



Shabbat Shalom!

4:12 pm Candle Lighting
4:15 pm Mincha, Kabbalat Shabbat and Maariv

8:45 am Mishnayot class
9:00 am Shacharit

9:18 am Latest Shema

Parasha p.144; Haftorah p. 1139
3:15 pm Gemara Class — R. Algaze
3:15 pm Parasha class.— R. Levitt
3:40 pm Eight Chapters of Maimonides — R. Algaze
4:05 pm Mincha & Seudah Shlisheet
5:11 pm Maariv & Havdalah

Kiddush is sponsored by & Daniel & Carol Yaghoubian commemorating the Yahrzeit of his father Mousa Z"L.

Seudah Shlisheet sponsorship available.

Upcoming Sponsorships

- ☆ December 13 Sunday Spanish Group
- ☆ December 27 Renee & David Hirsch

Condolences to Caridad Luna and Salvador Tavarez on the passing of his daughter, Yerleni Tavarez.

Lunch & Learn

With Rabbi Levitt

Thursday December 4th at Noon

Contribution \$5 p/person

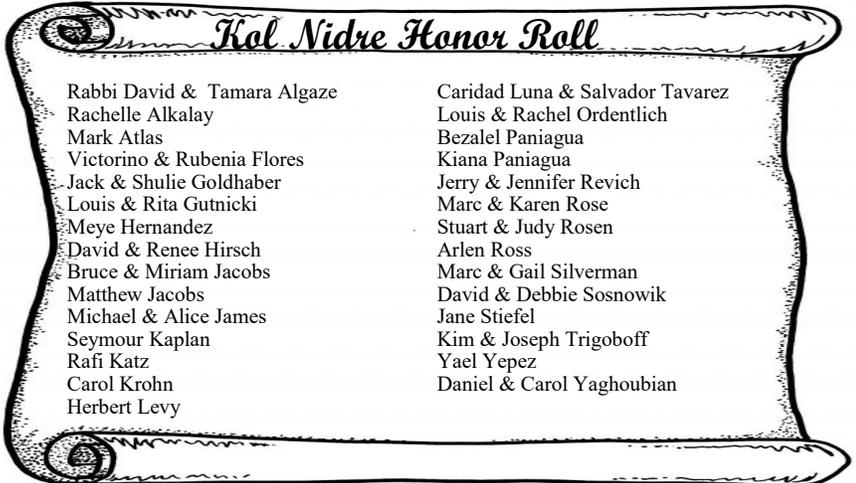
NEW CLASSES by the Rabbi

THE EIGHT CHAPTERS

On Shabbat afternoon, the Rabbi will be teaching an essential classical text by Maimonides, The Eight Chapters. Originally written in Arabic, Maimonides' Introduction to his Commentary on Avot, known as "The Eight Chapters," has been lauded as the best introduction to Maimonides' philosophy—perhaps the best introduction to all medieval Jewish philosophy. Join us for a fascinating book full of psychological and spiritual insights.

PATACH ELIAHU

*Mondays at 7 pm
This Kabbalistic piece is an Aramaic, Kabbalistic discourse from the introduction to Tikunei Zohar 17a. It is named after its opening words and is attributed to Elijah the Prophet. Considered a foundational text of Kabbalah, Patach Eliyahu is known for enumerating and summarizing the sefirot, corresponding them to parts of the body, and describing the infiniteness and uniqueness of God. The course will introduce some of the basic concepts of Kabbalah.*



Rabbi David & Tamara Algaze
Rachelle Alkalay
Mark Atlas
Victorino & Rubenia Flores
Jack & Shulie Goldhaber
Louis & Rita Gutnicki
Meye Hernandez
David & Renee Hirsch
Bruce & Miriam Jacobs
Matthew Jacobs
Michael & Alice James
Seymour Kaplan
Rafi Katz
Carol Krohn
Herbert Levy

Caridad Luna & Salvador Tavarez
Louis & Rachel Ordentlich
Bezalel Paniagua
Kiana Paniagua
Jerry & Jennifer Revich
Marc & Karen Rose
Stuart & Judy Rosen
Arlen Ross
Marc & Gail Silverman
David & Debbie Sosnowik
Jane Stiefel
Kim & Joseph Trigoboff
Yael Yezep
Daniel & Carol Yaghoubian

HANUKKAH!

