

Shabbat Shalom!

7:00 pm Mincha, Kabbalat Shabbat and Maariv
7:13 pm Candle Lighting

8:45 am Mishnayot class
9:00 am Shacharit
9:37 am Latest Shema
Parasha p.1024 Haftorah p. 1199
6:00 pm Gemara Class
6:30 pm Perek
7:00 pm Mincha
8:13 pm Maariv & Havdalah

Kiddush & Seudah Shlisheet sponsorships available!

Upcoming Sponsorships

September 13 — David & Debbie Sosnowik

Rabbi Levitt's Office Hours: Thursday 11:30am — 1:30pm

Scholar in Residence

WE ARE PRIVILEGED TO WELCOME A RENOWNED SCHOLAR AND AUTHOR

RABBI BARUCH SIMON שליט"א
SEPTEMBER 12-13, 2025

שבת קדש פרשת כי תבוא



Rabbi Simon is a sought after and beloved Rabbi in Yeshiva University. He is known for his love of his talmidim and for going the extra mile for them. An example of this is his research in the YU Library, where he takes the time to photo copy sources and create packets for his shiurim. The purpose of those packets is for the benefit of his students, so that they can see the sources inside in the original, learn it better and more clearly and be able to take better notes, review it better and remember it better. He is also the author of the popular Imrei Baruch series, which is on all of chumash, the chagim, eruvim and minhagim. More than any of his impressive titles, he is in the hearts of all of his talmidim all over the world.

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. Members if you want to have the same seat as last year please reserve it before August 31st.

High Holy Days are starting on Tuesday, September 23rd and Wednesday, September 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.



Lunch and Learn
Thursday Sep. 4th at
Noon
with Rabbi Levitt
Contribution \$5 p/person



With the Tockers in Alon Shvut

Zoom Classes with Rabbi Avrohom Levitt

<https://us02web.zoom.us/j/8868114170?pwd=Ulo4Yk5MU2YrcjJ2WVpPaHNBTFFoZz09>

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

Monday to Friday 9:30 — 10:00 am
This class is in shul and by Zoom
Everyone is welcome!



With the Merkins in Efrat

SUNDAY August 31 / 7 Elul	MONDAY September 1 / 8 Elul LABOR DAY	TUESDAY September 2 / 9 Elul	WEDNESDAY September 3 / 10 Elul	THURSDAY September 4 / 11 Elul	FRIDAY September 5 / 12 Elul
7:30 am Gemara with Rabbi Algaze 8:00 am Shacharit 9:30 am Rabbi Algaze Parasha Class in Spanish	7:30 am Gemara Shiur— Rabbi Algaze 8:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit 7:00 pm Parasha Class — Class R. Algaze	6:30 am Gemara Shiur 7:00 am Shacharit	6:30 am Gemara Shiur 7:00 am Shacharit 12:00 Lunch and Learn with Rabbi Levitt 7:00pm Rabbi Levitt Class	6:30 am Gemara Shiur 7:00 am Shacharit 7:00 pm Mincha, Kabbalat Shabbat 7:03 pm Candle Lighting

HAVURAT YISRAEL

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DAVID ALGAZE, RABBI / JACK GOLDBABER, PRESIDENT

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NEITHER RIGHT NOR LEFT

by Rabbi David Algaze

“According to the teaching that they will teach you and according to the judgment that they will say to you, shall you do; you shall not deviate from the word that they will tell you, right or left.” (Devarim 17:11)

There is a law in the Torah which appears somewhat strange: trust in the Rabbis (emunat hahamim). Since the Torah is itself a body of laws, why would the Torah prescribe the additional burden of obeying the Rabbis’ legislation in the future? However, this is expressly what the Torah commands, not to depart from the word of the Rabbis. Maimonides rules that this applies to the decisions of the High Court in Jerusalem. The Sheiltot brings a midrash that says, “Moses asked G-d, since the Torah says, ‘You shall go up [to Jerusalem] this implies that the obligation exists only when the Temple is in existence. When the Temple is no more, who will judge Israel? G-d said to him, ‘The teachers of Torah.’” This led the Natziv to conclude that the obligation to rely on the Rabbis applies at all times with the Rabbis of each generation. (Ha’amek She’elah, 58:37). The Sefer Hachinuch writes, “In every generation we must listen to the rabbis of that time who received the traditions and who labored in their studies in order to understand the deeper meaning. By doing this we will reach the true understanding of the Torah.”

