

## Parshas Kedoshim in a Nutshell

(Leviticus 19:1–20:27)

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." ❖



Our Torah reading begins with the charge "Be holy," but it continues with a variety of commandments including prohibitions against theft, lying, gossip, intermingling species of animals, eating produce before the plants which bear it mature, and giving the guidelines for marital relations and the foods we eat.

Implied is that the holiness the Torah asks of us is not otherworldly, but instead anchored in the day-to-day routines of life. Judaism does not want us to be angels, but rather holy men and women, people who live in touch with material reality and control their involvement with it, rather than letting it control them.

-- The Rebbe

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Every man shall fear his mother and his father (19:3)

And in Exodus 20:12 it says, "Honor your father and your mother." For it is revealed and known to G-d that a person adores his mother more than his father, and that he fears his father more than his mother. G-d therefore set the honor of one's father first, and the fear of one's mother first, to emphasize that one must honor and fear them both equally.

---- (Talmud, Kiddushin 31a)

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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, May 7, 2022  
Daylight Savings Time**

Earliest Tallis ..... 4:43 AM  
Latest Morning Shema..... 9:18 AM  
Earliest Mincha (Gedola) . 1:30 PM  
Plag Hamincha..... 6:35 PM  
Earliest Evening Shema.... 8:30 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 – May 6 / Iyar 5

Candle Lighting ..... 7:40 pm

Mincha ..... 7:30 pm

### Shabbos Day – May 7 / Iyar 6

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

Torah Reading..... 11:00 am

Kiddush..... 12:00 pm

Mincha ..... 7:45 pm

Rabbi's Drasha ..... 8:05 pm

Shabbos Ends..... 8:45 pm

*\*Latest morning Shema is now 9:18 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  
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# Chassidic Masters

## How to Criticize and Other Thoughts On Love

By Tzvi Freeman  
Based on chapter 32 of Tanya

Criticizing another person is not out of the question. It's just that there are a few conditions to attend to before you start.

The first condition is to make sure this person is your close friend. Those are the only people worth criticizing — not just because they may actually listen, but also since you run a lower risk of making them into your sworn enemies.

If this person you feel an urge to criticize is not yet your close friend, you'll need to spend some time with him. Find out everything that's good about him and go out of your way to help him out. Eventually, a real friendship will develop.

Also, you'll need to ensure that this person has the same knowledge, understanding and perspective of right and wrong as you do before you can attack his decisions. If he doesn't, you'll need to spend some time learning and discussing together until you see each other's point of view.

Once the two of you are in the same space in Torah and observance of mitzvot, and he's your good friend to boot, then it's okay to criticize — if necessary. And if you can remember what there was to criticize.

If you have not yet succeeded in fulfilling the criteria to be a critic, yet still feel a necessity to provide criticism, there is an alternative:

Sit and criticize yourself, very hard, from the bottom of your heart, until the other person hears.

If it comes from your heart, it will enter his as well.

There is only one way to bring people closer to Torah, whether your friend, your spouse, your child, or a complete stranger. It is not with rebuke, not with arguments, not with intellectual games — but by drawing them with thick cords of love, by showing your faith in who they are and with real deeds.

Love can fail, and we must know that it can fail. For if love was always reciprocated, how could there ever be sincere love?

Rather, every person retains his free will. No matter how strong you pull with cords of love in the right direction, he may always turn his back and run away.

But you have done your part, you have shown love. And what is the reward of the mitzvah of love? It is the elevation of your soul, and his soul, and the drawing of the Infinite Light upon all the community of Israel and all the world. It is the entire Torah. ❖

**Did you Count the Omer?**

## "Love your fellow man as yourself."

*Based on the teachings of  
the Lubavitcher Rebbe*

Hillel, one of the Talmud's greatest sages, declared that loving one's fellowman was "the entire Torah," the rest being merely commentary.

Our Rabbis question that statement, for although the Torah dwells heavily on the relations between man and man, it also puts much weight on the relationship between man and G-d. What does loving one's fellow man have to do with observing the Sabbath, keeping the dietary laws, or honoring the many other ritual obligations within Judaism?

