

B"H



	Candle Lighting	Shabbat Ends
Brooklyn	7:35	8:39
Chicago	7:31	8:38
Cincinnati	8:12	9:17
Los Angeles	7:20	8:19
Miami	7:38	8:34
Montreal	7:53	9:04
Philadelphia	7:46	8:50

Acharei Mot-Kedoshim
 11 Iyar, 5785
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 Pirkei Avot ch. 3

Long Live the Rebbe King
 Moshiach Forever and Ever!



Published By:
 Chabad World Center
 to Greet Moshiach

Never Too Late

Which profession is the most frustrating today? Sales. A study was conducted to uncover the secret of success in this demanding field — why do some people thrive, while others find it discouraging and unfulfilling? The key factor, researchers found, is the ability to handle the many small disappointments that arise throughout the day.

Disappointment is one of the most painful emotions we experience. Many people spend years agonizing over a poor decision or a lost opportunity. Surely, all of us can recall at least one moment that left us regretting — why didn't I choose differently?

People respond to disappointment in two ways. Some wallow in frustration, blaming circumstances or others for their failures. However, there are those who refuse to dwell on excuses. Instead, they use the disappointment to spur them forward. They analyze what went wrong, they learn from their mistakes, and they take action to improve. These are the people who tend to succeed — not only in sales but also in life.

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This week, we mark a positive outcome of an intense disappointment. It happened the first year after the Jews left Egypt. For the first time, the Jewish people brought the korban Pesach, the paschal offering, into the Mishkan (tabernacle), which had only been erected weeks earlier. The celebration was marred by tragedy — the two older sons of Aaron, Nadav and Avihu, hastened to enter the Mishkan at an inappropriate time and brought a fire to G-d. As a result, they died.

Two of their cousins arranged for their burial, and as a result they became impure due to contact with the dead — the most severe form of impurity. Their purification process was not yet complete when Pesach entered, and thus they lost

the opportunity to bring the offering and join the celebration with the rest of the Jewish people.

At their first opportunity, the two cousins approached Moses with a complaint: “Why should we miss out?” They refused to give up the privilege of bringing a korban Pesach! Their demand reached the heavens and was accepted, and G-d handed down a ruling to institute a new mitzvah — Pesach Sheni, a second-chance Pesach to be celebrated a month later, on the 14th of Iyar.

This is the message of Pesach Sheni — it's never too late. As the previous Lubavitcher Rebbe, Rabbi Joseph I. Schneerson says, “It's never too late. We can always make amends.”

The two nephews of Aaron missed their chance to do a mitzvah because they were engaged in a greater mitzvah, burying the dead. However, this knowledge did not comfort them. They would not give up on their strong desire to bring a korban Pesach, and in the end they were vindicated.

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Throughout the generations, the Jewish people have suffered countless disappointments. There were many times when it seemed that the Redemption was imminent, but it did not materialize. To this day, we are awaiting Moshiach, and as of this writing, we are still stuck in exile.

But witness the insistence and desperation of two men who lost the opportunity to fulfill one mitzvah, and in the end, their persistence was rewarded. We have lost out on many more opportunities to bring a korban Pesach over the course of our exile. If so, shouldn't we be storming the heavens, demanding that the Holy Temple be rebuilt? We must learn from them never to give up, to ask G-d again and again for the Redemption — and certainly we will celebrate Pesach Sheni in the rebuilt Holy Temple. ■



Sudden Recovery

It was a typical winter Shabbat in Philadelphia. The morning prayers had concluded, and as was their custom, the congregants in the central Chabad synagogue sat down for a Chassidic gathering. Wine and refreshments were laid out on the table, and they began to sing Chassidic melodies. The atmosphere was pleasant and relaxing, when suddenly the door opened. A woman stood there, her face pale and worried. It was clear that she was not used to coming and going in a synagogue. She spoke no English, only Russian and a bit of Yiddish. Rabbi Abraham Shemtov, the local Chabad rabbi, was fluent in Russian, and rushed to her side to find out how he could help.

