

CANDLE LIGHTING: 7:38 PM

ב"ה

SHABBOS ENDS: 8:42 PM

COMMUNITY

TORAH PORTION ACHAREI | אַחֲרֵי

25 NISSAN 5784 - FRIDAY, MAY 3, 2024



ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:30 PM

SATURDAY - SHABBOS DAY

TEHILLIM READING 8:30 AM

SHACHRIS.....10:00 AM

TORAH READING.....11:00 AM

KIDDUSH.....12:05 PM

MINCHA.....7:25 PM

FARBRENGEN.....7:45 PM

MAARIV.....8:42 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

Continues next week

SHABBOS KIDDUSH

This weeks kiddush is sponsored by **Avraham** and **Esther Shevchuk** in honor of the **Rebbe**, the **Anshei Lubavitch Rabbis**, and the **Anshei Lubavitch Community**.

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PARNES HAYOM

Margery and **Allan Brauner** in commemoration of the yahrtzeit of **Wallace Salshutz** עובדיה בן שלמה חיים הכהן ע"ה

TO SPONSOR A DAY OF LEARNING, VISIT: FLCHABAD.COM/DONATE/PARNAS-HAYOM

MAZEL TOV!

To **Nechama Bergstein** on her birthday, **Nissan 24** and **Mindy Neubort** on her birthday, **Nissan 30**. *Mazel Tov! May you be blessed with a שנת הצלחה!*

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei**, **R' Yossi Nigri**.

Special thanks to the **security team** led by **Yury Zimavilin**, who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand**, **Serge Zenou**, **Sonya Zenou**, **Dr. Scott Lippe**, and **Michael and Jordan Shepper** who work tirelessly to bring us a wholesome kiddush each week!

CONDOLENCES

We extend our heartfelt condolences to **Rabbi Eli Steinhauser** and the **Steinhauser Family** on the passing of their beloved father, הרב יעקב בן אליעזר הלוי ז"ל.

May Hashem grant them the strength they need at this time.

המקום ינחם אתכם בתוך שאר אבלי ציון

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

ADULT EDUCATION

SUNDAY

Beginning **May 12**, **NEW JLI SERIES:**

Decisions of Fate 7:15-8:45 pm

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS [POSTPONED].....8:45 AM

GEMARA.....6:15 PM

JEWISH WISDOM.....7:25 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90

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SHABBOS MEVORCHIM

TEHILLIM



MAY 4, 2024 **8:30 AM**

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OF

CHAYA YIDDIT BAS ZIESEL SHOSHANA



SHABBOS, MAY 4, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	4:47 AM
LATEST MORNING SHEMA.....	9:19 AM
EARLIEST MINCHA (GEDOLA).....	1:30 PM
PLAG HAMINCHA.....	6:33 PM
EARLIEST EVENING SHEMA.....	8:28 PM

PARSHAH IN A NUTSHELL

PARSHAS ACHAREI

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 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 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. ❖

From the Rebbe



Yom Kippur is a time when every Jew "comes close to G-d." That experience, however, must not be self-contained. Instead, we must focus on what happens afterwards. The way we come close to G-d must be connected to the days and weeks that follow.

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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Enlightening Wisdom From the CHASSIDIC MASTERS

Day One

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

[The sages say:] Yom Kippur atones only for those who repent.

Rabbi [Judah HaNassi] says: Yom Kippur atones whether one repents or one does not repent.

Talmud, Shevuot 13a

On Yom Kippur, the day itself atones... as it is written, For on this day, it shall atone for you.

Mishneh Torah,

Laws of Repentance 1:3

Citing the prophet Isaiah's call, "Seek G-d when He may be found, call upon Him when He is near," the Talmud says: "These are the ten days between Rosh Hashanah and Yom Kippur." These ten days, called The Ten Days of Teshuvah, are the most solemn days of the year — days designated for soul-searching and return (teshuvah) to G-d. G-d is near—more attentive to our prayers, more accepting of our repentance, than on the other days of the year.

But are there ten days between Rosh Hashanah and Yom Kippur?

Rosh Hashanah occurs on the first and second days of Tishrei, while Yom Kippur is on the tenth of that month. Thus, the Ten Days of Teshuvah include Rosh Hashanah and Yom Kippur. Indeed, teshuvah is a dominant theme in the observances and prayers of both festivals. Yet the Talmud, in the above-quoted passage and in other places, speaks of the ten days between Rosh Hashanah and Yom Kippur.