**HANUKKAH STARTS
SUNDAY DECEMBER 14TH AT 5 PM**

LIGHT THE FIRST CANDEL AT HY
WITH RABBI ALGAZE AND RABBI LEVITT

Donuts, Drinks and Music

FREE ADMISSION

INVITE ALL YOUR FRIENDS AND NEIGHBORS

Hannukah Party At Havurat Yisrael

Saturday Night, December 20th at 7 pm



**THE SEVENTH NIGHT OF HANUKKAH
BIG HANUKKAH PARTY**

HAUSMAN FAMILY LATKES STATION, CHINESE CUISINE

YOU DON'T WANT TO MISS THIS PARTY!!

Cost \$25 p/person ; Kids under 12 \$10

SUNDAY Nov. 30 / 10 Kislev	MONDAY Dec. 1 / 11 Kislev	TUESDAY Dec. 2 / 12 Kislev	WEDNESDAY Dec. 3 / 13 Kislev	THURSDAY Dec. 4 / 14 Kislev	FRIDAY Dec. 5 / 15 Kislev
7:30 am Shiur 8:00 am Shacharit 9:30 am Rabbi Algaze Parasha Class in Spanish	6:25 am Shiur 6:45 am Shacharit 7:00 pm No Class —R. Algaze	6:25 am Shiur 6:45 am Shacharit 7:00 pm Rabbi Levitt Class	6:25 am Shiur 6:45 am Shacharit	6:25 am Shiur 6:45 am Shacharit 12:00 Lunch & Learn with Rabbi Levitt <i>We start reciting Ten Tal Umatar at Maariv</i> 7:00 pm No class —R. Levitt	6:25 am Shiur 6:45 am Shacharit 4:10 pm Candle Lighting 4:15 pm Mincha, Kabbalat Shabbat

HAVURAT YISRAEL

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THE LOWER WORLD MATTERS

By Rabbi David Algaze

“And he came upon the place and spent the night there...and he dreamt and behold! A ladder was set upon the earth and its top reached heavenward and behold! Angels of G-d were ascending and descending on it.” (Beresheet 28:11-12)

Jacob flees from his murderous brother and leaves behind a litany of trouble and anxiety as he journeys towards a strange land. Weary from his travels he sets his head down to sleep and behold the dream he has is a vision like no other. He sees everything: the purpose of Man in the world, his own mission and that of the people he would father and even the future history of the world with nations rising and declining. What did Jacob see and what is the meaning of a ladder bridging the upper and lower worlds?

The ladder is not meant to be the vehicle for ascent nor it is the means of the descent of some heavenly inspiration alone, but rather it is both. It represents the prophecy and the divine inspiration that comes from above as well as the deeds of the lower creatures that move upwards. The Angels ascend and descend on it, meaning that there is a bidirectional movement in the universe. On the one hand, everything depends on the Creator and the Upper spheres of the world; on the other, Man is the main actor and participant in the stage of the Creation. The whole point of the vision is that there is interplay between the forces from above and the actions of Man in the lower world.

Religious thought has always focused on the transcendental and the realms above. The common religious experience was a departure from the body and an abandonment of the material world. The Torah teaches us to the contrary that the main abode of the Divine Presence (shechinah) is on earth. This is the meaning of Jacob's vision: that the angels travel from the heaven to the earth and vice versa. The lesson is that there angels who travel from heaven towards the earth. These are the bouts of prophecy, inspiration and divine revelation without which man would be condemned to an existence devoid of the sacred. But what are these angels that rise from the earth toward the heaven? These must be the acts of human beings that consecrate the mundane and thus create angels that affect the upper spheres as well.

