

of Pharaoh and his refusal to free the Jews. The commentators to the Chumash all raise this question of collective punishment, which on the surface may appear to be unfair and extreme. But the core of the matter and the answer to this question lies in the previous mindset of the Egyptian population which, long before this Pharaoh rose to power, already abhorred the Jewish people and resented its presence in their midst. There is an idiom in Jewish life that states: "There is no king without a people."

The Holocaust, though planned and perpetrated by the Nazi hierarchy, could never have reached the proportions that it did without the active and passive participation of the native populations of Europe. Of course, the Jewish slavery in Egypt was predicted and preordained by G-d and revealed to Abraham centuries before it occurred. Nevertheless, as Jewish thought continually emphasizes to us, this in no way absolves the perpetrators of evil from receiving just punishment for their behavior. Only time will tell what the bill for the Holocaust will amount to. But I have no doubt that this bill, like all matters of history, eventually will be paid and redressed. *Rabbi Berel Wein and torah.org.*

Haftarah Summary Rabbi Aron Tendler

The Navi forewarned of the eventual destruction of the nation, which began, with the exile of the ten tribes of Israel. The entire nation was in the grips of a spiritual and moral decline, and the exile seemed

Minyan Schedule

Erev Shabbat Parashat Shemot
Kabbalat Shabbat 6.30 pm
Candle lighting 1/01/16 7.51 pm

Shabbat Parashat Shemot
Shacharit 2/01/16 9.15 am
Children's Service 10.00 am
Mincha (Mizrachi) 7.42 pm
Shabbat ends 8.52 pm

Erev Shabbat Parashat Vaera
Kabbalat Shabbat 6.30 pm
Candle lighting 8/01/16 7.52 pm

Announcements

**Kiddush is sponsored
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**Richard Hasten
commemorating the
Yahrzeit of his mother,
Rivka bat Moshe**

inevitable. The nation of Israel was immersed in physical pursuit and excess which the Navi described as arrogance and drunkenness. The nation of Yehudah wasn't much better. They lost sight of the holistic intent of the Torah. Instead, they related to the Torah as a series of individual commandments and demands that were overwhelming and burdensome. The beauty and meaning of a G-dly life style was lost. Nevertheless, the Navi reassured us that in the end, our essence, the "root" of Yakov, would survive and flourish, as it had throughout history. *R. Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

Shabbat Parashat Shemot
21 Tevet 5776; 2 January, 2016
Shabbat Torah reading: Stone Chumash
page 292 and Haftarah page 1147.

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

What is Your Name?

Rabbi Marc D. Angel

When I was a student at Yeshiva College many years ago, I saw a passage scribbled onto a subway wall at the IRT 181st Street station. That passage had a big impact on me then, and continues to be important to me so many years later. The passage was a quotation from Alan Watts: "For when man no longer confuses himself with the definition of himself that others have given him, he is at once universal and unique."

It is so easy to confuse ourselves with definitions of ourselves given to us by others. People may stereotype us, may impose their standards on us, may treat us as "things" rather than as autonomous

human beings. They may judge us based on our religion or race, on our political views; they may see us as "the other" without ever bothering to see who we really are. When we are constantly being dehumanized or stereotyped by others, it is all too possible for us to internalize the external definitions of ourselves imposed on us by friends and foes alike.

The Torah portion relates that Pharaoh feared the growing numbers of Israelites in Egypt, and he decided to enslave them and to have their male children murdered. Rabbi Hayyim Angel has pointed out that the Torah conspicuously avoids mentioning the names of any Israelites or Egyptians, except for Shifra and Puah, from the time Joseph died until the birth of Moses. (Pharaoh is a title, not a personal



name.) People, both Egyptians and Israelites, had become nameless “things”, oppressors and oppressed, masters and slaves. When humans are reduced to “things”, then both the oppressor and oppressed are dehumanized; they internalize false ideas about who they are and about their true worth as human beings.

To be universal and unique, to be who we really are, we need to develop a strong inner life that enables us to resist becoming victims of dehumanization. Dr. Bruno Bettelheim, who had been a Jewish prisoner in a German concentration camp, wrote that the prisoners feared not only for their physical lives; they feared that they would come to see themselves as the Nazis saw them, as animals. “The main problem is to remain alive and unchanged...the more absolute the tyranny, the more debilitated the subject.”

A Midrash (Tanhuma, Vayakhel) teaches that each person has three names: the name given by parents, the name given by fellow human beings, and the name which one acquires for him/herself. The name given by parents represents their hopes for the child. The name may link the child to an ancestor; or may be something untraditional. This name reflects the parent’s values and traditions. Each of us is shaped by the name our parents gave us. This is

good and valuable for us, but should not be allowed to undermine our own individual freedom and choices. Parents should give us roots; but also wings. The name given to us by fellow human beings represents our reputation in our community and world. The name might tend to idealize us or to demonize us; it might be true to who we are, or it might be a total misreading of who we are by people who do not know us or understand us. If we live our lives by the definitions given to us by others, we live a life of shadows and illusions.

These first two names are given to us by others. The third name, though, is what we acquire for ourselves. This name draws on what we have learned from parents and fellow human beings; but its ultimate source is our own individual minds and souls. Inside of each of us is our own “name”, our own real being. This is who we really are when we rise above externally imposed definitions of ourselves.

Throughout our lifetimes, we learn, we grow, we strive. We are each a work of art in progress. We derive strength and inspiration from many sources. We are accosted and dehumanized by unpleasant and hateful people. If we are to develop the full potential of our lives, we need to focus on the name

we acquire for ourselves, our true selves. We need to foster the inner strength and wisdom to be universal and unique. We need to answer the question: what is your name? *Rabbi Marc. D. Angel and the Institute of Jewish Ideas and Ideals.*

The Power of the People Rabbi Berel Wein

The status of the Jewish people in Egypt changed rather abruptly. For well over a century after the death of Yosef and the original family of Yaakov, the Jewish people resided in Egypt under favorable if not even idyllic conditions. They multiplied in terms of population, wealth and influence. Their success, to a certain extent, also became their undoing for the Torah tells us that they eventually became abhorrent in the eyes of the native Egyptian population.

Even though, as certain midrashim teach us (there are naturally other midrashim that are of an opposite opinion) the Jewish people, in the main, attempted to assimilate into Egyptian life, the Egyptians themselves always saw the Jews as being an alien and foreign element in their midst. The Egyptians suspected that the Jews were disloyal in their hearts to the Egyptian Empire, no matter what their public proclamations were.

This abiding suspicion and unreasonable abhorrence of the Jews, even though the Jews were the vehicle for Egyptian survival and success from the time of Yosef onwards, provided the necessary background for the fact that the new Pharaoh could almost overnight

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.

enslave the Jews. Without the built-in resentment of Jews, that apparently was second nature to Egyptian society, Pharaoh alone would have been unable to place millions of people into slavery and oppression in his own country.

The Torah makes mention of the fact that Moshe was saved from the waters of the Nile by the daughter of the Pharaoh himself. In Jewish tradition this extraordinary act of kindness enabled her to achieve immortality. The inference is that there were not many like her who would somehow pluck Jewish infants from the jaws of the crocodiles in the waters of the Nile. The population of Egypt with its long-standing enmity towards Jews was what allowed the Pharaoh to implement slavery and genocide against the Jewish inhabitants of the then Egyptian Empire.

There are certainly parallels to this condition regarding the Holocaust and the current atmosphere of anti-Semitism that pervades democratic Europe. The general population of Egypt suffered greatly from the plagues that the Lord visited upon them because of the intransigence

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