

The ACHDUS NEWSLIEMNER www.ahavatshalomteaneck.com

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

Parshat Acharei Mot-Kedoshim 25th Day Omer

Volume: 17, Issue: 38 | May 5-6, 2017

Ivar 10, 5777 Rabbi Yehuda Halpert

Shabbat Times

Shabbat Times	ヒトコ
Friday, May 5	
Mincha/Maariv:	7:15 PM
Candle Lighting:	7:38 PM
Shabbat, May 6	
Shacharit:	8:45 AM
Kriyat Shema:	9:21 AM
Mincha/Shalosh Seudot:	7:30 PM
Shkiya:	7:58 PM
Maariv:	8:38 PM
Shabbat Ends:	8:43 PM
Next Friday, May 12	
Mincha/Maariv:	7:15 PM
Candle Lighting:	7:46 PM

Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here for Shabbos on: 5/6, 5/13, 5/20, He can be reached via email at rabbihalpert@verizon.net, 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.

Yeshivat Noam Youth Groups

Groups for children ages 2-3 are located in the room across the Shul from 9:30am - 10:45am. 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.

Welcoming Committee

If you or anyone you know has moved in recently, let us know! Check out ahavatshalomteaneck.com/movingin for more information.



• Welcome to Deena and Henry Bernstein who moved into Walraven!

Welcome to Alana and Asher Becker who moved into Walraven!

Weather Report

Friday night: Thunderstorms, 60° Shabbos day: PM showers, 65/48

First Time Home Buyers Seminar - Sunday, May 7 @ 7:30 PM - Chase Bank - 170 The Plaza, Teaneck, NJ 07666 (Queen Anne Road next to Glatt Express) - Come and learn about the ins and outs of first time home purchase at the. First Time Home Buyers Seminar. Food and beverages will be served! You will have the opportunity to hear from the following presenters: Donna Shahrabani, Esq., Real Estate Attorney, Buckalew Frizzell & Crevina LLP; David Joyandeh, Esq., Real Estate Attorney, Buckalew Frizzell & Crevina LLP; Stuart Greenbaum, Mortgage Banker, Chase Bank; Ruth Miron-Schleider, Broker/Owner, Miron Properties. To reserve your spot, please RSVP: David Joyandeh at <u>DJoyandeh@LawNJ.com</u>

Keylim Mikvah Maintenance: Now that the Pesach keylim mikvah rush is over, the keylim mikvah will undergo a thorough cleaning and maintenance project. This upkeep of the mikvah will require refilling the holding cisterns and therefore, the keylim mikvah will be closed through the early spring rains. We will notify you when it reopens. In the interim, the following keylim mikvaot are open and operational:

- 1) Englewood-Weekdays 9-6, Access through the shul building. Please call 201-567-1443 for further information.
- 2) Tenafly- MTW- until 12 pm, Th- until 10:30 am, Friday- all day, Sunday- until 10:30 am. Please call 201-871-1152 for further information.
- 3) Fair Lawn- Sundays 10 am-3 pm. Please call 201-796-5839 for further information.
- 4) Paramus- at Sephardic Congregation of Paramus. Opens with a combination lock. Please call 201-967-9898 for more information.

Please note that this temporary closure does not impact the women's mikvah at all, and b'ezrat Hashem, that mikvah will maintain its full schedule throughout.

Yeshivat Noam is pleased to invite you and your friends to the spring semester of our weekly parent shiur which began on Thursday May 4th at 9:30 am in the YN Middle School Beit Knesset, Rabbi Dr. Alex Mondrow, middle school psychologist and teacher, will deliver a five week series of classes titled Torah Judaism and Modern Psychology. This shiur is free of charge and is open to the entire community, so bring your friends! Brought to you by the Yeshivat Noam Parent Education Committee. For questions or more information, please email: psp@veshivatnoam.org

The Jewish Educational Center of Elizabeth, NJ will be holding its 76th Annual Gala and Yom Yerushalavim celebration on Monday evening, May 15th at the exciting new event space Factory 220! Please call the JEC if you have any questions 908-0355-4850, or email dinner 2017 @thejec.org.

UPCOMING EVENTS: May 12-13: Cong. Beth Aaron, Rabbi Rothwachs, Teaneck, NJ

Congregation Ahavat Shalom Board Members 2016-2017

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We welcome your input! Please send your newsletter announcements by Wednesday.

