

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 29 / Nissan 28

Candle Lighting 7:33 pm

Mincha 7:30 pm

Shabbos Day – Apr 30 / Nissan 29

Tehillim Reading 8:30 am

Shacharis 10:00 am*

Torah Reading..... 11:10 am

Kiddush..... 12:40 pm

Mincha 7:10 pm

Mevorchim Farbrengen 7:25 pm

Shabbos Ends..... 8:37 pm

**Latest morning Shema is now 9:22 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

Bulletin

*This week's Bulletin
is sponsored by
The Berman Law Office .*

Parshas Acharei Mos in a Nutshell

(Leviticus 16:1–18:30)

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 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. ❖



We each have moments when our hearts are turned upward and we feel more in touch with our souls and with G-d ... Even then, our eyes must be focused downward.

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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Anshei Lubavitch
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**Did you
Count
the Omer?**

תהילים

Tehillim - Psalms

**Join us this Shabbos morning
April 30 at 8:30 AM for
Shabbos Mevorchim Tehillim.**

**This week's Tehillim reading is
dedicated to
a refuah sh'laima
for
Yoel Avraham ben Yetta.**

**Thank You to:
The Baal Korei, and
The Security Volunteers**

Eruv: www.fairlawneruv.com
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**Join us each weekday
morning Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am, followed
immediately by Shacharis.**

Halachic Zmanim

Shabbos, Apr 30, 2022

Daylight Savings Time

Earliest Tallis 5:16 AM
Latest Morning Shema..... 9:22 AM
Earliest Mincha (Gedola) . 1:30 PM
Plag Hamincha..... 6:29 PM
Earliest Evening Shema.... 8:06 PM

Chassidic Masters

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 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.

(Continued next page)

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 merely moving forward, our search for our own true self remakes the past as well. ❖

From Our Sages – Acharei Mos

After the death of the two sons of Aaron (Leviticus 16:1)

Rabbi Elazar ben Azariah would explain this with a parable. A sick person was visited by a physician, who said to him: "Do not eat cold food and do not lie in the damp, lest you die." There then came a second physician, who said to him: "Do not eat cold food and do not lie in the damp, lest you die as so-and-so died." The second one influences him more than the first. Thus it says: "After the death of the two sons of Aaron."

-- (Rashi)

Who came close to G-d and died (Leviticus 16:1)

They approached the supernal light out of their great love of the Holy, and thereby died. Thus they died by a "Divine kiss" such as experienced by the perfectly righteous; it is only that the righteous die when the Divine kiss approaches them, while they died by their approaching it. . . . Although they sensed their own demise, this did not prevent them from drawing near to G-d in attachment, delight, delectability, fellowship, love, kissing and sweetness, to the point that their souls ceased from them.

-- (Ohr HaChaim)

He shall bathe his flesh in water, and clothe himself in them (Leviticus 16:4)

On that day the kohen gadol immersed (in a mikvah) five times, and washed his hands and feet from the kiyor (basin) that stood before the Sanctuary ten times: each time he changed his clothes he was required to immerse once and wash twice (once before removing the first set of clothes, and again after dressing in the second set).

For there were five sets of services performed by him on that day: 1) The regular morning services, performed in the "golden garments" (worn by the kohen gadol throughout the year). 2) The special services of the day (reciting the confession over the Yom Kippur offerings, casting the lots, entering the Holy of Holies to offer the ketores and to sprinkle the blood of the Yom Kippur offerings)—performed in the linen garments. 3) The two rams brought as "ascending offerings," and the day's musaf offerings—in the golden garments. 4) Returning to the Holy of Holies to remove the pan of burning incense—in the linen garments. 5) The regular afternoon services—in the golden garments.

-- (Talmud, tractate Yoma)

He must place the incense upon the fire, before God (Leviticus 16:13)

As has been noted previously, 15 incense is offered up on the Inner Altar, which parallels the inner dimension of the heart—i.e., our Divine soul, which is constantly bound to its Divine source—and serves to reveal and intensify this bond. In contrast, the sacrifices offered up on the Outer Altar are designed to elevate the outer dimension of the heart—our human/animal soul—to Divinity.

In this context, the burning of the incense on Yom Kippur in the Holy of Holies—the innermost part of the Sanctuary, more interior than even the Inner Altar—reflects the revelation on this day of the innermost dimension of the Divine soul itself. When this aspect of the Divine soul is revealed, our spiritual nature takes over our physicality, transforming us into quasi-angelic beings who have no need for food or drink. Thus, the various forms of "affliction" we are enjoined to observe on Yom Kippur, 16 rather than punish us, are meant to express our metamorphosis into spiritual beings on this day. As Rabbi Levi Yitzchak of Berditchev is quoted as saying regarding the injunctions to fast on Tisha b'Av (the anniversary of the destruction of the Temple) and Yom Kippur, "There is no need for us to be commanded to fast on these days, for on Tisha b'Av, who can eat!? And on Yom Kippur, who needs to eat?!"

-- (Kehot Chumash)

Haftorah for Parshas Acharei Mos 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." ❖



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140 E. Ridgewood Ave.

Suite 415

Paramus, NJ 07652

Telephone: **(201) 797-4411**

msb@bermanlawoffice.com

www.bermanlawoffice.com

17-10 River Road, Suite 2C

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Good Shabbos to all!