

Shabbat Shalom from Torah MiTzion

Brought to you by Memphis Torah MiTzion - memtorahmitzion@gmail.com

Three revelations of Ten

By Rav Avi Goldberg

In the Chasidut literature there is a beautiful idea in which the Ten Commandments are parallel to the ten sayings in which the world was created. This idea is originally from the Zohar, and is expressed for instance by the "Sefat Emet" on this weeks' Parasha. The "Sefat Emet", the Rabbi of the Gur Chasidim, adds also that not only there is a parallel between the Ten sayings in which the world was created and the Ten Commandments, but even more – the Ten sayings are also paralleled to the Ten plagues of Egypt. The Ten sayings develop into the Ten plagues and then later they become into the Ten Commandments.

If we look into the terms we are talking about we should compare the word – אמר – saying, to the word – דברות – commandments. These two words really carry a very similar meaning. Both are ways of expression by speech. So what is the difference?

We find many times in the Torah " – ויאמר ה' – " and G-d said. We also find " – וידבר ה' – " and G-d spoke. What is the difference? It appears that – ויאמר – is a softer word, less clear. It is a saying, general, which doesn't even have to be addressed to a specific person. One can say to himself, one can say and not clarify. Say with no understanding, with no conversation. However, – וידבר – speaking, talking is already much more defined. Speaking is with some one specific, it is should be clarified, and many times is a part of a conversation.

This could be the difference between the Ten Sayings in which G-d created the world, and the Ten Commandments in which he gave us the Torah. Whilst the level of revelation in the ten saying is amazing, the level is even higher in the Ten Commandments. G-d appears to us through creation, through the natural world. G-d "smiles" to with every baby born and every blossoming of a flower. Similarly, but much more direct and specific, G-d appears to through every command and every Mitzvah in our life. Every moment of Jewish life is connected to G-d, and the relationship between us and the creator is constant (in a personal level and as a nation).

Perhaps we can suggest the following.

We have here three levels of revelation, the creation

of the world – the ten sayings, the ten plagues and the Ten Commandments. In the creation of the world the revelation is hidden. No human being was around to see the creation, and to testify the creation ex-nihilo. The creator hid himself in the laws of nature, leaving us to search for him. In fact the world is called in Hebrew – עולם – from the root of – ע.ל.ם – hidden. G-d is hiding in our world. The Ten plagues and the other miracles during the exodus from Egypt are a much more revealed expression of G-d. Hashem changes the rules of nature,

The Ten sayings develop into the Ten plagues and then later they become into the Ten Commandments.

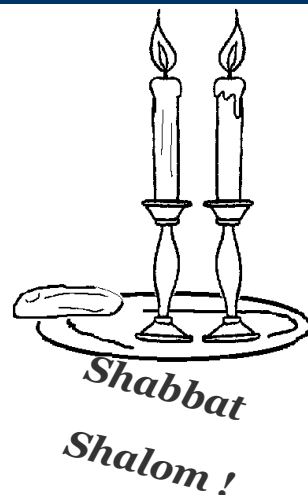
showing his obvious control over what seems to us as unchangeable nature. Even Pharaoh and the Egyptians begin to realize the greatness of G-d.

The parallel between the revelation of the creation of the world, and the development of it with the explicit miracles in the exodus from Egypt are also

the two reasons the Torah states for keeping Shabbat. The obvious reason for keeping Shabbat is the creation. During creation it was that G-d rested on the seventh day, and we imitate and follow the ways of the creator and rest on the seventh day. But could we explain the reasoning of the exodus from Egypt for Shabbat? Why does the Torah in the Ten Commandments give the exodus as a reason to keep Shabbat?

According to what we said it seems fitting. The miracles of the exodus proved to the Human beings that there is a creator to the world, that can rule over the nature and use it the way he wants (this idea is brought in the commentary of the Ramban (Nachmanedies) on the beginning of last weeks' Parasha, explaining the difference between the Name in which G-d appeared to the fore fathers and the revelation that will be during the exodus.)

Continuing to develop we reach the Ten Commandments. The entire goal of the Exodus was to come to Mount Sinai and receive the Torah (as G-d tells Moshe at the first revelation to him in the burning bush). One of the four languages of redemption from the beginning of last weeks' Parasha was "And I will take you for a nation, and I will be your G-d" (Exodus 6, 7), a promise that took place with the Ten Commandments at Mt. Sinai.



Kollel News:

- **BYSY** is back! 4:40 pm at Baron Hirsch.
- **Tu Bishvat** event at the JCC—Jan. 18th 5:30 pm. See separate add.
- **Ma'ariv** at the Belz Beit Midrash:

Mon. Tue. Wed.—9:30

Thursday—9:00.

