

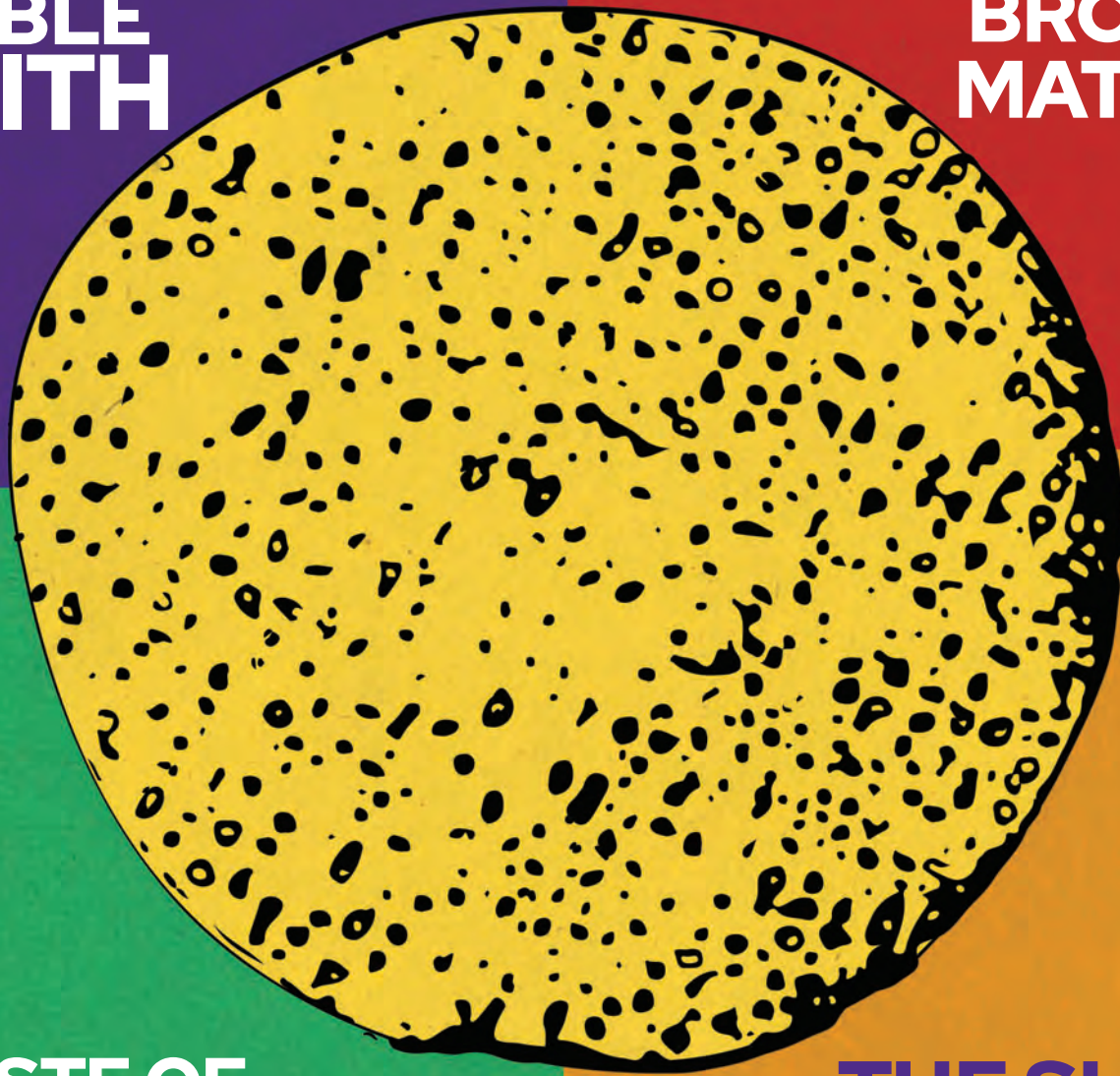
JEWISH FAMILY

SPRING 5786

A LITTLE NOSH FOR THE SOUL

EDIBLE FAITH

BROKEN MATZAH



A TASTE OF REDEMPTION

THE SHAPE OF FREEDOM

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Rabbi Dovid Bryn zt"l.

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From the Rabbi's Desk

Dear Readers,

Welcome to our Spring Issue of Jewish Family Magazine. The Torah teaches that Passover must always fall in the springtime. As families and friends gather to celebrate the holiday, we can feel Jewish identity blossoming—just like the trees of spring.

After a long and difficult winter for many, we warmly welcome the season of renewal that Passover brings, along with the miracles and hope it represents for our people.

Each year, as we celebrate the wonders of the Exodus, we experience a renewed sense of hope and excitement. When we look at the Cup of Elijah and the promise of redemption it symbolizes, we are reminded that redemption is real and within reach—we can see it and hold it, even if we do not yet drink from it.

