

JewishTimes



VOL. XIV NO. 1 — SEPT. 24, 2014

LETTERS

Noahides Rabbis & Astrology

ROSH HASHANNA

Crowning the King

Rabbi Reuven Mann

ROSH HASHANNA

TROUBLE FOR JEWISH MYSTICS

Rabbi Moshe Ben-Chaim

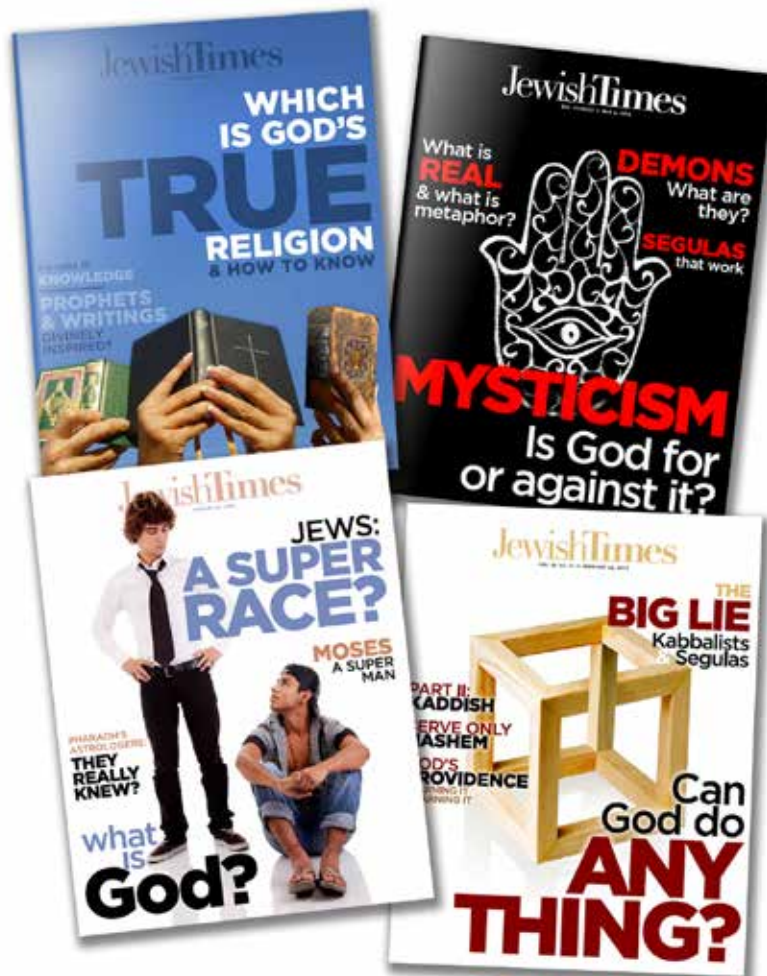
Photo credits:
Daria Khoroshavina

Why advertise with us? Up to

36,000 VIEWS

Reason #2: Low Rates

www.Mesora.org/Advertise
ad@Mesora.org (516)569-8888



JewishTimes

The weekly journal on Jewish thought

Since 2002, thought-provoking original
articles on Judaism, science, Israel and politics.



JewishTimes
Weekly Journal on Jewish Thought

C O N T E N T S



Photo credits:
Daria Khoroshavina
Moscow, Russia
barelungs@gmail.com

Sep. 24

The Jewishtimes is published every Friday and delivered by email. **Subscriptions are FREE.** To subscribe, send any email message to: subscribe@mesora.org

Subscribers will also receive our advertisers' emails and our regular email announcements.

Contacts

We invite feedback at this address:
office@mesora.org
Ph(516)569-8888

Advertising

<https://www.Mesora.org/Advertising>

Donations

<https://www.Mesora.org/Donate>

Content at Mesora.org

Jewishtimes Archives

<http://www.Mesora.org/Jewishtimes>

Philosophy Archives

<http://www.Mesora.org/Philosophy>

Weekly Parsha Archives

<http://www.Mesora.org/WeeklyParsha>

Audio Archives

<http://www.Mesora.org/Audio>

Interactive Classes

<http://www.Mesora.org/TalkLive>

Search

<http://www.Mesora.org/Search>

Articles may be reprinted without consent of the Jewishtimes or the authors, provided the content is not altered, and credits are given.

3 Astrology

RABBI MOSHE BEN-CHAIM

A Rabbi endorses astrology due to his misread, and a misconception of how God commands us. "Mitzvah" is just one method...but God "commands" us in other ways.

6 Jewish Mystics

RABBI MOSHE BEN-CHAIM

Rosh Hashanna refutes mystical beliefs; God alone rules the world. But there are some beliefs that are far worse than others. Our great Rabbis provide the clues.

19 Noahides on Rosh Hashanna

RABBI ISRAEL CHAIT

Noahides on Rosh Hashanna: What is their role? How must they act?

5 Crowning the King

RABBI REUVEN MANN

Rosh Hashanna prayers are surprisingly empty of personal requests. Instead, we focus on God as king...but why?

13 Walking with Hashem

RABBI BERNIE FOX

We relate to God on two planes: our King and our father. What are their differences and their roles?

LETTERS

RABBI MOSHE BEN-CHAIM

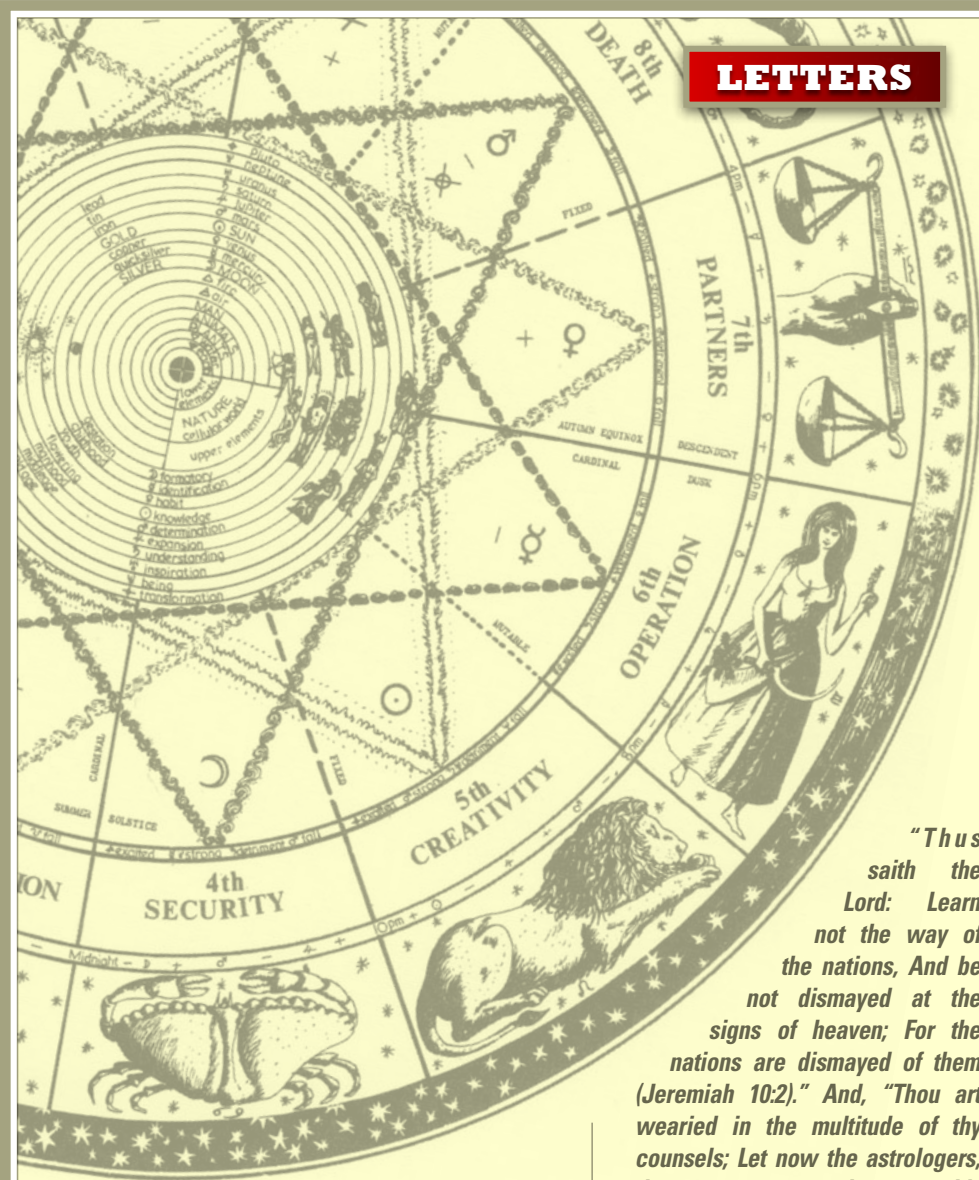
Rabbis Accepting Astrology?

