



Beth Israel Congregation

Rabbi Mordechai Shapiro z"l Sanctuary

Weekly Announcements

770 W 40th St. Miami Beach, FL 33140

ph: 305.538.1251

email: info@bethisraelmiami.org

www.bethisraelmiami.org

Rabbi Donald Bixon – Rabbi
Parshat Yitro

Abraham Galbut – President
January 26th, 2019 ~ 20 Shevat 5779

Erev Shabbat Schedule

Candle Lighting 5:41 PM
Mincha 5:45 PM

Shabbat Schedule

Hashkama Minyan 7:30 AM
Main Minyan 9:00 AM
Teen Minyan 9:30 AM
Sof Zman K. Shema 9:49 AM
Rabbi's Class 4:50 PM
Mincha 5:35 PM
Maariv 6:30 PM
Shabbat Ends 6:36 PM
Family Torah Time 7:15 PM

Sun January 27th – Fri February 1st
Shacharit: 7:00 AM & 8:00 AM

Mon January 28th – Fri February 1st
Additional Shacharit 8:45 AM

Sun January 27th – Thurs January 31st
Mincha / Maariv: 5:50 PM

HAPPY BIRTHDAY TO:

Barry Bogin, Miriam Hoffman,
Eva Rosner, Jessica Dusowitz,
Joseph Saka

HAPPY ANNIVERSARY TO:

Angela & Edward Gologorsky
Ilana & Shragi Weiss

Rabbi Bixon's Classes

~Women's Class ~
Tuesday 9:15 am

~Advanced Talmud ~
Wednesday 8:00 pm

Beit Medrash is Undergoing
Construction
Please Do **NOT** Enter the
Beit Medrash Under Any
Circumstances

Please Note the Following Room Changes During Construction

7:30 am- Hashkama Minyan
Will Meet in the Library

Junior Congregation Will Meet in the
Study Room (next door to the office)

4:50 pm - Rabbi Bixon's Class
Will Meet in the Library



Sunday, February 10
6:00 pm
Beth Israel Congregation
64th
Annual Gala Dinner

Please **RSVP**
&
Submit Your
Journal Ad Forms
To the Office
No Later Than
February 1st

Youth Groups Announcements

9:15 Pre- Groups with
Morah Esti
&

9:30 Regular Groups Begin with
Youth Leaders

Congratulations to this Past Week's

Friday Night Minyan Boys

Netanel Berman
Nachman Glicksman

Song of the Week



Tiny Tots groups will be learning
"I am your Hashem, I Brought you
from Mitzrayim"
&

"100 People at Moshe's Tent"



Snacks ~ Healthy Fruits &
Veggies will be served!

TEEN MINYAN IS BACK!!!!

With Rabbi Ariel Koriat
Amazing Kiddush!

Gemora Shiur Between
Mincha & Maariv
First Case of Possible
Bullying to be Explored!

Friday Night Minion

Who Will be the Next Minyan Man!
5:35 pm Minyan for Kids! Every Week
You come, You Get Another Ticket in the
Grand Raffle!

Family Torah Time This Week

Mostei Shabbat @ 7:15 pm
Torah Learning, Family Game, Pizza,
Fries & Prizes!

~ March 3rd ~

Miracle on Ice

Family fun with Beth Israel
Congregation & The Florida Panthers
Ice Skating on the Ice Before the Game
Tailgate with Friends & Family
Complimentary Parking

**Ticket to the Actual Game \$31.00
per Person**

**Inquire with Rabbi G. Tickets will
sell fast. Ice Skates provided by
The Panthers!**



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Parshat Yitro

By: Ari Ciment

THE REAL *ELEVATED* REASON WE
STAND FOR THE 10
COMMANDMENTS

QUESTION/S: The Rambam states in Tamid 5:1 that the 10 commandments are the essence of our faith. The Maharsha quotes Rav Saadya Gaon (Berachos 11B3 Artscroll note 33) that this may be because all 613 of the mitzvot are contained within the 10 commandments! Interestingly the Gemara in Makos 24a says that the gematria of תורה contained in the pasuk וְשָׁמַעְתָּ לַיהוָה has the gematria of 611 containing all the mitzvot of the Torah within the 8 latter commandments and the 1st two commandments were heard directly from G-d!

