

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule
Parshas Acharei**

Erev Shabbos – May 3 – Nisan 28

Candle Lighting 7:37 pm

Mincha 7:30 pm

Shabbos – May 4 – Nissan 29

Tehillim Reading 8:00 am

Shacharis..... 9:30 am*

Torah Reading..... 10:35 am

Rabbi Neubort’s Drasha..... 11:10 am

Kiddush 12:10 pm

Summer Lecture Series and Shalosh

Seudah.....6:30 pm

Gemara (2-31 Summit) 6:40 pm

Mincha 7:40 pm

Rabbi’s Drasha 8:05 pm

Shabbos Ends..... 8:41 pm

**Latest morning Shema is 9:20 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule: Minyan

Shacharis..... 6:15 am

Mincha 1:45 pm

Maariv..... 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm

Torah Studies..... Mon. 7-8:00 pm

Tuesday Talmud.....9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Following the deaths of Nadav and Avihu, G-d warns against unauthorized entry “into the holy.” Only one person, the kohen gadol (“high priest”), may, but once a year, on Yom Kippur, enter the innermost chamber in the Sanctuary to offer the sacred ketores to G-d.

Another feature of the Day of Atonement service is the casting of lots over two goats, to determine which should be offered to G-d and which should be dispatched to carry off the sins of Israel to the wilderness.

The Parshah of Acharei also warns against bringing korbanot (animal or meal offerings) anywhere but in the Holy Temple, forbids the consumption of blood, and details the laws prohibiting incest and other deviant sexual relations. ❖

**Please note:
Friday evening services
will begin at 7:30 pm
starting May 3rd through
August 10, 2019**

**Thank You to:
Nachum Nachum
for reading the Torah
and to our
Kiddush Volunteers**

Eruv website:
www.fairlawneruv.com
Eruv Hotline phone number:
201-254-9190.

This week’s Kiddush is sponsored by Alan and Margery Brauner in commemoration of the yahrzeit of Margery’s father – Ovadia ben Shlomo Chayim HaKohain.

Sponsor a Kiddush or the Weekly Bulletin

It’s a wonderful way to honor a loved one, remember a yahrzeit, or celebrate a special occasion.

For more information, please contact the Rabbi.

תהילים
Tehillim - Psalms

**Join us this Shabbos morning
May 4 at 8:00 am for
Shabbos Mevorchim Tehillim.**

This week’s Tehillim reading is dedicated to a refuah sh’laima for Elohue Mayer ben Devorah Sara.

Halachic Zmanim

**Shabbos, May 4
Daylight Savings Time**

Earliest Tallis 4:48 AM
Latest Morning Shema 9:20 AM
Earliest Mincha (Gedola).. 1:30 PM
Plag Hamincha 6:32 PM
Earliest Evening Shema 8:27 PM

Chassidic Masters

“The Ketores”

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

He shall take a censerful of burning coals from the altar, and the fill of his hands of finely ground ketores; and he shall bring [these] inside the curtain.

He shall place the ketores upon the fire before G-d; and the cloud of the incense shall envelop the covering of the [Ark of] Testimony . . .

-- Leviticus 16:12–13

Man’s quest to serve his Creator is perpetual and all-consuming, and can be pursued by all people, at all times and in all places. There was one event, however, that represented the apogee in the human effort to come close to G-d—an event that brought together the holiest day of the year, the holiest human being on earth, and the holiest place in the universe: on Yom Kippur the kohen gadol (high priest) would enter the innermost chamber of the Holy Temple in Jerusalem, the Holy of Holies, to offer ketores to G-d.

The offering of the ketores was the most prestigious and sacred of the services in the Holy Temple. The ketores was a special blend of eleven herbs and balms whose precise ingredients and manner of preparation were commanded by G-d to Moses. Twice a day, ketores was burned on the golden altar that stood in the Temple. On Yom Kippur, in addition to the regular ketores offerings, the kohen gadol

would enter the Holy of Holies with a pan of smoldering coals in his right hand, and a ladle filled with ketores in his left; there, he would scoop the ketores into his hands, place it over the coals, wait for the chamber to fill with the fragrant smoke of the burning incense, and swiftly back out of the room. The moment marked the climax of the Yom Kippur service in the Holy Temple.

