

Chabad Chayil

# Jewish Family

SPRING / PASSOVER ISSUE 5785

A LITTLE NOSH FOR THE SOUL

*FEATURE:*  
HEROINES OF  
OUR HISTORY

THE JEWISH  
FOOD &  
WINE ISSUE

*INSIDE:*  
PASSOVER  
STEP-BY-STEP



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Dear Readers,

Passover is the biblical festival that celebrates our ancestors' Exodus from Egyptian slavery and the birth of the Jewish nation. G-d commands us to retell and relive the Exodus each year on Passover. The Talmud says: "We must all feel as if we have gone out of Egypt." So clearly, Passover not only celebrates a moment in history but also empowers us to achieve personal spiritual freedom today. The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, of righteous memory, spoke and wrote extensively on the great spiritual power and potential in the Passover rituals. This Passover issue seeks to share some of the Rebbe's ideas on how Passover relates to our day-to-day struggles and ultimate purpose. Please use this as your practical guide to leaving your own personal "Egypt" and finding your divine freedom.

Don't hesitate to contact our office for information on our public seder and how you can enjoy a hand-made shmurah matzah this Passover.

Wishing you a kosher and happy Passover,

Sincerely,

**Rabbi Moishe & Layah Kievman**  
*Directors, Chabad Chayil*



DEDICATED TO  
*The love and inspiration of  
The Lubavitcher Rebbe  
Rabbi Menachem Mendel  
Schneerson, of blessed memory*

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*"Why do we eat matzah? Because our ancestors' dough had no time to rise when G-d revealed Himself and redeemed them for Egypt."*

*—The Passover Haggadah*

# IT TASTES DIVINE

## Your Guide to Enjoying Shmurah Matzah

The traditional Passover matzah has no sugar, salt, yeast, or eggs, yet surprisingly, it packs all the essential divine ingredients we all need. The following are hand-selected tasty gems on the significance of eating matzah on Passover. Enjoy!

### *EDIBLE FAITH*

Matzah is an edible faith when eaten with a blessing on Passover night. The matzah's unique ingredient is the divinity within the commandment to eat matzah. This edible divinity enhances your divine connection and trust in G-d. Eating has an advantage over seeing, reading, or even meditating on the Exodus; as we physically digest the matzah, we internalize holiness and experience true freedom.

### *HEALING BREAD*

Matzah is celebrated as the bread of faith and humility—intentionally made thin and unrisen to symbolize the absence of ego. The matzah inspires a faith that not only heals but also prevents illness.

### *TOXIN-FREE*

Like the Passover offering, Jewish law requires us to eat the afikoman on a full stomach as an enjoyable dessert. This law

tells us that your hunger and need for G-dliness have brought you this far, but ultimately, your divine service should go beyond your hunger and needs. Savor this more selfless and heightened Afikoman service like a dessert that stays with you long after the meal ends.

### *PIECE IT TOGETHER*

We begin telling the Passover story by first breaking the matzah. This demonstrates how our brokenness is only a beginning chapter in our tale of complete redemption. In the end, it's your brokenness that makes you whole.

### *IMPOSSIBLE BREAD*

"This is the bread of affliction" that our ancestors ate when they thought redemption was impossible. But it happened, and now it will happen for you. •

>> Adapted from the teachings of the Rebbe.



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# THE **ART** of FREEDOM

By Shira Gold

Passover is not just a holiday. It's a profound expression of Jewish identity and pursuit. When you read the Passover story, you learn your own story.

The Talmud teaches, "In every generation, see yourself as if you went out of Egypt." This passage reframes the Exodus as something that not only happened to your ancestors; Passover is something you do today.

According to the Rebbes of Chabad, this concept extends beyond the biblical account of our liberation from slavery and invites us to actively break through our daily human limitations, symbolized by the Hebrew word "Mitzrayim," which translates to both Egypt and personal constraints or restrictions.

We all grapple with various impediments—some imposed by external circumstances, others self-inflicted. These limitations are by design because, in every generation we must go out of "Egypt."

This process of unleashing trapped potential is what it means to be Jewish. As Jews, our mandate is to break through the finite world around us to reveal the infinite power of G-d hidden within. That's why the "Exodus" is ongoing in every generation daily.

When you see a mezuzah on a doorpost, you're witnessing this Exodus mandate of the transformation of a house into a Jewish home. Similarly, every glass of wine at the Passover seder demonstrates our ability to induct even grapes into the service of G-d, revealing their true purpose. Nowadays, our objective is not only to escape "Egypt" but to transform it.

The art of Passover starts with knowing that going out of "Egypt" is not limited to geographic locations or raw materials that need redemption. Many of us still need to break free of

anger or debilitating fear. So, in every generation, every day, we must strive to leave Egypt and find true freedom.

It's a difficult task, but you can do it.

Rabbi Judah Loew, the famous Maharal of Prague (1512-1609), explained that the Exodus was more than a historical event—it transformed our essence. We changed as G-d gifted us the nature of true freedom, making us truly "free people."

Saving the Jews from oppression or exile is one thing, but granting them the true art of freedom—making them a people eternally immune to oppression and exile—is the

ultimate gift.

Throughout Jewish history, this "gift" and art of freedom have allowed us to find holiness in an unholy world and to transform all sorts of "Egypt" into holy sanctuaries.

