



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Noach

Volume: 19, Issue: 11 | October 12-13, 2018

Cheshvan 4

Rabbi Yehuda Halpert

Shabbat Times



Friday, October 12	
Candle Lighting:	6:03 PM
Mincha/Maariv:	6:05 PM
Shabbat, October 13	
Shacharit:	9:00 AM
Kriyat Shema:	9:53 AM
Mincha /Shalosh Seudot:	5:50 PM
Shkiya:	6:19 PM
Maariv:	6:55 PM
Havdalah:	7:00 PM
Next Friday, October 19	
Candle Lighting:	5:53 PM
Mincha/Maariv:	6:00 PM

Weather Report: Friday night 50°, Partly Cloud

Shabbat day: 58°, AM Showers, Partly Cloudy Afternoon

Mazal Tov to Talia and Shimon Danieli on the birth of a baby girl!

CookBook Club Our Sisterhood is in the midst of putting together a cookbook club for women members of Ahavat Shalom. If you would be interested in trading delicious recipes each month then they ask you kindly take the time to fill out the below link. Every month will be a different theme.
<https://goo.gl/forms/UWUjpScOotjSicHe2> **MEN**, dont worry...something is "cooking" for you too...

Do You know a Single Who Wants to Mingle? Do you have any single friends that are tired of going to the same old single events? Because of our diverse community and backgrounds we are putting together a fun and exciting Singles Shabbaton within our own community. Please invite your single friends to come join, accommodations will be provided. They can fill out the following link:
<https://docs.google.com/forms/d/1H40HKhlB6FufAgZZgDzRUlwephZpmeGkuzSN6jInLw/edit> for more information reach out to Deena Bernstein.

Walk with Sharsheret in NYC this Sunday October 14th. Meet up at 8am by Central Park (69th Street & 5th Avenue Entrance). For more information reach out to seagle@sharsheret.org

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 10/13, 10/20, 10/27, 11/3. He can be reached via email at RabbiYehudaHalpert@gmail.com, or phone in the evenings at 201-836-3828. In the event of an emergency, Rabbi Halpert can also be reached at 212-909-

Yeshivat Noam Youth Groups

Groups for children ages 2-4 will be located in Room 3 from 9:45m - 11:00am. Morah Shira and Morah Melissa, two Yeshivat Noam teachers, will supervise. Toys and books will be provided by Yeshivat Noam. We ask parents to please send your child with a snack. Signup is on the website.

Chesed Committee

If you or anyone you know has moved in recently or knows somebody moving in, please let Shira Russell-Giller know! Check out ahavatshalomteaneck.com/movingin for more information.

Raising Awareness around Anxiety - On October 16th, 8 p.m., Yeshivat Noam's Parent School Partnership Presents the documentary "Angst", Raising Awareness around Anxiety. A panel of experts will lead a question and answer session after the movie. This movie cannot be seen in any theaters or for at home viewing. Open to all in the community and free of charge. If you have questions, you can email psp@yeshivatnoam.org.

EMUNAH Libby Kolb Chapter is holding their annual Tea Talk on Saturday, October 20th at 4pm at Rinat Yisrael honoring Ronnie Faber for her many years of work and dedication in support of the children of Emunah. The Tea Talk will feature a fascinating shiur by Aliza Schacter titled "The Handmaidens' Tale: Hagar, Bilha and Zilpa", along with remarks by Shlomo Kessel, World Emunah Director, and Orel Nissan, a graduate of the Afula Emunah home. Please join us! To RSVP go to Emunah.org/libbykolbtea

Join the YAD LEAH'S 5K - Clothing for Israel Dash for Dignity- Sunday November 11th, at Overpeck Park - Run, Walk or Stroll 1 Mile - All ages, levels and abilities are welcome - there will be activities for everyone! Register at <https://www.wizathon.com/dashfordignity> Form a team with your shul, friends and family - Donors and Sponsors Welcome! For more information please reach out to Shoshana Poloner at spol@optonline.net

School Open Houses in the Community:

1. TABC - Sunday, October 21st @ 9:00 AM
2. Yeshivat Noam - Monday, October 22nd @ 7:30 PM
3. Yavneh Academy - Wednesday, October 24th @ 7:30 PM
4. The Moriah School - Wednesday, October 31st @ 7:30 PM
5. RYNJ - Sunday, November 4th @ 7:00 PM

Congregation Ahavat Shalom Board Members 2018-2019

President: Ben Wine **Vice Presidents:** Eliana Baum | Henry Bernstein | Eli Fenyes | Shira Russell-Giller **Secretary:** Yosef Chai Klein **Treasurer:** Yishai Kadry
Sisterhood: Deena Bernstein | Yael Wine **Gabbaim:** Eli Baum | Stephan Gilbert | Steven Lowinger | Avi Sonnenblick

We welcome your input! Please send your newsletter announcements by Wednesday of each week to ensure they make it in!

