

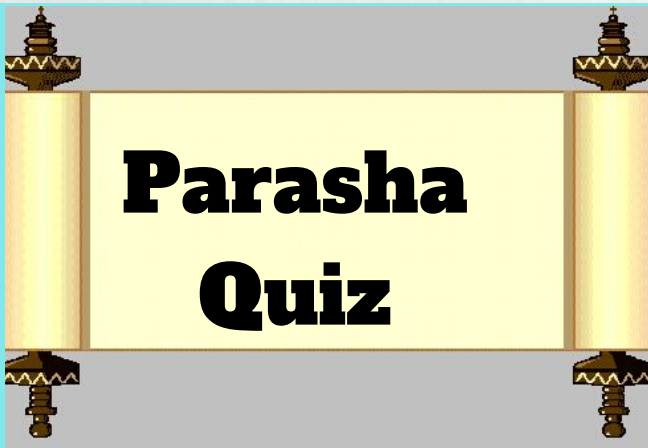


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Shemot: שמות

1.18.20



Elementary:

- 1) What were the names of the 2 Meyaldot Halvriyot (midwives) and what courageous thing did they do?
- 2) Why did Yocheved put Moshe in a basket on the river?
- 3) Why did Moshe run away and where did he go?
- 4) How did Moshe help the daughters of Yitro? Which one did he end up marrying?
- 5) What 3 signs did Hashem give Moshe to prove that he was a messenger of Hashem?

Middle/High School:

- 1) According to Rashi (1:1) why does Hashem count Bnei Yisrael again at the beginning of Sefer Shemot?
- 2) What famous machloket does Rashi (1:8) quote on the words "ויקים מלך חדש"?
- 3) According to Rashi 3:2 what was the symbolism of the Burning Bush?
- 4) According to Rashi 3:18 what were the secret code words Moshe had to say to convince the People that he was the savior?
- 5) According to Rashi (4:2) Moshe sinned by being Choshed B'Ksheirim. What does that phrase mean?

What would you do?

Discussion starter for your Shabbat table..

If you saw someone bothering another person would you try to help or mind your own business?

Did You Know?

[The Power Of Your Names - Aish.com](http://Aish.com)

There is a fascinating midrash that tells us when we complete our years on this earth and face heavenly judgment, one of the most powerful questions we will be asked at the outset is, What is your name - and did you live up to it? Indeed, the Bible remarkably tells us "As his name, so is he" (Samuel I, 25:25). That is why:

When Abram came to the realization of monotheism, his name had to be changed: "Neither shall your name any more be called Abram, but your name shall be Abraham; for the father a multitude of nations have I made you" (Genesis 17:5). When Jacob, whose name came from the root word meaning "heel" - which so perfectly suited someone whose approach to the problems of life was always flight - suddenly realized he had to fight rather than flee, the angel informed him: "Your name shall be called no more Jacob, but Israel; for you have striven with God and with men, and have prevailed" (Genesis 32:29). When the children of Israel were redeemed from Egypt, the Midrash makes says it was in the merit of three things that the Almighty took note of their suffering and decided to ensure their survival "they did not change their names, their language, and their mode of dress." If a person is critically ill, Jewish law suggests a powerful last resort: change the name of the individual in order to alter the decree. Adding the name Chaim, Hebrew for 'life,' is one well-known example. It is our custom to name children after those whom we deeply admire or seek to memorialize. To link a newborn with someone from the past is to bring together two souls in an inseparable bond of life.



The Upstander Effect - Rabbi Benji Levy

Having grown up in Pharaoh's palace, Moses emerges to seek out his brethren. He immediately sees an Egyptian taskmaster beating a fellow Hebrew, 'he turned this way and that and saw that there was no one, so he struck down the Egyptian...' The very next day he sees two Hebrews fighting and intercedes, asking why one is striking his fellow. The man questions Moses' right to get involved, retorting, 'do you propose to murder me, as you murdered the Egyptian?' The obvious question is, if 'he turned this way and that and saw that there was no one' present the previous day, how does the incident become common knowledge so quickly?

A famous social psychological phenomenon, known as the Bystander Effect, states that the presence of others in any given situation serves as a deterrence for people to intervene and offer help if someone is in need. Social psychologists Bibb Latané and John Darley popularized this concept following the public murder of Kitty Genovese outside her apartment in New York City in 1964, during which time no one stepped forward to help or to call the police. Most people attribute this trend to the diffusion of responsibility and to the assumption that since there are other people around someone else will intervene. Others attribute the phenomenon to the social peer pressure not to intervene if no one else is helping.

Utilizing the same language as the biblical text, the Mishna (Pirkei Avot 2:6) states, "If no one else is stepping up you be the man and step up - במקום שאין אנשים השתדל להיות איש." When Moses goes out and sees his fellow being beaten, 'he turned this way and that...' Perhaps, he sees plenty of people around, which explains his encounter the very next day with someone who clearly knew what had happened the previous day. However, the crowd are mere bystanders, indifferent to the plight of their fellow and unlikely to get involved. As soon as he 'saw that there was no one' willing to get involved, he realized that it was up to him to step in and intervene - to be one of the first recorded upstanders in history.

In a place where 'there is no one,' where no one is stepping forward to act, where no one is getting involved, it is upon us to be that person, to offer a voice to the voiceless, to give help to the helpless and to be proactive in all that we do. When so many around us are bystanders and filled with indifference, it is up to us, to choose the path of responsibility, and to become the Moses of our moment. If the bystander affect encourages others to stay anonymous, perhaps the upstander effect will encourage others to make a difference.