

egos and bluster. That is also an important Jewish trait that should be a foundation in our lives. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

The Haftarah for Parshas Vayeitzei is from Hosea 12:13-14:10. Following the death of Shlomo Hamelech, the kingdom was divided between his son Rechavam, and Yiravam ben Nivam from the tribe of Ephrayim. Yiravam was a man of extraordinary potential who had it within his power to join with Rechavam, unite the two kingdoms, and bring Mashiach. Instead, he enacted legislature that earned him the title Chotay U'machate - one who sins and causes others to sin. This is why he Talmud relished him among those individuals who have lost their portion in Olam Habaah - the World To Come. His greatest sin was erecting two golden calves, one in the north of Israel and one in the south of Israel, where the people were encouraged to serve the idols rather than go to the Bais Hamikdash. The prophet cried out against this terrible defection from Hashem and prophesied the destruction and exile of the 10 Tribes that followed Yiravam and the tribe of Ephrayim.

The relationship to our Parsha is obvious from the first Pasuk (verse) of the Haftarah that describes Yakov's journey to Aram in search of a wife. However, the connection is much more profound. As free willed creations, our decisions force Hashem to adjust events so that destiny is best accomplished. The end result will always be as Hashem intended, but the events leading to that moment can be more circuitous and convoluted than

Minyan Schedule

Erev Shabbat Parashat Vayetze
Kabbalat Shabbat 6.30 pm
Candle lighting 20/11/15 7.22 pm

Shabbat Parashat Vayetze
Shacharit 21/11/15 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.12 pm
Shabbat ends 8.22 pm

Erev Shabbat Parashat Vayishlach
Kabbalat Shabbat 6.30 pm
Candle lighting 27/11/15 7.28 pm

Announcements

**Kiddush is sponsored by
The Synagogue**

necessary. In the case of Yakov vs. Eisav and Yiravam vs. Rechavam, the actions of men forced Hashem to make accommodations. In each instance, a partnership could have been forged that would have strengthened the leadership of the nation and ushered in the Messianic era. Instead, Eisav and Yiravam refused to serve Hashem and distanced themselves and their generation from redemption.

The last Pasuk states clearly that there are many ways for destiny to be accomplished. Man's way, devoid of G-d, leads to pain, sorrow, and destruction. Hashem's way, which is righteous, proper, wise, and direct, leads to healing, love, and prosperity. The ways of Hashem are pleasant, loving, caring, and respectful. Imagine how different history would have been, and how wonderful the future should be! *R. Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Vayetze
9 Kislev 5776; 21 November, 2015
Shabbat Torah reading: Stone Chumash
page 144, and Haftarah page 1139.

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

Angels and Angels

Rabbi Marc D. Angel

As a young bachelor, Jacob fled home to escape his brother Esau's deadly wrath. Along the way, Jacob went to sleep and dreamed of angels ascending and descending a ladder that connected heaven and earth. When he awoke, he realized that he had had an amazing revelation. "This is nothing but the house of G-d, and this is the gate of heaven." This vision must have been a great source of strength to Jacob. He had literally seen his life in context with heaven and earth, in a vibrant relationship with G-d. It was the dream of a young idealist, seeking to make his way through the travails of life while maintaining a profound spiritual outlook.

At the end of this week's Torah reading, Jacob again sees

angels. But now Jacob is much older, the head of a large family. He is on the way back to his ancestral home. Just as he had fled his home in fear of Esau so long ago, he now dreads confronting Esau upon returning home. "And Jacob went on his way and the angels of G-d met him. And Jacob said when he saw them: 'this is G-d's camp.' And he called the name of that place Mahanaim (camps)."

This confrontation with the angels was not the idealistic, hopeful experience that Jacob had experienced as a young man. This was not a group of angels who connected heaven and earth. These were angels coming to offer Jacob courage as he was about to meet Esau. Jacob called the place Mahanaim, camps i.e. a military encampment. This wasn't a time for idealistic dreams; it was a time to prepare for war.



Rabbi Joseph B. Soloveitchik commented on the difference between a camp (mahaneh) and a community (edah). A camp exists as a defensive tactic. Those within the camp are surrounded by enemies; their physical existence is threatened so they come together to protect themselves.

A community, by contrast, is united not by fears of external enemies, but by a shared worldview, a shared desire to live happy, good lives.