Chassidic teaching explains that while Rosh Hashanah and Yom Kippur are themselves days of teshuvah, they each embody a principle that goes beyond the concept of return: the essence of Rosh Hashanah precedes teshuvah, while the essence of Yom Kippur supersedes teshuvah. Thus, the Ten Days of Teshuvah include the days of Rosh Hashanah and Yom Kippur and, at the same time, are the ten days between Rosh Hashanah and Yom Kippur.

The Virtue in Sin

The Torah describes the people of Israel as "the nation close to Him." What does it mean that we are close to G-d? There are three fundamental aspects to our relationship with the Almighty,

and the manner in which it is expressed in our lives.

On the most elementary level, we achieve connection with G-d through our observance of the mitzvot, the Divine commandments. The mitzvot embody the will of G-d; by observing the mitzvot and making their fulfillment the substance and aim of our lives, our souls and bodies become vehicles of the Divine will.

But when a person violates the Divine will, G-d forbid, he uncovers an even deeper dimension of his bond with G-d. The connection created by the mitzvah is exactly that — a connection created between two separate entities. Taken on its own, this connection does not point to any intrinsic bond between the two. In fact, it implies that the natural state of the doer of the mitzvah is one of separateness and distinction from G-d — a state which is overcome by the act of the mitzvah, which bridges the gulf between the mortal and the Divine. But when a person transgresses a Divine command, a deeper bond

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with G-d comes to light. His inner equilibrium is disturbed; his soul finds no peace and is driven to compensate for its devastated identity with material excesses or profane spiritual quests. His transgressions highlight the fact that there is nothing more unnatural than a soul estranged from her G-d.

Teshuvah is a soul's experience of the agony of disconnection from its source and its channeling of this agony to drive its return to G-d. Thus, our sages have said that the sins of a baal teshuvah (returnee) are "transformed into merits," and that he attains a level of relationship with G-d on which "even the perfectly righteous cannot stand." His transgressions become virtues, for the distance and disconnection they created have become the impetus for greater closeness and deeper connection. His sins have provoked – and his teshuvah has actualized – a dimension of his soul's connection to G-d which a perfectly righteous life never touches. The One of the Year

But there is also a third, even deeper, dimension to our bond with G-d.

The two types of connection discussed above have one thing in common: they both allow for the possibility of disconnection. The mitzvah relates to the level on which our finite and mortal nature set us apart from G-d – a state of affairs which the mitzvah comes to overcome. The transgression makes the opposite point (that connection with G-d is the natural state of every soul) with its very dissevering of this connection, teshuvah being the consequential effort to restore the natural bond.

Ultimately, however, there is a quintessential bond between the soul and G-d that is immutable. On the deepest level of our being, there can be no disconnection, natural or unnatural.

This underlying oneness with G-d is the root from which the other two levels of connection stem. Every time we do a mitzvah, we draw from this quintessential unity with G-d the power to overcome our natural apartness and connect to G-d through the fulfillment of His

His will. Every time we sin and experience the agony of disconnection from G-d, this is but another expression of the fact that, in essence, our soul is one with its Creator. And it is this unity with G-d that empowers us to restore our relationship with G-d – on the level on which our transgressions do affect it – through the process of teshuvah.

These, however, are only glimmers of a deeper truth, expressions of unity rising to the surface of a life that is perceptively distinct and apart. But one day each year, our quintessential oneness with G-d shines forth in all its glory. This day is Yom Kippur, which the Torah refers to as "the one of the year."

Yom Kippur is more than a day of teshuvah. Teshuvah, "return", implies that, in the interim, one has been somewhere else; Yom Kippur is a day on which we are empowered to actualize that dimension of our soul whose unity with G-d has never been disturbed in the first place.

Thus, our sages say that on Yom Kippur, "the day itself atones". There is even an opinion, held by Rabbi Judah HaNassi, that the day itself atones even for those who do not repent their sins. For on this day, we achieve atonement for our sins not only by exploiting them as an impetus for return, but also by uncovering that element of self that is never touched by sin at all.

Foundation and End

During the Ten Days of Teshuvah, G-d makes Himself more accessible to us – on all three levels of connection discussed above.

It is a period in which special mitzvot are commanded to us (sounding the shofar on Rosh Hashanah, fasting on Yom Kippur, etc.), opening unique avenues of connection to G-d via the fulfillment of His will.

