

Mikeitz- The Allusions of Mikeitz [From the Lubavitcher
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By Rabbi Eliyahu Kirsh

Our parsha opens up with the phrase, 'And it was *Mikeitz Hayamim*, the end of days.' Mikeitz means At the End. We find in Doniel 12:13 the expression *mikeitz yamin*, at the end of days which is similar to this first verse of our parsha. Both of these expressions in Tanach are relevant to us. In Aramaic days is *yamin*. This is similar to Hebrew but with a *nun* instead of a *mem*. The Zohar identifies the Aramaic expression for days as right which is also *yamin*. The Zohar explains that just as in the physical world we have a right and a left, so too, in the spiritual world there is a right and a left. Right, in this sense, is everything good and all that is in Hashem's favor. Left represents all that is evil and against Hashem's will. The *ketz*, end refers to the spiritual left where all evil ceases to exist. This is with the *mem*. However, with the *nun*, it refers to the end of the right, the point of evil meeting good and good winning over evil which will take place at the final redemption. In truth the good was there all along but it was hidden and covered by the evil. At the time of redemption, all of this hidden good will become revealed.

Which end is our parsha referring to? There are two possibilities. One is that Yosef is released from jail which is the end of the left. The other is Yosef's rise to power which is the end of the right. Why are two seemingly opposites alluded to in the first verse of our parsha? The answer is that there is a twofold purpose to ending every exile that the Jew is in whether it is Mitzrayim or our current exile. Firstly, when the Jew goes into exile, he captures the sparks of kedusha that had gotten lost. So the exile ends when this is accomplished. The other purpose is that when the exile ends, we will see that there was a purpose for the exile was to have redemption and to show all the hidden good that was really there all along but hidden. Both of these ideas are hinted at with the word *mekeitz*.