



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on VAYESHEV Year 24

by Dayan Abraham David

We are told in the Parasha about the special relationship Yaacov Avinu had with his son Yosef: *'Vayisrael ahav et Yosef mikol Banav ki ben Zikunum hu lo;'* And Yisrael loved Yosef of all his sons for he was born when Yaacov was older and according to the Targum because he was a clever child and Yaacov gave over to him the Torah he learnt from Shem and Ever. His brothers hated him and were jealous because their father loved him more. It would seem that Yaacov showed this love even more when he made him a coat of striped colours. The Talmud in 'Shabbat' criticises Yaacov for making Yosef such a coat with a lesson from his behaviour that a man should never differentiate between his children, for a garment worth two *'Selayim'*, which Yaacov gave Yosef more than his brothers, made them jealous and brought about the exile to Egypt. How come Yaacov who had been through so much trouble with Esau, because of jealousy, did not consider the consequences of his actions and gave cause for jealousy? Granted he loved Yosef because of his being Rachel's son and his cleverness but he should not have demonstrated in such an obvious manner, this added to the fact that Yosef was bringing back bad

reports about his brothers to Yaacov, was really a recipe for disaster.

We could explain that Yaacov was looking at the greater picture and the future of the Jewish people as a nation. The Pasuk says Yosef was *'Roeh et Echav Batzon'*, he shepherded his brothers with the flock'. It should have said *'Roeh Hatzon et echav'*, that he shepherded the flock with his brothers. This indicates that he was a shepherd to his brothers who were with the flock. The Seforno says that Yosef had some sort of appointment to shepherd over his brothers and the *'Katonet Pasim'* was a garment to show this appointment of authority, he should be listened to. With this we could now explain that Yaacov Avinu understood the special qualities of Yosef, his caring and kindness (like his mother) and adherence to *'Kedusha'* and purity, able to fight and control the evil inclinations for *'Arayot'* and permissiveness. He was the *'sitno shel satan'*, the antidote to fight the power of evil. It was Yaacov who appointed Yosef to shepherd his brothers and care for their welfare, both physically and spiritually and that is why he continuously brought back reports to his father to correct them; *'Vayabeh Yosef dibatam raah il Abihem'*. He did make some mistakes by misjudging his brothers actions when he suspected them of eating limbs of animals while they were alive: *'Ever min Hachai'*, treating the children of Bilah and Zilpah like slaves, and

accusations of sexual impropriety which were untrue even though he had meant well only wanting to correct them. He was punished for this and shown his mistake of *'choshed ba ksherim'*, suspecting the innocent. This was demonstrated to him when he saw his brothers made *'shechita'* to the kid goat when dipping his garment into the blood before he was thrown into the pit. He was sold as a slave for what he accused his brothers of treating the children of Bilah and Zilpah as slaves. His master's wife falsely accused him of sexual impropriety as he had done to his brothers. A lesson to us of the importance of getting our facts right and on balance before we make an opinion.

Yaacov had given him a position of being a shepherd to his brothers, to take care of them because of his ability and not because he was a favourite. We see Yosef's ability to care for them in Egypt and in the future it will be *'Mashiach ben Yosef'* who will come to purify the Bnei Yisrael from the *'Tumah'* of the *'Galut'*; he will fight to take away the bad influence of the exile and prepare for *'Mashiach ben David'*.

Yaacov gave him the *'Ketonet Pasim'* as a tunic of recognition for the job he was given for their benefit. He was appointed by Yaacov to bring reports about them and not of his own volition. But the brothers did not understand it as such and felt he was lording over them and giving bad reports to discredit them in the eyes of their father. After the two dreams of Yosef, which he described in great detail and relish, they were convinced he wanted to become the ruler over them and saw him as a *'rodef'* and *'mored bemaichut'* working against their accepted leader Yehudah, forcing himself upon them. Yaacov had tried to deflect some of this animosity by giving Yosef a special garment of appointment but it boomeranged and made them feel that

it was love he was showing Yosef. Had the brothers accepted Yosef as a shepherd to care for their spiritual welfare, as a spiritual leader, then the exile in Egypt would have only been physical and not one of spiritual decline. Yosef would have protected them spiritually from *'Tumat Mitzriam'* with his *'Kedusha'* and purity. Even so Yacov is criticised for not taking the possibility that it could cause jealousy with his other sons.

TORAH GEMS

In the Parasha we are told how Yosef was sold as a slave to Potiphar. Blessed by G-d, he became master in charge of Potiphar's household. But as soon as he became complacent he was given a severe test by G-d. His master's wife turns her attention upon him and tries to seduce him, she eventually corners him, he manages to escape her clutches by running away but he leaves behind his garment in her hands. She then falsely accuses him and he is put into prison for many years until Paraoth's dreams brings him to greatness. The Talmud in Yoma describes Yosef as an eternal precedent of man's ability to resist temptation. Yosef would deny those who excuse themselves for not keeping the Torah because of physical temptation in their lives. For no one was more strongly tempted than Yosef. His master's wife would change her clothes twice a day to attract him. She offered him wealth and when this did not work she threatened him with prison, torture, and even to blind him but he resisted her and became the precedent for resisting temptation

But we have another Gemara in Sotah quoted by Rashi that says that Yosef almost succumbed to her seduction and was saved by a vision of his father appearing before him. If this is so how can the Talmud in Yoma use Yosef as a precedent against sinners. For every sinner can say I might have also held back if I was given such a vision. The answer is that the greatness of Yosef was that he resisted day in and day out to all of her advances, seductions and

threats. But on one occasion his resolve weakened and he was on the verge of sinning when the vision of his father appeared to him. He warned him of the consequences of his sinning as the Talmud explains that he would lose his place among the tribes engraved on the Ephod stones of the Cohen Gadol.

