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Shabbat - Vayechi,

Sat. 21 - 22 Dec. 2018 - 14th of Tevet, 5779 -

י"ד בטבת תשע"ט

שבת פ' ויחי

Issue Number 877

Baal Koreh	Mr Jacob Oved & Mr Allon Hannuna	(Page - 268).
Mufteer & Haftarah	Mr Nissim Tricot	(Page -1145).

Birkat Halevana

ברכת הלבנה

Shir Hashirim, Mincha, Kabalat Shabbat & Arbit.	15:30
Shabbat Candles.	15:39
Shabbat Shahrit - Followed by Kiddush. (Shema 9:25).	08:30
Mincha Shabbat - Followed by Seuda Shlishit. * (Sunset - 15:53).	15:15
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	*
Arbit Motzei Shabbat.	16:53
Shahrit Weekday - (Sunday - 07:30).	06:30
Mincha & Arbit.	15:30
Daf Hayomi with Rabbi Asher Sebbag Shlit"a.	16:00
Next Friday: Mincha, Shir Hashirim, Kabalat Shabbat & Arbit.	15:30
Next Friday: Candles. Shabbat. Shemot	15:42

Vayechi 5779 (Genesis 47:28-50:26)

Dec 16, 2018 | by Rabbi Kalman Packouz

GOOD MORNING! What do you think the chances are of getting back a bag you left in the back seat of a taxi - with \$80,000 in it? Probably you wouldn't give very good odds. One might think that most people are hurting for money -- particularly taxi drivers and the temptation would be too great.

This happened in Jerusalem a few years ago. When the driver noticed the bag and what was in it, he decided to immediately go back to where he dropped off the passenger in order to return it -- before his desire to

keep the money overwhelmed him. But how to return it? The passenger was not outside and there were many floors and too many apartments to knock on every door. So, the driver devised a plan. He would walk the hallway of each floor until he heard uncontrollable sobbing and crying emanating from an apartment. Lo and behold, after walking a few floors, sure enough, he heard people bawling.

You can imagine the joy and relief in seeing the taxi driver and more so, the bag of money! The people were buying an apartment and had to deliver this portion of the payment in dollars. They thought all

was lost. They were sure that the driver would keep the money. And boy, were they surprised!

How do we judge people? The Midrash (an allegorical commentary on the Torah) gives us an insight from the story of Noah. Before Noah sent out the dove which brought back the olive branch, he sent out a raven. However, the raven refused the mission and kept circling the ark. Why? The Midrash tells us that the raven suspected Noah of sending the raven away in order to take the raven's wife. Does this make sense? Noah was the one person righteous enough for the world to be saved. How could the raven possibly suspect him?

The raven didn't suspect Noah per se, it just figured that if it was in Noah's position, that is what it would do. The Midrash is teaching us that we tend to judge other people according to our own values. In modern idiom: When you point a finger at someone, realize that there are three fingers pointing back at you.

The Torah has a positive commandment to judge people favorably, "You shall judge your fellow man with righteousness" (Leviticus 19:15). This verse obligates us to give someone the benefit of the doubt when we see him performing an action that could be interpreted either positively or negatively (Rambam, *Sefer Hamitzvos*, Positive Commandment 177; *Sefer HaChinuch* 235).

Here is a brief and general guideline regarding giving the benefit of the doubt compiled from [Love Your Neighbor](#) by Rabbi Zelig Pliskin: In general, if the likelihood of a favorable judgment and unfavorable judgment are equal, give the benefit of the doubt; if the person is an evil person (defined as one who persists in evil conduct in spite of all warnings and chastisements), don't give the benefit of the doubt. For a righteous person, give the benefit of the doubt even if it appears that the action was improper.

Even when you must mentally judge people favorably, you should be on your guard to protect yourself or someone else from a loss. If you can clarify the matter, it is proper to correct the person if he has erred. If you mistakenly suspect an innocent person of doing wrong, you are obligated to appease him and give him a blessing (Talmud Bavli, Brochos 31b).

Judging favorably is not easy. Since I started with the story of Jerusalem taxi driver, I'd like to end with a story of another Jerusalem taxi driver -- and a hat store. In 1979, my friend, Gur Aryeh Herzig, left his black Shabbos hat in the taxi when he arrived in Jerusalem from the airport. Figuring the hat was gone forever, that evening he went to Ferster's Hat Store in Meah She'arim and picked out a new hat to buy. At the cash register, he told the story of the lost hat to the store

owner. Want to guess what the store owner's response was?

The owner refused to sell him the hat! "I will put it aside and hold it for you, but I will not sell it to you until you check with the taxi company for the hat. It is not worth selling you the hat and have you think badly of Jerusalem taxi drivers." Gur Aryeh walked to Neshet taxi. They were very happy that he came to pick up his hat which the driver had turned in that afternoon. It may be difficult to judge people favorably, but it is possible!



