

# Living Jewish

**חב"ד**  
כל הלב לכל אחד  
צעירי אגודת חב"ד

## Tell your Children

### Staying Focused

*In honor of the yahrzeit on the 2nd of Nissan of the fifth Rebbe of Chabad-Lubavitch, Rabbi Shalom DovBer Schneersohn, the Rebbe Rashab, we present the following account:*

In a letter addressed to a Chassid who had recently moved to France, the Rebbe Rashab wrote at length regarding the importance of avodah shebalev (service of the heart in prayer), having set lessons in Torah Ohr/Likutei Torah (chassidus of the Alter Rebbe on the weekly Torah reading and festivals) and farbrenging often with the other Jews in his town. The letter was written in a sharp manner.

The Rebbe Rayatz (son of the Rebbe Rashab) felt sorry for this man, since he lived in a place where the Chassidim were very simple and somewhat assimilated, so it would possibly hurt and aggravate the Chassid.

"For this reason I wrote the letter, so that it will bother him and consequently lead to positive action," the Rebbe Rashab explained.

### A Chassid Must Listen

Only days later the Rebbe Rayatz received a letter from the Chassid in France. He described the shallowness of the community, how hard it would be to carry out the Rebbe's instructions, and how this pained him greatly. He asked the Rebbe Rayatz to explain his situation to his father, the Rebbe Rashab. Once he collected his thoughts, he would write his own letter to the Rebbe too.

When the Rebbe Rashab subsequently received Chassid's letter he said, "A Chassid must listen, not excuse himself."

In the beginning of Tishrei, the man again wrote to the Rebbe Rayatz, complaining how there had not even been a minyan on Rosh Hashanah and how it pains him to be living in such a place.

However, Yom Kippur came and the Chassid felt that there was a special feeling in the air amongst the congregants. They davened fervently and cried a lot. When they left the shul, the Chassid started conversing with the congregants.



Some started relating how they grew up as Chassidim in their hometowns. Later that week they met up for coffee and told stories of their childhood as Chassidim. Some even grew up in Lubavitch and Kopust (Chassidic towns).

### A New Shul

On Sukkot and Simchat Torah they spoke and farbrenged once again. More and more people came over saying how they were also descendants of Chassidim to a point that they decided to open a nusach ari minyan (a minyan which would pray with the order of prayer as arranged by the Alter Rebbe) for all the Chassidim in a side room of the shul.

They inaugurated the new shul in the beginning of Kislev, and on Yud and Yud-Tet Kislev (Chassidic holidays), big farbrengens were held in the new shul. Many of their friends from the regular shul also attended the farbrengens.

Soon, a class in Torah Ohr started. They would gather three times a week, and the Chassid would tell over a teaching from that week's Chassidisher parsha. Many started closing their businesses on Shabbat, beginning to keep Shabbat properly.

The Chassid wrote all this in a letter to the Rebbe Rayatz and concluded, "Baruch Hashem, all the instructions in the

letter I received from the Rebbe [Rashab] came true! Let us hope it will only continue and grow."

### Planned From Above

After reading the Chassid's letter, the Rebbe Rashab told his son, the Rebbe Rayatz, "MeHashem mitzadei gever konanu—Hashem leads the footsteps of man." A Jew must always know why Hashem brought him all the way from his birthplace to where he is today.

(Oitzer Sipurei Chabad pg. 281, reprinted from Derher)

### Shabbat Times

	Candle Lighting	Motzei Shabbat
Jerusalem	6:16	7:32
Tel Aviv	6:38	7:34
Haifa	6:27	7:34
Beer Sheva	6:38	7:33
New York	6:59	7:59

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Rabbi Joseph I. Aronov  
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Editor: Aharon Schmidt  
livingjewishweekly@gmail.com  
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## After Concealment Comes Revelation

The Torah reading of Pekudei is the last in the book of Exodus, and is followed by the Torah reading of Vayikra.

At the end of Pekudei we are told that the cloud of G-d was resting on the Tabernacle, to the point where "Moshe could not enter the Tent of Meeting." This is a description of concealment—the Divine revelation is hidden and obscured.

Immediately afterward, the book of Vayikra begins with the verse, "And G-d called to Moshe"—a call of revelation.

Before us, then, is a sequence of concealment and hiding followed by revelation. It is possible that revelation will come by itself, without the concealment that preceded it, but then the revelation is of a lower degree. When there is initially a state of concealment and hiding, followed by revelation, it is a higher revelation. The light that shines after the darkness is a more elevated light.

