



Congregation Ahavat Shalom

The ACHDUS
NEWSLETTER
www.ahavatshalomteaneck.com

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Parshat Vayetztei

Volume: 19, Issue: 16 | November 16-17, 2018

Kislev 9

Rabbi Yehuda Halpert

Shabbat day: 45°, Sunny

Shabbat Times

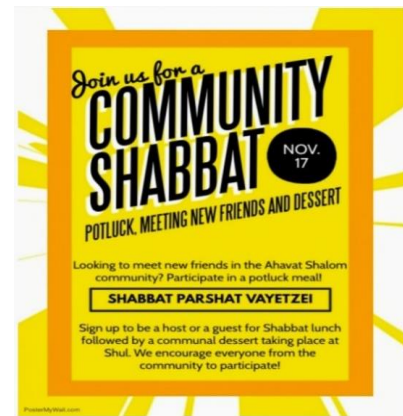


Friday, November 16	
Candle Lighting:	4:19 PM
Mincha/Maariv:	4:20 PM
Shabbat, November 17	
Shacharit:	9:00 AM
Kriyat Shema:	9:13 AM
Mincha / Shalosh	4:05 PM
Seudot:	
Shkiya:	4:36 PM
Maariv:	5:15 PM
Havdalah:	5:20 PM
Next Friday, November 23	
Candle Lighting:	4:14 PM
Mincha/Maariv:	4:15 PM

Weather Report: Friday night 45°, Rain

Welcome to Adina & Marty Spiewak who moved into Walraven!

Awareness Seminar - The Chesed Committee is proud to announce it's newest project; The Raising Awareness Seminar, a lecture series aimed to increase awareness yet to decrease stigmas about important yet often embarrassing and hard to talk about conversations within the Jewish Orthodox Community. The first topic of this series will be on Anxiety and



Mental Health. Guest Lecturer (Ahavat Shalom's very own,) Binny Steinig will address the public. This will take place this Friday night at 8:00pm in the Shul. All are welcome and encouraged to attend. Refreshments will be served!

The Community Shabbat is this Shabbat! If you have signed up, enjoy your lunch and we look forward to seeing you back at shul at 3:00 PM for our communal dessert!

Thank you to the following sponsors for this week's Community Shabbat dessert:

- Shani & Eli Fenyes
- Yael & Gabe Nadel
- Shoshana & Josh Goldstein, who are sponsoring in memory of their niece, Malka Bracha bas Shimon Chaim.

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 11/17.

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 212-909-6951.

Yeshivat Noam Youth Groups

Groups for children ages 2-4 will be located in Room 3 from 9:45am - 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.

Learning Opportunity - The newly launched Beit Midrash of Teaneck (BMT) has attracted over 50 participants to its twice weekly sessions. Located at Yeshivat Heichal Hatorah/Jewish Center of Teaneck, BMT meets on Monday and Wednesday mornings between 9:15 am and 12:45 pm. For this coming week (November 19 and 21), the first session will consist of a talmud seder and shiur (9:15-10:45am) led by Rav Ronen Dvash, focusing on Talmud Brachot. The second session (11-11:45am) will feature Rav Michael Zylberman, Coordinator of the Presidential Bekius Program at RIETS. The third session (12- 12:45pm) features Rav Chaim Angel teaching Sefer Ezzrah. BMT welcomes all men and is free of charge. You can attend as many sessions during the day as you like. For information, contact David Jacobowitz at djacobow@gmail.com.

Chanukah Toy Drive - The Drive has started and the "official" deadline will be Nov. 23rd (the day after Thanksgiving) due to an early Chanukah this year (December 2nd). The central drop off location is the same as last year, **95 Norfolk St., Bergenfield, NJ 07621** (side/garage entrance) and the phone contact when dropping off is the same as well; Joy Sklar, 551-404-0227.

Talking in Shul - The second season of "Talking in Shul" will begin on Friday night, November 23, at 7:30 p.m., at Congregation Beth Aaron. The topic of this year's first discussion will be "Do We Have a Drinking Problem? An Honest Discussion about Alcohol Consumption in the Orthodox Community." The discussion will be led by Rabbi Larry Rothwachs. Additional dates in this series are December 7 and 28, January 11, and February 1.

RYNJ Parlor Meeting invites prospective parents to join us at a parlor meeting on November 27th at 7:45PM at RYNJ, **666 Kinderkamack Road, River Edge**. The evening will feature a talk with Rabbi Daniel Price, Head of School, on how to inspire today's children, as well as an opportunity to hear from the other members of our administrative team about RYNJ's educational philosophy and approach to educating the next generation of B'nai and B'nos Torah. Please email Tamar Kahn, Director of Admissions, at tkahn@rynj.org for more information or to RSVP.

