



Congregation Ahavat Shalom

**The ACHDUS
NEWSLETTER**
www.ahavatshalomteaneck.com

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Parshat Yitro

Volume: 19, Issue: 26 | January 25-26, 2019

Shevat 19

Rabbi Yehuda Halpert

Shabbat day: 31, Partly Cloudy

Shabbat Times



Friday, January 25	
Candle Lighting:	4:47 PM
Mincha/Maariv:	4:50 PM
Shabbat, January 26	
Shacharit:	9:00 AM
Kriyat Shema:	9:04 AM
Mincha /Shalosh	4:40 PM
Seudot:	
Shkiya:	5:06 PM
Maariv:	5:44 PM
Havdalah:	5:49 PM
Next Friday, February 1	
Candle Lighting:	4:56 PM
Mincha/Maariv:	5:00 PM

Weather Report: Friday night 19°, Clear

Ahavat Shalom warmly Welcomes: Rabbi Weitzman and Machon Puah and thanks them for joining us this Shabbat!

Thank you to our two anonymous household sponsors for sponsoring Kiddush this Shabbat in the z'chut of all those trying to grow their families!

DISTRIBUTED: 2019 Ahavat Shalom Calendar - Move overfamily photos on the fridge! The 2019 Ahavat Shalom is out to all member households! If you did not receive your copy, please contact your Vice President!

Shop for a Cause! Wuko Gals is currently running a promo exclusively for the Ahavat Shalom community that allows you take 10% off your order as well as they will donate 10% of your order to the Shul. Use promo code "AHAVATSHALOM" when checking out @ www.wukogals.com!

Trivia Night & Speed Dating - There will be a singles' trivia night and speed dating event on February 9, 2019 at the Young Israel of the West Side from 8:00 - 11:00 PM. Register before February 3 at www.teanecktrivia.eventbrite.com. Admission is \$36 or \$25 if you sign up before January 27! For more information, contact teaneckshabbaton@gmail.com

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 2/2. 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.

Torah Opportunity: The topic for this week's Shivti seder limud is "Examining the Mitzvah of Kiddush during Shabbat Day and making Kiddush on Non-Wine Substances, Part 1 of 2." The program at Congregation Beth Aaron is held on Sunday mornings in the Beit Midrash, following the 8:00 a.m. minyan. A light breakfast is served at 8:45 a.m. Each Sunday morning program typically will be independent from the previous and subsequent programs. This week, Rabbi Sason Gabay will lead a chabura before the shiur and also give the shiur. For more information, please contact Mordy Ungar, 201-741-3920, m_ungar2@yahoo.com.

Yeshivat Noam Youth Groups

There will be no Yeshivat Noam groups this week. Have a wonderful Shabbat!

A Taste of Hope - Bonei Olam, an organization dedicated to helping families struggling with fertility issues, is hosting a free event for men and women, featuring Naomi Nachman and her famous Chopped Competition! The event will take place on Motzei Shabbat, February 23, 2019 at 8:30 PM at Keter Torah! No RSVP required!

CPR Course - In conjunction with Madison Programs, Shaarei Orah, located at 1425 Essex Rd., Teaneck, will be offering a 2-hour CPR course, for ages 13 plus, on Sunday, February 24th at 6:30PM. Price is \$75 per person. Price includes the 2-hour course and training materials as well as certification, textbook and a certification card from American Heart Association. To reserve and pay for a spot click on this link <https://www.sephardicteaneck.org/form/CPR> We have limited space, so please reserve ASAP. Spots will be reserved on a first come, first served basis. If you have any questions, please email office@sephardicteaneck.org or call the office at 201-833-0800.

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.



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!

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Kibud Av ve-Eim: A Core Foundation of Torah Life

The experience of *maamad Har Sinai* and the transmission of the *Aseret ha-Dibrot* constitute a pivotal moment in world and Jewish history and is the centerpiece of *Parshat Yitro*. The *gemara* (*Berachot* 5a), commenting on the *pasuk* in *Mishpatim* (24:12) - "*vi-etenah lecha et luchot ha-even ve-haTorah ve-hamitzvah asher katavti ledorotam*" - establishes the *aseret hadiberot* (*luchot ha-even*, the first on the list) as a distinct genre of Torah, alongside *mikra*, *mishneh*, Talmud and *Nach*, notwithstanding the fact that it is also part of *mikra*! The fact that this special section is also sometimes read *be-taam elyon* (as *dibrot* rather than *pesukim*, see also Magen Avraham's comments in the beginning of *Hilchot Shavuot*), and that according to Rav Saadia Gaon and Ramban it encapsulates all *taryag mitzvot* reinforces this conclusion. Hence, the content and order of the *dibrot* demands scrutiny even beyond the regular microscopic reading of *mikra*.

While the list begins with self-evident, core theological principles and spiritual imperatives- belief in Hashem's existence and sovereignty, an emphatic rejection of idolatry, the demand that one relate respectfully to *Sheim Hashem* (*ki lo yenakeh Hashem eit asher yisa et shemo la-shav*) and Shabbat observance (see *Chulin* 5a- *mumar lechalel et ha-Shabbat mumar le-kol ha-Torah kulah*, and Rashi's comment *ad loc*, and Rambam's stirring conclusion of *Hilchot Shabbat*), the inclusion of *kibud horim* (reverence for parents), is less obvious. While proper execution promises long life, violation does not trigger a severe punishment. Moreover, *kabed et avicha* is followed by another series of crucial and consequential violations - *lo tirzach* (*shefichat damim*-murder), *lo tinaf* (marital betrayal-*gilui arayot*) etc. that seemingly eclipse the importance of *kabed et avicha*.

