



# Congregation Ahavat Shalom

The ACHDUS  
NEWSLETTER  
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Parshat Korach

Volume: 19, Issue: 49 | July 5-6, 2019

Sivan 25-26

Rabbi Yehuda Halpert

Assistant Rabbi David Schlusberg

Shabbat day: 87°, Possible showers

## Shabbat Times



### Friday, July 5

Mincha/Maariv: 7:15 PM  
Candle Lighting: 8:13 PM

### Shabbat, July 6

Shacharit: 9:00 AM  
Kriyat Shema: 9:15 AM  
Mincha / Shalosh  
Seudot: 8:00 PM  
Shkiya: 8:31 PM  
Maariv: 9:16 PM  
Havdalah: 9:21 PM

### Next Friday, July 12

Mincha/Maariv: 7:15 PM  
Candle Lighting: 8:10 PM

**Weather Report:** Friday night: 75°, Partly Cloudy

**2019-2020 CAS Board Elections** - Thank you to everyone who took the time to nominate qualified individuals for next year's Board. Please keep an eye out for the voting ballots that will be going out this coming week! Please take the opportunity to vote for your peers to ensure that our amazing community continues to grow!

**Gemara Chabura** - Throughout the summer, Rabbi Schlusberg will be giving a summer mini-series entitled: "The Halachot of Traveling."

**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](mailto:dina5295@gmail.com).

**First Time Home Buying Mastermind** - Make sure you stop by Ahavat Shalom's Home Buying Mastermind where you will learn how to prepare for purchasing a home and how to avoid the common pitfalls of the Home Buying process! Featuring Malkie Benson, David Joyandeh and our very own Yishai Kadry! The event will take place on Sunday, July 28 at 10:00 AM at 206 The Plaza. Breakfast will be served and babysitting available upon request.

**Amud Yomi** - Finding time to learn during the day can be difficult, especially for those who are working. Amudyomi.com is on a schedule to complete Shas in 15 years (half Daf Yomi). This program is doable, even for those without a lot of time in their day, and is a great opportunity to incorporate learning into your daily life! If you are interested in doing this alongside like-minded individuals within our community, please reach out to Ami Kirschner for more details at [amikirschner@gmail.com](mailto:amikirschner@gmail.com) or 347-233-1180.

**Kavana Minyan** - As usual, the next "kavana" minyan will be the first "regular" Sunday after Rosh Chodesh. That would be this Sunday, July 7, at Shaare Tefillah, at 8am. Address is 510 Claremont Ave in Teaneck. Spread the word, and bring a friend!

**Torah Opportunity** - The Beit Midrash of Teaneck would like to welcome Bergen County's male retirees to join in a unique Talmud Torah experience providing interactive learning in a Beit Midrash setting. BMT is located at Heichal Hatorah, 70 Sterling Pl. and meets on Monday and Wednesday mornings between 9:15 a.m. and 12:45 p.m. This week, seder begins at 9:15 am; at 10:00 a.m., Rabbi Daniel Fridman (JCOT/TABC), will give a shiur on Gemara Brachot; at 11:00 a.m., Rabbi Yosef Adler (Rinat) will give shiur: Yoatzot and Serara, Women Presidents and Serara, Water Commissioners and Serara (Monday). Dr. Tammy Jacobowitz (SAR) will give shiur: Reimagining Vayikra – Taking our Cues from Vayikra Rabba Part II (Wednesday). At 12:00, Rabbi Hayyim Angel (Yeshiva University), will give a shiur on Sefer Yirmiyahu: Tzidkiyahu. Source sheets are provided and can be obtained in advance by contacting [BMTeaneck@gmail.com](mailto:BMTeaneck@gmail.com)

**Congregation Bnai Yeshurun's Adult Education Committee presents** - Current Trends and Efforts to Combat Anti-Semitism: The Fascinating Personal and Professional Background of Elan Carr, Special U.S. Envoy to Monitor and Combat Anti-Semitism, Tuesday, July 23, 2019, 8:15 pm. As Special Envoy, Elan S. Carr advises the Secretary of State and is responsible for directing U.S. policies and projects aimed at countering anti-Semitism throughout the world. Prior to his appointment, Special Envoy Carr served as a Deputy District Attorney for Los Angeles County, where he prosecuted violent crimes for more than a decade. Special Envoy Carr is an officer in the United States Army Reserve, and has received multiple awards and commendations for his nearly two decades of military service. He is the son of Iraqi Jewish refugees who fled persecution in Iraq and has been a recognized leader in the fight against anti-Semitism on U.S. college campuses and around the world.

### Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 7:6. He can be reached via email at [RabbiYehudaHalpert@gmail.com](mailto: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](mailto: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](http://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

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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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Teruma and Ma'aser: Two Models of Divine Beneficence

The second half of *parshas Korach* (chapter 18 ff.) outlines the responsibilities of the *Kohanim* to guard and preserve the sanctity of *mishkan*. In this task they are to be assisted by the *Leviyim*. After this outline of responsibilities, the Torah lists the various gifts to be given to the *Kohanim*, the twenty-four *matenos kehuna*, followed by the gift given to the *Leviyim*, namely *ma'aser* - a tenth of the agricultural produce - and the obligation of the Levi to give a portion of his *ma'aser* to the *kohein*, *terumas ma'aser*. At first glance, all of these "gifts" granted to the *Kohanim* and the *Leviyim*, although generally referred to as *matanos*, are not gifts conceptually but actually are a form of remuneration for their service in the *mikdash*. This is seemingly verified by the verse concerning *ma'aser*, "ki sachar hu lachem cheilef avodaschem b'ohel mo'ed - for it is a wage for you in exchange for your service in the Tent of Meeting" (*Bamidbar* 18:31, see also 18:21).<sup>[1]</sup>

However, the fact this verse appears only with respect to the *ma'aser* gift for the Levi and not with respect to any of the gifts given to the *Kohanim* leads several of the commentaries to note a fundamental difference between the nature of the gifts to the *Kohanim* and that given to his Levi counterpart. *Ohr HaChayim*, on the verse "*ani chelkecha v'nachaloscho b'toch Bnei Yisroel*" (18:20), states concerning the *matenos kehuna*, "there is no item which Israel produces [in which] *HaKadosh Baruch Hu* does not have a share along with them, but the *Kohein* takes it [in His stead], with regard to fruits, bread, meat, wine, oil, and all the other twenty-four gifts." This clearly indicates that the gifts are really due to Hashem, and He grants them to the *Kohanim*. However, concerning *ma'aser*, *Ohr HaChayim* writes clearly, "Concerning the *Leviyim*, He did not state '*ani chelkecha*' etc. for the *Leviyim* do not acquire the share of G\_d. This is why they too have to give the share of G\_d, namely *teruma - ma'aser* from the *ma'aser*. This is like common salary to serve the holy one, the *kohein*, and [in] the *Ohel Mo'ed*." Later (v. 31), *Ohr HaChayim* utilizes this distinction to explain why *teruma* has sanctity and restrictions concerning its eating whereas *ma'aser* has no such restrictions. In contrast to the priestly gifts which are granted from Hashem's share, *kiv'yachol*, *ma'aser* is characterized as unsanctified salary for the Levite's work.

*Netziv*, in his *Ha'ameik Davar* (18:31), corroborates *Ohr HaChayim*'s thesis and writes concerning *ma'aser*: "And you shall eat it in all places - even the portion to be eaten which one might have thought is given for their service and, as a result, one should treat it with a degree of sanctity; therefore, the verse clarifies that it may be eaten even in a cemetery, 'for it is a wage for you', not like the *matenos kehunah*, which come as a present from *cheilek gavo'a* (G\_d's portion), rather it is characterized as salary, and, as such, has no sanctity." *Netziv* with the use of the phrase, "*cheilek gavo'a*", alludes to several places in the Talmud where the *Kohanim* are considered as eating from the *shulchan gavo'a*, the table of the One on High (see *Beitza* 21a, *Kiddushin* 52b, and others). *Netziv* apparently extends this Talmudic concept to *kadshei gevul*, gifts granted the *Kohein* even outside the *mikdash*, such as *teruma*, and perhaps even to those without specific sanctity such as *reishis hazev* (first wool harvest) and *zero'a*, *lechayayim*, and *keiva* given from each animal slaughtered outside the *mikdash*.<sup>[2]</sup>

