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THE PLEASURE OF PREPARING FOR PESACH

LIKKUTEI SICHOS VOL. 16, PG. 122-128
TRANSLATED BY BORUCH MERKUR



Concerning the commandment, “They shall eat...on this night...matzos” [Parshas Bo 12:8] – that on the night of the fifteenth of Nissan, while still in Egypt, the Jewish people were required to eat matza – we find a wondrous thing. For at first glance:

Regarding the commandment (in Parshas R’ei [16:3]) of eating matzos that applies throughout the generations, the Torah says: “seven days you shall eat matzos, bread of affliction (*lechem oni*), because you left Egypt in haste.” From this it is learned [Gemara P’sachim – see Footnote 3 in original] that the matza must be specifically “bread of affliction,” not rich matza (*matza ashira* [i.e., matza whose dough is made with ingredients such as wine, oil, honey (P’sachim 35a), or fruit juice]). And since regarding the Pesach celebrated in Egypt mentioned in our Torah portion [i.e., Parshas Bo] “bread of affliction” is not mentioned, the implication is that the Jews could then fulfill the obligation of eating matza also with rich matza.

Accordingly it is understood that, although the observance of Pesach throughout the generations requires that the matza must be specifically “bread of affliction,” regarding the redemption from Egypt itself there was also the possibility of using rich matza. However, this was the case only **before** the Exodus (and as a preparation for it),

not at the time of actually **leaving** Egypt (for then the Jews ate “bread of affliction” [see FN 6]).

2. The Pesach that was celebrated in Egypt is the source and root for the Pesach celebrated (and the matza eaten) in future generations. It is, therefore, understood that the concept mentioned above regarding the Pesach celebrated in Egypt (that as a preparation for the Exodus from Egypt, there was room for the possibility of rich matza) must be (represented) also in the Pesach celebrated throughout the generations.

It says in Mordechai [FN 7: End of P’sachim, discussing the laws of the seider, citing Rabbeinu Meir; contrary to the ruling of Rambam in Laws of Leaven and Matza, Ch. 8] that “in the time of the Holy Temple they would perform the entire seider after the meal and they would only eat matzos to fulfill the Mitzva after their bellies were full, etc.,” and “in their days, they would eat rich matza for their meal” [ibid, end of the Tractate (119b)] (in order that the blessing of HaMotzi (...Who Brings Forth Bread, etc.) said for the meal should not be

said upon a matza which would later – during the seider – be used to fulfill the Mitzva of Eating Matza).

In fact, there is a sort of **semblance** of this law that is also found in present times (although we conduct the

Although the matza of Pesach must be specifically “bread of affliction,” the Torah permits eating rich matza on the Eve of Pesach (when we prepare for Pesach), indicating that the Torah gives room for the possibility of rich matza.

seider **before** the meal): The law is that on the Eve of Pesach (before the tenth hour of the day), although we may not eat matza [see FN 10], it is, however, “permissible to eat rich matza” [Tur Shulchan Aruch, Orach Chaim 471:2; Shulchan Aruch of the Alter Rebbe, ibid 471:4]. We may assert that the fact that Shulchan Aruch (Torah) literally permits, from the outset, the eating of rich matza then (when we prepare for Pesach and the Exodus from Egypt) indicates that on the **Eve** of Pesach the Torah gives room for the possibility of rich matza.

3. Regarding the directive of eating **bread of affliction** (mentioned above), the verse explains the reason for the

directive: “because you left Egypt in haste” (and of consequence, “the dough did not have time to rise” [Rashi on this verse]).

And since “bread of **affliction**” excludes not only **leaven** [see FN 14] but also rich matza (as mentioned above), it follows logically that “because you left Egypt in haste” is also the reason why we cannot fulfill our obligation with rich matza.

We must understand: How is “because you left Egypt in haste” a reason for the fact that we do not fulfill our obligation with rich matza?

[To be continued be”H]



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MOSHE OF THE GENERATION MUST BE IN A PHYSICAL BODY

BY RABBI LEVI YITZCHOK GINSBERG

TAXI DRIVER'S STORY

Rabbi Ben-Tzion Grossman relates:

One time, when I was visiting the Rebbe in New York, I was in Williamsburg, stronghold of Satmar Chassidim, and I ordered a local car service. The driver was a Jew with a long beard and a distinguished appearance. Based on his appearance alone, I would sooner think he was an Admur than a taxi driver!

When I travel, I usually try to speak to the driver or with those around me about the Rebbe, but this time I hesitated to do so since this was Satmar territory. I kept it safe by asking him about his family. While getting to know him I realized that I knew the man's father in Yerushalayim, a Vizhnitzer Chassid from the previous generation. I figured that if this was his father, he wouldn't mind talking about the Rebbe and I asked him if he had heard about the Rebbe.

Upon hearing the question, the driver began to cry and he told me the following story:

In 1948, he arrived in the United States as a bachur. It was a few years after the war. At that time there

weren't too many yeshivos to choose from and he learned in 770. Although the Rebbe Rayatz was still alive, he felt a connection to the Ramash (as the Rebbe was then called).

In 1950, after the passing of the Rebbe Rayatz, this man had a yechidus with the Rebbe and the Rebbe told him to study sh'chita.

"I didn't want to since I felt no attraction or interest in sh'chita whatsoever, and so I didn't study it. Some months later, I had another yechidus and asked the Rebbe about some other things. Then the Rebbe asked me if I had started studying sh'chita and I didn't answer because I didn't dare to say that I didn't want to.

"I had yet another yechidus and the Rebbe asked me once again whether I had started studying sh'chita. I was quiet and the Rebbe said, 'If they don't listen to me, why do they come to me?'

"I left the yechidus feeling terrible. I had no interest whatsoever in learning sh'chita and I realized that if I wasn't going to listen to the Rebbe that I couldn't see him again. I loved the Rebbe but I simply felt I could

not listen to this advice. I attended the Rebbe's farbrengens while hiding under a table so that I could see the Rebbe without him seeing me, until I stopped going. As time went by, I became more and more distant.

"I lived in Williamsburg and tried to support myself in different ways but nothing worked out and I finally decided to be a taxi driver," he said, dissatisfied with his occupation. "That's what happens when you don't listen to the Rebbe."

The taxi driver cried, saying that it wasn't because he was sorry about his situation but because he missed the Rebbe.

Chazal say, "do not judge your friend until you reach his place," and you certainly cannot judge someone for not following the Rebbe's advice. However, it's obvious to us all that if the Rebbe says something, we can be sure that what he says goes, even if it seems incomprehensible to us. For it is certainly in the person's best interest to listen to the Rebbe.

MOSHE OF THE GENERATION MUST BE IN A PHYSICAL BODY

The Gemara in Megilla 13b says,

“Since the lot fell in the month of Adar, [Haman] rejoiced tremendously and said, the lot fell in the month that Moshe died. He did not know that on the seventh of Adar, Moshe died, and on the seventh of Adar he was born.” Rashi explains, “The birth atones for the death.”

The Rebbe explains that with Moshe’s birth, an essential point was revealed which was not dependent on anything. As Chazal tell us, when Moshe was born the house filled with light. In other words, even **before** Moshe did anything, he already lit up the “house,” i.e., physicality, with “light.” We see that the fact that Moshe lit up the world was not dependent on anything he **did**, but on his very presence in the world.

Since this is an expression of his essence, nothing can affect it and it never goes away, not even with the passing of Moshe Rabbeinu. For the essence of Moshe Rabbeinu is above the concept of *histalkus* (passing away).

This is why Chazal say, “Moshe did not die,” for if even Moshe’s handiwork (the Tabernacle) is eternal and was never destroyed but is hidden away, then certainly Moshe himself did not perish.

If all of the above is true, how are we to understand this after the passing of Moshe on 7 Adar? The Rebbe explains that since “an extension of Moshe is within every single generation,” Moshe’s neshama is within the “body and nefesh of the sages of the generation, the ‘eyes’ of the congregation; for there **must** be a “Moshe” in every generation within whom Moshe Rabbeinu’s neshama is to be found, and specifically within a physical body.”

So by being within the **body** of the Nasi HaDor, Moshe Rabbeinu remains eternal even within the physicality of this world, not only on the spiritual plane but also within a physical body, since his neshama

(that **must** be in a physical body in every generation) is within the **physical body** of the Nasi HaDor.

As the Rebbe said (Purim 5711), “I don’t say [regarding the Rebbe Rayatz] ‘*nishmaso Eden*’ (his soul rests in Gan Eden), but ‘*nishmaso bi*’ (his soul is within me!).”

ETERNAL

According to this explanation of the Rebbe, what should we say after Gimmel Tammuz?

Either everything we were taught was wrong, Heaven forbid, or since

“I had yet another yechidus and the Rebbe asked me once again whether I had started studying sh’chita. I was quiet and the Rebbe said, ‘If they don’t listen to me, why do they come to me?’”

there must be someone in a physical body who is the Nasi HaDor, we need to find someone else who fits the criteria... (and I don’t believe that any Lubavitcher seriously considers this). The only remaining option – the only possibility for someone who believes that everything the Rebbe said is true – is that the Rebbe is still with us, in a physical sense, even if we don’t see or hear him!

This would be somewhat similar to the situation when the Rebbe Rayatz was on the other side of the Iron Curtain and the Chassidim in

Russia didn’t see or hear him. Yet, it was clear to them that he was alive in a physical body even if they couldn’t see him at that moment.

