

Acharei-Kedoshim in a Nutshell

(Leviticus 16:1–20:27)

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 ketoret 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 korbanos (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.

(continued next column)



The deepest yearnings of our souls and the loftiest heights of our religious experience should be connected to the realities of our material existence. Spirituality is not an added dimension, separate from our everyday experience, but a medium through which we elevate our ordinary lives. By fusing our material and spiritual realities, we refine the world, infuse it with holiness, and transform it into a dwelling for G-d’s presence.

– The Rebbe

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The Parshah of Kedoshim begins with the statement: “You shall be holy, for I, the L-rd your G-d, am holy.” This is followed by dozens of mitzvot (divine commandments) through which the Jew sanctifies him- or herself and relates to the holiness of G-d.

These include: the prohibition against idolatry, the mitzvah of charity, the principle of equality before the law, Shabbat, sexual morality, honesty in business, honor and awe of one’s parents, and the sacredness of life.

Also in Kedoshim is the dictum which the great sage Rabbi Akiva called a cardinal principle of Torah, and of which Hillel said, “This is the entire Torah, the rest is commentary”—“Love your fellow as yourself.” ❖

Said Rabbi Yitzchak: One who bears tales is a murderer, as it is written: “You shall not go about as a talebearer amongst your people; you shall not stand by your fellow’s blood” -- (Tosefta,

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Halachic Zmanim

Shabbos, April 24, 2021

Daylight Savings Time

Earliest Tallis 5:03 AM
Latest Morning Shema 9:27 AM
Earliest Mincha (Gedola) ..1:30 PM
Plag Hamincha6:24 PM
Earliest Evening Shema8:16 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Apr 23 / Iyar 11

Candle Lighting7:27 pm

Mincha7:30 pm

Shabbos Day – Apr 24 / Iyar 12

Shacharis 10:00 am*

Torah Reading 10:50 am

Rabbi Drasha 11:15 am

Mincha7:30 pm

Rabbi’s Drasha.....7:50 pm

Shabbos Ends8:30 pm

**Latest morning Shema is now 9:27 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri)6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs)1:45 pm

Maariv (Sun-Thurs)9:15 pm

Bulletin

*This week’s Bulletin
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Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

1. Withdrawal and Return

Our reading begins with the verse: "And the L-rd spoke to Moses, after the death of the two sons of Aaron, when they drew near to the L-rd and they died". The Midrash, cites the following explanations: They entered the Holy of Holies; they did not wear the priestly garments necessary for their service; they did not have children; and they did not marry.

How can we suppose that Aaron's two sons, Nadav and Avihu, were guilty of sin? The Midrash relates (based on Leviticus 10:3) that Moses said to Aaron, "Aaron, my brother, I knew that the Sanctuary would be sanctified by those who were beloved and close to G-d. Now I see that they — Nadav and Avihu — are greater than both of us." If this was so, how could they have sinned?

There is a Chassidic explanation that Aaron's two sons did not "sin" literally. Their "sin" was to allow their desire to cleave to G-d to mount to such an intensity that they died. Their bodies could no longer contain their souls. Thus the Torah says "when they drew near to the L-rd (with such passion that) they died." Still this was counted as a sin, for although a Jew must divest himself of material concerns, at the moment when he stands poised at the ultimate ecstasy of the soul, he must turn again to the work that the soul must do within a physical existence.

Their faults stemmed from a single misconception: that the Jew draws close to G-d by withdrawal instead of involvement. In fact, both are necessary. This lies at the heart of each of the faults which the Midrash ascribes to them.

They "entered the Holy of Holies," the innermost reaches of the spirit, without thinking of their return to the outer world.

They "did not wear the (priestly) garments." Their concern was to divest themselves of the world and to become purely spiritual. They forsook the necessary "garments" in which the word of G-d is clothed, the Mitzvot, the physical actions that sanctify a physical environment.