As you enjoy our Passover issue, I invite you to learn even more about the holiday by visiting our website at ChabadChayil.org/Passover. There you can download a free Haggadah, find delicious recipes, and get answers to many of your Pesach questions.

Wishing you and your loved ones a **Kosher and Happy Passover.**

Rabbi Moishe & Layah Kivman

Directors, Chabad Chayil

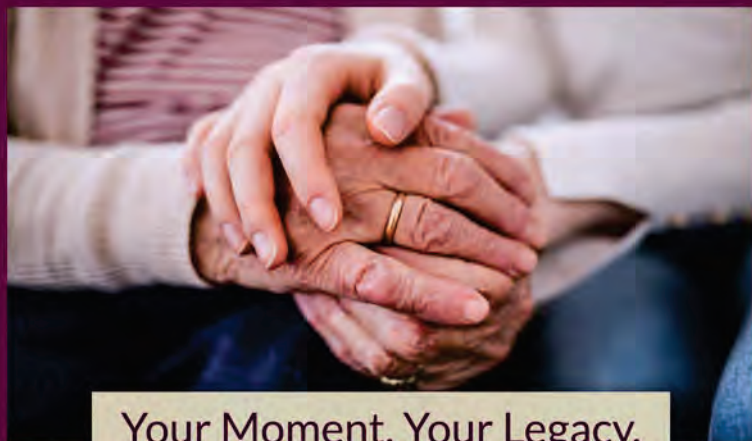
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Matzah • Food of Faith

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!

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.

HUMBLE BREAD

Humility is not weakness; it empowers us. Humility is an awareness that we have limitations, but our G-d doesn't. This humility empowered Moses to face Pharaoh and David to face Goliath. True humility manifests in a newfound strength from knowing that an infinite G-d is performing wonders through you.

EDIBLE FAITH

Matzah becomes an edible expression of faith when eaten with a blessing at the Passover seder. Its power lies in the Divine spark embedded in the commandment to eat matzah on Passover. By physically digesting the matzah, we internalize holiness and experience true freedom—an impact that goes beyond merely seeing, reading, or meditating on the Exodus.

**"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

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)



WHAT IS SHEMURAH MATZAH?

It only takes eighteen minutes for wet flour to become leavened or chametz. So, Shmurah Matzah, or guarded matzah, is made from verified wheat that's "guarded" from moisture during the entire process, from harvest to final product. Hand-made Shmurah Matzah is produced and baked quickly in increments of less than eighteen minutes from when the water comes in contact with the flour. The human touch infuses the process with the intended purpose of being baked for a mitzvah.

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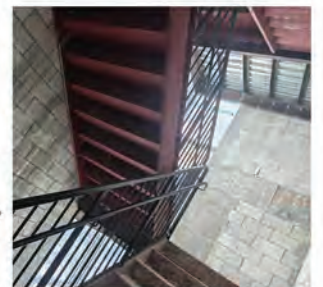
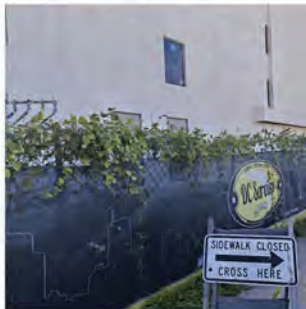


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LOGO 2.0

An Alef formed from two C's — representing **Chabad Chayil** — with a heart at its center.
This Alef will appear at the top right of the open book featured on the entrance facade of our new building.
Like every open book, it begins with an Alef. But this Alef tells a much deeper story.

Address

An Alef is composed of two Yuds and a Vov.
Each letter also has a numerical value.
Yud = 10
Yud = 10
Vov = 6
Together, they equal 26.
Alef equals 01 thousand

2601 is the address of our very first purchased little house — and now, the address of our new center of Jewish life.
Doesn't every building need address signage?
26-01 carries even deeper meaning. It reflects the final two words of Shema Yisrael — Hashem Echad.

The numerical value of Hashem is 26.
The numerical value of Echad is 01.
Now each time you pass by you can think Hashem Echad!

Heart

At the center of it all is a heart. It's not an in-your-face heart, but if you look carefully you will clearly see it in the center of the top and bottom Yuds.

Because at the center of everything — is heart.

Mission Statement

The Rebbe explains in Hayom Yom that when teaching a child Alef-Bet, we don't simply teach letters. We teach their meaning. We bring them to life.

A child is taught that an Alef is made of:
- A Yud on top
- A Yud on the bottom
A Vov connecting them

The small Yud on top represents Hashem. It is the first letter of His Name and the primary letter with which the world was created.

The small Yud on the bottom represents Am Yisrael — the Jew — as Yehudi also begins with a Yud. In fact, the word "Yud" itself refers to a Jew.

The Vov is known as a Vov HaMechaber — the connecting letter.
For example: "Ani" means "I," "Atah" means "you."
To say "me and you," we say Ani V'Atah — joined by a Vov.