This daily, ongoing redemption is deeply felt during Passover when we relive the original Exodus and awaken our personal and collective power to journey toward our ultimate freedom.

Accordingly, Passover and the art of freedom are central to Jewish identity because it embodies our daily journey and ultimate purpose. The redemption that happened for our ancestors was the start of our continuous journey toward the ultimate redemption.

Passover is not just our holiday; it's our way of life. ●

>> Shira Gold is a staff writer at Chabad Magazine. She lives with her husband and her children in Los Angeles.

Artwork by Yehuda Lang.  
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# HEROINES OF OUR HISTORY

By Rabbi Yosef B. Marcus

Artwork by Yehuda Lang.  
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online at [www.yehudalang.com](http://www.yehudalang.com)

Many have waxed poetic about the unlikely survival of the Jewish people, and as many theories have been proposed to solve the mystery.

Yet perhaps the answer has been hiding in plain sight: the Eishet Chayil, the Jewish woman.

**At every critical juncture of our long and challenging history, you will find the fearless and wise *Eishet Chayil*, shepherding us toward our destiny.**

Not only are Jewish women at the center of the overarching events of Jewish history—from the Exodus to Sinai, from Jerusalem to Exile and Back—but the influence of particular women is evident at nearly all the turning points and key events.

The overriding trait among these heroines of our history, is their fighting spirit, their willingness to swim against the tide. They are wise, elegant, kind, and pious—but above all, laser-focused and dauntless.

**What motivates the Eishet Chayil? What is the source of her superhuman strength? And what is she fighting for?**

The power of the Eishet Chayil is

not the pseudo-strength of ego or self-promotion. Hers is an authentic and, therefore, enduring inner might, borne of absolute identification with her divine mission and her Creator.

The Eishet Chayil says and does what is right, even if unpopular, often at the risk of her life. Naamah, the wife of Noah, bucks the trend of corruption and hedonism that engulfed the society of her day. A young Rebecca boldly tells her family that she will be leaving to build a family with Isaac. Yocheved and Miriam defy the all-powerful Pharaoh, when they refuse his demand to kill the Jewish newborn males. Batya makes the entire Jewish story possible when she defies her father's decree and saves the

to become a Jew. Finally, Esther stands up to both King Achashverosh and the mighty Haman to prevent a decree of annihilation.

**While human nature prods us towards the path of least resistance, to going along with the flow, the women of valor stand up to tyrants and shun the prevailing mores of their times.**

## **GUARDIANS OF THE JEWISH FUTURE**

Much of the Eishet Chayil's vigor and tenacity is directed towards the mitzvah of bearing and educating children, both her own and those of others. Yocheved and Miriam, the Jewish midwives in Egypt, personify this quality most strikingly.

## **THE OVERRIDING TRAIT AMONG THESE HEROINES OF OUR HISTORY, IS THEIR FIGHTING SPIRIT, THEIR WILLINGNESS TO SWIM AGAINST THE TIDE**

life of one of those newborns, Moses. Yael risks her life to eliminate Sisera, the mortal enemy of Israel. Naomi, the former aristocrat now penniless and barefoot, risks the humiliation of returning to her hometown and destiny, instead of slipping away into anonymity.

Rachav risks her life when she defies the king's orders to hand over the Jewish spies. Batsheva rebukes her son, King Solomon, setting him on the path of wisdom and enabling the inauguration of the First Temple to commence. Serach, with sharp words, stands up to David's powerful general, Joab, and saves a town from the destruction of civil war. The wife of Ovadiah, along with her husband, defies the ruthless Ahab and Jezebel. Ruth gives up her own royal Moabite family to follow Naomi back to her land and

They are more than midwives, ushering newborns into the world—they care for these children, especially those from poorer families, and educate them as they grow older. Miriam admonishes her father for failing to procreate, which leads to the birth of Moses. Eight decades later, Miriam will question Moses about his decision to cease having children.

The Eishet Chayil is dedicated to protecting children and raising them as servants of G-d. Sarah protects Isaac from Ishmael. Rebecca separates Jacob and Esau so that they both live. The widow of Ovadiah rejects an easy life for herself and her children and instead turns over Heaven and earth to ensure that they do not fall prey to the negative influence of a pagan palace.

Chana, mother of Samuel, pierces the

heavens with her prayers for a child and then dedicates that long-awaited child to G-d, bringing him to Shiloh to serve in the Tabernacle. While still at home with Samuel in his early years, Chana sits out the family's pilgrimages to the Tabernacle to stay home with her child. As a prophetess, she appreciates the lofty environment of Shiloh more than others. Yet she stays behind. She recognizes that despite the spiritual achievements she would attain for herself at Shiloh, there was something even greater: caring for and raising a child. Anything else, as enticing or dazzling as it might be, was only a distraction from the ultimate divine mission to create and nurture life.

The heroines of our history were prophetesses and leaders, but they were first and foremost the architects and guardians of the Jewish future, fiercely dedicated to bringing children into the world who would carry on the legacy of Abraham and Sarah.

But whatever role they played, in family life or in the community, the common denominator was this: an ironclad faith and fearlessness and an absolute dedication to life's ultimate purpose, to partner with G-d in making the world a divine garden.

