

SCHEDULE

שבת קודש


Mincha Erev Shabbos  4:24 PM

Friday Night Learning 7:30 PM

Daf Yomi 7:30 AM

Shacharis-Followed by Kiddush 8:30 AM
-Sof Zman K"Z- 9:36 א"ג < 8:53 מ"א

Mincha - Followed by Shalosh Seudos 4:25 PM
Maariv - 5:33 PM

Father/Son Learning  6:45 PM

Weekday Minyanim & Shiurim

Sunday

Daf Yomi- By R' Teichman 7:30 AM

Shacharis 8:30 AM

Mincha / Maariv **Chanuaka** 4:30 PM

Monday - Friday

Daf Yomi- By R' Teichman 5:45 AM

Shacharis (All Week) 6:30 AM

Mincha (Mon-Thur) 1:45 PM

Mincha / Maariv **Chanuaka** 4:30 PM

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM

Avos U'Banim
6:45 PM Motzei Shabbos
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FRIDAY NIGHT LEARNING



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Gabaim:

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Issue#262

Seeing the Light

Yosef is about to fulfill his father's request to check on his brothers' wellbeing. As he cheerfully approaches them with admiration, words of praise and blessing (ב"ר פו דו ויפ"ת שם) things take a sudden turn for the worse. One can only imagine the horror Yosef sensed as they unexpectedly and violently rip off all four layers of his garments, stripping him naked and then tossing him into a pit.

The contrast is so stark. By counterpointing these extremes within the breath of the same verse, the Torah seems to be drawing our attention to this dichotomy.

How could it be that although Yosef reaches out so lovingly he encounters such extreme animosity in return? Was he so blind to their true feelings? Were they so immune to his sincere sentiments for them?

... and they stripped Yosef, his tunic, the cloak of many colors that he was wearing.

The verse seems long winded. We know very well, from the context of the events described, from whom they stripped the garment. Why the introduction, ... and they stripped Yosef?

It also seems that there was more than one garment that was removed. The Midrash indeed interprets each reference in the verse as representing another garment; ...1) Yosef, 2) his tunic, 3) the cloak of many colors. 4) that he was wearing, for a total of four. The main issue at hand was their "dethroning" Yosef from the special colorful cloak specifically, that was so fondly bestowed on him by their father Yaakov, the object of their envy and hatred. Why all the added drama?

What was so special about this cloak that so stoked their emotions?

At the conclusion of Birkas Kohanim, the Priestly Blessing we receive from the Kohanim, there is a special prayer, Yehi Ratzon many of us recite during each festival it is repeated.

Among numerous requests, we also ask:

ותנתנו לאהבה, לזון ולחסד ולהתמים בעיניך ובעיני כל רואינו... כשם שנתת את יוסף צדיקך בשענה שהלבישו אביו כשם כשם לזון ולחסד ולהתמים בעיניך ובעיני כל רואינו And may You grant that we find love, favor, kindness and mercy in Your eyes and in the eyes of all who behold us; ... just as You granted Yosef, Your righteous one - at the time his father garbed him in a cloak of many colors - that he found favor, kindness and mercy in Your eyes and in the eyes of all who beheld him.

Favor? In the eyes of all who beheld him? Wasn't that the moment that Yaakov erred so fatefully by arousing with this gift the jealousy of Yosef's brothers?

Rabbeinu Bachya reveals that the "garbing of Yosef" entailed much more than a symbolic article of clothing representing Yosef's standing among his brothers. He refers us to the 22 letter Name of G-d, א-נ-ק-ת-ם פ-ס-ת-ם פ-ס-ס-י-ם ד-י-ו-ג-נ-ס-י-ם, that emanates from the words of Birkas Kohanim through a special mystical formulation. It appears in the Siddur and is to be scanned with our eyes when reciting this prayer. Yaakov, Rabbeinu Bachya teaches, was evidently transmitting this Name and its powers, among them the ability to find favor, to Yosef, at this very juncture.

What is this power that is inherent within the Priestly Blessing and what is its relationship to Yosef in particular?

The blessing the Kohanim recite makes reference to the holiness invested within them that stems from the holiness of Aharon HaKohen, every Kohen's ancestor.

Aharon merited this special role as a result of his accepting, with absolute and genuine joy and admiration, his younger brother, Moshe, assuming the leadership of the Jewish nation, despite Aharon being his senior.

ועין ברש"י שם) When he sees you he will rejoice in his heart. וראך ושמה לבבו (שמות ד ד')

The blessing reiterates the need to bless the nation "באהבה", with love.

When the Torah commands the Priests to bestow this blessing it never states a direct command "to bless"; it merely mentions (במדבר ו כב) So shall you bless, making note of the text to be used but never clearly demanding them to.

Many aver that it is precisely because the blessing must be initiated out of a desperate personal desire to bless the people, "באהבה", with love, rather than just as a fulfillment of a directive from G-d, that the Torah worded it this way. (ספר ודבר משה פ' נשא ועד)

In fact the very first time the blessing was given, at the dedication of the Mishkan, it was absent of any command, but solely out of Aharon's craving to bestow goodwill upon the nation.

When one removes all notion of self interest and sees the good in those around him and yearns to "serve" and care for others, absent of ulterior motive, one has achieved a concept that finds its root in the word, זכוקו, prepare, ready and eager to "serve".

The Tur records a "beautiful custom" that has the Torah reading on Chanuka begin, not with the offerings that were brought to celebrate the dedication of the Mishkan, but rather, with the paragraph immediately prior to it that describes details of the Priestly Blessings.

In his commentary on Chumash he writes that the juxtaposition of this portion to the dedication of the Mishkan alludes prophetically to the dedication of the Temple in the days of the Chashmonaim, a family of Kohanim to whose credit we celebrate Chanuka.