Maimonides compares this to a blind man who relies on the advice of the seeing companion or the sick man who gets healed by listening to the doctor who prescribes a course of action and cure. Similarly, the people should defer to the opinions of the teachers who understand the truest meaning of the Torah.

This trust in the Rabbis extends to a very great measure, namely that we must accept their opinion “even when they say to you that the right is left and the left is right.” (Rashi based on Sifre 154) From the text of Rashi it would appear that he regarded the possibility that the Rabbis might err and that nevertheless we must follow their teachings. The Chinuch explains this by pointing out that people’s opinions vary and that, if each person would interpret the Torah in a different way, dissension and machloket would multiply in Israel regarding the observance of mitzvot. Thus we would end up with schisms and many Torot. Consequently, the Torah advises us to listen to the Rabbis even when they may be wrong, for it is better to tolerate one error rather than having divisions in the people and having differing interpretations of the Torah in general.

The Vilna Gaon corrects the version in Nahmanides to, “Even when they *seem* to you that the right is left...” In other words, our minds may mislead us into thinking erroneously that we know better and that the Rabbis are wrong. Nonetheless you shall not deviate from their teachings because they are the ultimate repository of the truth and the Torah itself guides them to reach the correct decision. Thus, no error would ever intrude in their teachings. This alludes to a Divine intervention when the Rabbis make a judgment. This is evident in the law of the “Lying witnesses” (edim zomemim).

The lying witnesses are people who testify at a criminal trial that they saw a man kill someone in a certain place at a certain time. Afterwards, other witnesses come forward declaring that the first set of witnesses could not have witnessed what they claimed to have seen because they were with the second set at a different place at the time the crime was allegedly committed. Thus, the first set of witnesses is punished by giving them the same punishment that the alleged perpetrator would have received. “You shall do unto him as he conspired to do to his fellow.” (Devarim 19:19) The Rabbis understand this to mean that we mete out the punishment to the witnesses so long as the accused man was not executed yet. However, if the man was already killed we do not kill the witnesses.

Nahmanides explains this law as follows: the reason the second set of witnesses came to save the accused man was that he was truly innocent. G-d sends the second set in order to save him. However, if he was already executed it means that he was not innocent after all and that is why G-d did not spare his life. “This is the great asset of the judges of Israel that G-d insures that their decisions are true and He guides them in the right direction.”

The Midrash says that when G-d was about to create Man, the Angel of Truth demurred saying that Man will be full of lies and that he should therefore not be created. G-d throws Truth to the ground and created Man anyway. The Vilna Gaon explains that the truth floats among many differing opinions and doubts and that it is impossible for Man to reach the truth by themselves. G-d “throws the Torah to the ground” means that He gave the truth to the teachers of Torah and that they will know how to distill the truth from among conflicting and confusing opinions.

This is the gift that G-d gave the Jewish people: that they will have among them teachers and rabbis who will know how to guide them in the right path all the time. Following their guidance and counsel will make people happier and more successful. This will be the reward for observing this difficult mitzvah that is, sadly, so neglected today.

FREE EVENT
EVERYONE IS WELCOME!!
BRING A FRIEND!!



9/7/25



Rabbi Daniel Rapp
Dayan, Beis Din of America
Torah Faculty, Yeshiva University

9/14/25



Rabbi Uri Orlian
Rav, Shaaray Tefila of Lawrence
Torah Faculty, Yeshiva University

9/21/25



Rabbi Menachem Penner
Executive Vice President of the RCA
Dean Emeritus, RIETS

Havurat Yisrael
106-20 70th Ave,
Forest Hills, NY 11375

בס"ד

הפוח שער לדופיק בתשובה

6:45 PM Mincha
7:00 PM Shiur
7:45 PM Maariv

כל א לא תחפץ במות המת. כי אם בשבוע מדרוך וחי. ועד יום מותו תחכה לו. אם ישוב מיד תבדלו:

Refuah Shlema Alte Ester Riva bat Devorah Shifra, 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, Tuvia Moshe ben Chanah Miriam, Baruch Chaim ben Basha.