



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

OD YOSEF HAI  
50 FINCHLEY LANE, NW41DJ  
TEL: 020 8203 5701

## **Thoughts on Parashat VAYISHLACH Year 23 by Dayan Abraham David**

When the messengers Yaacov had sent to Eisav to the land of Tzaier, to let Eisav know that he was returning home, they returned with the news, '*Banu el achicha Eisav veGam holech likratcha veArba meot ish imo*', we came to your brother Eisav and he is coming towards you with 400 men. '*Vayirah Yaacov meod Vayetzer lo vayachatz et haam lishne machanof*'. And Yaacov became very frightened, it troubled him, he then split the people etc into two camps. Why does the pasuk use two descriptions of Yaacov's feelings, he was very frightened and it troubled him. If he was frightened of course it bothered him, why the extra word '*Vayetzer lo*'. Rashi answers that Yaacov was afraid that he would be killed by Esav that is Vayera but he was also troubled that he would have to kill others. The Bnei Yisrael do not take lightly even killing our enemies, we do it with great reluctance as can be seen even up to this day in the Holy Land. The Or Hachayim gives another explanation that Yaacov was in doubt about the confusing news the messengers brought. On one hand it seems Eisav had received them with a brotherly welcome as they hinted '*Banu el Esav Achichah*' we came to Eisav your brother but on the other hand he is coming with 400 men which would indicate his intention for war. So

Yaacov was in a dilemma should he prepare for war or greet Eisav in peace. He was very frightened as it says vayera, if he did not prepare weapons for war Eisav would destroy him and his family. If he did prepare for war then perhaps Eisav was coming in peace and on seeing Yaacov with his weapons would assume Yaacov wanted war and would fight him and that is why he was troubled '*Vayetzer lo*' for he would cause a battle for no reason, if in fact Eisav wanted peace. So he split his camp into two, one he would dress up for peace to greet Eisav and the other in the background would be armed for war in case Eisav came for war. The Ramban brings a Midrash, which says in fact he dressed his people in white clothes as a sign of peace but they had their weapons ready under their clothes, in case Eisav came for war. '*Maase avot siman lebannim*' Many times our enemies send out signals to confuse us as Eisav did speaking peace but in fact approaching us with weapons of war. Yaacov shows us the way, we too must answer their calls for peace and extend our hands in peace but keep our options and ability to fight and not behave naively on a doubt. Yaacov prepared in 3 ways, with prayer, presents even flattery and as a last resort war, and where possible flight. When Yaacov humbled himself before Eisav bowing down seven times, Eisav, it seems, was stirred. He ran forward hugged Yaacov and kissed him '*Vayishakehu*'. This word which is a six-lettered word has a dot on each letter.

Rashi brings the Sifre which explains the reason for this, to draw our attention to the fact that these were not sincere kisses, they were just 'dots'. Rabbi Shimon Bar Yochai explains that in fact they were sincere kisses, and even though we have an accepted rule. '*Eisav soneh et Yaacov*', Eisav hates Yaacov, even so, there are times when his feelings of pity overcome his hate and he could kiss us genuinely, so why the dots, perhaps to indicate that it is only a temporary feeling which will pass away. Here again, is a message to us '*Maase avot siman lebanim*'. The first opinion warns us that the hate of Eisav, who represents many nations of the world, against our people is so deeply ingrained that we should be worrying even when given a kiss of friendship that there might be something behind it and it is not sincere. Rabi Shimon disagrees and says there are times when their feelings are sincere and the kiss is genuine. For even Eisav has moments when he has brotherly feelings of love. Accept it and take advantage of it, but understand that it is only temporary and will pass so don't bank on it for the future for '*Halacha Eisav soneh et Yaacov*' that is the general rule. A familiar story even in our recent history.

## **TORAH GEMS**

After Yaacov Avinu had transferred his family and possessions over the river Yabok he returned, and remained alone on the other side '*Vayivater Yaacov LeVado*', he was then attacked by the guardian angel of Esau in the form of a man.

The Talmud in Chulin explains he went back for small vessels he had forgotten. We learn from this that Tzadikim hold their possessions dearer than their physical being '*Mikan Letzadikim she chaviv Alehem Memonam Yoter*

*migofam*' and why so? '*Lefi she ain poshtim yadehem begezel*'; the answer is because they do not stretch their hand dishonestly thieving. The possessions a person earns honestly are difficult to come by. Some people make a 'quick buck' as they say, fooling others not quite honestly. But Tzadikim have to work harder to earn an honest living having to give up valuable selling and business time because of Shabbat and Yom Tov and other moral considerations hence they may have to spend more time making up a living so they value their earnings more for the time and effort they have spent on it. Some say 'time is money', but the truth is time is more than that, it is life. They understand that if I have given of my life for such an acquisition, then there must be a great purpose for me to fulfil with it. Their possessions should not be lost or wasted but used well, as Yaacov did later to acquire Esau's portion in Machpela for a great price. Maybe that is what our Rabbi's declare that since their possessions which are hard to come by honestly cost them time, which is life, it is dear to them and they do not wish to lose it to the extent that they even endanger themselves to retrieve it. It is not 'easy come, easy go!' The Kli Yakar explains that may be Yaacov Avinu should not have put himself into such a great danger to be alone at night for it, and that is why the '*malach of Esau*' found an opening to try to harm him. For even this commendable regard for their property should not be allowed to bring a Tzadik to danger. Our Rabbis deduce from the similarity of the '*beth*' and the '*chaf*' to read the word '*LeVado*' as '*LeKado*', to mean he went back for '*Kado*' his jug.

There is a beautiful explanation from the early Meforshim that when Yaacov had the dream as mentioned in Vayetze, the stones he slept on fused and he set it up as an altar. He miraculously found a small jug of oil and poured it on the stone as an offering. This jug miraculously filled up again.