Congregation Ahavat Shalom Board Members 2018-2019

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

board@teaneckapartments.com | president@teaneckapartments.com | rabbivehudahalpert@gmail.com



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Vayeitzei- Where Are You Headed?

At the beginning of *Parshas Vayeitzei* (28:12), Yaakov Avinu dreams of a ladder with angels going up and down. Rashi explains that the angels of *Eretz Yisrael* were ascending the ladder, while the angels of *Chutz L'Aretz* were coming down to accompany Yaakov on his journey to *Charan*. Similarly, at the end of the *parsha*, on his way back from *Charan*, Yaakov Avinu meets two camps of angels (*machanayim*) - angels of *Eretz Yisrael* coming to greet him and angels of *Chutz L'Aretz* leaving him. Why is it that at the beginning of the *parsha*, Yaakov Avinu is still in *Eretz Yisrael* - he is in *Beit El* - when angels of *Chutz L'Aretz* come to greet him, while at the end of the *parsha*, angels of *Eretz Yisrael* come to greet him although he is still in *Chutz L'Aretz*?

Perhaps the answer is that a person is defined not by his physical location but by his mindset. Although Yaakov Avinu was still in *Eretz Yisrael* at the beginning of the *parsha*, he was already thinking of *Chutz L'Aretz*. He was contemplating the long journey ahead and the challenges he would experience in the house of Lavan. He may have still been in *Eretz Yisrael* physically, but emotionally and mentally he was already in *Chutz L'Aretz*. That is why angels of *Chutz L'Aretz* come to greet him. But at the end of the *parsha*, Yaakov Avinu was still in *Chutz L'Aretz*, but he was thinking of *Eretz Yisrael*. He was dreaming of his parents' home. He was excited that his long, difficult journey was nearly over. And that is why angels of *Eretz Yisrael* come to greet him.

We find a similar idea in the realm of *halacha* as well. In the morning we recite a *birchas haTorah*, we learn a little bit, and then we become involved in different activities throughout the day. And yet when we engage in Torah study later in the day, we do not recite another *bracha*. The *rishonim* are troubled by this *halacha*. Why is Talmud Torah different than other *mitzvos*? If a person recites a *bracha* of *leishev b'sukka* when eating in a *sukka* in the morning, and then he becomes involved in other activities and returns to the *sukka* later in the day, he must recite another *bracha* of *leishev b'sukka*. Why is the *halacha* different for Talmud Torah?

The Rosh (*Brachos* 1:13) answers that no new *bracha* is necessary when returning to the study of Torah because ideally a person should always be looking forward to resuming his Torah learning after he finishes his other activities. Certainly if one is working for an employer, he must concentrate fully on his job when he is at the office. But subconsciously, one should always be thinking of his Torah studies. So his involvement in other activities during the day does not constitute a *hefsek*, an interruption, in his learning. That is why there is no need to recite another *bracha* when returning to one's Torah studies.

This idea that a person is defined by his mindset also relates to tefillah. The *Gemara* (*Brachos* 30a) says, "One who is davening outside of *Eretz Yisrael* should 'direct his heart' toward *Eretz Yisrael*...One who is in *Eretz Yisrael* should direct his heart toward *Yerushalayim*...One who is in *Yerushalayim* should direct his heart toward the *Beis HaMikdash*...What emerges is that one who is standing east of *Eretz Yisrael* turns toward the west and one who is standing west of *Eretz Yisrael* turns toward the east."

Why should one davening outside *Eretz Yisrael* have to face *Eretz Yisrael* if he is already directing his heart toward *Eretz Yisrael*? Apparently, Chazal wanted a person to have a mindset of standing in the *Beis HaMikdash* when davening, no matter where he is located. That is why they required him to direct his heart toward *Eretz Yisrael*, *Yerushalayim* and the *Beis HaMikdash*, and for the same reason, Chazal said that when davening, a person should even face *Eretz Yisrael* because that makes it easier for him to focus on the *Beis HaMikdash*.

While Chazal applied the concept of a spiritual mindset to Torah and tefillah, the idea is relevant to life in general. A person is not defined by his physical location, but rather by his dreams and aspirations. No matter where a person finds himself in life, no matter what situation he is in, it is his mindset that determines the kind of a person he really is.

By: Rabbi Eliakim Koenigsberg

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