



# Congregation Ahavat Shalom

The ACHDUS  
NEWSLETTER  
www.ahavatshalomteaneck.com

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Parshat Nasso

Volume: 18, Issue: 43 | May 25-26, 2018

Sivan 12

Rabbi Yehuda Halpert

## Shabbat Times



Friday, May 25	
Mincha/Maariv:	7:15 PM
Candle Lighting:	7:58 PM
Shabbat, May 26	
Shacharit:	9:00 AM
Kriyat Shema:	9:12 AM
Mincha / Shalosh	
Seudot:	7:40 PM
Shkiya:	8:17 PM
Maariv:	9:00 PM
Shabbat Ends:	9:05 PM
Next Friday, June 1	
Mincha/Maariv:	7:15 PM
Candle Lighting:	8:03 PM

**Weather Report:** Friday night: 68°, clear and warm

Shabbat day: 90°, hot and humid

**Mazel Tov** - to CJ and Binny Stinig on the birth of Adira Noa, born May 12, 2018! Thank you for sponsoring kiddush in her honor!

**Tzeitzchem L'Shalom** to Rachel, Doug and Abigail Blumenfeld! Thank you for all you have done for our community!

**Thank you!** Shavuot was an incredible success! The Torah and coffee was flowing, and while the 3:00 AM poppers may be somewhat regrettable, it was an amazing three days! Thank you to the following sponsors:

- Eliana, Eli and Yaakov Baum
- Janna and Yosef Chai Klein
- Estie, Evan and Marlee Rottenstreich
- Yael and Yonah Stromer
- Anonymous

**Ahavat Shalom Shabbat Gemara Chabura** - Ahavat Shalom's men's Gemara Chabura will continue on Shabbat morning at 8:30 AM in the shul. Special guest leader this week: Stephan Gilbert! There is no required level of Gemara knowledge. For more information, please contact Ariel Kirshenbaum at [akirshenbaum3@gmail.com](mailto:akirshenbaum3@gmail.com).

**Parent & Me** - We are back and hope everyone had a great Chag! Kids 0-2 (too young for groups). The program will take place in Room 6 from 10:00 A.M. until the end of davening. Come sing songs, play with toys and schmooze with other parents. Please provide your own snacks and be sensitive to nut allergies. Hope to see you there! (Moms and Dads welcome!)

**Chesed Committee** - The Chesed Committee's Community Resource Initiative is open for business! If there is anyone in need of professional services, please reach out to [chesed@teaneckapartments.com](mailto:chesed@teaneckapartments.com). Thanks to the generous members of our community, we have set up a professional network to assist you with your professional needs. All correspondence will remain virtually anonymous. If there are any professionals in the community who are willing to donate some time and/or professional resources, please reach out as well.

**Looking to buy a home?** Are you looking to buy a home in the next two years? Please join Ahavat Shalom and FM Home Loans' Jordan (Yishai) Kadry on June 10<sup>th</sup> at 10:30 AM for a First Time Home Buyers' seminar. An exclusive event providing potential home buyers with an in-depth look at home buying that is designed to help plan for the unexpected and avoid many pitfalls first-time buyers encounter.

**Looking for some laughs?** London based Orthodox Jewish comedian Ashley Blaker is flying into NY for 5 weeks from May 27 to June 28 and will be performing his unique one-man comedy show on Broadway. Join us for this special, once-in-a-generation opportunity to see an orthodox Jewish comedian on Broadway! Tickets for Ashley's show cost \$43. Contact [sisterhood@teaneckapartments.com](mailto:sisterhood@teaneckapartments.com) if you are interested! Depending on the interest, we may be able to get a group discount.

**Sofer Shiur @ BMOB** - Rabbi Yitzchok Weinberger, sofer STAM, of Soferlinks.com, will be delivering a shiur at 9:30 AM (8:30 Shacharit) on Memorial Day at BMOB, entitled "American Architecture and Mezuzas: Unusual Mezuzah Placements that I have Encountered". A light breakfast will be served. All are welcome to drop off mezuzas or pairs of tefillin for Rabbi Weinberger to check before or after the shiur. Reservations are encouraged at: <http://www.cjid.org/bmob-memorial-day-mezuzah-checking.html> or at (484) 620-6187.

**Baseball @ Beth Aaron** - Next Shabbat, June 2, at 6:55 p.m., and on Shabbat, June 9, at 7:00 p.m., at Congregation Beth Aaron, Mark Sommer will discuss "The Boychicks of Summer: Jewish Aspects of Baseball." On June 2, the topic will be "Jewish Aspects of Baseball," and on June 9, "Extra Innings." The program is sponsored by the Men's Club. Mark is a member of the Society for American Baseball Research, the National Baseball Hall of Fame and Museum, and the Vintage Base Ball Association.

**Ohr Torah Stone** invites the NJ Jewish community to an evening of scintillating conversation on Wednesday, June 13 at 7:30 pm at Congregation Rinat Yisrael (389 West Englewood Avenue, Teaneck, NJ) as Rabbi Dr. Shlomo Riskin and Rabbi Dr. Kenneth Brander respond to the question, "What's the Future of Modern Orthodoxy?" Jerry Silverman, President & CEO of the Jewish Federations of North America, will facilitate the conversation. Seating is limited, the event is FREE, and RSVPs are required to [www.OIS.org.il/Teaneck](http://www.OIS.org.il/Teaneck) or by calling (212) 935-8672.