The influence of the Nasi HaDor on the people of his generation is not limited to those who see or hear him. His very presence in this world conveys life to the world, as the “brain and head” gives life to the “limbs,” even to those who haven’t seen or heard him in a long time. The point is that in principle we can see and hear him, even if at this moment nobody does.

As the Rebbe said in the sicha of Shoftim 5751, “it’s like the foundation stone, which is located in a certain spot in this physical world and exists continuously without changes. (Not even the change of being concealed, like the aron, which was concealed), like the judge and prophet, who exists (eternally) in every generation (as a sign of the revelation of G-dliness in the world on a constant basis).”

And as the Rebbe explains in Bo 5752 – that the idea of eternity and lack of limitation within the gashmius begins with Moshe Rabbeinu himself. At first, Hashem told him “come to Pharaoh” of k’dusha, to enter with his physical body and to receive the revelation of Atzmus, which is above all limitations.

However, Moshe still had a limitation in that he was “heavy of mouth and heavy of tongue,” because the revelation still hadn’t completely permeated the physicality of his body. Starting with Mattan Torah, throughout the generations we have been refining the physical until its complete refinement so that the physical body has become a vessel for the revelation of Atzmus.

The Rebbe says in this sicha that this means that there can be no change or interruption, not even like that of the “eighth generation,” when there was a *histalkus* of the neshama

from the [Rebbe Rayatz's] body. And before his passing there was "heaviness of mouth and tongue." But with the "ninth generation," after 11 Shvat 5711 [the Rebbe's nesius], this is completely out of the question, since the physical body (starting with the body of the "Moshe" of the generation and extending from him to the entire generation) is a vessel for the eternity and infinitude of Atzmus.

This is why this generation "goes immediately" to a state of healthy neshamos in healthy bodies that are completely permeated by G-dliness, without any interruption whatsoever, to the eternal life of true and complete Redemption. At that time, the gashmius of the entire world will be a vessel for the revelation of Atzmus, "as the waters cover the seabed."

As a result, the possibility of death will no longer exist, for gashmius itself will be eternal and unlimited to the point that the "neshama will be nourished by the body"!

When the Rebbe said this less than two months before Chaf-Zayin Adar, knowing what would take place shortly and it was all with his full consent, he was letting us know ahead of time that whatever would take place would not constitute sickness and lack, and certainly not one of histalkus, because this is the unique innovation of our generation!

(If someone wants to explain what the Rebbe said as a "wish" then that

What is happening here? We don't understand it and we don't need to understand it! It might be the fulfillment of what the Arizal says in the Seifer HaGilgulim, chapter 13 about the ascent of Moshiach "body and soul, like Moshe going up the mountain," before the complete revelation of the true and complete Redemption.

would mean there is no innovation at all in our generation over previous generations, and so the Rebbe's entire sicha is meaningless, Heaven forbid!).

What is happening here? We don't understand it and we don't need to understand it! It might be the fulfillment of what the Arizal says in the *Seifer HaGilgulim*, chapter 13

about the ascent of Moshiach "body and soul, like Moshe going up the mountain," before the complete revelation of the true and complete Redemption.

Perhaps it's the situation described in the book of Yeshaya chapter 53, which says Moshiach "bears our illnesses and suffers our pain, but we had regarded him diseased, stricken by G-d, and afflicted..." And we said, "for he had been removed from the land of the living ... he submitted himself to his grave." And after all this, the prophet emphasizes that this is only as we see it, and what we thought, but the truth of the matter is, "he would see offspring and live long days and the desire of Hashem would succeed in his hand."

And again, we don't understand or need to understand all this, but it's definitely not a situation of sickness and certainly not one of literal death (for otherwise we would have to find someone else who has Moshe's neshama).

"We want to see our king." We cannot stop demanding Moshiach, because Hashem wants there to be an "arousal from below" and to do all we can to bring about his hisgalus. And we need the emuna and bitachon which leads to tremendous simcha that breaks all boundaries, pure simcha that brings the Geula, especially in the month of Adar, when we are enjoined to increase simcha!

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B"H 16th of Adar, 5766

MO'OS CHITIM

To All Anash and Temimim שי

Sholom U'vrocho!

Throughout the years, during the Rebbe's Purim Farbrengen ("Thirty days before the Chag (Pesach)"), the Rebbe would customarily remind and urge everyone concerning the importance of contributing Tzedakah for "Mo'os Chitim."

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim שיחי to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach

Vaad Kupas Rabbeinu

P.S. 1) The traditional "**Magvis Yud Shevat, Purim**" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

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THE BRAZILIAN REVOLUTION

BY BEN-TZION SASSON

*While in other countries, brochures were hand copied, Rabbi Alpern distributed tapes with Chassidische niggunim. * When Chassidim had barely digested the instruction to print Tanyas all over the world, he arrived in 770 with one hundred editions of the Tanya from Brazil. * No wonder S. Paulo preceded many other cities with the naming of “Chabad Street” and the building of Moshiach Now Plaza.*

MEETING ON TAHALUCHA

Simchas Torah 5721, New York. Among the dozens of people walking on tahalucha walked Rabbi Shabsi Alpern. He noticed someone who didn't look like one of the locals. After a brief conversation with him, he learned that the man was from Brazil and he had come to New York in

search of a candidate for the position of rabbi of the Jewish school in Rio de Janeiro.

Immediately after Yom Tov, Rabbi Alpern went to the Rebbe's secretariat and volunteered for the shlichus in Brazil, and he received a positive answer. So shortly after he married, and only 24 years old at the time, he

and his wife Esther a"h, were on their way to Brazil. They didn't even know Portuguese.

When the young couple left for the airport, they hoped to see the Rebbe, because in those days, the Rebbe would stand in the doorway of 770 and see off couples on shlichus. However, the Rebbe did not come out to see them off. This was surprising, but knowing that the Rebbe wanted them to go, they left 770 without parting from the Rebbe.

When they arrived at the airport, they were told that their flight to Brazil was grounded because of a serious technical problem. The couple went back to Crown Heights and the next day set out for the airport again. This time, the Rebbe came out to see them off!

CHABAD HOUSE

The early years were hard for many reasons, the language being one of the main reasons. As time went by, the couple acclimated to the local Jewish community.

Rabbi Alpern started out as the rabbi at the Jewish school in Rio de Janeiro and later became the principal. Three years later, he moved to S. Paulo, where the largest Jewish community in Brazil is located and he served there as rav and then as principal of the largest Jewish school in the city, Yavneh.

Throughout those years, Rabbi Alpern did not work within a Chabad framework. In 5734, the first night of Chanuka, he opened the first Chabad house in Brazil. 33 years later, Rabbi Yossi Alpern remembers that Chanuka when he was only six years old.

He and his brothers painted the plaster menorah made especially for Chanuka. Yossi took a picture in which you see the family members sitting on the pavement near their house and painting the menorah silver and gold.

The outreach on Chanuka connected Rabbi Alpern with dozens



The governor awarded shliach, Rabbi Shabsi Alpern a medal of honor for his work



The first Chabad house in Brazil

of Jews who lived in the exclusive Jardenes America neighborhood, and he developed this connection through ongoing shiurim and a variety of programs.

Two months later he began producing a magazine *Chabad News*, which till this day serves as the primary means of communication with the community (320 issues have been published to date!). The semi-monthly magazine has fascinating Jewish material written in Portuguese, which includes ideas on the weekly sidra, halachos, stories, and news of the Chabad house.

The magazine is very popular and although originally intended for the community, it is distributed throughout Brazil.

Until her passing in 5762, the magazine was primarily Mrs. Alpern's responsibility. Her son Yossi took it over. The magazine was the source of a number of letters from the Rebbe with special letters in honor of the hundredth and two hundredth issues.

TAPES, MANOS, AND MATCHES

Aside from the usual year-round work, Rabbi Alpern came up with original projects to pique the interest of the public. One of his most successful projects back in the early years, was putting together a children's choir to sing Chassidische niggunim. He produced and distributed tapes among the Jews of the city who loved the idea and enjoyed the music, which reminded them of their youth.

Rabbi Alpern saw the potential and decided to produce tapes with Chassidische stories told in Portuguese, an idea which put the Chabad house in the headlines once again.

For Sukkos, hundreds of small model sukkos were built, which he gave out to all the Jewish schools in the city. Before Purim, hundreds of mishloach manos were prepared along with material about the holiday,

which were distributed in every Brazilian city that had a Jewish community.

An ingenious idea for Pesach was to produce a video that demonstrated the entire seider, in Portuguese.

Rabbi Azulai who today serves as rav of the Sephardic shul, is a perfect example of the results of Rabbi Alpern's outreach. He also got mishloach manos, in Rio, where he grew up. Although at that time he had no connection with Judaism, the mishloach manos had an effect on him and a few years later he was in a Chabad yeshiva and then ... he became a shliach in the Chabad house that had sent him mishloach manos some years before!

Some time went by and the connection with the community solidified, and Rabbi Alpern decided to focus on Mivtza Neshek (lighting Shabbos and Yom Tov candles). What gimmick did he come up with this time? He designed a matchbox especially for hadlakas neiros and he organized a special campaign in which the girls of the religious school wrote letters to nonobservant girls and explained the significance of lighting candles and the uniqueness of Jewish

girls.

In those years, nearly every week Rabbi Alpern traveled around Brazil to visit Jewish communities. He made connections within these communities and prepared the way for shluchim to those areas.