**From the times of Abraham and Sarah to our time, the engine of history is powered by a formidable force: the Jewish woman of valor, the Eishet Chayil.**

Through her inspiration and impact, the world will reach its intended destiny, the time when knowledge of G-d will fill the world, like the waters cover the sea. ●

*Excerpt from an upcoming book titled Eishet Chayil, Heroines of Our History, published by Kehot Publication Society, set to be released in the fall of 2025. For more information, visit [www.kehot.com](http://www.kehot.com).*

>> Rabbi Yosef Marcus and his Eishet Chayil, Rebbetzin Esty Marcus, are the founders of Chabad NP in Silicon Valley. He is the author of several popular books, including commentaries on the Haggadah, Ethics of the Fathers, Psalms, and the Scroll of Esther.





## ORDER SHMURAH MATZAH

Traditional hand-made shmurah matzah is recommended for seder use. Include handmade shmurah matzah at your seder table and share this sacred tradition with your friends and family. Call the number on the back of this magazine to order your very own shmurah matzah for the seder.

## WHAT IS A MOSHIACH MEAL?




Following a tradition instituted by the Baal Shem Tov, Jews all over the world celebrate the waning hours of Passover with Moshiah's Meal (Moshiah's Seudah), a feast celebrating the divine revelation yet to come. Traditionally, matzah and four cups of wine are enjoyed while singing Chasidic songs and sharing words of inspiration.

# 30 DAYS OF freedom

sunday	monday	tuesday
<b>SELL YOUR CHAMETZ</b> Since it is prohibited to possess <i>chametz</i> on Passover, any <i>chametz</i> left undisposed must be sold to a non-Jew. All such <i>chametz</i> , as well as all <i>chametz</i> utensils that were not thoroughly cleaned, should be stored away. The storage area should be locked or taped shut for the duration of the holiday. Since there are many legal intricacies involved in this sale, a rabbi acts as our agent both to sell the <i>chametz</i> to the non-Jew on the morning before Passover, and also to buy it back the evening after Passover ends. Sell your <i>chametz</i> to your local Rabbi or go online to <a href="http://Passover.org">Passover.org</a> .		<b>On the agenda this week:</b> <ul style="list-style-type: none"> <li>✓ Clean for Passover</li> <li>✓ Shop for Passover foods</li> <li>✓ Prepare Kitchen for Passover</li> <li>✓ Invite guests</li> <li>✓ Sell <i>chametz</i></li> </ul>
<b>WHAT IS CHAMETZ?</b> <i>Chametz</i> is "leaven" — any food that's made of grain and water that have been allowed to ferment and "rise." Bread, cereal, cake, cookies, pizza, pasta, and beer are blatant examples of <i>chametz</i> ; but any food that contains grain or grain derivatives can be, and often is, <i>chametz</i> . Practically speaking, any processed food that is not certified "Kosher for Passover" may potentially include <i>chametz</i> ingredients.		APRIL 8   NISSAN 10  <i>Miriam, the sister of Moses, passed away at the age of 126 on the 10th of Nissan of the year 2487 from creation (1274 BCE).</i>
APRIL 13   NISSAN 15 <i>First Day of Passover</i>  <b>Prayer for Dew</b> After nightfall, <b>festival candle lighting (from pre-existing flame)</b>  Tonight: <b>The Second Seder</b> At night count the <b>Omer</b> : Day 1	APRIL 14   NISSAN 16 <i>Second Day of Passover</i>  Add a little extra to your holiday meal to remember Queen Esther's feast that ended with Haman's end on this day  <b>Havdalah</b> after nightfall At night count the <b>Omer</b> : Day 2	APRIL 15   NISSAN 17 <i>Chol Hamoed*</i>  No tefillin Enjoy a glass of wine At night count the <b>Omer</b> : Day 3
APRIL 20   NISSAN 22 <i>Last Day of Passover</i>  <b>Yizkor</b> service <i>Yizkor is a special memorial prayer for the departed, recited in the synagogue following the Torah reading.</i> In the afternoon, have a <b>Moshiah Meal</b> (see sidebar) <b>Havdalah</b> after nightfall. At night count the <b>Omer</b> : Day 8	APRIL 21   NISSAN 23   Be sure to put away your Kosher for Passover dishes before you enjoy that bagel.  At night count the <b>Omer</b> : Day 9	APRIL 22   NISSAN 24  At night count the <b>Omer</b> : Day 10

If leavened bread symbolizes ego then this is the month when we go on a major ego diet. For the next 30 days we deploy the search and destroy team to find and get rid of our bad habits. Get ready to eat bread of faith and healing and experience true freedom.



