

Shabbat Shalom!

7:00 pm Mincha, Kabbalat Shabbat and Maariv
8:12 pm Candle Lighting

8:45 am Mishnayot class — Rabbi Levitt Pesachim 3:3
9:00 am Shacharit
9:12 am Latest Shema
Parasha p.838; Haftorah p.1187
7:00 pm Gemara Class/ Parasha / Perek Rabbi Levitt
8:00 pm Mincha
9:10 pm Maariv & Havdalah

Kiddush is sponsored by Rita & Lou Gutnicki commemorating the Yahrzeit of his father Shlomo Yossef ben Yehuda Aryeh Leib Z"l

Seudah Shlisheet sponsorships available.

Upcoming Sponsorships

August 2 — Simone & Ephraim Zakry

Rabbi Levitt's office hours this week: Monday, Tuesday and Thursday 9:30 am – 11:30 am

New Classes with Rabbi Avrohom Levitt

By Zoom

[https://us02web.zoom.us/j/8868114170?](https://us02web.zoom.us/j/8868114170?pwd=Ulo4Yk5MU2YrcjJ2WVpPaHNBTFFoZz09)
[pwd=Ulo4Yk5MU2YrcjJ2WVpPaHNBTFFoZz09](https://us02web.zoom.us/j/8868114170?pwd=Ulo4Yk5MU2YrcjJ2WVpPaHNBTFFoZz09)

Living Emunah and Parnassah
the key to serenity and the livelihood
by Rabbi David Ashear

Sunday at 7:30am

And Monday to Friday at 6:30am

“The Darkness and the Dawn”

The Anguish of the Galus and the Glory of Jewish Eternity

By Rabbi Daniel Glatstein

This class is in Havurat Yisrael and by Zoom using the same link as above.
Everyone is welcome to join the classes/ bring a friend

Kumzits Tuesday July 8th at 7pm
at Havurat Yisrael
With Shlomo Mehlman
Kumzits Everywhere LLC



Free Entrance

Sponsorship opportunities are available. Please call
Havurat Yisrael office 718-261-5500.

High Holidays 5786

HAZAN SIMCHA HELFGOT AT HAVURAT YISRAEL FOR THE HIGH HOLY DAYS!!!



We are pleased to announce that we have engaged one of the greatest hazanim of our generation, Cantor Simcha Helfgot, to be with us during the High Holy Days. Cantor Helfgot will lead the services on Rosh Hashanah and Yom Kippur. The reviews on this sensational voice are awe-inspiring and we look forward to very inspiring services. Please reserve your seats soon as we expect to have a full house for this occasion.

High Holy Days are starting on Tuesday September 23rd and Wednesday 24th

Please contact the office to make your reservations.

Ticket prices are \$195 for **fully paid members only** and \$215 for everyone else. Payment is due upon reservation.

SUNDAY July 6 / 10 Tammuz	MONDAY July 7 / 11 Tammuz	TUESDAY July 8 / 12 Tammuz	WEDNESDAY July 9 / 13 Tammuz	THURSDAY July 10 / 14 Tammuz	FRIDAY July 11 / 15 Tammuz
7:30 am Class With Rabbi Levitt 8:00 am Shacharit 9:00 am Breakfast 9:30 am Torah Class in Spanish—R. Algaze by Zoom	6:30 am Class With Rabbi Levitt 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt	6:30 am Class with Rabbi Levitt 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt 7:00 pm Kumzits	6:30 am Class with Rabbi Levitt 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt	6:30 am Class With Rabbi Levitt 7:00 am Shacharit 9:30 am Zoom Class Rabbi Levitt 7:00 pm Rabbi Levitt Class	6:30 am Class with Rabbi Levitt 7:00 am Shacharit 7:00 pm Mincha, Kabbalat Shabbat 8:10 pm Candle Lighting

HAVURAT YISRAEL

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A TIME TO FIX IT

By Rabbi David Algaze

“Moses sent emissaries from Kadesh to the king of Edom...Let us pass through your land; we shall not pass through field of vineyard, and we shall not drink well water; on the king’s road shall we travel, we shall not veer right or left until we pass through your border.” (Bamidbar 20:14-17)

As Israel was about to enter the land of Israel they would have preferred to travel northward through the territory of Edom and Moses requests permission from Edom to do so. Only after the king refuses Israel is forced to travel east and then north and then cross into the land from the east. Now Edom could have been invaded by force and defeated just as they defeated the Amorite kingdoms of Sihon and Og that were more numerous and stronger than Edom. Why was Edom adamant in denying Israel the permission to pass through their land and why did Israel insist so much on traversing through his land? Finally, why did Israel act differently in this case than in the case of the Amorite monarchs who were attacked and subdued by the people of Israel?