Maimonides describes the function of the ketores as the vanquishing of the unpleasant odors that might otherwise have pervaded the Holy Temple. “Since many animals were slaughtered in the sacred place each day, their flesh butchered and burned and their intestines cleaned, its smell would doubtless have been like the smell of a slaughterhouse . . . Therefore G-d commanded that the ketores be burned twice a day, each morning and afternoon, to lend a pleasing fragrance to [the Holy Temple] and to the garments of those who served in it” (Guide for the Perplexed 3:45).

But Maimonides’ words carry a significance that extends beyond their superficial sense. In the words of Rabbeinu Bechayei, “G-d forbid that the great principle and mystery of the ketores should be reduced to this mundane purpose.”

Chassidic teaching explains that the animal sacrifices offered in the Holy Temple represent the person’s offering of his own animal soul to G-d — the subjugation of one’s natural instincts and desires to the divine will. This is the deeper

one’s natural instincts and desires to the divine will. This is the deeper significance of the foul odor emitted by the sacrifices, which the ketores came to dispel: the animal soul of man—which is the basic drive, common to every living creature, for self-preservation and self-enhancement —possesses many positive traits which can be directed toward gainful and holy ends; but it is also the source of many negative and destructive traits. When a person brings his animal self to the Temple of G-d and offers what is best and finest in it upon the altar, there is still the foul odor—the selfishness, the brutality and the materiality of the animal in man—that accompanies the process. Hence the burning of the ketores, which possessed the unique capability to sublimate the evil odor of the animal soul within its heavenly fragrance.

Essence and Utility

This, however, still does not define the essence of the ketores. For if the more external parts of the Temple might be susceptible to the foul odor emitted by the animal souls offered there, the Holy of Holies was a sanctum of unadulterated holiness and perfection; no animal sacrifices were offered there, for this part of the Temple was exclusively devoted to sheltering the Ark of Testament that held the tablets upon which G-d had inscribed the Ten

Commandments. If the garments (i.e., character and behavior) of the ordinary priest might be affected by the negative smell of the slaughtered beasts he handled, this was certainly not the case with the kohen gadol, the greatest of his brethren in the fraternity of divine service. If every day of the year the scent of evil hovers at the periphery of even the most positive endeavor, Yom Kippur is a day in which there is no license for the forces of evil to incriminate. If the ketores was offered by the kohen gadol in the Holy of Holies on Yom Kippur, its ultimate function could not be the sublimation of evil.

The sublimation of evil is something that only the ketores can achieve, but this is not the sum of its purpose and function. The word ketores means “bonding”; the essence of the ketores is the pristine yearning of the soul of man to cleave to G-d—a yearning that emanates from the innermost sanctum of the soul, and is thus free of all constraints and restraints, of all that inhibits and limits us when we relate to something with the more external elements of our being.

Its purity and perfection are what give the ketores the power to sweeten the foulest of odors; but dealing with evil is not what it is all about. On the contrary, its highest expression is in the utterly evil-free environment of the Holy of Holies on Yom Kippur.

Bringing the Past in Line

Today, the Holy Temple no longer stands in Jerusalem, and the *kohen gadol* enters the Holy of Holies only in our recitation of the account of the Yom Kippur Temple service in

the prayers of the holy day and in our vision of a future Yom Kippur in the rebuilt Temple. But the ketores remains a basic component of our service of G-d in general, and of our observance of Yom Kippur in particular. We are speaking, of course, of the spiritual ketores, which exists within the human soul as the power of teshuvah.

