

Ehrenberg Brit

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Lechaim lechaim, mazal tov.

Let's say a few things in honor of the newborn baby, whose name is Yisrael Yosef. Yisrael in the name of the Baal Shem Tov and Yosef named after his grandfather. Yisrael Yosef exactly equal, brit milah, ברית מילה, so his whole life will be a brit milah. In merit of the brit, all the Jews merit to have the fulfillment of ודברת בם, to speak all their lives in words of Torah. And this phrase too equals ישראל יוסף, Yisrael Yosef.

The milah, the circumcision in the body corresponds to the circumcision, the word, of the tongue. So in merit of the brit, we are able to speak words of Torah, happy words, making the Torah joyous as it was in its giving at Sinai. The main thing about the brit is the revelation of the atarah, the crown. This crown refers to the crown of the good name, which includes all three crowns that Rabbi Shimon mentions: the crown of Torah, the crown of Priesthood, and the crown of kingdom. Revealing the crown is connected with this week's parashah, which begins with the verse, ראה אנכי נותן לפניכם היום ברכה... with a verse of "sight." What should one see? We should see the Anochi, the essence of the Almighty, אנכי מי שאנכי, I myself, not as it is hinted in any word or any tag. This is the power that we receive in this week's parashah, and it is akin to revealing the crown. There are two essential terms in Chassidut: עצם והארה. The הארה is still external relative to the עצם, the substance. The Mashiach is the only one who can reveal the substance of the Almighty. It is a paradoxical idea, because really it is by closing one's eyes that one can see the substance. The substance is what cannot normally be seen at all. And, this is the crown that is revealed during the brit. From this revelation, we come to פתח פיך ויאירו דבריך, your words shall shine forth. There are three types of people: חיצוני, פנימי, עצמי. Someone external is someone who everything that he says is to impress people, he doesn't mean what he says. Then the person who is inner is speaking from his heart, but it is not yet an essential/substantial type of speech. Even רעותא דליבא, the will of the heart, the inner point of the heart is still external and a revelation הארה, relative to the עצם, the substance. So really הארה and עצם are opposites. But, Mashiach is able to reveal the substance.

Even more so, it says that the word ראה, alludes to the three words in the complete verse, ראה אנכי היום, meaning that one should see the אנכי, the exalted I of the Almighty, and we should see it today. This is as Mashiach told Rabbi Yehoshua, I will come today. The Mashiach means to say that he comes today, if we listen to God's words. We too, have to invest ourselves in today. These are not just the 24 hours in the day, but this very moment. So seeing is seeing the Anochi, today, right now, at this moment. This is connected with what the father of the newborn said in the ma'amar from the Alter Rebbe, that the brit milah is a revelation of the עצמות and it is revealed, בעצם היום הזה ונמול, ברית מילה equaling אברהם. All this about Yisrael Yosef equaling.

There is a saying from the Rebbe that is connected with this too, that ישראל יוסף equals עצמות בגוף. In every Jew, there is a part of God above, in actuality. When you hold on to part of the עצמות, the substance, you hold on to God Himself. All the substance is within

a Jewish body. It is revealed during a brit milah. At this moment there is the revelation of the substance in the body.

Apart from all this, there is another important remez. First, the verse says, אלה תולדות יוסף, through the yesod—through his foundation, Yosef—all the children of Yakov pass. In Chassidut it says that Yakov represents his level as a beinoni, an intermediate, and that Yisrael represents his state as a tzadik. After that it says, ישראל אהב את יוסף מכל בניו, כי בן זקנים הוא לו, ויעש לו כתרנת פסים. And Yisrael loved his son Yosef more than all his sons, for he was born when he was elderly, and he made him a special garment. When we speak of the revelation, all the light that comes out of Yakov, he is referred to Yisrael, like in the phrase from the prophet, אור ישראל, the light of Yisrael. And Yisrael is the one who gives all his light to Yosef. In fact זקנים is equal to “light” (אור). He loves him more than all his sons and makes him a special garment. Now, we know what came to pass because of this special garment, a lot of great trouble for the Jewish people. But, in the end, was it worth it? Did Yakov regret what he did, which caused all the exile, the 10 martyrs in the time of the Romans, all because he preferred Yosef over his other sons. I don’t remember anywhere that it says that he regretted this. How can this be? Yakov made a mistake here. We talk a lot about chinuch, and the classic example of mistaken education and upbringing that people bring is this. People say that this is the worst thing: to act like Yakov.

Yet, it says that Yakov sacrificed himself over the upbringing of his children. So he should have done a lot of teshuvah over what he did. And yet, what a wonder. We don’t find that he regretted what he did. So, in pnimiyut, we have to say that there is something in the revelation of the substance of love, the revelation of the name Yisrael, the love of father for his son, that makes it unimportant what may come out of it. It is worth it, in any case, to reveal the substance (substance is power עוצמה in Hebrew) of the full strength of one’s love for one’s son, be what may. From this we learn that this child that was given a brit today is a revelation of the substantial love between parents and children. When Mashiach comes, the Almighty will choose among us and say that a particular person is the one who really understands Me, this person can reveal my substance. This may be a setup for another negative outcome like in Yakov’s case. So what we learn from this is that this is indeed a way for a father to act his children. The principle in upbringing should be that one should reveal one’s substantial love for one’s son. It comes from Yakov great mindedness (גדלות מוחין). Does Yakov not understand what can come out of such behavior towards his children? Yakov is smart, he must have sensed the possible outcome. Yakov is Yesod Aba in Kabbalah, the extension of wisdom.

We know that there are two Mashiach in the Jewish people. One of the differences is exactly this. That Yosef (the Mashiach son of Yosef) is a child who grew up spoiled in his parent’s home, he is spoiled because of how his parents treated him. On the other hand, there is David. How did David grow up. Among his brothers he was the black sheep, he was ostracized. The complete opposite from Yosef the Tzadik, the one who is chosen by his parents. David is an outcast. But it says, עד דוד הגדיל, the tikun of Mashiach is that the substantial love given to Yosef, and Yosef has to come first, but the goal is that same substantial love and even more than that, Yishai should reveal to David. Yishai is the

initials of יחד שבטי ישראל, together the tribes of Israel. He needs to learn from Yisrael how to love even the black sheep in the family, the same way that he treats the best of his children. And this black sheep will be Mashiach. This is the reason that two Mashiach's are needed. It is like one should treat an adopted son. In a certain sense David is like an adopted child. The BA'al Shem Tov also adopted children, orphans, out of his love for them. He said that this is how God loves every Jew, like an old man who has a single child that is born in his old age. That is how Hashem loves each of us, and this love is the substantial love that is revealed during the brit milah. There should be revelation of this substantial love towards all the children. The further the son is, the more the stronger this love is and the son who is the furthest, he is the one who will become Mashiach and will bring us the complete and true redemption, speedily in our days.