wednesday	thursday	friday	shabbat
<b>CANDLE LIGHTING</b> Please visit our website for a list of candle lighting and Havdalah times. 	APRIL 3   NISSAN 5	APRIL 4   NISSAN 6  Girls and women <b>light candles</b> 18 minutes before sunset.	APRIL 5   NISSAN 7  Torah Portion: <b>Vayikra</b> Shabbat Kiddush <b>Havdalah</b> after nightfall
APRIL 9   NISSAN 11  <i>The Rebbe's Birthday</i>	APRIL 10   NISSAN 12   <i>Fast of the First-born</i>  After nightfall: <b>Search for chametz</b>	APRIL 11   NISSAN 13  Burn the <b>Chametz</b> in the morning Last day to sell your <b>chametz</b> <b>Save</b> just enough challah for your first two shabbat meals Make <b>seder preparations</b> before Shabbat Be sure to keep your <b>chametz</b> contained  Girls and women <b>light candles</b> 18 minutes before sunset.	APRIL 12   NISSAN 14 <i>Eve of Passover</i> <i>Shabbat Hagadol</i> <b>Pray early.</b> Be sure to consume all your <b>chametz</b> by the end of the "fourth hour" of the day. Any remaining <b>Chametz</b> should be consumed by your pets or flushed down the drain After nightfall, <b>festival candle lighting</b> (from pre-existing flame) Tonight: <b>The First Seder</b>
APRIL 16   NISSAN 18 <i>Chol Hamoed*</i>  No tefillin Enjoy a glass of wine At night count the <b>Omer</b> : Day 4	APRIL 17   NISSAN 19 <i>Chol Hamoed*</i>   No tefillin Enjoy a glass of wine At night count the <b>Omer</b> : Day 5	APRIL 18   NISSAN 20 <i>Chol Hamoed*</i>  No tefillin Girls and women <b>light candles</b> 18 minutes before sunset. At night count the <b>Omer</b> : Day 6	APRIL 19   NISSAN 21 <i>Seventh Day of Passover</i>  <i>On this day the Red Sea split.</i>  Girls and women <b>light candles</b> after nightfall (from a pre-existing flame). At night count the <b>Omer</b> : Day 7
APRIL 23   NISSAN 25      At night count the <b>Omer</b> : Day 11	APRIL 24   NISSAN 26      At night count the <b>Omer</b> : Day 12	<b>*CHOL HAMOED</b> is a Hebrew phrase meaning "weekdays [of] the festival" and it refers to the intermediate days of Passover and Sukkot. We are permitted to work, yet the holiday prayers of Hallel and Yalah v'Yavo are recited and a cup of wine is to be enjoyed (without the ceremonial Kiddush).	

➔ Visit [www.Passover.org](http://www.Passover.org) for complete calendar of events and how-to guides.





# SPLITTING THE VIRTUAL SEA

By Levy Lieberman

**M**ost people think truth is something you uncover. It's not. Truth isn't just external. It's internal—rooted in something deeper than the latest headline, the most viral idea, or the loudest voice in the room. A mind without an anchor drifts. And history proves how dangerous that drift can be.

For all our progress, we remain vulnerable—not just to deception, but to detachment. AI and the relentless flood of media, marketing, and information don't just influence us; they shape how we see the world and how we see ourselves. The more we rely on external inputs to define reality, the easier it becomes to lose our grounding.

That's why we must be tethered—to something deeper, something unshakable. Family. Community. Faith. G-d. Not fleeting trends but timeless truths.

**So much of human life has been consumed by necessity—by the work we do simply because we must. But as AI takes on more of that burden, something remarkable happens: we are freed to turn inward**

AI doesn't just manipulate—it reveals. It strips away illusion, showing how much of our perception has been shaped by forces outside us. It forces us to confront what is real and what is lasting. And in doing so, it offers an opportunity.

For generations, so much of human life has been consumed by necessity—by the work we do simply because we must. But as AI takes on more of that burden, something remarkable happens: we are freed to turn inward. To cultivate the soul—the literal piece of G-d within us. To develop who we are at our core and do the work to keep its shine unobstructed.

Because when the soul shines, the world sees. And when the world sees, the world changes.

All agree—we are on the cusp of something unprecedented. If we are deeply connected to our essence, tethered to who we truly are, we have the power to unleash human creativity





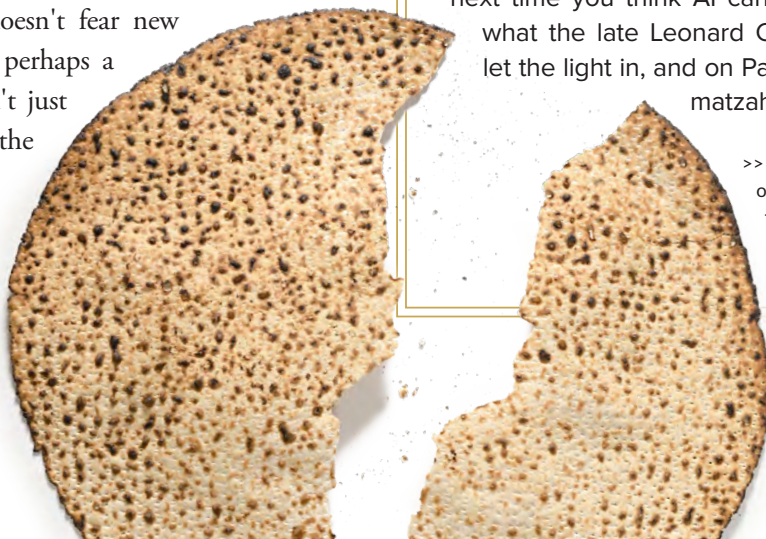
If we are deeply connected to our essence, tethered to who we truly are, we have the power to unleash human creativity and moral clarity unlike anything before

and moral clarity unlike anything before.

I like to believe we're standing at the threshold of a redeemed world—the world G-d always imagined. A world where humanity, by striving toward its own version of perfection, reveals the ultimate perfection G-d embedded in creation itself.