They "had no children" and "did not marry." They did not fulfill G-d's command to "be fruitful and multiply" and to bring new souls into the world. They did the opposite. They withdrew their own souls from the world. ❖

2. True Love

Seemingly, this is demanding the impossible. We care for others only to the extent that we perceive a common denominator, but that common denominator affects only a limited part of our personalities. It can never penetrate us entirely, for each of us possesses a fundamental self-concern; there is no one with whom we identify as strongly as we identify with ourselves. Thus, as long as we retain our self-concern, there is no way we can love any other person as much as we love ourselves.

It is possible, however, to redefine our sense of self. Instead of focusing on our personal "I," we can highlight

the G-dly spark we possess, our true and most genuine self. And when a person's G-dly spark comes to the fore, he is able to appreciate that a similar spark also burns within the other. He can thus love another person as himself, because he and the other share a fundamental identity.

By looking beyond one's selfish and material concerns and focusing on the spiritual core that exists within him and within every person, a person is able to redefine himself. Truly loving another person means focusing on the G-dly potential that person possesses. ❖

3. A G-dly Vitality

In the portion of Acharei we encounter the verse: "Perform My judgments and safeguard My statutes." "Judgments" translates the Hebrew mishpatim, referring to those laws whose rationale can be comprehended by mortal intellect. "Statutes" translates the Hebrew chukim, mitzvot whose rationale transcends our understanding. The linkage in the verse implies a reciprocal relationship. Fulfilling the "statutes" refines a person and makes him spiritually sensitive, enabling him to appreciate the rationale that exists in the "judgments," those laws that can be grasped by our minds. Conversely, carrying out the "judgments" strengthens our spiritual potential, giving us inner fortitude so that the observance of the "statutes" will not be an overwhelming challenge.

The passage continues: "You shall safeguard My statutes and decrees and... live in them."

(Continued next page)

Powerful Insights From the Rebbe *(continued)*

G-dliness is the ultimate vitality, true and genuine life. Through the Torah and its mitzvot, a person connects to G-d and thereby derives vitality.

A person who derives his vitality from worldly things, looks forward to those moments and focuses his life on them entirely. So too, a person should focus his life on the Torah and its mitzvos. Every moment should be one of anxious expectation, eagerly looking forward to the opportunity to experience the spiritual vitality that the Torah and its mitzvos offer him.

The latter point enables us to understand why this verse was chosen to introduce the passage concerning forbidden intimacy. When a person is able to appreciate the energy and vitality the Torah provides him, he will have an inner source of positive satisfaction and will not be drawn after forbidden indulgence. ❖

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Project S.A.R.A.H.

On Sunday, May 2nd, at 9:30 a.m., Project S.A.R.A.H. (Stop Abusive Relations at Home) will hold its annual breakfast via Zoom, celebrating its 25th anniversary.

Honorees are Esther East, LCSW, and Rabbi Michael East, Rabbi Chaim and Dr. Shoshana Poupko, and Lois Kaish.

Join guest speaker, Pam Jacobs, Executive Director of the New Jersey Coalition to End Domestic Violence.

Register online at **ProjectSARAH.org** and you will receive the Zoom password.

Also: Donations are urgently needed at this Challenging time.

Haftorah for Acharei-Kedoshim in a Nutshell

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." ❖

From Our Sages

Speak to all the congregation of the children of Israel, and say to them: You shall be holy... (Leviticus 19:2)

The easiest thing is to hide from the world and its follies, seclude oneself in a room, and be a holy hermit. What the Torah desires, however, is that a person should be part and parcel of "all the congregation of the children of Israel"--and be holy.

-- (Alshich)

You shall be holy (Leviticus 19:2)

Sanctify yourself also regarding that which is permissible to you.

-- (Talmud, Yevamot 20a)S

The first dictum we heard from the Rebbe (Rabbi Schneur Zalman of Liadi) was: "What is forbidden, one must not; what is permitted, one need not."

-- (Rabbi Mordechai of Horadok)

Good Shabbos to all!

שבת שלום גוט שבת!

