

holiness is at best a curiosity and certainly not the goal of most people. But the Torah in its eternal vision demands from us holiness in all ages and societies. The ancient classical world of Persia, Egypt, Greece and Rome, mighty as these empires were, nevertheless disappeared because of their inability to maintain a society based on paganism and sexual freedom.

No high sounding slogans about tolerance and acceptance of everything will eventually save Western society from such a fate as well. The Torah cautioned us regarding this inevitable rule of human society and we are bidden to maintain the traditional standards of Jewish behavior in this matter, no matter what. *Rabbi Berel Wein and torah.org.*

## Haftarah Summary Rabbi Aron Tendler

This week's Haftarah is from Amos chapter 9, and is the Haftarah for Acharei Mos. The basic theme of the two Parshios is the responsibility of the Jews to maintain a life style of Kedusha, holiness that sets them apart from all the other nations and grants them the right to live in Eretz Yisroel. Amos the Navi began by chastising the Bnai Yisroel for being no better than the Pilshtim or the Arameans. They too were saved from oppression and enslavement but did not cherish the opportunity that G-d had granted to them.

Amos began his prophecies in 3115, 646 b.c.e. when Yeravam II extended the boundaries of Israel (the Northern Kingdom) and under whose reign the kingdom of Israel flourished. Yeravam attempted to banish Amos from the kingdom because of his prophecy that Yeravam's kingdom would not last. Amos criticized the kingdom for persecuting the poor and immersing themselves in

## Minyan Schedule

Erev Shabbat Parashat Kedoshim  
Candle lighting 13/05/16 4.46 pm  
Mincha (Mizrachi) pm

Shabbat Parashat Kedoshim  
Shacharit 14/05/16 9.15 am  
Children's Service 10.00 am  
Mincha (Mizrachi) 4.32 pm  
Shabbat ends 5.42 pm

Erev Shabbat Parashat Emor  
Candle lighting 19/05/16 4.41 pm  
Mincha (Mizrachi) pm

## Announcements

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materialism and luxury.

Amos told the Jews that primary destruction would be directed against the leaders of the kingdom while the populace would be driven into exile. His presentation painted the exile of Israel as an act of preservation and kindness on G-d's part. Verse 9:11 is the verse that we add to the grace after meals during Succos that prophesies the rebuilding of the Davidic dynasty. The final words of Amos prophesy the coming of Mashiach and the return to Eretz Yisroel. *Rabbi Aron Tendler and torah.org.*

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

**Shabbat Parashat Kedoshim** 6 Iyar  
5776; 14 May, 2016  
**Shabbat Torah reading:** Stone Chumash  
page 656, Haftarah page 1174.

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

## Love Others as Yourself! Rabbi Marc D. Angel

"And you shall love your neighbor as yourself," (Vayikra 19:18). Rabbi Akiva considered this verse to be a great principle of the Torah. Indeed, it is widely considered to be the "golden rule" that is at the root of human morality and civilization. The only problem is: is it really possible to love one's neighbor as oneself? In some special cases, the answer is yes. But in many cases, it would seem to be unlikely, if not impossible, to love others as oneself, especially if they are unlovable!

We come across people who are malicious, cruel, or vindictive. We know people who are manipulative, egomaniacal, dishonest and offensive. We see people who act in destructive ways, who

undermine families and communities. Can we really be expected to love such people?

Some of our sages have explained that the Torah calls on us to love our "neighbor," i.e. only those individuals who act in a "neighborly" way, who observe Torah and mitzvot, who maintain a moral and courteous lifestyle. According to this line of thinking, there is no obligation to love wicked, immoral people.

Maimonides teaches: "It is a commandment to love each fellow Israelite as oneself, as it is stated, You shall love your fellow as yourself. Therefore one must speak in praise of his fellow and be concerned for his property, as one is concerned about one's own property and honor. One who gains personal honor by shaming another has no place in the world to come." (Hilkhos De'ot 6:3)

Maimonides offers practical advice on how loving one's neighbor is



to be fulfilled. He does not write about actually loving, or even liking, the other person. Rather, he instructs us how to behave toward others: speak well of them, be concerned for their property. Just as we want others to speak nicely about us and be respectful of our property, so we should demonstrate these qualities toward others, even if we do not really like them. Maimonides is careful to add that one should not gain personal honor by shaming others and tearing them down. One who engages in such behavior has no place in the world to come.