The Targum on Shir HaShirim relates that ששים גבורים "sixty mighty soldiers" who keep the peace, refers to the sixty letters that comprise the Priestly Blessing, that powered the Jewish armies to victory.

The Ramban points out, based on Midrashim, that when Aharon was frustrated in the fact that he missed out in participating in the Mishkan dedication's celebratory offerings, G-d pacified him by informing him that he was destined for something much greater. Something that would endure even after the destruction of the Temple. It was revealed to Aharon the future Mitzva of the lighting of the Chanuka Menora, that would be instituted by the Chashmonaim, and that of the Priestly Blessings that would be performed for eternity.

Clearly there is a pattern developing here. The ability to see beyond one's own needs and dedicate oneself to others is the key to victory in Avodas Hashem.

;favor, too, is the tool one utilizes in conquering the interests and admiration of others in one's quest to inspire and represent the הארת פנים, illumination of G-d's countenance and presence in our lives.

One who radiates the attributes of Aharon is assured to carry out one's mission in life successfully, enlisting all those he encounters towards a heightened awareness of the source of all illumination, G-d.

Yosef was wearing four garments, corresponding to the four priestly garments the Kohen Gadol donned at the service on Yom Kippur. (מדרש תלפיות ערך יוסף)

All those who viewed "Yosef" were indeed smitten with his זון, "favor.

Throughout the entire episode whenever the Torah describes the interaction and relationship between the brothers and Yosef, Yosef, they always relate to "him", and not to יוסף (ל ד) "His brothers saw that their father loved him...". ויראו אחיו כי אותו אהב אביהם (ל ד)

ויוקנאו בו אחיו (ל ו) "His brothers were jealous of him".

ויראו אותו מרחוק (ל ז) "They saw him from a distance".

Yet when Yaakov, relates to his beloved son, the Torah describes, וישראל אהב את יוסף (ל ג) "and Yisroel loved Yosef more than his brothers".

Even when the Arab merchants take Yosef, the Torah tells us, "ויביאו את יוסף מצרימה (ל ו); they brought Yosef to Egypt".

Throughout the entire episode with Potiphar, his wife and the jailed butler, " יוסף" is referred to time and time again:

he left everything in the hand of Yosef"; ויעב כל אשר לו ביד יוסף (ל ט)

even though she spoke to "Yosef" every day"; וידר כדברה אל יוסף (ל ט)

the butler told his dream to Yosef"; ויספר שר המשקים את הלמו ליוסף (מ ט)

The Torah is teaching us a profound lesson in human relationships. The brothers had their own agenda. They only related to Yosef insofar as he interfered or assisted them in their own goals. They never stopped to value who he truly was and the greatness that he possessed. They merely saw "him", never "Yosef".

Rashi tells us that the verse that states "His brothers went off to pasture" is not describing their pasturing of their father's sheep, but rather of themselves. They viewed Yosef only through the lens of their own visions, understanding and needs. Would they have stopped to see the true Yosef, they would have understood his greatness and why he truly deserved Yaakov's special love and regard.

The Arab merchants, Potiphar, his wife and the butler had no preconceived notions, they merely saw him for who he was and what he actually represented and indeed he radiated a special favor that was uniquely "Yosef", that was instantly recognized and admired.

Indeed, when Yaakov clothed him in the "colorful cloak", he was affirming this radiance that was a manifestation of the source of all illumination, the Name of G-d Itself.

He was immediately to find favor יוסף" בעיני כל רואיו" in the eyes of all who beheld "him", Yosef!

There is one exception however. ויפשיטו את יוסף, and they stripped Yosef. Here is the only encounter where they regard him as "Yosef". What is the message?

The Holy Arizal teaches that of the Ten Martyrs who served as an atonement for this grave sin between the brothers, it was the great Kohen Gadol, Rabbi Yishmael ben Elisha who corresponded to Yosef. There were many similarities between them. They were both extraordinarily handsome, they were both taken captive when they were young. Just as Yosef was "stripped", so too when the daughter of the Caesar begged to retain Rabbi Yishmael ben Elisha's beautiful countenance, the Caesar directed his henchmen to flay his skin from upon



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Happy Birthday!!

To the following celebrating birthdays this week

- Yussi Frydman
Shoshana Goldberg
Yaakov Kravetz, Shoshanna Rabinowitz
Moe Breitowitz, Akiva Englard

Upcoming Yartzheits

Suri Schwartz on the Yartzheit of her father Judge Ronald Lipman

his face in order to preserve it. (שער הגלגולים לה)
The brothers stripped Yosef from his most prized possession, his essence.
Just as the princess perceived the great Sage's beauty in the most shallowest way, so too did the brothers refuse to take an honest look at Yosef, thus stripping the essence of "Yosef" from him.
The light of Chanuka symbolizes a most powerful beam of light, the radiance of the essence of the Divine Countenance itself. It burns brightly within each one of us.
The spirit of man is the lamp of G-d.
Aharon was appeased by the knowledge that forever there will be individuals who will understand the secret of the Priestly Blessing and the mystical 22 letter Name of G-d that emanates from it. People who would devote themselves selflessly to reflecting His light in all they endeavor. In the kindling of the Chanuka Menorah, Aharon rests assured that his legacy of understanding, dedication and sense of mission would persevere and continue to enlighten a dark world with the light of our souls, the light of Torah.
We must see and appreciate the light that burns brightly within each other so that in the merit of our actions we will herald the ultimate brightness that will inspire an entire world on the day Moshiah will arrive.
May I boldly suggest that a contraction of this favor, that finds its might from the message of ה תברכו... the Priestly Blessing and its call to enlighten our world with understanding and appreciation of one another.

א ליכטיגן חנוכה!
באהבה,
צבי טייכמאן