### Darkness is Transformed to Light

In one's service to G-d, there is also a revelation that comes after concealment. This is teshuva, repentance. A Jew who serves G-d, learns His Torah, and observes His

commandments does not need to engage in the work of teshuva (in its simple form).

However, if he has distanced himself from G-d, he needs teshuva. Teshuva restores his sense of closeness to G-d, which is the revelation that follows the concealment.

Not only does teshuva restore one's closeness to G-d, but a true penitent can reach the level wherein his sins become transformed into merits - זדונות נעשו לו כזכויות - when the darkness itself turns into light.

### The Greatness of Ba'alei Teshuva

We can now understand the saying of our Sages, "Where penitents (ba'alei teshuva) stand, even the completely righteous (tzadikim) cannot stand."

Tzadikim serve G-d on two levels: (a) fulfilling positive commandments, the path of "do good"; (b) fulfilling negative commandments, the path of "turn away from evil." However, tzadikim fulfill negative commandments only by rejecting evil, not by transforming evil into good.

This is the advantage of ba'alei teshuva over tzadikim—they transform the evil itself into good.

They transgressed negative commandments, which created distance from G-d. However, when they return in teshuva, which reaches the very essence of the soul,

there are no limitations. The evil itself is transformed into good, bringing a tremendous closeness to G-d. Therefore, their level is higher than that of tzadikim.

### Our Generation, Specifically

Here lies a lesson for every Jew in their service to G-d. In any situation one must not despair, G-d forbid. Rather, it is precisely through concealment that one can reach a higher revelation. And, this is accomplished through teshuva.

Along these lines, some ask, weren't there much greater generations than ours, and yet, they were not redeemed? How is it possible that specifically in our degraded generation, redemption will come?

The answer is explained above: the great concealment in our generation is the cause of a deeper thirst. And, it is this that will bring the highest revelation.

We must stand strong, and strengthen ourselves not to fall asleep before the break of dawn. And, in this way, we will merit that "the night will shine like the day", with the complete redemption, speedily!

*(from the teachings of the Rebbe, Likutei Sichot, Volume 1, translated and adapted from Sichat HaShevua)*

## From our Sages

### Anticipating the Redemption

#### Expectation Brings the Redemption

Our forefather Yitzchak said before the Holy One, Blessed be He: "Master of the Universe, is there no return for the children?" The Holy One, Blessed be He, replied: "Do not say that. There is a generation that longs for My kingdom—immediately, they shall be redeemed." As it is said (Jeremiah 31:16): "And there is hope for your future, says the Lord, and the children shall return to their own border."

*(Yalkut Shimoni)*

#### Longing for Jerusalem

"For Your servants desired its stones, and favored its dust" (Psalms 102:15).

That is to say, Jerusalem will be rebuilt when the Jewish people long for her with the utmost yearning.

*(the Kuzari)*

#### A Cry from All of Israel

If all of Israel, young and old alike, were to say: "Father, it is enough already! Have mercy on us and send us our Moshiach!" Surely, the Moshiach would come.

*(the Previous Rebbe)*

#### A Voice Calls Out

A voice goes forth from the heavenly academy: "Who among you waits every single day? Whoever does not expect it every day in this world has no share in the World to Come."

*(Zohar)*

#### Why Yearn for Redemption?

A person should yearn for redemption not for their material benefit, and not even for their spiritual benefit, but because in that time, the supreme will and divine purpose of creation will be fulfilled—"that the Holy One, Blessed be He, should have a dwelling place in the lower worlds."

*(the Rebbe)*

## In Need of Charity

One Friday evening, the wife of Rabbi Chaim of Sanz went to the market to buy fish for Shabbat.

The vendor told her, "There are no regular fish today like the ones you usually buy. There are only expensive fish, and the last one was just purchased by a certain Jew."

The Rebbetzin was very surprised. That man was known to be poor and came every week to receive charity from her husband.

When she returned home, she told her husband about it and remarked, "That Jew does not seem to need the charity you give him if he allows himself to buy such an expensive fish."

The Rabbi replied, "I didn't know he needed such fine food!" And he ordered an increase in the man's weekly allowance...

*Rabbi Chaim of Sanz did not judge the man for buying expensive fish but recognized that people have different needs, even beyond basic survival. True charity is not just about giving the bare minimum but about allowing recipients to maintain their dignity and joy.*



# Chassidus page

## Will the World be Destroyed

In the Talmud (Sanhedrin 97a), the words of Rav Ketina are recorded: "The world will exist for six thousand years, and for one thousand it will be desolate (חרורב)."