Ramban, following the midrash, suggests that *kabed et avicha* plays a transitional role in the *dibrot*, a bridge between *bein adam la-makom* and *bein adam lechaveiro*. He notes that this transition to a human focus begins with parents because on a human plane they parallel Hashem's role as a creator- "*ki Hashem avinu ha-rishon ve-hamolid avinu ha-acharon*." Implicit in the Ramban's sustained analysis of this transition, it becomes evident that beyond the parallel, *kibud av* also overlaps into the first group, and integrates both *bein adam lechaveiro* and *bein adam la-makom*. He posits that the reference employed in the *Devarim* version of *aseret ha-dibrot*- "*kasher tzivcha Hashem Elokecha*"- actually refers to the obligation to revere and exhibit respect to Hashem ("*kaasher tzivticha be-kevodi kein anochi metzavecha be-kevod hamishtatef imi be-yitzratecha*"), even suggesting that there is no need to explicate the details or methodology this reverence entails inasmuch as the components can be applied from the Divine model! He concludes his assessment by invoking the *gemara*'s (*Kiddushin* 30b) formulation that "*hukash kevodo lekevod ha-Makom*". While the overriding halachic importance of *hakarat ha-tov* (gratitude) explains much of this parallel and overlap [I hope to expand upon the multiple implications of this ubiquitous halachic-hashkafic concept elsewhere], the equation to Divine respect strains theological and religious propriety, and certainly consists of a significant expansion that requires further justification and clarification. A better understanding of the scope and nature of the *kibud av* imperative will also likely further explain its strategic placement in the *aseret ha-dibrot* among the cardinal doctrines of Jewish life.

Two interrelated dimensions of *kibud av* are relevant to the issues we have identified [each of which demands extensive analysis that I hope to pursue, *iy"h*, in another context].

Kibud av ve-eim appropriately parallels and models *kevodo Kono* precisely because in the formative stages of human development, parental authority, influence, and admiration is the most effective paradigm and thus, also the proper halachic vehicle for cultivating the capacity for belief, faith, idealism, and a sense of confident dependence and reliance upon a more powerful being. These elemental impulses are indispensable for basic cognitive, psychological and spiritual human development. It is the *chinuch* obligation of parents to pave the way for a transference of *kibud, moreh* and the other features associated with the aforementioned values to the omnipotent, omniscient, transcendent Creator. Thus, *Kibud av ve-eim*, beyond *hakarat ha-tov*, is a critical mechanism to facilitate halachic commitment that stems from *emunah peshutah*. The fact that Rambam codifies these laws in *Hilchot Mamrim* underscores that parental authority is a paradigm of rabbinic and even Divine authority, certainly not a competing or detracting force. This perspective explains why *kibud av ve-eim* overlaps both *bein adam lechaveiro* and *bein adam la-Makom*, and serves as the point of transition in the *luchot* between these two motifs.

Moreover, Rav Chasdei Crescas links (Or Hashem) *kibud av ve-eim*'s halachic prominence to the fact that parental authority, teaching, conduct, and orientation are the primary basis for *mesorah*, an indispensable factor in halachic life. "*Sheal avicha ve-yagedcha zekeinecha ve-yomru lach*" begins with what every child imbibes through osmosis in their parental home, and continues with more formal parental guidance, instruction and inspiration. Halachic values and perspective that transcend but stem from halachic behavior is firmly rooted in one's family core.

The striking and severe laws of the incorrigible rebellious child, the *ben sorer u-moreh* (who is *nidon al sheim sofo*), reflect the importance of the reverential parental bond in Jewish life. Although the circumstances are either exceedingly rare or, according to one Talmudic position, entirely hypothetical and abstract (*lo hayah velo nivra...derosh ve-kabel sechar*), these laws are extensively codified and the violation is singled out in the Torah as requiring a formal national *hachrazah* (*Sanhedrin* 89a). This is undoubtedly because of the absolute incompatibility of this egregious conduct with any semblance of *avodat Hashem- bein adam la-makom or bein adam le-chaveiro*.

According to *Chazal* (see Mechilta, Rashi and Maharal in Gur Aryeh on *Shemot* 15:25, *Sanhedrin* 56b), *kibud av ve-eim* was already included with the select imperatives of Shabbat, *dinim*, and *parah adumah* at Marah (*Shemot* 15:25) as an educational (see Rashi and Ramban, *Shemot ad loc*) prequel to *maamad har Sinai*. Ramban (*Devarim* 5:16) notes that while Rashi reflects this view in *Devarim*, he surprisingly omits *kibud av* when he enumerates the Marah additions in *Shemot*. Maharal posits that *kibud av* may have been included in this elite grouping but not explicated (by *remez*) in the *pesukim*. Perhaps, Rashi's view was that *kibud av* precisely played a coordinating rather than an intrinsic role in this prequel. *Kibud av ve-eim* contributed a crucial reinforcement of the fundamental halachic concepts of belief, authority, and *mesorah* that required immediate national attention and focus. For the same reason, *kibud av ve-eim*, a halachic linchpin that promotes long quantitative and meaningful qualitative spiritual existence (see also Ramban *Yitro ad loc* on "*lema'nan yaarichun*") bridges and integrates the two components of *avodat Hashem* in the *aseret ha-dibrot*.

Rabbi Michael Rosensweig

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