



SIMCHAT SHMUEL

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Parshat Va'etchanan, of course contains within it the *Aseret HaDibrot*. The first of the *Aseret HaDibrot* instructs each of us:

Anochi HaShem Elokecha Asher Hotzeiticha M'Eretz Mitzrayim, M'Bet Avadaim - I am Hashem your God, who took you forth from the Land of Egypt and the House of Servitude...

Many of our *meforshim* have asked why is it that *HaKadosh Baruch Hu* chose to emphasize and describe Himself as the one who has redeemed the Jewish People from Egyptian servitude, and not as the Creator of all existence? Why specifically is the redemption from slavery in Egypt, the aspect of *Hashem's hashgacha* which is emphasized in the opening verse of the *Aseret HaDibrot*?

Reb Levi Yitzchak of Berditchev, zy'a, explains that *Hakadosh Baruch Hu* chooses to emphasize that the bestowance of the *Torah HaKedosha* to *Am Yisrael* is taking place specifically after they have been redeemed from Egypt. *Hashem* chose to reiterate that had *Am Yisrael* been offered the *Torah* while still enslaved in Egypt, their acceptance of the *Torah* might have been from a sense of feeling compelled to do so, that perhaps their departure from Egypt was somehow pre-conditioned upon their

acceptance of the *Torah*. By bestowing the *Torah* now, after our departure from Egypt, and by emphasizing this fact in the first of the *Aseret HaDibrot*, *Hashem* intended to empower *Am Yisrael* to accept the *Torah* with love, as a sign of the love that *Hashem* feels toward *Am Yisrael*, and that we in turn feel toward *HaKadosh Baruch Hu*.

Hashem first took us forth from Egypt, explains *Reb Levi Yitzchak*, so that we could leave behind the mentality of the House of Servitude, in order to receive the *Torah* as a sign of the loving dynamic between the *Ribono Shel Olam* and the Jewish People. It is precisely this fundamental idea, explains the *Kedushat Levi*, that is introduced here in the first of the *Aseret HaDibrot*, to serve as an eternal reminder that indeed *Hashem* has given *Am Yisrael* the gift of the *Torah HaKedosha*, like a parent lovingly bestows gifts to each of their children.

Yehi Ratzon, may each of us internalize this beautiful message encrypted in the first of the *Aseret HaDibrot*. ■



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