



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on MIKETZ Year 24

by Dayan Abraham David

Rashi tells us that Yosef was left in prison for another two years because he had put his faith in the king's butler to obtain his release. On the one hand the Midrash praises Yosef for his great faith in G-d with the Passuk from Tehillim '*Ashrei Hagever Asher Saam Hashem Mivtacho*', but criticises him with another Passuk '*Ve lo panah el Rahavim*', for turning to the Egyptian butler to save him. Faith is relative. On Yosef's level it was considered diverting from faith in G-d and a wasted effort to turn to the butler. Perhaps for another on a lower level this action could be justified as '*Hishtadlut*', permitted effort.

We see the great strength of Yosef's faith when he was brought out of prison and asked by Pharaoh: "I hear you can interpret dreams?" He answers: "*biladie*", it is not me but G-d who will answer Pharaoh!" Yosef desperately wanted to get out of prison and here was the opportunity for his future. Yet he does not give a long C.V. of his abilities and gifts but expresses his success only as an

act of G-d. His is so sincere and convincing to Pharaoh (who was not a believer) about G-d's plans for Pharaoh and Egypt. Even Pharaoh seems to become a believer in G-d as he remarks to his servants: "Can we find such a person who has the spirit of G-d in him." Because of this same reason he appoints Yosef as Viceroy over Egypt.

We see further on when Yosef reveals himself to his brothers, he tells them he has no animosity towards them for having sold him as a slave. As he tells them: "It was not you who sent me but G-d for a great purpose." He saw the hand of G-d in everything that happened.

With this perhaps we can understand why the Greeks made a decree against the Jews that they should write on the horns of their oxen, 'I have no part in the G-d of Israel'. Why oxen? Because Yosef is compared to an ox, '*Bechor shor hadar lo*'. As Yeshayahu says: '*Yada shor konehu ve hamor ebuss baalav*', the ox has the quality of knowing his master but the donkey only it's feeding bag. Yosef's characteristic was being close to G-d everywhere. This was the concept the Greeks were trying to uproot

and substitute with a belief in the physical mother nature.

Let us work upon ourselves to know G-d personally in our lives and not just the 'food basket' He gives us.

The Chazon Ish in Emunah and Britachon gives a very different explanation as to why Yosef was kept in prison another two years for asking, the Sar Hamashkin to remember him to Pharaoh. He explains that for '*Hishladlut*', we are allowed to do an act which can deliver results even though we believe the salvation is from G-d. He has permitted us to do actions that could help so that he does not have to make open miracles for us. But when a person does an action out of desperation then he is not doing '*Hishtadlut*' as permitted, having given up hope he grabs on a straw to save himself from drowning, that is not an act of '*Hishtadlut*' but out of desperation since a straw cannot save him. When Yosef asked the Egyptian Sar Hamashkin to remember him to Pharaoh. It was like an act of desperation to expect an egoistic Mitzri to remember him. This was not '*Hishtadlut*' but '*panah il rehavim*', turning to hopeless action.

TORAH GEMS

The Ramban among other Mirforshim on the Torah, ask the obvious question: "How come Yosef did not inform his father, Yaacov, that he was alive?" Surely he could imagine the distress of Yaacov on the disappearance of his beloved son. For the years

Yosef was a slave and in prison we could answer he did not have the opportunity, but after he was appointed Viceroy in Egypt surely he could have sent messengers or a delegation to Yaacov to let him know he was alive, after all Egypt was only a distance of six days from Hebron.

As the Seforno explained in Parashat Vayeshev, Yaacov Avinu had appointed Yosef as a shepherd to his brothers to look after them both spiritually and in their physical well being, for Yosef had inherited his mother's quality of caring and had the purity and integrity to take care of his brothers. They misinterpreted his reports to his father and hated him thinking he was, only interested in ruling over them for power. Even after suffering being put in a pit with snakes and scorpions and being sold as a slave into '*Tumat Mitzraim*', languishing in prison, he still loved his brothers. We see later that he cried over their suffering when hearing Yehuda's plea. Yosef named his first son Menashe, '*Ki Nashani Elokim et Kol Amali Ve Kol Biet Abi*', G-d has helped me to rise up from all my suffering and the hatred in my father's house. Yosef had named his son Menashe to remind him it was G-d's plans for him to be brought down to Egypt, with these thoughts he was able to overcome any grudge he might have had against his brothers. He put this thought first even before thanking G-d for his success, and only named his second son, Efraim for it.