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The Animals Within and Without

Reb Chaim Volozhiner in his *Nefesh Hachaim* (chapter 5) extols the potential of man. He cites the verse (*Devarim* 32:9) "for Hashem's portion is His people, Jacob is the measure of His inheritance". The noun in the verse is *chevel* which literally means a rope. Rashi understands the rope to consist of three strands, namely the merits of the three patriarchs. *Nefesh Hachaim* understands the rope to be suspended from heaven to Earth. When man tugs and pulls the rope in this world, it has consequences in the upper realms.

This is demonstrated in where Reb Chanina bar Pada's teaching (*Brachos* 35b) that if one eats without reciting the proper *bracha* he is stealing from Hashem and from the Jewish people. That he is stealing from Hashem is understood, as he is failing to proclaim His sovereignty over the world. In addition, he is stealing from the people of Israel because, Rashi explains, when man sins (as in the case of eating without a blessing) the fruit, its taste, and nutritional value become diminished. Such is the powerful impact of man on his natural environment.

It is most fascinating to note the relationship between man and his natural world. Interestingly, when man eats from the forbidden fruit, and then realizes he is naked, he covers himself with fig leaves. Rashi (*Breishis* 3:7 citing *Brachos* 40a) teaches that the fig tree is the tree from which he ate and from the very object of his sin came the remedy, i.e. his clothing. However, the other trees refused to allow him to take their leaves. Prior to his sin all of nature, man and the natural world around him, were in perfect sync and harmony, proudly unified in bringing honor and glory to Hashem. When man sinned it was an affront to all of nature, not just to man. His sinning brought about a negative change in the environment.

When Cain killed Hevel and was punished to be a wanderer, Cain protests to Hashem and cries out, (*Breishis* 4:14) "whoever meets me will kill me". Who is Cain afraid of being killed by? The only other humans around are his parents, and although they will be angry at him it is most unlikely that they will kill him! The Ramban therefore answers that Cain feared being killed by the animals, since he broke the peaceful nature of the natural world, he understood that now the animals would also turn violent and kill him. There is an ideal balance in the natural world with man.

One may suggest it all started when Hashem declared on the sixth day of creation (*Breishis* 1:28), "*na'aseh adam* - let us make man." Rashi explains the challenging "us" as referring to the angels with whom Hashem consulted prior to making man. The Zohar (*Pinchas* 219) understands this to mean that Hashem was addressing all of creation and said, "I will take something from everything, from all the animals, all the different characteristics and together form man as a composite of all of nature."

I believe this can help us understand Yehuda ben Teima's statement (*Avos* 5:23), "be bold as a leopard, light as an eagle, swift as a deer, and brave as a lion, to perform the will of your Father in Heaven". Why does he need to associate each trait with an animal? Why not simply say be swift, bold, and strong? Perhaps he is reminding us that we can do it, since part of the strength of the animals is in each of us.

In the beginning of *Parshas Noach* (*Breishis* 6:12) mankind is given a humiliating blow by being referred to as "meat" when Hashem announces, "for all flesh has corrupted its way upon the earth". This most demeaning referral is repeated again in (6:17). Rashi, citing (*Sanhedrin* 108a) teaches that even the beasts, animals and birds were acting in an immoral way, mating outside their own species. How can this be? After all, the animals have their own natural order and do not have a *yetzer harah* - evil inclination!

The Beis Halevi in his opening discourse on *Parshas Noach* teaches that man's actions have global consequences. His actions not only effect himself, his neighbors, and his immediate environment, but have a ripple effect upon the entire world. This is further substantiated by the *Nefesh Hachaim* (chapter 3) who cites several teachings of our Rabbis including the Talmud's (*Brachos* 64a) famous comment, "and all your children will be students of Hashem, and your children will have peace" (*Isaiah* 54:13) Do not understand only 'your children', but as 'your builders'. Reb Chaim understands this to mean that man's actions either build or destroy the world. Since all of creation is centered within man, when man degrades himself it is reflected by, and has reverberations in, the natural world.

As we said earlier, in *Parshas Noach* man is referred to as *basar*-meat. The greatness of Avraham is the, "*nefesh Asher asu B'Charan* - the souls they made in Charan" (*Bereishis* 12:5.) Rashi (citing *Sanhedrin* 99b) explains that Avraham converted the men and Sarah the women. We don't find anywhere, however, these "converts" acceptance of Torah and *mitzvos*, so what type of conversion was this? Perhaps, as Rav Amiel z"l in his *Hegyonos el Ami* suggests, Avraham and Sarah taught mankind that man is not to be viewed as *basar*-meat, but as *nefesh* - a spiritual being. He has the ability, by uniting his body and soul, to bring about harmony in nature. Marriage is, as Avraham said to Sarah, "and that my soul may live on account of you" (*Bereishis* 12:13), i.e. the uniting of two individuals in sanctity, bringing harmony in the home and thus by extension to the rest of creation.

Much of our woes are attributed to global warming. I believe if man would only look inward and take responsibility for the immorality of our society, for the breakdown of the sacred family structure, it would do more to restore the balance of nature and man. We all yearn for the days of (*Isaiah* 11:6), "a wolf will dwell with a sheep". The Torah provides us with a path to reach that state: restore the harmony and balance in nature, and be moral.

By: Rabbi Benjamin Yudin

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