



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on VAYERA Year 24

by Dayan Abraham David

There is a special message for Am Yisrael who, as descendants of Abraham, Yitzhak and Yaacov, have taken on his mantle of Avodath Hashem as the Pasuk says: *'Va Hashem Amar Hamchase Ani Mi Abraham Asher Ani Ose, Ki Yedativ leman Asher Yetzaveh et Banav Ve et Beito Acharav Ve shamru derech Hashem laasot zedakah u mishpat'*. Hashem reveals to Abraham the imminent destruction of Sodom. It would seem not only as he is Ab Hamon goyim the father of the nations but because Abraham is able to teach his descendants to keep the ways of Hashem with justice and righteousness, how does this connect? The message to us is that G-d, even when he judges the greatest *'Reshayim'* (sinners) in the world, takes into consideration the opinions and pleading of those who follow His way in justice and righteousness, He revealed to Abraham and gave him the chance to plead on behalf of Sodom, to save them and only when Abraham gave up, realizing there was no hope at all because of their terrible sins and behaviour, that the destruction was carried out. For as long as those who

serve Hashem see hope for the sinners, then Hashem holds back his judgement, for Hashem judges our world not only as he sees it but as the Tzaddikim and Ovde Hashem do. We find in the Midrash Rabah, (chapter 50:5), even at the last moment, when the *'Malachim'* were in the house of Lot *'R. Padia Amar Kol oto Halila Haya Lot Mevakesh Alehem Rachamim Vehayu MeKablin Memenu, Kivan she amru lo Hotzeam Alenu Ve Nedah Otam LaTashmish 'Amru lo Od mi lecha Po', od-mi lecha Peh'*. All that night Lot was pleading on behalf of the people of Sodom and the Angels listened and were accepting his pleas until the people of Sodom came to his door and demanded to sexually abuse his guests, and they sealed their own faith. The Midrash changes. The word *'Od me lecha "Po"'* to read *'Mi lecha "Peh"'* - (mouth) and now what you to say. We can also see the great mercy of Hashem from the episode of the *'Malachim'*, the Angels who visited Abraham. We know there were 3 who came to visit Abraham: one to inform them that Sarah would have a son within the year, one to cure Abraham and save Lot which was also a *'refuah'* and one to destroy Sodom. We understand why the first two came to visit Abraham as they both

were messengers for him, but why did the one who was going to destroy Sodom have to pass by Abraham? The mercy of G-d dictates that Hashem awaits to save his creations to the end. The destroyer could not go on his own to Sodom but had to be accompanied by the Angel of Salvation *'refuah'* who could have not only saved Lot, but also the people of Sodom, if they had shown some remorse. The destroyer had to await for the *'Malach'* to cure Abraham and then accompany him to Sodom to give the people of Sodom a chance even at the very end. As we see in the Midrash we mentioned above that the pleas of Lot to save Sodom were heard and being accepted until the people of Sodom proved their utter wickedness and the Angel of Salvation had to give up. Similarly we have a medrash in Parashat Noah on the Pasuk *Vayhe hagesham al haaretz*, Rashi brings that at the beginning Hashem did not bring flood waters and the rain waters would have been productive waters of blessing even in the last minutes had that generation showed some remorse but they did not and even attacked the Teba of Noah. Even when our people are in the midst of the most difficult times, when the *'Midat Hadin'* seems to have the upper hand there is an Angel of Salvation with him awaiting the slightest indication of remorse and repentance to bring us salvation.

TORAH GEMS

'Vatischak Sarah beKirbah', and Sarah laughed inwardly at herself disbelievingly. Hashem asks Abraham, why does Sarah laugh and say 'I am old?' Rashi tells us that Hashem for the sake of making

peace between the couple quoted Sarah as saying 'and I am old', even though she also said and my husband is old. This was omitted so as not to make *'machloket'*, cause trouble, between husband and wife. What we need to understand is why did Hashem tell Abraham about a fault of Sarah, his wife and not confront her directly for laughing? Perhaps we could answer that in fact there was a little *'Tochachah'*, reproach, for Abraham himself in this. At the end of *'Lech lecha'* when G-d commanded Abraham about brit milah and changed Sarah's name as well, He promised Abraham that Sarah would bear him a son within the year. *Ve-et briti akim et Yitzhak asher teled lecha Sarah lamoed haze beshanah achere'*, and I will make my covenant with Yitzhak who will be born to you from Sarah at this time next year. Abraham, upon hearing these good tidings, should have informed and rejoiced with Sarah and lifted up her spirits with such good tidings as Abraham himself had rejoiced, *'Vayipol Abraham al panow vayischak'*. The Targum translated it as: 'and he laughed with happiness'. If Abraham had done this he would have animated the feelings of Sarah for sure and Sarah too would have received the tidings of the malachim with happiness. So perhaps that is why Abraham was told "*lama sacha Sara*, why has Sarah laughed did you not tell her?", so he would realise his part in Sarah's reaction of *'Vatischak Sarah beKirbah'*, and she laughed disbelievingly not knowing they were angels. Maybe Abraham was too engrossed with his Mitzvah of Mila and neglected giving the good news over to Sarah. In life sometimes we neglect the good news; the bad news is well