A few minutes passed until the woman had composed herself enough to tell her story. Her father was an immigrant from the Soviet Union. As a child, before the communist revolution, he had studied under Chabad tutors, and had even learned in a branch of the Chabad yeshivah Tomchei Temimim. However, after the communist revolution, he succumbed to the intense pressure and became a communist. Yet the education he had received in his youth stayed buried deep within him, and despite all of the communist brainwashing, he retained warm feelings for Judaism and for Chabad. As soon as he left Russia and came to America, his first act was to seek out a Chabad synagogue and join the congregation.

Now the group recalled the elderly Russian Jew who used to attend synagogue regularly and had become an integral part of the

community. At some point, he stopped coming, and three weeks earlier, his sister had come to the synagogue and told them that he no longer came to prayers because he was ill.

“Now he is hospitalized, and the doctors say his condition is critical. They are already preparing us for the worst,” she said, trying not to burst into tears. “You know that my father in his soul has always been a Chassid of Chabad. He asked that we mention his name to the Rebbe, so he could pray on his behalf.”

Right after Shabbat, Rabbi Shemtov hastened to fulfill her request. He called the Rebbe’s secretary and asked him to deliver the information to the Rebbe about the man’s difficult situation.

Three weeks later, the man’s daughter showed up in the synagogue to share the rest of the story.

“It was less than a day since that Shabbat. On Sunday afternoon, my father was at a routine doctor’s visit. In his condition, he placed little hope in the effectiveness of a doctor’s visit at all. His previous appointments had not done him any good. Still, there was something different about this visit. The doctors whispered amongst themselves, reviewing the results of the tests, and weighing their options in subdued tones. My father sensed a certain change in the air, but he didn’t know if it was for the good, or perhaps, G-d forbid, his situation had worsened.

“Much later, the doctors called us in and started to speak to the patient while we stood around listening. “Listen, sir,” one of the senior doctors began. “We see that the approach we have taken so far has not been effective. So we will try a different treatment that we hope will be an improvement.” My father was skeptical, and reluctantly nodded his head. He had little faith that their treatment would make any difference.

“To our great surprise, the new treatment was

Moshiach in the Parshah



Show Respect

In this week's Torah portion, we find the obligation to show respect to the Holy Temple. The Rambam (Maimonides) explains that showing respect for the Temple is an outgrowth of our fear of Heaven: "It is not the Temple we must fear, but the One Who commands us to respect it."

The Rambam delineates various prohibitions that fall under the category of respecting the Temple: It is forbidden to enter the Temple Mount with a walking stick, backpack or bare feet. It is forbidden to use the Temple as a shortcut. Also, we are required to act with respect while in the Temple itself.

The obligation to respect the Temple encompasses two aspects: the inner feeling, and the specific actions one must undertake to express that feeling.

The feeling of awe emerges naturally from our understanding of G-d's greatness. The more we can grasp, the greater will be our sense of respect. When it comes to actions, however, our awe is based on

performing the mitzvot that G-d gave us. In this sense, there is no difference between one with great understanding and one with just a little — we only need to nullify ourselves completely before G-d.

The Rambam stresses that the obligation of respecting the Temple refers primarily to our deeds, and therefore he itemizes the various prohibitions and obligations that we must follow in order to express our respect — even in the absence of any intellectual understanding or feeling. This respect is present even in the time of exile, when the Temple is destroyed. In fact, during exile we have a profound sense of loss due to the absence of the Shechinah, and in a sense our awe is even greater than in the days when the Temple was standing.

Our study of all topics related to honoring and building the Holy Temple will hasten the time when the Temple will be rebuilt, immediately, and in our days. ■

(The Rebbe, Likutei Sichot vol. 37, p. 55).

indeed effective, and his condition improved incredibly, to the point that by the next Shabbat — two weeks ago — he was already home!"

The hearts of all those present swelled with joy. What a miracle! Even though they had heard many stories of the Rebbe's miracles, the personal connection in this case made it even more moving.