This corresponds to the well-known pattern that the world was created in cycles of seven – six weekdays followed by Shabbat; six years of working the land followed by the seventh year of Shemittah. Similarly, creation as a whole follows this pattern: six thousand years of existence in its current form, followed by a seventh millennium of "desolation".

### Meaning of Desolation

What does "desolation" mean in the seventh millennium? Does this imply that the world will be destroyed? There are several interpretations by great Jewish scholars.

The Ra'avad (in his gloss on Rambam's Hilchos Teshuva 3:8) states that in this millennium, the world will "return to chaos and void (*tohu v'vohu*)."

Many other scholars, including Kabbalists, reject the idea of literal destruction. Instead, they interpret "desolation" as meaning that the world will be entirely different from what we currently know.

According to their explanation, the world will be "desolate" of material desires and earthly cravings (Maggid Meisharim, Parashat Behar & Vayakhel). In other words, it will be a world without the evil inclination, fundamentally different from our present reality.

### Pinnacle of Perfection and Elevation

Chassidic teachings, based on Kabbalah, embrace the latter view: the world will continue to exist, but in a transformed state. Moreover, not only will the world not cease at the end of the sixth millennium, but rather, the seventh millennium is when the ultimate reward for the labor of the preceding six thousand years will be granted.

In the *Tanya* (Chapter 36, gloss), it is quoted in the name of the Arizal that "the primary reward is in the seventh millennium." Similarly, the *Zohar* (*Vayeira*, Vol. 1, 117a) states that all the revelations of wisdom—both Torah wisdom and scientific knowledge—at the end of the sixth millennium serve the purpose of preparing the world to enter the seventh. At that time, the world will reach its ultimate perfection and elevation.

### A New Era

To understand this, we can compare it to other cycles of seven. Shabbat does not destroy what was built during the six weekdays but brings it to a state of completion. Similarly, the Shemittah year is meant to elevate both man and the land's labor from the previous six years to a higher state of spiritual completion.

In the same way, the seventh millennium will elevate the world to the level of "Shabbat", a spiritual realm where Divine truth shines in its full glory.

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## Will the World be Destroyed

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The seventh millennium follows the era of Moshiach and the resurrection of the dead, which will take place during the sixth millennium.

Rabbeinu Bechayei (in his Torah commentary, *Vayikra* 25:8) explains: "The seventh day corresponds to the seventh millennium, which is entirely Shabbat and rest for the life of the world to come. This occurs after the era of Moshiach and the resurrection of the dead. Those resurrected will merit this and will delight in both body and soul in an infinite pleasure."

From these teachings, we learn that the future can be divided into three central stages:

1. The era of the Days of Moshiach, which is primarily a state of a rectified world, living in peace and serving Hashem together.
2. The Resurrection of the Dead – A supernatural transformation where the deceased return to life, and the world ascends to a higher state of holiness and spirituality, fulfilling the ultimate Divine purpose of creation. The world will be a "dwelling for Hashem" - where Hashem will be revealed.
3. The Seventh Millennium – A completely new phase.

In this light, the Talmudic phrase, "one thousand years of desolation," should not be understood as physical destruction but rather as the end of the material world's limitations and concealments.

It will be a pure and spiritual world, in which the Holy One, Blessed be He, will be revealed in His full glory, and in which those resurrected receive the complete reward that has been reserved for them.

*Translated from the writings of Rabbi Menachem Brod, Sichat HaShevua.*

## Moshiach Now

### Yes, We Are Worthy!

Goodness and holiness are eternal. Hence, when a Jew fulfills a mitzvah, in the upper spheres this union [between the soul and G-d] is eternal. Evil, by contrast, has no true existence: it is no more than a concealment of the Divine light. Hence, when a person is punished for a sin (for this cleanses the resultant blemish), or when he repents, the evil ceases to exist.

Since good is eternal, all the accumulated good of the past generations exists. And this is why we will soon be privileged to witness the coming of Moshiach, even though superficial appearances might indicate that "the generation is unworthy."

*the Rebbe; reprinted with permission From Exile to Redemption, Sichos in English*

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## Human Interest

### New Center Honoring the Rebbe's Legacy

The Knesset recently approved, by unanimous vote with no opposition or abstentions, the first reading of a bill to establish a center dedicated to preserving the legacy of the Lubavitcher Rebbe and the Chabad Chasidic dynasty. The bill was initiated by MK Rabbi Amichai Eliyahu of Otzma Yehudit.