Rabbi Alpern's work attracted the notice of the media and Brazilian television invited him to the most popular program, which is broadcast throughout the country. Rabbi Alpern spoke about the Chabad house and its activities and about the Rebbe. Shortly thereafter, the municipality of S. Paulo awarded the Rebbe as "honorary citizen" through Rabbi Alpern. Until this day, the certificate awarding this title hangs at the Chabad library in New York.

"MOSHIACH NOW PLAZA"

What took other places years to accomplish happened far more quickly with Rabbi Alpern. The Chabad house became too small and they decided to buy a large building to service all the Jewish community and Chabad's needs.

In 5736, only two years after the Chabad house first opened, the keys to the new building were given to the

ON THE NET

A few years ago, the central Chabad house inaugurated its website. It contains a wealth of information in an attractive format all in Portuguese. The site attracts over 5000 surfers daily. Since it joined the Internet, it has won three prizes in a row as one of the three best websites on the Internet in South America for religious subjects.

The section for children is also successful and material from it is translated for the Tzivos Hashem website.



The Alpern family painting the menorah



The Chabad News magazine

the Chabad house, Rabbi Alpern decided to bring out another shliach. Rabbi Dovid Weitman arrived and quickly became an inseparable part of the Chabad house.

On Sukkos 5741, which marked the beginning of a Hakhel year, a Kinus Hakhel took place for the first time at the large soccer stadium. Many Jews of the city as well as supporters of the Chabad house attended the event. You can just imagine what an impact this event had on the country where everything that matters takes place at the soccer stadium!

One year, as Pesach approached, a serious problem arose in connection with matzos because the factory that had made them all the previous years had closed due to kashrus problems. The situation was very pressured and until the last minute a solution wasn't found.

Then the Rebbe's answer arrived in which the Rebbe promised to participate in the expenses of buying and importing matzos to Brazil. The Chabad house bought and imported a ton of matzos, and distributed them to all who wanted them throughout the country.

In the Rebbe's 80th year, S. Paulo built a plaza in the center of the city, which was named "Moshiach Now Plaza." There are eighteen-chai entrances to the plaza with each entrance 80 centimeters wide to mark the Rebbe's 80th year!

THE BIG TANYA MIVTZA

In 5744, the Rebbe asked that *Tanyas* be printed all over the world. Rabbi Alpern decided to go ahead and do it and shortly after the Rebbe's sicha, he had acquired two large vans rented especially for this mivtza. He outfitted them with two new printing presses.

Some Lubavitcher bachurim from S. Paulo volunteered for the job and within a short time, they had traveled



Mivtza Mezusa in the schools



The mayor giving an award for the Rebbe

Rebbe at the 6 Tishrei farbrengen, by the donor who bought the building, Mr. Horan and family. A year later, on Yud-Alef Nissan 5737, the dedication of the new building, which contained a mikva, was celebrated, along with a ceremony that changed the name of the street where the building is located to "Chabad Street."

The mayor and the Jewish member of the city council, Mr. David Rosen, were present. Mr. Rosen had many kiruvim from the Rebbe and was actively involved in seeing to the success of the building. In honor of the event, Rabbi Alpern received a letter from the Rebbe in English.

In 5739, five years after opening

MOSHIACH STICKERS

In Tishrei of 5741, the song, "We Want Moshiach Now" was sung for the first time in 770. Some time later, the Chabad house of S. Paulo printed a large number of stickers with this message, which were given out among all the Jews of the community.

This Chabad house was one of the first in the world to produce stickers like this even though, back then, this was quite a novelty.

around Brazil in order to reach the most distant places. Wherever they went and met a Jew, they printed a *Tanya*. 100 editions of the *Tanya* were printed all over Brazil.

Some time afterwards, Rabbi Alpern went to 770, taking the hundred editions of the *Tanya* with him. The Rebbe asked him to stay because he was going to hold a special farbrengen in honor of the event. At the farbrengen on Shabbos, the Rebbe asked them to go back to the places where the *Tanya* had been printed in order to learn from the *Tanya* printed in that place.

A year after the 100 *Tanias* were printed in Brazil, it seemed as though the mobile printing presses had completed their job but it was actually only the start of their journeys. Very, very far from Brazil, on the frozen continent of Antarctica, there are dozens of research stations belonging to various countries. One of these countries is Brazil and the one who runs it is a Brazilian Jew who knows Rabbi Alpern.

Rabbi Alpern contacted him and told him of the idea of printing the *Tanya* at the Brazilian research station in Antarctica ...

This project, which even today sounds fantastical, took place a few weeks later. The printing presses were taken to the South Pole and the *Tanya* was printed in Antarctica. A report was sent to the Rebbe and the Rebbe participated by sending \$20.

With no phone lines in Antarctica, Rabbi Alpern had to use a shortwave radio in order to learn from the fresh new edition of the *Tanya* printed in that remote location with the Jew stationed there. A short while later the pages arrived in Brazil, where they were cut and bound.

After printing it, the Rebbe said the volume should say **exactly** where it was printed, not just “Antarctica.” The name of the base was stamped on the last page of the *Tanya*.

BRAZIL

Brazil is the largest country in South America and the fifth largest in the world. In the rain forests of the Amazon region, you could put 160 Israels! Brazil covers nearly half of the South American continent, touching on nearly every country on the continent except for Chile and Ecuador.

The language of Brazil is Portuguese. The country is a strange mix of Catholicism (the official religion) and indigenous religions. Many take pride in their soccer teams, which itself has become a religion of sorts.

Brazil has suffered from many revolutions as a result of which, large segments of the population are poverty stricken. It holds first place in the world in terms of the divide between the wealthy and the poor.

As early as 5711, the Rebbe tried sending shlichim to Brazil and already in the beginning of the fifties there were Lubavitcher families there on shlichus of the Rebbe, who were followed by other shlichim.

On a personal note, the father of the author of these lines met with shlichim of the Rebbe for the first time when he traveled to Brazil at the end of the fifties, where a spark was ignited which turned into a huge flame.

Chabad's work in Brazil was built up properly in accordance with the Rebbe's instructions through the efforts of a number of shlichim simultaneously, which furthered the development of the shlichus and the establishment of mosdos.

And thus, with the strength of the meshaleiach, in a country that seemingly had no connection with k'dusha, arose “Lubavitch in Brazil,” flourishing mosdos, hundreds of baalei t'shuva and thousands of mekuravim who are proud of their Judaism, its mitzvos and the Torah.

The largest city in Brazil is S. Paulo with 19 million people. Nearly 60,000 are Jews, out of whom 15,000 are religiously observant people who come from many different backgrounds.

We don't even write the full name of the city since it is named for a priest. Perhaps this symbolizes the revolution that the city and the entire country has experienced – that in an astonishing answer from the Rebbe, he refers to the city as “Zajac's city” (pronounced Zions) for one of the shlichim there. As far as the name of the country, the Rebbe said it is an acronym for the Matriarchs and Yaakov: Bilha, Rivka, Zilpa, Yaakov, and Leah!

The first articles in this series are dedicated to one of the trailblazers who founded the first Chabad house in S. Paulo, which was the first Chabad house in all of Brazil, Rabbi Shabsi Alpern.



The governor of S. Paulo cuts the ribbon at the entrance to the new Chabad house



The tank went 1600 kilometers from S. Paulo, 2080 from Rio, to print a *Tanya*

That wasn't the end of the story with the printing presses. After the printing in Antarctica, Rabbi Alpern located a cousin of his who had survived the war in Russia and after the war had moved to Berlin. The printing press went off on a European trip...

OUR AMBASSADOR IN CUBA

An important and unknown program of the Chabad house in Brazil in its early years was its ties with the Jewish community in Cuba. In 5734, there was a revolution in Brazil when the army took over the

government and threw out the president. A few days after the revolution the army began pursuing anybody who had any connection, direct or indirect, with the president. Hundreds of people were killed including many Jews. The only option those being pursued had was to flee the country.

In 5744, the military rule ended and for the first time elections were held for president of Brazil. Brazil, freed of the military-nationalist government that strongly opposed communism, now began to develop ties with communist countries, including Cuba. As they became more friendly, Cuba sent an ambassador to Brazil.

Shortly before this, Rabbi Alpern met a Jew who had business ties with a number of countries of the Eastern bloc. This man was the go-between between the Cuban ambassador Sergo Cervantes and Rabbi Alpern.

After the ambassador arrived, Rabbi Alpern found out that he was given a paltry sum of money by his country, which wasn't even enough for food. The Chabad house used its connections and within a short time, the ambassador was given a nice apartment to live in. Rabbi Alpern even helped him find a school for his son and their friendship took off.

Helping the Cuban ambassador was done with good intentions and not for ulterior motives but the ambassador tried to see how he could help the Jewish community in Cuba as an expression of thanks to the Jews who had helped him in Brazil.

His efforts paid off. During the first months of his efforts, five shipments were sent from Brazil to Cuba from the Chabad house in order to help the 500 Jews there, materially and spiritually.

Whenever a delegation accompanying one of the shipments arrived in Cuba from Brazil, the members of the delegation were given

honorary Cuban passports. For three years, the Jews of Cuba enjoyed dozens of visits and each time they were brought kosher food, t'fillin, and whatever was needed to celebrate the holidays.

When these delegations stopped, Rabbi Shimon Eisenbach of Toronto began traveling to Cuba and to this day, he keeps in touch with the Jews of Cuba.