Question: Please see this article and I'd like to hear your thoughts on it: <http://bit.ly/1tVZX5o>

Brian — Carlisle, Pennsylvania

Answer: In his article, "Jewish Astrology", Rabbi Louis Jacobs cited the prophets and opened with his subtitle "There was no Jewish prohibition against consulting the stars." I will demonstrate how his view does not represent Torah, or truth. He first quoted the Prophets:

(CONT. ON NEXT PAGE)



The vast array of astological art, it's history, and the amount of books dedicated to its claims leads many to believe astrology as a truth. Maimonides discounts these as no basis for truth. One might thereby believe in Egyptian idols and their dieties, for they too are written in books, are old and much art exists.

"Thus saith the Lord: Learn not the way of the nations, And be not dismayed at the signs of heaven; For the nations are dismayed of them (Jeremiah 10:2)." And, "Thou art wearied in the multitude of thy counsels; Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from the things that shall come upon thee (Isaiah 47:13)."

Rabbi Louis Jacobs wrote, "Yet neither in these two passages nor in any other biblical passage is there an explicit prohibition against consulting astrologers and there is certainly no denial that astrology actually works."

To suggest "there is no explicit prohibition against consulting astrologers", means the Rabbi did not understand the many ways God "commands" man. Not only does Torah contain formal commands (mitzvos), but Torah also includes numerous stories and sentiments. God did not include these sections without reason. Accounts about evildoers like Cain, Noah's generation, Lavan, Esav, Egypt and others, are included in the Torah as intentional lessons against the behaviors they portray. These are not history lessons. And accounts of righteous people like Abraham and Joseph are cited

precisely to serve as examples God wishes we follow. It matters none that no command is present against the selling of Joseph; we understand the brothers' sin. And God's exposé of Egypt's gods as defenseless against His 10 Plagues is a clear lesson of their falsehood, and thus, a directive not to follow their ways. We understand all such accounts in Torah are intended to guide our actions, one way or the other. Therefore, suggesting the absence of a negative command equates to God's endorsement, is a severely-flawed conclusion.

The Rabbi said, "There is no explicit prohibition against consulting astrologers and there is certainly no denial that astrology actually works." I am astonished at the Rabbi's error, failing to cite Jeremiah's complete words just a few verses later, where Jeremiah discounts astrology as false:

"1. Hear ye the word which the LORD speaketh unto you, O house of Israel; 2. Thus saith the LORD: Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. 3. For the customs of the peoples are vanity; for it is but a tree which one cuts out of the forest, the work of the hands of the workman with the axe. 4. They deck it with silver and with gold, they fasten it with nails and with hammers, that it move not. 5. They are like a pillar in a garden of cucumbers, and speak not; they must certainly be carried for they cannot walk. Be not afraid of them, for they cannot do evil, neither is it in them to do good."

Thus, God's prophet intends that man abandon astrology, idolatry, magic and superstitions, since they are all false, as the prophets says openly. The Rabbi did not read the prophet in full, "for they cannot do evil, neither is it in them to do good."

Additionally, there is no evidence supporting the views of astrology, magic, witchcraft, superstitions and all such beliefs. Thus, Rabbi Louis Jacobs' words "[there is] no denial that astrology actually works" is baseless. Phillipe Zarka contributed to clarification this point, cited in another article here: www.mesora.org/astrology5773.html ■

HOLIDAYS

Crowning the King

Rosh Hashanna Prayers

RABBI REUVEN MANN
Rabbi, Young Israel of Phoenix



Rosh Hashanah, which commemorates the creation of the world, initiates the period known as the 10 days of Repentance that culminates on Yom Kippur. On this day, G-d judges the world, which includes the various nations and states, as well as each individual. Nothing escapes His notice as He “reviews” the conduct and behavior of all that He has created.

There is, thus, a sense of awe and trembling as we consider the magnitude of the moment. We conduct our business throughout the year with the awareness that there is above us an “eye that sees and an ear that hears,” and that all our deeds are “inscribed in a book.”

Now that book is brought out to be scrutinized. Judaism teaches that there are consequences, both positive and negative, to our behavior. However, during the course of the year, especially when we are under the pressure of great needs or desires, we allow ourselves to become distracted from that reality. On Rosh Hashanah we are brought back to our senses by the realization that the time for judgment has arrived.

It is therefore appropriate that the major mitzvah of the day is prayer. True, we are commanded to blow the shofar, but it is no accident that we do so at key places in the Shemonah Esrei. The sounds of the shofar contain a profound meaning, and therefore blend with the words we utter in the Mussaf service of

Rosh Hashanah. On this day, we beseech the Creator with the precisely formulated words of the prayer as well as the deeply meaningful blasts of the ram’s horn.

There is something unique and unanticipated about the Rosh Hashanah prayers. One would think that each person would be totally focused on his own specific needs at this time. We would imagine that Jews would pray for a favorable judgment and beyond that, for a goodly year of health, success, and happiness. However, that is not the case.

Instead of focusing on our particular fate, the prayers reflect a concern for the entire creation. An example of this is seen in the third blessing of the Amidah, known as “holiness of the name.” Ordinarily, this is a very short blessing that asserts that “G-d and His name are holy and the holy ones praise him every day.” The blessing is brief because there is not much we can say about Hashem’s holiness. No human mind can grasp the essence of G-d, so that while we know that He is most awesome, we can’t give any further description. However, on Rosh Hashanah, this blessing is greatly expanded.

The modified blessing expresses the prayer that Hashem will rule alone over His creation. In a sense, we are pleading that G-d should become the sole king recognized by all. At first glance, the idea of our praying for G-d’s kingship seems

absurd. First of all, G-d is the King by virtue of His creation and absolute dominion over all that exists. Secondly, the notion that He needs our prayers to realize any objective is nothing short of blasphemous.

Of course, we know that, in truth, G-d is the King. However, the problem is that He is not acknowledged as such by His creatures. Man walks in blindness, as though he were a self-made being, and chooses to ignore his Creator. G-d is therefore not yet King, for His rule has not been affirmed by man. The failure to recognize the truth of G-d or to deny His exclusive dominion is the underlying cause of all the evil that exists.

We are therefore praying for the survival of the world through the elimination of evil. This can only happen when G-d’s awesomeness is recognized and acknowledged, and when all mankind takes upon itself the “yoke of the Heavenly Kingship.” So we plead with Hashem to manifest His awesome presence by placing the fear of Him on the entirety of His creation.


We request that He restore honor to His chosen nation, whose task it is to spread knowledge of the true G-d to mankind. Our fervent hope is that “G-d alone will reign over all His works,” and this will come about because “wickedness will evaporate like smoke, and You will remove evil’s domination from the earth.”