Yosef with his great faith did not blame his brothers; whatever he did later on behaving in a cruel manner was to test and correct them for their action so they should realize and repent. Because Yosef cared for his brothers he did not inform his father he was alive fearing his father might find out what had happened, become angry and punish his brothers. He waited to have the dreams fulfilled so that, it would become obvious that all that happened to him was to fulfill the prophesy of his dreams. As he said later *'Lo atem shelachtem oti hena ki Ha Elokim'*, you have not sent me here but G-d.

He was willing to suffer another few years of being apart from his beloved father so as not to cause harm to his brothers. He expected his brothers to come and when they came before him he remembered his dreams and the need to have them fulfilled so that he could be reunited with his father after having them fulfilled. We do not find any mention of Yaacov having being told of the whole story of how Yosef was sold, it would seem the secret was kept and Yosef saved his brothers from any unpleasantness with their father.

STORIES OF TZADDIKIM

The Chafetz Chaim once walked into a Shul outside of Radin. As the people were about to begin praying, he could not help but overhear how certain individuals were ridiculing the town simpleton.

This poor fellow was usually the subject of much derision and it upset the Chafetz Chaim.

He approached one of the people making snide comments and asked, "Why do you joke about this unfortunate man?"

"He is really silly" came the reply. "Can you imagine – he told us that he just got back from a town twenty miles from Radin, and all he brought back was some strong sharp snuff. Is it not foolish to make such a long trip and come back with so little?"

The Chafetz Chaim peered gently at the individual who was speaking, "My dear one, you should be concerned about yourself instead. Your Neshamah came from Heaven and made a much longer trip down to this earth. If you continue in your ways, then after 120 years, when your Neshamah returns to heaven, it will bring back a lot less than this fellow did!"

Shabbat Shalom

HALACHOT - Hanukah Cont/d

7) The Hanukah lights should be kindled before the wife lights the Shabbat lights but if there is no time then it is enough that her husband has lit one of the lights before she goes off to light the Shabbat *'nerot'*, he then continues with the rest while she lights hers. We should pray Mincha early on Erev Shabbat so we may light for Hanukah after Mincha and not before. Anyway if we did not we can still pray Mincha afterwards.

8) A woman who has lit the Shabbath lights by mistake before she has lit the Hanukah lights and for her this is considered accepting the Shabbath may not now kindle the Hanukah lights but she should get someone of the household to do so on her behalf. The *'Beracha Le Hadlik Ner Hanukah'* is made by this other person, but the lady of the house can make the Beracha *'She Asa Nisim'* and the *'Shehecheyanu'* if it is the first night even though she did not do the kindling.

9) Since we are not allowed to benefit from the light of Hanukia, the wicks and oils left over in the Hanukia even though they may be used to light for the following nights of the festival, after the eighth night, they cannot be used for any other purpose. Therefore they should be gathered and burned on their own. Other oil may not be added to this left over oil to make *'bitul'*, so as to enable us to benefit from it.

10) Although this law according to the *'Mechaber'* only applies to the oil of the half-hour i.e. if it went off during the half-hour. But since we nowadays put extra oil we never put it out after the half-hour, the whole oil in the Hanukia becomes *'asur'* and we may not benefit from it as above.

11) The oil in the bottle and the wicks in the packet do not become *'asur'* and may be used for other purposes.

**We have a regular Youth
Minyan organised by
Jason Ibrahim and David Douer
followed by a kiddush**

***Avot vu banim is one and a half
hours after Shabbat
Please try to attend***

***If you wish to sponsor a
Kiddush
Please contact
Nathaniel Bendayan 07825
871749
For Seuda Shlishit
or to rent the
Nancy Reuben Hall
for a Simcha
Please contact
Yanki David 07725 408724***

SHABBAT TIMES

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|---------------------------------------------------------|---------|
| Shabbat commences | 3:36 pm |
| Shabbat terminates | 4:50 pm |
| Mincha Erev Shabbat | 3:20 pm |
| Followed by Kabbalat Shabbat | |
| Shacharit | 8:30 am |
| Mincha on Shabbat followed by Seuda Shlishit & Arbit | 3:20 pm |
| Shacharit Weekdays with netz | 7:15 am |
| Shacharit Sundays with netz | 7:15 am |
| Mincha | 1:30 pm |
| Arbit | 7:30 pm |

***We have changed from
Barchenu to Barech Alenu***