

# HAVURAT YISRAEL WEEKLY NEWS

14 Sivan 5783

SHABBAT NASO

June 3, 2023

## Shabbat Shalom!

7:00 pm Mincha & Kabbalat Shabbat  
8:02 pm Candle Lighting

8:45 am Mishnayot Shiur  
9:00 am Shacharit  
9:07 am Latest Shema  
Parsha: p. 748 Haftorah p.1181  
11:00 am Drasha, Kids Program  
6:45 pm Gemara Shiur and Perek  
7:15 pm Special lecture by Rabbi Levitt  
7:50 pm Mincha  
9:02 pm Maariv, Havdalah

**Kiddush** is sponsored by Daniel & Carol Yaghoubian commemorating the Yahrzeit of his mother Sipora Bat Zakaria ZL.

**Seudah Shlisheet** sponsorship available.

## 42nd ANNUAL JOURNAL DINNER

Honoring

Marc & Karen Rose  
Carol Krohn  
Daniel Cohen

THIS SUNDAY June 4th

5:30 pm at Colbeh Restaurant, Great Neck  
THERE'S STILL TIME

*This is the time to celebrate all the work that Haurat does for us and for the Jewish people. Come to the dinner in your best attire to give honor to Havurat. If you are not on the list of guests, you can still join us by calling or emailing the office by Sunday, or send a message on the WhatsApp Havurat Chat or Portal al Judaismo. Don't miss this great party!*

## Upcoming Sponsorships

June 17 — Graduation Families: Eini, Jabbour, Ordentlich, Paikin, Polonetsky, Yaghoubian and Zakry  
June 24 — David & Renee Hirsch and Betty Feit  
July 1 — Ephraim Grossbein

## Thank you to the Journal and Dinner Committees

With the approaching Journal Dinner, we want to express our gratitude to the Journal Committee for planning, executing and making all the arrangements for a successful fundraising campaign and what promises to be a fantastic Dinner on Sunday.

Special mention to the honorees, Marc and Karen Rose, Carol Krohn and Daniel Cohen, who put special efforts to advance our campaign.

Thank you to the committee that planned the campaign in addition to the honorees, Louis Ordentlich, Jerry Revich, Kim Trigoboff and Arlene Ross. To the people who created the Journal: Renee Hirsch for typing the ads, Alicia and Carol in the office, and Yossi Tocker and Miriam Jacobs for editing the beautiful Journal in record time.

And a special thank you to Tamara Algaze who coordinated all the arrangements for the Dinner to the last detail. Thanks to Mehran Arasheben for sponsoring the DJ for the evening. And to Gloria Portela for using her creative skills to make beautiful labels for the gifts.



A beautiful synagogue space was created especially for Shavuot, with spectacular decorations with greens, lights and flowers. Thanks to the efforts and contributions of the Group created for this project. Special mention to Gloria and Carlos Portela for their creative designs and thank you to all involved in this project that enhanced our celebration of the chag.



## Welcome Rabbi Levitt

This Shabbat we welcome a guest rabbi, Avraham Levitt, who will be with us for the services. Rabbi Levitt will give a special shiur in the afternoon with a surprise for Havdalah. Rabbi Levitt is a musician and admirer of Shlomo Carlebach's melodies. Don't miss the special Havdalah this week!

SUNDAY June 4 / 15 Sivan	MONDAY June 5 / 16 Sivan	TUESDAY June 6 / 17 Sivan	WEDNESDAY June 7 / 18 Sivan	THURSDAY June 8 / 19 Sivan	FRIDAY June 9 / 20 Sivan
7:30 am Gemara Shiur 8:00 am Shacharit 8:45 am Breakfast 9:30 am Parasha Class in Spanish by Rabbi Algaze	6:30 am Gemara Shiur 7:00 am Shacharit  7:00 pm <i>No class this week</i> Journey in Jewish Literature — Rabbi Algaze	6:30 am Gemara Shiur 7:00 am Shacharit  7:00 pm <i>No class this week</i> Parsha Class — Rabbi Algaze.	6:30 am Gemara Shiur 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit  7:00 pm Mincha 8:08 pm Candle Lighting

HAVURAT YISRAEL

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# PEACE AND COUNTERPOINT

By Rabbi David Algaze

Peace is one of the pillars of the existence of the universe. “The world stands on three things: on justice, on truth and on peace.” (Avot 1) Peace is hard to obtain, human nature being flawed, and therefore the Torah emphasizes the obligation to seek peace and pursue it.

Peace should be sought in all areas, in marital life, among family members, cities, states and nations. The final dream is universal peace when all creatures shall live in harmony and not fight any more. This is the picture of the “end of days”, the Messianic times.