Like the incense that burned in the Holy Temple, the manifest function of teshuvah is to deal with negative and undesirable things. On the day-to-day, practical level, teshuvah is repentance—a response to wrongdoing, a healing potion for the ills of the soul. But teshuvah is also the dominant quality of Yom Kippur, the holiest day of the year. Obviously, there is more to teshuvah than the rectification of sin.

The word teshuvah means “return”: return to pristine beginnings, return to the intrinsic perfection of the soul. For the essence of the soul of man, which is a spark of G-dliness, is immune to corruption. The inner self of man remains uninvolved in the follies of the ego, untouched by the outer self’s enmeshment in the material and the mundane. Teshuvah is the return to one’s true self, the cutting through of all those outer layers of misguided actions and distorted priorities to awaken one’s true will and desire.

This explains how teshuvah achieves atonement for past sins. Teshuvah enables the sinner to reconnect with his own inherent goodness, with that part of himself which never sinned in the first place. In a sense, he has now

acquired a new self, one with an unblemished past; but this new self is really his own true self come to light, while his previous, corrupted self was but an external distortion of his true being.

Only teshuvah has such power over the past; only teshuvah can undo a negative deed. But this is only one of the uses of the power of return. Teshuvah is not only for sinners, but also for the holiest person in the holiest time and the holiest place. For even the perfectly righteous individual needs to be liberated from the limitations of the past.

Even the perfectly righteous individual is limited—limited because of knowledge not yet acquired, insights still unearned, feelings yet to be developed, attainments still unachieved; in a word, limited by time itself and the tyranny of its one-way-only law. As we advance through life, we conquer these limits, gaining wisdom and experience, and refining and perfecting our character. But is our ability to grow and achieve limited to the future only? Is the past a closed frontier? When we adopt the inward-seeking approach of teshuvah in everything we do, we need not leave an imperfect past behind at the waysides of our lives. In a teshuvah state, when we learn something new, we uncover the deeper dimension of our self which was always aware of this truth; when we refine a new facet of our personality, we bring to light the timeless perfection of our soul. Never satisfied in only moving forward, our search for our own true self remakes the past as well. ❖

Haftorah in a Nutshell – Acharei

Note: The actual reading will be “Machor Chodesh” as Rosh Chodesh is on Sunday and Monday.

Amos 9:7-15

This week's haftorah foretells the exiles and punishments that will befall the Jews because they strayed after the ways of the heathens — behavior that this week's Torah reading proscribes.

The prophet Amos delivers G-d's message, reminding the people of G-d's kindness to them — taking them out of Egypt and singling them out as His chosen nation. Nevertheless, because of their misdeeds, . G-d will destroy the Northern Kingdom of Israel; but will not completely destroy the house of Jacob. The Jews will be scattered amongst the nations, but eventually they will return to their land — on the day of the redemption. G-d will then reinstall the House of David to its former glory and there shall be peace and abundance upon the land.

The haftorah ends with G-d's promise: "And I will return the captivity of My people Israel, and they shall rebuild desolate cities and inhabit [them], and they shall plant vineyards and drink their wine, and they shall make gardens and eat their produce. And I will plant them on their land, and they shall no longer be uprooted from upon their land, that I have given them, said the L-rd your G-d." ❖

Ad

Dr Yana Garger, a Board Certified Endocrinologist, has moved her clinical practice to 10 Sycamore Ave in Hohokus NJ.

She treats a wide range of disorders, including:

- Diabetes
- PCOS
- Gestational Diabetes
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- Thyroid, Pituitary, and Adrenal Disorders

For questions, and to schedule appointments, please call: (201) 474-5952

or email the office at DrYana@GargerCenter.com

Website: www.GargerCenter.com

Counting the Omer

The Biblical Command to Count the Omer

The Torah writes: "And you shall count for yourselves from the morrow of the Shabbat, from the day that you bring the omer [offering] that is raised, seven complete weeks there shall be until the morrow of the seventh week you shall count fifty days (Leviticus 23:15-16).

