

# HAVURAT YISRAEL WEEKLY NEWS

13 Shevat 5786

SHABBAT BESHALACH (SHIRA)

January 31, 2026

## Shabbat Shalom!

4:53 pm Candle Lighting  
 4:55 pm Mincha, Kabbalat Shabbat and Maariv  
 8:45 am Mishnayot class  
 9:00 am Shacharit  
 9:35 am Latest Shema  
 Parasha p. 366 Haftorah p. 1152  
 3:30 pm Gemara Class — R. Algaze  
 4:00 pm Study of the Song of the Sea (Shirat Hayam)  
 4:40 pm Mincha & Seudah Shlisheet  
 5:52 pm Maariv & Havdalah

Kiddush & Seudah Shlisheet sponsorship available.

## Upcoming Sponsorships

- ◊ February 7 Jennifer & Jerry Revich
- ◊ February 14 Rabbi David & Tamara Algaze, Arasheben Family and Rafi Katz
- ◊ February 28 Rachel & Louis Ordentlich
- ◊ March 7 Alice & Michael James

## Mischloach Manot!!!

**Purim is coming!** Volunteers are needed to help with the Mischloach Manot. Please contact Todd Hausman or call the office.

**New English Class** with Aaron Levy by Zoom or in person. Thursdays at 7pm at Havurat Yisrael. Please contact the office or Miriam Portela for more details and to register.

**New Class!** Bruce Jacobs is going to teach a class on how to lead services for Shabbat Musaf. If you are interested, please contact Todd Hausman or call Havurat Yisrael.

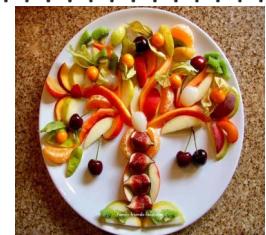
## NEW CLASSES by the Rabbi

### PATACH ELIAH and The Prayer of Ana Bekoach

Will start soon

*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.*

**Join Us This Sunday, February 1  
at 5 pm  
Tu Bishvat Seder and dinner  
with Rabbi Algaze**



Tu Bishvat celebrates the New Year of the Trees and the Seder will give us the opportunity to reflect on all the gifts that the Nature that Hashem created and controls provides us. Different fruits will be consumed accompanied by meditations and ideas.

**Contribution: \$20 p/person**

## Start the Year off Right!

Membership dues are due January 1st and payable by **March 31st of each year** and a member retains the status of "good standing" only when dues are up to date. Please pay your membership on time and in full to enjoy special members' prices. All Membership privileges are extended **only** to fully paid-up members. We want everyone to be not just a member, but a part of our caring family. If not now, when?

## THE ERUV CAMPAIGN IS ON

Funds received to date are **insufficient!**

**Please send your contribution this week**

Every year, we are asked to support the Eruv of Forest Hills, which permits us to carry objects, such as a siddur, a kerchief, or other items, on Shabbat. The Eruv is maintained by an expensive company and is checked every Friday to ensure it remains kosher to use. Every Friday, we read: "The Eruv is up" and we breathe a sigh of relief. But we should ask ourselves, how is this eruv kept, who maintains it, and who is in charge of fixing it when weather or other factors break it down? When thinking about a contribution, consider how beneficial this is every Shabbat, 52 weeks of the year. Ideally, we should give no less than \$52, equal to the number of Shabbatot that we enjoy the Eruv, but give as much as you can. Those who can give more, please do, and those who cannot, give to the best of your ability. **But we all must give something.** Please write checks to Havurat Hesed Fund and mark "Eruv" in the memo, or call the office this week to pay by credit card.

SUNDAY Feb. 1 / 14 Shevat	MONDAY Feb. 2 / 15 Shevat TU BISHVAT	TUESDAY Feb. 3 / 16 Shevat	WEDNESDAY Feb. 4 / 17 Shevat	THURSDAY Feb. 5 / 18 Shevat	FRIDAY Feb. 6 / 19 Shevat
7:30 am Gemara Shiur 8:00 am Shacharit 9:30 am Rabbi Algaze: Parasha Class in Spanish 5pm Tu Bishvat Seder	6:25 am Gemara Shiur 6:45 am Shacharit 7:00 pm — Rabbi Algaze's Class on Journey in Jewish Literature	6:25 am Gemara Shiur 6:45 am Shacharit 7:00 pm Class with Rabbi Levitt by <a href="#">Zoom</a>	6:25 am Gemara Shiur 6:45 am Shacharit 7:00 pm Class with Rabbi Levitt by <a href="#">Zoom</a>	6:25 am Gemara Shiur 6:45 am Shacharit 7:00 pm Class with Rabbi Levitt by <a href="#">Zoom</a>	6:25 am Gemara Shiur 6:45 am Shacharit 5:01 pm Candle Lighting 5:05 pm Mincha, Kabbalat Shabbat

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## EVIL'S DEMISE

By Rabbi David Algaze

*"G-d spoke to Moses saying, 'Speak to the children of Israel and let them turn back and encamp before Pi-hahirot, between Migdol and the sea, before Baal Tzezon'...Pharaoh will say of the children of Israel, 'They are lost in the land...and he will pursue them and I will be glorified.' (Shemot 14: 1-5)*

The Exodus of the Children of Israel from Egypt is narrated with a plethora of geographical detail. What roads are taken, what are to be avoided, where do they encamp and from where do they move –all these details are painstakingly defined and included in the story. The most surprising of these movements is the retreat back to Egypt. After three days of the journeying away from their enslavers and surely feeling relieved at leaving their imprisonment far behind them, an astonishing request comes from G-d to turn back towards Egypt. Fearing as they surely did the possible persecution by Pharaoh, the movement in the direction of their captors appears illogical. One normally moves away from their pursuers, not towards them. Yet, this was the directive from G-d and they obeyed it faithfully, even against any logical strategy. They did not question nor rebel against this strangest of demands. Why such a command?