Our Rosh Hashanah prayers have been characterized by non-Jewish theologians as the most noble ever composed. Our focus is not on personal concerns, but on the perfection of the world. We firmly believe in the perfectibility of human nature. We beseech Hashem to assume His rightful role as King of the Universe. We ask that He allow His holiness, which is ordinarily hidden from view, to manifest itself in the human realm.

Left to his own devices, man is loathe to recognize G-d’s glory. Our fervent hope is that the Creator will initiate the process by which the fear and awe of Him will be felt by all, so that evil will dissipate like smoke, and the latent goodness implanted in the creation will finally come to fruition. May we merit to achieve it, speedily and in our time.

Ketiva, vachatimah tovah. ■

(CONT. ON NEXT PAGE)



ROSH HASHANNA

TROUBLE FOR JEWISH MYSTICS

RABBI MOSHE BEN-CHAIM

If you're a MYSTICAL JEW, Rosh Hashanna poses a problem.

Unlike others who, on the secular New Year, imbibe until losing touch with reality, God's plan for Rosh Hashanna, like all holidays, aims for the opposite: to refocus mankind on reality and perfecting our ideas and souls. This perfection is attained only by learning new truths, becoming convinced in them, and subsequently living by them. The Three Festivals recall God's providence: His Passover Exodus, His protection on Succos, and His gifting Torah to mankind on Shavuos. However, Rosh Hashanna differs greatly with prayers that include these phrases such as, "You reign King alone over all Your works", "There is no other God aside from You", and the Alaynu inserted in the Rosh Hashanna musaf prayer stating, "there is nothing else besides You."

The focus is clear: God is the single Creator (precisely what "Creator" means, an exclusive role) and sole ruler of the created universe and mankind. God possesses complete knowledge of every human, our acts, thoughts...and He judges us. Numerous Torah accounts teach that God also knows the future. There are no other intelligent beings, or beings possessing powers. Nothing else exists, other than God, His angels, man, animal, plants, and inanimate elements that comprise the entire universe. We know nothing about God, or what His angels truly are. God and His angels are not subject to detection by our senses. We know God exists through Revelation, and as the universe could not have created itself; and we know angels exist, as God teaches us this in His Torah. But we don't know what either God, or angels are definitively. And other than God, angels and man, nothing else exists that possesses intelligence. Here is God's Rosh Hashanna message: He created everything, including angels, mankind and all else.

God continues to control everything, except our free will. So, as nothing else exists, Jewish mystics are in big trouble. For they imagine forces or powers to exist, other than God, despite what reality rejects, and what our prayers teach. It's amazing that a Jew can recite hours of prayers each New Year, and then live contrary to all he or she described.

In the Rosh Hashanna prayers, we recite "As we know, Hashem our God, that dominion is Yours", "And You God, reign alone" and other affirmations of God as the sole cause of all existences. Additionally, we recite "Hashem Melech" — highlighting God's eternal reign as attested by all intelligent creatures, mutually excluding any other power. We also recite "L'Ale Orech Din" — describing God's judgment of man. This system of reward and punishment would be exposed as fallacy, if another power exists that overrides God's judgment. Therefore, this praise conveys that the fantasy of any other power is just that...fantasy.

(CONT. ON PAGE 9)

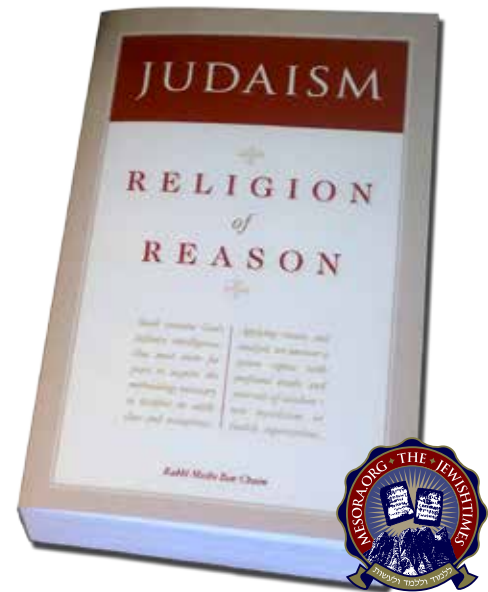
Is Torah mystical... or rational, just like God's natural laws?

It's time a book unveiled the truth.

Is Torah a set of incomprehensible mystical beliefs, as kabbalists suggest...or perfectly reasonable and brilliantly insightful?

Finally learn directly from Torah texts and our greatest Rabbis, precisely why mysticism is false, not Torah, and not God's will.

Religion of Reason unveils widespread "Jewish" mystical beliefs as false, and prohibited. Torah is presented in its rational and provable nature...just like God's natural laws. There are no powers besides God, and He prohibits belief in mysticism. Cryptic Talmudic stories are explained metaphorically as intended, and novel insights into many Parshas are revealed. Finally, Jews can understand the falsehoods they have accepted, and abandon them in place of true Torah.



RELIGION of REASON

by Jewishtimes' publisher
Rabbi Moshe Ben-Chaim

Reviews are abridged due to ad space constraints. Full reviews at link below.

REVIEWS



RABBI REUVEN MANN — Rabbi, Y. Israel of Phoenix

Rabbi Moshe Ben-Chaim has written extensively on Jewish philosophy for many years. His ideas are rooted in a rational approach. He follows the great philosophers like Rambam and Saadia Gaon. He is opposed to all forms of "mysticism" and seeks to debunk all practices and beliefs which are rooted in superstition and contrary to reason. This work covers a wide variety of topics, of interest to contemporary; insightful analyses of Biblical narratives as well as the significance of many mitzvot. Rabbi Ben-Chaim demonstrates that Judaism can be harmonized with human reason. He is not afraid to ask the most penetrating and challenging questions as he is convinced that Torah is the Word of God and based on the highest form of wisdom. Jews who have a profound desire to make sense out of their religion will benefit greatly from reading this book.



RABBI STEVEN WEIL — Executive Vice President, The Orthodox Union

Rabbi Moshe Ben-Chaim asks critical, crucial and defining questions that any thinking Jew needs to ask. His method enables the reader to explore and engage our theology in a meaningful and serious way. Following the Rishonim, he forces us to define, weigh and analyze each phrase of chazal, showing there is no contradiction between an investigation of Science and an investigation of Judaism. Rabbi Ben-Chaim has written a work that addresses the thinking person of all faiths. This work speaks to the scholar and lay person alike and will help you gain insight into how the great Rishonim define how we view the world. Rabbi Ben-Chaim's website, Mesora.org is a very serious tool and resource for thinking human beings who want to engage and explore the Almighty, the Almighty's universe and do so within the realm of wisdom, rationality and intellectual honesty.



PARTIAL CHAPTER LIST

Astrology	Red Bendels
Reincarnation	Kabbala
Praying to the Dead	Mysticism
Superstition	Miracles
Demons	What is God?
Bashert	"Jewish" Souls
Evil Eye	Talmudic Stories
Rebbe Worship	Metaphors
Segulas	Belief vs. Proof
Satan	Do Rabbis Err?
Angels	Gentile Equality
Western Wall Prayers	Man's Purpose

Free 33-pg Preview:

<https://www.Mesora.org/ReligionofReason>

And if you believe in devices that can protect you, be they trinkets, people or actions, you thereby reject God's system of Reward and Punishment. The entire Torah is then a game, since you can sin all you want, but wear a red bendel, pray at grave sites or the Wall, or get a Rebbe's blessing...and be protected from God's punishments. How absurd, unjust and heretical.

Our prayers are based on God's Torah verses. Thus, mystics who accept beings or powers other than God, reject God. For "God" refers to the "exclusive cause" of the universe, and its "exclusive Governor." The existence and maintenance of all things aside from God, are caused by God alone.

But there are degrees of violation. Some mystics are much worse than others. As you read further, keep in mind the Rosh Hashana prayers' message, that God alone exists...there are no other powers.