Yaacov always kept this as a sign of Beracha. This was the 'kad' jug of oil he had forgotten and he went back for even though he was alone and at night putting himself into some danger. This was the jug of oil Eliyahu Hanabi filled the empty vessels for and Esha Sefartit Elisha for the wife of Ovadia. This was the vial of oil that made the 'nes' of Chanukah possible at the time of the Chashmonayim. Yaacov with his great faith and promise to Hashem to set up the service of the Jewish people even with the minimum to the highest level as '*Vehayah Hashem li leelokim*' inspired our prophets to follow his way and bring miraculous beracha to those who followed in Yaacov's way. And at the time of the great persecution and attacks by the Greeks on our faith we stubbornly followed Yaacov's way. The Cohanim of Beth Chashmonayim with '*meserat nefesh*' fought back and succeeded. Their success was crowned by this very jug of oil they found not contaminated and used for the '*ner of Chanukah*'. There is a thread which connects us through all our history from the Chosen One of our forefathers, Yaacov Avinu, to this day. For his characteristic Is '*Emeth, titan emet le Yaacov*' even when we are only on the level of Yaacov in Galut.

### **STORIES OF TZADDIKIM**

In 1933 the very year Hitler y"as rose to power in Germany, the famous Rosh Yeshivah of Ponevitz, Rabbi Yosef Kahanaman, asked the Chafetz Chaim: "What would be the fate of European Jewry now that this man has publicly announced his determination to destroy the Jewish people? Would he succeed in fulfilling his plans?" "Perish the thought, no one has ever been able to destroy the Jewish people" answered the

Chafetz Chaim." We have a clear Passuk in the Torah: "*If Esau comes to one camp and strikes it down, then the camp which is left will escape*", (Bereshit 32:9). From this the Rosh Yeshiva understood that the danger was really serious, that one camp would indeed be destroyed. He went on to ask: "If, Heaven forbid, this enemy of ours succeeds in exterminating the Jews of Europe, where will the other camp be that will escape?"

"This too" replied the Chafetz Chaim, "is told to us in the words of the Navi "*But on Mount Zion there shall be those that escape, and it shall be Holy*" (Ovadya 1:17).

The Rosh Yeshivah went away from the Chafetz Chaim shaken and trembling, yet filled with certainty that the Holy Land would be saved from the destructive sword of war he escaped to Eretz Yisrael and built the greatest Yeshivot there.

### **Taken from Mesorah Publication- The Chafetz Chaim**

### **Shabbat Shalom**

### **HALACHOT cont**

- 1) We change over from saying *Barechnu* to *Barech Alenu* in the Amida (From Arbit, Monday night 4<sup>th</sup> December 2017).
- 2) If one forgets and starts saying *Barechnu*, he should correct himself and start again *Barech Alenu*.
- 3) If he has started the *Be'racha* and said *Baruch Ata Hashem* and remembers he has not said *Barech Alenu* he concludes with the words '*Lamdene Chuchecha*' and then starts again *Barech Alenu*.

4) If he only remembers after he has concluded the '*Beracha Mebarech Hashanim*' then he immediately adds on the words '*Ve Ten Tal Vumatar Lebracha*'. But if he has started the word '*Teka*' from the next *beracha* he does not go back to *Barech Alenu* but carries on to *Shomeyah Tefillah*' and concludes with the words '*Vu Ten Tal VuMatar Lebracha Ki Ata Shomeya Tefilat Kol Pe*' and the *beracha* '*Shomeyah Tefillah*'.

5) If he concluded the *beracha* '*Shomeyah Tefillah*' and remembers only then, he immediately adds the words *Vu Ten Tal VuMatar Lebracha*' to the end of the *beracha*; But once he has started '*Retze*' we go back to *Barech Alenu* and repeat from then on.

6) If we only remember anywhere after this we stop and go back to *Barech Alenu*', but once we have said the last '*Yihyu Le Ratzon*' at the end of the Amida even though we have not taken the steps back we go back to the beginning of the Amida.

7) If someone is in doubt whether he has said *Barech Alenu* or *Barechenu* then, for the first 30 days, he has a '*Chazakah*' that he has said *Barechenu* and must repeat *Barech Alenu*. For Sephardim there is another way out. If he repeats the words '*Rofeh Choleh Amo Yisrael - Barech Alenu*' ninety times then when in doubt he does not have to go back.

**Please note change over to  
Barech Alenu from Arvit on  
Monday night 4<sup>th</sup> December**

**Avot Ubanim starts this  
Motzei Shabbat**

**one hour after Shabbat  
terminates.  
There will be refreshments  
and prizes.**

**A big mazal tov to  
Baruch Nahum  
on the recent wedding of  
his daughter Maya to  
Yosef Bassalian  
Mazal tov to all the families**

**If you wish to sponsor a Kiddush  
Please contact  
Monty Sassoon 07787 571313  
For Seuda Shlishit  
or to rent the  
Nancy Reuben Hall  
for a Simcha  
Please contact  
Yanky David 07725 408724**

**We have a regular Youth Minyan  
organised by Jason Ibrahim and  
Jordan Moses followed by a  
kiddush**

### **SHABBAT TIMES**

|   |         |
|---|---------|
| Shabbat commences                                       | 3:39 pm |
| Shabbat terminates                                      | 4:51 pm |
| Mincha Erev Shabbat                                     | 3:25 pm |
| Followed by Kabbalat Shabbat                            |         |
| Shacharit   | 8:30 am |
| Mincha on Shabbat followed<br>by Seuda Shlishit & Arbit | 3:15 pm |
| Shacharit (netz)  | 7:10 am |
| Mincha  | 1:30pm  |
| Arbit   | 7:45 pm |