Maimonides seems to have based himself on a teaching of the Talmudic sage, Hillel, who taught: that which is hateful to you, do not do unto others. Hillel's emphasis was not on the ethereal emotion of love, but on practical implementation of proper behavior toward others. Even if we do not have positive emotional feelings for particular people, we still should not act toward them in a manner that we wouldn't want them to act toward us.

It seems, then, that we may understand the commandment to love others as a demand that we act decently, that we conduct ourselves with high moral standards, even toward people we may not actually like. We should not lower our own ethical standards even when dealing with less-than wonderful people.

We might also understand the commandment as pointing us in the direction of a philosophy of life that

stresses love of others. Rabbi Yitzhak Shemuel Reggio, a 19th century Italian Jewish Bible commentator, noted that it is not possible to love another person as much as we love ourselves; what, then, does this Torah passage mean? He translates the verse as follows: you shall love your neighbor who is like you i.e. you must remember that all human beings are created in the image of God, all have the right to respect and dignity, all share a common humanity. If you recognize that the "other" is actually "like yourself", you will be better able to love/empathize/respect him or her.

Rabbi Reggio's universalistic understanding of the "golden rule" teaches that all human beings whatever their race, religion or nationality, are entitled to be treated "like ourselves". They, too, were created by God. They, too, have the human qualities with which we are endowed. If we can see "them" as being just like "us", we are more likely to develop a sense of kinship and responsibility to all of humanity.

It must be noted, though, that the commandment to love our neighbor does not mean we should allow him/her to commit injustices. The same Torah portion that calls on us to love others calls on us to chastise those who behave wrongly. We are commanded not to stand idly by when an innocent person is in trouble. We need to recognize that some people forfeit their right to our love and compassion when their behavior is reprehensible and dangerous to others. Or rather, our love for people must

include our responsibility to help them avoid immoral and harmful behavior.

The commandment to love others as ourselves implies that we need to love ourselves! This means we need to live upright and honorable lives; when we look in the mirror, we should see someone whom we respect. That is also an essential ingredient in the "golden rule." *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

## Enjoyment as a Guide Rabbi Berel Wein

Although the entire gamut of Torah commandments is discussed in this week's Torah reading, it is obvious that the major emphasis is on the subject of sexual morality. It is almost impossible to discuss this subject in the current climate of politically correct Western liberalism. Even a discussion of this situation brings upon one the approbation of being bigoted and intolerant.

Yet in the long run of human history, the current acceptance of unrestricted sexual freedom has had many precedents. The power of the sexual drive in human beings is not a recent phenomenon. Psychiatrists and psychologists all recognize it as being one of the primary physical drives of all human behavior.

The Torah certainly recognized the primacy of this physical drive in our lives. In fact, the Torah devoted much detail and instruction in this matter in order to achieve a balanced and positive channeling of this drive, as it is the one that preserves human continuity and generational existence. The Talmud points out to us that without the existence of this drive, in nature generally, no hen would lay an egg and life as we know it would disappear.

Judaism never denied or even

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

denigrated the necessary existence of the sexual drive in nature. It never preached celibacy; on the contrary it always promoted the concept of marriage and physical union between spouses. What it did oppose, and still opposes is the wanton "everything goes" attitude toward sexual behavior. Eventually all of society pays a heavy price for unrestricted sexual behavior.

The Torah speaks to us in terms of being kedoshim. This word is usually translated and used as a term for holiness. This is undoubtedly correct. But like most Hebrew words, the word also conveys a different and perhaps more subtle meaning. It also means "dedicated." In fact, one can say that the primary thrust of Judaism is that one should live a life dedicated to service of God and man, with vision and appreciation of the true meaning of life and its gifts.

Being dedicated in terms of Jewish life means valuing the concept of family, the necessity of the continuity of generations and the primacy of proper behavior regarding others particularly and in society generally. It is the dedication to these goals that translates itself into the idea of holiness. The lack of any code of sexual morality makes any such dedication impossible.

Unfortunately we live in an age where

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