

11 Days Completed

Learning Focus

Here I am ready to explore **relationship** power/limits on this journey, undertaking to know more each day about the workings of oppression, so that we might get ourselves, all of us, out from under this millstone that is the Narrow Place.

In the Book of Genesis, Joseph's relationship to *Mitzrayim-ite* life and government looms much larger than that of his brothers, and his role as a bridge between his extended family and the surrounding culture is high-lighted. Here in Exodus, disaster immediately follows the statements that Joseph died and the new king "did not know Joseph."

Now there arose a new king over *Mitzrayim*, who did not know Joseph.

And he said unto his people: 'Behold, the people of the children of *Yisrael* are too many and too mighty for us...' -- Exodus 1:8-9

Discussing this verse pair, R' Daniel J. Moskovitz asks:

Does the text mean to suggest that it was the memory of Joseph that had kept the [*Yisrael-ites*] safe from oppression in [*Mitzrayim*]? In other words, was the hatred always there just below the surface, waiting for the opportunity to arise?

-- "Pharaoh Didn't Know Joseph," commentary provided by Union for Reform Judaism, at MyJewishLearning.com

This set of questions presents a strong contrast to R' Jacob's view (Day 11): Where he saw hate only emerging when "systematically encouraged," this suggests the need for an active force operating to keep hate from arising -- and that the force might be centered on one individual.

Leaving aside questions of hate's relationship to oppression --

Can a single relationship -- or even a bunch of them -- **influence** the kind of endemic hate suggested here?

Can a single relationship -- between particular political or community leaders, for example -- **help to control** hate-based behaviors?

What, if any, **impact can individual relationships have** on systemic oppression?

Meanwhile, **what it is the cost** of maintaining those relationships?

Ritual Focus

Here I am, ready and prepared

[use traditional *kavanah* and/or continue here]

Here I am, ready and prepared to fulfill this project of counting 49 days,
from Narrowness to Expansion,
seeking to examine oppression and envision liberation,
inspired by the Torah's counting of the Omer,
counting seven full weeks, from Liberation to Revelation,
until I reach fifty days,
and prepare to bring new thoughts before the Eternal and into the world.

Bless

[See "Blessing "page for masculine or feminine God-language]

Brukheh ateh YHVH

Elohéinu hei ha'olamim

asher kidshétnu

bəmitzvotéihe vatzivétnu

al sefirat ha'omer

בְּרוּכָה אַתָּה יְהוָה

אֱלֹהֵינוּ חַי הַעוֹלָמִים

אֲשֶׁר קִדְּשָׁתָנוּ

בְּמִצְוֹתֶיךָ וְצִוִּיתָנוּ

עַל סְפִירַת הָעֹמֶר

Blessed are you, YHVH,
our God, Life of endless worlds,
who made us holy
with Voix commandments and commanded us
to count the Omer.

Count

הַיּוֹם שְׁנַיִם עָשָׂר יוֹם שֶׁהֵם שְׁבוּעַ אֶחָד וְחֲמִשָּׁה יָמִים לְעֹמֶר.

*Hayom sh'neim asar yom
shehem shavua echad vachamishah yamim la-omer*

Today is twelve days, which is one week and five days of the Omer

visit <http://Rereading4Liberation.com>
for more on Recounting Exodus and
Rereading Exodus along the Anacostia