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Joseph: The Master of Dreams and Therapy

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1. JOSEPH

For the past several months, each of these live-broadcast classes was dedicated to a central figure in Judaism. Specifically, we have been covering the seven archetypal souls that correspond to the seven emotive *sefirot*: from Abraham to David. So far, we have covered all of them except for Joseph and Aharon. This month we will dedicate our contemplation to the soul of Joseph the *tzadik* (the righteous).

Joseph is considered *the* righteous soul par excellence. The event in his life that most strongly illustrates his righteous nature was his ability to withstand the sexual seduction of Potiphar's wife.

Joseph's birthday

The reason we have chosen to focus on Joseph this time is that this month, the month of Tammuz, is the month in which Joseph was born. Actually, there are four different dates that appear in various sources as Joseph's birthday, all of them in the month of Tammuz. The first date is the very first day of Tammuz, the second is the second day of Tammuz, the third is the seventh day of Tammuz and the fourth opinion is the 27th of Tammuz. We study the integer series generated from these four numbers in the final chapter of this article.

2. JOSEPH'S BIRTHDAY AND GOD'S ESSENTIAL NAME

If we have four possible birthdays for Joseph—the first, second, seventh, and twenty-seventh of Tammuz—these four dates must be related to a well-known model themselves. In this case, it is easy to show their correspondence with the four letters of *Havayah*. Certainly, when it comes to the actual individual called Joseph, he could have been born on only one of these four dates. But, the fact that we have several different traditions regarding his birthday simply reflects the fact that the essence of his being stems from several different and distinct sources, each represented by one of these dates.

The first of Tammuz corresponds to the *yud* of *Havayah*, which represents the source of Joseph's wisdom. The second date, the second of Tammuz reflects the source of Joseph's intellectual faculty of understanding. The fact that the two intellectual faculties, wisdom and understanding, correspond to the first two consecutive days in Tammuz alludes to the fact that wisdom and understanding are described as, "two companions that never separate." The next number, the seventh of Tammuz corresponds to Joseph's emotive faculties (the seven attributes of the heart). Finally, Joseph's faculty of kingdom, which is what made it possible for him to become the viceroy of Egypt and then after Pharaoh's death, the king of Egypt, is related to the twenty-seventh of Tammuz (twenty-seven corresponding to the number of letters in the complete Hebrew alphabet, when the 5 final letters are included together with the 22 basic letters).

3. TRANSFORMING FROM A TZADIK TO A KING

What we learn from the last point is that a *tzadik* ultimately becomes a king. This is what we are looking for now in our day and age, an age that we believe is governed by an imminent move from *tzadikim* that inspire the Jewish people to kings that will guide us. Joseph is the archetypal soul that experiences this transformation from being a *tzadik*, a righteous and holy individual, to being a king. That transformation, like every transformation of its kind is like birth after pregnancy. Joseph was reborn as a king after spending twelve difficult years in Pharaoh's prison. Indeed, every *tzadik* that spends time in prison merits becoming a king (as the verse reads in Ecclesiastes, "from prison he goes out to rule").

Actually, Joseph's prison was like a foreshadowing of the entire Egyptian exile. Joseph experienced what it's like to be a slave and prisoner in Egypt before the rest of the Jewish people experienced the same. After Joseph and all his brothers passed away, Egypt became one big prison for the entire Jewish people who were trapped in it for 210 years. Ultimately, it was revealed that Egypt was like a womb that gave birth to an entire nation with the Exodus. But, as we said, Joseph experienced his own personal version of this Egyptian prison turned into womb that allowed his transformation from a *tzadik* into a king.