It is a period of heightened opportunity for teshuvah – a time when our souls are more sensitive to the break from G-d caused by our transgressions and more driven to return.

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But the foundation and objective of all connection with G-d is the quintessential bond which requires no deed to effect it and which no deed can affect. In the Ten Days of Teshuvah, the foundation is laid on Rosh Hashanah and attains its ultimate realization on Yom Kippur.

The defining quality of Rosh Hashanah is that it is the day we crown G-d as king over us. What does it mean that we accept G-d as our king? The king-subject metaphor is one of many employed by the Torah to describe our relationship with G-d, which is also referred to in terms of the relationship between husband and wife, shepherd and flock, master and disciple, among others. The king-subject relationship is unique in that it is not defined by equivocal criteria (love, nurture, intellectual appreciation, etc.), but rather involves the abnegation of the subject's very self to the sovereign. On Rosh Hashanah we relate to G-d as our king, affirming our bond to Him as the very essence of our identity.

Our acceptance of G-d as king is the basis for our other levels of connection with G-d

– mitzvot and teshuvah. The concept of a Divine commandment has meaning only after one has accepted G-d as the authority over one's life; and a transgression is a transgression (and thus an impetus to teshuvah) only because it violates a Divine command.

Thus, the Ten Days of Teshuvah are defined as the days between Rosh Hashanah and Yom Kippur. They are preceded by Rosh Hashanah, since our submission to the Divine sovereignty is the basis for teshuvah – including the teshuvah we do on the two days of Rosh Hashanah (which are themselves part of the ten). And they are superseded by Yom Kippur, since Yom Kippur, in addition to itself being a day of teshuvah, is the ultimate realization of the soul's quintessential oneness with G-d – a oneness which teshuvah expresses and from which teshuvah draws its power, but which transcends the very concept of "return". ❖

HAFTORAH IN A NUTSHELL

PARSHAS ACHAREI

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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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Acharei, along with commentary By R. Moshe Bogomilsky.

From the community of the Children of Israel he shall take two he-goats for a sin-offering.” (Leviticus 6:5)

According to the Gemara (Yoma 62a) the he-goat for Azazel, which was to be thrown over the cliff, and the one offered in the Beit Hamikdash to Hashem were (preferably) to be identical in color, height, and value.

Why should Jews have to spend extra sums of money on a he-goat that will anyhow be thrown over a cliff?

The money we spend during our lifetime can be divided into two parts: One goes to spiritual matters such as tzedakah, mitzvot, and tuition, and the other to physical necessities and personal pleasures. Unfortunately, many people who are blessed with affluence spend freely on personal amenities yet plead poverty when it comes to spending money on spiritual matters. In retrospect, we often feel that money spent on pleasures has been wasted. However, money spent on the spiritual has an everlasting effect.

The two he-goats can also serve as metaphors for these above-mentioned two categories of expenses. And the instruction of our sages that they should be of equal value, conveys an important lesson.

Hashem, in His benevolence, does not mind how much money we spend or waste on our personal pleasures. He requests however, that at least an equal amount of money (and

perhaps more) be spent on spiritual matters. If one has money for “Azazel” – to throw over the cliff – one should not plead poverty when it comes to spending for Hashem.

For on this day He shall provide atonement for you to cleanse you.” (Leviticus 16:30)

In the Gemara (Yoma 85b) Rabbi Akiva says that the Jews are lucky because “Just as a mikveh cleanses et hatemei'im – the defiled – so Hashem purifies the Jewish people.”

Since only the defiled need a mikveh – in order to become clean, the words “et hatemei'im” – “the defiled – seem superfluous?

The way we merit purification from Hashem is through teshuvah. Sometimes, people who have committed numerous transgressions avoid rectifying some of their wrongdoings, erroneously thinking that concerning Judaism it is ‘all or nothing.’ For instance, they reason: “Why should I start putting on tefillin if I am not a shomer Shabbat?” or “Why should I eat kosher if I do not put on tefillin?”

Rabbi Akiva with the phrase “cleanses the defiled” refutes this logic. A mikveh can purify a person from certain defilements even if he will still require additional purification from other defilements for which the time to immerse and become clean has not yet arrived (see Mishnah, Berachot 3:6).

Thus, Rabbi Akiva is teaching us that, just as the mikveh can purify the defiled [who were defiled for more than one defilement] even if they remain defiled to a certain extent, so too, Hashem accepts and wants our teshuvah, even if it is done in parts. ❖

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Good Shabbos!



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