ONE BASE, FIFTEEN BRANCHES

New shluchim continued to arrive in Brazil to help out, including Rabbi Yossi Schildkraut (who now runs the Chabad house in Itaim), Rabbi Danny Ashkenazi, Rabbi David Azulai, and Rabbi Avrohom Steinmetz. Rabbi Alpern brought more than ten shluchim to various cities in Brazil.

Up until a few years ago, the shluchim received their salaries from the Chabad house that had brought them out there and once in two years the entire family was given tickets to the Rebbe. As the number of shluchim grew, which naturally led to increased expenses, it was decided that each Chabad house would become independent, financially and administratively. Today, throughout Brazil, there are close to ten Chabad houses with five of them in S. Paulo.

In 5752, after years of learning in Beis Chayeinu, Yossi Alpern was asked to return home and join the work of Chabad. At first, he helped his mother produce the magazine while simultaneously joining his father in managing various Chabad house projects. Today, after being there for over ten years, Yossi is the one who is always at the Chabad house and the one responsible for running and developing it.

In addition to the daily activities (shiurim, food for those in need, many religious services, etc.), the Chabad house organizes numerous seasonal programs. A few years ago, a program was started in which Jewish



Rabbi Shabsi Alpern (center) at a meeting with local shluchim

schoolchildren come to the Chabad house in order to bake challos and to hear about Shabbos.

Every Chanuka, a large convoy of cars is organized which drives around the city several times. There are also large public menorah displays as well as menorahs placed in exclusive stores in Jardenes-America.

The Chabad community consists of 200 families. 99% of them are baalei t'shuva of Rabbi Alpern and his wife Esther a"h, with a high percentage of them Lubavitchers.

Yossi Alpern explained to me that building up a community is a massive undertaking. It's far easier and simpler to do one big program like making a seider for hundreds of people who disappear the next day.

Building a community is a morning to evening job, day in and day out, which is why the community here is stable. It's not easy keeping in touch with the families of the community but it's worth the effort. One example that illustrates how the community members look out for one

YECHIDUS ABOUT STRANDS

One year, Rabbi Alpern had a yechidus with his son Yossi in the course of which the Rebbe asked Yossi, who was a little boy, a number of questions about what he had been learning. Then the Rebbe asked him:

On how many sides do we wear tzitzis?

Four, said Yossi.

And how many strands are on each side?

Eight

And how much is four times eight?

32.

And the yechidus ended. When they checked Yossi's tzitzis they saw there were only 31 strands and not the necessary 32.



Mr. Refael Horen accompanying Mr. Edmund Safran who presented the Rebbe with the key to the Chabad house



The key to the Chabad house presented to the Rebbe



Rabbi Alpern with 100 *Tanyas*



Torah seminar for students during vacation

another is that when anybody gives birth, the community makes sure the family has whatever it needs for the first Shabbos.

Rabbi Shamai Ende is the rav of the community as well as rosh yeshiva of Tomchei T'mimim there. His personality and gift of speech have made him a much-admired figure within the entire community. Each week he gives a general shiur and before every holiday, he gives a shiur that covers the halachos of the holiday. This is in addition to the other ongoing classes he gives and the Shabbatons held for the community.

A HALL? A PALACE!

In 5764, the Chabad house celebrated its 30th year. Rabbi Alpern thought of a plan to mark this special occasion. After using his connections and getting the necessary permits, the event was going to be held in the governor's palace!

The event was attended by the governor and his wife, and by the rabbanim of the city, public figures, philanthropists, and local members of government. The roster of attendees and the unusual venue made waves. The local media expressed its astonishment over Chabad's enormous influence.

Yossi Alpern:

"At the dinner, when we sat with the governor at the meal, one of the wealthy Jews said to the governor that he could feel at home and leave at any time. The governor said he planned on staying until the end. As a result, nobody else dared to leave before he did!"

The governor spoke and surprised the audience when he referred to the weekly sidra. Awards were given out to supporters of the Chabad house and then the governor surprised them again when he gave an award to Rabbi Alpern on behalf of the municipality of S. Paulo for his work on behalf of the Jews of the city.

THE RAMBAM'S CLEAR P'SAK DIN

TRANSLATED BY MICHOEL LEIB DOBRY

The third installment of Between Light and Darkness, Rabbi Sholom Dovber HaLevi Wolpo's provocative new guide for the perplexed regarding the establishment regime in Eretz Yisroel today and the tragic events they have brought upon the Jewish People.

THERE IS NO CONNECTION TO THE REDEMPTION OR "ISCHALTA D'GEULA"

In light of all the aforementioned, when we come to give a definition of what was the new development that occurred more than fifty years ago to the Jewish People in Eretz Yisroel, we say: The saving of lives – yes! The possibility of learning Torah and fulfilling mitzvos in peace – yes! However, did “something move” in the direction of the Redemption, its beginning, or even in the preparations for the Redemption through the establishment of Jewish self-rule in Eretz Yisroel? – **absolutely not!** For it is clear **that there is no connection to the Redemption or “ischalta d’geula,”** as “due to our sins we were exiled from our land,” and as long as the cause – due to our sins – has not been nullified, then neither has the effect – *Galus*. As the Torah explains (D’varim 30:2-4), “**And**

you will return to Hashem your G-d and you will listen to His voice...with all your heart and all your soul. And [only thereafter] Hashem your G-d will **return** your captivity and have mercy upon you and **return and gather you** from all the nations...if any of you are dispersed at the end of the heavens, Hashem your G-d will **gather** you from there.”

Only when the reason that brought the Exile is nullified and the Jewish People do t’shuva, will it be possible to reveal the Redemption through Moshiach Tzidkeinu. However, in the meantime, there is no difference between the ingathering of the Jews in Brooklyn and those in Eretz Yisroel, because the administration named Medinat Yisrael is nothing more than an ingathering of Jews who have more autonomy than their friends in Brooklyn (while even those in Brooklyn have autonomy in several matters more

than in certain other countries). Yet, it is understood that even those in Eretz Yisroel are simply in Exile, and as mentioned earlier, their being in Eretz Yisroel does not even constitute any preparations for the Redemption, as the opportunity that was given to prove that the Jewish People are worthy of Redemption was utilized in the opposite way.

THE BEGINNING IS “A KING WILL ARISE”

It is also clear according to halacha that there is no start to the Redemption prior to the revelation of Moshiach Tzidkeinu. According to the clear halachic ruling of the Rambam (Hilchos Melachim 11:4): “If a king will arise from the House of Dovid, who is learned in Torah and involved in mitzvos, as Dovid his father, as prescribed in the Written and Oral Torah, and he will compel all Israel to walk in [the path of the Torah] and strengthen its observance and fight the wars of G-d – it may be presumed that he is Moshiach. If he succeeds in the above, builds the Beis HaMikdash in its place, and gathers the dispersed, he is definitely the Moshiach...and to improve the entire world to serve G-d together, as it is said, ‘For then I will turn to the nations in clear language to call upon all of them in the Name of G-d to serve Him as one unit.’”

THE REDEMPTION WILL COME ONLY THROUGH MOSHIACH, NOT "DEMOCRACY"

We have a clear p'sak din that leaves no room for doubt that the Exile will continue until "a king will arise from the House of Dovid" and he will do all the activities that the Rambam mentions, down to the last, and afterwards, the Redemption begins with Moshiach, who initiates all its stages.

Naturally, according to the language of the Rambam, Moshiach will be an actual flesh-and-blood Jew, and he will stand during a period of manifold darkness. As a result, he will need to **compel** all Israel to walk in the path of the Torah, and he won't bring the fulfillment of Torah and mitzvos to a "vote" to be determined by the will of the masses, nor will he be influenced by claims that what he's doing is undemocratic, etc.

In addition, even when a Jew comes and says that he wants to act differently and people shouldn't get involved in his private affairs, Moshiach won't pay attention to such a claim; he will do everything in his ability, in the pleasant ways of Torah (through his sh'luchim and their sh'luchim), to compel each and every Jew to act as Jews should, to learn Torah and to fulfill mitzvos.

This means that not only will the public domain be Jewish, all Jews will also conduct themselves in their homes as Jews. Even if in some remote and distant place in the world, there is just one Jew who is lacking Torah and mitzvos, the influence of Moshiach will reach him and illuminate his path through the candle of mitzva and the light of Torah, bringing him closer to the ways of G-d.

With the efforts that he brings to this endeavor, he will reach the level of "compel" in its most literal sense, and the Jewish People will do t'shuva in actual deed. The way of Moshiach in this holy avoda will be in such a fashion that he will not be affected by anyone, rather he will be "learned in Torah and **involved** in mitzvos, **as Dovid his father.**" This means that his involvement in the spreading of Torah and mitzvos will be in a kingly manner, asking no one's opinion, giving no consideration to the fact that his mode of conduct



doesn't suit everyone, how people ridicule him, or that he represents a minority position. He has one sole objective: to act in accordance with the Torah of Truth. To do this he will go out of his *Daled Amos*, compel all Israel to walk in the path of the Torah, and to raise the beam of its light. Moshiach will not look for consent and leniencies in the ways of Torah. On the contrary, wherever there is a breach or deficiency, he will act to repair it, as the Gemara states regarding Rav, "He found a rupture and built a

fence."

THE WARS OF MOSHIACH, HIS VICTORY, AND THE BUILDING OF THE BEIS HA'MIKDASH – IN THE TIME OF THE EXILE!

