



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
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Thoughts on Parashat MIKETZ Year 23

by Dayan Abraham David

After interpreting Pharaoh's dreams, Yosef is immediately appointed as Ruler in Egypt. The pasuk goes into great detail about Yosef being invested as Ruler 'Mishne HaMelech', 'vayaser Paroah et Tabato, veyalebesh oto bigdei shesh, vayasem rabid hazahav al tsavaro'. And Paroah placed his ring on Yosef's hand and he dressed him with fine clothes of linen and placed a golden chain around his neck. He gave him his second chariot to ride in. The Yalkut brings the Midrash on this saying *Yosef mishelo natnu lo* 'Yosef was given what was his and explains the mouth that did not kiss in sin, was given *Al pechah yishak kol ami*, my people should be dependent on your mouth (command). The hands which did not sin in its touch was given the ring. The neck which did not bow down in sin was given the golden chain of authority. The body which did not benefit from the pleasures of sin was given royal garments of linen. The legs which did not step into sin was given the chariot to ride upon, and the mind whose thoughts did not dwell on sin was given 'Chochmah, and acknowledged as the father of the kingdom Abrech.

It would seem that Yosef was being rewarded for not sinning and for every action of holding himself back from sin. Even though it would seem that he was only doing something negative, it was considered as if he was doing a mitzvah. This we understand with what our Rabbis teach us in the Midrash Shir Hashirim. '*Mi sheAveirah ba leYado venitzal veLo asah mitzva gedola asah*'. But what we need to understand is, how he was being rewarded in this world? This goes against the rule '*sechar mitzvah beHai alma leika*' we are not paid for mitzvot in this world. There are some exceptions where we eat from the fruit in this world like '*keibud ab*' but these are mentioned specially and not other mitzvot.

We need to have a better understanding of mitzvot to explain this. The reward paid to the righteous for a mitzvah can only be paid in the world to come. But performing a mitzvah in this world has an effect on the person and can give the limb with which the mitzvah is done a positive boost. As our Rabbis teach us there are 248 positive commands, for the 248 limbs of a person '*keneged ramach evarim*'. Here the Midrash is telling us that for every limb which Yosef controlled in the temptation, that limb was raised up spiritually and crowned to the level of '*Malchut*', according to the *Kabalah*; Yosef,

whose *mida* was *yesod* had earned itself its control as '*Malchut*'. The Midrash is telling us that even though Yosef might have become King and Ruler as was G-d's plan revealed in the dreams and for the salvation of Yaacov and his sons who would have to come down to Egypt. However, because of his fight to keep away from sin he had raised himself into that position through his own efforts '*Yosef mishelo natnu lo.*' That is also how Yehudah was merited to become King and father of future kings through his facing up to his responsibilities and the humility of admitting in public that he had made Tamar pregnant. Similarly, Tamar became the mother of kings through her willingness not to shame Yehudah in public, even endangering her life for it. They raised themselves to the level of deserving the position. When we do mitzvot or hold ourselves back from committing a sin besides the reward in the world to come we could be raising ourselves to greatness.

TORAH GEMS - CHANUKAH

We celebrate Chanukah with lighting the Menorah all eight days because of the Nes which happened when the Chashmonayim defeat the 'Yevanim' Greeks and entered the Temple, which had been defiled by them but not destroyed, they found a vial of oil with the seal of the Cohen Gadol which had not been defiled. This oil only contained oil for the lighting of one night but it lasted for eight until new pure oil would be made (or brought to them). Even though there was another miracle which took place, the victory of war, as described in Al Hanisim we say in modlm of the Tefilla during Chanuka, we do not celebrate this with any sort of war parade, just Hallel and Hodaah thanks giving. Our Rabbis

were most careful not to have victory and war celebrations for fear that in time they would become symbols of 'Koach ve oksem yadi' symbol of my own strength and prowess, but stressed the miracles of the oil which no one can deny as an act of G-d. When we light the Menorah we have in mind the victory of battle that the Chashmonayim were given as well in the Al Hasnisim when we light the Menorah.