The Torah explains the reason for this order in the next verse: "And Pharaoh said about the children of Israel, 'They are lost in the land, the desert has closed in on them.' Indeed, they were "caught in the land" and could not get out. With the sea on one side, which they could not cross, and the desolate and blight desert on the other, they were locked in. This was intended to lure Pharaoh into the pursuit of his erstwhile slaves, sensing that their position offered him a new opportunity to stop their motion.

The station at which they stopped was especially significant. They encamped before Baal Tzezon, one of the deities of Egypt and the only one that remained upright after all the other idols had been vanquished and shown to be impotent. It alone remained of all the other gods in order that the Egyptians would think, "The G-d of Israel is powerful but not as powerful as Baal Tzezon and that is why it is still standing and blocking the way to the children of Israel." This reaction was exactly what G-d had intended for them. As Rashi puts it, "so that they will say that their god was strong" and, putting their trust in that deity, they will be able to overcome Israel. Although it is forbidden to mention the name of any idol, the Torah lists this deity's name because its purpose was to mislead the Egyptians and cause their great and definitive defeat.

In reference to this directive, Rashi quotes the verse in Job 37:23, "[G-d] increases the nations' success and [thus] defeats them." The success of the wicked makes them arrogant and, feeling themselves invincible and formidable, they act in ways that lead them to their own destruction. G-d allows the enemies of Israel to become strong and mighty only to bring about their downfall later on. During the 1967 war, Israel pleaded with the Arab nations not to attack and pursued every diplomatic avenue to avoid conflict. However, her enemies, feeling a sense of invincibility and potency, attacked Israel with the hope of a final victory. Yet we know how Israel defeated them in a stunning victory that transformed the weakling nation into a formidable power in the world. This is also the meaning of the verse in Psalm 92, "When the wicked flourish like the grass, and all evildoers blossom, it is only to destroy them forever." Yes, the wicked will flourish, prosper and succeed for a brief period of time, but their latter end will always be loss, rout and downfall.

G-d announces, "And I shall be honored through Pharaoh and all his might and Egypt will know that I am the L-rd." Rashi explains that when G-d takes revenge against the wicked, His great Name is exalted, as it says, "And I will judge him" and then it says, "And I will become exalted and sanctified..." (Ezekiel 38:22-23) The frustration of the immoral is a sign of G-d's justice in the world and proof that there is rightful governance in the universe.

Yet, the rejoicing over evil seems distasteful and mean; thus, some feel embarrassed or uncomfortable with rejoicing over other people's fall. It would better to hope that evil change its ways and evildoers reform. While this is indeed preferable and the way of return is never closed, even to the crudest creatures, nevertheless when the evil and depraved fall it is a cause of celebration amongst the righteous because now they can pursue unencumbered and without distraction the task of bringing holiness and goodness to the world. Some defend the position that we are not allowed to rejoice over the downfall of our enemies by quoting a Midrash in which G-d prevents the Ministering Angels from joining Israel in the Song of the Sea saying, "My creatures are drowning and you wish to sing?" Yet this is a wrong reading of the text. The Midrash says that G-d admonishes the Angels, not Israel. Human beings are certainly allowed to express joy at their salvation, at their being saved from death and devastation. The expression, "Do not rejoice at the downfall of your enemy" refers to an enemy who is part of the Jewish people, not a stranger who wants to eliminate Israel and thwart their Divine mission in the world. (Megillah 16a)

Angels do not endure persecution, they do not have their homes destroyed and their offspring taken away; human beings do. Therefore it is not improper to express joy when our enemies vanish or are vanquished. The Song of the Sea is a clear manifestation of the sense of relief experienced by people after a catastrophe or a personal calamity and that is perfectly acceptable. To demand anything else would be inhuman.

G-d ensnared Pharaoh in order to display His power in the world and His Name becomes thereby glorified. Israel follows suit whenever we overcome our enemies and overwhelm our foes with G-d's help. G-d does not entrap good people; He entraps only the corrupt and the wicked by making them successful at first and allowing them to feel superior and invulnerable. A clear sign of G-d's influence on this is the fact that the wicked usually fall in the very trap they prepared for their enemies. The tree that Haman planned to use when hanging his rival Mordechai is the same tree from where he himself is eventually hung. The psalmist puts it this way, "And G-d will turn their own plans against them and in their own evil plans He will destroy them..." (94:23). This is an instance of the Divine concept of "middah keneged middah" (measure for measure) meaning that G-d punishes the wicked with their own evil designs to show that there is an intelligent and righteous governance in the universe and so the good people will take heed and learn how to conduct their lives with justice and rectitude. We should always pray for the downfall of evil and the reformation of humanity towards a life of morality and goodness. The collapse of Evil is not merely a blessing for Israel but for all good people and the entire world.

### **Zoom Classes with Rabbi Avrohom Levitt**

Click [here](#) to join!

**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, 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, Baruch Chaim ben Basha, Chava Rivka bat Brucha and Sharona Mindy bat Rivkah Rachel.