Shabbat Times

	Memphis	Jerusalem
In	4:45 pm	16:15
Out	5:45 pm	17:31

1658 DAYS

Please daven for

Gilad Shalit
[Gilad ben Aviva]



(continued on page 3)

My small Miracle!

By our own Yigal Schwartz (and his parents)

Winter break arrived. After few weeks of preparation I, like my fellow friends flew from Memphis to visit my relatives in the New-York area. After a few days in New York and Philadelphia I went with my aunt to Washington D.C. On Thursday morning I left my family in Washington D.C. And started my way to New York in order to get to my flight on time- 5:44 p.m. I was told that a bus from Washington to NYC takes 4 hours so I was careful and went on the 10 am bus from Washington. When we started going the bus driver said that generally it takes four hours but because of the blizzard, it took him six hours, and he hopes it won't happen again.

Unfortunately, it did happen. As we got closer to NYC, the traffic was worse. I arrived in down town New-York at 4:20 p.m., much closer to the hour of departure then I intended.

Knowing I need to hurry, I ran into Penn station, and after a couple of critical minutes went by, I found the right subway. But, in the middle of the ride, I realized that the subway is not direct to the airport (LGA), and I need to switch to a bus. I got off in, the middle of Queens at 4:47 pm. I ran up the steps and get on a bus. After 3 minutes the bus moves, and I thought I am already close to the airport. But, because of the snow that had accumulated and heavy traffic the bus hardly moved. Then I asked somebody-when does he thinks we will get to LGA-and he answered:"at least 30 minutes". The hour was 5:12 and I thought I am doomed. Then one nice passenger suggested I take a taxi. I left the bus in the middle of a foreign city, and started running towards the airport. I tried to find a cab, but nothing came. Then after few minutes of frustration, I saw a woman who stood there waiting for a cab. I stood next to her and started waving; hoping some yellow cab will stop. No cab came. Surprisingly, she told me that the cabs there could also be black so I started waving to every black car that drove by. Thank G-d, at 5:15 a black cab stopped and I jumped into it. I had 30 minutes, and the ride to the airport felt one of the longest I ever experienced. Finally I stepped into LGA at 5:31-13 minutes before my flight. I ran straight to security asking everybody in line to let me go ahead: "My flight is in 5 minutes" I explained nicely. Generously, they let me go and I went through the security check-in, leaving with my shoes untied and my coat on one hand and all my stuff on the other. Unbelievably, I got to my gate at 5:37(7 minutes to departure). The door was closed. I asked the person at the counter, "Are they still boarding? He replied, with a cold face-"No! You missed your flight".

I wanted to cry. "After these anxious hours you tell me I missed it" was all that came out of my mouth.

From nowhere comes an Israeli and tells me in Hebrew: "I'm sorry for you". I looked at the other gate-and saw that the next flight is to Milwaukee in an hour-not from there will come my salvation.

Suddenly, a voice comes out of the Motorola in the clerk's hand:

"Did the last passenger arrive yet?"

Not believing what I heard-the clerk calls me and lets me on the flight.

I get to my seat at 5:42 – 2 Minutes before the scheduled departure, and the plane leaves on time, with me inside.

Our life is a long journey, a slow process towards fulfilling our ideals. We all know that we have a great goal to achieve-to build a great nation in our land according to the Torah.

Many times we think we are almost losing the cause. The 'traffic' blocks us, and we could despair. It seems as if nothing would help and we give up and try another way-finding our relief in a smaller ideal.

But we are all promised we will have the redemption. We have to do our part-we have to do what we can. Sometimes we need to be creative and instead of the obvious ways try new and adventurous ideas, but there is always a solution.

Belief means to do whatever we can to accomplish our goals, and with it, to remember always that G-d really rules us all. If we won't do whatever we can, nothing would develop, and after we do our step we are promised that G-d will help us accomplish our goals, even if they seem insurmountable.

פתחו לי פתח כחודו של מחט ואני אפתח לכם כפתחו של אולם" (שהש"ר רבה ה', ג').

"Open a tiny hole for me-and I (G-d) will show you the entrance to a great hall".

Editor's note:

Yigal sent us his article to edit before using it. We just want to take this opportunity to thank the kehilla in Memphis for their warmth and appreciation in making Yigal and his friends part of the community. Yigal went north to visit his grandmother, grand-uncle and other relatives. His "travails" on his return trip, along with adventures on a visit to New York in a blizzard made it all more meaningful for him.

