

Moshiach ben Yoseph and Hey Tevet (2025)

(Parsha Yayigash)

I remember hearing a Midrash that asked how wise Shlomo Hamelech was and it answered he was 3000 proverbs wise. It was explained that if Shlomo were to explain an idea he would need to give a parable. In order to understand that parable you would need another parable. Three thousand parables later you would begin to understand.

Hashem's seal is truth and we are His chosen people that represent His Torah. Within the people of truth there are multiple layers of truth, like Russian dolls one inside the other. There is a deeper, more compressed conflict similar to the larger outer conflict, one inside the other. For example, it makes no sense why the whole world is at war with tiny Israel who only does good for them. It makes no sense that Israel is at war with a tiny group of settlers who only do good for them. It makes no sense that the Shin Bet (Israel's internal security) should waste so much time, energy and expense to persecute a handful of Hilltop Torah students. Unless that Torah, like the one pure vial of oil from Chanuka, was keeping the light burning that lit the settlements and all of Israel and the entire world of billions of people (More on this Torah later).

There is a midrash I heard from Rav Kahane that all of the miracles that happened in Egypt and at the sea and in the desert were for the sake of only two people; Calev and Yehoshua (see more: Sanhedrin 111). Calev and Yehoshua were the only two that succeeded in going from Egypt to Israel. The rest of the men of that generation died in the desert. Calev alone is described as a man of different spirit. It is as if they alone substantiated all of this great effort.

The Miracle of Survival

I mentioned to my friend on Shabbat that the most amazing revelation of Hashem's open miracles is simply to read the newspaper and see how the entire world is against Israel and Israel is against its elected government. And the government regularly destroys pioneering settlements and incarcerates holy Jews. How do we survive? It is a great miracle.

However there is a great solace as well and confidence knowing that living within this tiny point like the eye of the tornado there is peace and tranquility and strength greater than all of the armies of the world. True peace is being connected to this faith which is actually reality. Rav Kahane wrote to his son that for a Jew who seeks to live in peace there is always 'vayeshev yacov'(Yacov also wanted to have some peace and quiet). Therefore it is better for all of us not to seek peace but to do the work of Hashem. And in that way, we will find true inner and spiritual peace.

Hey Tevet

If Rabbi Kahane was Moshiach ben Yoseph, the seed that he germinated and planted as an eternal cornerstone of the Nation, was planted this week on Hey Tevet. What happened on Hey Tevet? Yoseph embraces Binyamin and they cry together. In Heaven Rav Kahane embraced his son Binyamin on Hey Tevet as well, and they too cried. It was the day Binyamin was murdered along with his wife. His last Parsha sheets he had written and printed up were soaked with his blood. The authorities thought they had finally rid themselves of Meir Kahane (the individual) but Binyamin (the Chassid) continued his Torah and spread it far and wide until he too was taken. The authorities thought they could kill an ideology, an idea, words of the holy Torah but they only helped to spread it further.

In our Parsha Yehuda demonstrates that he is a great leader. He is forceful and determined; however, all of his arguments and petitions melt like wax next to 'Ani Yoseph. Is my father still alive'? Yehuda's greatness is his admission of sin and Yoseph's greatness is his vision and truth that cannot be undone even against the entire world and his own family. What made Chanuka and is born from the candles is that purity of spirit that cannot be defiled even though so much has been defiled all around the world.

Moshiach ben Yoseph

The gematria of Meir Kahane (327) and Binyamin Kahane [with two yud's] (238) plus the kollel = 566 This is the gematria of Moshiach ben Yoseph (566). The uniting of Yoseph and Binyamin in our Parsha and the uniting of them in tragedy in this generation reflect the bittersweet story in our times as we slowly learn to rectify the sin of selling Yoseph.

According to Chazal it was Shabbat when Yoseph met Binyamin and they cried (Bereishis Rabba 92:4). Chatam Sofer asks how could they cry regarding the Churban when mourning is forbidden on Shabbat? The Taz answers that tears of joy are not forbidden and certainly they also saw in addition to the destruction, the perseverance of the Jewish people and the rebuilding of the Temple

I'm sure on Hey Tevet when the Torah of Moshiach ben Yoseph was planted so that all Israel would one day flourish, the tears of the Heavenly embrace also saw the future joy. Today as falsehood after falsehood falls like a house of cards, dreamers continue to build their dreams and a new reality is forming from the vacuum of faithlessness. The desert generation is dying out and the purity of children raised on a new Torah is spreading.

In Rav Kahane's time amidst all the concerns we had with our sworn enemies a great amount of ink was wasted on articles and propaganda focused on persecuting and delegitimizing Rav Kahane. After he was eliminated there were more excessive resources sent to persecute his son Binyamin. When the elite Shabak forces came to arrest Binyamin for a trumped up charge of sedition they ransacked his home. He stood there and said to them 'steal whatever you wish to

steal, it all belongs to the community. If you want to see where my weapons are stored I can show you.' Surprised, they put their hands on their guns as he led them to his bookcase and pulled out a Talmud. 'These are my weapons. These you can never destroy because they are ideas.'

In Rav Kahane's last speech moments before he was assassinated he said the ideas have won. His son Binyamin proved this to be true by continuing to fight for the idea and demonstrating the reality that cannot be erased. Just as the Jewish people have been conquered, destroyed and expelled, they have taken their kingdom with them. Just as the brothers tried to kill the dreamer, his dreams were stronger than their reality. And so this is the secret of the partnership of the Jewish people and Hashem. Even though one tries to destroy deeper and deeper layers within the body and soul of Hashem's people the letters themselves are deeper than the deep state.

Deeper Than the Deep State

I believe it was Yekutiel who told me once at a memorial for Binyamin that there were only two times our nation was momentarily completely one and unified. That was when we stood at Sinai and heard 'Anochi Hashem' and when the brothers were in Egypt and heard 'Ani Yoseph. Od Avinu Chai?' May we come to understand our essence and attachment to our Creator and may our eyes be opened to the errors we have made due to jealousies or various types of animosities. On Hey Tevet may we all be like true sons that build our fathers dream and though we are simple bricks may the reality of authentic Torah vanquish armies of falsehood. As a people that carries the Torah truth may we be strengthened and motivated to dig deeper into the multiple layers of truth within us and uncover a new and purer spirit within us.

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te: Chabad also observes hey tevet as a time where their Chassidut was litigated from a private family to an ideological movement. Those who spread tanya and the secrets of the torah should meditate on the secret of this hey tevet as well. Yehuda was chosen not only for his self sacrifice, determination and faith in Hashem but also for acknowledging his mistakes. His great display of leadership became an embarrassment by 'Ani Yoseph is my father still alive.' This is the pnimiut of the pnimiut. According to the zohar the majority of David Hamelch's years were donated by Yoseph (37) followed by Yacov (28) and Avrahm (5). David's love of Yonatan was greater than the love of a woman. Lennt Goldberg, a talmid of Rav Kagane explains what this 'love of a woman' means. Rachel sacrificed for her sister Leah but Yonaton sacrificed his kingdom not to a family member but to a member of a different tribe because he accepted the will of Hashem. This is greater than the love of women.

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