



# Congregation Ahavat Shalom

The ACHDUS  
NEWSLETTER  
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Parshat Vayeilech

Volume: 19, Issue: 7 | September 14-15, 2018

Tishrei 6

Rabbi Yehuda Halpert

## Shabbat Times



Friday, September 14	
Candle Lighting:	6:49 PM
Mincha/Maariv:	6:55 PM
Shabbat, September 15	
Shacharit:	9:00 AM
Kriyat Shema:	9:44 AM
Mincha / Shalosh	6:40 PM
Seudot:	6:40 PM
Shkiya:	7:06 PM
Maariv:	7:42 PM
Havdalah:	7:47 PM
Next Friday, September 21	
Candle Lighting:	6:37 PM
Mincha/Maariv:	6:40 PM

**Weather Report:** Friday night: 76°, Cloudy

Shabbat day: 81°, Partly Cloudy

**Mazal Tov!** To Eliana and Alex Daitech on the birth of a baby girl!

**Yom Kippur** - As in the past, we will be having a minyan over Yom Kippur! If you plan to be here for Yom Kippur, pricing will be \$25/seat for members and \$45/seat for non-members. The signup link is live as of this week and can be found at [www.ahavatshalomteaneck.com/yomkippur2018](http://www.ahavatshalomteaneck.com/yomkippur2018). Additionally, babysitting will be offered during the day for an additional \$20/child for children 1.5 to 4. Please make sure to sign up on the website!

**Kibudim for Sale!** Yom Kippur Online Auction is now set up and will become live and open for bidding Saturday, Sept 15th at 9pm. Bidding will close on Monday the 17th at 11:45pm (with extended bidding, meaning if someone bids within the last 3 minutes of the auction, it will extend 3 minutes to 11:48, and will extend for each new bid received). The auction can be accessed via [www.32auctions.com/CASyomkippur](http://www.32auctions.com/CASyomkippur)

**Shabbat Shuva** - Rabbi Halpert will be speaking twice this shabbat on the topic of Teshuva, being the shabbat before Yom Kippur. Men and Women are invited to attend both.

**Morning Shiur:** "Like a Ram Caught in the Thicket" - Lessons in Teshuva from the Akeida. Shiur will take place downstairs immediately following davening and will end no later than 11:30. Light dairy Kiddush to be served.

**Shabbat Shuva Derasha:** "EXTREME Teshuva: What is it and what can we learn from it?" The Derasha will take place after Mincha in lieu of Shalosh Seudot.

## Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 9/15. He can be reached via email at [RabbiYehudaHalpert@gmail.com](mailto: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.

**WE NEED YOU!** We are currently looking for people willing to commit to being around Shabbat Chol Hamoad with regards to having a minyan, so if you are around then (besides Shmini Atzeret / Simchat Torah) please sign up at <https://goo.gl/forms/pRBmZkKWBUtQMA3>.

**SAVE THE DATE!** Remember when making Yom Tov plans that the annual Ahavat Shalom Simchat Torah luncheon will take place on Tuesday, October 2nd with a Mexican fiesta twist! More details to follow! Shul will be in session for the Second Days of the Chag.

**Ahavat Shalom Membership for 2018-2019!** The link will be live! It can be found at [www.ahavatshalomteaneck.com/ahavatshalommembership](http://www.ahavatshalomteaneck.com/ahavatshalommembership). The new membership year has begun. **Early Bird Specials are Over.** Regular pricing is available to those who haven't yet signed up at \$165/person and \$330/household. Financial considerations will be made. There will be additional options to add to your membership, explained as follows:

- **Kiddush Fund** - \$25. This helps cover the cost of kiddushim throughout the year. This year, we will be rolling out some great new kiddush plans!
- **Welcome Baskets** - \$10. This helps cover the cost of providing welcome baskets to everyone that moves into our community!
- **Mikvah Fund** - \$20 suggested minimum donation. This is an optional donation in any amount that goes towards maintenance of the Teaneck Mikvah. Every \$20 donated covers the cost of assisting someone who cannot afford it to perform this important mitzvah.

**Affordable Arba Minim** - Eli Baum will be selling lulav and etrog sets this year. A portion of your purchase will be donated to the shul when you mention Ahavat Shalom. Additional discount available to paid members. Conveniently located at: 1395 Hill St. (Westgate apartments) Apt B Downstairs or

<https://docs.google.com/forms/d/e/1FAIpQLSdbNsLViaKFGweWzzLAIk0x0cIU-bu94j4hw0ZCyEPD4456cA/viewform>

## Times are:

Sunday & Monday (16th and 17th) 7:30pm - 10:30pm  
Wednesday (19th) 9:00pm - 10:00pm  
Thursday (20th) 8:00pm - 10:30pm  
Motzei Shabbat (22nd) 8:45pm - 11:00pm

## Congregation Ahavat Shalom Board Members 2018-2019

**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](mailto:board@teaneckapartments.com) | [president@teaneckapartments.com](mailto:president@teaneckapartments.com) | [rabbiyehudahalpert@gmail.com](mailto:rabbiyehudahalpert@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

## 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.



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## MORTGAGE ADVANTAGE PROGRAM



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\*Minimum loan amount \$300,000  
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The Sefer Habris

