe in the teaching of Scripture, nor according to the philosophers who disagree and are much divided on this question. In all questions that cannot be demonstrated, we must adopt the method which we have adopted in this question about God's Omniscience. Note it.