The daughter was even more moved than they were. "I was raised on communist atheism, and the whole concept of writing to the Rebbe to ask for a blessing was out of the question. But now," she said emotionally, "it is clear to me that even I now believe in G-d and in the power of faith and miracles." ■



Miscommunication

Amyotrophic lateral sclerosis (ALS) is an illness that results from a breakdown in communication between the brain and the muscles. For an inexplicable reason, the motor neurons, which carry signals from the brain to the muscles, stop functioning. The sensory neurons still work, which means that people with ALS can still feel their bodies — they just can't control them. Neurons have limited ability to repair themselves, meaning that once a neuron is gone, it's gone for good.

Stem cells are a promising area of research to treat ALS. Unlike nerve cells, stem cells have almost unlimited ability to grow and divide. Producing and then injecting healthy, functioning brain support cells into a patient's nervous system seems to provide support for damaged motor neurons, slowing the progression of the disease, thereby improving quality of life and even extending survival.

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Just as body illness can be caused by a breakdown of communication, the same is true of many spiritual illnesses as well. In essence, we are all like cells of a single body. At one point, our souls in heaven were like undifferentiated stem cells, able to grow and develop with almost unlimited potential. But after coming down to earth, we undergo a process of differentiation. We develop differently from each other, and forget our common roots. Eventually, we drift so far apart that communication becomes impossible. We can't even talk to each other, let



alone coordinate our actions, and cooperate with each other in order to reach common goals.

However, imagine if we could recapture some of that infinite potential we were all born with. Imagine if we could go back to a state before differentiation — a state where we were all the same, with no differences and barriers between us.

Stem cell technology is the most promising avenue we have to cure diseases such as ALS, Parkinson's and multiple sclerosis. But what about spiritual stem cell technology? We already have the tools in our hands to tap into that "undifferentiated" state that lets us identify completely with each other, feeling each other's pain and sorrow as our own.

Chapter 32 of Tanya explains that actually, all of us are part of one indivisible soul, and only our bodies are separated. When we give more consideration to our bodies, while treating the soul as secondary, there cannot be true love and unity between us. This is what Hillel meant when he said regarding the fulfillment of the command to "Love your fellow as yourself" — "This is the whole Torah; all the rest is commentary." The basis of the entire Torah is to raise and exalt the soul above the body, in order to bring down G-d's infinite light into this world. This is possible only when there is unity among us, because G-d does not dwell in a place of disunity. All we need to do is remember our common Divine origin, and let it take predominance in our lives, and therefore, we hold the key for healing all of our physical and spiritual ills. ■

Insights Into Redemption

In the first Holy Temple, the tablets inscribed with the Ten Commandments were found inside the Ark in the Holy of Holies. Will they also be present in the third Holy Temple?

The Ark was hidden underground and it is still there. It will be restored when the Temple is rebuilt.

The place of the tablets is inside the Ark, which accompanied the Jewish people throughout all their travels in the desert, and also wandered through several places in the Land of Israel before being brought to its final destination, the Holy Temple in Jerusalem.

As far as what happened to the Ark afterwards, Maimonides writes: "When Solomon built the Temple, he knew that it would eventually be destroyed. Therefore, he built a place to hide the Ark, deep inside an underground labyrinth. When the Temple was about to be destroyed, King Josiah commanded that the Ark be brought to its hiding place that Solomon built, as the verse states: "He told the Levites who understood... place the Ark in the place that Solomon, son of

David, king of Israel, built." (Chronicles II, 35:3)

The hiding place of the Ark is situated directly below the place of the Ark within the Holy of Holies. Thus, the Ark has two designated locations: It's revealed, in the above ground location, and it's concealed in the place below. However, the holiness of the concealed location is not any less than that of the revealed place.

It follows then, that even after the destruction of the Temple, the Ark remains part of the Holy of Holies, since those underground labyrinths have the same holiness as the Temple itself, and they were never destroyed. The Ark is still in existence, and is the essence of the Holy Temple.

When the third Temple is rebuilt, the Ark will be removed from its hiding place, and will be restored to its revealed location in the Holy of Holies.

(Mishneh Torah, Rambam, Hilchot Beit Habechira, chapter 4. Likutei Sichot vol. 21, p. 156).

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