During the course of life, we sometimes feel that we are in an edah; we live among people we trust and like; we strive for similar goals; we try to link heaven and earth by living our earthly lives with a keen sense of the spiritual. Yet, there are other times when we feel that we are in a mahaneh; we are threatened, our families are in peril. We unite in order to defend ourselves.

For much of our lives, whether we realize it or not, we find ourselves simultaneously in an edah and in a mahaneh. Yet, different moods prevail at different times. When things go smoothly, we feel that our angels unite heaven and earth. Life is filled with possibilities, with happiness, with societal peace. Yet, there are times, too many times, when we cannot avoid being in a mahaneh mode. We face deadly enemies, merciless killers. The angels we see are angels who warn us of the

dangers all around us. We hunker down; we worry about our physical survival. We ready ourselves for war.

Perhaps Jacob's confrontations with both sets of angels is meant to be a reminder to us. We must never cease to see the angels connecting heaven and earth. We must never lose our humanity and our spirituality. We must never allow others to force us into a permanent mahaneh mentality. Yet, we must also be prepared to function as a mahaneh when we are threatened. When we are called upon to defend our lives and our way of life, we need to know that the angels of the Lord are with us in our mahaneh.

Coming together as a mahaneh is our way of saving our lives. Coming together as an edah is our way of saving our way of life. Even when we are seemingly at peace, we must see the angels of Mahanaim and be prepared to defend our lives from enemies. Even when we are in the midst of battle, we must never lose sight of the angels connecting heaven and earth. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

Success From Success Rabbi Berel Wein

Avraham, Yitzchak and Yaakov all suffered from success-induced

jealous reactions from the local populations where they lived. Avraham is recognized as the prince of G-d in our midst and yet is begrudged a grave plot to bury Sarah. Yitzchak is sent away from the kingdom of Avimelech because you have grown too great from us. And in this weeks parsha, Yaakov is told by Lavan that everything that Yaakov owns is really the property of Lavan. The blessings of G-d and the promise that He made to protect the patriarchs and matriarchs of Israel save them from their neighbors, relatives and enemies. However, this very success and achievements of this small family, as per G-ds promise and against all odds and opposition, raises the hatred and jealousy of their neighbors. No matter that the neighbors themselves, such as Avimelech and Lavan benefit mightily from the achievements of Yitzchak and Yaakov. The rabbis of the Talmud taught us that hatred destroys rational thought and behavior. So, instead of gratitude and friendship, the accomplishments of the patriarchs and matriarchs only bring forth greed, jealousy, persecution and always the threat of violence hovers in the background. All efforts to maintain a low profile and to mollify Lavan result only in increased bigotry and hatred. It is not for naught that the Pesach hagada makes Lavan a greater enemy to the survival of the Jewish people than even the Pharaoh of Egypt. But almost all of the enemies of the Jews over the centuries suffer from the same basic moral faults regarding the Jews: ingratitude, jealousy and greed. These are all revealed to us in this weeks parsha.

Someone mentioned to me that perhaps if we maintained a lower

Or Chadash is a friendly community. We hold tuneful participatory services, in the nusach Ashkenaz tradition, on Shabbat and Yom Tov. Focusing on personal growth, we welcome all, from small children to older men and women, of all levels of observance.

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

profile in the world, didnt receive so many Nobel prize awards, and were less influential in the fields of finance and the media, anti-Semitism would decrease. What if is a difficult field of thought to pursue intelligently. There is no question that the world and all humankind would be by far the poorer if the Jews purposely withheld their energy, creativity and intelligence from contributing to human civilization. And there certainly is no guarantee that the world would like us any more than it does now if we were less successful and prominent. The mere fact that G-d blessed the patriarchs with the blessings of success and influence indicates that this is His desire for us. The Torah specifically states that all of the nations and families of the earth will benefit and be blessed through us. So in our case less would not necessarily be more. Yet we were enjoined from flouting our success in the faces of those less fortunate than us. Modesty in behavior and deportment is an important partner to success. This is also a lesson that our father Yaakov intended to teach us. We are not allowed to rein in our talents and achievements. But we are certainly bidden to rein in our

Are you on the Or Chadash email list? To receive information about Or Chadash times and events, contact us on orchadash613@gmail.com.

Please be in contact if you have recently changed your details.

Contributions to Or Chadash Inc. can be made by contacting Jonathan Erlich on 0404 093 173 or orchadash613@gmail.com or by post **PO Box 109, Rose Bay**

NSW 2029. Details are also available at www.orchadash.org.au