As a concept, the womb is described in Kabbalah as the *sefirah* of foundation of the mother principle. Joseph is the very first individual described by the Torah to have experienced prison. During his time in prison, he kept his spirits high and found favor in the eyes of everyone he met. This is Joseph's special ability: to stand steadfast in his place and yet find favor and grace in the eyes of everyone he meets, in every situation of his life. To display grace, one must be happy. How was Joseph able to hold on to his happiness? He did so because even in prison he

believed that everything that happens to one in life is directed by Divine Providence. In fact, there is a special relationship between remaining happy and the womb, because the inner experience of the mother principle is happiness and joy. So in a sense, by remaining happy during this twelve long years in the womb of Egypt's prison system, Joseph illustrated his special ability: to reveal the depths of the soul's faculties, in this case that the inner experience of the womb (his prison) is joy. It is to this experience that he clung very strongly during those twelve years and it was his joy that ultimately led him to leave the womb and be reborn as the leader of all Egypt.

After this introduction, we will now proceed to look at the ten faculties of the soul in Joseph's life.

4. THE SUBMISSION, SEPARATION, AND SWEETENING IN AVREICH

After Joseph interpreted Pharaoh's dreams in an ingenious manner and went on to instruct Pharaoh how to proceed in order to save Egypt from the years of famine, Pharaoh wondered whether it would be possible to find someone in whom the spirit of God dwells. Then Pharaoh answered his own rhetorical question and said, "There can be found no one as understanding and wise as you," which of course refers to Joseph's faculties of wisdom and understanding (mentioned above as corresponding to the first two opinions as to his birthday, the 1st of Tammuz and the 2nd of Tammuz). Pharaoh then handed over the royal ring and appointed Joseph the viceroy of Egypt, ruler of all that would happen in Egypt. Joseph's first documented act was to go out to be seen by the people. The people gave him a unique name, Avreich.

In the modern era, we use this word to describe any young man who devotes himself to Torah study. But, in regard to why Joseph was given this mysterious name, Rashi gives three different explanations. The first is based on Onkelos's Aramaic translation of the Torah and states that this name means, "Father of the king." Of course, no one thought that Joseph was Pharaoh's father, rather the term father meant that he was the king's counselor, the one who advises Pharaoh on what to do in order to save the land from famine. The second explanation divides the word in two parts: "Av" meaning father and "rach," meaning soft. The implication here is that Joseph is a father in wisdom in spite of his being soft, i.e., young in age. This second explanation is the one on which our modern usage of the word is based. In effect, every young man who learns Torah should try to emulate Joseph. This is a contrast of two properties that Joseph has, wise but young. The third explanation that *Rashi* offers is based on the word Avreich's etymology. It stems from the root ברך, which can mean either to bless or as a noun, a knee. Thus, an Avreich is someone before whom everyone in the country

kneels in submission. To summarize, the three explanations Rashi gives are: 1) a counselor, 2) wise and young, and 3) the one before whom everyone kneels.

These three explanations of the word *Avreich* can be seen to correspond to the Ba'al Shem Tov's three-part model of submission, separation, and sweetening, in reverse order. Clearly, the third explanation is an illustration of submission. Joseph radiated to all a sense of submission.

The fact that Joseph is unique—wise and yet young—corresponds with what the Ba'al Shem Tov calls separation. To be separate means a number of things, but it usually refers to a unique state, a Divine state that sets someone or something apart from others. Joseph is a breed apart. Being fatherly and soft also describes Joseph's character. A father is usually stringent, but he is a soft father, again setting him apart as another individual, especially given the function that he is now required to perform as Egypt's viceroy.

Sweetening is depicted by Rashi's first explanation. The whole reason that Pharaoh selected Joseph for his position was so that he could sweeten the famine for Egypt, and ultimately for the entire world. As such, being able to offer good counsel to the king is the aspect of sweetening found in the word *Avreich*.

5. JOSEPH'S CROWN (REVEALED THROUGH HIS WISDOM)

Now, if we correspond the name *Avreich* to the *sefirot*, clearly it relates to wisdom. Apart from this name that the people gave Joseph, a few verses later, Pharaoh also gave him a special name, a royal name, allowing him to marry Egyptian nobility. To date, it is commonplace to give a new king a new royal name. This special name was *Tzafnat Pa'ane'ach*.

