



ONE
revealed
TWO
created
FIVE
hidden
revealer

YOSEF WAS AN enigma. On one hand he was the savior of the Jewish people, even of the world of his time. On the other hand, he almost fell prey to the advances of his master's wife, which could have cost him everything in this world AND the next one.

His own brothers did not understand him. They perceived Yosef as a spiritual danger to their family and the future of the Jewish people. They kidnapped him and sold him into slavery, a heinous crime by Torah stan-

dards. They were so certain about Yosef that they believed God sanctioned their actions.

Yet, he was already deemed a redeemer from birth:

When Rachel had given birth to Yosef, Ya'akov said to Lavan, "Grant me leave that I may go to my place and to my land." (Bereishis 30:25)

[That is,] once the adversary of Eisav was born. (Rashi)

Even more interesting is the name Pharaoh gave to him. Yosef had interpreted his dreams as requested, and even before Pharaoh had a chance to confirm Yosef's prediction, he appointed him viceroy of Egypt and renamed him:

Pharaoh called Yosef, "Tzafnas Panayach." (Bereishis 41: 45)

The name means "Revealer of Hidden Things," which obviously had to do with Yosef's revealing of God's plans of plenty and famine. But, it also had to do with the Ohr HaGanuz that Yosef revealed everywhere he

went. This is why he is the one most associated with the trait of chayn,¹ the root of the word “Chanukah.”

In fact, that is the true source of chayn. When a person reveals their soul to the outside world, it is tantamount to revealing Ohr HaGanuz. Like Torah itself, they are different aspects of the same light,² and always the source of chayn.

Yosef, of course, is the ancestor of Moshiach Ben Yosef. According to the Vilna Gaon, it is Moshiach Ben Yosef who battles Amalek,³ the descendant of Eisav,⁴ in every generation, and who will eventually defeat him. How, when, and where, remains a mystery, but that is the primary role of Moshiach Ben Yosef.

Another major role of Moshiach Ben Yosef is the revelation of Sod, or Kabbalah:

“Place it in b’aznei—the ears—of Yehoshua, that I will surely erase the memory of Amalek. (Shemos 17:14)

¹ Rashi, Bereishis 49:22.

² Drushei Olam HaTohu, Chelek 1, Ma’amar HaKlalli, Os 5.

³ Kol HaTor, Chapter 1:23.

⁴ He is the son of Eliphaz and Timna (Sanhedrin 99b).

In gematria, the word “b’aznei” equals “sod,” for the way to fight Amalek at first is through Sod, as previously explained. (Kol HaTor, Ch. 2, Aspect #148)

It should come as no surprise. Yosef, according to Kabbalah, corresponds to the ninth sefirah of Yesod. The light travels internally from the top of the system until the sefirah of Yesod, at which point it is revealed. In fact, according to the Arizal, the best teachers of Torah are usually rooted in the sefirah of Yesod on some level.⁵

Therefore, Yosef started out as the hidden revealer. Other than his father,⁶ no one was able to recognize Yosef for what he was, and what he would eventually mean to the Jewish people. Even as he stood before them as the viceroy of Egypt, dropping hints to help his brothers recognize him, they just could not see him, not with their eyes and not with their minds.⁷

⁵ Sha’ar HaGilgulim, Introduction 26.

⁶ Bereishis 37:11.

⁷ The Ohr HaChaim explains that this is why the Torah mentions twice at the beginning of Parashas Mikeitz that the brothers did not recognize Yosef. They could not see through his disguise, and their minds could not imagine him ever becoming viceroy of Egypt.

Everything changed the day Yosef said those fateful words:

“I am Yosef.” (Bereishis 45:3)

That is when Yosef became the revealer of the hidden, even for his brothers. It was a revelation so deep and profound that it left them completely speechless. It took time for their minds to process the revelation before them.

It was about a lot more than finding a long lost brother whom they had actually caused to become lost. It was about seeing Yosef’s childhood dreams actualized with the stamp of God, after 22 years of assuming God was on their side, not Yosef’s. They were forced to make a serious reboot.

Unquestionably, Yosef was unique. And, unquestionably, his uniqueness was derived in large part from his affiliation with the sefirah of Yesod. But what exactly is that affiliation, and why did Rachel Imeinu have to work so hard and wait so long to bear him?

More importantly, how did Ya’akov Avinu know from Yosef’s birth that he was the one to stand up to Eisav. Other than some hidden prophecy we have never seen, how did

Ya'akov know that Yosef would become the flame destined to burn up the straw of Eisav?

The house of Ya'akov will be fire, the house of Yosef a flame, and the house of Eisav straw. They will ignite them and devour them. (Ovadia 1:18)

Because Yosef was the ELEVENTH born son.

So what?

So EVERYTHING.

As mentioned previously, there is no such thing as coincidence,⁸ especially when it comes to Jewish history, and even more especially when it comes to Tanach history. God is ALWAYS orchestrating life. It's just that He shared with us how He did during Torah times.

Just as significant is that everything has significance, ESPECIALLY in Tanach times. The number 11, according to Kabbalah, is ALWAYS significant. It's just that in modern times it is impossible to know with certainty when it comes up if it has the SAME significance. In Tanach times you did, especially if you were a

⁸ Chullin 7b.

prophet like Ya'akov Avinu.