DEFINING MYSTICISM

To understand the violation of mysticism, we must first define the term "mystic." This refers to someone who accepts as true, the existence of a power or being, but with no shred of evidence. The classical case in Jewish circles is the red bendel or protective mezuzah, where foolish people accept some power to exist in connection with these objects. They cannot explain it, as one does when scientifically explaining why heavier objects break glass, while feathers do not. Yet, they accept this "mystical" belief out of a fear of being harmed in some way. Other Jews project imaginary powers onto opening the ark's doors in shul, segulas, and placing notes in graves. In all cases, believers are without explanation. Yet, these same people, when suffering a severed limb in a car accident, will rush to the hospital, no longer relying on their mystical trinkets to reattach their limb. They live a contradiction.

Ancient Egypt operated the same way: they forged gods of molten iron or chiseled stone, carved totems from trees, and then bowed, sacrificed and prayed to these manufactured items. Yet, none saved them from God's Ten Plagues. But there is something worse than idols and trinkets...

IMAGINATION

We recently read about another practice called Molech. Molech worship incorporated the handing of one's child to a Molech priest, and then the priest passed the child back to the father, whom with the priest's permission, passed his child between two flames without burning him. The Talmud[1] says it involved the child jumping over a fire pit as children do on Purim celebration, a cheating death game of sorts. Oddly, the Talmud states Molech is not considered classical Avoda Zara[2], i.e., strange worship or star worship. What differs Molech from idol worship?

Maimonides' words in both his Guide for the Perplexed, and his Mishne Torah are vital for understanding our topic:

"Although blood was very unclean in the eyes of the Sabeans, they nevertheless partook of it, because they thought it was

the food of the spirits: by eating it man has something in common with the spirits, which join him and tell him future events, according to the notion which people generally have of spirits. There were, however, people who objected to eating blood, as a thing naturally disliked by man; they killed

a beast, received the blood in a vessel or in a pot, and ate of the flesh of that beast, whilst sitting round the blood. They imagined that in this manner the spirits would come to partake of the blood which was their food, whilst the idolaters were eating the flesh: that love, brotherhood, and friendship with the spirits were established, because they dined with the latter at one place and at the same time: that the spirits

would appear to them in dreams, inform them of coming events, and be favorable to them. Such ideas people liked and accepted in those days; they were general, and their correctness was not doubted by any one of the common people. The Law, which is perfect in the eyes of those who know it, and seeks to cure mankind of these lasting diseases, forbade the eating of blood, and emphasized the prohibition exactly in the same terms as it emphasizes idolatry, "I will set my face against that soul that eats blood (Lev. 17:10)." The same language is employed in reference to him who giveth of his seed unto Molech, "Then I will set my face against that man (ibid. 20:5)." There is, besides idolatry and eating blood, no other sin in reference to which these words are used. For the eating of blood leads to a kind of idolatry, to the worship of spirits."

"It is not enough for them to worship the sun, the moon, the stars; they even worship their babuah." The word babuah signifies "shadow."

Maimonides discusses imaginary spirits, or demons. He equates the belief in blood demons to Molech. What is the equation? He cites God's words not found elsewhere, "I will set my face against that man." This is harsh, but what regarding blood demons and Molech demands such a harsh response?

"As the Israelites were inclined to continue their

rebellious conduct, to follow the doctrines in which they had been brought up, and which were then general, and to assemble round the blood in order to eat there and to meet the spirits, God forbade the Israelites to eat ordinary meat during their stay in the wilderness: they could only partake of the meat of peace-offerings. The reason of this precept is distinctly stated, viz., that the blood

(CONT. ON NEXT PAGE)

shall be poured out upon the altar, and the people do not assemble round about. Comp. "To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord... And the priest shall sprinkle the blood upon the altar.... and they shall no more offer their sacrifices unto the spirits (Lev. 17:5-7)."

Maimonides repeatedly points us to Torah's prohibition of spirit worship. What was it, exactly?

"We find it in the Song of Moses, "They sacrificed unto spirits, not to God (Deut. 32:17)." According to the explanation of our Sages, the words lo eloha (not to God) imply the following idea: They have not only not left off worshipping things in existence; they even worship imaginary things. This is expressed in Sifri as follows, "It is not enough for them to worship the sun, the moon, the stars; they even worship their babuah." The word babuah signifies "shadow." [3]

The Sifri, explaining Moses' critique, emphasizes that the Jews worshipped non-existing things, and this was worse than star worship. But worse in what way? Nonetheless, the Sifri conveyed worshipping imaginary things very wisely, by saying the Jews worshipped shadows of "luminaries" (sun, moon, stars). A luminary creates a shadow; itself not able to have a shadow! Thus, suggesting the Jews worshipped a shadow of the sun, moon and stars, is to say the Jews worshipped imaginary things. What is this message?

MAIMONIDES' HALACHIC CLASSIFICATIONS

In his Mishne Torah (Laws of Star Worship) Maimonides classifies the various idolatrous practices. After an initial description of the historic origin and development of idolatry,

the core definition, and various laws of violations and protective fences...Maimonides begins his classification of specific practices in chapter 6. He commences with Ove, Yedoni and Molech. It is significant that in addition to blood demons, these are the very 3 violations regarding which God says in His Torah, "I will set my face against that man (Lev. 20:5,6)". It is also significant that these top his list. What is behind his top-ranking of Ove, Yedoni and Molech? Furthermore, is how do these satisfy the requirement of idolatry being the worship of created entities he described in chapter 2, as these are imaginary, and thus, not created!

Ove consisted of one making believe he was in dialogue with another entity that was speaking to him. Yedoni consisted of placing a specific bird's bone in his mouth, falling to the ground in convulsions and reciting "future events", as if he was informed by another being. Molech, we already described above as a means to protect one's offspring. And blood demons were thought to secure one's future good through the demons' friendship and protection. These violations are not placed in chapter 11 where Maimonides discusses how we must additionally distance ourselves from the idolaters' "ways." There, in chapter 11, he discusses beliefs, not deity worship, which include omens, horoscopes, e n c h a n t m e n t ,

necromancy, witchcraft and other matters he refers to as "falsehood and lies" (ibid 11:16). These latter practices assumed causative relationships between objects, events and times, when no relationship is witnessed. But these are not deity worship. Maimonides stated in chapter 2 (Laws of Star Worship) that the primary command of idolatry is not to worship any created thing. However, Ove, Yedoni, Molech and blood demons are quite different. Here, one is not

relating to a real entity, but to his imagination. Perhaps this explains why Rashi says the 4 formal forms of worship which typically violate classical idolatry, are not violations in connection with Molech. Sacrificing, incense, bowing and libation violates idolatry, regardless of the idol's specific forms of worship. But one violates Molech only through passing a child through fire. We might explain this due to the unique nature of this violation – as well as blood demons, Ove and Yedoni: the latter take place in fantasy. Thus, real acts of worship cannot be associated with imaginary things.

Now let us offer our answers...

THE CRIME OF MYSTICISM

At least regarding idol worship, omens or signs, one refers to a real object, an event, a

dead person, or duration of time, which is also a real thing. But if one imagines "the very thing," then he is further removed reality. Ove and Yedoni "imagine" dialogue with an imagined entity. Molech worshippers "imagine" a power that controls fire, or protects from it. And blood demons too are an "imagined" thing: no one ever saw a demon or spirit. This was Moses very critique, as Maimonides said, "They have not only not left off worship-

ping things in existence; they even worship 'imaginary' things."

We now grasp the subtle difference. Other forms of idolatry incorporated some element of reality, be it a stone carved into a god, or real events. But Ove, Yedoni, Molech and blood demons were a further deviation from reality. In these offenses, man accepted his imagination to a far greater degree. He was therefore further removed from God. "I will set my face against that man" is God's



Photo credits: Daria Khoroshavina

(CONT. ON PAGE 12)



THE BIGGEST KILLER OF CHILDREN IN ISRAEL IS... **CANCER!**

**Help Wage The War Against Childhood
Cancer By Helping Us To Help Them.**



141 WASHINGTON AVENUE
SUITE 205
LAWRENCE, NY 11559-1669
(516) 791-1180 / FAX: (516) 791-1184
E-MAIL: info@israelcancer.org
WEBSITE: www.israelcancer.org
EIN: 11-3418416

Subscribe to the Jewishtimes. It's FREE.