It was really important to him to be back in Memphis before the boys got back to school, and that's what made his "miracle" so special. We all have good days and bad days. We believe Hashem is with us on both. In the Parshiot of these weeks Hashem is performing great miracles to save Bnei Israel from Egypt. Not all Hashem's miracles have to be so obvious. Every day we thank Hashem in our tefilot for the sun rising, for waking up, for a thousand miracles. May Hashem continue to bless us all, in Aretz and in Chutz L'aretz, in ways both seen and unseen.

Shabbat Shalom,

Jerome and Eleanor Schwartz



Din Torah: Copying From Books / Downloading Books From The Internet For Private Use

Courtesy of: Mishpetey Eretz Institute, Ofra. www.dintora.org

Copying From Textbooks

Question

I am a teacher at an elementary school. My pupils are studying from a certain book and I would like to prepare for them work sheets with exercises from a different book that I own. Am I allowed to photocopy from this other book the pages that I need? In any event, the pupils will not buy the book because they have in their possession a different book that they received from the library.

Answer

In the case of copying part of a book for the purpose of private use, Rabbi Shmuel HaLevi Vosner writes in a responsa that this is permissible (*"Shevet Levi,"* Part D, Section 202), and even though some authorities are stringent in this regard, one can rely on his opinion provided that the number of pages to be copied from the book is indeed not significant. This said, where it is possible to obtain the author's permission, this is certainly the best option.

Downloading A Book From The Internet

Question

Am I allowed, from a *Halachic* perspective, to download a book from the Internet for the sake of my own personal use? The situation is one in which I searched for details of a textbook and I found a version of it in the form of a file for downloading. It should be noted that the version is available for downloading on an Internet site (not an official site) and not from a personal user who permits copying from it. I am not aware whether the intention of the writer was to enable the book to be downloaded as a file or whether payment was expected therefor.

Answer

One is not permitted to download from the Internet materials that are protected by copyright. The fact that someone has enabled this downloading to occur does not detract from the severity of the matter and the prohibition remains in place. Only if the copyright holder authorizes you to download his work is it permitted to do so.



Three Revelations of Ten/ continued from page 1

Reaching the Ten Commandments is already a much higher stage. The Ten Commandments are a covenant. This is already more of a conversation, with two partners (but doesn't mean that it is up to us if we want to keep the command or not). Unlike the previous levels of revelation mentioned, the Ten Commandments are a constant non stopping revelation. It is a revelation that makes us involved, taking part in it more than just bystanders.

Many times we don't appreciate what we have. Did we ever think of the idea that the creator of the world, of the entire universe with all the amazing natural laws and creations, the unlimited infinite etc. – Is calling unto us and "asking" us to carry out his commands? Do we recognize what level of revelation we are talking about? A situation in which my own "small" actions, my personal behavior is examined by the creator, and that I receive reward and punishment accordingly (individually and as a nation)?

Living with these feelings leads us to devotion, to the recognition of the importance of learning Torah and keeping the Mitzvot!



This week the **Hebrew Club** (every Tue. 3:45 after school, for 2-6 grade) - learned about names of different fruit, and measured different parts of the Lunch room using fruits (using only Hebrew!!!)

This program is a joint program of the Kollel and the Bat-Ami girls.

All are welcome to join.

KOLLEL TORAH MITZION is proud to renew

Memphis' City-Wide Tu B'Shvat Celebration



featuring the children of our two Jewish elementary schools!

Bring family and friends to join the students of both the

BORNBLUM SOLOMON SCHECHTER SCHOOL and the

MARGOLIN HEBREW ACADEMY

in a fun-filled evening of student performances, family learning, arts & crafts, and tasty Tu B'Shvat treats.

On Tu B'Shvat, we remember that it takes all the trees together to make a strong, beautiful, growing forest.

On Tu B'Shvat all our students together are our hope for a strong, beautiful, growing Jewish community.

Join them.

Tuesday, January 18th 5:30 pm, at the JCC Social Hall

Entrance fee: \$3 per participant (Bornblum & Margolin students free), \$10 family cap.



Bnei-Yaakov is back!

4:40 @ Baron Hirsch , grades 3-8

Excited to see you !



In the wake of the devastating Carmel-area fires in northern Israel, all Memphis congregations the Federation, and Torah Mitzion of Memphis will be co-sponsoring a Community Evening in Solidarity with Israel on

This Sunday ! January 9, 2011, 7:30 pm

at Anshei Sphard Beth-El Emeth Congregation.

Prayers will be offered in memory of the 44 victims of the fire and we will be hearing from Dusty Heist, the Jewish Agency for Israel's Manager of Community and Donor Relations for the Southern Region, who will give an update on the aftermath of the fire and Israeli government efforts to aid the victims.