So how does the Yud below — the Jew — connect to the Yud above — Hashem?

Through Mitzvot. Through following Hashem's commandments and doing good deeds.

The word Mitzvah is related to the Aramaic word Tzavta, meaning "connection." A mitzvah is not just an action — it's what bonds us to Hashem and to each other.

Color

While the logo adapts beautifully to many colors, our primary palette is blue and yellow.

Blue represents the sky, the ocean, and Hashem's Kisei HaKavod. It is the color long associated with Am Yisrael and Eretz Yisrael. The blend of royal blue and modern denim tones gives this ancient color a contemporary feel.

Yellow represents light and divine glory — the illumination we are meant to bring into every aspect of life. It evokes gold and richness, which the Torah teaches were created to help us fulfill our mission in this world.
But it also carries a deeper message.

The yellow Yud was once worn in shame when Jews were forced to wear the yellow Jude star in Europe during the 1930s and 40s. The Rebbe taught us that even from darkness, we must learn.

Just as the Nazis were relentless in their negative mission to identify every Jew — even those who did not live Jewishly or did even not know they were Jewish — we must be equally relentless in a positive way.

We must search for every Yud. Even if they don't act Jewish. Even if they don't yet know they are Jewish. And help them do a mitzvah — reconnecting them to Hashem and to Am Yisrael.

The royal, sacred yet modern-blue paired with a rich, shining, proud yellow-gold tells the Chabad Chayil story perfectly.

Old

As we rebrand and shift over to the new logo, we will never forget our sweet beginnings. Nor will we ever stop dancing!

Going Forward

We will be swapping out the Alef used in our CHAP & Gan Chabad Logo's, and incorporate the new Alef and colors into all our branding.

Future

The Rebbe explains that the difference between גולה (exile) and גאולה (redemption) is one letter. Yep, its an **א**, which stands for אלוהים, the Chief of the World, referring to its owner and operator. Our job is to bring that **א** into the world, bringing it into a state of Geulah.

This is the mission of Chabad Chayil:
To connect the little Yud down here with the great Yud above — through as many mitzvot and acts of goodness and kindness as possible.



Designer

We thank Alan Najman from Ideabilities & Tribal Cosmic for relentlessly developing this logo, patiently putting up with the million and one changes. He is an incredible artist with foresight and vision, yet so down to earth.
May Hashem repay you many times over.

What About Me?

The Rebbe would often say "If you know Alef — teach Alef."

You don't need to know everything. Start with what you know. Share that. Build from there.

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30 DAYS OF FREEDOM

sunday	monday	tuesday
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SELL YOUR CHAMETZ

Since it is prohibited to possess *chametz* on Passover, any *chametz* left undisposed must be sold to a non-Jew.

All such *chametz*, as well as all *chametz* utensils 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 *chametz* to the non-Jew on the morning before Passover, and also to buy it back the evening after Passover ends. Sell your *chametz* to your local Rabbi.

On the agenda this week:

- ✓ Clean for Passover
- ✓ Shop for Passover foods
- ✓ Prepare Kitchen for Passover
- ✓ Invite guests
- ✓ Sell *chametz*

MARCH 29 | NISSAN 11

The Rebbe's Birthday

MARCH 30 | NISSAN 12



MARCH 31 | NISSAN 13



After nightfall:
Search for *chametz*

APRIL 6 | NISSAN 18
*CHOL HAMOED**

APRIL 6 | NISSAN 19
*CHOL HAMOED**

APRIL 7 | NISSAN 20
*CHOL HAMOED**



No tefillin
Enjoy a glass of wine
At night count the *Omer*: Day 4

No tefillin
Enjoy a glass of wine
At night count the *Omer*: Day 5

No tefillin
Girls and women *light candles*
at 7:22 pm
At night count the *Omer*: Day 6

APRIL 12 | NISSAN 25

***ERUV TAVSHILIN** is a tradition observed when a festival falls on Friday, allowing food prepared during the festival to be used for Shabbat. By setting aside designated food items before the festival begins, one may continue cooking on the festival for the Shabbat meals. For the blessings, see *Kehot Siddur*, page 327.

At night count the *Omer*: Day 11



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 Moshiach's Meal (Moshiach'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.

