



Congregation Ahavat Shalom

The ACHDUS NEWSLETTER
www.ahavatshalomteaneck.com

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

Parshat Beha'alotcha

Volume: 19, Issue: 47 | June 21-22, 2019

Sivan 18-19

Rabbi Yehuda Halpert

Assistant Rabbi David Schlusberg

Shabbat day: 7², Also Sunny

Shabbat Times



Friday, June 21	
Mincha/Maariv:	7:15 PM
Candle Lighting:	8:13 PM
Shabbat, June 22	
Shacharit:	9:00 AM
Kriyat Shema:	9:11 AM
Mincha /Shalosh Seudot:	8:05 PM
Shkiya:	8:31 PM
Maariv:	9:17 PM
Havdalah:	9:22 PM
Next Friday, June 28	
Mincha/Maariv:	7:15 PM
Candle Lighting:	8:15 PM

Weather Report: Friday night 76°, Sunny

Mazal Tov to Sarah and Netanel Goldstein and big brothers Avi and Gabey on the birth of Ezra Amichail

Mazal Tov to Ezra Halpert on his graduation from Yeshivat Noam!

Mazal Tov to Annie and Aryeh Barasch on their wedding this past week! Annie and Aryeh met on the Teaneck Singles' Shabbaton!

Welcome to Devora and Uzi Kamensky who recently moved to Westgate!

ENDS SUNDAY: CAS Board Nominations - Boy, has it been a great year! That said, nominations for the 2019-2020 Congregation Ahavat Shalom Board are open! If you think someone would be a great representative, please fill out the nomination form at this link, which can be accessed at: <https://forms.gle/xd9QCwgBib4D6iP77>. Additionally, you can send your nominations directly to presidentahavatshalom@gmail.com. If you would like to get involved, please have someone nominate you. **The deadline to submit nominations is Sunday, June 23, 2019 at 11:59 PM.** Looking forward to another amazing year ahead!

Seudat Shlishit this week will feature Rabbi Schlusberg discussing "Lessons I Learned from a Decade of Dating." All men and women are invited to attend!

Chesed and Education Opportunity - Our very own Dina Shaw, a Registered Nurse, has graciously offered to teach Lamaze classes for anyone who cannot afford childbirth classes. For information or assistance, reach out to Dina at (845) 826-5295 or dina5295@gmail.com.

Amud Yomi - Finding time during the day to learn can be an extremely difficult task, especially for those in the workforce. Without a chavrusa to motivate you to show up, it can be difficult to commit to setting aside time. While the worldwide Daf Yomi program has had incredible success in this endeavor, many of us might still find difficulty keeping up and drop it altogether. For anyone that is interested, amudyomi.com is on a schedule to complete Shas in 15 years (Daf Yomi - shas in 7.5 years; 1 amud - 0.5 daf; Amud Yomi - shas in 15 years; math is fun!). This is a great opportunity to incorporate learning into your daily life! If you have any interest in doing this alongside like-minded individuals within our community, please reach out to Ami Kirschner for more details. He can be reached via email: amikirschner@gmail.com or on his cell: (347) 233-1180.

Torah Opportunity: The topic for this week's Shivti seder limud at Congregation Beth Aaron is "Good Deals that are Price Mistakes: Is it a Discount Sale or Stealing? (Part 1)." Rabbi Sason Gabay will lead the shiur and the chabura before the shiur. The program is held this Sunday, June 23, on the lower level, 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. A WhatsApp group has been created for Shivti attendees. To be added to the list, or for information about the program, please contact Mordy Ungar, 201-741-3920, m_ungar2@yahoo.com.

Youth Director Needed @ Arzei Darom: Arzei Darom, a modern orthodox congregation in Teaneck, NJ is looking for our next great Youth Director to start September 2019. Responsibilities include running regular Shabbat groups, training our leaders and publicity (like making a better flyer than this one). Shabbat housing available. Want to know more? Email youth@arzeidarom.org or text 347 821 8188

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here. 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's Contact Info

Rabbi Schlusberg can be reached at (201) 543-9308 or daveschluss@gmail.com

Yeshivat Noam Youth Groups

There will be no Yeshivat Noam groups until after the summer. Have a wonderful Shabbat!

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.



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!

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

ZEEVYAH BENOFF, JD
Sales Associate, REALTOR®
C: 201.956.0208
O: 201.992.3600
Zeevyah@LinksNJ.com

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50 TICE BLVD, SUITE 340 - WOODCLIFF LAKE NJ
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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.



Jordan Kadry
Vice President
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CONGREGATION AHAVAT SHALOM

RAISING AWARENESS SEMINAR
A Lecture Series by Congregation Ahavat Shalom

5th Topic:
What Do I Need To Know About Domestic Violence?

When: Shabbat Afternoon
June 29th, 5:40pm
Where: Congregation Ahavat Shalom

Featuring:
Shoshana Levie, LMSW
Former Senior Counselor at STEPS to End Family Violence

Refreshments will be served.
ALL are welcome!



