

SHOFETIM - 5776 MASHIAH BEN YOSEF AND THE EGLAH ARUFAH

According to the procedure of עגלה ערופה - the Kohanim are to implore God (21:8) "Forgive Your people whom you God have liberated. Do not allow innocent blood to remain with your people Israel." From this verse it is apparent that the murdered victim is somewhat innocent. Furthermore in an earlier biblical statement to be uttered by the Elders - there is an indication that the people collectively need atonement and might actually have been accomplices to the murder. (21:7) "Our hands have not spilled this blood and our eyes have not witnessed it." The Hinukh (530) explains "In other words, the slain man did not come into our hands - whereupon we sent him away without provisions. Our eyes did not see him go out of the city - whereupon we let him go without escort. I would like to attempt to explain this precept in terms beyond its legitimate literal interpretation. The innocent murdered one is non other than Mashiah Ben Yosef whose murder is unresolved. The collective people of Israel (including those who left Egypt) are unidentifiable but must take responsibility for the murder. The procedure of עגלה ערופה - the beheading of the heifer in all of its details is to rectify our collective guilt concerning Yosef HaSaddik and to reawaken the life of his descendent Mashiah Ben Yosef. All of this must be done as a precursor to usher in Mashiah Ben David and the final redemption.

YOSEF COMMUNICATES THAT HE IS ALIVE VIA THE EGLAH ARUFAH

We are initially made aware of the Misva of עגלה ערופה in Sefer Bereshit. Yosef intends to communicate something to Yaakov by sending עגלות back with his brothers to greet Yaakov. Rashi cites the Midrash (YS 1:152) that teaches that the עגלות were a sign to Yaakov that Yosef was indeed alive. With this the Torah tells us that the spirit of Yaakov was revived prompting him to desire to meet up again with Yosef. This Midrash serves as the code to understand what exactly is behind the Misva of עגלה ערופה - It is and was to offer atonement or to rectify an unresolved Murder. Yosef is considered dead by Yaakov as a result of being cut off from his father or life force by the collective children of Israel. He sends the עגלות - to revive Yaakov who declares that Yosef is now alive. This arouses Yaakov (the father) to reunite with his (son) Yosef. This initial reference of עגלה ערופה particularly here is to inform us of its power to unite the aspect of father with son. This will serve as the prototype of the future redemption via Mashiah Ben Yosef.

THE STRUCTURE (BODY AND HEAD) OF HOLINESS VS THE UNHOLY STRUCTURE

There exists in the spiritual worlds two parallel arrangements or structures of channels that send forth sustenance below. This is in secret of what is written in the book of Kohelet (7:14) "What exists in holiness exists in its parallel form in unholiness" - Each structure has three upper channels which are referred to as the head or ראש of the system - along with seven lower channels which are referred to as the body or גוף of the system. These systems are competing - when holiness pervades - that is a sign that the ראש or upper three of the side of holiness is unified with its body גוף or lower seven channels. When there is a separation between the ראש and גוף of the Holy Structure this is indicative that there is a death or חלל (space) between them; this releases the life force thru which the competing side of unholiness is nourished and can establish itself thereby as a unit complete with its own ראש and גוף. - head and body.

THE (APPARENT) DEATH OF MASHIAH BEN YOSEF

R. HaAri (SH Amida) implores us to include in the blessing of the Amida תשכן בתוך - a request that the יוסף not die at the hands of the wicked one. The Talmud (Sukkah 52) notes that Mashiah Ben Yosef is destined to die. The Zohar (Ki Tese 276) delineates the reason for this - namely it is due to the collective sins of Israel of Avodah Zara when led by Yerovam Ben Nevat a descendent of Yosef. They sinned via the עגלות that were set up in Bet El and Dan. This was similar to the sin of those who were redeemed from Egypt in the sin of the עגל - It is apparent from the Zohar (Ki Tisa 192) that the sin of the

ענגל related to the attachment and unifying of both the male (Shor) and female (Hamor) negative husks. Hence the leaders in the sin claimed in plural אלהיך ישראל - These are your two spiritual forces Israel. This form of idol worship is a reenactment to some extent of the sin of the brothers. In both cases Yosef (The Holy aspect of the Shor) - the embodiment of the side of holiness as it relates to the body גוף - was separated from his father Yaakov who was the embodiment of the head ראש - of holiness. The latter is depicted such by his name לי ראש - לי ראש - for me is the head - (Shevile Pinhas). This is apparently what Yosef was telling the brothers - Is my father or the ראש - from the side of holiness still alive? This parallels the halakhic inquiry in the Talmud (Shabbat 75) - פסיק רישא ולא ימות - if one removes the head without intent to murder - should he not be considered guilty? Hence the responsibility remains with them to rectify. With the separation of the head and body the life force is removed and given over to the structure of unholiness.

THE TIKUN OF EGLAH ARUFAH

The only way to reconnect the head and body on the side of holiness will be to reestablish them via the laws of עגלה ערופה - which includes beheading the aspects of unholiness to extract the holiness and return back to its proper side. A murder has been committed. This resulted from the collective sin of the inhabitants of the city. They separated through their transgressions the ראש from the גוף from the system of holiness. This resulted in the death of the הלל - as a space created between head and body appearing as the fallen corpse found on the ground. The initial stage of reconstruction of Head to Body is to establish the upper three channels within the system of holiness. The Ari writes (TM - Shofetim) - first the זקנים must be aroused; they represent the first channel called אריך אנפין - next comes forth the Judges who manifest the next two channels of the head called אבא ואימא - they are charged with establishing the next 6 lower levels of the גוף called מדות - or measurements - as the Torah requires them to measure the distance to the city which represents the final channel of מלכות - Once the structure of holiness of ראש (upper 3) and גוף (lower 7) has been established they are charged with removing the head from the body from the side of unholiness. They must take an עגל which represents the negative spiritual side of Avodah Zara which had been nourished from the murder. Through its decapitation the ראש of the side of unholiness would separate from its body thereby releasing the holy sparks or life force that rightfully belong to side of holiness. This represents the atonement of Israel and especially of the inhabitants of the city for the unsolved death.

REVEALING MASHIAH BEN YOSEF

This is the secret of the removal of the head of Esav (Midrash Vayehi - which occurred at the Levaya of Yaakov). This is the method to extract the sparks that serve and belong to the side of holiness - as embodied by Yaakov and Yosef. This severing of the head of evil serves as a precursor in establishing the nemesis of Esav who is the Moshiah Ben Yosef. The term חלל which literally means corpse also is a reference to the "space" between the body and head. The Mishna (Sotah 45) intimates that the body and head of the murdered victim had parted. The Rabbis assert that they must be brought together to realize the benefits of the Eglah Arufah ceremony. Once the structure of Holiness has been reestablished -and Mashiah Ben Yosef is awakened - it will usher in the final redemption with Mashiah Ben David as King.

Shabbat Shalom

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