Furthermore, even when people see that there is someone who is suitable according to these standards, we will still be in Exile until this king "fights the wars of G-d," i.e., this Jew who is learned in Torah and involved in mitzvos conducts wars. However, even then there will be a doubt if he is definitely the Moshiach, because it is possible that he will be defeated. (This was said in reference to Moshiach ben Yosef or in the case of Bar Koziba, who Rabbi Akiva and most of the Torah sages of his generation saw as Melech HaMoshiach. Afterwards, when the nations of the world defeated him, they realized that although he was a tzaddik, he was not Melech HaMoshiach, and the Exile remained in effect.)

These wars will take place **during the time of the Exile**, before *is'chalta d'Geula*, and then this king will be "presumed to be Moshiach." During this very time period that he is presumed to be Moshiach, the Jewish People **and even Moshiach himself** are still in Exile. It's only when he is **victorious** in his wars, and he then builds the Beis HaMikdash in its place (for no one else can do this), and **after** the building of the Beis HaMikdash (which is a major stage in the conclusion of the Exile), he will gather in all the exiles of the Jewish People (for until then, they will still be dispersed) – only then will people know that he is definitely the Moshiach. With this ingathering of the exiles through Moshiach, the Redemption will begin.

**INGATHERING OF THE
EXILES THROUGH
MOSHIACH AFTER THE
BUILDING OF THE BEIS
HA'MIKDASH**

According to the Rambam's clear language, the ingathering of the exiles will be after the building of the Beis HaMikdash, as the *Yad HaChazaka* also includes a precise order of the events. As the Rambam writes with the utmost precision at the beginning of the chapter, Moshiach "builds the Beis HaMikdash in its place, and gathers the dispersed" – first the building of the Beis HaMikdash and then the ingathering of the exiles. There is no halachic authority that differs with the Rambam on the order of going out of Exile and the beginning of the Redemption, and even the commentators on Rambam

*During this very time
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Moshiach himself are
still in Exile.*

– the Raavad, the Kesef Mishna, the Ribbaz, etc. – none of them even come close to doing so.

In light of all this, it is clear that according to halacha, the period in which we are now living is not *is'chalta d'Geula*, and the emigration of tens of thousands to Jews in Eretz HaKodesh is not "*kibbutz galuyos*" (the ingathering of the

exiles), rather just an opportunity to save many Jewish lives **during the time of the Exile**, as mentioned earlier. Furthermore, even though many Jews actually gathered together in Eretz HaKodesh, even those who reached there say in their davening, "Due to our sins, **we have been exiled from our land**," since they too are in Exile (as will be discussed). Therefore, their emigration to Eretz Yisroel is not the ingathering of the exiles to the Redemption, rather **the settlement of the land during the time of the Exile**. Only the ingathering of the exiles through Moshiach Tzidkeinu is an ingathering when Jews will come to the Eretz Yisroel of the Redemption, purified from "our sins," controlled entirely by the Jews who live there in security under *Malchus Beis Dovid* – this is the true ingathering of the exiles.

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CHAF-ZAYIN ADAR: THEY CRIED AS THEY DANCED

BY SHNEUR ZALMAN BERGER
PHOTOS BY SHLOMO NEIMARK

*You could definitely define that year as an amazing year of the Revelation of Moshiach. * 14 years have passed since that day, Chaf-Zayin Adar I 5752. * Beis Moshiach spoke with three T'mimim who were on K'vutza at that time and who now live in Nachalat Har Chabad. They experienced the events of that year firsthand and they share with us their memories and feelings of those tumultuous days.*

TURMOIL

There were many moments of silence during the farbrengen (or discussion). The talmidei ha'T'mimim of K'vutza 5752 elected to speak more about the simcha and what was done, than about the Rebbe's medical condition or the tears they shed during those difficult months. Their sad faces were evident enough.

"What do you think," said one of them on behalf of the three men, "that we'll explain what we felt when they told us that the Rebbe

would not make a public appearance for an unknown period of time because of his medical condition? Can we describe the scene when the Rebbe came out Shavuot night for the first time after so many months, when the Chassidim's cries reached the heavens?"

Sometimes the answers were lengthy and sometimes brief; they may have been trying to circumvent those memories or perhaps they couldn't express them in words. In any case, I figured that when referring back to those days the

right thing to do was to speak to the T'mimim of the K'vutza of that year who had been in 770 and who had lived each day and each moment with the Rebbe.

K'vutza 5752 – on the one hand you merited giluyim, on the other hand, the Rebbe didn't appear in public as before...

Avrohom Kravitzky: K'vutza 5752 was definitely unique. It was a year when we saw and experienced great giluyim. I don't think there were ever giluyim so lofty and for so long a period of time.

Take for example the thrilling first day of Sukkos when the Rebbe stood for six hours watching as each person took the esrog and lulav and reciting amen to his brachos.

The entire half a year preceding 27 Adar was packed with incredible experiences. There were numerous sichos in a way that was unprecedented, and the Rebbe edited most of them. The Rebbe distributed six kuntreisim during that half a year and gave out lekach four times in the middle of the year. There was the sense that we

were living through unusual times, as the Rebbe's theme was "*l'havi l'yemos HaMoshiach*" (to bring about the Days of Moshiach). We lived with this throughout those months.

Sholom Fash: In general, from what we could understand as T'mimim, what was going on was unusual. Throughout the winter, the Rebbe used incredible expressions regarding Moshiach. At the Kinus HaShluchim during Kislev, the Rebbe spoke about "the only remaining shlichus – Kabbalas P'nei Moshiach," and "the singular Moshiach of our generation – the Nasi HaDor."

Every Shabbos there were new and exciting giluyim, expressions the likes of which we had never heard before. I think that every week the Rebbe raised the notch of expectancy a bit higher. We, who constantly lived with the sichos, felt the tension with the imminent arrival of something big, i.e., the Geula.

In the winter of 5752, the shluchim around the world signed Kabbalas HaMalchus forms, which

PARTICIPANTS:

R' Shabtai Weintraub

R' Sholom Fash

R' Avrohom Kravitzky

the Rebbe accepted. It picked up speed after the Rebbe answered a South African rav about these signatures that it depended on the conditions of the place and that Chabad in each area should decide.

An emergency meeting was held in 770 where R' Yoel Kahn and others spoke about having to accept the Rebbe as Moshiach. You could feel Moshiach in the air!

Shabtai Weintraub: You could definitely define that year as an amazing year of the Revelation of Moshiach. How could one forget the tremendous gilui of the kuntres, "Beis Rabbeinu Sh'B'Bavel," which the Rebbe gave us Erev 20 Cheshvan? This kuntres explains how to relate to the holy place of 770.

In general, all the unusual

phrases the Rebbe used were completely unknown to the Chassidim. For example, the Rebbe wrote that "Beis Moshiach" is numerically equivalent to 770 and that the acronym of "MiYaD" alludes to three generations of Chabad leaders.

The Rebbe also placed a special emphasis on the fact that the Nasi HaDor is Moshiach and this was a theme of the sichos. Every "D'var Malchus" and every sicha seemed to contain a new light. And every week thousands of Jews came on Sunday for "dollars" from the Rebbe and miracles abounded.

No wonder, in light of all this, that we felt that something was about to happen. We felt that we were literally on the verge of a new era.

All this was until 27 Adar. Were there any hints from the Rebbe?

Shabtai Weintraub: Nobody dreamed about such a possibility, but in hindsight everybody has 20/20 vision... We all suddenly remembered the sicha that was said on 3 Shvat after Mincha about the



From right to left: Shabtai Weintraub, Sholom Fash, Shneur Zalman Berger, Avrohom Kravitzky

power of speech that was taken from the Nasi HaDor and that the tikkun for this is through the increase in study of the teachings of the Nasi HaDor. Only after the stroke did we understand what the Rebbe was alluding to.

Avrohom Kravitzky: Throughout the month of Adar, the Rebbe spoke about nullifying undesirable (negative) things through sixty days of rejoicing. It was a leap year and nobody understood what “undesirable” things the Rebbe was referring to until later.

Afterwards we definitely saw how everything happening to the Nasi HaDor happened with his control and knowledge. We saw how the Rebbe had prepared us for it and had tried to avoid the situation. And so, every evening, after s’darim, we danced and this was according to the Rebbe’s instructions.

Sholom Fash: Another amazing thing was the distribution of the kuntres “V’Ata Tetzaveh” on Purim Katan, shortly before 27 Adar. The Rebbe distributed the kuntreisim along with lekach and two dollars.

Whoever learns this kuntres sees how much it alluded to and prepared us for what happened. The Rebbe spoke about the Jewish people increasing the kochos of Moshe Rabbeinu and how everybody had to be shaken by the fact that he was in Galus a moment longer. The Rebbe also spoke about the situation in which the Jewish people were “crushed for the light.”

All these events were “heavenly events” and one could see that the Rebbe was working towards something. Only afterwards could we see that the Rebbe was trying to nullify the situation of concealment while also providing us with the kochos to deal with the difficult times.

IT SOUNDED UNREAL

And then, in a moment, it all changed...

Shabtai Weintraub: I’ll go back to the beginning of that day, as I remember it. When the Rebbe left after Shacharis, the Chassid, R’ Leizer Nannes a”h (of “Subbota” fame) was standing in the doorway and the Rebbe blessed him.

When the Rebbe left for the Ohel, a friend and I stood near 770. The Rebbe gave out coins for tzedaka. He also called over some children who were nearby and gave them coins for tzedaka. Before the Rebbe got into the car, he waved and that was that.

