

# Ki Mitzion: Parshat Miketz

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Original Hebrew text from the Manitou foundation can be found at:

<http://manitou.org.il/arcive/pash/bereshitpashk/1995-vaygash>

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Yaakov Avinu was the first person who merited to be called “Yisrael.” His son Yosef was the prototypical “Jew in exile:” the Hebrew dressed in Egyptian garb in order to serve the civilization of his time. Yosef dreamt of binding the wheat growing in Egypt in order to feed all of humanity beset by a period of famine. Often, we think of him as the economic expert of his time.

He dreamt of turning his brothers into bright stars who would illuminate the world in times of darkness. He is the idealist, invested with all his heart in the enlightened and duty-bound humanism of each epoch.

This path that he set out on destined him to moments of temptation with non-Jewish women and to having children who were markedly different than their forebearers.

At the same time, this path brought him to heights of esteem: he was the personal advisor to pharaohs, kings, and leaders, whose dreams he knew how to interpret...<sup>1</sup>

Yosef’s brothers who, with Yehuda, are faithful to the essence of “Judaism,” obliged him to realize his dreams, despite their fear that this dream could turn into the worst of nightmares. Indeed, **without exception**, “Yosef’s vision” always ends in a decided failure, in terrifying disasters accompanied in the end by exile.

Christian Spain and Nazi Germany (relating here only to modern Europe) all replayed the “conclusion” of this historic path set in motion by Yosef. Only a fifth of the nation went with Moshe out of Egypt, while the other four fifths were swallowed up by the “plague of darkness,” modeling and heralding the holocausts to come.<sup>2</sup>

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<sup>1</sup> Even the Christians gave the name “Yosef” to the “father and protector” of their Messiah amongst the nations (from manuscript). From a later transcribed recording of Manitou’s classes: “from the Christian perspective, the covenant of Yehuda, which is the path of Torah and mitzvot, the path of Yisrael, failed. This is the old covenant, the old history. Christianity turned a new messianic page in history with the “son of Yosef,” meant to be the true “son of David” who everyone was awaiting and who was said to save the whole world; he boasted this in his own genealogy. The detractor to this path was called “Yehuda” and there is no compromise between the two paths. According to the Torah, before the messianism of Yehuda there is a stage where the authentic Mashaich ben Yosef, the true *tzaddik*, is revealed in our days to us as a Zionist figure. There was a need to pass through the cultures of the nations in order to return and establish a sort of “kingdom of Yosef” before the appearance of the kingdom of David.

<sup>2</sup> *Rashi* on *Shemot* 13:18: “Bnei Yisrael went armed [*chamushim*] from the land of Egypt... another idea: “armed” [means] in fifths; one fifth left, and four fifths died in the three days of darkness.” See also *Shemot Rabbah* 14:3.

And so Parshat *Miketz*, describing the “spectacular victory” of Yosef, is read on Shabbat Hannukah, a holiday whose hero is... Yehuda HaMacabi.

Yehuda remains a symbol and model of fidelity to the Hebrew identity in all its vicissitudes and to the national reinvigoration of Yisrael.<sup>3</sup>

The shockingly precise parallel between what occurred in Egypt and what occurred in the exiles that followed forces us to reflect on our modern reality: are we in an era of Yosef or an era of Yehuda? The historic future of our nation depends on the answer to this question.

### Yosef & Moshe

But the truth is that there is a more pressing question: are we in an era of Yosef or an era of Moshe? Moshe is the one who marked the end of “Yosef’s vision” and passed the leadership of *Am Yisrael* over to Yehuda: “When Yisrael left Egypt, the house of Yaakov from a foreign nation, it was a sanctification for Yehuda” (*Tehillim* 114)<sup>4</sup>.

Even Moshe was a Hebrew dressed up as an Egyptian serving the pharaoh of his time.<sup>5</sup> In the face of the failure of this vision, he removed the mask from his face and went back to being a Hebrew. He put an end to “Yosef’s journey,” yet on the way out of Egypt made certain to take with him the “bones of Yosef,”<sup>6</sup> almost as if to say: “this is also part of our heritage.”

Were he not to do this, Yosef’s mummy would have become a sort of idol, the subject of an idolatrous cult for the nations of the world (as was done with the “Holy Sepulchre” and others).

It comes to be that the dilemma presented to the Jewish nation today is not between “the State of Israel” or “the Jewish diaspora,” but instead is a matter of diagnosis: are we in an era of Yosef or an era of Moshe?

There are Jews who struggle with this question, caught in perpetual incertitude. While they profess to be faithful to the Torah of Moshe Rabbeinu, they essentially return and replay the story of Yosef.

\*For more on the topic, we highly recommend listening to the short Hebrew recordings with subtitles of Manitou on the [Machon Manitou Youtube](#) channel titled: “the Messianic Failings of

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<sup>3</sup> Is it a coincidence that the Christians chose to call the head detractor to the “son of Yosef” in their story of his “passion” by the name “Yehuda?” (from manuscript).

<sup>4</sup> See more on this topic in the book *A Eulogy for the Messiah?* (מספד למשיח?), put out by Machon Manitou.

<sup>5</sup> *Shemot Rabbah* 1:32: “and she said ‘an Egyptian man saved us from the hands of the shepherds’--and was Moshe an Egyptian?! Rather, his garb was Egyptian but he was a Hebrew.”

<sup>6</sup> *Shemot* 13:19: “Moshe took Yosef’s bones with him.”

Yosef (כישלון המשיחיות של יוסף),” “The Hidden Jewish Bibliography of the Founders of Christianity (הביבליוגרפיה היהודית המסתורית של מייסדי הנוצרות),” and “Why Did the Brothers Want to Kill Yosef (למה רצו האחים להרוג את יוסף).”