One of the greatest sages of the past century (perhaps the greatest of all), was Rabbi Yosef Rosen, also known as the Rogochover. Because his first name was Yosef (Joseph) he chose this name, *Tzafnat Pa'ane'ach* for the titles of his books. What does this name mean? Even though there is no clear proof for the meaning of the second word, *Pa'ane'ach*, some commentaries suggest that it is close in meaning to "unravel," or "solve." This would then render the literal meaning of Joseph's royal name, "He who solves mysteries." The Biblical Joseph had the power to solve mysteries. Apparently, Pharaoh chose this name for him because he had been successful in properly interpreting his dreams, able to unravel the depths of Pharaoh's unconscious mind (and the information contained in the dreams, as sent to him from on high).

What does it mean to tap into the unconscious mind in order to bring out its mysteries? There is a verse in Job¹ that reads, “He brings the depths out of darkness and brings to light [that which was in] the shadow of death” (מגלה מן עמקות מני חֹשֶׁךְ וּיֵצֵא לְאוֹר צְלֻמוֹת). Uncovering the mysteries of the unconscious leads to that which feels like it is hiding in the shadow of death to be brought into the light. Being able to do that for someone is akin to redeeming him or her. This was Joseph’s special talent.

6. JOSEPH’S ANTI-PARTICLE

As we will see in the final chapter, Joseph loves numbers. There is an interesting characteristic of numbers discussed in the Torah’s inner dimension and that is that for every whole number integer there are two sets of words that are like anti-matter to one another. This is similar to the modern physics idea that every particle has an anti-particle. So, for instance, if we take the word “Mashiach” (מֹשִׁיחַ) whose value is 358, we can find that it has an anti-particle word. What is that word? Serpent, the snake (נָחָשׁ), whose value also equals 358. The reference here is to the same serpent that caused Adam and Eve to sin in the Garden of Eden.

Indeed, Joseph uses the word for “serpent” in another pronunciation when he says, “For a man of my nature can certainly guess” (כִּי נָחַשׁ יִנְחֹשׂ אִישׁ אֲשֶׁר כְּמִנִּי), where the word for “guess” (נָחַשׁ) is spelled exactly like “serpent.” Joseph describes his technique of being able to extract unknown mysteries from the depths of other people’s subconscious as “guessing,” but in doing so, he is actually hinting that this is a rectification of the primordial serpent’s trait that allowed him to seduce Adam and Eve.

In passing, we might also mention that the value of the two words, “certainly guess” (נָחַשׁ יִנְחֹשׂ) is equal to the combined value of the names of Joseph’s two sons, Ephraim and Menasheh (אֶפְרַיִם מְנַשֶּׁה).

So much for the Mashiach and his anti-particle, the serpent. But, what about Joseph as Mashiach? Throughout rabbinic literature, we find that the messianic age is divided between two individuals, Mashiach the son of Joseph and Mashiach the son of David. The first is usually regarded as a more spiritual individual who through his great Torah learning is able to unite Torah with science. In the realm of psychology, Mashiach the son of Joseph reflects Joseph’s ability to take those parts of the psyche that currently reside in the shadow of death and to bring them into the light, into life. As such, Joseph’s psychological

¹. Job 12:22.

prowess can be described as the ability to transform darkness into light. Indeed, Joseph himself is viewed in Kabbalah as directly begotten from the supernal light (זיהרא עילאה) of Adam's soul. What then is the Mashiach the son of Joseph's anti-particle. Returning to the verse about bringing the depths out of darkness quoted above, the value of "the shadow of death" (צלמות), 566, is exactly equal to "Mashiach the son of Joseph (משיח בן יוסף). So once again, we see that just as the Mashiach the son of David battles the primordial serpent, the Mashiach the son of Joseph battles the psyche's subconscious darkness.