Subscribe by emailing: Subscribe@Mesora.org

You will receive our magazine Friday mornings and special issues throughout the year with original, thought provoking articles on Torah, Israel, politics and readers' letters.

Enjoy all 470 back issues free: www.Mesora.org/Jewishtimes



Photo credits:
Daria Khoroshavina

promise of harsh punishment to these offenders. One who elevates his imagination to reality, earns God's wrath to a higher degree. More is required to correct such an individual, or to highlight his error if he cannot be corrected.

The worse crime is when a person is furthest removed from reality. This occurs when one views his imagination as real, and does not accept truths based on scientific proof, empirical evidence, and reason, as God wills by gifting us senses. Therefore, Jewish mystics who believe in powers, are corrupted to a greater degree than an idolater, a horoscopist or superstitious person, who at least identify something in existence that they fear, like a black cat, a broken mirror, or a relative's ghost. Of course these too are severe violations. But when the violation progresses from beliefs in existing things to beliefs in non-existing things, imagining a demon to dine on blood, or a power to govern fire, he has gone one step further and imagined new things not in existence.

He gives credence to his fantasies, while God says we must trust our senses when they tell us "there is nothing there." This is precisely why God gave us senses: to differentiate between reality and fantasy. Being mystical means you accept as true, something for which you have no evidence. It means you live in the world of fantasy. It means you deny God's words that He alone runs the world.

In chapter 2, Maimonides states the basic concept of idolatry is worshipping a created entity. However, as these violations accept what is imaginary, they are a far greater corruption, perhaps explaining why they are placed first.

No other powers exist. To imagine other powers, means to deny God's exclusive reign, and God's nature. You do not follow the true God, when you admit to any other imagined force aside from him. Maimonides teaches[4] that even if one believes in God,

the acceptance of another force is a violation.

Rosh Hashanna is all about confirming our acceptance of God alone. If you will not rely on a red bendel to reattach your severed limb in a car crash, do not believe it does anything else. Reject other powers exist since no evidence is found. Abandon fantasy, regardless of the number of your "religious" peers who swear by it. And it matters none if a "Rabbi" promotes these beliefs. But that would be a greater chillul Hashem, profanation of God's name.

Rosh hashanna is upon us. Only those who accept God as the sole Creator and sole power in the universe will be praying to the real God, and will be recognized by God as worthy of life, health, and happiness. May this person be you. ■

[1] Sanhedrin 64b

[2] Sanhedrin 64a

[3] Guide for the Perplexed, book iii, chap xlv

[4] Hilchos Avoda Zara 2:1

HOLIDAYS

Taking a Walk with Hashem

Our King and Father

RABBI BERNIE FOX



And you will return to Hashem, your G-d, and obey His voice according to all that I command you this day – you and your children – with all your heart, and with all your soul. And Hashem your G-d will reverse your captivity, and have compassion upon you. He will return and gather you from all the peoples, where Hashem your G-d has scattered you. If your dispersion be to the ends of the Earth, from there Hashem, your G-d, will gather you and from there He will take you. Hashem, your G-d, will bring you to the land that your fathers possessed, and you will possess it. He will do good to you and multiply you more than your fathers. (Sefer Devarim 30:2-5)

1. Asking Hashem for forgiveness

Each day, in the Amidah, we ask Hashem to forgive us. We express our request with two phrases. We ask that as our father He grant us selichah, and that as our king He grant mechilah. These two expressions seem redundant. The terms selichah and mechilah are near synonyms. Both seem to refer to forgiveness. However, the terms selichah and mechilah are not identical in their meanings. Selichah does mean

forgiveness. However, mechilah is better translated as pardon. Why do we ask Hashem our father to forgive us, and as our king to pardon us?

These two phrases correspond to the duality of our relationship with Hashem. Hashem acts toward us with love and kindness. We recognize this aspect of our relationship through referring to Him as our father. He created the universe and all that is within it. As creator, He is the sovereign of the universe.

Each of these relationships demands our obedience to Hashem. Like a parent, Hashem cares for us and nurtures us. He provides for our needs. We reciprocate and demonstrate our love and respect for Him and acknowledge His kindness through our faithfulness and dedication. Our obedience is also an acknowledgement of His sovereign authority to legislate and decree according to His will. Our wrongdoings conflict with both of these relationships. They are a failing to reciprocate the love of Hashem, our

father. They are a violation of the directives of Hashem, the king.

Rabbaynu David Avudraham explains that we ask forgiveness from Hashem because He is our father. A father's love for his children moves him to forgive his child when the child's behaviors have been improper and even hurtful. We do not ask Hashem, our king, to forgive us. A king demands the obedience of his servants. When disobedient, they have no right to expect forgiveness. However, they may petition their king for his pardon. We turn to Hashem, our king, and we ask that He pardon our sins.

In short, Hashem is our ruler and our father. When we sin we do injustice to both of these relationships. When we repent, we ask Hashem – our king – to pardon us. We ask Hashem – our father – to forgive us and restore to us His love and compassion.

How perfect is the character of repentance! Yesterday, this person was alienated from Hashem the G-d of Israel... He cried out and received no response... He performed mitzvot and they were torn up before him... Today, he is attached to the Divine Presence... He cries out and is immediately answered... He performs mitzvot and they are accepted with grace and pleasure... Furthermore, He desires them... (Maimonides, Laws of Repentance 7:7)

2. The power of repentance

In the first chapter of his Laws of Repentance, Maimonides explains that when a person commits a sin, he is required to repent – to perform teshuvah. Teshuvah is essential to securing atonement. Sometimes, repentance alone is adequate to secure atonement. More severe sins require more extensive measures. For example, some sins are not atoned for through repentance alone but through repentance and observance of Yom Kippur.

In the seventh chapter of his Laws of Repentance, Maimonides returns to the role of teshuvah. He explains that teshuvah has enormous impact. The above quotation summarizes his position. Repentance restores the relationship between the repentant sinner and Hashem. With repentance,

(CONT. ON NEXT PAGE)

any vestige of alienation between the wrongdoer and Hashem is wiped away. The relationship that existed before the sin is fully restored.

It is notable that Maimonides places these two descriptions of the efficacy of repentance in separate chapters of his presentation. However, this treatment is easily understood based upon the above discussion. The first chapter of Maimonides' Laws of Repentance is devoted to the process of atonement. Atonement is akin to pardon. It is a requirement engendered by violation of the directive of the sovereign. In this context, Maimonides does not discuss the affect of teshuvah upon the relationship between the master and his servant. Sin is an act of rebellion against Hashem and requires repentance if it is to be pardoned.

In the seventh chapter of his Laws of Repentance, Maimonides is discussing the capacity of teshuvah to restore the relationship of love and compassion between the repentant sinner and Hashem. This restoration is not an expression of our relationship to Hashem as His servants and subjects. It is an expression of the father/child relationship. As our father, He eagerly awaits our repentance. When we return to Him, He responds by again loving us as His children.

Recall and do not forget that you angered Hashem, your G-d, in the wilderness. From the day that you went forth from the Land of Egypt until you came to this place you were rebellious toward Hashem. (Sefer Devarim 9:7)

3. The promise of forgiveness

Sefer Devarim describes Moshe's final address to Bnai Yisrael. Much of this address is a rebuke. Moshe reminds Bnai Yisrael of their wrongdoings during their travels in the wilderness. He warns them to not return to these behaviors. He describes the blessings that the nation will secure through its faithfulness and the consequences for disobedience. Clearly, his intent is to communicate to the nation that it must be faithful to Hashem and not repeat past errors.