These verses command us to count seven weeks from the time that the omer, the new barley offering, was brought in the Temple, i.e., from the sixteenth of Nissan. We begin our count on the second night of Passover (the night of the second Seder in the Diaspora) and continue until Shavuot, which is the fiftieth day after the offering.

We actually count forty-nine days, for our Sages had a tradition that the Torah's use of the word fifty meant until the fiftieth day.

It is a mitzvah for each individual to count the days of the omer by himself, for the Torah states: And you shall count for yourselves. This mitzvah is applicable today even though the Holy Temple no longer stands and we no longer bring the omer offering. Some maintain that the obligation today is Rabbinic.

When to Count the Omer

The correct time for counting the omer is at the beginning of the night, for the verse states that we are to count seven complete weeks and the count can be complete only if we commence when the sixteenth of Nissan begins.

Since we commence counting the omer at night, we continue to count at night throughout the entire forty-nine days.

We first recite the evening prayers, for the mitzvah of Ma'ariv and of saying the Shema is obligatory every day and a mitzvah that is frequently obligatory takes precedence over a mitzvah that is performed less often.

Immediately after the Amidah, we count the omer. If one neglected to count then, he may count throughout the night; and if he forgot to count at night, he may count during the day, but without the blessing.

How to Count the Omer

We first recite the blessing on counting the omer ["Who has commanded us to count the omer"] and then count, saying: "Today is the... day of the omer" Some congregations have a custom of saying baomer, in the omer, while others have a custom of saying laomer, of the omer. On the first night one says: "Today is one day of the omer" and on the second night one says: "Today is two days of the omer"

This practice is followed until the seventh day, when we make a slight change and say: "Today is seven days which is one week of the omer".

Congregations that follow the Sephardic rite say: "Today is the seventh day of the omer which is one week"; i.e., the word omer is always juxtaposed to the number of the day rather than to the concurrent count of weeks.

From the seventh day on, one adds the count of weeks to the count of days; e.g., "Today is eight days which is one week and one day of the omer" and the Sephardic wording is "... eight days of the omer which is one week and one day."

If one made a mistake and neglected to count either the days or the weeks, he must count again but does not recite another blessing..

When counting, one should be careful to use the correct grammatical form (e.g., using the word yamim, days, until ten and then yom from that point on, and using the masculine form for the count of the weeks).

The blessing and the counting should be said while standing, for the verse (Deuteronomy 16:9) states: When the grain is standing in the fields. But if one sat while counting, he has nevertheless fulfilled the obligation.

After counting the omer, it is customary to say: "May it be Your will that that the Beit haMikdash be rebuilt speedily in our days."

More Details Regarding Sefirat HaOmer

The count is to be made at the beginning of the night, i.e., as soon as three stars appear. If one counted earlier [but after sunset], he is not required to count again, but nevertheless it is proper to do so, albeit without a blessing, after the appearance of the stars.

If one is asked what is the proper count for that night: If the person being asked has not yet counted himself, he should not say the number of that night for he will in effect have counted the omer without saying a blessing and he will be unable to count again with a blessing.

Rather, he should say: "Last night was such and such." One should be especially careful on Lag baOmer, the thirty third night of the omer, for it is quite common to refer to that day by its number.

Before reciting the blessing one should know the number of the day. However, if one recited the blessing without being aware of the number and added the number only after having heard it said by someone else, he has fulfilled the obligation.

If one thought that he knew the number of the day when he recited the blessing but realized that he was mistaken after hearing it said by others, he may still count and need not repeat the blessing.

If he recited the blessing and then counted the wrong number: If he remembered within about 18 seconds and he did not say anything else before realizing his mistake, he may count the proper number without repeating the blessing. And if not, it is considered as if he has not counted, and he recites the blessing and counts anew.

If he neglected to count one day [i.e., both at night and on the following day], or if he counted the wrong number, he may no longer recite a blessing when he subsequently counts but he must nevertheless continue to count. However, if he does not remember whether he counted or not, he may continue to count the remaining days of the omer with a blessing.