A society anchored in truth doesn't fear new frontiers. It embraces them. And perhaps a world of genuinely free minds isn't just the antidote to manipulation. It's the key to redemption itself. •

>> Levy Lieberman is the co-founder of Limestone Digital and a marketing technology expert specializing in bridging technical execution with marketing innovation. He writes about MarTech, Chasidism, and the unexpected ways they intersect.



## BROKEN MATZAH (NOT WRITTEN BY AI)

*By Rabbi Shmuel Marcus*

In a world increasingly driven by artificial intelligence, it's tempting to let machines write this articles, but I didn't.

Teachers now, perhaps rightly, suspect ChatGPT has written every assignment paper. So, to be clear, a human wrote this.

Of course, AI can quickly gather online data on Passover and deliver a perfectly written Passover message. The new AI technology is so advanced that it can generate symphonies, mimic great artists, and even write stories in the style of literary greats. Nonetheless, I spent hours writing, deleting, and rewriting this. Why?

The truth is, there's value to human imperfection, and that's why we tell the most extraordinary story of liberation over a broken matzah. This brokenness is intentional because our human flaws and mistakes, things AI is programmed to avoid, are what open the gates to true freedom.

Today's artificial intelligence can analyze patterns in emotional expression but can't taste a bitter herb or cry. You need to be human to feel the pain of failure, and according to the Rebbe, our mistakes and flaws are so valuable that G-d put them there by design.

Perfection is overrated.

Machines would never have allowed for Alexander Fleming's accidental discovery of Penicillin or the organic imperfections of Miles Davis's unrehearsed *Kind of Blue* album that shaped his legendary sound. Similarly, our inevitable mistakes and setbacks in our relationship with G-d allow us to turn "errors" into remedies and "wrong" notes into genius.

At the Passover Seder, we start our journey to freedom, and the broken matzah takes center stage. So the next time you think AI can do it better, remember what the late Leonard Cohen wrote: the cracks let the light in, and on Passover, the cracks in the matzah make us truly whole.

>> Rabbi Shmuel Marcus is the editor of Chabad Magazine, he and his wife Bluma run the Chabad in Los Alamitos California.



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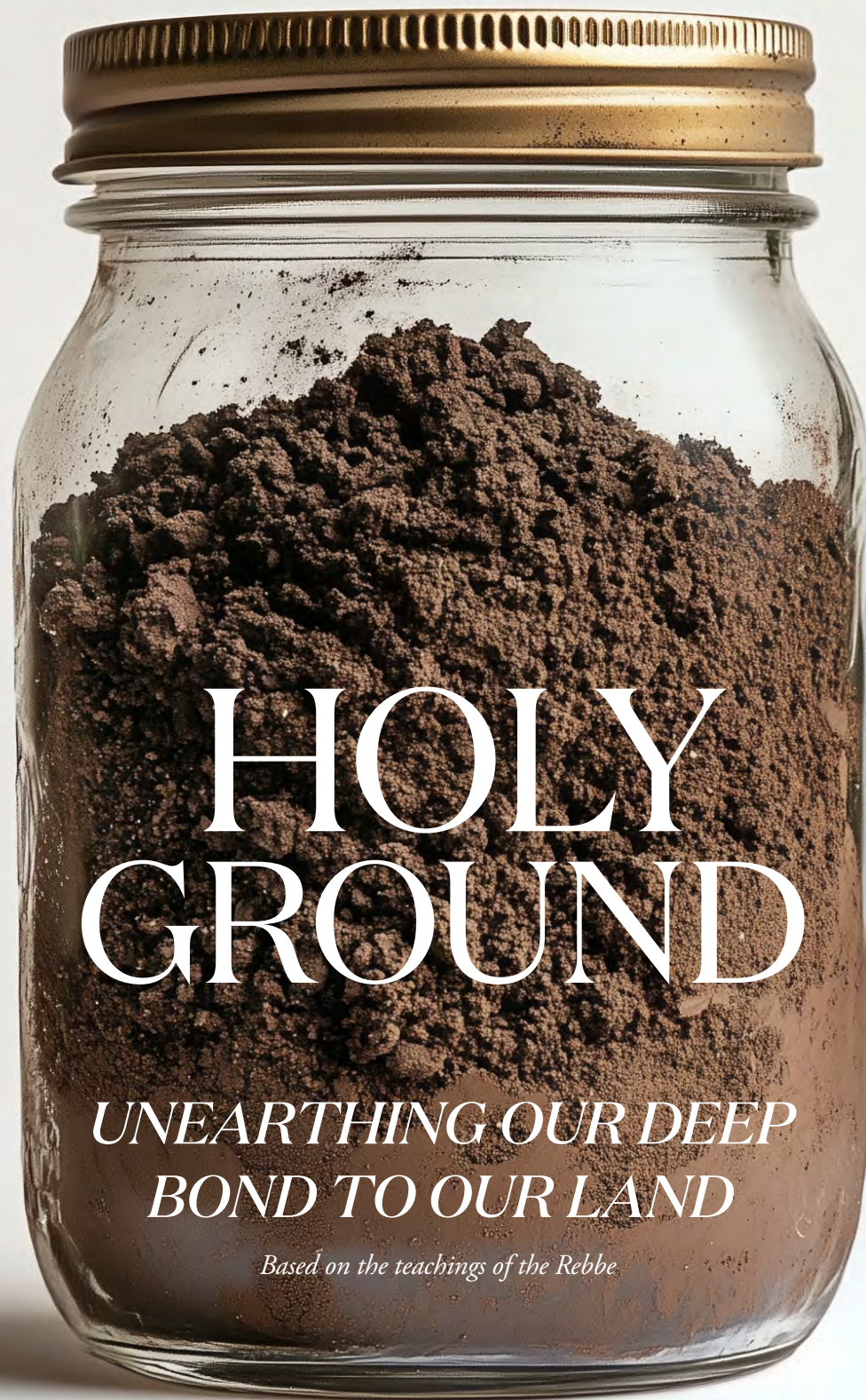
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# HOLY GROUND

