

If you feel that you are always right, it is likely that you are intolerant. Intolerance means being unwilling to reconsider ideas and being closed-minded to other points of view. Basically, it is thinking others are wrong for no reason other than they don't agree with your opinion. Intellectual honesty requires you to evaluate the veracity of a statement or opinion before accepting its validity.

The trick is to collect all the facts you can, and then put together the pieces of the puzzle so that they fit. Then you will have the real picture. Then you will see the truth.

Should someone make a statement that you feel is totally wrong, remember that even the worst statement may contain some truth, and perhaps the addition of a missing fact will produce a statement of real truth. Arriving at the truth requires a little patience and a bit of tolerance, so give others a chance to prove their point and you will benefit from your restraint. (One Minute With Yourself – Rabbi Raymond Beyda)

### Basic Elements

“Man needs air, rain and moisture. He needs to breathe oxygen; carbon dioxide and nitrogen and he needs these ingredients to be mixed in the right proportions. He must have light, but he also must have darkness. He needs the earth from which he brings forth the crops that sustain him.”

Hashem has set the table for man to live a comfortable life through the Basic Elements of the earth. Each day we should thank Hashem for providing us with all our needs to serve Him correctly and use these gifts to live a better life. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

### True Hesed

R' Yissachar Dov Rokeach of Belz would distribute *sedakah* to poor families before the *yamim tobim* to enable them to purchase what they needed for the holiday. Then, on *ereb yom tob*, he would send money to these needy people again. His son, R' Mordechai, the Rav of Bilgoray, did not understand the purpose of the second donation, especially since its arrival at such a late hour did not allow the recipients to make use of it for holiday needs.

The Belzer Rav explained, “The money I sent these families earlier has enabled them to purchase food for *yom tob* so that they will enjoy the holiday. But how can a poor man be happy when he knows that immediately after *yom tob* he will be in the same dire straits again? He will once more find himself destitute, wondering where he will get the funds for his next meal. By sending this second sum, I ensure that these unfortunate individuals will be able to enjoy the holiday without worry about how they will manage as soon as the holiday ends. (A Mazeldig Voch)

*The Lorraine Gammal A "H Edition*

ω"ηηfω□χ, □X ω♦τ□κ, ♦v♣α↔°β ηΥκη□γ□κ

---

σ□ξχ

## Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444  
West Long Branch, New Jersey 07764  
(732) 870-2225



SHABBAT NISABIM ☆ οη□χ□M°β, □X♥↑

*Haftarah: Yishayahu 61:10 - 63:9.*

**SEPTEMBER 7-8, 2018 28 ELUL 5778**

Friday Shir Hashirim/Minhah: <b>6:00, 6:50</b>	Shaharit: <b>5:31, 6:40, 8:10, 9:00, 9:10</b>
Candlelighting: <b>7:00 pm</b>	Morning Shema by: <b>8:54 am</b>
Evening Shema after: <b>7:58 pm</b>	Shabbat Classes: <b>5:35 pm</b>
	Shabbat Minhah: <b>6:35 pm</b>
	Shabbat Ends: <b>7:57 pm (R)"T 8:29 pm)</b>
These times are applicable <u>only</u> for the Deal area. Sunday Minhah: <b>7:00 pm</b>	

*Hatarah will be this Saturday night at 8:07 p.m. One should say “Baruch hamabdil ben kodesh l'hol - Blessed are You Who separates from Holy to mundane” before driving a car.*

**Mabrook to David & Miriam Kassin on the marriage of their daughter, Luisa, to Elie Abady. Mabrook to the grandparents, Armando & Luisa Behar.**

### A Message from our Rabbi

”יום תרועה יהיה לכם. ועשיתם עליה”

“It shall be a day of shofar-sounding for you, you shall make an elevation offering.” (Bemidbar 29:1-2)

In the *parashah* that lists all the special *korbanot* of the holidays, we find an interesting difference in the wording when it comes to the *musaf* offering of Rosh Hashanah. Whereas all the rest use the word “והקרבתם - you shall offer.” Regarding the sacrifice for Rosh Hashanah, the word “ועשיתם - you shall make” is used. Why the discrepancy?

The *Daat Zekenim* addresses this question and explains that Rosh Hashanah is a day of judgment, when a person must strive to become a בריאה חדשה - a new creation, a new person, free of sin through the power of *teshubah*. This is why in connection with the *korban* alone, the Torah uses the verb ועשיתם, you shall make (yourself).

One of the most remarkable features of our generation, which has been almost unparalleled in the history of our nation in exile, is the *teshubah* movement. It is truly amazing how many people of all ages and backgrounds and from all walks of life, have been able to turn their backs on their previous secular, hedonistic lifestyles, totally devoid of spiritual striving and holiness, and have created of themselves new beings,

devoted to Hashem and His Torah. They serve as a model for their fellow Jews on the ability to make an elevation offering of oneself, which surely is a satisfying aroma to Hashem!

Our Sages tell us that whoever is greater than his friend has a greater evil inclination to overcome. Rabbi Yisrael Salanter zt"l noted that the same is true in regard to days of the year. The more sanctified the day is, the greater are the distractions which arise to prevent people from utilizing these days to their fullest. One must be on guard constantly during the High Holidays to avoid the special evil inclination of those days.

Shabbat Shalom and Tizku l'shanim Rabot!