Nachmanides suggests that the presentation has another important message. Moshe wanted to assure the people that although when they will sin and even if they abandon the Torah, they will not be destroyed. Hashem is a G-d of mercy. He will eagerly await their repentance. When Bnai Yisrael returns to Hashem, He will return to them.

Moshe understands that this is a remarkable assurance. A king will pardon an errant servant. He may indulge his subjects and overlook wrongdoings. However, a king cannot be expected to forgive acts of rebellion. The king is a ruler. He demands obedience. His relationship with his subjects is an expression of his rights as ruler and of their duties as his subjects. It is not a relationship predicated upon love or compassion. If the people reject their king, they cannot expect their king to completely forget their disloyalty.

Yet, Moshe assures the people that they can secure Hashem's forgiveness. He presents Hashem not only as a ruler but also as a father – eager to restore His relationship with His repentant children. He demonstrated the reality of this relationship by reviewing the sins that they committed in the wilderness – some of them terrible acts of rebellion. Hashem forgave their wrongdoings. He had not forsaken them and with their repentance their relationship to their Father in Heaven was restored.

In Parshat Nitzavim, Moshe emphasizes this message. His message is captured in the opening quotation

above. He explains that even in exile we will not be forgotten or abandoned. We need to merely return to Hashem and He will return to us. He will gather us from all of the lands of our exile. He will restore us to the Land of Israel and He will bestow upon us blessings that will exceed even those bestowed upon our ancestors.

Hashem will establish you as a sacred nation as He has sworn to you – when you observe the commandments of Hashem, your G-d, and you travel in His ways. (Sefer Devarim 28:9)

4. Walking with Hashem

In the above passage, Moshe admonishes the people to perform the commandments of the Torah and to go in the ways of Hashem. According to Maimonides, the directive to travel in Hashem's ways is one of the Torah's positive commandments. How does one travel in the ways of Hashem? Maimonides explains that we are to treat His behaviors as a model for our own behaviors. We are to regard Hashem as the model for all virtues. Just as He is merciful, we are to be merciful. Just as Hashem acts with compassion, so we are to conduct ourselves with compassion.

The mishne in Perke Avot explains that a righteous person is slow to anger and is easily appeased. The above discussion suggests a basis for the mishne's position. Hashem is the model for all virtues. Certainly, His patience with us demonstrates that He is very slow to anger. His eagerness to forgive us demonstrates that He is easily appeased.

In the coming days we turn to Hashem and we petition His pardon. However, we seek more than His pardon. We ask that He forgive us and restore the loving relationship that we shattered with our wrongdoings toward Him. If we are to make this request of Hashem with sincerity, we must be willing to forgive those we feel have harmed us. We must be willing to do more than pardon; we must be willing to forgive. We must be prepared to again love those from who we have become estranged. ■



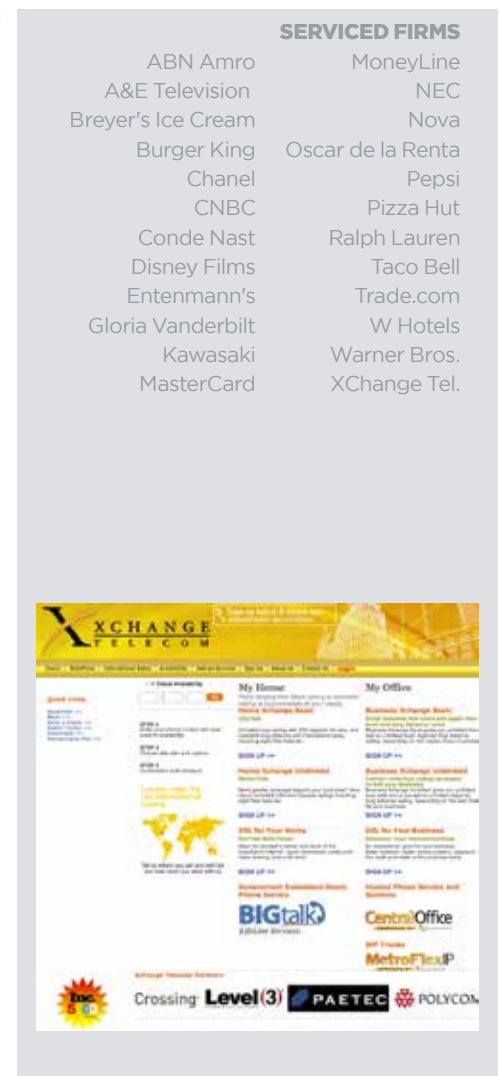
NYDESIGN.COM

Building loyalty and sales
through design strategies

PRINT & INTERACTIVE DESIGN



New logo and website



Above: Previous logo and website



PROFESSIONAL DESIGN INCREASES SALES

New logo and website for Xchange. Site redesign includes motion graphics, news scroll, drop-down menus, secure email, and a clean professional design. See it here: www.xchangetele.com

Contact us today to grow sales through professional design.

DESIGN

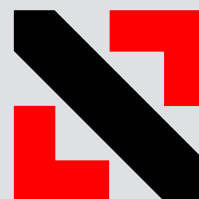
- Branding / identity
- Sites / touchscreens
- GUI / flowcharting
- Wire frames
- Package design
- Editorial design
- Illustration, icons

STRATEGY

- Business strategies
- Business plans
- Metrics analysis
- Contract drafting
- Copy writing
- Presentations
- Interactive demos

PROMOTION

- Advertising
- Banners
- Promo materials
- App planning/design
- Social networking
- Email marketing
- Landing pages



NYDESIGN.COM

studio@nydesign.com
516.569.8888

HOLIDAYS

What Entitles Us to Life?

Understanding the Rosh Hashanna Prayers

RABBI MOSHE BEN-CHAIM

To benefit at all from our lives, we must understand our Creator's intent, starting with understanding His purpose in our very existence. As Rosh Hashanna is when God determines "who lives and who dies", we are now amidst an opportune season to examine Torah and the holiday prayers to gain insight into those criteria that directly impact God's Judgment Day, and our verdict.

The prayers speak of God's "writing" and "sealing" of this judgment, which take place on Rosh Hashanna and Yom Kippur respectively. But the prayers also include certain fundamentals for us to consider. The great men who formulated these prayers intended to grant us life by carefully recording truths that will elevate our realization and understanding of God as far as humanly possible, and His will. As Rabbi Ruben Gober stated, this in turn entitles us to be "remembered" on Rosh Hashanna, the "Day of Remembrance." Realizing these fundamentals, and following them in action, we can use the Rosh Hashanna prayers to transform ourselves, worthy of life. Therefore, it is advisable to pray in the language you best understand, and review the prayers prior to this special day. It is also vital to pray with a minyan, so our worth in God's eyes is not solely dependent on our own deeds, but also as a member of the Jewish nation.

Maimonides taught that he who prays with a minyan has his prayers heard regularly. Before analyzing the brief words of the New Year Shmoneh Essray prayer, and uncover its messages, let's review the context in which they are intentionally placed.

The Ata Kadosh prayer is recited three times daily throughout the year. Ata Kadosh means, "You (God) are distinct." "Holy" (kadosh) refers to that which is set aside and unique. We know nothing about what God is; only what He has performed. Even Moses did not know what God's true essence. We admit God's lofty and completely unknowable nature with the words "Ata Kadosh." A wise Rabbi taught that this admission is necessary, and is the culmination of the preceding two prayers where we first refer to God as "God of our fathers" a familiar term. We then discuss His planned resurrection of the dead – no longer citing the familiar personalities of Abraham, Isaac and Jacob, but "mankind", in general. This progression from the patriarchs to the resurrecting of man, is a step meant to mature us from relating to God as a "personal" God. We culminate in Ata Kadosh, admitting we know nothing about God. This progression moves man away from viewing God as "my personal God", and viewing God objectively: for an objective view of God

is more accurate, and prayer intends to perfect our ideas about God. While it is true that God helped the patriarchs, and us, specific beneficiaries do not define what God is. It is more accurate to say God helps others too (resurrection), and even more accurate to say He is removed from all we know, "Ata Kadosh." Even without Creation and mankind, God reserves His unique position. His greatness is independent of Creation; His capacity precedes His acts, although we cannot speak of time regarding God. His goodness for man does not make Him better. Although it was and is an act of great kindness to create man, this does not define God, for He is far greater, with no words that could embody that greatness. So we must not end with praising God for assisting the patriarchs, or resurrection, but we must culminate in praise independent of those ideas. King David too ends his Psalms, calling on musical instruments to praise God, demonstrating that words cannot behold God's true greatness. Mere sounds without words convey this amazing point, as the wise Rabbi above taught.