That is the scene engraved in my heart. That’s when the famous picture of the Rebbe waving was taken.

Later on, I saw the secretaries, Rabbi Leibel Groner and Rabbi Binyamin Klein, leaving 770 hurriedly, quickly entering a car, and taking off in a way that looked exceedingly odd.

I began asking around and someone said that the Rebbe had fallen at the Ohel. It sounded unreal. Within a short time 770 filled up with bachurim and residents of Crown Heights who wanted to know what had happened. What had happened to the Nasi HaDor? All hoped that the Rebbe would return immediately to 770 for Mincha. It was obvious to all that the Rebbe would return shortly and come in for Mincha just as it was obvious that the sun would rise the next morning.

Avrohom Kravitzky: We heard that the Rebbe had fallen at the Ohel, but we knew no more than that and the situation was one of confusion. Rumors were rampant but nobody wanted to believe that anything serious had taken place.

I spoke with my brother who

lives in Crown Heights. He told me that he had heard from one of the bachurim who accompanied the Rebbe to the Ohel that the situation was not good. I wondered what had happened, but got no answer. My brother was afraid to say what afterwards turned out to be correct.

Sholom Fash: It was about five in the afternoon and we talmidim on K’vutza were learning in the zal of Yeshivas Chovevei Torah when some beepers went off with: **770, 770**. This was a code for the hisgalus of Moshiach!

All the T’mimim closed their Gemaras and raced off to 770. When we got there, we were told that the Rebbe had fallen at the Ohel.

Most of the people waiting in and around 770 tried to extract more information from those they thought knew something. In the meantime, a group of T’mimim, including myself, began to say T’hillim.

After a few hours, the Rebbe arrived at 770 by ambulance. The entire first floor was immediately closed to the public. The ambulance went right up to the side door and the Rebbe was taken into 770 under a shroud of secrecy.

Shabtai Weintraub: That night 770 was full, as people had come to say T’hillim. A special delegation went to the Ohel of the Rebbe Rayatz to daven for the Rebbe. Medical teams arrived along with lots of medical equipment.

Sholom Fash: From then on and during the weeks that followed, most of the talmidim on K’vutza stayed in 770 in order to hear constant updates of the Rebbe’s condition and did not return to learn in the zal of Chovevei Torah. A few of the T’mimim and I decided to continue learning as usual hoping that this would

hasten the Rebbe's refua.

Shabtai Weintraub: The official medical reports were given via telephone. Aside from that, the T'mimim passed along the news that they heard through the grapevine. News reports about the Rebbe's medical situation were murky and we constantly tried to ferret out additional crumbs of information.

Avrohom Kravitzky: After a short while, the members of the secretariat organized a debriefing room for the doctors and every once in a while they would report on the Rebbe's condition. The news wasn't at all good and everybody said a lot of T'hillim.

Shabtai Weintraub: That night the dancing stopped. Who could dance?

Only a few days later did we realize that the Rebbe had prepared us and had specified sixty days of simcha that had the power to nullify all undesirable things. The T'mimim started dancing again but cried as they danced.

Sholom Fash: The dancing took on a different feel entirely. Some Chassidim criticized the dancing and were upset. They said there was no reason to dance under the circumstances, but the T'mimim held that this is what the Rebbe wanted.

Wednesday night, the secretary said that the Rebbe had said "*refua krova b'rov shira v'zimra*" (a speedy recovery with much song). Thousands flocked to 770 to dance and help the Rebbe, just as Chassidim did back in 5738 (after the Rebbe's heart attack). It's hard to forget the sight of thousands of Chassidim dancing and crying all night.

That Adar the Rebbe spoke repeatedly about "sixty days of simcha" that nullify all undesirable



An emergency meeting was held in 770 where R' Yoel Kahn and others spoke about having to accept the Rebbe as Moshiach. You could feel Moshiach in the air!

--Sholom Fash

things. Chabad Chassidim in general and those in 770, in particular, danced and rejoiced as the Rebbe had said. How did you understand the dancing and simcha that the Rebbe requested?

Avrohom Kravitzky: At the beginning of Adar, the Rebbe spoke a number of times about how that year there were sixty days of Adar and during these sixty days we needed to be especially joyous. In a number of the sichos, the Rebbe said that the sixty days of rejoicing in Adar nullified "judgment."

Nobody knew what the Rebbe was really referring to until 27 Adar.

Shabtai Weintraub: There were those who said that the Rebbe Rashab once said that two Adars (i.e., a leap year) made him nervous, but we rejoiced without thinking too much about it. We felt that something was happening because the Rebbe didn't stop talking about this.

During Adar, a tragedy took place in Crown Heights when a local, gentile resident attacked and murdered Pesha Leah Lapine in her home. At the end of the Shiva, the Rebbe painfully delivered an emotionally charged sicha. The Rebbe asked: how long can we suffer? How much longer will Jews be killed Al Kiddush Hashem? The time has already come for the revelation of Moshiach. The sicha shook people up.

I remember that a few days after the Rebbe asked us to rejoice in the months of Adar, the hanhala of the yeshiva sent a letter to the Rebbe and asked whether they could give the bachurim permission to dance each night after s'darim. After the Rebbe said they could, there was dancing every night.

Sholom Fash: Every night at 9:30, the dancing began. It was amazing to watch hundreds of T'mimim and Chassidim dancing for an hour and a half nonstop, every night!

During the first half a year on K'vutza, you were "spoiled" with t'fillos with the Rebbe, farbrengens, sichos, etc. Shabbasos also were packed with hours spent with the Rebbe. How do you make the transition to Shabbasos without davening and farbrenging with the Rebbe?

Sholom Fash: Not everybody did the same thing. I'll admit, at first I tried to join the farbrengens

that took place in 770 at the same time and place, but afterwards I felt horrible because I didn't see this as a substitute for farbrenging with the Rebbe. For a while, I napped Shabbos afternoon.

Then one Shabbos, a friend schlepped me along with him to Boro Park to speak at shuls there and that became my weekly habit.

MOSHIACH WILL DISAPPEAR AND THEN REAPPEAR

At some point, people began to provide explanations for the situation according to sichos, Midrashim, the Zohar, etc. What was the reaction?

Shabtai Weintraub: You cannot separate between living through those traumatic times and anticipation for Moshiach's coming. The general atmosphere was suffused with Moshiach and preparations for his coming. Some people found Midrashim that seemingly explained the situation as much as we could grasp.

Many people also connected the stroke with the distribution of the kuntres on Purim Katan that took place shortly beforehand. If you look at the maamer, you immediately see the connection.

Avrohom Kravitzky: Many recalled the sicha of 3 Shvat in which the Rebbe spoke about difficulties with the Nasi HaDor's speech and how learning his teachings helps make up for it.

Everybody wanted to know how the Rebbe was...

Avrohom Kravitzky: There were reports given over the loudspeaker system in 770, and there were reports over the telephone. The T'mimim tried to glean information from wherever possible.

Shabtai Weintraub: They constantly told us of

"improvements" but we knew that the situation was complicated. There was a general brokenness amongst the Chassidim in 770 (in a manner of "crushed for the light") because of the Rebbe's condition.

T'HILLIM WATCHES AROUND THE CLOCK

What did you do to help bring about a refua?

Avrohom Kravitzky: In the first months, there were 24-hour T'hillim watches. T'mimim constantly said T'hillim in the zal upstairs.

Sholom Fash: Shneur Pevsner divided the *Tanya* so that each Tamim would learn a chapter before davening, thus enabling the *Tanya* to be completed several times. They also spoke about providing as much good news as possible for the Rebbe because this was beneficial for his health.

Shabtai Weintraub: Every evening after Maariv, the residents of Crown Heights came to say T'hillim for half an hour, reciting the Rebbe's chapter verse by verse.

People looked forward expectantly for Yud-Alef Nissan, the Rebbe's 90th birthday. With mixed feelings, preparations were made for special events. There was also a huge tank parade in honor of this special day.

On Yud-Alef Nissan, rabbanei and ziknei Anash gathered near the Rebbe's room. The secretaries opened the door and covered the doorway with a curtain. The rabbanim read a p'sak din which paskened that the Rebbe is "b'chezkas Moshiach," of whom it is said that his light will not be extinguished and he will live eternally.

I CRIED BECAUSE IT WAS PAINFUL

On Shavuos, the Rebbe appeared in public for the first time.

Avrohom Kravitzky: Two days beforehand a friend disclosed the news that the Rebbe would probably come out on Shavuos. The second night of Shavuos, after the T'mimim and Anash returned from

YECHI ADONEINU MOREINU V'RABBEINU MELECH HAMOSHIACH L'OLAM VA'ED!

Simchas Torah night 5753. During the seventh and final hakafa, the Rebbe shlita was honored once again. Rabbi Y.Y. Gutnick gave the seifer Torah to the Rebbe as he blessed and was blessed, and was answered by "amen."

The huge crowd was overcome with intense emotion, in the face of the amazing Divine mercies, and hearts overflowed with prayers and requests from the depths of the heart. Namely, that Hashem should have mercy and speed the complete healing and revelation of Moshiach. All of this broke forth spontaneously in heartfelt cry, which defies human description, as all present, as one person with one heart, proclaimed "Yechi" three times. The third time, the Rebbe suddenly began to encourage the request with strong movements of his head in all directions. The cries, which had turned into heartfelt singing, grew stronger and rent the heavens. Many shed tears and all felt the greatness of the hour and that indeed, our salvation was nigh.