We do not have a mitzvah to celebrate Chanukah with a Seuda, a feast or drinking as we do on Purim. (There is a custom to make a Seuda but for a different reason as a celebration for the inauguration of the Mizbeach and Temple which took place on the 25th Kislev when the Chasmonayim inaugurated this after the defilement made by the Greeks, this inauguration is also connected to the Mishkan of Moshe which was completed on the 25th of Kislev but delayed until Nisan.) The reason given for this is that in the story of Purim the danger was physical to their body Haman made a decree to kill men, women and children so when the salvation came we celebrate with feasting and drinking which is physical. But the battle with the Greeks was not a battle for their lives, it was against our beliefs. Had the Chasmonayim taken on the Hellenist culture the Greeks would have lived with them in peace.

The decrees they made against us were against Brit Mila, Shabbat, Chodesh (The power of our Rabbis to fix the new month and the festivals) they defiled and made unclean all that was Holy in the Temple. They broke down barriers made on the Temple mount to differentiate to how far non Jews could go. Theirs was a battle against Kedusha, that there should be no difference between Jews and Non Jews because of a concept of Holiness, everything in the world they believed was logical and physical, a

person could worship any G-d but it would not change the person himself.

Brit Mila brings Holiness to the person of the Jew and enables us to cleave to G-d. The Shabbat brings him Kedusha and he is able to connect to G-d through keeping Shabbat, Chodesh, the G-d given power to the Chachamim to change time and bring holiness to certain days. The concept of Taharah to bring us close to G-d through the service in the Temple all this the Greeks wished to wipe out to prove we are human and physical and there is no difference between them and us.

The Cohen Gadol Matisyahu and his sons were willing to give their lives to keep our beliefs and all that is Holy. Hashem gave them success and the spark they lit inspired the Jewish people who had been influenced by the Greek to do Teshuba, hence we celebrate with light, to depict what is spiritual and Holy. Today we have a similar battle not with the sword but with the breaking down of barriers and the contamination which is now permeating our homes which were the bastions of Torah and Holiness. We must not be fooled by the advantage of technology which brings into our homes alien concepts, cultures and permissiveness.

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

INSIGHTS INTO HANNUKA

It is interesting to note that in the Al Hanisim in Tefillah we only mention decrees of the Greeks against us and the miraculous salvation of the war. No mention is made about the 'Nes' of the vial of oil lasting 8 days. Yet we know from the Gemorah in Shabbat that all the celebrations and 'hallel' were instituted for the 'Nes' of the vial of oil lasting 8 days.

It would seem that we celebrate the miracle of the oil Hashem gave to us to reward our good intentions to rekindle the lights of the Menorah in the Beth Hamidash in purity which we publicise through the Hannuka lights. But the '*Hodaah*', the thanksgiving we mention in Tefillah is to recognise G-d's continuous miracles in the realms of nature, to sustain us and keep us as a people of Torah. It is a personal recognising and thanksgiving, for the daily miracles G-d does for us, maybe not as spectacular as the lasting of the oil for 8 days but for helping us in our commitments to Torah and Mitzvot in all aspects of our physical life as He did when a handful of Cohanim were able to defeat a great army in order to

keep our heritage. That message applies in our day as well when we stand up for our commitment to Torah and the observance of Mitzvot, G-d helps us daily in our lives. Tefillah is a personal prayer and we connect our praise to the Almighty in recognising what he does for us today as in those days similar to the battles the Chasmonaim won within the realms of nature.

HALACHOT cont

5) The Hanukka 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.

6) 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 Hanukkah'* 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.

7) Since we are not allowed to benefit from the light of Hanukia, the wicks and oils left over in the Hanukkia 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.

8) 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 Hanukkia becomes *'asur'* and we may not benefit from it as above.

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

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

*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	3:35 pm
Shabbat terminates	4:50 pm
Early Mincha Erev Shabbat	1:20 pm
Mincha Erev Shabbat	3:20 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	3:15 pm

acharit Weekdays (netz)	7:20 am
acharit Sundays (netz)	7:20 am
ncha	1:30 pm
bit	7:45 pm