What emerges from the above duality is that there are two forms of gifts granted by Hashem to the *Kohanim* and *Leviyim*; the first type represents eating at the King's table, so to speak, and the second gift is a form of wages for service to be utilized by the public servant. Perhaps these two models can serve as the basis to homiletically derive dual messages for the relationship of Hashem *Yisborach* to each individual Jew. Certainly every Jew can partake of a *korban shelamim* or other *kadashim kalim*, the meat of which is characterized once again as from *shulchan Gavo'a* (see *Beitza* 21a). Even ordinary *Yisraelim* partake of agricultural produce which are imbued with sanctity: *ma'aser sheini* - the second tithe to be eaten in Jerusalem in a state of *tahara* - and *neta riv'ai* - the produce of a tree's fourth year's fruit yield. The Talmud (see *Kiddushin* 52b, 54b) debates whether these are considered *mamon hedyot* or *mamon gavo'a*. Perhaps the latter view (the accepted view of Rabbi Meir) contains an element in common with *teruma*, namely some aspect of even the ordinary Jew receiving sustenance from Hashem's table. Whereas most bounty one partakes of in this world is not imbued with sanctity, all of our physical blessings, in a sense, come from our Creator's "expense account" which he is granting us to utilize for his service. In the famous words of Rambam (*Peirush Hamishnayos, Sanhedrin* 10:1 based on *Avos* 4:2, also see *Hilchos Teshuva* 9) explains that the meaning of *Chazal*'s statement, "*s'char mitzvah mitzvah*", is that the purposely of physical "reward" in this world is more physical blessings with which to perform additional *mitzvos*. An analogy can be drawn to a successful salesman, who utilizes his initial budget to great success for his company. His employer is most likely to grant him a large budget for his next trips in order to net an even greater profit for the company. So too when Hashem sees that we are utilizing His blessings properly, He will often grant us more to do even more. This follows the "*ma'aser model*", one of salary.

But, at its core, we are all beneficiaries of the "King's table", as represented by the *teruma* model. *Iyov* (35:7) teaches "*im tzodakto ma titein lo* - if you are righteous, what do you give Him?" Ultimately, all that we do does not affect Hashem at all, and, ultimately, the eternity that we gain is for ourselves. Hashem's blessings to us are never really "earned" in the classic sense. In *Ramchal*'s (see *Derech Hashem*) famous explanation of the purpose of *mitzvos*, he explains that Hashem grants us eternal reward in a more perfect way such that we "earn" it in order to be spared the embarrassment of "a handout". But this is only on the surface level. Ultimately, King David declares, "*mimcho hakol u'miyadcha no'sa'nu loch*", (*Divrei Hayamim* 1:29:14) - all comes from our Creator, and it is from His bounty and utilizing all the tools He granted us that we serve Him. The verse states "*mi hakdimeini vo'ashalem* - who has preceded Me and I shall pay him!" (*Iyov* 41:3). On this, the Midrash (*Tanchuma Emor* 7) comments that if a person is feeling that G\_d's "owes him" because he wears *tzitzis*, Hashem reminds him that he provided him with the clothing. If one feels he gives massive amounts to charity, G\_d reminds him that he provided him with all of the funds.<sup>[3]</sup> Even our intellect and our very ability to act in the world are all Divinely granted and sustained. Even if, for the most part, it appears that Divine blessings are granted to us in a "*ma'aser*" style "salary" fashion, fundamentally, we are all like *Kohanim* partaking of the King's table throughout our lives. May we always merit Hashem's blessings, and, even more importantly, recognizing our King and Father's kindness always.

[1] Indeed, *Ketzos HaChoshen* (243:43.) seems to apply the halachic category of *sechirus po'alim* to *teruma*. But see *Miluas Even* there that this might be a borrowed use of this terminology.

[2] Postscript: For a more thorough treatment of the distinction between *matnos kehuna* and *matnos leviyah* including many sources from *Rishonim* and *Acharonim* that do not distinguish between them, see *Minchas Asher al Hatorah (Bemidbar* 37).

[3] Also see *Bemidbar Rabba* (14:2) for a different interpretation of this verse which further verifies the Rambam's approach mentioned earlier.

Rabbi Yakov Haber

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