

being too dangerous, too risky - certainly for the masses of Israel. Yosef, on the other hand, cannot see a future for Israel if it is completely isolated from the general society, of which it is a part, no matter what Israel's preference in the matter may be.

Yosef takes the risks and is successful in maintaining his Jewishness and in raising holy children and grandchildren, in the midst of the squalor of Egyptian culture. But Yehuda is also successful in his way and Yosef and Yehuda therefore march in lock step throughout Jewish history. They remain competitors and sometimes they have harsh things to say to and about each other and their different paths. But in the end, they are both the pillars of Jewish survival and society. They complement each other even if many times they do not utter compliments about each other. They are partners in the messianic and redemptive historical process of Jewish history. They are both still here with us today in our own personal and national struggle to build a Torah nation and a good world. We should appreciate their presence and influence upon us. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tandler

In this weeks Haftarah, Amos the Navi chastised the Bnai Yisroel for the perversion of justice manifest in their behavior toward the widowed, orphaned and the poor. Yosef's sale for a few pieces of silver is referenced as a prime example of such injustice. Regardless of whatever rationalization the brother's may have used to justify their actions, the money they accepted for the sale reduced their actions to nothing more than selfish and self-serving.

This same theme is repeated in the story of the 10 Martyrs. The Roman Governor accused the brothers of selling Yosef for money. If their motives were in fact righteous, they should not have

Minyan Schedule

Erev Shabbat Parashat Vayeshev
Kabbalat Shabbat 6.30 pm
Candle lighting 4/12/15 7.35 pm

Shabbat Parashat Vayeshev
Shacharit 5/12/15 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.27 pm
Shabbat ends 8.37 pm

Erev Chanukah 6/12/15

Erev Shabbat Parashat Miketz
Kabbalat Shabbat 6.30 pm
Candle lighting 11/12/15 7.40 pm

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accepted any personal gain from their actions.

The Navi contrasted the injustices against the poor to the three most severe sins of: idolatry, adultery, and murder. Hashem is willing to give a second chance when humankind fails due to personal failing; however, when humankind fails in the arena of social justice, there can not be a second chance. Judges are intended to do G-d's work of ministering justice, and the administration of justice should be a primary display of Hashem's manifest presence within society. When a judge perverts the power of his office he compromises much more than justice. He compromises G-d Himself. *R. Aron Tandler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Vayeshev
23 Kislev 5776; 5 December, 2015
Shabbat Torah reading: Stone Chumash
page 198, and Haftarah page 1142.

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

Overcoming the Disease of Hatred

Rabbi Marc D. Angel

Joseph's brothers were deeply jealous of him: "they hated him and could not speak peaceably to him" (Bereishith 37:4). They resented that their father showed favoritism to Joseph. They were infuriated by Joseph's dreams of lordship over them. They were so filled with enmity, that they were ready to murder Joseph. They showed no remorse once Joseph had been sold into slavery and was out of their way. Yet, as the story unfolds, the brothers' worst fears about Joseph actually came true. Joseph did rise to lordship over them, and indeed had extraordinary power over all of Egypt. When the family was reunited in Egypt, Jacob continued to show favoritism to Joseph. While Joseph's brothers each represented one tribe of Israel, Jacob designated two tribes for

Joseph, Menashe and Ephraim.

Given the profound jealousy and hatred the brothers' harbored toward Joseph during his youth, one would expect them to have even more jealousy and hatred once Joseph's pre-eminence over them was confirmed by the passage of time. Yet, the Torah gives no indication of their ongoing malice toward Joseph. We no longer hear that they hate him or that they cannot speak peaceably to him. We see no jealousy when Jacob demonstrates favoritism to Joseph. We hear no expression of anger when Joseph receives a double inheritance.

What happened to their jealousy and hatred? When they were younger, the brothers viewed life as a zero sum game where there can only be one winner. If Joseph wins, we lose. If Joseph is destined to have power over us, then

we must destroy him or we ourselves will end up losing the game. Hatred and jealousy eat away at the brothers. They think that any gain by Joseph will necessarily entail a loss for them. With the



passage of time, they saw that Joseph indeed had great power, wealth, and wisdom, and that he was still favored by his father. But the brothers now had a new insight: it doesn't matter! We can live our own lives happily and successfully even if Joseph has all these advantages over us. We are not in competition with him after all. Life is not a zero sum game where only one side wins. Life can be lived fully and happily in a cooperative framework rather than in a competitive rat race for power. Joseph's great success does not in any way diminish from the self-worth of the brothers.

