

interpretation this refers to the scholar and student of Torah. But, also again, in its broadest sense it refers to a person who is able to experience and appreciate Torah life and values, no matter his work or profession. A person that feels that the Torah accompanies him everywhere will always be reckoned among those that toil in, with and for the Torah. *Rabbi Berel Wein and torah.org.*

## Haftarah Summary Rabbi Aron Tandler

Yirmiyahu's words ring with the same urgency and fear as the Tochacha itself. Yirmiyahu was the Navi who beseeched his people to repent before the impending destruction and exile of the nation. He decried the delusions of those who used their ill begotten wealth to serve idols and foreign ideologies. They denied the benevolence of G-d and were destined to go into exile.

The acquisition of wealth through illegal means is a denial of G-d's ability to provide and protect. He who trusts in man for his strength and future is destined to be betrayed. He will be as a lone tree in the wilderness (17:6) bereft of protection or support. On the other hand, he who trusts in G-d will be blessed and secured.

Reemphasizing the message of Sefer Vayikra, Yirmiyahu exhorts the nation to beg G-d for salvation and healing, and

## Minyan Schedule

Erev Shabbat Parashat Bechukotai  
Candle lighting 3/06/16 4.35 pm  
Mincha (Mizrachi) 4.50 pm

Shabbat Parashat Bechukotai  
Shacharit 4/06/16 9.15 am  
Children's Service 10.00 am  
Mincha (Mizrachi) 4.24 pm  
Shabbat ends 5.34 pm

Rosh Chodesh Sivan 7/06/16

Erev Shabbat Parashat Bemidbar  
Candle lighting 10/06/16 4.34 pm  
Mincha (Mizrachi) 5.49 pm

## Announcements

**Kiddush is sponsored by  
The Synagogue**

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the details of a range of  
upcoming events**

to trust His constant love and caring. *Rabbi Aron Tandler and torah.org.*

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

**Shabbat Parashat Bechukotai** 27 Iyar  
5776; 4 June, 2016  
**Shabbat Torah reading:** Stone Chumash  
page 708, Haftarah page 1179.

**President** Jonathan Erlich  
**Rabbi-in-residence**  
**Dvrei Torah** Rabbi Franklin

## The Bread of Shame Rabbi Marc D. Angel

In this week's Torah portion, G-d reminds the Israelites that He brought them out of Egypt. "And I have broken the bars of your yoke, and made you go upright (komemiyut)" Vayikra 26:13. The commentary, Hizkuni, notes that just as an ox lifts its head when the yoke is removed, so the Israelites' heads rose when they were freed from servitude in Egypt. Rashi comments that "komemiyut" means the Israelites could now walk upright, rather than be stooped over like slaves. Saadia Gaon notes that "komemiyut" indicates that the Israelites were now free people.

In kabbalistic

thought, it is taught that when people receive something that they did not earn they are guilty of eating "the bread of shame". Thus, in order for the Israelites to walk upright and not be ashamed of their newly given gift of liberty, they had to "earn" their freedom by serving G-d through fulfilling His commandments. This was their side of the covenant with the Almighty. By living according to the Torah's precepts, they would "earn" the right to be a free and upright people.

This lesson applies to many aspects of life. We should not simply be "takers" who receive goods and services from others.

We also should be "givers" who do our share to repay the many benefits we enjoy. If we take out of proportion



to what we give, we are guilty of eating “the bread of shame”. We don’t live with the quality of being upright and free.

This is true on a personal level. We should not exploit the kindness of friends and acquaintances, but should return their kindnesses gladly and generously. This is true on a communal level. We should not expect synagogues and schools and other institutions to be there for us when we need them, but we should be members and supporters so as to carry our own weight to the best of our ability. This is true on the national and international level. We should not expect others to provide for us, without our willingness to provide for their needs as well.

Sometimes people think they come out ahead if they take something without having given anything commensurate in return. They think they have “beaten the system”. Actually, such people humiliate themselves because they are eating “the bread of shame”. They do not realize that taking something without giving back to the best of their ability--is degrading and debasing. It is the behavior of people who lack pride and self-respect.

G-d wanted the Israelites to

walk upright--komemiyut. He did not want them to have a slave mentality any longer. To give dignity to them, He gave them the Torah’s laws and traditions--He gave them a way of “repaying” G-d, of earning their bread. They could create a righteous community; they could become a light unto the nations. By working for these lofty goals, they would avoid eating “the bread of shame”.

Our lives should not be viewed as a contest to take as much as we can and to give as little as we can get away with. Rather, life is an adventure of human interrelationships where we all win when we all do our share. To walk in freedom and dignity, we need to avoid eating “the bread of shame”. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

## Toil in Torah Rabbi Berel Wein

The book of Vayikra concludes this week with the Torah reading of Bechukotai. It presents rather stark choices to us. Blessings and disasters are described and it is apparently our behavior, actions and lifestyles, all of which are

within our range of life choices, that will determine our individual fate and national future. It appears to be an all or nothing scenario with the Torah providing us with little or no wiggle room. And since the stakes are so high and the consequences of failure are so dire, the challenge before us is doubly daunting and even frightening.

Yet, the Torah also assures us that the Jewish people as an entity, if not all individual Jews, will somehow survive and yet prosper in the end and inherit all the blessings described in this week’s Torah reading. The Jewish people will experience many defeats in the long history of civilization, in its relationship to the non-Jewish world. But none of these defeats will be of a permanent and eternal nature.

Somehow the seeming victor and conqueror will itself become vanquished while the Jewish people will continue to show resilience and fortitude. After several millennia of history and all types of human and national events, it is difficult to view the Jewish story in any other light. So, the true message that shines forth from this week’s Torah reading is that of the eternal strength of the Jewish people. Not only have they survived all of the disasters outlined in this Torah reading but they have the uncanny ability to eventually triumph and succeed, no matter how great the odds against them are.

Rashi emphasizes the requirement to “toil in Torah” as

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*We have operated since 1995. During the year we arrange special activities including: learning, shiur/lecture series and social events.*

being the interpretation of the first verse in Bechukotai. Toiling in Torah has many subtleties associated with it, aside from its simple meaning of hard and consistent study. In its broadest sense one can say that the Jew that toils, in no matter what field he or she is toiling, must always do so by associating one’s endeavors with Torah values and behavior.

The commandment is not merely restricted to the Talmudic scholars of Israel but is a commandment to be observed by every Jew, no matter what line of work or profession one is engaged in. The life and survival of the Jew and of the Jewish people as a whole is dependent on the presence of Torah values, lifestyle and behavior in all aspects of human society. Toil, in the spiritual sense, is not restricted only to the study hall or to the scholar.

The rabbis have taught us, based on the biblical verse, that humans are born to toil; fortunate is the person whose toil is in Torah. Again, in its narrow

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