

PARSHAT MIKETZ
GENESIS 41:1-44:17
28 KISLEV 5783/22 DECEMBER 2022
NIGHT OF 5TH CHANUKKAH CANDLE



Shattered
Painting by Heather Ernst

SHATTERING AND HOPE

1. וַיְהִי מֵקֵץ שְׁנַתִּים יָמִים (Genesis 41:1). “After two years’ time...” (JPS; URJ) “It happened at the end of two years to the day... (Artscroll).

The word מֵקֵץ is to be understood as “at the end.” All words related to קָץ mean “end.” (Rashi)

קָצַה - cut off; קֵצָה - extremity, border; קֶצֶר - boundary

קָצַץ - cut off; קָץ - end (of a definite time), cessation

“After two years of days...”

2. Jacob saw there was שבר in Egypt. (Genesis 42:1)

There was *shever* (famine) in Egypt. There was *sever* (hope). There was *shever*, for Joseph had been taken down to Egypt. There was *sever*, for Joseph had become the ruler. (Bereishit Rabbah 70:17)

3. וַיֵּרָא יוֹסֵף אֶת-אֶחָיו וַיִּכְרֶם וַיִּתְנַכֵּר אֵלֵיהֶם

When Joseph saw his brothers, he recognized them and he made himself strange to them.....Joseph recognized his brothers, but they did not recognize him. (Genesis 42:7-8)

נָכַר - to be unknown, strange

נִכְרַ - to treat as a stranger

נִכְרִי - a stranger

הִכִּיר - to recognize, know

הוֹכָר - to be recognized

3A. A primal forgetting leads to a process of approximate reconstructions, but only of the seeker is genuinely the loser, if there is no unauthenticity in the search. Such a genuine awareness of loss is the only basis for hope of recovery. (Based on Rabbi Nachman)

3B. Forgetting, loss and mourning engender a surge of creativity, as the fixed forms of the already said give way to the dynamic transformations of saying. (Avivah Zornberg)

3C. The shattering of the vessels (*Shevirat ha Keilim*) does not signify a flaw in the creative process. On the contrary, it serves a very specific and important purpose, which is to bring about a state of separation or partition of light into distinct qualities and attributes, and thereby introduce diversity and multiplicity into creation.

3D. The synapses in our minds carry the sparks of imagination....That's where it all comes from...we create that which carries the earth through time. (Heather Ernst on *Shattered*).

3B. While an embryo, a human being is taught all the Torah from beginning to end. As soon as it sees the light, an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely. (Niddah 30b)

3F. The word *chinuch* is a special word that implies the realization of the already inherent capacity of a person or object, the actualization of a potential. This potential will remain hidden unless we bring it out. (Rabbi Kalonymus Kalman Shapira, *A Student's Obligation*)