stressed as we see in the media. It is not unusual for one to come home and share the problems and difficulties of the day with his spouse and family but it is most important to share the good news and to speak about the positive developments and progress too. We should bring into our homes stories of emunah and the fulfilment of berachot and Chasdei Hashem to combat the negative influence of the outside world.

A great Rabbi advised his students to share with their spouse the beauty of the Torah they have studied, to bring back insights home and to appreciate the sacrifice of the wife who takes care of the home and children, and allows her husband to go to shiurim and chaveruta undisturbed. Make her happy so she should feel she is a partner in his learning and Torah. This can also be a wonderful investment for the future. We could maybe give another answer to our question, that it would be forbidden to tell the husband about any derogatory remark the wife has made about him and vice versa because of shalom biet. But it could be permitted to tell the husband about a fault or wrong doing of his wife in order to correct her since the husband is responsible for his household.

STORIES OF TZADDIKIM

The driver of Rabbi Mordecai Eliyahu z"l for many years after he passed away said: "I shall tell you some of the great '*zadakov*' and '*chesed*' the Rabbi would send me to do on his behalf. He would give me envelopes with money inside to drop off at certain

homes, put the money into their letter box at times when no one is around. I am sure up to this day there are those who do not know who sent it to them. Once he told me there is a Talmid Chacham, very diligent who does not have enough for food, he would send me with envelopes every week to put into his letterbox. In time this person became a great Rosh Yeshiva. I believe the Rabbi could look into the future and see this young man become great in Torah and it was his help that made it possible. But his help was not only for Talmudei Chachamim but also for ordinary people. Once he sent me to the Bucharim neighbourhood in Jerusalem to find a certain poor lady, take her to the butcher and let her order chicken and meat and you pay for it. I understood that he did not want to give her money in hand for fear she would spend it on foolish things. Once the Rabbi asked me to find out which '*hecsher*', supervising authority a certain Talmid Chacham would eat from so that he could send him chicken and meat for the Chag. I did not ask the Rabbi why he did not send from his own '*hecsher*', I knew the Rabbi would not force his opinion on others. When distributing Tsedakah he would not use it to force his opinion on the recipient. Tsedakah is given for the needs of the recipient and not to '*mechanech*' him on what '*hecsher*' he should eat. I did not manage to find out but the next morning when I took the Rabbi to the Beth HaKenesset he was happy and told me he had found

out which 'hecshe' the Talmid Chacham would eat from, he would now be able to send him chicken and meat for the Chag."

Shabbat Shalom

HALACHOT

1. The tzitzit must be knotted to the garment by a Jew and not by a woman or child under bar mitzvah l'chatchila in the first instance. If it is knotted to the garment by a non-Jew it is pasul and may not be worn.
2. We may knot the tzitzit to the garment at night even though the Rambam holds that one is not obliged to have tzitzit on the garment of the day that is worn at night.
3. The tzitzit are 'Tashmish of mitzvah', and even though they do not have 'kedushah' themselves one must not use them for mundane purposes i.e. tie something together or to allow them to be dragged on the floor because of shaming a mitzvah, 'Bizui Mitzvah' and even after they have broken off from the tallit, they should not be thrown in the garbage or put to shameful use, it is commendable to put them in a geniza.
4. The tallitot of mitzvah i.e. The actual garment should not be used to wipe or clean things as this is not a respectable use even when they are worn out.
5. Some poskim object to making a 'tallit gadol' into a 'tallit katan' since the 'tallit gadol' has a greater 'kedushah' but if the 'tallit gadol' has worn out or is torn and a 'tallit katan' can be salvaged from it, it is permitted.
6. A father is obliged to provide a 'tallit gadol' and 'tallit katan' for his

son when he comes of an understanding age, as 'chinuch'.

**A big mazal tov to
Jason and Deborah Ibrahim
on the birth of a baby son
Mazal tov
to all the family**

**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
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	5:29 pm
Shabbat terminates	6:34 pm
Mincha Erev Shabbat	5:15 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	5:05 pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm

**The clocks go back one hour
from Motzei Shabbat**