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
<p>WHAT IS CHAMETZ? <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.</p>		<p>MARCH 27 NISSAN 9</p> <p>Girls and women light candles at 7:17pm</p>	<p>MARCH 28 NISSAN 10 SHABBAT HAGADOL <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> Torah Portion: Tzav Shabbat Kiddush Havdalah after nightfall</p>
<p>APRIL 1 NISSAN 14 Fast of the First-born Stop eating chametz by the end of the "fourth hour" of the day. Burn the chametz by midday See local calendar for times Last morning to sell your chametz Make an Eruv Tavshilin* Girls and women light candles at 7:19pm Tonight: The First Seder</p>	<p>APRIL 2 NISSAN 15 First Day of Passover Prayer for Dew After nightfall, festival candle lighting (from pre-existing flame) after 8:12 pm Tonight: The Second Seder At night count the Omer: Day 1</p>	<p>APRIL 3 NISSAN 16 Second Day of Passover Add a little extra to your holiday meal to remember Queen Esther's feast that ended with Haman's end on this day Girls and women light Shabbat candles at 7:20 pm (from pre-existing flame) At night count the Omer: Day 2</p>	<p>APRIL 4 NISSAN 17 SHABBAT CHOL HAMOED* Shabbat Kiddush Havdalah at 8:13 pm At night count the Omer: Day 3</p>
<p>APRIL 8 NISSAN 21 Seventh Day of Passover <i>On this day the Red Sea split.</i> Girls and women light candles at 8:15 pm (from a pre-existing flame). At night count the Omer: Day 7</p>	<p>APRIL 9 NISSAN 22 Last Day of Passover Yizkor 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 Moshiach Meal (see sidebar) Havdalah at 8:16 pm At night count the Omer: Day 8</p>	<p>APRIL 10 NISSAN 23</p>  <p>Be sure to put away your Kosher for Passover dishes before you enjoy that bagel. Girls and women light candles at 7:24 pm At night count the Omer: Day 9</p>	<p>APRIL 11 NISSAN 24 Torah Portion: Shemini Shabbat Kiddush Havdalah at 8:17 pm At night count the Omer: Day 10</p>
<p>APRIL 15 NISSAN 28 At night count the Omer: Day 14</p>	<p>APRIL 16 NISSAN 29 At night count the Omer: Day 14</p>	<p>*CHOL HAMOED 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 Halel and Yaleh v'Yavo are recited and a cup of wine is to be enjoyed (without the ceremonial Kiddush).</p>	



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WOMEN OF REDEMPTION

By Shira Gold

From Survival to Redemption:
The Women Who Shape Our Destiny

"Our people were redeemed from Egypt in the merit of the righteous women."

-The Talmud

Since the dawn of our nation, it has been women who have carried our people through moments of peril and promise. At every pivotal crossroads in Jewish history, the wisdom and courage of a Jewish woman shifted the course of events. Beginning with the Exodus from Egypt, this pattern continues in homes and communities across the globe. Here is a brief spotlight on a few **Women of Redemption**:

SHIFRA AND PUAH

When Pharaoh decreed that every newborn Jewish boy be killed, the first open resistance came from two women. Shifra and Puah, the Jewish midwives, courageously defied the king's command. At significant personal risk, they chose to risk their lives over obedience to tyranny.

When Pharaoh decreed that all newborn baby boys be thrown into the Nile, a new and more subtle danger emerged. In response, the Jewish leader Amram publicly separated from his wife, believing it was wrong to bring children into such a perilous world. His decision, though well-intentioned, created an internal crisis and one that threatened the future of the Jewish people from within.

MIRIAM

Miriam, Moses' older sister, changed the course of Jewish history while still a young girl. It happened when she saw that her father, Amram, had separated from her mother, Yocheved, in despair, that young Miriam wisely challenged him. She argued that withdrawing from life was even more devastating than Pharaoh's decree. Pharaoh had ordered only the boys killed, but her parents' separation would prevent even Jewish girls from being born. Her insistence on growth and not retreat, even in times of despair, persuaded her father and eventually led to the birth of her younger brother, Moses. Later, when Moses was placed in a basket in the Nile, Miriam stood watch over her baby brother, safeguarding his life and future.

YOCHEVED

Yocheved, the mother of Moses, gave birth and nurtured her child in the darkest of times. Her quiet bravery gifted the oppressed Jews with the future redeemer of Israel.

BATYA

Batya, Pharaoh's own daughter, defied her father's cruelty by rescuing a Hebrew baby from the Nile. She named him Moses and raised him as her son. The Torah honors Batya by calling him only by the name she gave him, Moses, and not by the name given at his birth by his parents, Tuvia.

ESTHER

The salvation of Purim rests almost entirely on Queen Esther. With wisdom, restraint, and extraordinary courage, she risked her life to confront the king and expose Haman's genocidal plot. Through Esther, the Jewish people were saved once again by a wise and courageous woman.

YEHUDIT

Chanukah, too, bears the imprint of feminine heroism. Yehudit courageously entered the enemy camp, using intelligence and resolve to defeat the general who threatened her people. Her actions sparked the chaos that ultimately led to the Maccabean victory.

The Rebbe teaches that these stories, and many more, are not coincidences, and this feminine pattern is rooted in Judaism's very mission. Our goal is not to overpower or escape the physical world, but to transform it, and that transformation depends on the grounded, integrative insight found primarily in the feminine.