 $board@teaneckapartments.com \mid president@teaneckapartments.com \mid rabbihalpert@verizon.net$









FOR ALL YOUR MORTGAGE NEEDS





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To Purify and Sanctify Rabbi Zvi Sobolofsky

Parshas Acharei Mos begins with the detailed description of the korbanos offered on Yom Kippur and concludes with the list of prohibited relationships that are categorized as gilni arayos. Although there doesn't appear to be any connection between these two sets of halachos, the krias haTorah on Yom Kippur seems to indicate that they are in fact related. We read the beginning of Acharei Mos on Yom Kippur morning, and at Mincha we read the end of the parsha, seemingly continuing where we left off earlier in the day. Is it just coincidental that the two krias come from the same parsha or is there a real connection between the beginning of Parshas Acharei Mos and its conclusion? The two principles that are at the root of both the avodas Yom HaKippurim as well as the prohibitions of giliu arayos are kedusha (holiness) and tahara (purity). The avoda is performed in the Kodesh HaKadashim, the holiest place in the world, by the Kohein Gadol, the holiest member of the Jewish People, who attains the highest possible level of kedusha. Because this kedusha cannot be reached in the state of tumah (impurity), the Kohein Gadol first brings a korban to atone for any sin involving defilement of the Beis Hamikdash through impurity (Vayikra 16:16). The two stated goals of sprinkling the blood of this atoning korban on the mizbeach, "to purify it and to make it holy", articulate the goals of the entire avoda.

Holiness and purity are also the basis for the prohibitions of giliu arayos. The mitzvah of "Kedoshim tihiyu- you should be holy" (Vayikra 19:2) is understood by Rashi as referring specifically to giliu arayos. Furthermore, the term "tumah" appears six times in the closing seven pesukim of Acharei Mos which give a final charge to not defile ourselves and Eretz Yisroel through giliu arayos. The terms holiness and purity are the basis for the relationship of a permissible marriage, the antithesis of giliu arayos. Marriage itself is referred to as kiddushin. Jewish marriage is governed by the halachos of taharas hamishpacha which preserve the purity of this holy relationship. The ultimate breach of this purity - the sin of the woman who is a sotah - is referred to as an act of tuma (Bamidbar 5:13). The source of all holiness in the world is Hashem. Parshas Kedoshim begins with this theme - "Be holy because I am holy" (Vayikra 19:2) - and ends with "you should be holy for me because I, Hashem, am holy" (Vayikra 20:26). Hashem's role as the exclusive source of kedusha is also manifest in

the halachic distinctions made between tashmishei kedusha and tashmishei mitzvah. Unlike tashmishei mitzvah (objects used for mitzvos but lack kedusha, such as lulav and tzitzis), Tashmishei kedusha (items endowed with holiness - such as sifrei Torah, tefillin, and mezuzos) cannot be discarded but rather must be buried. What distinguishes the objects that are elevated to the status of tashmishei kedusha? All tashmishei kedusha have the name of Hashem written in them, and thus are holy because Hashem's name is holy. Tashmishei mitzva do not have Hashem's name and as such have no inherent sanctity. Further, the ultimate object of holiness is the Beis Hamikdash which has within it the presence of Hashem, not merely His name.

As stated earlier, tumah must be removed to enable kedusha to be present. Tahara must therefore be preserved in the Beis Hamikdash, when eating korbanos, etc. Similarly, the kedusha of the relationship between husband and wife must also be maintained through tahara. Giliu arayos and non-observance of taharas hamishpacha are the antitheses of that kedusha. Just as the kedusha and required tahara of the Beis Hamikdash emanate from the presence of Hashem, so too does the kedusha of marriage stem from Hashem. Where do we find Hashem in the context of a marriage? Chazal in Meseches Kiddushimobserve that the mitzvah of honoring ones parents is comparable to honoring Hashem, as there are three partners in the creation of man - Hashem, a father and a mother. Hashem's presence thus manifests itself through marriage. For the kedusha of Hashem's presence to be part of a marriage, proper *tahara* must be maintained.

Kedusha and tahara of both the Beis Hamikdash and the relationship between a man and a woman cannot be taken lightly. There is a special mitzvah of shmiras hamikdash - guarding the Beis Hamikdash to prevent its defilement. We cannot risk impurity which would contradict kedusha, we are required to safeguard that which is holy. The shmiras hamikdash is reminiscent of the fences placed around Har Sinai lest the holiness manifest by Hashem's presence there be defiled. Similarly, the kedusha of Hashem's presence in marriage cannot be taken lightly. Before listing the specific arayos the Torah commands us "do not come close to violating gilui arayos (Vayikra 18:6)." The Rambam interprets this to refer to the Torah prohibition of any physical contact between a man and a woman who is prohibited to him. We thus see that the Torah itself enacts a fence around the prohibition of giliu arayos. Following the prohibitions of giliu arayos, the Torah commands us to "safeguard the charges of Hashem" (Vayikra 18:30). Chazal interpret this as referring to the obligation to enact rabbinic prohibitions distancing us from actual giliu arayos.

Hashem's presence must be guarded by us with the utmost care. Kedushas Hamikdash and the kedusha of marriage must be maintained by adhering to the highest standards of tahara. Proper precautions in these realms will enable us to be blessed by Hashem's presence in the Beis Hamikdash and in our homes.