So, why IS the number 11 so significant?
It starts here:

There is a profound reason why the cycle-length of the sun and moon are not equal, that the sun's extends beyond the moon's by 11 days . . . The Malchus is missing 11 lights from the 320, 280, and 288 Sparks, which are continuously being rectified until the arrival of Moshiach. Since the Malchus is missing these 11 lights, there are 11 days missing from the lunar calendar. (Drushei Olam HaTohu, Chelek 2, Drush 4, Anaf 24, Siman 9)

It would take a lengthy Kabbalistic discussion to fully explain this paragraph. Fortunately, it is not necessary to have that discussion here to appreciate why the number 11 is significant. Whatever the 320, 280, and 288 Sparks are, the main point is that 11 lights are missing from Creation. Return them, and Yemos HaMoshiach can begin.

Equally important to know is this:

Eleven days journey from Chorev to Kadesh Barnea by way of Mt. Seir. (De-

varim 1:2).

Had the Jewish people merited the 11 days, they would have entered the land, because the 11 days would have overcome the 11 klipos, which are the 11 chiefs of Eisav. (Drushei Olam HaTohu, Chelek 2, Drush 5, Anaf 3, Siman 6)

It makes sense, KABBALISTIC sense. The 11 missing lights left a spiritual void in Creation, resulting in 11 klipos, the Kabbalistic term for spiritual impurity, the source of sin. Just as bacteria automatically grows in an unclean place, 11 chiefs of Eisav were able to emerge because of the spiritual void of 11.

This redefines the battle of history, and what we call “Avodas Hashem,” our service of God. Man is here to restore the missing 11 lights to the Malchus, in the process rid the world of the 11 klipos, and consequently eliminate the reality of the 11 “chiefs” of Eisav. THIS is the hidden light that must be revealed. THIS is the Light of 36.⁹

History, unbeknownst to most people

⁹ It just happens to be that the 11 chiefs of Eisav are listed in Chapter 36 of Bereishis!

who live it, is a battle of 11 versus 11, the 11 of Torah against the 11 of Eisav. And though this may sound new, even strange to most, the truth is, we were told this back in Parashas Bereishis. It was man's test from Day One, which is why, when he failed it, God approached him with a word—Ayekah—whose gematria is 36 and can mean, “Where is 25?”¹⁰

We know the story so well that we overlook the obvious. Yet, it is the obvious that hints to what we must understand to rectify all of Creation and merit the Final Redemption, mercifully.

What WAS the point of the first test of man? Was it to see if man and woman could follow instructions? Was it a test of loyalty to God and of self-discipline? If so, did the tree have to be an Aitz HaDa'as— Tree of KNOWLEDGE, and of Tov—good, AND Ra—evil?

What IS knowledge of good and evil?

The truth is, knowledge is knowledge, and ultimately, ALL of it comes from God. If however any knowledge is going to be called “Da'as Tov—good knowledge,” it is knowledge that helps a person to use life and Creation as per the will of God. It is “da'as” that enlightens

¹⁰ See Chapter 3.

a person about the purpose of Creation and how to fulfill it.

If, however, knowledge reveals the potential bad of something, it is considered to be “Da’as Ra—bad knowledge.” If knowledge can result in sin, it is, at least while man has a yetzer hara, evil.

It is easy to find Da’as Tov and Da’as Ra in our world, especially with the existence of the Internet. A computer is now a portal to both kinds of knowledge at the press of a few keys. Where was the good and bad knowledge however in the Garden of Eden? In the tree? In the fruit?

The Torah doesn’t say. It just says that they were successful to acquire both:

God said, “Behold man has become like one of us, having the ability of knowing good and evil . . .” (Bereishis 3:22)

Kabbalah is more specific, and far more detailed.¹¹ The part with the snake was not the beginning of the sin. It was already well into it. In fact, the snake was not even allowed in the Garden of Eden in the beginning. That

¹¹ Drushei Olam HaTohu, Drush Aitz HaDa’as.

only became possible because of something Adam HaRishon first did.

In the beginning, evil was only a potential. Even the snake originally was just another, albeit more sophisticated animal. Man and woman were pure and holy and incapable of sinning at all. They had no yetzer hara whatsoever.

Adam knew his job was to rectify Creation, and that the path to perfection led through the Aitz HaDa'as. Though he had no intention to violate the command of God and eat from the Tree, he did make a point of trying to understand it.

That was his first mistake. What harm could come from simply looking at the Tree? Tremendous harm, it turned out. Intellectually connecting to the Tree resulted in an attack from spiritual impurity that ended up transforming man. He went from being an almost completely spiritual being to an almost complete physical being.

The world changed as well. It no longer remained on its lofty level, and descended low enough for the snake to enter the Garden. It was at that time that the Sitra Achra left Heaven and entered the Snake and used him as a means to convince Chava to sin.

Before all the transformations, man and woman lived on the level of True-and-False. Doubt did not exist, and there was no way to become intellectually confused and emotionally compromised to the point of sin. Everything was done for ALL the right reasons, including the looking at the tree.

After the transformations however complete intellectual clarity was gone. This allowed physical drives to become more pronounced:

The woman saw that the tree was good for food and that it was a DELIGHT to the eyes, and the tree was DESIRABLE . . .
(Bereishis 3:6)

It became possible to use OR abuse Creation:

She took of its fruit, and she ate, and she gave also to her husband with her, and he ate. (Bereishis 3:6)

That is how the world has remained ever since. In the beginning, it was IMPOSSIBLE to misuse knowledge. In the end, it was also impossible NOT to abuse knowledge, evident by

the amount of evil committed ever since man was expelled from Gan Aiden.

What exactly changed? Or more precisely, HOW did it change?