In his speech, MK Eliyahu highlighted the Rebbe's extraordinary



impact, noting, "The Rebbe established a global network of over 5,000 centers across more than 100 countries, a network that today serves as the backbone of Jewish community life worldwide."

The proposed heritage center will be a vibrant and inclusive space, according to Eliyahu, "serving as a bridge between all parts of the nation, focusing on unity rather than division, connection rather than conflict." The center is intended to be a hub for dialogue, learning, research, and educational activities based on the teachings of the Rebbe.

Eliyahu remarked, "The Rebbe's emissaries do not ask if you are religious, or which political side you identify with. They are there for you. Period."

*Adapted from Chabadinfo.com*

### Cooking Tip of the Week

#### Cleaning Freezer for Pesach

Turn that frozen broccoli into a cozy, velvety Cream of Broccoli Soup! Sauté 1 chopped onion and 2–3 chopped celery stalks in 5 Tbsp olive oil. Add 1 package frozen broccoli and 3 cups parve broth. Simmer, stir in 2 cups soy milk, (optional: 2 Tbsp flour for thickness) blend and season with black pepper—pure comfort in a bowl!

*Alizah Hochstead  
alizahh@hotmail.com*

### Halacha Corner – Karpas, Maror and Charoset

**Karpas:** The Sages instituted that after drinking the first cup of wine, each participant in the Seder should eat a small amount (less than a kezayit) of a vegetable, dipping it first in vinegar, saltwater, or the like. This is done to arouse the curiosity of the children, as they see an unusual practice—eating a vegetable before the meal, which is not customary during the year. This prompts them to ask about it, leading them to ask about the Holiday of Passover and the Exodus from Egypt. The mitzvah of the Haggadah is to recount the story in response to a question. Chabad customarily uses an onion or a potato for karpas.

**Maror:** Symbolizes the bitterness of our ancestors' lives under Egyptian slavery. The Torah commands eating maror together with the meat of the Passover sacrifice. However, since there is no Temple and no animal sacrifices, there is no Passover offering. Yet, the Sages instituted maror should still be eaten at the seder as a remembrance of the Temple.

**Charoset:** This was instituted as a remembrance of the mortar our ancestors used when enslaved in Egypt. Chabad custom is to use only apples, pears, and nuts, while others add dates, pomegranates, almonds, and more, as well as spices resembling straw. Wine is added to recall the dulling of teeth from the harsh labor and the Plague of Blood.

*Adapted from Rav Yosef Simcha Ginsburg, Sichat HaShevua*

## Farbrengen

**Question:** The following appeared in a widely distributed Torah booklet. It is a clip from a class given by a prominent Rabbi. I was a bit disturbed by the last few lines—they seem extreme. What is your opinion?

“‘Don’t talk too much to your wife’ [quote adapted from Ethics of the Fathers]... Even the best wife, if you talk too much, she’ll find ways and means of criticizing you. You’ll tell her your faults, your weaknesses, and it will be a handle for her to grab and utilize against you. Whatever you say will be used against you. So the less you say, the better off you are. And the same is true for a wife as well. The less she says to her husband, the more he’ll think of her.”

**Answer:** When we have a short excerpt from a full class, we do not always know the context. However, taking the above quote at face value, let’s explore whether this is the best way to approach the marriage relationship. The quote states, "Whatever you say will be used against you." This leads one to wonder: why would "even the best wife" want to use her husband's weaknesses against him?

The Torah teaches that a wife was created as an *eizer kenegdo*, a helper against him. How can a wife be both a helper and against him? These words seem contradictory. The Gemara in Yevamot explains: If he merits, his wife will be a helper; if he does not merit, his wife will be against him. In other words, if a husband acts properly, his wife will support and encourage him in his endeavors. If he is not, she will oppose his direction—not out of hostility, but to guide him onto the right path. A devoted wife helps her husband to be better. And at times, this is expressed as *kenegdo*—objecting to his conduct for his benefit.

The Rebbe Rashab teaches, "Love criticism, for it will raise you up to the true heights." Rather than hide from criticism or become defensive, a wise husband sees his wife as a helpmate. When a spouse listens to the other's words, they will usually see how those words can be helpful and aid their growth.

Spending time together and sharing are essential parts of marriage. They create closeness and bonding. Husband and wife are not adversaries but one soul with one goal. As we are taught in Mishlei, "As water mirrors the face to the face, so does the heart of man to man." When a husband sees his wife as a helpmate, this creates closeness. Viewing his wife as an adversary will have the opposite effect.

*Aharon Schmidt, marriage & individual coaching, coachingandcounseling1@gmail.com*



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