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## Rosh Chodesh Tribe - 007 Tishrei | Yosef

### *The Connection Between Yosef and the Month of Tishrei*

The month of *Tishrei* is called *Yerach HaAisanim*, “month of the giants”.<sup>[1]</sup> <sup>[1]</sup> The Gemara gives two reasons for this. One reason for this, the Gemara says, is because it corresponds to the three “giants”, our forefathers Avraham, Yitzchok, and Yaakov. Another reason, the Gemara says, is because it is a “giant” in terms of *mitzvos*, and *Rashi* explains that this is because it contains the many *mitzvos* of the festivals Rosh HaShanah, Yom Kippur, and Succos.

We find that the Torah says the word “*Aisan*” (giant) regarding Yosef HaTzaddik, in the verse, **וְנִשְׁבַּח בְּאִיתֵן קֶשֶׁתוֹ** (“*But his bow was firmly emplaced*”)<sup>[2]</sup> <sup>[2]</sup> The Sages state that Yosef was great enough to be one of the *Avos* (forefathers), and he would have had 12 tribes, but he lost this merit due to the ten droplets of seed that escaped him when he was running away from the wife of Potiphar.

The *Gra* says that the month of *Tishrei* corresponds to Yosef.<sup>[3]</sup> <sup>[3]</sup> Therefore, if *Tishrei* is called *Yerach HaAisanim*, “month of the giants”, and Yosef is called *Aisan*, and he could have been one of the *Avos*, who were called “*Aisanim*” – we can now understand another reason why the month of *Tishrei* is called *Yerach HaAisanim*. It is because the month of *Tishrei* corresponds to Yosef, who was great enough to be called *Aisan*, and who could have been one of the *aishanim* (giants), one of the *Avos*.

Yosef was eligible for the title of *Aisan*, but in the end, he is not actually called *Aisan*, because he lost this merit when he was escaping from Potiphar’s wife and ten droplets of seed escaped him.

### *Yosef Represents The Transformation of Din\Judgment to Rachamim\Mercy*

The Gemara says that on Rosh HaShanah, Hashem “remembered” Sarah, Rivkah, Rochel, and Channah by making them conceive on this day. From Hashem’s “remembering” of Rachel, she bore Yosef.<sup>[4]</sup> <sup>[4]</sup>

Elsewhere, the Sages state that when Leah bore Dinah, immediately Rachel gave birth to Yosef, and that Hashem remembered Rachel on this day because it was Rosh HaShanah, the day that Hashem was judging the world.<sup>[5]</sup> <sup>[5]</sup> The name “Dinah” is from the word *din* (judgment). Hashem remembered Rachel on that day and opened her *rechem* (womb), from which Yosef was born. The depth of this is that Yosef was borne from the *Yom HaDin*, the day of judgment, where Leah bore Dinah, who represents *din*\judgment.

Dinah’s name, which is rooted in the term *din*\judgment, represents the *middas hadin*, the attribute of judgment, whereas Yosef represents the *middas harachamim*, the attribute of mercy, for he was born

from the miraculous opening of the *rechem* of his mother Rachel (hence the connection between *rechem* and *rachamim*). On a deeper level, this means that since Yosef was born due to the birth of Dinah, the *middas hadin* became transformed into *middas harachamim*. From the birth of Dinah, the birth of Yosef was enabled, therefore Yosef represents the concept where the *middas hadin* is transformed into *middas harachamim*.

Elsewhere, the Sages state that when Dinah bore a child to *Shechem*, she named her Osnas, and the angel Gavriel came down and arranged for Osnas to be sent down to Egypt, and later, Osnas the daughter of Dinah became the wife of Yosef. The depth behind this is that Osnas was born from Dinah\judgment, so was Yosef borne because of Dinah\judgment. Therefore, they were destined to be married, for they were came from the same source – both of their births were because of Dinah, and on a deeper level, they were both borne from *din*\judgment. Dinah represents *din*\judgment, and both Yosef and Osnas represent the concept of the transformation of *din* to *rachamim*, for Yosef was born due to Dinah's birth whereupon Hashem immediately remembered his mother Rachel [and Osnas was rescued after being born from Dinah, which was also *rachamim*].

### *Yosef's Lost Status*

Going deeper with this concept, the *Mishnah*<sup>[6]</sup> states that the gentile kings begin counting the new year from the month of Nissan, whereas the kings of the Jewish people begin to count the new year from the month of Tishrei. As mentioned above, the month of Tishrei corresponds to Yosef. Chazal also list ten kings who ruled the entire world.<sup>[7]</sup> The first four were Hashem Himself, Nimrod, Yosef, Shlomo. Who did Yosef rule over? He only ruled over Egypt. Unlike Shlomo, whose rule spread from Jerusalem to the rest of the world, Yosef's rule began in Egypt, a gentile nation of the world. Chazal state that Yosef escaped prison on Rosh HaShanah, which is in the month of *Tishrei*, as opposed to the month of Nissan. If Yosef's rule would have begun from the Jewish people, then his rule would have had to begin in the month of Nissan, but since his rule began from the gentile nations, from Egypt, therefore it had to be that he would leave prison in the month of Tishrei.