7. THERAPY, DRAMA, AND JOSEPH'S RELATIONSHIP WITH ISAAC

Now, the value of the first half of Joseph's royal name, Tzafnat (צפנת) is 620, also the value of "crown" (כתר). Although we usually speak of 613 commandments, together with the seven commandments from the sages, there are altogether 620 commandments. The next name פענח, which again we could not know its meaning without this particular context, equals 208, the value of Isaac (יצחק). Here we have an explicit affinity between Joseph and Isaac. In this sense, these two names are juxtaposed in the name of the Friedeger Rebbe of Chabad whose name was Yosef Yitzchak. The rationale behind this juxtaposition is that Joseph is connected with Isaac, not only through his father Jacob. It was from Isaac that Joseph received the inspiration to be able to reveal the subconscious and its treasures. About Isaac it says that he loved Esau. Why would Isaac love Esau, who was certainly a wicked individual? The Torah says that "he had game in his mouth," meaning that he was a man of the field who was good at capturing game and preparing it in the way that his father Isaac liked it. However, the inner meaning of this description is that Isaac saw the game, i.e., the sparks of holiness that had fallen into Esau and Isaac knew how to elevate these sparks and redeem them from the depths of Esau's psyche. As we have explained elsewhere, Isaac placed a great deal of faith in his ability to ultimately guide Esau and transform him into a righteous individual who would bring the redemption. As such, Isaac was in a sense acting like his son's therapist. The gift of therapy thus passed from Isaac to Joseph as we see many times that a particular quality of the grandfather appears strongly in his grandchildren and less so in his sons.

Joseph (יוסף) equals 156 which is 6 times God's essential Name, *Havayah*, or 3 times "son" (בן), meaning that he is not just a grandson of Isaac, he is also Isaac's spiritual son. Just as we see that he has a special affinity with his physical father, Jacob, as the verse says, "These are the generations of Jacob, Joseph...", so does he have a special affinity with his grandfather, Isaac (and so does he have a special affinity with his great-grandfather, Abraham, thus being a "son" of each one of the three Patriarchs, as alluded to by the fact that his name equals 3 times

"son") The same ability to understand the depths of the psyche (the power of Isaac in Joseph) is what Joseph used in order to conduct the entire drama he did with his brothers. Joseph's purpose was to get his brothers to repent for what they had done to him, and he did this by having them face a similar situation with Benjamin. When he saw that his brothers were willing to sacrifice their lives in order to save Benjamin, he realized that they had indeed repented and the time had come for him to reveal to them that he was Joseph their long-lost brother.

From the story of Joseph and his brothers, we learn that Joseph was the first individual to use drama-therapy. In fact, Isaac's name actually means to play, or to act. The purpose of drama-therapy, as is the purpose of all therapy, is that fear or anxiety turn into laughter. Isaac's relationship with the Almighty is through fear and awe, and thus his name, Isaac, which comes from the word "to laugh," indicates that he has the special power to turn fear into laughter. God is referred to as "the fear of Isaac," which reads in Hebrew, "fear shall laugh." When Joseph revealed himself as Joseph to his brothers, their souls parted with their bodies for a moment. That experience is considered a precursor to the way in which God revealing Himself at Mt. Sinai struck the people with such fear and awe, that their souls also parted their bodies and they needed to be given back their lives by the Almighty.

When Isaac's name is written in full, it becomes: יוד צדיק חית קור. The filling part of his name, the so-called unconscious or latent letters in the filling, are **וד דיק ית וך** and their sum is 620, the value of *Tzafnat*. The full filling of Isaac's name is therefore 620 plus 208 or 828, which is 4 times 207, where 207 is the value of "light" (**אור**). Thus, even though the entire name, *Tzafnat Pa'ane'ach* sounds dark, it actually alludes to the depth of the subconscious mind, but already in its numerical value, we find that it is hinting at the great light that can be attained, 4 times the value of light, once the darkness is transformed into light. The power of Joseph's crown is his ability to enter the depths of a person's unconscious and receive a flash of insight as to what is happening there.