(From the diary "Beis Chayeyinu" published in Kfar Chabad magazine, issue 544)

tahalucha, the Rebbe came out for 15 minutes. The crying and screaming at the time was frightening and indescribable. This was the first time we had seen the Rebbe since 27 Adar.

Sholom Flash: The rumors were that they would allow the Chassidim to see the Rebbe through a window in his room. Thousands crowded near the window, but in the end, the Rebbe came out through the main entrance of 770.

The crowding was terrible. The Rebbe did not look as we had remembered him... Some started singing niggunim while others shushed them. It was chaotic. I couldn't help but burst into tears.

After the abundance of giluyim, the three t'fillos a day, the farbrengens, sichos, dollars, etc., you didn't see or hear the Rebbe for months. Describe how the T'mimim felt during those months.

Shabtai Weintraub: Rabbi Groner explained that during the first six months the Rebbe said many sichos and gave out dollars and there were times he gave out lekach in addition to the usual lekach-distribution in Tishrei, and that this was a means of "compensating" for what was to come.

In his opinion, the abundance was truly very great but it didn't help as compensation, since the pain and lack far exceeded it.

Avrohom Kravitzky: We prayed continuously, in the hope that the Rebbe would recover immediately, and that we would soon hear sichos and receive all the hashpaos. At the farbrengens that we held, the mashpiim spoke about the urgent need to increase in Ahavas Yisroel, which would hasten the Rebbe's recovery.



That night the dancing stopped. Who could dance? Only a few days later did we realize that the Rebbe had prepared us and had specified sixty days of simcha that had the power to nullify all undesirable things. The T'mimim started dancing again but cried as they danced.

--Shabtai Weintraub

FARBRENGING WITH THE REBBE

The turning point was in Tishrei...

Sholom Flash: Right. Although Tishrei was no longer our K'vutza

year, we were still in 770. The balcony was built on the western side of the shul and we T'mimim were on tenterhooks.

The first time the Rebbe came out was on Rosh HaShana. On the first day of Rosh HaShana, in the afternoon, I returned from Mivtza Shofar and entered 770. The Rebbe was in the room with the opaque windows and we could only make out shadows.

The first time that we clearly saw the Rebbe was at end of Mincha on Erev Yom Kippur. People were ecstatic. We had finally seen the Rebbe again after several months and, relatively speaking, everything seemed much improved. After the Rebbe went back to his room, everyone danced and sang, despite it being Erev Yom Kippur.

Shabtai Weintraub: They had videotaped the Rebbe, and after Yom Kippur we watched that video over and over with mixed feelings of pain and simcha. This was the first time the Rebbe was videotaped after Chaf-Zayin Adar and since nobody knew when the next time would be, the video was a novelty.

The video was copied and shown around the world. Many people went to see it. For most of Anash around the world this was the first time they were seeing the Rebbe since Adar I.

Shabtai Weintraub: On Sukkos, there was another "revelation" that nobody dreamed of. There were two amazing and sudden "farbrengens." The first one I remember well. It was after Musaf, when most people had gone home to eat, when suddenly, Bentzi Stock came out and said that the Rebbe would be coming down shortly. It was as if he had dropped a bomb.

Immediately, throngs started streaming towards 770. The Rebbe came down and sat in his usual

place at the farbrengen table. Spontaneously, pyramids were built, but the Rebbe motioned to the T'mimim to come down. Niggunim were sung and the simcha was tremendous, but there was a great commotion and the Rebbe left the farbrengen.

Towards evening a farbrengen was announced once again and this time the Rebbe sat on the balcony and the crowd sang niggunim.

It's hard to describe the special feeling. People had wondered whether they should go to 770 for Tishrei but after this news quickly spread around the world, a large crowd came to 770 for Simchas Torah in the hopes of seeing our king.

Simchas Torah, during the hakafos, "Yechi" was sung and to the surprise of the crowd, the Rebbe encouraged the singing. Do you remember how people reacted to the Rebbe's agreement to the pronouncement that he is Moshiach?

Shabtai Weintraub: It was during the seventh hakafa that we proclaimed "Yechi" to the Rebbe and to everyone's surprise the Rebbe began to strongly encourage the niggun (see box). Many people, myself included, were not present at the time since we hadn't returned from tahalucha yet and the Rebbe came out early for hakafos.

However, when we came, we heard what had happened and we felt that we had missed an extraordinary scene, but at the same time, we were thrilled over what had taken place. There was the feeling that something awesome had happened.

Sholom Flash: 770 was in pandemonium. You just can't describe the enormous simcha that swept us all up that Simchas Torah



In a number of the sichos, the Rebbe said that the sixty days of rejoicing in Adar nullified "judgment." Nobody knew what the Rebbe was really referring to until 27 Adar.

--Avrohom Kravitzky

night. That night people didn't stop dancing to one and only one song: "Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed." These words were put to every niggun. From that point on, for over a year, when the Rebbe came out in public, this was the only niggun sung for the Rebbe.

From that night on, all differences of opinion about "Yechi" melted away because the Rebbe clearly approved.

After Tishrei, K'vutza 5752

returned to Eretz Yisroel. How did it feel to leave?

Avrohom Kravitzky: I confess. Because of the lack of clarity at the time, there were T'mimim who went on shlichus that Tishrei. Nobody dreamed that the Rebbe would come out in public, and to tell the truth, many felt that they couldn't spend Tishrei there without the lights and revelations of the previous years.

I went to the C.I.S. that Tishrei and only returned at the end of Tishrei. We had heard the exciting news in Russia and we felt badly over having missed out. The newspapers in Russia also wrote about the Rebbe's improved health. We had mixed feelings because we left knowing that there had been an improvement, but the situation was still not what we wanted.

Shabtai Weintraub: 5752 was an extraordinary year. An entire book could be written about it. There was the first half of the year with unprecedented giluyim, unknown in Lubavitch throughout the generations: the kuntres "Beis Rabbeinu Sh'B'Bavel," the shlichus we were all given for kabbalas p'nei Moshiach Tzidkeinu, and the Rebbe openly referring to himself as Moshiach (not to mention that the Rebbe agreed that Jews should be signed up for kabbalas ha'malchus).

And then there was the stroke of Chaf-Zayin Adar I, which shocked us all. There's no question that this date marks a turning point. The K'vutza year ended with the tremendous giluyim of Tishrei 5753, which compensated, if we can say that, for the darkness of the months that preceded it.

We felt that our K'vutza missed a half year in which we did not see the Rebbe and so many of us made the effort to return to 770 since we yearned to see our king.

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‘GO HOME. YOUR HUSBAND IS WAITING!’

BY RABBI LEIBEL GRONER
(FROM A T'SHURA FOR HIS GRANDSON'S WEDDING)

I heard the following amazing story on 3 Teives 5765 from Rabbi V., who verified the story with the family it happened to.

A Russian immigrant family moved to Eretz Yisroel and were not yet religious. One day, the wife was horrified to discover that her husband had abandoned the family and had disappeared without leaving a trace of his whereabouts. Years went by, her children were raised as orphans and the woman was an aguna.

In every city and town in Eretz Yisroel, large and small, including the town where this woman and her children lived, you can find Chabad Chassidim. As Chabad Chassidim do the world over, here too, Chabad of her town began to be mekarev this woman to Jewish observance. As time went by, she became a baalas t'shuva.

The woman heard all about the Rebbe and the Chassidim urged her to see the Rebbe and ask him what to do in her unfortunate situation. The woman did so and she poured out her heart to the Rebbe and asked for his blessing.

The Rebbe said to her emphatically: **Return home immediately because your husband is waiting for you there.**

“This morning,” he said to his astonished wife, “when I woke up, I had the idea of returning home and seeing what had happened to my family. I regret the past and truly want to continue living our lives together.”

The woman was dumbfounded, but she did as the Rebbe said and there, in the doorway, was her long-lost husband.

“This morning,” he said to his astonished wife, “when I woke up, I had the idea of returning home and seeing what had happened to my family. I regret the past and truly want to continue living our lives together.”

“Fine,” said his wife, “however, you should know that I have made great changes in my life. I am now a baalas t'shuva. I am willing to remain married on condition that you agree to go along with my new way of life.”

The husband, who greatly desired to remain with his family, agreed and he too became a baal t'shuva.

A few peaceful years went by before the next misfortune struck the family. The woman had serious problems with her leg and the doctors could not diagnose the problem. Her husband called the Rebbe's office and asked for advice and a blessing.

Once again, the Rebbe's answer was shocking. The Rebbe said they should check the t'fillin and mezuzos and the scribe should give the results **only to her doctor.**



Of course, they did as the Rebbe had said and the scribe told the doctor: the parchments and the boxes are kosher but the *gidim* (sinews, tendons) of the boxes need to be changed.

Hearing this, the doctor thought that perhaps the Rebbe meant to hint to him that the woman's problems were with her tendons. He examined the tendons in her foot and realized that this is where the problem was.

Once he knew what the problem was he was able to treat it and shortly thereafter the woman was healed.

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LUBAVITCH TIME

BY YISROEL YEHUDA

*What is meant by “Lubavitch time”? * Is it good or bad and when did it start? * What do the Rebbeim have to say about it? * It’s TIME to find out!*

They had looked forward to that evening all their lives. It had been their dream for many years. And as it approached they planned carefully for it. They sat down with the owner of the hall and chose a menu, colors for the tablecloths, nice silverware, a great band as well as a singer, etc. They wanted to honor their guests and wanted their guests to honor them in turn, to rejoice at their simcha.

