

Haftarah Summary

Rabbi Aron Tandler

This week's Haftarah is from Yirmiyah 46:13. The rise of Nevuchadnezzar and Babylon to world dominance heralded the destruction of Mitzrayim (Egypt) eight centuries after the time of the Exodus. Mitzrayim had been a dominant power in the region for many centuries and saw the decline of Israel as an opportunity to gain even greater power. Israel, concerned about her own fate in the face of Babylon's onslaught, turned to Egypt for help. Yirmiyahu had already predicted in last week's Haftarah that Bavel would turn its fury and strength against Egypt, conquering her and dispersing her inhabitants. This would force Israel to stand-alone and meet her destiny. Israel's only option for salvation would have to come from Hashem (G-d) and Hashem alone. In this week's Haftarah Yirmiyahu continues his prophecy of the destruction of Mitzrayim. This is the obvious connection to our Parsha in which the proud and arrogant Pharaoh is brought to his knees by the awesome hand of Hashem. So too, Bavel, acting as Hashem's agent, would punish Mitzrayim for her continued arrogance and pride.

The Bnai Yisroel (Jewish

Minyan Schedule	
Erev Shabbat Parashat Bo	
Kabbalat Shabbat	6.30 pm
Candle lighting 15/01/16	7.51 pm
Shabbat Parashat Bo	
Shacharit 16/01/16	9.15 am
Children's Service	10.00 am
Mincha (Mizrachi)	7.41 pm
Shabbat ends	8.51 pm

Erev Shabbat Parashat Beshelach	
Kabbalat Shabbat	6.30 pm
Candle lighting 22/01/16	7.49 pm

Announcements

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in honour of the birth
of a grand-daughter in
Melbourne**

nation) would be directly impacted by Mitzrayim's destruction; however, they are reassured that Hashem will ultimately deliver them, so long as they keep their faith and trust in Hashem's promise. *Rabbi Aron Tandler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Bo

6 Shvat 5776; 16 January, 2016

Shabbat Torah reading: Stone Chumash page 318 and Haftarah page 1149.

President Jonathan Erlich

Rabbi-in-residence Rabbi Franklin

Dvrei Torah Rabbi Eisenberg

Going and Coming

Rabbi Marc D. Angel

When God first appointed Moses to return to Egypt to lead the Israelites to freedom, He used the word "lekh" - go. The word "go" is repeated a number of times during the early phases of Moses' work. Yet, once the plagues began to afflict the Egyptians, God ordered Moses with a different word, "bo"--come. This week's Torah portion opens with God telling Moses "bo el Par'oh", come to Pharaoh. What is the significance of the words "lekh" (go) and "bo" (come)? The word "lekh" is a strong commandment.

In telling Moses to go to Egypt, God ordered Moses to overcome his inertia. He needed to rally his strength and energy, and begin to move in a new direction. The word "bo" is a softer commandment. God invited Moses to maintain his momentum, to come to Pharaoh and demand the liberation of the Israelites.

For Moses to undertake his mission in the first place, he needed to be told forcefully: go, there's work to be done, overcome your inertia. Once Moses was well into his work, though, he realized that he

would not quickly or easily accomplish his goal. There was much unpleasantness and pain, complaints from the



Israelites and plagues on the Egyptians. It would have been tempting to lose heart, to give up. Therefore, God gave Moses words of encouragement: come to Pharaoh, don't worry, I'll be there with you.

The words "lekh" and "bo" have relevance to each of our lives. We may have great ideas and ideals, terrific aspirations; but unless we hear the internal word "lekh," go - we might simply remain in our own dreamworld. Lekh means we have to overcome inertia, we have to mobilize our talents, energies and resources to achieve our goals. But once we've succeeded in starting on our way, it is so easy for us to lose heart. There are always obstacles in the way, costs to be paid, nay-sayers who harden their hearts against us. So we then need to remember the word "bo," come, maintain focus, maintain the momentum, come to the goals which we have set for ourselves.

"Lekh" challenges us to break from the status quo, to move in new directions, to undertake great challenges. "Bo" reminds us to stay the course, not to

lose heart, not to surrender to frustration and setbacks. *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

It is Up to Us Rabbi Berel Wein

People who are released from bondage or any other type of incarceration usually find their adjustment to freedom difficult if not even very problematic. More often than not the look on their newly freed faces is one of bewilderment of being in a dazed condition, rather than one of pure joy.

Past unpleasant and painful experiences are not easily forgotten, or sublimated and assigned purely to one's subconscious. When the Exodus from Egypt finally occurs in this week's parsha, the Jewish people leave "with a high hand" but with weakness of spirit. They will despair of their future.

When Pharaoh continues to pursue them to the shores of the Yam Suf sea and throughout their forty year sojourn in the desert of Sinai, they are always on the verge of abandoning their special mission

and returning somehow to the accustomed bondage and servitude of Egypt.

In the past generation of our people, many of the survivors of the Holocaust faced enormous challenges after being liberated from Nazi tyranny. The adjustment of most of them to freedom and to their ability to rebuild their lives is a testimony to the greatness and resilience of the Jewish spirit. But it was not an easy journey back to normalcy in a free society.

The Jewish people after leaving Egypt would require forty years and a new generation of Jews before they were ready and able to undertake the task of building a free Jewish society in their own land and under their own rule and sovereignty. As the old paraphrase goes "You can take the Jew out of exile and bondage but it is much more difficult to remove the mentality of exile and bondage from within the Jew."

The Torah seems to indicate to us quite clearly that the Lord has the ability to save us from bondage and destruction. Beginning with the Exodus from Egypt throughout the generations, God has performed this miraculous task for us many times over. But it is also clear from the Torah that once that has been accomplished, the Lord intends for us to take over and finish the task. He will supply us with food and water, physical sustenance and

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spiritual and temporal leadership but what we do with those blessings is purely up to us. We are taught that "when the Lord returns the captivity of Zion we will be as dreamers." A dreamer is in a dazed state of being. But once being awakened we are bidden to act and build and accomplish, to be bold and courageous and of optimistic heart.

The great Rav of Ponivezh, Rabbi Shlomo Yosef Kahane-man told me numerous times that "I am a dreamer but I do not allow myself to sleep." The Exodus from Egypt is not the end of the story of the Jewish people or of Moshe. It is only the beginning, for freedom is a never ending challenge fraught with difficulties, naysayers and doomsday pessimists. The Lord took us out of Egypt forcibly for we would have remained there Ė as we say every year in the Hagada of the Pesach Seder. But then it was up to us. That remains the same situation in today's Jewish world as well.

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Divrei Torah