While many men were great visionaries and heroically victorious in battle, it is the righteous women who translate vision into reality, strength into change, shaping the world around us and illuminating the path toward final redemption. ●

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My Personal Passover Story

By Michal Oshman



*Michal Oshman is the author of *What Would You Do If You Weren't Afraid*. She served in senior leadership roles at global companies, including TikTok, Meta, eBay, and WPP. She holds three university degrees and served in the IDF. She lives in London with her family.*

Although I am Jewish by birth, for many years I wasn't aware of the deeper meanings of Jewish life. Therefore, I had never really considered the meaning of Jewish holidays—Passover included.

However, ten years ago, during a difficult time, I remembered what a Jewish friend had said to me years earlier, when I asked her what Passover meant to her. She explained that Passover is the time of year when you remind yourself that although you are no longer enslaved in Egypt, you may still be enslaving yourself to damaging things.

"You will always have your Egypt," she said. "It's a reminder that you can get out of Egypt, but you can't get Egypt out of yourself."

At the time, I wondered what she meant. Now, I have begun to understand the significance of the story. Egypt doesn't only refer to a physical country; it symbolizes any place where you are not free, where you are chained to something.

In Hebrew, the word for Egypt is *mitzrayim*, which means "boundaries" or "narrow straits." I realized that the story of the Israelites' escape from Egypt isn't just a historical account of liberation from slavery. It is a story lived every single day—the human story of freeing ourselves from narrowness, from our own personal restrictions, from self-imposed slavery.

The fact that many of us are privileged enough to have physical freedom—to do what we want, when we want (within legal boundaries, of course)—does not mean we are truly free. We can carry internal chains: thoughts and self-beliefs that keep us trapped and limited.

So I began to ask myself: What was my "Egypt"? What *mitzrayim* was I chaining myself to? What was I enslaved to that made me feel so anxious? And how, on earth, could I set myself free? ●

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By: Rabbi
Shmuel Marcus

Jews & Food

Rabbi Shmuel
Marcus is
the editor
of Chabad
Magazine.

Chasidic Wisdom for a Hungry World

The Man With Everything



Culinary Art by
Bill Wurtzel

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

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

The Jewish mission is to create an abode for the Divine within our material world, and our natural capacity to transform food into energy is a fundamental example of our ability to turn physical matter like coffee and toast into spirituality. Sure, bagels, lox, or even a Diet Coke can become the power and energy that help us serve our divine mission, but is there any spiritual value in the basic act of eating?

For Jews, the answer is yes.

We know this because when talking about food, G-d says: "Man does not live on bread alone, but by the word of G-d does man live." (Deuteronomy 8:3).



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Read more at OK.org.



▶ **ABOUT THE ARTIST:**

Bill Wurtzel is a visual artist who transforms healthy food into captivating art. Initially inspired to amuse his wife, Claire, and entice their kids and grandkids to enjoy their meals, he draws on the vibrant shapes, colors, and textures of food. After capturing his creations through photography, the artwork is eaten and enjoyed as a meal. His prints are exhibited in galleries and museums across the U.S. and internationally. Alongside his wife Claire, an educator, he has co-authored seven books featuring his food art and has earned "Best Children's Books" honors.

View full gallery at www.funnyfoodart.com

The Chasidic masters take this verse literally, viewing eating as far more than mere survival. Our daily snacking and regular meals are not just about the bread itself, but about accessing the "word of G-d" within it. This is why eating is considered a holy act: it is an act of spiritual transformation, where the physical bread gives way to its inner truth, the word of G-d that sustains it.

In a way, our mission is a piece of cake.

That's why Jews and food go so well together; our national food obsession is really about transforming the world around us. Starting with our morning blintzes, each meal becomes a genuine spiritual encounter.

Sure, we can find many words of G-d in prayer books and in the synagogue, but we can access the unique, life-giving word of G-d only in the kitchen and dining room. That's where the ultimate mission happens. That's where we clearly see our ability to turn matter into spirit.

The core idea is that within every created thing lies a "word of G-d" or the Divine speech that brought it into being. This inner spark is the true soul of the food. So when you see someone standing at the deli counter asking for extra corned beef, it may appear to be simple hunger on the surface. Still, on a spiritual level, the soul seeks to consume the unique Divine life-force embedded in the food.

Of course, this does not happen automatically. Just as the body must work to absorb nutrients, the Divine spark must be redeemed with purpose and intention.

So, while animals eat instinctively, and nature runs on autopilot, humans can choose why and how we eat. This intentional eating, using that energy for a higher purpose, is how we "redeem" the spark or word of G-d hidden in the physical food.

The Baal Shem Tov, the founder of Chasidism, finds this in the words of King David, "The hungry and thirsty, in them does their soul languish." (Psalm 130). What feels like a physical hunger or thirst is, at its core, a soul longing to uplift the world. When you see a slice of roast beef, your soul sees holy sparks waiting to be elevated through purposeful use.

