



Congregation Ahavat Shalom

The ACHDUS NEWSLETTER
www.ahavatshalomteaneck.com

Davening: TABC, 1600 Queen Anne Rd.
Mailing: PO Box 595, Teaneck, NJ 07666-0595

Parshat Tazria

Volume: 19, Issue: 36 | April 5-6, 2019

Nissan I

Rabbi Yehuda Halpert

Assistant Rabbi David Schlusberg

Shabbat day: 67°, Partially Cloudy

Shabbat Times



Friday, April 5	
Mincha/Maariv:	7:00 PM
Candle Lighting:	7:07 PM
Shabbat, April 6	
Shacharit:	9:00 AM
Kriyat Shema:	9:45 AM
Mincha /Shalosh	
Seudot:	7:00 PM
Shkiya:	7:26 PM
Maariv:	8:03 PM
Havdalah:	8:08 PM
Next Friday, April 12	
Mincha/Maariv:	7:00 AM
Candle Lighting:	7:14 PM

Weather Report: Friday night 40°, Rain

Welcome to Rabbi and Rebbetzin Krohn and the Young Israel of Teaneck, who are joining us this Shabbat! Thank you for sponsoring our community Kiddush!

Our synagogue is proud to be participating in Yesh Tikva's Fourth Annual Infertility Awareness Shabbat along with over 100 other synagogues in North America, Australia, and Israel in partnership with Australia Jewish Fertility Network, Fruitful AZ, Gefen Fertility, Hasidah, Jewish Fertility Foundation JFLA's Feit 4 KidZ Fertility Fund, and Nishmat. This shabbat aims to give infertility a "voice" and to spread awareness in the Jewish community. Too often, infertility is a silent struggle, such that we may not even be aware when our friends, family members or neighbors are suffering. The goal of this campaign is to increase sensitivity towards our fellow Jews who dream of becoming parents.

New Teaneck- Wide Minyan - This message is to announce a new community wide minyan that will meet once per month on Sunday mornings at 8:00am. The objective of this minyan, endorsed by all of the shuls below, is very simple if "revolutionary": to provide those interested an opportunity, just once per month, to daven at a slow enough pace to enable them to understand the meaning of all of the words. More specifically, the minyan will target a 60-minute, rather than 30-35 minute, shacharit for a regular Sunday morning davening. The minyan will only meet on "regular" Sundays, not Rosh Chodesh or fast days. (It will generally meet the first Sunday after every Rosh Chodesh). As a community-wide initiative, this minyan is expected to rotate among various community shuls. It is anticipated that the first one will be hosted at Bnai Yeshurun on Sunday, April 7, at 8am. We are all very busy the rest of the week and it may not be realistic to always understand everything we are saying when racing along to keep up with the understandably fast pace of davening. This minyan will be launched only if at least 25-30 people respond that they anticipate attending. Please email your interest to sundaykavanaminyan@gmail.com
Initial list of sponsoring shuls: Beth Aaron, Beth Abraham, Bnai Yeshurun, Congregation Ahavat Shalom, Keter Torah, Ohr HaTorah, Rinat Yisrael, Shaare Tefillah, Young Israel, Zichron Mordechai

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 4/6, 4/13, 5/4.
He can be reached via email at RabbiYehudaHalpert@gmail.com, or phone at 201-836-3828. In the event of an emergency, Rabbi Halpert can also be reached at 212-909-6951. Rabbi Schlusberg can be reached at (201) 543-9308 or daveschluss@gmail.com

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.

Nitzanei Noam Summer program for 2-3 year olds - Nitzanei Noam, located in Bnai Yeshurun, Teaneck, is accepting applications for its 2-3 year old summer program. Experienced head counselor, fun junior counselors, outdoor climbing and play area, outdoor water play, dynamic daily programming and learning, music, yoga and more. Hours are 9:00am - 3:00pm with early drop off and late pick up available. For more information visit www.yeshivatnoam.org or call Morah Joyce Buckman at 201-836-6871, or email her at jbuckman@yeshivatnoam.org.

Torah Opportunity - The Sisterhood of Congregation Beth Aaron and Lamdeinu are co-sponsoring a free pre-Pesach shiur with Miriam Krupka Berger on Tuesday, April 9, at 8:00 p.m., in the shul. Her topic will be "The Four Loves of Shir ha-Shirim: Can We Be Friends with God?" The program is open to both men and women. Light refreshments will be served

Torah Opportunity - Rabbi Baruch Simon, Rosh Yeshiva at RIETS, will offer a Pre-Pesach shiur on Thursday, April 11, at 8:15 p.m., at Congregation Beth Aaron, when his topic will be "Haggadah Insights: Torah for the Seder."