The reason Israel could not attack Edom is that G-d had assigned the land of Seir, where Edom resided to Esau and therefore the children of Israel were forbidden to conquer that land. Edom’s refusal stemmed from the evil nature of his character and his cruelty which were already well known to Moses and Israel. The question that needs to be addressed is why did Moses send emissaries to Edom with a message of peace and why was he so insistent and accommodating as he was trying to persuade the Edomite king? Finally, what is the function of the long historical discourse that Moses narrates to him about the tribulations and suffering that Israel endured in exile?

R. Yonatan Eibeshutz (c.1690-1764) suggests that Moses was actually hinting at the effects of brotherly enmity, being that Israel was led to exile in Egypt as a result of the brothers’ envy of Joseph and suggesting that Esau should not act in a similar fashion toward his brother Jacob. The reply by the Edomite king, “Lest I come against you with the sword” (ibid. 18) also echoes the dichotomy of Jacob and Esau, with the first holding the word and the latter the sword. Thus, this encounter is a continuation of the struggle that will endure until the final days of history between Esau and Jacob, or Rome and Jerusalem. The hatred did not fade away and the struggle would go on.

The Sfat Emet (1847-1905) adduces that Israel in this instance was attempting to give Esau an opening to redeem himself and fix his underlying character flaw. Had Edom allowed Israel to pass through in peace, this would

have resulted in Esau’s redemption and he would have achieved the correction he needed (tikkun). After the Revelation at Sinai, when Israel arrived at a level of spiritual perfection, they were ready to bring about a correction to all the nations of the world. If it had not been for Amalek’s attack, all the nations of the world would have gathered around the Jewish people and received instruction about G-d’s will from them. Israel desired to bring about G-d’s message to the entire world and assist them in a journey of perfection of soul and character. In this case, Israel is following up on this project, this time giving Esau the opportunity to attain the required correction. Thus, the approach to Edom was conceived. The descendants of Jacob reach out to Esau’s children, they do not boast of their accomplishments. On the contrary, they speak humbly and softly, just to convince Edom that the redemption is possible and that this is a time to fix their defective character. Tragically, Edom refuses and thus the historical struggle continues and the forces of evil persist despite Israel’s good intentions.

This story teaches us that one should never give up on people, especially those who have family ties with us. Although it would have been logical to expect Edom’s refusal to their entreaty, Israel nevertheless is not dissuaded from trying. In our lives we may be tempted to give up on someone, on a relationship or family member thinking that we know the outcome and therefore there is no point in trying. The Torah teaches us that we should not give up even when the rational expectations of success appear dim. When we have a function, when there is a mission to our lives, we should exercise our talents to achieve our goals and not be deterred even by a low expectation of success. In a world full of defect and character flaws, where immorality and evil prevail, those who are endowed with a mission of ethical messages are not to weaken their resolve or hope that they can help to fix the world. We all may have defects but for all there is a time to fix them.

Refuah Shlema Alte Ester Riva bat Devorah Shifra, Chava Naomi bat Doba Chana, Yaakov ben Leah, Tzvi ben Sara, Talia Leah bat Sarah, Miriam bat Rivka, Reuben ben Malka, Baruch Chaim ben Basha, Malka bat Simcha, Hannah bat Yehudit, Binyamin Baer ben Chana, Hillel Zvi Yehuda ben Tzina, Joseph David ben Rachel, Abraham ben Devorah Shifra, Israel ben Devora Shifra, Sherry Plutzker, Chaya Sarah bat Bunye. **Please inform us if any of these people have recovered or are out of serious condition.**