8. PHARAOH DESCRIBES JOSEPH'S INTELLECTUAL FACULTIES

Going back to Pharaoh's description of Joseph. First Pharaoh described Joseph as, "a man in whom the spirit of God dwells," and then he added that, "there is no one as understanding and wise as you." In another place in the Torah, with respect to the description of Betzalel, the artisan who crafted the Tabernacle, *Rashi* explains that to have "the holy spirit" (**רוח הקדש**) means to have knowledge. So in his description, Pharaoh mentions all three intellectual faculties in reverse order: knowledge, understanding, and wisdom.

Now, the numerical value of these two phrases that Pharaoh uses to describe Joseph is also a multiple of 207, or “light,” as we saw above. The exact value is 1449, or 7 times “light.” Recall that the name Pharaoh gave Joseph, *Tzafnat Pa’ane’ach* is also a multiple of “light,” or 4 times “light.” In his subconscious mind, Pharaoh used this description to offset and rectify the darkness that would descend upon Egypt during the seven years of famine, hinting that through Joseph’s intellectual faculties they would be transformed into light.

9. JOSEPH’S UNDERSTANDING OF LANGUAGE

When Joseph was released from prison, the archangel Gabriel prepared him for his audience with Pharaoh by teaching him how to speak all the languages of the seventy nations. Since Joseph was coming under the guise of a dream interpreter, it would be important for him to meet Pharaoh’s expectations that he be well-learned. In addition, the sages explain that at that time it was customary for kings to teach their children how to speak the languages of all peoples of the Earth. For Joseph to assume the position of viceroy, he too would be expected to know all the languages. Indeed, when Pharaoh tested him, Joseph was able to respond in all the languages spoken by Pharaoh. But, Joseph did Pharaoh one better, since he knew Hebrew, the Holy Tongue, which Pharaoh did not.

The sages reveal that Gabriel also added another letter to Joseph's name: the letter *hei*, making his name, Yehosef. This additional *hei* alludes to the first *hei* in God’s essential Name, *Havayah*, corresponding to the *sefirah* of understanding. Thus, as it turns out, understanding is the faculty with which we learn and comprehend languages. How does language relate to understanding? Understanding, when fully developed is known as the mother principle. There is a well-known idiom that the language a child grows up with as his or her first language is called their mother-tongue.

The first *hei* in God's essential Name *Havayah* is related to the second *hei*. Thus, by strengthening his faculty of understanding, the higher *hei*, Joseph was able to reach down to the lower *hei* which corresponds to the *sefirah* of kingdom, and thereby assume the leadership role he was given. The Hebrew word for “mother” is spelled מא , which can also be read as the conditional, “if.” Because of this, the Kabbalists explain that the mind's tendency to make or set conditions and limitations is part of our faculty of understanding. By learning all the languages spoken in the world, Joseph fulfilled the condition necessary for becoming a king.

The archangel Gabriel represents the left axis of the *sefirot*, specifically, the *sefirah* of might. In fact, his name (גבריאל) stems from the Hebrew word for “might”

(גבורה). Might is the *sefirah* immediately after understanding on the left axis of the Tree of Life, indicating Gabriel's connection with the mother principle and language. In fact, the average value of the letters in his name is 41, the value of "mother" and the conditional "if" (אם). When we add "Joseph" (יוסף), 156, to "Gabriel" (גבריאל), 246, their sum, 402, is 6 times the value of "understanding" (בינה), 67.²

We have covered Joseph's crown (his ability to reach the unconscious), his wisdom, and his understanding. We now turn to his faculty of knowledge.

