4) How do we see this quote from Rabbi Sacks manifest in the case of the

## Rabbi Sacks on Anti-Semitism as a Virus

What is antisemitism? It is less a doctrine or set of beliefs than a series of contradictions. In the past Jews were hated because they were rich and because they were poor, because they were capitalists and because they were communists, because they kept to themselves and because they infiltrated everywhere, because they held tenaciously to a superstitious faith and because they were rootless cosmopolitans who believed nothing.

The best way to understand antisemitism is to see it as a virus. Viruses attack the human body, but the body itself has an immensely sophisticated defence, the human immune system. How, then, do viruses survive and flourish? By mutating. (Future Tense: Jews, Judaism and Israel in the 21st Century (Schocken, 2012): p. 92.)

5) With this perspective in mind, how would/should Joseph interact with Pharaoh and how should he express his Judaism?

- 1

4

?

## Sacks-Herenstein Educators Workshop 5782

did not deny his identity, his way of life, his self-esteem and determination to be himself. He could not submerge or obliterate his distinctiveness. (Rabbi Soloveitchik<sup>2</sup>, Vision and Leadership, p.7)

7) When faced with Anti-Semistism, how can we react?

I C  $\mu$  × ± 3  $_i$  % ° × 5  $_i$  3  $_i$  × 5 ° × ± ®  $_i$  7 ° × °  $_i$  1 ° × °  $_i$  1 3 × ±  $_i$  7 5  $_i$  °  $_i$  ×  $_i$  MS ®  $_i$  and have children, bring new Jewish life into the world, build schools, make communities, have faith in God who had faith in man and make sure that His voice is heard wherever evil threatens. Pursue justice, defend the defenceless, have the courage to be different and fight for the dignity of difference. Recognise the image of God in others, and defeat hate with love. Twice a year, on Yom HaShoah and the Ninth of Av, sit and mourn for those who died §  $_i$  %  $_i$  %  $_i$  °  $_i$  ° ×  $_i$  ° ° ×  $_i$  ° ° ×  $_i$  ° ×  $_i$ 

## JOSEPH THE IVRI

Joseph did not act in consonance with this rule. The hate which he aroused in his brothers was mainly due to the fact that he stood out among them. He was distinct and different; in the pastoral, nomadic, and carefree community where he was raised, his actions were peculiar. His contemporaries could not understand when he spoke of a different economy--agriculture--and of people who did not wander from spot to spot living like parasites off the fat of the land. He envisioned people who had allegiance to the land and who displayed determination to force Mother Nature to feed its inhabitants, honest people who were ready to work, till, and irrigate. The shepherds heard in amazement this fantastic story: "For, behold, we were binding sheaves in the field, and lo, my sheaf arose and stood upright; and behold, your sheaves stood round about and bowed down to my sheaf" (Gen. 37:7). They were taken aback not so much by the fact that he saw himself as the central figure and master, but by the very story that placed himself and them within a different society, not a pastoral but an agricultural one.

<sup>&</sup>lt;sup>2</sup> It is always interesting to note that whenever Rabbi Soloveitchik spoke about Joseph, we are left to wonder if he was only talking about the biblical character, or himself: Rabbi Joseph B Soloveitchik

They resented his strangeness and singular way of seeing things more than they resented the egocentricity they wrongly imputed to him. "They embittered him and were hostile to him" (Gen. 49:23) because he beheld visions, prophesying and preaching social change. He disturbed the primitive sense of peace that entranced the naive and gullible pastoral society. The brothers were angered by Joseph's dreams and visions. "They hated him yet more for his dreams" (Gen. 37:8). They felt that in his dreams there was a spark of truth, that the voice of God broke through those dreams. But they could not listen to them. (Rabbi Soloveitchik, Vision and Leadership, p.7)

- 8) What was so important to Joseph that it was worth standing apart, even from his brothers?
- 9) Is there anything that you care about enough to stand out for?

STANDING OUT AND APART

Look at Vayigash

refuses to be noticeable, to stand out and hence expose himself to loneliness and isolation, which in turn breed antagonism. (Rabbi Soloveitchik, Vision and Leadership, p.6)<sup>3</sup>

13) If the brothers stand out in Egyptian society, how will that impact the experience in Egypt?

There is one question left, and I end with this story. What should we do as Jews to fight  $\check{S}^a \circ \mathring{Y}_i \otimes \mathring{Y} \mathring{Y} \otimes A^a \mathring{Y} | \check{S} \otimes \pounds (\mathring{Y} \pounds ) \circ (\pounds \mathring{Y} \pounds ) \circ (\pounds \mathring{Y} \mathring{S}^a ) \circ (\mathring {S}^a ) \circ ($ one. And I learned this from a Ray in Manchester, actually Manchester just > ±°¥° в¡ Qu¤« "µO¥°µŠ° Ÿ¥Ÿ«¡ ¯ ~«©; 3 «°Ÿ; Qt± "°¤¥° £ ¯ A°Ÿ I Ÿ«°° §° «3 °¤;  $\mu \text{$\langle \pm^a \text{ } \text{$f$}, \neg_i \text{$\langle \neg_i \text{$\rangle$}} \text{$|$} \text{$\mathbb{R}$} \text{$|} \text{$\mathbb{R}$} \text{$|} \text{$\langle a$} \text{$|} \text{$|} \text{$\mathbb{R}$} \text{$|} \text{$$ , I remember °¤¥ <sup>-3</sup> x<sub>i</sub> n the former Soviet Union was beginning to open up, it was the era of , for the first time in 70 years Jews were free to be Jews. But it had a downside because antisemites, for the first time in 70 years, were free to be antisemites. And antisemitism began to reappear in Russia at the end of the 80s. And one of our Rabbanim from Manchester was out in Moscow helping to rebuild Jewish life. And while he was there, a young girl came to see him, in her late teens, and she was shaking, IJ₩♡¬«®ša° anŸ ⁻¤¡ –

п