When, however, we train ourselves to look past our selfish concerns and love another person because of the G-dly core that person possesses we can appreciate the rationale for Hillel's teaching. For the purpose of every mitzvah in the Torah is to help us look past the physical aspect of our existence and appreciate its spiritual core. ❖

Evil talk is like an arrow. A person who unsheathes a sword can regret his intention and return it to its sheath. But the arrow cannot be retrieved.  
-- (Midrash Tehillim)

## From Our Sages – Kedoshim

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

*Rabbi Chiya taught: This section was spoken in the presence of a gathering of the whole community, because most of the essential principles of the Torah are included in it.*

*Rabbi Levi said: Because the Ten Commandments are included therein:*

- 1) "I am the L-rd your G-d," and here it is written, "I am the L-rd your G-d" (19:3, et al).*
- 2) "You shall have no other gods before Me," and here it is written, "Nor make for yourselves molten gods" (19:4).*
- 3) "You shall not take the name of the L-rd your G-d in vain," and here it is written, "And you shall not swear by My name falsely" (19:12).*
- 4) "Remember the Sabbath day", and here it is written, "And keep My Sabbaths" (19:3).*
- 5) "Honor your father and your mother," and here it is written, "Every man shall fear his mother and his father" (19:3).*
- 6) "You shall not murder," and here it is written, "You shall not stand by the blood of your fellow" (19:16).*
- 7) "You shall not commit adultery," and here it is written, "Both the adulterer and the adulteress shall surely be put to death" (20:10).*
- 8) "You shall not steal," and here it is written, "You shall not steal, [nor deal falsely, nor lie to one another]" (19:11).*
- 9) "You shall not bear false witness," and here it is written, "You shall not go about as a talebearer" (19:16).*
- 10) "You shalt not covet . . . anything that is your fellow's," and here it is written, "Love your fellow as yourself" (19:18).*

*-- (Midrash Rabbah)*

***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)*

*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 Horodok) ❖*

## Haftorah for Parshas Kedoshim in a nutshell

*Ezekiel 20:2-20*

This week's haftorah mentions G-d's repeated enjoiners to observe the commandments, keep the Shabbat and eschew idol worship; reflective of this week's Torah portion, which discusses many commandments, including the obligation to sanctify the Shabbat and reject idolatry.

The prophet Ezekiel transmit G-d's message, reminding the Jews how He chose them as His nation, how He took them out of Egypt and promised to take them to the Holy Land. In Egypt, G-d dispatched a prophet who exhorted the Jews to abandon their idols, yet they did not do so. He then gave them laws and statutes, including that of the observance of Shabbat as a sign between Him and His people. "But the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they despised My ordinances, which, if a man keep, he will live through them, and My Sabbaths they desecrated exceedingly."

The prophet goes on to mention G-d's punishment of the Jews in the desert, namely that they did not enter the Holy Land. He then admonishes the children not to follow their fathers' ways, but to observe the laws and to sanctify the Shabbat. ❖

### **You shall not go about as a talebearer amongst your people; you shall not stand by your fellow's blood (Leviticus 19:16)**

Evil talk kills three people: the speaker, the listener and the one who is spoken of.

-- (Talmud, Erachin 15a)

The speaker obviously commits a grave sin by speaking negatively of his fellow. The listener, too, is a partner to this evil. But why is the one who is spoken of affected by their deed? Are his negative traits worsened by the fact that they are spoken of?

Indeed they are. A person may possess an evil trait or tendency, but his quintessential goodness, intrinsic to every soul, strives to control it, conquer it, and ultimately eradicate its negative expressions and redirect it as a positive force. But when this evil is spoken of, it is made that much more manifest and real. By speaking negatively of the person's trait or deed, the evil speakers are, in effect, defining it as such; with their words, they grant substance and validity to its negative potential.

But the same applies in the reverse: speaking favorably of another, accentuating his or her positive side, will aid him to realize himself in the manner that you have defined him.

-- (The Lubavitcher Rebbe) ❖

שבת שלום גוט שבת!



**Good Shabbos to all!**