The word peace (shalom) appears numerous times in the Bible and in Talmudic sources. The last chapter of Tractate Derech Eretz is called, The Chapter of Peace and is dedicated to extolling the virtues of peace. There we find the text that says that Peace (Shalom) is the name of G-d. (That is the reason that we omit saying the word “shalom” when greeting people before praying in the morning. Thus, we may say “good morning” or other greetings but none that includes the word shalom). Why do the Rabbis elevate the concept of peace to such a high level?

The phrase “He Who makes peace in the celestial heights, May He make peace unto us.” What peace is necessary in the heavens where angels know neither strife nor conflict? Therefore, we must conclude that the meaning of the word peace is not merely the absence of conflict but something much more significant and transcendental. It is known that all created things are composed of various and sometimes conflicting materials and forces. The very nature of creation is the association of different materials and pulling in opposite directions. Tension is the obverse of composition. Composite objects are always in a state of inner opposition and tension.

Quantum mechanics uncovered the basic strain and movement of the various parts of any object. Electrons would appear to collide with one another and yet they remain in a certain orbit that makes the stability of the atoms possible. The entire creation is filled with opposing forces that are antithetical to one another, such as hot and cold, winter and summer, growth and decay, joy and melancholy. Apparently, this state would not be sustainable and would self-destruct. Yet the universe is stable because a force exists that unites and integrates the opposing elements. That is the force of G-d and He is called Peace because He harmonizes everything. By the power of this “peace”, G-d makes the opposite forces complement one another, thus developing a greater harmony that transcends the individual differences.

There is an interesting example of this harmony of opposites in the musical composition technique called counterpoint. In music, counterpoint is the relationship between two or more voices that are independent in contour and rhythm, and yet they create harmony. The term counterpoint is derived from the Latin punctus contra punctum (“note against note”). Thus, when notes are written against each other, they yet achieve a special beauty when played together.

A similar phenomenon occurs in all of Creation. Hashem knows the secret of the universe and He knows how different forces can become harmonious in their complementing each other. Water and fire would appear to contradict each other. Yet, the whole universe depends on the interaction and eventual harmonization of these two forces. Thus, the force that harmonizes the universe and gives it stability and endurance is the force of the Peace, which is G-d Himself.

This state of opposing and complementing can be seen in the relationship between a man and his wife. A woman is called “ezer kenegdo” (a helper who is against him). The Rabbis asked how it is possible that a wife be both a helper and opposed to the husband. The answer is that what makes a relationship stronger is not necessarily the homogeneity of the elements but precisely their opposition. If a partner is going in the wrong direction, it is the responsibility of the other to oppose him and prevent him from making a mistake. Discussions, criticism and even some tension may be salutary in a relationship if the discussions surround areas in which the partners need improvement or growth. Additionally, the discussions should be in a spirit of love and should always end with both partners seeing a common conclusion.

Knowledge, like love, can be best achieved when there is free debate and inquiry. A society is healthier when its members are free to talk and debate and disagreement can sometimes be the beginning of true harmony. Peace does not mean submission and silence. On the contrary only when real arguments are heard, when people voice their opinions freely, when partners discuss and air opposite views, a greater harmony is achieved.

We make a mistake when we hush over differences, when we do not allow opposite ideas to be aired out. The quest for peace at the expense of honesty and liberty is an egregious error. Homogenous entities are not only boring; they are also less lifelike and dynamic. The Rabbis say that even wars may be the ushers of peace. (Tanhuma, Devarim 96). This is why the prophets deride the foolish quest for an empty peace with their mocking of the false prophets who shout “Peace, peace” and yet there is no peace.” (Jeremiah 6)

Teachers should encourage disagreements; families should welcome occasional strife; partners should not shy away from expressing feelings even when these events would cause bitterness. The bitterness will disappear eventually and the resulting peace would be more beneficial. Before the Torah was given to Israel, the Torah says that they were united. Peace was the prerequisite to their receiving the Torah. However, this peace was not achieved through simple acquiescence; it was the peace of a higher nature, when harmony can be obtained from honest differences. It is in this spirit of appreciation of the opposition and a higher sense of harmony that we should attempt to bring peace among Jews.

The most beautiful perfumes contain some element that is pungent and, if smelled by itself, not pleasant. However, in the union with the other elements, even this unpleasant odor becomes the source of a greater harmony and a better perfume. Our universe depends on peace because, like music, it is best harmonized when presented in counterpoint.

## **CELEBRATE ISRAEL PARADE**

**This Sunday June 4th 11 am—4 pm  
57th—74th St. on Fifth Ave.**



**Refuah Shlema** Alte Ester Riva bat Devorah Shifra (Eileen Alter), Batya bat Rachel (Betty Feit), Zeev Zelig ben Sarah Tish (Tom Hamori), Zalman Mordechai Yitzchak Halevy ben Alta Chana (Stuart Greenberg), Chava Naomi bat Doba Chana, Yaakov ben Leah, Tzvi Ben Sara, Chavah Bat Rivka, Moshe Elimelech haLevi ben Bashe, Gloria bat Sarah.