Torah Opportunity - The topic for this week's Shviti seder limud at Congregation Beth Aaron is "The Obligation of Simcha on Yom Tov Nights." Rabbi Sason Gabay will lead the shiur and the chabura before the shiur. The program is held on Sunday mornings in the Beit Midrash, beginning at 9:00 a.m. A light breakfast will be served at 8:45 a.m. Each Sunday morning program typically will be independent from the previous and subsequent programs. For more information about the program, please contact Mordy Ungar, 201-741-3920, m_ungar2@yahoo.com.



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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*Minimum loan amount \$300,000
Loan must be originated with Jordan Kadry. Must be a member of Ahavat Shalom at time of application. Offer expires June 1, 2018.



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Triple Covering

Tzaraas can manifest itself either on the body, on the clothing, or on the walls of the home. The *Medrash*, cited by the *Daas Zekeinim M'Baalei Tosfos* as well as the *Rambam (Hilchos Tumaas Tzaraas)*, explains that these three possible kinds of *tzaraas* are interrelated. They represent a progression of severity that correspond to three different points on the timeline of spiritual decay. At first, Hashem inflicts our homes with *tzaraas*, in order to encourage us to improve. However, that is just a cautionary shot across the bow. If we heed Hashem's message and see the error of our ways, the *tzaraas* on the walls of our home will dissipate and not spread any further. However, if we continue down the same sinful trajectory then Hashem will send *tzaraas* again, this time not to our home but to our clothing, which is more direct and difficult to ignore. If we somehow manage to overlook this warning as well, then the *tzaraas* will appear on our skin itself, presenting an unmistakable and immediate calamity that demands our undivided attention.

The *Kli Yakar* observes that the three areas wherein *tzaraas* can materialize are all coverings. Our skin covers our bodies which is in turn covered by our clothing all of which are housed inside of our home. The *Megaleh Amukos* claims that the *tzaraas* found on these three coverings corresponds to the corruption of the three *mitzvos* which we use to cover ourselves on a daily basis. The Gemara (*Menachos* 43b) states that Hashem surrounded us with *mitzvos* in order to deter us from sinning. The *tefillin* which covers our heads and arms, the *tzitzis* which adorn our garments, and the *mezuzah* which is placed on the outside of our home, are all meant to serve as a protective covering and barrier to sin. The *tefillin* protect our bodies, the *tzitzis* cover our clothing, and the *mezuzah* secures our home. Therefore, when one develops *tzaraas* as a result of habitual sinning, it is appropriate and instructive that the *tzaraas* manifest itself specifically on one of these three coverings, each of which is safeguarded by a different *mitzvah*, which was willfully disregarded somewhere along the way.

In addition, the Gemara (*Arachin* 15b) states that one of the specific sins that most often precipitates an episode of *tzaraas* is *lashon hara*, evil and harmful speech. The Gemara continues and explains that in order to protect us from speaking *lashon hara*, Hashem surrounded our tongue with three covering or obstacles to sin. The tongue is positioned horizontally in a resting position, as opposed to the other limbs of the body which are vertical and poised to act. In addition, the tongue is further shielded by a wall of teeth, which is then enclosed within our lips that can be completely sealed. Therefore, it should not be surprising that there are also three possible forms of *tzaraas* that can contaminate the individual who presumably spoke *lashon hara* by breaching the three defensive measures protecting the tongue, and that part of his rehabilitation should include being exiled from all of the three encampments and settlements which encircle and protect the *Mishkan* (see *Vayikra* 13, 46).

The fact that our tongue and mouth are so heavily fortified emphasizes the importance of our speech and indicates the potential our mouths have to be a vehicle for *kedushah* and holiness. In a certain sense, our tongue, which is thrice secured, is comparable only to the holy Ark which was also blanketed beneath three protective layers while traveling, consisting of the *paroches*, the skin of a *tachash*, and a cloth dyed with *techeiles* (see *Bamidbar* 4, 5-6). Rav Yisrael Salanter explains that *Parshas Shemini*, which speaks about forbidden foods, is followed by *Parshas Tazria* and *Metzora* which deals with the consequences of speaking *lashon hara*, in order to teach us that we must be just as careful about what goes in our mouth as what comes out of our mouth. Unfortunately, often, even those people who would never dream of eating something which is prohibited have no qualms about speaking *lashon hara*. Perhaps for this reason, while often a double seal is sufficient to ensure that food is kosher, our tongue and our speech require a triple covering.

Rabbi Daniel Stein

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