10. KNOWLEDGE: CONVERTING ALL MANKIND

Joseph's knowledge is also related to his ability to touch upon every person's deepest subconscious. One of the first things he did as a viceroy was to circumcise all the Egyptians. Joseph had a passion for converting the entire world to Judaism. It was an existential and total passion that everyone should be Jewish. But, sometimes passions go wrong. It was a little bit too much.

But, the Arizal says the following deep idea. Why does the Torah tell us that Moses was the one who took Joseph's bones out of Egypt? The usual answer is that Moses wanted to identify and receive inspiration from Joseph's power of leadership. But, the Arizal explains that Moses indeed had the same passion as did Joseph. The mixed multitudes (*Eirev rav*) that Moses agreed to take out of Egypt were the descendants of the Egyptians that Joseph had circumcised. Moshe Rabbeinu tried (not completely successfully) to convert them.

Moses is the *sefirah* of knowledge of all the souls of Israel and what he has in common with Joseph is the deep passionate desire to convert all people to Judaism. Sometimes, when you have a passion, you don't even ask God, because you just have to do it. But, the end of the mixed multitudes was that they (in the month of Tammuz, the 17th day) were responsible for the sin of the Golden Calf.

². The values of "mother" (41) and "understanding" (67) are related via the Golden Ratio (1.618), which means that they are part of the additive series beginning with the numbers 4 and 11: 4, 11, 15, 26, 41, 67, Note that the number before 41 is 26, the value of God's essential Name, *Havayah*. The previous two numbers, 15 and 11 are also related to *Havayah*, since the Name *Havayah* divides into two distinct parts: the first two letters, the concealed dimension of God's Name, *yud* and *hei*, whose value is 15 and the last two letters, *vav* and *hei*, referred to as the revealed dimension, whose value is 11. *Havayah* is referred to as the Four-Letter Name, the Tetragrammaton, and thus we have interpreted the first 6 numbers of the additive series from 4 to 67.

The sum of these first 6 numbers equals 164 or 4 times 41, "mother," alluding to the four mothers of the Jewish people). Joseph equals 6 times 26 and Gabriel equals 6 times 41, so together they equal 6 times 67, "understanding" (the mother principle).

Thus the month of Tammuz is the month for rectifying the souls of the mixed multitudes.

Regarding the Tabernacle, Rashi says that Moses was commanded after Yom Kippur to construct it. But, the Zohar learns different and states that Moses was commanded to construct the Tabernacle during his first forty days on Mt. Sinai, before the sin of the Golden Calf. However, Moshe Rabbeinu related the commandment to build the Tabernacle to the people only after God forgave them for the sin of the Golden Calf on Yom Kippur.

How did the Zohar learn this? In *parashat Terumah*, when the commandment is given by God, the wording is that "any person" can participate in funding the Tabernacle. But, in *parashat Vayakhel*, when Moshe repeats the commandment before the people the wording becomes, "Take from you," meaning, "from some of you," indicating that not everyone can participate, specifically excluded were the mixed multitudes who had caused the Golden Calf to be made (in *parashat Ki Tisa*, which is ordered in between *Terumah* and *Vayakhel*). But, nonetheless, says the Arizal, Moses remains true to his passion to convert all the mixed multitudes (and if he could, he would have accepted all of humanity), and returns in every generation to fix the consciousness of those souls, the spiritual descendants of the mixed multitudes, who are far from his Torah. Moshe Rabbeinu certainly will not give up until he gives every human being that is interested in it, the consciousness required for connecting with the Almighty.

11. JOSEPH'S EMOTIVE FACULTIES

Like last month, regarding David, we will only make a short mention of each of Joseph's emotive faculties because we have already covered them in greater depth during *Sefirat Ha'omer*.

Joseph love is how he related with love to his brothers, even though they hated him.

Joseph's might is the fact that he was able to conquer his inclination and resist the temptation of Potiphar's wife.

His beauty is his own beauty. He is described as having beautiful form and beautiful appearance. He is the most handsome person on Earth.