Rabbi S.R.Hirsch interprets the word *mutzav* as “was set” meaning that it was placed on the earth by a Higher power but that its purpose was not to be found on the earth but rather it was to go from earth to heaven. What was shown to Jacob was that the whole life on earth and all of human life and even his own life had its goal not on the earth but rather in the heights; that everything that is earthly should work itself towards a heavenly goal.

This vision, like the later vision of Jacob's struggle with the Angel, has a special significance in Jacob's life. Running away, in fear and grief, one could imagine the sense of impotence and ineffectiveness in Jacob's heart. It is at this precise moment that G-d gives him the message that his life was not without meaning or strength, that his actions and decisions would be as effective as heavenly angels. Jacob saw that just as the heaven could affect the earth, so the earth could influence and have an effect on the heaven. The Midrash interprets the verse, “angels of G-d were ascending and descending on it” as if it said “on him” meaning that that the angels saw the image of Jacob engraved in the Throne of G-d and then they saw Jacob sleeping on the earth. (Beresheet Rabbah 68:12) Jacob was no meaningless being; he was the essence of the Creation.

The sages of Kabbalah taught that human actions have an impact on the universe as a whole and that the sincere performance of mitzvot could modify and ameliorate aspects of the upper worlds that were defective. This is the concept of *tikkun*, by which Man in his physical

deeds in a material world could reach upward and affect the higher universe. Far from being feeble and ineffectual, Man can feel that his actions are relevant and valuable to the life of the universe. What we do is of great consequence to the world. This vision showed Jacob how significant his actions would be and how influential to the life of the world. In regular religious thought of other nations, Man is regarded as a puppet in the hands of a puppeteer, devoid of power or will. In this vision, and as developed by later tradition in Judaism, Man is not just moved by the puppeteer but he too has an impact on the puppeteer himself. In this case, Man is not just influenced by the realms above but he too has a critical role in the Universe.

This beautiful vision has a great teaching for us. When we feel despondent and feel that we are insignificant, it is important to remember that the ladder is bidirectional, that just as we are influenced by Higher Powers, we too can have an impact on the higher realms. No life is insignificant; every life has a role that is vital and significant to the Universe.

Begin Saying Ten Tal Umatar with Maariv on Thursday

The mention of rain in the second blessing of the Amidah and the request for rain in the blessing of the years are two different things. In the second blessing we only acknowledge the power of Hashem in the rainy season. In the blessing of the years we actually ask for rain.

Water is associated with prosperity and parnassah. Thus, On the blessing for the years, we ask for water. However, rain at the time of harvest is not beneficial and therefore in the summer months we only ask for a general blessing (Bracha in the Ashkenazic ritual and dew- talelei- in the Sephardic ritual)

In the winter we ask for rain (ten tal Umatar). In Israel they start saying it on the 7th of Heshvan. In Babylonia, where the harvest period lasted longer, they recited starting 60 days after the autumn equinox. Due to calendar adjustments, this is December 5th. All the communities in the Galut, adopted the Babylonian tradition. Therefore, please start saying tal Umatar on the evening of December 4 (which is the start of the day according to haiacha). If one forgets and recited the summer version, they go back and say the correct one. If one finished the Amida, they have to repeat the Amidah.



New English Class with Aaron Levy by Zoom or in person. Please contact the Havurat Yisrael office for more details and to register.

Zoom Classes with Rabbi Avrohom Levitt

Link for the zoom class :

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

Topic: Living Shabbos by Rabbi Sutton

Monday to Friday 9:30 — 10:00 am

Everyone is welcome!

Refuah Shlema Alte Ester Riva bat Devorah Shifra, Yaakov ben Leah, Tzvi ben Sara, Talia Leah bat Sarah, Miriam bat Rivka, Reu- ben 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, Chavah Rivka bat Brucha, Sharona Mindy bat Rivkah Rachel .