It is crucial that we grasp one more point: praise of God is for us alone, as we cannot affect God at all, as if He possessed human qualities and enjoyed hearing our praises. All we do is solely for us, and cannot be "for God." God's commands upon man are to benefit us; this is an act of great kindness. This applies equally to everything God commanded us in. By understanding that God gains nothing from mankind or his praises and prayers, we will agree that the brilliant men who formulated the prayers intended mankind to derive truths and increase our enjoyment in this life by adhering to truth and reality, and abandoning fantasy, the root of many conflicts.

Now that we understand that the Ata Kadosh prayer addresses knowledge of God, this directs us to seek greater knowledge of God offered through the Rosh Hashanna additions: truths about God that we do not yet know, or that time and distractions have obscured over the past year. We now have context. Let's now examine the New Year's few but potent additions to Ata Kadosh and discover its penetrating messages.

(CONT. ON NEXT PAGE)

"And so too, Hashem our God, place Your fear on all of Your works, and dread on all that You created from nothingness. And all Your works will fear you, and all Your creations from nothingness will bow to You. And they will all band together as one group to fulfill Your will with a complete heart. As we know, Hashem our God, that dominion is Yours; might is in Your hand and strength is in Your right hand and Your awesome fame is on all that You created."

There is only one creation in which fear and dread of God exists; that is man. All other creations are bereft of intelligence, and thus, all things except man lack fear or dread of God. Nothing else "knows" God, so as to fear Him. This prayer, then, attempts to awaken man to the reality we find difficult to accept. Our egocentric predisposition wishes to deny dependence, and mortality. These Ata Kadosh additions play a primary role on Rosh Hashanna, the day of Remembrance. For as we said: if we are to be remembered before God, we must attain a level of existence where we live as the Creator intended. Otherwise, our lives are meaningless to Him. And our sole objective is to use our intelligence and arrive at an acute awareness and awe of the Creator, via Torah study and the study of nature. So the Sages who formulated this prayer highlighted this very need, that we become fully aware of what God means.

But they saw that man's ego attachment makes it impossible to initiate an immediate and complete transition from egocentric life, to full subordination to this reality, that we are created and dependent beings. Therefore, they designed this prayer in two steps: 1) that we, as God "works" first "fear" God; 2) that we, as "created from nothingness", "dread" God. We can't suddenly accept we were made from nothing; this is too drastic a change in our composure. The Sages realized this, and initially referred to us as God's "works", still maintaining some human dignity, but dependent in some measure. And they also only asked we "fear" God. Then, they said we should advance one more step, and identify ourselves truthfully, as "created from nothing." Also, this must be accompanied by a "dread". Dread refers to life, that is, we feel dreadful concerning our

tenuous existence. This can occur only when we accept that we once did not exist, that we only exist now due to His continued will, and that God can take our life at any moment. If we see this as true, then we have arrived at the optimum state of truth, and we accept God as the King and ruler over all, including our very lives.



This idea is then followed by man's responses: fearing and bowing to God, respective to those two stages we just mentioned. Man lives not theoretically, but if he accepts something as true, this is naturally expressed in action; i.e., fearing and bowing. This is required as a barometer of our true convictions. Similarly, one cannot be charitable in theory alone. He must give of his wealth to be considered truly charitable.

Next, we pray to "band together as one group to fulfill Your will with a complete heart." This teaches that God's will is for a society, not individuals. We become perfected only when we accept others as

equals. This is fundamental: God's will extends to all members of the human race, explaining why the word "all" is repeated many times, as in "place Your fear on all of Your works." Living in groups, we are forced to accept God's desire for people besides ourselves. This is part of the grand design, and a crucial element in our perfection. We now understand the term "fulfill Your will with a complete heart." A "complete heart" is a necessary statement when there is a risk that we won't be complete, but divisive. And this only occurs in a society, where I strive to maintain significance over others. This is most predominant. Who doesn't sense some envy when a peer strikes it rich, drives the latest car, wears the latest fashion, receives some award, or builds the most grandiose home? So as we are to live in societies, we must be aware of divisiveness towards others, and work to eliminate it, "fulfilling Your will with a complete heart." We must treat others as we desire to be treated.

"As we know, Hashem our God, that dominion is Yours..."

The next lesson is to correct an error. When we discuss such truths, this might imply these truths are not so obvious, and this reflects poorly in our minds regarding God's fame. Rav Hai Gaon taught that the first statement in the Ten Commandments – "I am God" – could not be a command. For this would imply that God's existence is not obvious, and requires a command. Here too, we say "As we know, Hashem our God, that dominion is Yours." We state that this knowledge is known, and that "Your awesome fame is on all that You created." God's existence is an inescapable and undeniable truth. We cannot treat it as a newly found concept, for this degrades God's fame and wisdom that is most evident, as He planned, in order that man is constantly confronted with evidence of the Creator, so as to most readily arrive at a love of God.

"And so also, God, give fame to the Jews..."

But God is not concerned for the Jew

(CONT. ON NEXT PAGE)

alone who recites these prayers. He created all mankind. Therefore the following section of this prayer asks God to promote the fame of the Jew for the sake of all other people, that they too may come to learn these truths. We ask God to give us hope. This means that he fulfills His promises to those who follow Him. For this validates the Torah, and enables hope for all others. Eloquent speech is also sought, as speech is the vehicle to teach others. And we refer to the Messiah as this is God's validation of Torah to the highest degree, that He delivers His ultimate promise for mankind...an era where all nations will abandon their falsehoods and impostor gods, and will accept Torah.

“And so also, let the righteous people see and rejoice...and let all evil vanish like smoke”

Following this section, we describe the righteous people who will exult and sing. This is done, as man requires an example that human perfection is attainable. Talmud teaches, in Abraham's days, his peers doubted his perfection, as they required justification for their sins. “Abraham isn't so great” they said. “He might have followed God up to this point, but he would not sacrifice his son, if God asked.” His peers degraded Abraham, for had Abraham been perfect in all areas; they would not be able to justify their own lust-filled lives. The Talmud scripts a discussion where God “pleads” with Abraham to fulfill one last test, to sacrifice Isaac. God doesn't plead, but pleading means it was essential to mankind that a perfected individual fully adhere to God's word. Such an example of devotion to God is required, to teach man that Torah is attainable. Thus, God commanded Abraham to sacrifice Isaac. We now understand why this Torah section is a theme of the awesome days.

The concept of the righteous people “singing” conveys their conviction. When one believes in the greatness of another person or group, and either one finds success, loyal followers cheer or sing, as an expression of their convictions becoming realized. For this reason, the Jews sang praises to God their savior upon the shores of the Reed Sea.

This section concludes with the vanishing of sin, since we see righteous people living without sin, we hope and pray this empowers all others to follow their lead.

“And You God, reign alone...in Jerusalem”

Next, we pray that God reigns alone. We ask this, as man's insecurities do not let up; he fabricates imagined powers and forces to protect and provide. Man is superstitious; his emotions overpower him, despite the absolute absence of any evidence for assumed powers. Those of you, who still believe in segulas, that the Western Wall assists your prayers, amulets, red bendels, or any assumed power other than God, must focus on these words: “God reigns alone.” Although abstract and never seen, God is real, while assumed powers are false and prohibited. This prayer asks man to live intelligently and accept God alone as the sole source of power for Whom we have evidence and Torah's testimony, abandoning all other beliefs that offer no evidence.