Now we can appreciate an entirely new way of understanding the Torah's laws of kosher. The great Kabbalist Rabbi Isaac Luria taught that when the Torah forbids foods such as shellfish and pork, it signals that their spiritual sparks are inaccessible and cannot be redeemed.

In the end, we are all hungry for something. Chasidic wisdom teaches that beneath every craving lies a deeper longing for purpose. Your next meal can become a sacred event, and eating can become a daily opportunity to reveal hidden holiness and transform the ordinary into a dwelling place for the Divine. ●



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FINDING THE OFF SWITCH

Four Reasons I Observe Shabbat

Any good composer or painter knows that as important as it is to be immersed in the sound of the symphony he or she is working on, or to be engrossed in the images he or she is setting down on canvas, it is equally important to step away from one's creative work and to observe with clarity and renewed objectivity just what it is that has been created. Shabbat brings with it an opportunity to step away and better see life, not as a series of compartmentalized actions, but as a unified whole. Here are a few ways the tenets of Shabbat can help you in your life.

BY:
PETER
HIMMELMAN

*Peter Himmelman is a Grammy- and Emmy-nominated singer-songwriter, visual artist, and best-selling author, with more than 20 acclaimed recordings to his name. He is the founder of Big Muse, a creativity consultancy that helps organizations unlock the creative potential of their people, with clients including The Wharton School, 3M, McDonald's, Adobe, and Gap. His newest book is *Suspended by No String*.*

1 IMPROVE CREATIVE THINKING

It's an axiom, of physics that two things cannot occupy the same space. And just as this applies to things, it also applies to ideas. To be at our creative best we need to make an empty space through the cessation of our creative endeavors. Only by stopping our constant output can new inspirations take hold.

2 SLOW DOWN LIFE'S HECTIC PACE

As we learn to breathe more slowly in the practice of meditation, adopting the rhythms of Shabbat-time into our lives has the same beneficial tendency. To many people the world feels chaotic, out of control. Too often it seems, we are guided by demands and situations, rather than by our own volition. Shabbat is the bedrock in time that cannot be moved aside for anything other than life-threatening situations.

3 IMPROVE RELATIONSHIPS

When I got my first recording contract in 1986, I decided I would work to protect my most valuable resource. It wasn't artistic control over what songs to record, or the power to decide what my record jackets would look like —my most valuable resource was my time. I made it known that I would not perform on Shabbat no matter what the reason. It wasn't as if my convictions weren't tested. There were slots on The Tonight Show that I turned down, opportunities to be the opening act for top artists like Sting, that I waived away —all because these prospects, while good for my career, would have violated my observance of Shabbat, and as a consequence my understanding of time as something precious, something that belonged to me (and later, to my family) alone. Shabbat is time away from iPhones and computers and errands and shopping and every conceivable distraction. We humans hunger to be heard, to be seen, and to be known, but we suffer from a paucity of attention-giving and attention-getting. Just as it's impossible to make music without an instrument, it is impossible to create thriving relationships without making space and time for them to flourish.

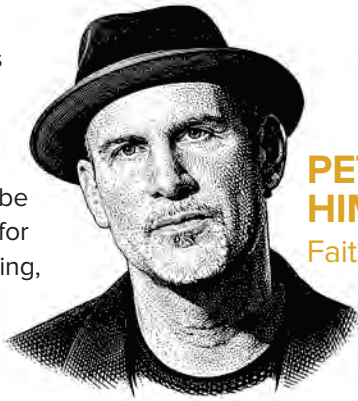
4 GAIN A MORE MATURE LIFE PERSPECTIVE

As children we couldn't help but be burdened by our unfulfilled desires. We wanted the things we wanted —immediately. Waiting for any length of time just wouldn't do. Our immature minds were not yet sophisticated enough to realize that staving off a momentary pleasure for a longer-term gain would, in the end, bring us far more pleasure. Shabbat is about honing our sense of gratitude. Most of us work to make a living and strive to achieve the things we desire, but we also need to feel as if we've come home again, come back to some midpoint. By regularly postponing our manic ascent up an assumed ladder of success, we come to see life from a broader, richer perspective. By first finding, and then being brave enough to use the "off-switch," we gain the sweet, and all too rare sense, of having finally arrived at our destination.

ROCKING SHABBAT

“Six Days a Week Shall you Rock and Roll, but on the Seventh You, Your Band, and Your Sound Engineers, Shall Rest.”

“There were slots on The Tonight Show that I turned down, opportunities to be the opening act for top artists like Sting, that I waived away all because these prospects, while good for my career, would have violated my observance of Shabbat.”



