

# YOU GOTTA BELIEVE

*by Rabbi Raymond Beyda*

Life is a series of frustrating situations. Aggravation is a constant. If it is not the bungling of an incompetent employee it might be the error your spouse made in dealing with a simple household task. Sometimes it is the one you love the most that gets your goat but it just as easily can be a stranger. Bottom line it is difficult to get through a day without losing your temper several times.

The Zohar says that when one is angry it is tantamount to idol worship. Why is a burst of anger judged so seriously? One who trusts and truly believes that G-d not only created everything but that He also is in complete control of every last detail of world events will not get angry. If something doesn't meet one's satisfaction one must accept because it is the will of our Creator. If something goes wrong it was caused by G-d. If someone is behaving in a way that upsets he or she is merely a messenger from the Lord. So if one reacts with temper one is in effect saying "I do not believe!"

Today when you are about to blow a fuse -- stop. Let your intellect overpower your emotions. Don't be overcome -- rule. One sage once said, "I put anger in my pocket. When I find it necessary to use it, I take it out again." It only takes a moment to decide if anger is appropriate and productive in this situation or if it is "idol worship."

## **DID YOU KNOW THAT**

If there is a minyan of 10 at the start of the repetition of the amidah, and some people leave leaving only a majority of the minyan, the hazan [sheliah siboar] may continue to say the repetition of the Amidah. However, the Kohanim should NOT say Bircat Kohanim. If the Kohanim had already begun to say the Bircat Kohanim and several people from the minyan left leaving a balance that is a majority of a minyan the Kohanim may continue the blessings to completion. [Source: Sheerit Yosef, volume 3, Siman 128:9]

## **CONSIDER THIS FOR A MINUTE**

The Gemara tells of the time that Shemuel The Prophet and David Hamelekh went to Nayot to plan the construction of the Bet Hamikdash. They did not know where the correct location was for the holy site and so they began to analyze verses from the Torah. They were able to conclude that The Holy Land is the highest of all lands and the Temple should be built on the highest spot in the highest city -- Yerushalayim. Zebahim 54:

Raymond J Beyda

[www.raymondbeyda.com](http://www.raymondbeyda.com)

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