Libi Bamizrach Va'ani B'sof Maarav

The obligation to offer a *korban* Pesach begins at twelve noon on *erev* Pesach, and the *korban* must be offered in the *Beis Hamikdash* before *shkia*. One is considered to be "*b'derech r'choka*" if he is so far away from Yerushalayim on *erev* Pesach at noon that even if he were to walk non-stop at a reasonable pace he will still not arrive in Yerushalayim before the *shkia*^[1]. He simply does not halachically relate to Yerushalayim; even if he could travel by horse or car and easily arrive in Yerushalayim before *shkia*, he is still considered *b'derech r'choka*. Furthermore, even if he joined with others and became a partner in someone else's *korban* Pesach, and he managed to arrive before the *shkia*, he still has not fulfilled the *mitzvah*^[2]. Only one who is *b'derech k'rova* can become a partner in a *korban* Pesach and fulfill this mitzvah. All of those who are *b'derech r'choka* at noon on the fourteenth of Nissan are obligated to bring a *korban* Pesach *sheini* one month later, on the fourteenth of Iyar.

After the passing of the Nodah B'Yehuda a dispute developed amongst his close *talmidim* regarding the nature of this *din*. Why should *derech r'choka* be determined by the distance one can walk by foot to Yerushalayim? Was setting the requisite distance based on the pace of travel on foot built in to the very definition of the *halacha* of *derech r'choka*, and therefore how fast one could travel by other means was and is entirely irrelevant, or was travel only used as an example, since the average traveler in the days of the second *Beis Ha'mikdash* would travel by foot, but now that we have trains and cars and the average traveler would certainly use other means of travel, the distance of *derech r'choka* should be adjusted accordingly?^[3]

This debate regarding *korban* Pesach in the late 1700s was unfortunately not relevant *halacha l'maaseh* since there was no *Beis Ha'mikdash* at the time and the *korban* Pesach was not being offered. The *rabbonim* said that when the third *beis ha'mikdash* will be built, *techiyas ha'meisim* will take place and we will be able to ask Moshe *Rabbeinu* this *shaila*.

There is, however, another *halacha* which is a function of this *din* which is relevant today. The *Gemorah* tells us that if someone dies and the family starts sitting *shiva*, and a relative who is unaware of the death shows up in the home of the *aveilim* before *shiva* is over, he picks up *shiva* from what they are up to and he terminates his *aveilus* with those who started earlier. The *Gemorah*^[4] says, however, that this is only in cases where the relative in question came from a "*makom karov*". The *rishonim* borrow the definition of *makom karov* from the *din* of *korban* Pesach: if the relative was close enough to the *beis ha'avel* when *shiva* began that he would have been able to arrive within one day, his location is considered to be a *makom karov*. Regarding this *din* we cannot wait until *techiyas ha'meisim* and ask Moshe *Rabbeinu* - this *halacha* is relevant every day of the year even when there isn't a *Beis Ha'mikdash*! Later *poskim* ruled that since we have a rule in the *Gemorah*^[5] that whenever there is any slight *sofek* in *Hilchos Aveilus* we go *l'kula*, we should be lenient and say that when the *aveil* was more than ten *parso'os* away from the *beis ha'avel* but could arrive within one day if he traveled by train or by car, which is the normal way of traveling a distance today, he should end his *shiva* with the rest of the family.

Today the average person traveling a long distance would certainly travel by airplane, via which one can get from one side of the world to the other within one day. Should we therefore say that there is no place in the world that is called a *makom rachok* or a *derech r'choka*? Rav Moshe Feinstein was of the opinion that this cannot be. The Torah has *dinim* that apply only to one who is *b'makom rachok* and all aspects of the Torah are eternal. Rav Moshe suggested that of necessity we must limit this *halacha* and say that the person's location must at least be on the same continent as the *beis ha'avel* in order to be considered a *makom karov*, and one does not halachically relate to a city on a different continent. It is for that reason that Rav Moshe felt that this *din* cannot apply connecting people in *Eretz Yisroel* and a *beis ha'avel* in America.

Rav Yehuda Halevi lived in Europe when he declared, "*Libi Bamizrach Va'ani B'sof Maarav*", but those of us who live in America are on a different continent. As such, even if one living in America feels that his heart is really "*Bamizrach*", *Eretz Yisroel* can not be considered "his *makom*."

[1] The Rambam differs on this definition. See *Eretz Hatzvi* p. 81.

[2] Pesachim 92b – *shelo hurtza*

[3] *Sefer Chaim U'Beracha L'Mishmeres Shalom*, entry entitled *Gadol Habayis*, paragraph 12

[4] *Moed Kattan* 21b, *Tosafos* s.v. *Makom Karov*

[5] *Moed Kattan* 18a, *halacha l'hakeil b'aveilus*

Rabbi Hershel Schachter

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Sales Associate, REALTOR®

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O: 201.992.3600
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