PETER HIMMELMAN:
Faith over Fame

British musician Alex Clare burst onto the pop music scene with his debut album in 2011, and was offered a chance to tour with megastar Adele. But the tour would have required him to travel and perform on Jewish holidays, and Clare is Shabbat observant, so he declined the opportunity, but then lost his record label representation. Soon after Clare found himself as his sole management for his hit single “Too Close” that appeared in a Microsoft commercial in 2012. Clare quickly became a global breakout hit, reaching the Top 10 on the Billboard Hot 100.



ALEX CLARE:
Topping the Shabbat Charts

OMER ADAM:
Spotlight on Shabbat



In a world driven by noise, speed, and constant connectivity, Israeli rock star Omer Adam made a quiet but powerful decision. Adam chose to turn inward and began keeping Shabbat. The personal decision went public, when Adam was scheduled to perform at Eurovision but declined because the rehearsals would be on Shabbat, ahead of the Saturday night finale. Now, each week, the Israeli pop icon who dominates Israeli charts with multiple platinum albums, and record-breaking sold-out stadium shows, does something profoundly holy: he turns off his phone, parks his car, unplugs from technology, and steps into Shabbat. No screens. No stage. Just candles, prayer, family, food, and the ancient rhythm of Jewish time.



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ARRANGEMENTS WORLDWIDE

BRINGING HOME THE BACON

By Benjamin Sherman



The unlikely Symbol of Redemption.

Benjamin Sherman is a staff writer and spiritual food critic at Chabad Magazine. He lives in Los Angeles with his wife and children.

The pig, known far and wide as the poster child and quintessential symbol of treif or non-kosher, has split hooves but fails the Torah's cud-chewing requirement. Yet, redemption is hidden within its Hebrew name, "chazir," also meaning "to return," as the Talmud says, when Moshiach comes, the pig will return to kosher cuisine.

To be sure, bacon is not kosher, but the term chazir reminds us that the unkosher and unholy parts of the world are temporary, and in the future redemption, G-d will remove the spirit of impurity from the earth. And on that day, these unlikely creatures will be welcomed back into Jewish life.

But how can the embodiment of unkosher transform into something kosher?

To uncover this mystery, we first need to grasp what makes an animal kosher. The Torah outlines two essential criteria: a kosher animal must chew its cud and possess split hooves. The pig, flaunting its outwardly kosher hoof while hiding its unkosher nature, represents the art of deception.

This dual nature finds a parallel in the biblical figure of Esau, who masqueraded as pious and devout before his father, Isaac, while engaging in morally questionable behavior.

Judaism values transparency, urging us to be authentic in

our dealings. Maimonides, the great sage, warns against "theft of minds" or misrepresenting oneself, no matter the context. The Talmud boldly declares that a hollow scholar, whose righteousness is merely performative, should not bear the title of "Torah scholar" at all.

The Messianic age promises a splendid transformation, a time of radiant divine truth and authenticity. Picture a world where truth obliterates falsehoods and the light destroys the darkness. We are already witnessing this shift; modern society increasingly demands transparency from leaders and businesses alike, leaving behind the era of unkosher intentions hiding behind many façades.

In the future redemption, Jewish wisdom suggests the pig will undergo a marvelous metamorphosis. Its very anatomy will change, and it will begin to chew its cud. More importantly, people will evolve to align their inner integrity with their outer appearance. Chazir, a creature once known for its duplicity, will embody honesty, reminding us that even the most unholy and unkosher can one day come home.

While not yet kosher, the split-hoof flaunting "dishonest" pig reminds us that the path to redemption lies in aligning our inner selves with our outer expressions, and our daily actions should reflect our inner Jewish beliefs.

So, when you hear the phrase, "bring home the bacon," smile and dream a little bigger. It may just herald the ultimate return, or chazir, to a world where even the most improbable can find a way to return home. ●

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Juolingo

Basic Jewish Terms and Lingo



אָדָם - Adam:

The first term in Juolingo is Adam, referring to a person, humanity, or the first man.

Congratulations! Great job on learning new words.

Now, don't lose your streak! Let's examine the origin of the word 'human,' Adam.

The term Adam first appears in Genesis and is derived from the Hebrew word *adamah*, meaning "earth" or "ground" from which G-d formed Adam's body. Adam also means "*adameh l'elyon*," meaning "similar" or "in the image of the Divine," as man was infused with a divine soul.

So, let's review: Adam (man), *adamah* (earth or ground), and *adameh l'elyon* (similar to the One above or in the divine image). This is hard, but you're doing it! You figured out that the term is a paradox referring to both earth and heaven.

This human duality of being both from the ground and infused with a heavenly soul in the image of G-d is not only confusing but also leaves us in a Catch-22. Feeding the body leaves the soul hungry, and feeding the soul leaves the body hungry. Similar to my sister's family, with both toddlers and teens, no matter where they go on vacation, someone is unhappy.

Adam is the only hybrid of this kind. While the animals

and birds were created in one fell swoop, G-d created the human in two stages. This two-stage process explains the inner tension and spiritual struggle of simply being human.