Yosef could have ignored this promise for the future, for the tangible pleasures of the present but he did not. Yaacov, our father, represents *Emet*, truth, in every Jew there is this spark of Yaacov, the ability to glimpse at the truth and the consequences of sinning to overcome temptation. We must get hold of this glimpse and dwell on it as Yosef did and flee from the deceptions of sin as he did. But unfortunately some choose to push out such thoughts and succumb to the sin.

The Greeks had almost succeeded through persuasion and cruel persecution to win over most of the Jewish People to their alien ways and only a handful of the faithful remained. Matityahu and his sons who would not give up the ways of their fathers, they fought back. And that was all that was needed to rekindle the spark of *emet*, truth, in their brethren and slowly they won back the Jewish Nation to G-d and the Torah. That is the story of our people. A little light will push away much darkness for in all of us the *emet* of Yaacov Avinu lives on

STORIES OF TZADDIKIM

Chacham Salman Hoogi Aboodi was born in Baghdad and came to Israel. He later became a Dayan on the Beth Din HaGadol in Jerusalem. He was a great Talmid Chacham and also a very humble person. He would never be insulted or take offence by any comment or slight made against him. In Jerusalem the poverty was very harsh and people would provide a table at a wedding for the poor so that they would get at least one good meal. But this table was put at the back and away from most of the tables due to

the smell which came off the poor people's clothes.

Chacham Salman Hoogi Aboodi would come to weddings and when he saw such a table he would sit at the table and eat his meal and talk with the people on the table uplifting their spirits, making them feel some worth and honour with such a great rabbi sitting beside them. This was all done regardless of the smell coming from them and the seat which was set aside for him on a more honourable table. Such was the greatness and humility of Chacham Salman Hoogi Aboodi.

Shabbat Shalom

HALACHOT

Some of the Laws of Hanukka for Sephardim-1st Night Falls on Sunday 2nd December 2018

1) Both men and women are obliged to light the Nerot of Hanukka, but in any one household only one Menorah is lit. It is usually done by the father of the house. If two or more families live together in the same house, but eat separately, then they should share the cost and light together. Children who bring a Hanukkiah from school should hear the beracha from their parent and then light their Hanukkiah.

2) The correct time for lighting is at the beginning of night; this year this will be about 4:54 pm and into the next half-hour. However, it is possible to light throughout the night as long as two members of the family are awake. If not, then one should light without a Beracha.

3) Sufficient oil must be put in the Menorah to last at least half an hour. Once lit, more oil may not be added to the Menorah. On Erev Shabbat, we must put enough oil or use large enough candles to last until 5:25 pm or about 2 hours as we have to kindle the Hanukka lights before the Shabat

lights are lit. If less oil than the required quantity was put, the Menorah must be re-lit with the required amount of oil. On Motzei Shabbat, at home, we should make Havdala over wine etc. before we kindle the Hanukka lights, but in Synagogue we light before Havdala.

4) On the first night we start with one light (plus the Shamash, which is lit at the end) and we increase by one every night until the last night when we have eight. We position the lights so that we always light from left to right e.g. on the second light we would start from the new light placed on the left side of the first light and so on.

5) There should be a Minyan present when we light the Menorah in the Beth HaKenneset in order to make a Beracha.

CHANGE TO BARECH ALENU

1) We change over from *Barechenu* to *Barech Alenu* from Tuesday, 4th December Arbit until Pesach.

2) If we mistakenly say *Barechenu* instead of *Barech Alenu*:

a) If we realise before we reach the beracha of '*Mebarech Hashanim*' we go back and say *Barech Alenu*.

b) If we realise after we have said the '*Hashem*' in the beracha, we say '*Lemdeni Chukecha*' and go back to *Barech Alenu*.

c) If we complete the Beracha '*Mebarech Hashanim*' before we realise then we just add on the words '*Ve Tane Tal Vumatar Libracha*' to the words '*Mebarech Hashanim*' and then just carry on.

d) If we started, even the first word, of the next beracha '*Teka*' then we carry on and add the words '*Ve Tane Tal Vumatar Libracha*', '*Ki Ata Shomeyah Tefillat Kol Pe*' in the beracha of '*Shomeyah Tefillah*'.

e) If we said the beracha '*Shomeyah Tefillah*' and then realise and we have not uttered the word '*Retze*' then we can add the words '*Ve Tane Tal Vumatar Libracha*' to the words

'*Shomeyah Tefillah*'. Otherwise we have to go back to '*Barech Alenu*' and repeat all the berachot from there on.

f) If we have reached the '*Oseh Shalom*' before we realise even though we have not taken a step back we repeat the whole Amidah again.

**Mazal Tov to
David & Sara Ben Shushan
and their families on the
birth of their son**

**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

Shabbat commences	3:40 pm
Shabbat terminates	4:52 pm
Mincha Erev Shabbat	3:25 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	3:20 pm
Shacharit Weekdays	6:50 am
Shacharit Sundays	7:00 am
Mincha	1:30 pm
Arbit	7:30 pm