TORAH PORTION OF THE WEEK

Vayechi, Genesis 47:28 - 50:26

The parasha, Torah portion, opens with Jacob on his deathbed 17 years after arriving in Egypt. Jacob blesses Joseph's two sons, Manasseh (Menashe) and Ephraim (to this day it is a tradition to bless our sons every Shabbat evening with the blessing, "May the Almighty make you like Ephraim and Manasseh" -- they grew up in the Diaspora amongst foreign influences and still remained devoted to the Torah. The Shabbat evening blessing for girls is "to be like Sarah, Rivka, Rachel and Leah.") He then individually blesses each of his sons. The blessings are prophetic and give reproof, where necessary.

A large retinue from Pharaoh's court accompanies the family to Hebron to bury Jacob in the *Ma'arat Hamachpela*, the burial cave

purchased by Abraham. The Torah portion ends with the death of Joseph and his binding the Israelites to bring his remains with them for burial when they are redeemed from slavery and go to the land of Israel. Thus ends the book of Genesis!

* * *

Dvar Torah

*based on Growth Through Torah by
Rabbi Zelig Pliskin*

Before Jacob's death, the Torah tells us:

"And Ya'akov (Jacob) called to his sons, and he said, 'Gather together and I will tell you what will befall you in the end of days' " (when the Jewish people will be redeemed from *galus/exile*) Genesis 49:1.

What did Ya'akov mean when he used the phrase "Gather together"?

When Ya'akov told his sons to gather together he meant that they should have *achdus*, unity amongst themselves. Only when there is unity among the descendants of Ya'akov can there be redemption. If there is not yet unity, it is not yet time for redemption.

With this we can understand what Yosef's brothers meant when they said to him later on (Genesis 50:16-7) that before Ya'akov's death he requested that Yosef forgive them. Nowhere in the Torah is it recorded that Ya'akov asked Yosef to forgive his brothers. However, the commentary of the Shaloh tells us that the answer can be seen in our verse where Ya'akov asks the brothers to "Gather together."

Ya'akov was asking all of them, including Yosef, for unity and the deep love that comes from unity. Where there is love, there is forgiveness.

This is a crucial issue for our time. People are very different from one another in many ways. However, if all the descendants of Ya'akov realize how important it is to have *achdus*, this unity will bring about a love that transcends the specific complaints one person has against another. Judging favorably helps brings unity.

Ethics of the Fathers -- Pirke Avos -- on Judging

1:1 Be cautious in judgment

1:6 Judge every person to the side of

merit

1:8 (and 4:5) When sitting in judgment do not act as an advocate

2:4 Do not judge your fellow until you have stood in his place

4:7 One who refrains from serving as a judge avoids hatred, thievery and false oaths.

One who frivolously hands down rulings is a fool, wicked and arrogant.

4:8 Do not judge on your own, for there is none qualified to judge alone, only the One.



Shabbat Shalom,
Kalman
Rabbi Kalman
Packouz

Hot Kiddush: presented by Mr Maurice Lawee מ"ר in memory of his late wife, **Ronit** bat Yehudit ע"ה.

Dear all: If anyone wants an alliyah please approach our gubbay Adel, David or Ghassan before Shahrit not later then 9:15.

Kolel every Sunday: We are still having a Kolel every Sunday at the Synagogue hall from 09.30am - 12.00pm. Everyone is welcome.

A message to those saying Kaddish: please gather behind the TEBBA and recite the Kaddish together. As it will be a good help to the new Kaddish readers.

THE KEHILLA WISHES חיים ארוכים "LONG LIFE" TO THE FOLLOWING WHO HAVE YAHRZEIT

02 Tevet Dr. Maurice Gubbay
03 Tevet Mr Mayer Levy
03 Tevet Mrs Gilda Aslan
08 Tevet Mr Yaakov Georgy
08 Tevet Mr Maurice Sheena
05 Tevet Mr Joseph Clement
09 Tevet Mr Nissim Tricot
11 Tevet Mr Zohair Ishak
14 Tevet Mr Moshe Moses
16 Tevet Mr Adrian H. Klein
17 Tevet Miss Nancy Dwek
18 Tevet Mrs Naomi Cohen

19 Tevet Mr Nadhim Mouallim
20 Tevet Mr Cesar Sassoon
20 Tevet Mr Joe Sassoon
20 Tevet Mr Robert M. E. Sassoon
20 Tevet Mr Ezekiel Ezekiel
20 Tevet Mr Maurice Lawee
24 Tevet Mrs Naomi Sheena
27 Tevet Mrs Gracy Dallal
28 Tevet Mrs Naomi Cohen
29 Tevet Mr Elie Abdulezer
29 Tevet Mrs Doris Ezer
29 Tevet Mr Salem Abraham

“ Quote of the Week ”

Love people for what they are;
don't judge them for what they're not