In this prayer, why do we ask God to reign on the Temple Mount, on the land of Israel and in Jerusalem? First of all, this validates God's promise of Israel to Abraham, and thereby validates the Torah. Secondly, it denies all other religions as true, as God reigns only in Israel. All other assumed gods are thereby exposed as false. It is for this reason that this prayer concludes with the statement “there is no other God besides You”. God and His unity are inextricably bound together. “God” means, the “One” Who made the entire universe. He made it alone. All else, by definition, are creations. There is but one Creator.

“You are unique and Your name is awesome”

Finally, we mention that God is one, by citing the verse, “Master of legions will be lofty in judgment.” How does judgment convey God's exclusive reign as they only power in the universe?

Throughout history, there was only one God who responded to his people's

cries. God's protects the righteous Jews. He performed miraculous victories over our enemies. Both testify to the only true living God. Egypt's idols were defenseless during the Plague of the Firstborn, where God destroyed their idols. Their stone gods could not protect them and all others from any plague. God's judgment teaches His omniscience and omnipotence. He knows who is righteous and who sins. He rewards and punishes each member of mankind. History attests to this, so much so, that Islam and Christianity could not deny the entire Torah. Therefore they cannibalized Judaism, and transformed it as it pleased their agendas.

God's judgment of every person on Rosh Hashanna forces us to accept the reality that He is the only God. A wise Rabbi taught that we always praise God's “name” alone, and never praise Him. This is because we cannot know what He truly is. All we know is His name. But this too, is our admission of how far above man is the Creator. We do not know what He is.

Summary

We must appreciate the efforts of these Sages who drafted our prayers. This prayer alone reflects the tremendous wisdom and benefit they desired to share with all generations. They sought to offer each one of us the best lot in life. How many days and weeks they must have spent weighing each word, ensuring no important concept was overlooked. Realizing this, we might now approach all other prayers with the sense that great wisdom waits to be discovered.

I hope this analysis inspires you to treat all prayers with a renewed respect, and even an awe. And if we are awed by men, how much more must we be awed by God, in front of Whom we stand in dread as He inscribes our fate.

May we all use the brief hours in shul this Rosh Hashanna to arrive at a clear understanding of our status as created things, but primarily, God's position as Creator and the only power in the universe. With this realization, may God will us to enjoy another year of health, happiness and success in all areas.

A happy New Year to all. ■



NOAHIDES AND ROSH HASHANNA

Rabbi Israel Chait

Noachide: What is appropriate behavior for Noahides on Rosh Hashana and Yom Kippur. I want to be very careful not to transgress by doing more than is permitted, not creating festivals for myself. But it seems to me — please let me know if I am mistaken — that at least Rosh Hashana is relevant to the whole world and perhaps I should mark it in some way. And finally, I would like to know if there are particular prayers from the Siddur that are permissible for the Noachide to pray.

Rabbi Israel Chait: The Noachide should know that he too is judged on Rosh Hashanna by God just as the Jew and the rest of mankind. He therefore should pray all the prayers that the Jew prays, as he too is loved by God and through his repentance and prayer will be received by God and inscribed for a good year. Of course he must make some minor adjustments so that the prayer makes sense. For instance, instead of saying "our God and the God of our fathers", he can say "our God and the God of our Patriarchs" since he is not a direct descendant of the Patriarchs. But such obvious points are minor although they do require some awareness of what one is saying. But other than that technical point, all of the prayers even the piyut (additional prayers) are applicable and beneficial to the Noachide as it is to the Jew. Indeed, the whole theme of Rosh Hashanna is that there is one Creator of the universe and all God's creatures should recognize Him. What then can be more correct before God than to have the Ben Noach recognize Him and pray to Him on this day? Indeed the Ben Noach is in a very special position to do an act that has a special value, a dimension which his unique position allows him to accomplish, which the Jew cannot. As it says in the prayers, "Let all those who dwell on the Earth recognize and know that [only] to You shall every knee bow down...and all shall accept the yoke of Thy kingdom..and God shall be the king of the entire Earth and He and His name shall be one."

The Ben Noach prayer has a very special place before God as part of the fulfillment of His words. May the one who asked the question be blessed with all of God's blessings for a wonderful and a spiritually fulfilling year.

There is one last point. In order not to violate making a holiday for himself since he is not commanded, the Ben Noach should not treat the day as a holiday by making it festive or imposing any prohibitions on himself.

VIDEO SECURITY FOR YOUR BUSINESS or HOME

WATCH LIVE or PLAYBACK RECORDINGS... ANYTIME... FROM VIRTUALLY ANYWHERE!

Your Ultimate Solution for Loss Prevention, Management, Safety & Security!



Remote Access via PC, Laptop or Smartphone



Indoor / Outdoor
High-Resolution
Color by Day
B/W by Night
Infrared Eyeball
650 TVL Cameras

H.264

Video / Audio
Compression
Technology

- Watch Live, Playback, Back Up Files or Access Settings - At the DVR or Remotely
- Real-Time Live Display at 30 FPS
- Record up to 30 FPS per Camera
- Each Camera Can Be Set to Record by Schedule, Continuous, Alarm or On-Motion
- Dual Stream, E-mail Alerts and Much More!

What our customers say...

- "...WOW! You have my highest recommendation"
- "...We could not be more satisfied... thanks for your ongoing support"
- "...Gordon is a top caliber professional that you can trust and count on to get the job done right"
- "...Mr. Gisser's assistance has earned him much respect from the Albany Police Department"
- "...If you are considering a video security system, I highly recommend Mr. Gisser and the product he offers"

**Superior Quality
User-Friendly
Very Affordable**



Complete System Package Deals:

- DVR w / 1 TB HDD for Extended Recording Time
- Hi-Resolution 19" Flat Panel Monitor
- Indoor / Outdoor High-Resolution Color Infrared Cameras
- Master Camera Power Supply
- Remote Viewing Software, Internet Explorer and Smartphone Access
- Video / Power Wire, BNC Compression Connectors and Power Connectors
- Professional Installation and Networking
- Training and Owner's Manual
- Technical Support w/ Virtual Remote Assist
- One Year Parts & Labor Warranty

**Includes
Installation**

Lease-to-Own

**Four (4)
Camera
System**

HD1080P DVR

\$129
per month

FAPS H.264 PC-DVR

\$ 99
per month

H.264 Linux DVR

\$ 79
per month

**Eight (8)
Camera
System**

\$219
per month

\$179
per month

\$149
per month

**Sixteen (16)
Camera
System**

\$349
per month

\$299
per month

\$249
per month



**FIRST ALLIANCE
Protection Systems**

Don't Wait Until It's Too Late...
Order Your System Today!

CALL NOW (800)258-8028

www.faps.com

Purchase price = monthly payment X 40. All prices are plus applicable sales tax. HD1080P DVR System includes HD-SDI 1080P Cameras. Installation in our local service area includes up to 100 feet of standard wiring per camera. Additional charges for longer wire runs, multiple buildings, conduit and installations requiring a lift. Pricing is based on a 60 month lease-to-own with \$1.00 buyout. Subject to approval. Lease requires \$125 doc / app fee plus two months payments with lease documents completed prior to install. Custom configurations, additional hard drive, specialty cameras, microphones, public viewing monitors and other system components are available. Remote viewing requires router access and Static IP service or we can provide dynamic forwarding service for \$19/month. Recording times vary. NYS Installer License #12000295968. Other terms may be available. Limited Time Offer. © First Alliance Protection Systems, Inc.

COMMERCIAL - INDUSTRIAL - CORPORATE - RESIDENTIAL