His victory, which translates into active self-confidence, manifests when he goes on to tell Pharaoh, without being asked, what needs to be done in order to save Egypt from the years of famine. He brings Pharaoh to the conclusion that he is the only person who is up to the task, all this in spite of his being a slave just brought up from person. This is an expression of active self-confidence.

The end of the play he stages for his brothers is that he is able to confess before his brothers that he is Joseph. The word for acknowledgment (הוד) in Hebrew also means confession.

His foundation is everything about him, but in particular it is his drive for self-fulfillment and self-realization. Victory is his ability to take initiative, while here it is his drive to make his dreams come true. In Hebrew, this is called כוח ההגשמה, the power to verify, actualize and fulfill one's mission on earth.

His final power, kingdom is his ability to become a king.

12. THE SERIES OF NUMBERS DERIVED FROM THE 4 OPINIONS REGARDING JOSEPH'S BIRTHDAY

When we consider four integer numbers such as these (1, 2, 7, and 27) we can view them as a mathematical series of numbers. Using some results from discrete mathematics, it is possible to construct the polynomial that produces this series of numbers as well as calculate (using finite-differences) the "base" of the series as well as the next (and prior) numbers in the series. One of the results from discrete mathematics states that (usually), if we have four numbers from which we are creating a series, we will need a third-degree polynomial to generate the series. A third-degree polynomial has the form of $An^3 + Bn^2 + Cn + D$. Note that if we have three numbers to work with the series would be a quadratic series (second-degree) and its generating polynomial would have the form of $An^2 + Bn + C$.

In Chassidic teachings, we learn that Joseph is considered the wisest of all of Jacob's children (specifically, the source of Joseph's soul is in the World of Emanation, which corresponds to the *sefirah* of wisdom). As we have explained in some detail in our article, "The Torah Academy," and in our book 913: The Secret Wisdom of Genesis, of all the areas of knowledge, mathematics corresponds to the *sefirah* of wisdom and thus, Joseph has the strongest affinity to mathematics. As we will now see, this series of four numbers indicating his birthday in the month of Tammuz is an exceptional mathematical series.

Using the method of "finite differences," we analyze these four numbers: 1, 2, 7, 27. We get,

1	2	7	27
	1	5	20
		4	15
			11

The first row contains our four numbers. Each successive row contains the differences between every two numbers. Finally, the last row contains a single number, 11, called the “base” of the series. Using this information, we can now continue the series forward.

Looking at the differences between the numbers in the series and how they grow, we can already be quite certain that the next number in the series will be greater than 29 and therefore will not indicate a possible date in the month of Tammuz, which always has only 29 days. To find the next number in the series, we duplicate the base, 11, and calculate the numbers above it and to its right:

1	2	7	27
	1	5	20
		4	15
			11 11

The number above and to the right of 11 (following 4 and 15 in the third row) will be the sum of 15 and 11, or 26:

1	2	7	27
	1	5	20
		4	15 26
			11 11

The number to above and to the right of 26 (following 1, 5, and 20 in the second row) will be the sum of 20 and 26, or 46:

1	2	7	27
	1	5	20 46
		4	15 26
			11 11

Finally, the next number in the series, which is the number above and to the right of 46 will be the sum of 27 and 46, or 73:

1	2	7	27	73
	1	5	20	46
		4	15	26
			11	11

So, we have found that the next number in the series is 73, which is the value the word for “wisdom” (חכמה), in Hebrew, alluding back to Joseph’s special association with the *sefirah* of wisdom.

Contemplating this series of numbers further, the first thing we note is that the sum of just the first three numbers (1, 2, and 7) is 10 alluding to the 10 *sefirot* and to the letter *yud*, whose value is 10, and which represents the *sefirah* of wisdom. we note that the sum of all the 4 original numbers (1, 2, 7, and 27) is 37,³ which is also related to wisdom since 37 is the value of “wisdom” (חכמה) in ordinal numbering where each letter’s value is its ordinal placing in the *Alephbet*. Adding 37 and 73 (the sum of the first 5 numbers of the series), we get 110 which is (quite incredibly) Joseph's lifespan.