### Congregation Ahavat Shalom Board Members 2017-2018

**President:** Ben Wine **Vice Presidents:** Alex Daitech | Ariel Kirshenbaum | Yosef Chai Klein | Evan Rottenstreich **Secretary:** Eli Baum **Treasurer:** Yonatan Isser  
**Sisterhood:** Melissa Kirshenbaum | Sam Locke **Gabbaim:** Dani Weinberger | Steven Lowinger | Benjy Lebowitz | Adam Ehrenreich

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

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

### Rabbi Halpert's Availability

Rabbi Yehuda Halpert will be here: 6/2, 6/16, 6/23, 6/30.

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.

### 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, let Yosef Chai Klein or Yael Wine know! Check out [ahavatshalomteaneck.com/movingin](http://ahavatshalomteaneck.com/movingin) for more information.



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### MORTGAGE ADVANTAGE PROGRAM



**PROGRAM BENEFITS:**  
**Exclusively for Ahavat Shalom Members**

- Waive of all bank fees (\$1490 value)
- A dedicated mortgage professional assisting you through the entire process
- Competitive rates

\*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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### You Can It with You

The Ponevezher Rav z"tl after the *Shoah*, started Yeshivos for the many orphans and called them *Batei Avos* as he was looking to raise a new generation of fathers. Once, when visiting the boys, he asked if anyone knew a reason for the custom of reciting at the end of *Shemoneh Esrei* a verse from *Tanach* wherein the opening letter of the verse is the first letter of one's name, and the last letter of the verse is the last letter of one's name<sup>[1]</sup>.

The Ponevezher Rav z"tl suggested the following answer:

After 120 years when one is brought before the Divine throne of glory, one is going to forget their name. The fright is so great, as Abba Kohen Bardela taught (*Bereishis Rabbah* 93:10) that just as the brothers could not answer Yosef (*Bereishis* 45:3) because they were shocked to find that it was him before them, even more so when one will have to answer to Hashem he will not be able to reply. The Ponevezher Rav explained that the one thing you do take with you to the next world is the Torah and *mitzvos* that one studied and performed in this world. The recitation of one's name thrice daily in a *passuk* will accompany that individual (since reciting the *passuk* constitutes an act of learning Torah) and will remind him of his name. The concept that one's spiritual wealth that they amassed in one's lifetime is the only possession one takes to the next world is found explicitly in *Parshat Nasso* according to the *Chofetz Chaim*. The Torah states, "*ish es kadashav lo yehiyeh* - a man's holies shall be his, what a person gives to the Kohen shall be his" (*Bamidbar* 5:10.) All of one's material acquisitions are by nature transient and temporary, as the saying goes: there are no pockets in *tachrichim* (burial shrouds.)

This is found clearly in Talmud (*Bava Basra* 11a) regarding King Munbaz, who according to Rashi was the son of Queen Helena, one of the Hasmonean Kings. We are taught that during years of famine he opened his storehouses and treasuries and supported the poor. He was severely criticized by family members because unlike the royalty before him that added to the family fortune, he was depleting the family fortune. He answered with three points: 1. My fathers hoarded wealth below, on Earth, while I have hoarded wealth above, in Heaven 2. My family gathered wealth in an insecure place, and I have accumulated wealth in a most secure environment 3. My forefathers stored something that does not produce fruits, but I have hoarded something that does produce fruit.

Moreover, this concept is explicitly taught in *Avos* (6:9) by Reb Yosi *ben Kismah* in explaining why he refused a lucrative rabbinic position in a not yet religious community. As part of his rejection, he explained that, "when a man departs from this world, neither silver, nor gold, nor precious stones, nor pearls escort him, but only Torah study, and good deeds, as it is said, (*Proverbs* 6:22) 'when you walk it shall guide you, when you lie down, it shall guard you, and when you are awake, it shall speak on your behalf.' When you walk it shall guide you in this world, when you lie down it shall guard you in the grave, and when you awake it shall speak on your behalf in the world to come."

The Chofetz Chaim zt"l presented the following parable in the name of our Sages: a man had 3 friends, the first he was closest with, loved him, and thought the feelings were mutual. The second he also considered close, but not like the first. The third he had associations with, but not as strong as his connections to the others. One day the man was summoned suddenly to the king. He was not told the reason for his urgent appearance before the king, but he was exceedingly frightened to go alone. He asked his first and closest friend to accompany him and to his great surprise, he was refused. The second closest friend agreed to go, but only to the palace gates. In desperation he approached the third friend, and much to his surprise he not only agreed willingly and cheerfully to accompany him to the king but agreed to vouch for and present a most complimentary presentation on his behalf before the king.

The meaning of the above is obvious. The fortune and all material possessions that one invests time and effort amassing are too often that first friend - they flatly refuse to accompany a person to the next world. The second friend is representative of one's family - they tearfully can only accompany a person until the grave. However, that last friend, whom he did not realize how loyal he is, is his Torah study, *mitzvos*, and good deeds, which excitedly accompany you and endorse on your behalf.

Finally, I'd like to suggest that this is further communicated by King David, (*Tehillim* 139:5), "*achor vakedem tzartani* - back and front have you formed me." The Radak understands *kedem* - back, to refer to the formation of the embryo in the mother's womb. The Talmud (*Niddah* 30b) teaches that the baby in utero is taught Torah. The *neschama* of man is surrounded by Torah prior to birth, and the many sources cited above affirm that the soul is protected by Torah in the next world. It is thus understood that the Talmud (*Pesachim* 54a) lists Torah as the first of the seven supernatural phenomena created prior to this world, as it truly is beyond this world in every sense of the word.

[1] This practice is found in *Sefer Ha'Kavanot Ha'ari*, it is said to be helpful in preventing *chibut ha'kever*, is attributed to the *Kitzur Shelah*, and is found in the *Aruch HaShulchan* (*Orach Chaim* 122:8).

By: Rabbi Benjamin Yudin

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