*UNEARTHING OUR DEEP  
BOND TO OUR LAND*

*Based on the teachings of the Rebbe*

There's regular dirt, and then there's soil rich with holiness and purpose. In G-d's creation, He included a small divine patch of earth with holy dust you could scoop up and hold in your hand. This patch of earth is called the land of Israel.



From the dawn of our history, G-d promised the Land of Israel to Abraham and his descendants—an unbreakable covenant to the Jewish people forever. Our sacred inheritance, this holy land, is intertwined and linked to our Jewish mission, purpose, and destiny.

Scripture describes Israel as "a land the eyes of G-d are always upon it, from the beginning of the year to the end of the year."

More than just a place, Israel's constant divine attention makes it a living miracle and model for what the world could be. G-d imbues the land of Israel with holiness and Heavenly love, demonstrating the ultimate mission and goal of the entire creation: to infuse holiness into a mundane world and bring Heaven down to earth.

Almost three thousand years ago, King David wrote about this unique divinity-infused dirt and how Jews would kiss the

ground and soil of Israel, saying, "Your servants hold her stones dear and cherish her dust."

Similarly, according to Maimonides, it was common for the sages to treat the land of Israel like holy objects, and in the same way they kissed their Torah scrolls; they also kissed the stones and joyously rolled in the sacred dust of Israel.

Today, its ancient cobblestone and rolling hills, imbued with divinity by G-d, empower us to do the same and bring holiness to the ordinary streets and pavements of the entire

world. That's the Jewish mission to unearth and reveal that the same G-d who reigns in Heaven is here on earth, within every aspect of human life.

Your relationship with Israel is essential as it gives you the power to fulfill your purpose and transform the dirt and pebbles around you into holy ground, wherever you are. ●

## *ALMOST THREE THOUSAND YEARS AGO, KING DAVID WROTE ABOUT THIS UNIQUE DIVINITY-INFUSED DIRT AND HOW JEWS WOULD KISS THE GROUND AND SOIL OF ISRAEL*

### FAITH ON DUTY

**Meet Hodaya Harush, the daughter of Persian Jewish immigrants from Iran, who proudly wears her faith and traditions everyday.**

Her journey to becoming one of Israel's first observant female police investigators at the Netivot police station is tragic and inspiring.

On October 7th, her husband, Eliyahu Harush, the patrol shift supervisor at the Sederot Police station, came under attack, and he bravely led the charge to protect his officers and was killed in battle. After the initial shock and grief, Hodaya discovered that weeks earlier, Eliyahu had submitted her application to the police academy. That was the sign she needed to carry on.

In honoring her late husband, Hodaya graduated from the academy and enlisted in the Israeli Police force. Her religious background and deep faith serve as her unique advantage in a tight-knit community.

Hodaya's profound faith is also the secret to her resilience. She could have never imagined herself as a young widow with three young children, but if this happened, she says, "It's my mission to get through it. Yes, it's hard, and I often fall, but as Jews, after we fall, we must rise."

>> Based on a report by India Naftali for i24 News





# FAITH THROUGH CUISINE

DISCOVER WHY  
OUR MISSION IS A  
PIECE OF CAKE

*By Ben Sherman*

It's all about the food, from Passover's bitter herbs to the sweet apples and honey of Rosh Hashanah to the sizzling Chanukah latkes. As Jews, we know what holiday it is based on the aroma emanating from the kitchen.

There's a good reason why Jews and food go together like peas in a pod or bagels and lox. Our historical obsession with food and diet is spiritually rooted in our mandate at Sinai: uplift and refine the world.

The Jewish idea and mission of repairing a broken world and creating an abode for the divine within our material world can feel daunting. So, for encouragement, we look to our natural capacity to transform food into energy as a fundamental example of our ability to turn the physical into the divine. In a way, our mission is a piece of cake.

**Today, our ongoing Jewish story of elevating the world is still being written through intergenerational recipes, rich flavors, and loud family gatherings. The following are a few curated dishes that explore how our faith stays fresh through kosher cuisine.**