Let us continue to use the method of finite-differences to find the next number in the series:

1	2	7	27	73	156
	1	5	20	46	83
		4	15	26	37
			11	11	11

The next number is thus, 156, which is incredibly the value of “Joseph” (יִסְרָאֵל), in Hebrew.

To the uninitiated, it may seem that these mathematical findings are meant to prove something. But, in truth, we study them only to reveal the Torah’s beauty, in this case, its mathematical beauty. In Chassidut we learn that beauty has the power to awaken a person to believe and to draw them to the truth.

Let’s continue the series with two more numbers until we arrive at the eighth number:

1	2	7	27	73	156	287	477
	1	5	20	46	83	131	190
		4	15	26	37	48	59
			11	11	11	11	11

We see that the eighth number in the series is 477, another number that has a special affinity with Joseph. When Joseph was born, his mother called him Joseph (which means to add, already an indication that he likes math) because, as she said, “May God add me another son”⁴ (יִסְרָף הוּי לִי בֶן אַחֵר). The value of this exact phrase is 477.

Now, let us continue developing this series to its thirteenth number:

³. Mathematically, 37 is the midpoint of 73. For more on this see 913: *The Secret Wisdom of Genesis*.

⁴. Genesis 30:24.

1	2	7	27	73	156	287	477	737	1078	1511	2047	2697
	1	5	20	46	83	131	190	260	341	433	536	650
		4	15	26	37	48	59	70	81	92	103	114
			11	11	11	11	11	11	11	11	11	11

The sum of every thirteen consecutive numbers in a series like this has to be a multiple of 13 (this can be proven mathematically). Here, the sum is 9100, which is 13 times 700, meaning that the average value of each of the first 13 numbers in the series is 700.

9100 is also the product of 1820 times 5, where 1820 is the number of times that God's essential Name, *Havayah* appears in the Torah. What does 700 have to do with Joseph (Joseph's name itself equals 6 times 26, or 6 times *Havayah*)? There are many different things to be said here, but the *sefirah* that relates to Joseph is "foundation" which is also called the covenant. Joseph's most important test in life was whether he would guard and purify his covenant. Indeed, he did so without fail. Now, the Hebrew word for foundation is spelled with four letters—*yud*, *samech*, *vav*, *dalet*. If we multiply the value of the first letter, *yud*, which is 10, with the value of the remaining letters, which is 70, we get 700. Analyzing the word "foundation" in this way reflects the idea that the 10 (*yud*) *sefirot* are a secret, the word made up by the three remaining letters: *samech*, *vav*, and *dalet* (סד). Thus, the *sefirah* of foundation alludes to the mystery of the 10 concealed powers of the soul that we need to manifest and use in our service of God. Just as we all have a spark of the three Patriarchs, Abraham, Isaac, and Jacob, we also all have a spark of Joseph the Righteous, as stated by the verse, "Your nation are all righteous." Joseph's essence, and the power we possess by having a spark of him in us, is to reveal the depths of the subconscious and to bring it to the fore of consciousness, a faculty described by the verse, "Revealing depth out of darkness"⁵ (מגלה עמקות מני חשך). Joseph is all about revealing the secrets of the soul. Everyone has a secret, even 10 secrets, and through the foundation, we are able to reveal them all.

From Chassidic teachings, we learn that if you fall in love with something it becomes difficult to leave it, so it is hard for us to leave this series. Every series can be translated into a polynomial. This is called discrete calculus defined and studied by Isaac Newton. Using Newton's method, we find that the polynomial that generates this particular series is: $f[n] = \frac{11n^3 - 21n^2 + 16n + 6}{6}$.

⁵. Job 12:22.