

## SALE OF HAMETZ

Although we have forms readily available and also online, the Rabbi informs us that it is preferable to perform this transaction in person and that emails or faxes should be used ONLY when there is no other way available or for people unable to travel to the office. If you use the email option, send it to [rabbialgaze@nyc.rr.com](mailto:rabbialgaze@nyc.rr.com).

### RABBI'S SALE OF HAMETZ OFFICE HOURS

SUNDAY 9:30-12 NOON

MONDAY 9-1 PM

6:30PM-8:30 PM

TUESDAY 10-12

3-5 PM

WEDNESDAY 12:30-4PM

THURSDAY 10-12

SUNDAY 9:30-12 NOON

KASHRUT NOTES: The OU Rebuts false allegations against the Kashrut of Le Marais Restaurant a full statement is available at OU website. The OU certifies that the Kashrut supervision is adequate

## **Needed : Membership Dues:**

**Please pay your membership dues and remain a member in good standing . Help our synagogue continues its program of education and outreach and to serve our community with dignity.**

### **Action Alert: Tuition Tax Deduction (New York State)**

*Attention redents of New York: Take Action to receive a historic tax deduction for private school education!*

*Urge Governor Spitzer and your Legislators this week to keep the Tuition Tax Deduction in the final State Budget!*

**Call or e-mail your legislators and the Governor TODAY** Insist that the Tuition Tax Deduction be included in the final State Budget.

The teachers' unions are spending thousands and thousands of ollars to convince legislators not to help you. Your legislator must hear from their constituents. They must hear from you.

Addresses & Phone Numbers: Governor Eliot Spitzer, State Capitol, Albany, New York 12224 PHONE: 518-474-8390

Our local State Senator and Assemblyman.

## MAN AS AGENT OF THE CREATOR

By Rabbi David Algaze

(on Vayikra)

The Torah begins this week with the words, " And He called to Moshe..." (Vayikra 1:1). Rashi comments that unlike the communication with prophets of other nations, G-d only speaks to Israel's prophets after calling them. This reflects an attitude of love, as when someone signals to another that he wishes to talk to him before actually starting to speak. When G-d appeared to Balaam, in contrast, the Torah describes it as "He chanced upon him" (Bamidbar 23:4). This is usually understood as a temporary, incidental communication which stands in stark contrast to the constant flow of communication and speech from G-d to Moshe Rabbenu and subsequently to all other prophets. But one may also understand the word "*vayiker*" (He chanced upon him) as a sudden, unannounced burst of speech, as one someone speaks abruptly to a lowly employee, especially when the boss is angry. G-d's communications with the prophets of the world may be necessitated by some function, but it is not out of love. When Hashem speaks to Israel, however, He does it out of love and He therefore addresses them gently by first calling on them, as a lover announces his arrival and desire to speak before he begins. We find a similar mechanism, for instance, in the *zimun* (invitation ) to the Bircat hamazon and before the blessing over the wine in the Kiddush and many other cases in tefilah. This is modeled after the way the Angels speak to one another as described by the prophet Yeshayahu, "And one Angel called to the other and he said, 'Holy, Holy, Holy...'" (Isaiah 6).

The Sfat Emet (Rabbi Yehuda Leib Alter of Gur, 1847-1905) comments that in reality every Jew is an agent of G-d, a mal'ach (angel). It is noteworthy that the etymology of the word "angel" is from the Greek "angelos" meaning "agent, representative". Every Jew is put in this world as a messenger of G-d and as His agent, a mal'ach. The function of the angel is to accomplish his mission for which he was sent to the world. Each soul has a special task to perform in the amelioration—tikunim—of the world. The soul must find out what is its special assignment and make sure that he performs this mission well. Indeed, the task cannot be done by anyone else and failure on his part to complete the assignment may mean that the task will be left unfulfilled. In spiritual matters, there is no redundancy in the universe. Each soul is unique.

Therefore a person must always be prepared to perform his or her task in the world. Our main goal should be to do G-d's will. The sole intention of each of our actions should be to do what G-d would want us to do and to fulfill His desired plan. Then a person can truly be called an angel, an agent of G-d for he finds himself always in a state of doing the will of G-d. When a person prepares himself in this fashion, he may actually reach the level of being able to hear what is G-d's will in each action and be illuminated by this revelation. The Sfat Emet interprets the words, "And He called to Moshe" as a praise for Moshe, indicating that he was always in a state of readiness to hear what G-d's assignment for him was and consequently he merited to hear and descry what was G-d's will in each instance. He was in a constant state of prophetic readiness and he heard always G-d's word like an agent who is solely occupied with his assignment and has nothing else to distract him from his mission.

Like Moshe Rabbenu, we too can become good agents of the Creator if we reflect on the idea that each of us has been put in the world to perform a job and that we be ready to hear the will of G-d before each action. When our main goal is to be His agents, we can actually reach the rung of "mal'achim."