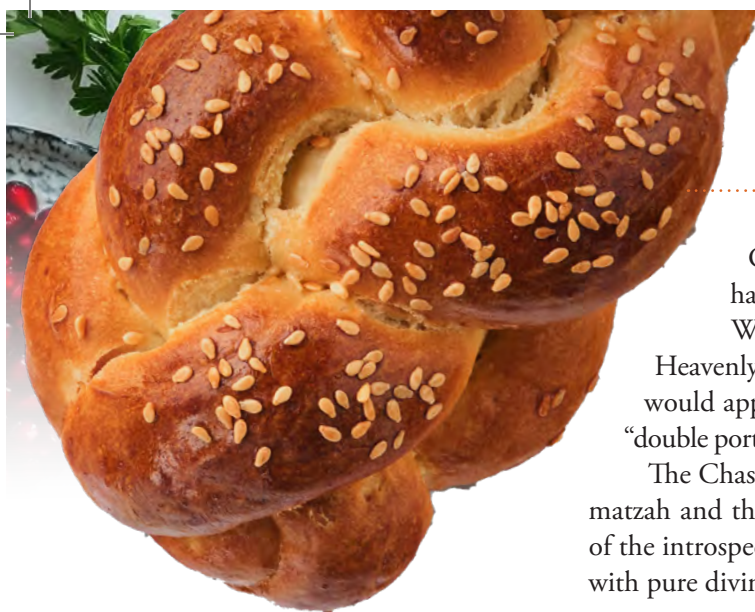
## MATZAH

The thin matzah is definitely the eldest of all Jewish foods. The Jews left Egypt in such a rush they did not wait for their bread dough to rise.

The Haggadah calls the matzah "poor man's bread," as the matzah has no yeast, sugar, eggs, oil, or even salt.

Spiritually, the matzah is humbled by witnessing G-d's extraordinary blessings, so it doesn't rise with any ego. The Chasidic masters call matzah the "Bread of Faith" and the "Bread of Healing." When we have faith in our Creator, we begin to shift our outlook, and that very faith brings us healing.





## CHALLAH

After the Exodus, the Jewish bread changed. Now, freshly baked Challah bread, reminiscent of the showbreads used in the Temple, has become the symbol of a Jewish celebration.

While the Jews wandered the desert, they were sustained by the Heavenly manna, which fell each morning with the dew. A double portion would appear on Fridays, as the divine kitchen is closed on Shabbat. This “double portion” is remembered today with our two Shabbat challahs each week.

The Chasidic masters explain that the Torah only introduced challah after matzah and the breadless days of Passover. Once we experience a whole week of the introspective refinement process of Passover, the rising challah is inflated with pure divine pride and is one hundred percent ego-free.

## EASTERN EUROPEAN KOSHER FOOD EDITION

### HERRING

After the Jews were exiled, maintaining a kosher diet in a non-kosher world became increasingly challenging. As a result, meat and chicken—both of which require a kosher butcher for proper slaughter and preparation—were often avoided. Fish became the perfect substitute, as kosher fish require no specialized slaughtering or preparation.

Since the 15th century, herring has been intertwined with Jewish life when Dutch salt-curing techniques preserved fresh fish for European export. During the Renaissance, Austrian Jews embraced herring as a dietary staple. Over time, Jewish fishmongers emerged as prominent herring traders. This rich history continued into the early 1900s when Jewish peddlers sold herring from pushcarts in New York City.



### THE BAGEL

The bagel, shockingly, is not mentioned in the Torah and, according to most researchers, likely emerged during a dark time of oppression in the Middle Ages in response to restrictions on Jewish commercial baking. When the authorities prohibited Jewish bread sales, Jews created bagels, as boiling the dough was acceptable under the laws of the time.

### LOX

Lox, which refers to cured or smoked salmon, became popular among Jewish immigrants as they sought accessible substitutes for traditional salted herring, making it a staple in Jewish cuisine.

The combination of bagels, lox, and cream cheese became a quintessential Jewish-American dish in the 20th century. This pairing was partly due to the need for kosher alternatives to popular non-kosher dishes like Eggs Benedict, creating a new brunch classic. The Jewish ability to find kosher alternatives continues to expand the kosher palate as we uphold our faith through the ever-changing landscape of kosher cuisine.



>> Ben Sherman is a staff writer at Soulwise Magazine. He lives in southern California with his wife and kids.





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LET'S TALK FOOD





# MEET ALLISON

## THE WOMAN BEHIND BARREL WINE & CHEESE

By Kylie Ora Lobell

Allison Chlimper has always been a food and wine connoisseur. By the time she was in her mid-20s, the Florida native had worked in the food and wine industries for over a decade. While she enjoyed her career, something was missing in her life.

“When I was 25, I was at a very difficult point in my life, living alone in Orlando and working as a waitress,” she said. “I had no Jewish friends at that time.”

Allison didn’t grow up in a Jewish community. However, in college she started attending Chabad at the University of Florida in Gainesville. Eventually, she

was difficult because the only option in Orlando was a food truck. As a wine aficionado, she also couldn’t wrap her mind around not all wines being kosher.

“It was tough to give up non-kosher wine,” she said. “I thought, how can it not be kosher when it’s just grapes?” That’s when she began her deep dive into exploring the laws and reasons behind kosher wine.

As Allison immersed herself in the world of kosher, she met her husband Gabriel and started a family together. Allison

*“AS SOON AS I BEGAN TO OBSERVE SHABBAT, I  
STARTED MAKING MORE MONEY DURING THE WEEK  
THAN I WOULD HAVE IF I’D WORKED ON SHABBAT”*

went to Israel on Birthright and had a life-altering experience, saying, “It felt like home.”

When she returned to Florida, she wanted to start keeping kosher and observing Shabbat, but there was only one problem.

“Since I was a waitress, Friday nights and Saturdays were my busiest times of the week and where I made the bulk of my money,” Allison said.

“Incredibly, as soon as I began to observe Shabbat, I started making more money during the week than I would have if I’d worked on Shabbat,” she said.

