



Congregation Beth Israel
 10 Dexter Street
 Malden, Ma 02148
 781-322-5686
 www.BethIsraelMalden.com


Schedule for Parshat Nitzavim/Vayelach


Friday, September 7

Candle Lighting - **6:50 pm**
 Mincha - **6:50 pm**

Saturday, September 8

Shacharit - **8:45 am** (Salem Towers - **7:45 am**)
 followed by kiddush
 Latest time for *Kriat Shema* - **9:28 am**

 **Class for Women - 4:30 pm @ the Rabbi's residence**

 **Class for Men - 5:45 pm @ the shul**

Mincha - **6:30 pm**
 Ma'ariv - **7:50 pm**
 Shabbat Ends - **7:57 pm**

Schedule for the Week of September 9 - 14

	Shacharit	Mincha	Ma'ariv
Sunday	8:00 am	6:45 pm	7:15 pm
Monday	6:30 am	6:45 pm	7:15 pm
Tuesday	6:30 am	6:45 pm	7:15 pm
Wednesday	6:10 am	6:45 pm	7:20 pm
Thursday	8:00 am	6:30 pm	7:10 pm
Friday	8:00 am	6:30 pm	following Mincha/Kabbalat Shabbat

PROJECT SDEROT

Our brothers and sisters in Sderot need your help, emotionally and financially. You can help them and show that you care by writing letters of support to the families of Sderot, or buy donating a Holiday gift basket (\$36/basket).

We are accepting gift basket donations that we will give to Connections Israel to be given to the families of Sderot, through Congregation Beth Israel. Please call the shul for more details 781-322-5686

<http://connectionsrael.com/wp-content/uploads/2007/07/sderot.pdf>

MEMBERSHIP & SEATS REMINDER

If you have not yet sent in your membership form or reserved your seats, please contact the office at 781-322-5686 ASAP.

Rosh Hashana begins Wednesday night, September 12, so call in advance to make sure you get your seats!

There is also time left to get your names on the Best Wishes Greetings page, premiering this year in the October Newsletter.

לשנה טובה תכתבו ותחתמו לחיים טובים ולשלום

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Shabbat Kiddush

This week's kiddush is sponsored by Joyce and Judith Rubin in celebration of the birthday of their dear mother, Ann Rubin, on September 15th.

SPONSORSHIPS

Want to celebrate an occasion, honor a friend, or remember a loved one? Sponsorships are available at all different levels. Make a donation to show someone you care!


Minimum suggested donations are as follows:

Breakfast -----	\$5.00
One-Line Greeting -----	\$10.00
Weekly Bulletin ad -----	\$25.00
Newsletter ad -----	\$36.00
Se'udah Sh'lishit -----	\$36.00
Kiddush -----	\$50.00
Sefer -----	\$50.00
Luncheon (Shabbat Chazak) ----	\$100.00

UPCOMING EVENTS


☺ Slichot Program - Saturday, September 8, 11:00 pm - Video Presentation "The Mitzvah to Love a Fellow Jew"

Ice cream will be served

 Slichot begin at midnight, following the video and ice cream

☺ Lecture - Sunday, September 9, 8:00 pm, Young Israel of Brookline

 ☹ No Torah Ethics class this Monday @ Salem Towers

 ☹ No Weekly Parsha Class this Thursday @ the Shul

More on Back ➡

The Simpler the Better

Insights into the parsha from Rav Meir Simcha HaKohen, rav of Dvinsk and author of the Ohr Sameach on the Rambam.
by Rav Reuven Ungar of Sha'alvim

“For this Mitzvah..is not distant from you..it is very close to you in your mouth an heart, for you to fulfill it” (Devarim, 30:11-14).

In His absolute knowledge, Hashem created the world in such a manner that vital physical needs are easier to attain than less important concerns. A newborn infant is immediately able to nurse from his mother. Air is free; breathing does not require effort. Water is not as pressing a need as air; thus some effort must be expended to acquire water. Bread is less important than water; the toil required to attain it surpasses that of water. Finding a place of dwelling- less vital than consuming food- entails more effort than acquiring sources of nourishment. Indeed, it is relatively simple to get by with the basics.

An individual who pursues non-essential sensations generates frustration and superfluous activity. A person who insists upon consuming delicacies must support such an expensive lifestyle. If he has become accustomed to such luxuries it is difficult to desist. Rather than living a comfortable simple life, this individual engages in a nerve-wracking pursuit of higher income to afford “the good life”.

The senses are wonderful tools to function and to benefit from this world. An individual who runs amok in pursuing luxuries may forfeit the usage of such senses. Chazal (Masechet Shabbat 154) comment that Barzilai HaGiladi became prematurely old due to his excessive immersion in sensual activity.

Hashem bequeathed to us a healthy moral compass. We naturally recognize that oppression, robbery and adultery are wrong. Essentially- “what you detest, don't do to your friend”. Subsequent to perpetrating a transgression, the individual feels remorse for digressing from the proper path. The momentary, illusory benefit of the crime suspends normal behavior. The inclination to commit evil (yetzer hara) prods people to aspire for items beyond their normal means, to commit actions contrary to their ethical core. Adherence to the basics includes clinging to a moral code.

The world of the intellect contains axioms that are obvious. A whole unit is greater than a part, two plus two equals four, and a triangle is not a square. Likewise, the existence of The Creator is apparent. A guest who enters a home that includes a meal awaiting him, with a made bed and a lit candle, realizes that the host prepared for his arrival. The natural universe- the constellations, the agricultural cycle that produces vegetation and sustenance- testifies to the design and intent of Hashem.

Thus, a basic inspection of our surroundings generates an awareness of The Master of the World. People who desire to remove the yoke of Hashem attempt to create long-winded, crooked philosophies to justify their lifestyles. If people would suffice with the fundamental needs of existence- nourishment, adequate housing, adherence to a proper moral code- they would naturally abide by the Word of Hashem. Desires to acquire non-essential luxuries (a deviation from the simple approach to life) and to pursue a lifestyle devoid of restraint lead a person to stray from the awareness and obedience of Hashem.

The natural constitution of the Jew includes an additional level. Our forefathers experienced an intimate relationship with Hashem. He is not a remote Creator who abandoned His subjects subsequent to providing for their needs. Rather, He is with us, He protects us, He communicates with us (via the Torah, via the Prophets, via His management of the world). The Torah contains numerous Mitzvoth that enable us to display our love of Hashem (tzitzit, tefillin, karbanot, ascending thrice yearly to the Beit HaMikdash) and Mitzvoth designed to remind us of His all-powerful existence (recitation of the Shma, remembering the exodus from Egypt, prayer, the Shabbat and festivals). Our natural state is love and worship of Hashem.

This is our essence- inherited from our forefathers, institutionalized at Mount Sinai. While adherence to a proper natural order is the norm-and attainable- for any proper human being, the Jewish soul naturally strives for more. The core of our being is to live a G-dly life. Indeed, it is “very close to us, in our mouths and hearts”!