

**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 30 / Iyar 18**

Candle Lighting ..... 7:34 pm

Mincha ..... 7:30 pm

**Shabbos Day – May 1 / Iyar 19**

Shacharis ..... 10:00 am\*

Torah Reading ..... 10:50 am

Rabbi Drasha ..... 11:15 am

Mincha ..... 7:40 pm

Rabbi's Drasha ..... 8:00 pm

Shabbos Ends ..... 8:38 pm

*\*Latest morning Shema is now 9:21 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 is sponsored by The Berman Law Office and by Sholom Silvestri, Mortgage Banker.*

The Torah section of Emor ("Speak") begins with the special laws pertaining to the kohanim ("priests"), the kohen gadol ("high priest"), and the Temple service: A kohen may not become ritually impure through contact with a dead body, save on the occasion of the death of a close relative. A kohen may not marry a divorcee, or a woman with a promiscuous past; a kohen gadol can marry only a virgin. A kohen with a physical deformity cannot serve in the Holy Temple, nor can a deformed animal be brought as an offering.

A newborn calf, lamb or kid must be left with its mother for seven days before being eligible for an offering; one may not slaughter an animal and its offspring on the same day.

*(continued next column)*

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The service appropriate for the counting of the omer is the refinement of our emotional qualities. We count seven weeks, corresponding to the seven emotional qualities, and also 49 days (7x7), for each of these qualities is related to the others.

When a Jew finishes refining his emotional qualities, he is granted the Torah as a gift from above.

– The Rebbe

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The second part of Emor lists the annual Callings of Holiness—the festivals of the Jewish calendar: the weekly Shabbat; the bringing of the Passover offering on 14 Nissan; the seven-day Passover festival beginning on 15 Nissan; the bringing of the Omer offering from the first barley harvest on the second day of Passover, and the commencement, on that day, of the 49-day Counting of the Omer, culminating in the festival of Shavuot on the fiftieth day; a "remembrance of shofar blowing" on 1 Tishrei; a solemn fast day on 10 Tishrei; the Sukkot festival—during which we are to dwell in huts for seven days and take the "Four Kinds"—beginning on 15 Tishrei; and the immediately following holiday of the "8th day" of Sukkot (Shemini Atzeret).

Next the Torah discusses the lighting of the menorah in the Temple, and the showbread (lechem hapanim) placed weekly on the table there.

Emor concludes with the incident of a man executed for blasphemy, and the penalties for murder (death) and for injuring one's fellow or destroying his property (monetary compensation). ❖

**Halachic Zmanim**

**Shabbos, May 1, 2021**

**Daylight Savings Time**

Earliest Tallis ..... 4:52 AM  
Latest Morning Shema .... 9:21 AM  
Earliest Mincha (Gedola) .. 1:30 PM  
Plag Hamincha ..... 6:30 PM  
Earliest Evening Shema .... 8:24 PM

## Chassidic Masters

### Powerful Insights From the Rebbe

*Compiled by Mordechai Rubin*

#### 1. True Education

Our Sages explain that the opening verse of our Torah reading teaches us 'lihazhir gedolim al hakatanim', which literally translates as "to warn the elders concerning the children." Implied is that a parent must take responsibility for the education of his children. We cannot sit back passively and expect their education to happen naturally. It won't. Unless effort is invested — personal effort, not merely relying on teachers and schools — a child's character will not grow. In that vein, the Rebbe Rashab taught that just as the Torah requires us to put on tefillin every day, it requires us to spend half an hour each day thinking about our children's education.

The term lihazhir contains a further allusion. Zohar, its root, means "shining" or "splendor." We can infer that by working to educate our children, our own souls will shine with splendor. The most effective way to educate a child is to lead by example. When a parent continuously and systematically manifests a virtue in his or her conduct, it would be highly unlikely for his or her child not to possess it.

There is also a reciprocal effect. As we endeavor to communicate and teach our children, we grow ourselves. The positive traits which we deem important - and therefore seek to impart - become reinforced and strengthened through sharing them with others. ❖

#### 2. The Power of Words

The name of this week's Torah reading, Emor, means "speak," highlighting the power of our words. Our Sages state: "Lashon hara (malicious gossip) kills three: the one who speaks, the one who listens, and the one who is being spoken about." We can understand why the speaker and the listener suffer. They have committed a serious transgression. But why should the person spoken about be affected?

In resolution, the mystic sages of the Kabbalah explain that speaking about a person's negative qualities provokes their expression. Although the person might not even be aware that he is being spoken about, the fact that his character flaws are being discussed fans the revelation of those qualities.

The converse is also true. Consistent mention of the good a person possesses — and within every person there are unfathomed reservoirs of good — will facilitate the expression of that good in the person's conduct. ❖

#### 3. Is Impurity Evil?

Parshas Emor begins with the command to the priests to avoid the impurity stemming from contact with a human corpse. Impurity is not evil. On the contrary, burying a corpse is a great mitzvah and yet a person who does so becomes impure.