Allison began keeping kosher, which

worked on and off in kosher restaurants in Miami, eventually teaming up with Chef David Benrey, co-owner and head chef at Street Kitchen, to open Barrel Wine and Cheese in Hallandale Beach, Florida.

“When you come in, you get a card like at Chuck E. Cheese or Dave & Buster’s, you take the card to the machine, and you can choose if you’d like a taste, a half glass of wine, or a full glass,” Allison said. “People have a lot of fun using these self-dispensing machines, and we’re constantly changing the wines inside of them.”

Self-dispensing wine machines exist in the non-kosher world, but they are novel in the kosher world. Allison’s kosher

journey includes bringing innovation to the kosher restaurant industry.

“Wine is an art form and culture. I want to expose people to that appreciation and give them a kosher place to do it.” ●

### Barrel Wine and Cheese

[www.thebarrelwinebar.com](http://www.thebarrelwinebar.com)

(954) 417-3249

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>> Kylie Ora Lobell is the president of KOL Digital Marketing. She lives in Los Angeles with her husband and children.





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To access JCS' services, please call 305.576.6550. For community resources, please dial 211, and for mental health crisis assistance, please dial 988 to reach a JCS Helpline Counselor. We are here for you.





# READY FOR A TALL GLASS OF JOY?

*Based on the teachings of the Rebbe*

Joy, one of the central themes in Judaism, is one of the rare constant or evergreen commandments, similar to belief in G-d. The obligation to be in a continual state of high morale has many challenges and benefits.

Scientific studies demonstrate that people who experience joy have higher serotonin and dopamine levels, leading to increased creativity in problem-solving and better decision-making. Conversely, depressed individuals make bad decisions.

Typically, we think of happiness as a baseline where we are inherently happy if nothing goes wrong and no one is hurting us. So, if the roast beef dinner is tasty or the new dress fits, it brings us joy. But in Chasidic thought, joy is not simply a knee-jerk reaction or the result of a string of favorable circumstances.

Instead, joy is an obligation. The Rebbe often spoke of joy as the starting point and constant foundation that motivates and energizes us to face life's challenges.

In military terms, soldiers with high morale outperform more qualified fighters who are upset or depressed. Morale is a key factor in success in any mission; as King David wrote, we must "serve G-d with joy."

At first, telling people they must feel joy when they don't sounds harsh. But when you understand what Jewish Joy is, it starts to make more sense.

What is true Jewish joy? It's the "high morale" born of an awareness of our divine soul, which is immune to negativity. This integrated joy doesn't bypass or deny the pain; it simply

gives us the energy and tools to show up to the battlefield with the best version of ourselves.

The Chabad Rebbes demanded their struggling followers be joyous because, from a mystical perspective, joy can remove blockages that prevent you from accessing your true potential, and reciprocally, joy can ignite divine joy, making you the recipient of Heavenly generosity.

The wise King Solomon's idea that "wine gladdens the heart" has a deeper meaning beyond the effect of the alcohol content. Solomon infers that joy is synonymous with revealing the hidden, such as extracting wine from grapes because joy brings out the best in you. On the other hand, sadness closes our eyes to opportunities and deprives us of our true potential.

On Passover, we drink the wine of joy with poor man's bread and bitter herbs because our obligation to be joyous also extends to the poor and bitter parts of our lives.

The Rebbe, who had a keen insight into human suffering, once drew a parallel between joy and humility, explaining that just as one can acknowledge the truth of one's talents and remain humble, it is possible to recognize and experience grief and pain while drinking a glass of true integrated joy. •

**ON PASSOVER,  
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**CANDLE LIGHTING**

**SHABBAT HAGADOL**  
Blessing 1  
**FRIDAY, APRIL 11**  
*Light Candles at: 7:24 pm*

**FIRST NIGHT OF PASSOVER**  
Blessings 1&2  
**SATURDAY, APRIL 12**  
*Light Candles at: 8:18 pm  
(from a pre-existing flame)*

**SECOND NIGHT OF PASSOVER**  
Blessing 1  
**SUNDAY, APRIL 13**  
*Light Candles at: 8:18 pm  
(from a pre-existing flame)*

**SEVENTH NIGHT OF PASSOVER**  
Blessing 1  
**FRIDAY, APRIL 18**  
*Light Candles at: 7:28 pm*

**EIGHTH NIGHT OF PASSOVER**  
Blessing 1  
**SATURDAY, APRIL 19**  
*Light Candles at: 8:22 pm  
(from a pre-existing flame)*

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## CANDLE LIGHTING BLESSINGS

### 1. Bo-ruch a-toh Ado-noi E-lo-hei-nu me-lech ho-olom a-sheer ki-de-sha-nu be-mitz-vo- sov ve-tzi-vo-nu le-had-lik ner shel...

Blessed are you, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and has commanded us  
to kindle the light of...

SHABBAT:

**Sha-bos ko-desh**

PASSOVER:

**Yom Tov**

PASSOVER AND SHABBAT:

**Shabbat v'Shel Yom Tov**

### 2. Bo-ruch a-toh Ado-noi E-lo-hei-nu me-lech ho-olom she-he-che-ya-nu vi-kee-yi-ma- nu vi-hi-gee-an-u liz-man ha-zeh.

Blessed are you, L-rd our G-d, King of the universe, who has kept us alive and sustained us and let us reach this time.