1) **Now if that is in fact the case, why don't we include the 10 commandments in our daily liturgy like we have the Shema?!** To make the question stronger, the Talmud Yerushalmi (Succah 84 halacha 3) actually says that the reason we say Shema every day is because there are hidden allusions to the 10 commandments within the very Shema. For instance, שמע אנכי ה' אלקי ה' corresponds to אלקי ה' אלקי ה' and וּאִסַּפְתָּ דְגָנְךָ (collect your grain and not someone else's!) corresponds to לא תגנוב. Now why would we say the Shema every day to recall the 10 commandments but not say the actual 10 commandments!

2) **And if you were thinking that maybe it's because we don't want to show "favoritism" to this part of the Torah over other parts, then why would we stand up while reciting the 10 commandments this very Shabb- isn't that showing favorites!?** What makes this whole question even more troubling is that Aharon Ziegler points out that the Rambam actually says that we shouldn't stand during the laining of the 10 commandments- and so why do we?

ANSWER: Truth be told, the Mishna in Tamid recalls that in the Temple, the Kohanim (who were in charge of prayer) did in fact recite the 10 commandments

before the Shema daily! It was outlawed (see Brachos 12a) because we were worried that sectarians would prove from the recitation that this was the only Torah of ours and nothing else! So that explains why we don't say the 10 commandments in our prayer daily, but why do we then stand for the 10 commandments this Shabbat which seemingly should provoke the same concern?!

An answer may be derived from a piece I saw in the name of the Rav (by Aharon Ziegler): There are two ways of reading the Aseret Hadibrot: One by the טעם התחתון (literally: the lower tunes i.e.: reading the cantillation notation from the bottom notes) and one by the טעם העליון (literally: the higher tunes i.e.: reading the cantillation notation from the top notes). The Rav says that really, we cannot stand while laining this 10-commandment section with the regular טעם התחתון but when we switch to the טעם העליון which is more of a *remembrance of the event of Har Sinai*, then we can stand. In other (my perhaps incorrect) words, the standing is not out of reverence per se to the ten commandments but rather to the whole episode of Maamad Har Sinai!

But at the very basic level this should provoke a serious insight: we are willing to give up saying the daily 10 commandments which according to the Rambam is the essence of our religion for the fear that some sectarians will use this to cause others to disbelieve?!

Perhaps this unfortunate reality is homiletically precisely why we call the Trop under the 10 commandments section the טעם התחתון (טעם can also mean reason/meaning and התחתון can mean the lower) OR the טעם העליון (טעם can also mean reason/meaning and העליון can mean exalted). If we attribute the lower basic reality/reason/meaning, then we in fact we shouldn't stand on Shabbat Parshat Yitro by the 10 commandments because some may be swayed to think that this is our only important section (consistent with why we don't say the 10 commandments during daily Tefilah!). But when read it with the exalted meaning (i.e.: the ideal situation where we don't

have to contend with evil sectarians who can sway the masses!), then we indeed can stand proudly when reading these 10 commandments!

TAKEAWAY MESSAGES: Do we or do we not stand for the 10 commandments during laining? The answer is that, unlike the fear that we have during our daily Tefilah which has banned the 10 commandments (for fear that sectarians would prove from here that it is our only important section!), we in fact should stand. The Rav says we can stand and perhaps by reading it with the special Trop of טעם העליון which catapults it into a different category of a remembrance of the whole historic miraculous occurrence rather than an emphasis on the 10 commandments. Maybe we can add to that idea that homiletically the טעם התחתון can be thought of as the down and dirty reason why we would not stand for the 10 commandments: because we fear the sectarian influence. But ideally, or with an elevated utopian outlook (the טעם העליון!), we in fact can proudly stand for what the Rambam calls the essence of our religion, the 10 commandments! THE REAL *ELEVATED* REASON WE STAND FOR THE 10 COMMANDMENTS IS IN FACT HIDDEN IN THE REAL *ELEVATED* REASON (טעם העליון)- THE UTOPIA IN WHICH OTHERS WON'T MISTAKE OUR READING AS SAYING IT IS THE ONLY TORAH WE HAVE!

COMMUNITY NEWS

This Sunday January 27th

8:00 pm

Brachot Party Dedicated as a
Zechut for a Refuah Sheleima for
**Benjamin Simcha ben
Adina Mina**

בנימין שמחה בן עדינה מינה
Son of Adina & Avi Ciment

At the Kalos home
625 W 42nd Street, Miami Beach