It is a result of the descent experienced by mankind after the Sin of the Tree of Knowledge. Before that sin, man was intended to live forever. The body and the soul would function in utter harmony. The sin, however, brought about

the potential for the separation of the body and the soul — death. The vacuum created by that separation is the source of impurity.

In the era of the Redemption, G-d says, "I will cause the spirit of impurity to depart from the earth." Man will return to an Eden-like existence. Indeed, it will be more than a return to Eden, for in the Ultimate Future, it will be revealed that the body has a higher spiritual source than the soul. In the present era, the body derives its vitality from the soul and dies when the connection between the two is severed. In the Ultimate Future, the soul will derive its vitality from the body and appreciate the transcendent G-dliness invested in material existence. ❖

#### 4. Counting & Refining

This Torah reading of Emor contains a description of the festivals G-d commands the Jewish people to celebrate. It begins with the festival of Pesach, for that is when our people became a nation. The next holiday mentioned is the holiday of Shavuot. But unlike all the other holidays mentioned in this passage, a specific date is not mentioned for Shavuot. Instead of specifying the day on which the holiday should be celebrated, the Torah gives us the mitzvah of Counting the Omer and states that on the fiftieth day of the Counting of the Omer, Shavuot should be observed.

The Counting of the Omer does more than chronologically bridge the gap between Pesach and Shavuot.

*(Continued next page)*

## Powerful Insights From the Rebbe *(continued)*

The spiritual import of the mitzvah enables the two holidays to complement each other. On Pesach, “the King of kings, the Holy One, blessed be He, was revealed” to the Jewish people. They, however, were not able to internalize the revelation for they were still sullied by the impurity that had become attached to them through the years of Egyptian exile. As our Rabbis say: “It took G-d one moment to take the Jews out of Egypt, but forty years to take Egypt out of the Jews.”

Moreover, in a complete sense, “taking Egypt out of the Jews” — i.e., the personal refinement the Jews must undergo — must come from their own efforts and not from a revelation from Above. This defines the nature of the divine service prescribed for the Counting of the Omer: to refine and elevate our personalities.

The 49 days of the Counting of the Omer correspond to the 49 dimensions of our personalities.

Chassidic thought sets out an entirely new set of parameters for this task. Not only must we abandon our undesirable character traits and polish the positive ones, we must focus on conquering our fundamental self-concern, the dimension of our personalities labeled as yeshus, self-concern. At that point, our emotions no longer focus on “what I want” and “what I feel,” but they become aligned with the middos Elyonus, G-d’s emotional qualities, and reflect them. That is the inner meaning of the term sefirah. Not only does it mean “counting,” it also means “shining forth.” A person is given the potential to beam forth G-dly light. ❖

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## Haftorah for Parshas Emor in a Nutshell

*Ezekiel 44:15-31*

This week's haftorah discusses various laws that pertain to the kohanim, the priests, a topic also discussed at length in the first part of the week's Torah portion.

Ezekiel prophesies about the service of the kohanim in the third Holy Temple which will be rebuilt after the Final Redemption. The prophet describes their priestly vestments, their personal care, whom they may and may not marry, and their special purity requirements which preclude them from coming in contact with a corpse, unless it's for a next of kin. He also discusses their calling as teachers and spiritual leaders.

The prophet conveys G-d's word: "You shall give them no possession in Israel; I am their possession." The kohanim do not receive a portion in the Land of Israel, instead they partake of the sacrifices as well as various tithes. ❖

## From Our Sages

***These are the appointed times of G-d, callings of holiness, which you shall call in their appointed time (Leviticus 23:2)***

*The festivals are "callings of holiness" (mikra'ei kodesh), in the sense that each is a landmark in time at which we are empowered to call forth the particular holiness or spiritual quality embedded within it.*

*On the first Passover, for example, G-d granted us the gift of freedom. On the first Shavuot, He gave us the Torah; on Rosh Hashanah, G-d became king of the universe; on Yom Kippur, we received the gift of teshuvah; and so on. But freedom, wisdom, awe, joy, peace, and the other Divine gifts granted in the course of our history are constant needs of the soul; they are the spiritual nutrients that sustain her in her journey through life. G-d embedded these qualities within the very substance of time, and set "appointed times" at which they can be accessed. Each year, when we arrive at the juncture of time where a particular spiritual quality has been embedded, we are granted the ability to access it once again.*

*The special mitzvot of each festival are the tools with which we "call forth the holiness" of the day: eating matzah on Passover unearths the gift of freedom, sounding the shofar on Rosh Hashanah calls forth its quality of awe, and so on with all "the appointed times of G-d."*

-- (The Chassidic Masters)

**Good Shabbos to all!**

שבת שלום גוט שבת!