Rabbi Reuven Semah

---

## *No Standing*

”אַתֶּם נֹצְבִים הַיּוֹם כְּלֶכֶם לְפָנַי ה' אֱלֹהֵיכֶם רִאשֵׁיכֶם שְׁבֻטֵיכֶם זְקֵנֵיכֶם... טַפְּכֶם נְשֵׁיכֶם וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחְנֶיךָ מַחֻטָּב עֹצֵיף עַד שְׂאֵב מִיַּמֶּיךָ...”

"You are standing this day, all of you, before G-d: your heads, your tribes, your elders...your little ones, your wives...from the hewer of wood to the drawer of water." (*Debarim* 29:9-10)

In the ethical Torah writings it is often stated that angels are referred to as *omdim* (standing), whereas people are referred to as *holchim* (progressing). By this is meant that angels are stationary, because they can never improve themselves. Angels are whatever they are as of the time they are created, and do not have the capacity to become "better" angels. Human beings, by contrast, have great potential for self-improvement, and should always be making progress in perfecting themselves.

The book of *Debarim* is essentially one of chastisement, and here Moshe tells the Israelites, "Look how lax you are. You are all standing in a stationary position before G-d, instead of progressing. Everyone seems to have found a niche in which he or she feels comfortable, and no one is making an effort to elevate himself of herself beyond the level of spirituality which has already been achieved."

There is a folk saying that the worm that infests the horseradish must think that this is the sweetest place in the world. It is human nature to idealize the status quo, and making the necessary effort to change requires motivation. The motivation to work harder is usually the product of the desire to acquire more assets or to achieve a position of greater prestige. In the pursuit of spirituality, the motivation to improve oneself must come from a desire to become closer to G-d and to maximize the spiritual potential within oneself. Too often, people lack the aspiration to achieve greater spirituality.

Moshe was particularly sensitive to this issue, and he sought to inspire the Israelites not to be content with anything less than the maximum level of spirituality attainable. (*Living Each Week*)

---

## *Time to See the Light*

With the approach of Rosh Hashanah we feel a desire to take advantage of what the day has to offer. What should we do to utilize this day? I would like to offer one suggestion based on this week's *Perashah*.

What is it that makes the human race unique? We are the only ones who have freedom of choice. At the end of the *Perashah*, Hashem commands us to make the right choice. But Hashem introduces this topic with a statement; "העדתי בכם היום את השמים ואת הארץ", "The heavens and earth will bear witness today for you". *Rashi* elucidates; Hashem was pointing out to them 'Look at the heavens and earth that I created to serve you; have they ever veered from their mission? Has the sun ever failed to rise in the

east? Have you ever planted wheat and the earth sprouted forth barley in its place? If they, who do not receive reward for doing their task, nor do they receive retribution for not doing their job, fulfill their mission to the T, you who get reward and punishment for sure should not veer from your instructions.'

How can Hashem compare us to the sun; it is a programmed machine. Do you expect a man to be as consistent as a robot? Does the sun have a mind of its own?

Reb Moshe Feinstein answers that indeed the sun and earth are independent minded. They do have the ability to not follow its instructions. Does that mean that they have free will? Why do they never fail in their task?

Reb Moshe explains: indeed we are the only ones with free will. But this is not because the heavenly spheres lack the physical capability to choose; rather it is their comprehension that does not allow them to deviate. We live in a world where Hashem's existence is hidden; this allows us to not follow his orders. The angels live in a spiritual world where Hashem's presence is revealed, thus it is impossible for them to ignore his commands. We are instructed to learn from the heaven and earth to follow Hashem's decrees.

The following parable illustrates this point. Jack was a simple farmer who lived in a small village. He was more the lazy type who was unmotivated to help others. One day he received a letter in the mail from the king of the country. The king instructed Jack to come to the capital city to assist in planting a vineyard for the royal palace. Jack was really not in the mood for planting a vineyard, he also was not really sure what a king was; after all there was no king in his village. Regardless, Jack determined that he will go to the city; later he will decide if he will follow the instructions or not. Arriving in the city, Jack saw hundreds of knights standing guard, as well as many servants tending to the needs of the palace. Jack asked someone, "Why are all these men so devoted to their tasks?" The man replied, "They have been appointed to their posts by the king himself, thus out of awe of the king they cannot deviate one iota from their jobs". When Jack saw to what level the king's men revered him, he realized that he too must obey the king's wishes.

We are little villagers who don't know what the King (of kings) is all about, yet, when we see the reverence that the angels have for Him that forces them to be devoted to his will, we too realize that we dare not disobey his commands.

There is a way that we too can reach this level of the angels. If we were to contemplate Hashem's existence until we instill our hearts with the knowledge of His presence, we will no longer have the ability to go against Hashem's will.

Recognizing Hashem's existence automatically leads to accepting to do his *misvot*. This is why in *Shema* the theme of the first *Perashah* is proclaiming Hashem's oneness, and the second *Perashah* is accepting to keep his *misvot*; because one leads into the other.

This is what Rosh Hashanah is all about. It is an opportunity to connect to this level of recognition of Hashem's existence. It is a day where Hashem's presence is revealed. With the proper effort you can come to the high level of recognizing Hashem. However, this recognition is not long lasting. It is our job to take advantage of the time when we have this recognition, to guide our life. (*Tiferes Yosef*)

---

## *What's Right Is Right*

In today's fast-moving world, our multi-tasking routine requires quick, decisive thinking. Still, it is all right to ponder before acting; it is even recommended. When we discuss things with others, we become exposed to their ideas. That can be a problem if we reach the conclusion that we are always right, and the other person is always wrong.