It is customary that following the counting of the omer, one recites Psalm 67, for according to tradition that psalm has forty nine words, corresponding to the days of the omer

In the Diaspora, where a second Seder is conducted on the night of the sixteenth of Nissan, some have the custom to count the omer at the end of the Seder. Were we to count before the Seder, we would declare the day as the sixteenth of Nissan, and the second Seder, which is held because of a doubt that the date might really be the fifteenth, would seem to be superfluous.

It is customary among the pious and righteous to read the Torah portion which deals with the omer, at the conclusion of the Seder, in Eretz Yisrael, and at the conclusion of the second Seder in the Diaspora.

By reading the portion, it is as if we were fulfilling the obligation of bringing the offering, as per the Sages' dictum that "our lips are our service." In many Sephardic communities in Israel, it is customary to read this portion before the first counting of the omer. ❖

Good Shabbos!



שבת שלום! • גוט שבת!



CHASSIDUS

5:55-6:10 AM
Monday-Friday
THE MITZVAH OF HAVING FAITH IN G-D
A discourse by Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek



SHULCHAN ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH
Laws of Prayer

9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS KRIAS HATORAH
Laws of Reading the Torah



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS, tractate SHEKALIM
Chapter 5



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate SUKKAH p. 17b



WANT TO LISTEN TO A CLASS ON-THE-GO? Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

JOIN US LIVE ON FACEBOOK

Monday, May 6, 2019

ALLOCATION, ALLOCATION, ALLOCATION

Everything Has a Time and Place: Use Wisely

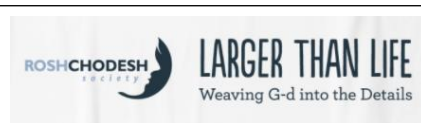
What if you were as strong as Samson, rich as Jeff Bezos, and beautiful as Cinderella? An interesting question, but completely irrelevant to you. A curious mix of the yearly donations to the Temple and an announcement about forbidden mixtures packs a powerful punch about staying—and thriving—in your lane.

Monday, May 13 2019

SPEAK UP!

A Word Is Not Just a Word

For too long, we have been told how we ought to refrain from negative speech. It's time to flip the narrative and take an opposite approach: speak, and speak a lot: just make sure it's positive speech. Never underestimate the impact of a good word, so get talking!



Cause and Effect: A Soul-ar Panel on Social Activism

With Rebbetzin Rivky Bergstein
Wednesday, May. 15, 7:15 PM

In recent decades, many social causes have gained widespread popularity. Among them are a strong commitment to individual and employee rights, a just but compassionate criminal justice system, and a mandate to actively aid the disadvantaged. Is the Jewish version of tikun olam different from secular social activism? What are our responsibilities as Jews vis-à-vis another's welfare and dignity? How do I prioritize between important causes?

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909



New Course Coming Up!

With All My Heart

Iyar-Sivan 5779 / May-June 2019

Whether you're seeking relief from stress; you're hoping for focus, clarity, and connection to a raw and vulnerable place deep within you; or you just want to start each day from a positive, humble, and grateful frame of mind, this course is for you.

Jewish wisdom teaches profound techniques to give wings to our emotions and words to our yearnings, allowing us to make contact and communicate with something larger than ourselves and feel comfort and shelter within a reality that's more whole, more intense, more real, and more beautiful.

Shabbos Afternoon SHIUR & SHALOSH SEUDOS

We will discuss
The Laws of the Jew and His .22

One hour before Mincha

One-on-One Study Sessions with the Rabbi

Moses and Maimonides now make house calls.

Learn more. Study about your heritage, faith and history by illuminating your life with knowledge, insight and an understanding of Torah.

You choose. Pick an area of study: Torah, the Prophets, Talmud, Jewish Law, History, Philosophy, Chassidic Thought, you name it!

We'll bring the class to you!

For our fee schedule and to set up your personal study session at your home or office, please email RabbiBergstein@FLChabad.com or call 201.362.2712.