Don't stop your streak now! The word "Adam" itself is a fusion of the first Hebrew letter, Aleph, which represents G-d, the One and only, and the Hebrew word "*dam*," meaning blood, suggesting life and passion. This hybrid name suggests that Adam is intentionally crafted of body and soul, with a mission and ability to unite them.

Obviously, Adam, humanity, is a complex and risky mission where things can go wrong easily. Luckily, knowing about this divine Aleph embedded within our *dam* results in an Adam capable of rising above our own nature and passions, and it gives us the ability to infuse the Divine Aleph into the world around us, bringing meaning to all our daily interactions. In other words, your first Jouolingo term, "Adam," describes your hybrid condition of body and soul and your ultimate mission to bring heaven down to earth.

Great job on your Jouolingo lesson! See you soon.

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Our sages say: Making arrangements for funeral services is a "segulah" for a Long life. May you and your family be blessed with a long and healthy life, without the need for any burial, ever. May we merit the time of Moshiach when all those that lived will live again and there will no longer be the concept of death.

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South Florida Legend Rabbi

by Rabbi Moishe Kievan

Thursday, 6 Iyar - April 23, 5786 (2026), marks the 24th Yohrtzeit (anniversary of passing) of South Florida Legend, the beloved Rabbi Dovid Bryn zt"l, founder of Chabad Chayil & the California Club Shul. Mostly known for his unending acts of kindness and genuine love for every human being, he is truly missed by all who knew him.

Some rabbis are known for their gigantic shuls and temples, but Rabbi Bryn had a much bigger Shul, one not bound by walls. His shul was in the flea markets, soccer fields of the JCC & in people's homes. His Sunday afternoon would be spent in a teenager's living room with a pair of Teffillin and a group of friends. His Shul was in the community's hearts.

Rabbi Bryn was a Chabad rabbi and emissary of The Rebbe to North Dade, whose life was tragically cut short at age 40 by Marfan syndrome, a condition that affects the body's connective tissue. For over a quarter of a century, Rabbi Bryn - the son of Holocaust survivors - courageously battled the fatal disease that decimated his heart, yet managed to minister to, counsel and save tens of thousands of Jews and non-Jews alike.

Rabbi Bryn fed the hungry and poor, counseled the sick and the troubled - all with great courage, fortitude and self-sacrifice. He arranged marriages, taught Torah and ethics to thousands, bridged the interfaith gap by working closely with people and clergymen of all faiths ... he was the living embodiment of kindness and bravery.

Some might be troubled by the precariousness of constantly living on the edge of existence, but the rabbi's overflowing concern for others left no room for worry over his own well-being. He lived the equivalent of 120 years of good in a third of the time.

Some might be troubled by the precariousness of constantly living on the edge of existence, but the rabbi's overflowing concern for others left no room for worry over his own well-being. He lived the equivalent of 120 years of good in a third of the time.

One friend commented on RabbiDovidBryn.org which was created to remember the legendary Chassid,

'If he could breathe, then he would talk to others about G-d's good, the beauty of a Mitzvah, or life's bright spots.

If he could walk, then he would go to share life with others and show positive perspective as it should be seen. If he could drink, then he would toast L'Chaim to all things positive and constructive. If he could sing, then he would. If he could do, then he did. He showed strength not owned by men who appear stronger. He showed love that is only written about. He lived a full life of treating others as one would treat themselves. When I need an example of the unrelenting power of love, I think of him.'

For the past 24 years, we've been getting together for an annual Farbrengen, to say a l'chaim, reminisce about the good times shared together and, most important, to talk about how his chesed - his loving kindness for every human being could be emulated. Please join us Thursday, April 23, 2026, at 8:30pm, for an hour-long Farbrengen & inspiration. There will be Yohrtzeit Services at 7:30pm, followed by the Farbrengen both taking place at Chabad Chayil's temporary location behind 2601 NE 211 Ter, in the Highland Lakes section of West Aventura.

The farbrengen will also be broadcasted on Facebook Live as well as YouTube Live. It will also be shown live at RabbiDovidBryn.org.

That morning Shacharit Services will be at 9:00am, followed by a quick trip to Mt Sinai Cemetery on Opa Lo a to say Tehillim at his resting place.

To view or share photos or experiences of this remarkable man, please visit RabbiDovidBryn.org. You can also learn about the new Chabad Chayil center being built in his honor, by calling 305-770-1919 or visiting the website. To dedicate a part of the new building or even 1 square foot for \$180 visit BuildChabadChayil.org.

Please dedicate this day to doing an extra Mitzvah, by going out of your way to doing someone a favor. You can be his hands and feet, in making this world a better place. Think global, but act local! Don't push it off for tomorrow, do something today! And you will have a tremendous part of bringing healing to a wounded world; making it a better place for all, one good deed at a time, until the world reaches perfection, with the coming of Moshiach. May that happen today!



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