Hashem arranged that Yosef become ruler over Egypt, over the nations of the world, and in Egypt, he lost his title of "*Aisan*" as well, by the episode of the wife of Potiphar, when he was escaping her and ten droplets of seed escaped from him. Thus, even when he became king in Egypt, his rule was destined not to last, for his royal status had already been damaged when the ten droplets left him.

Had Yosef retained his title of "*Aisan*" [by totally avoiding the wife of Potiphar and not letting himself become ensnared by her at all], the *middas hadin* would have become completely rectified and the transformation to *middas harachamim* would have been completed, and then there would be no more need for *middas hadin*. Instead, Yosef lost his title of *Aisan* because ten droplets of seed escaped him when he was running away from the wife of Potiphar, and because of this, he would only have 10 children come from him, instead of 12 tribes which would have come from him.

### *Tishrei – A Time of Din\Judgment*

Therefore, these days of Tishrei contain a strengthened *middas hadin*, because the *middas hadin* did not become rectified by Yosef, it was not turned into the *middas harachamim* as it should have. Although though Yosef was borne due to the birth of Dinah, which was a transformation of *din* to *rachamim*, this was not yet a complete rectification for the *middas hadin*. Yosef had the task to complete this transformation of *din* to *rachamim*, and because he lost the title of *Aisan*, the transformation of *din* to *rachamim* was never completed and therefore the *middas hadin* of *Tishrei*, which corresponds to Yosef, remains as *middas hadin*.

In the month of *Tishrei*, there is Rosh HaShanah, the head of the entire year, and therefore, *Tishrei* is

the root of all of the months of the year. Since *Tishrei* corresponds to Yosef, and Yosef's great status became damaged, this means that the month of *Tishrei*, as well as Rosh HaShanah, became damaged as well. *Tishrei* is the root of the year that became spiritually damaged, due to the ten droplets that accidentally escaped Yosef.

This is a deeper reason why there are ten days of *din* (judgment) between Rosh HaShanah and Yom Kippur, and why the judgment is first signed on Rosh HaShanah and only later sealed on Yom Kippur, with ten days of judgment in between. It is because Yosef did not complete the transformation of *din* to *rachamim*, which he could have accomplished, had he not lost the title of *Aisan*. The ten days of judgment in between Rosh HaShanah and Yom Kippur correspond to the ten droplets that escaped Yosef. The *middas hadin*, represented by Dinah, returns during this time of the year - instead of the *middas rachamim* represented by Yosef.

### *Rectification of Yosef's Damaged Status - Through Shofar*

Of Yosef it is said, "*Ben poras Yosef, alei ayin*", "A charming son is Yosef, he is above the eye."<sup>[8]</sup> [8] Chazal give different meanings of the word "*poras*": It is from the word *pharaoh*, and the verse is saying that Yosef became like a *pharaoh* of Egypt; another meaning is that it is from the word *poter*, "interpreter of dreams", the talent of Yosef which ultimately enabled him to ascend to power; and another meaning is from the word *hefarah*, to annul.

Rosh HaShanah is called *Yom HaZikaron*, the "day of remembrance", when Hashem remembers the merits of the Jewish people. The Gemara says: "And how is there a remembrance? Through *shofar*."<sup>[9]</sup> [9] The depth behind this is that Yosef's great status became damaged, which made him lose the title of *Aisan* and he was no longer able to be included as one of the *Avos*. The *shofar* comes to rectify the damaged greatness of Yosef, which is described as "*poras Yosef*" (the charm of Yosef), and a hint to this is that the word *shofar* is from the word *meshaper*, to beautify - it comes to beautify the damaged "*poras Yosef*".

This also another insight into the teaching of the Sages state that when Hashem hears the *shofar* on Rosh HaShanah, "He passes from His Throne of Judgment and transfers to His Throne of Mercy."<sup>[10]</sup> [10] On Rosh HaShanah, Hashem remembered Rachel and made her conceive, by opening her *rechem* \womb, from which Yosef could be born. In doing so, He changed the *middas hadin* to the *middas harachamim*. Rosh HaShanah is the time when Hashem remembers Rachel and that He made her conceive - but what exactly is it that awakens this remembrance? It is precisely through *shofar*. This is because the *shofar* comes to rectify the damaged status of Yosef, and this is somewhat of a rectification to the damaged title of "*Aisan*" that was given to Yosef.

### *In Conclusion*

May we merit with *siyata d'shmaya* the return to the title of "*Aisan*" to Yosef, when *Tishrei* will be the completed *Yerach HaAisanim*, the month of the giants which corresponds to our three "giants", our forefathers Avraham, Yitzchok and Yaakov - joined with Yosef. Then we will have the complete level when we will merit that the *middas hadin* should become completely transformed to the *middas harachamim*.

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[1] [11] Rosh HaShanah 11a

[2] [12] Beraishis 49:24

[3] [13] peirush haGra: Sefer Yetzirah 5:3

[4] [14] Rosh HaShanah 10b

[5] [15] Berachos 60a

[6] [16] Rosh HaShanah 2a

[7] [17] Megillah 11a

[8] [18] Beraishis 49:22

[9] [19] Rosh HaShanah 16a

[10] [20] Tikkunei HaZohar tikkun 18, Vayikra Rabbah 29:10

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