On the last day of his life, Moshe *Rabbeinu* completed the writing of the original *sefer Torah*. He gave that Torah to the *kohanim* and instructed them to place it in the *kodesh ha'kodoshim* near the *luchos* which were in the *aron*. At *Maamad Har Sinai* there was a national *kabbolas haTorah*, which required reading from a "*sefer ha'bris*." Rashi (in his commentary on *Parshas Mishpatim*) quotes the Mechilta saying that the "*sefer ha'bris*" was the Torah from *Parshas Bereishis* until *Parshas Mishpatim*. At the end of the forty years in the *midbar*, Moshe *Rabbeinu* told *B'nai Yisroel* that from now on the *sefer ha'bris* consists of the entire *chamisha chumshei Torah*. The *Gemora* (*Gittin* 60a) tells us that *kavod hatzibbur* demands that when we read *keri'as haTorah* in shul we must use a complete *sefer Torah* which includes the entire *chamisha chumshei Torah*. Although *leining* from a *klaf* that included an entire *chumash* (e.g. *Devarim*) would be considered *keri'a mitoch haksav* (as opposed to *b'al peh*), nonetheless, because the *bris* was made with the *tzibbur* on the entire Torah, whenever we *lein b'tzibbur* we require a complete *sefer ha'bris*, i.e. a *klaf* that includes the entire *chamisha chumshei Torah*.

*Chazal* tell us (*Shabbos* 88a) that a second national *kabbolas haTorah* took place after the occasion of *neis Purim*. The *sefer ha'bris* for that second *kabbolas haTorah* was *Megillas Esther*. The *Gemora* (*Megillah* 19a) tells us that if you have a *Megillas Esther* written on *klaf* together with other *sifrei kisuvim*, although the reading is considered *mitoch ha'ksav*, even the *Megillas Esther* section does not have the status of *sefer ha'bris* since the other *seforim* included therein do not have the status of *sefer ha'bris*. Similarly, the *Rambam*<sup>[1]</sup> writes that if one combines *Torah*, *Nevi'im*, and *Kesuvim* on one *klaf*, since the *Nevi'im* and *Kesuvim* do not have the status of *sefer ha'bris*, even the Torah section loses its status of *sefer ha'bris*. Therefore, if a *tzibbur* *leins* from such a *Tanach*, although it would certainly be considered *keri'a mitoch haksav* it will constitute a violation of *kavod hatzibbur*. If one reads the *Megillah* without a *minyán* it would be perfectly acceptable to read from a *klaf* that includes other *seforim* as well; only *betzibbur*, out of *kavod hatzibbur*, do we require that the *Megillah* we read from should have the status of a *sefer ha'bris*<sup>[2]</sup>.

The simple reading of the *chumash* might imply that for the purpose of the *mitzvah* of *hak'hel* a special *sefer azarah* had to be used. Some *rishonim*<sup>[3]</sup> state this explicitly. Some<sup>[4]</sup> write that on Yom Kippur as well the special *keri'as haTorah* that the *kohein gadol* read in the *Beis ha'mikdash* had to be from the *sefer azarah*. The *Mishna* (*Sotah* 32a) tells us that although, strictly speaking, on all other occasions one may recite the *berochos* on an *aliyah* in translation, for the *keri'as haTorah* of *hak'hel* and that of the *kohain gadol* on Yom Kippur, the *berochos* had to be recited in the original Hebrew. These two instances of *keri'as haTorah* are clearly Biblical *mitzvos* and therefore were singled out by the *Mishna* with respect to their *berochos*.

This *Sifrei* comments on the *possuk*, "*me'ona Elokei Kedem*" (*Devarim* 33:27) that at one point there was a question regarding the reading of the word: is it "*mo'on*" or "*me'ona*"? The *Chachomim* checked into three *seforim* in the *azarah*. Two of them read "*me'ona*" and the third read "*mo'on*", and they decided to follow the majority and established that the correct spelling of the word should be "*me'ona*". Why didn't the *Chachomim* check all of the *sifrei Torah* in the world to establish the correct spelling? Why did they only check the three *seforim* which were in the *azarah*? Rav Soloveitchik explained that it would appear that the *halachic* role of the *sefer azarah* is to preserve the accurate text of the *chamisha chumshei Torah*<sup>[5]</sup>. For that reason only the three *sifrei azarah* were checked into and not all the *sifrei Torah* in the whole world. Just as the *Rambam* felt that the Aleppo Codex of Ben Asher was the official accurate text of the *sefer Torah* during his lifetime, the *halacha* considers the *sifrei azarah* as the official text.

The *Rambam*<sup>[6]</sup> quotes from the *Tosefta* that when you have a *melech* and he has a *mitzvah* to write a second *sefer Torah*, that *sefer Torah* should be copied from the *sefer azarah*. Apparently any *sefer Torah* which is copied from the *sefer azarah* becomes itself a *sefer azarah*. It could well be that when the issue came up regarding the spelling of the work "*me'ona*" the original *sefer azarah* that was written by Moshe *Rabbeinu* was already in *sheimos* and the three *sifrei Torah* that they did check with were all copies of that *sefer azarah*.

This season of the year is a most auspicious time for each of us to recommit ourselves to upholding the Torah in its entirety and in a most authentic fashion, without distortions or misrepresentations. The best way to latch on to the authentic version of Torah is to become a *talmid* of one who has a *masorah* from someone else who in turn has a *masroah* etc., just as any *sefer Torah* copied from a *sefer azarah* gains the status of a *sefer azarah*, for the sake of preserving the authenticity of the Torah.

[1] *Hilchos Sefer Torah*, end of Chapter 7

[2] This is discussed further, at length, in *sefer Ikvei Hatzon*, chap. 23

[3] Rashi and Shita Mekubetzes, Bava Basra 14b

[4] Rashi *ibid*, and see Tosafos *ibid* 14a

[5] See *Yalkut Shimoni* on *Parshas Vayeilech*, that Moshe *Rabbeinu* was concerned that in the future the Torah would be distorted

[6] *Hilchos Melachim*, beginning of chapter 3

By: Rabbi Hershel Schachter

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