When the brothers came to understand that jealousy and hatred were self-destructive, they could rise to a happier philosophy of life dominated by love, family loyalty, and cooperation. Much of the hatred in our world stems from an undeveloped sense of selfhood. People feel jealousy and hatred toward others who they fear are smarter, stronger, or more successful. They think that only one side can win; if the others are succeeding, then we must be losing.

Demagogues thrive on the rhetoric of hatred, stirring up the basest fears of a frightened humanity. They sow feelings of malevolence and mistrust into society. They stereotype the "enemy" and rob them of their human dignity. The rhetoric of violence and hatred leads to violent and hateful acts. Those who inflict the suffering thereby show themselves to be humanly inferior to their intended victims.

Erich Fromm has written of the "syndrome of decay," that "prompts men to destroy for the sake of destruction, and

to hate for the sake of hate." Because of frustrations, feelings of inferiority and malignant narcissism, many people direct their lives onto the road of hatred and death. People who suffer the syndrome of hatred are at root unhappy people, who begrudge happiness and success to others.

Until people can rise above the "syndrome of decay," they fritter away their lives in destructive patterns. They focus on hatred, and the hatred eats away their souls and poisons their lives. Sad to say, some of the most vicious demagogues spew forth their hatred in the name of G-d and religion. They invoke G-d's name in fanning hatred and violence against those whom they perceive as their enemies. This gross betrayal of the religious message of love and peace does vast dishonor to humanity and to G-d. This demagoguery saps life of happiness and creativity, turning it into a maelstrom of hatred, violence and destruction.

Those who hate become victims of their own hatred. They lock themselves into an ugly and endless strife, depriving themselves of a healthy, loving life. Joseph's brothers learned to overcome jealousy and hatred. They learned to escape the "syndrome of decay" that eats away at the fiber of life. They learned that life is not a zero sum game; that their winning did not depend on someone else losing; that all humans could live so much more happily and meaningfully if they adopted a syndrome of love and cooperation. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

Two Brothers, Two Opinions

Rabbi Berel Wein

There is no more bitter quarrel than one within a family. The dynamics of family life, especially in a large family with strong feelings of competition between siblings, often times create dangerous situations among family members. The famous story of Yosef and his ten older brothers serve as a paradigm for the tensions, misunderstandings, paranoia and jealousy that can haunt even the best of families and the most devoted of parents and children. Great and holy people are blind to a brother's dreams and aspirations. They feel somehow threatened by his youthful exuberance and predictions of success and of having a dominant position in the family. They see him as an enemy, a threat to their very being and to the future of the Jewish people. Thus the tragic drama begins to unfold in the Torah reading of Vayeshev.

This story of Yosef and his brothers, particularly the roles of Yosef and Yehuda, vis a vis their own personal relationship does not end with the narrative of the Torah here in Bereshith. In later Jewish history, after the death of King Shlomo, the Jewish nation is split into two sections - the kingdom of Israel (Yosef) and the kingdom of Yehuda (the house of David.) Thus the competition between the two leading sons of Yakov's family, Yehuda and Yosef, survived centuries of attempted unity. And the eventual result of this split within the Jewish nation was disaster for both sections of that nation. Both sections of the nation were weakened, they had less sanguine influences on each other and they ultimately even went to war with each other, thus creating the woeful situation of Jews spilling the blood of other Jews.

It is a sad situation that is recorded for us in the Tanach. Yosef and Yehuda went their separate ways but the general Jewish nation suffered bitterly thereby. In the literature of the rabbis throughout the

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Middle Ages and even into our current era, the serious splits and disputes that seemingly have always plagued Jewish life were viewed as continuing echoes of the Yosef-Yehuda difficulty. The rabbis of the Talmud divided the messiah himself into two personages - Moshiach ben Yosef and Moshiach ben Dovid (a descendant of the tribe of Yehuda.) The former was to pave the way for the latter, but both were part of the envisioned messianic process. Apparently Jewish redemption and fulfillment is dependent on both Yosef and Yehuda and is destined to realization only if both are full participants in the process.

Yosef remains a holy Jew, in spite of his being exposed to the decadence of the prevailing Egyptian culture. He is an integral part of the Egyptian court and world, but he really is only an outsider looking in and not really desirous of "belonging" to the culture that surrounds him. Yosef is the model for the Jew who is successful in the general world but doggedly determined to remain faithful to his own soul, tradition and destiny as a son of Yakov.

Yehuda is much more cautious and conservative. He has seen the outside world, the general society and is frightened to become part of it. Yehuda has lost sons, has suffered tragedy and disappointment, has made errors and risen from sin, and is willing to sacrifice all to remain Jewish and save other Jews. Yehuda does not wish to be Yosef. He sees Yosef's way as

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Divrei Torah