The grand day arrived and how excited they were. The chassan immersed in the mikva, learned and davened Mincha of Yom Kippur, and then there was the Kabbalas Panim (reception). The kalla also davened and made the final preparations with the various service providers who came on time. The photographer also came on time. Things went downhill from there.

The chuppa was called for 7:30. The kalla arrived at the hall at seven and the chassan a few minutes later. At 7:30, the only people present were siblings of the chassan and kalla and a few other relatives, a handful of people. At 8:30, there were fifty guests. At 8:45, the band began playing the “Dalet Bavos.” The chuppa was over by 9:30 and the chassan and kalla left the yichud room at 9:55. At 11:00, the

owner of the hall said the band had to stop playing because of the neighbors. The guests who had arrived late hadn’t finished eating the second course.

Lots of money went down the drain and there was much aggravation.

*What time will the
chuppa of a
Lubavitcher marrying
a Yekke take place?
The answer is -
exactly one hour late!*

A life’s dream evaporated in one brief hour of unrealized simcha.

Here’s the second true story:

A Chabad organization planned a fancy dinner from which they hoped to raise a lot of money. Here too, elaborate preparations were made, people were invited, speakers chosen, as well as a band, lighting, a hall, and a menu. After much effort, the organizers managed to contact a billionaire who agreed to come as the

guest of honor and make a significant contribution. He was supposed to be saluted, thanked, and awarded.

The ornate invitation was sent to a thousand people as well as to the guest of honor, of course. The event was called for 8:30. At 8:28, the billionaire exited his limousine and entered the hall. However, the Lubavitchers first started arriving at 9:30 and the billionaire sat and waited.

WHAT IS LUBAVITCH TIME?

These two examples illustrate the concept of Lubavitch Time. If we try to define Lubavitch Time in its narrowest sense, it means calculations by which we try to figure out when something is **really** going to start. Since we know that every single event and simcha starts late (because everyone uses Lubavitch Time) and we are not interested in wasting time, we try to estimate when to show up based on a few criteria:

Criterion #1 – When do events like this usually take place? For example, everybody knows that a chuppa is one hour later than the time stated on the invitation. Period.

Criterion #2 – The personality of the people making the simcha or organizing the event. If they are organized types, the event will take place more or less after the usual delay for an event of this type. Otherwise, you need to add even more time beyond the usual delay. (There’s the joke in which the question is asked: What time will the chuppa of a Lubavitcher marrying a Yekke take

place? The answer is - **exactly** one hour late!).

Criterion #3 – The personality of those who are invited. “When do they expect me to show up?” If it’s someone who uses Lubavitch Time, he will allow himself to arrive quite late because, “no one is expecting to see me before that.”

So based on assumptions, guesses, and personality quirks we end up with one result: we show up late.

Some jokingly say that this is what is meant by the asterisk on Lubavitch wedding invitations next to the words, “the fifth hour.” The asterisk refers the guest to the real time. It seems as though every Lubavitcher has a hidden asterisk that guides him or her that knows how to interpret and translate ordinary times into Lubavitch Time.

Don’t we all do this to some extent? We see an ad for a Kinus or receive an invitation to a simcha and automatically add an hour or figure that the chuppa won’t start by time X.

But sometimes we are outsmarted. We show up at the time we estimated is the right time to be there and discover that our hosts haven’t arrived yet. “If we wrote that the chuppa is going to take place at 8:00, the guests won’t arrive before 9 and we can show up at 9:30 and start the chuppa at 9:45!”

IS LUBAVITCH TIME ONLY ABOUT TIME?

Lubavitch Time is not only a time issue but a behavioral phenomenon, affecting a broad spectrum of the population, especially the youth. There is no set time for anybody; there is no reason to rush anywhere. Nothing will happen if what needs to be done today will be done next week, or never. This is not merely a tendency to procrastinate, but rather a “soul inclination,” seemingly Chassidish, whose source is, “not to be restricted by the assumptions of the world.”

The “world” is pressured from the moment of waking until one goes to

sleep. The “world” rushes from appointment to event and is immersed primarily in materialism. It’s “balabatish” to go to sleep early on a Chassidishe special day and not farbreng until dawn.

There is a deeper insight here, as we can learn from something Rabbi Leibel Eiger (a Kotzker Chassid), who was not particular about time, once said, “I don’t serve Hashem as a day laborer, but as a contract laborer. Whatever I can do, I do.”

In order to get to the bottom of this, we need a historic perspective. We need to see what our Rebbeim did and taught and there is something to be said for both sides.

HOW DID IT START?

It seems that the development of this phenomenon began in Chassidic life in Russia. In a typical Chassidic community the people would gather in shul in the morning, say T’hillim, learn Chassidus, and only then begin to



daven. There were no time constraints and they finished one thing and moved on to the next thing. The davening was similar and working people davened at a moderate pace while ovdim spent more time on it.

Ovdim completely ignored time when it came to their davening. Their prayers poured forth with yearning and it was over when it was over. Then they sat down to learn Gemara, a piece of *Likkutei Torah* and so on.

Every task within the life of a Chassid was carried out with utter seriousness and attention and while doing so one was fully in the moment. There was no pressure of, “what else is there to finish?” When they learned Chassidus before davening, no one glanced sideways at their t’fillin bags. Life in a Chassidishe shtetl was beyond time. Time revolved around holy tasks one had to do and mundane matters were taken care of somehow or another in between.

However, a subtle difference must be pointed out here:

Although life was beyond time, there was no wasting time! Every minute was used. Chassidim were precise “time keepers.” Every minute was used to the fullest. There was no such thing as delays and dallying. When a time was set, that was the time. This is the way a p’nimi conducts himself, for a p’nimi is fully engaged in what he is doing at that moment.

These two characteristics: not paying attention to time on the one hand, and carefully using every moment on the other hand, are not opposites but are perfectly complementary.

YEKKES AND WHAT THE WORLD THINKS

As time went on, new winds began to blow, winds that came from Western Europe, from “enlightened” countries such as France, Germany, and England, where the virtue of proper etiquette

was put on a pedestal. With the spread of the Enlightenment movement and the general progress of the world, the Russian street began to copy the Western European way of life. And even Russian Jewry began to copy it.

This was anathema to the Chassidim, as their very beings were simplicity, modesty, and truth. These Chassidic values were the opposite of “manners” which are all about lip service and hearty smiles, masking any real feelings. Love amongst Chassidim and their interaction with one another was authentic, direct, and honest. Chassidim were one family.

In Tomchei T’mimim, being called a *chitzon* (superficial) was a supreme insult. Chassidim shied away from shows of externality and since etiquette is cold and thought-out, it was regarded as the enemy of Chassidishe behavior.

Make no mistake, this feeling did not stop Chassidim from using their time efficiently, but the polar opposite – i.e., ignoring time – became progressively more extreme, while being excessively organized was not admired.

In a Chassidishe town, they would say about the Yekke that his davening on a weekday took exactly 18 minutes unless it was Monday or Thursday when the Torah is read in which case it took 21 minutes.

The Rebbe related that one of the Rebbeim spent some time in Germany and greatly inspired the Yekkes, who warmed up to Chassidus and became somewhat open to its ways. He returned to Russia and later received a letter from a Jew in Germany who wrote that the Rebbe made a great and indelible impression on him and he had begun thinking Chassidus at Krias Shma for “one minute”...

This story illustrates how the Germanic sense of order closes up a Jew’s mind and prevents it from absorbing a modicum of Chassidishe chayus, to the point that even after the Rebbe had impressed the Yekke, it was limited and measured, “one minute.”

The differences between Chassidishe behavior and manners are as follows: In Chassidishe behavior, “order” means using every minute for what is necessary (emphasis on the word “necessary”). The point of well-mannered behavior is to show others how organized and thought-out you are, even when it is a hollow façade. Why? Because being orderly and well-mannered mimics the behavior of important people. This behavior is the opposite of Chassidishe behavior, for it entails an investment of time and effort into marginal things, the main point being to appear distinguished and dignified.

The more these manners spread

CAREFUL WITH TIME

The following is a letter from the Rebbe about time:

It is unnecessary to explain at length how lack of order, especially for those given the burden of Heavenly Work, is a trick of the yetzer and is done with great cleverness. Since most of the time, it is hidden within claims of fear of Heaven and that it has to do with avodas ha’t’filla and learning Chassidus. However, since the N’siim, in their written and oral teachings warned about this, there is no place or question as to the negativity of this matter. And if one truly desires, they can actualize this without any difficulties, even though obviously, it is hard to change even an acquired habit of disorder if ingrained over a relatively long period of time.

(Agros Kodesh, vol. 8, p. 122)

and became rooted in people's behavior, the more others shunned it until any such display was abhorred by real, pnimiyusdike Chassidim. As more time went by, order based on the clock, with the clock regulating your life, became "muktze."

This is the origin of Lubavitch Time.

ANASH MOVE TO ERETZ YISROEL AND AMERICA

During the Rebbe Rayatz's lifetime, many Jews left Russia for other countries, such as France, Eretz Yisroel, and America. Anash brought along the Chassidische flavor with them from Russia. They lived in their own communities and along with kiruv and warming up "frozen" Jews, amongst themselves they continued to live as though they were still back in Russia with warm farbrengens, lengthy davening, limitless love for one another, in short, vibrant Chassidische life that was above the world and time.

In Eretz Yisroel and America, certain conditions apparently contributed towards a more extreme version of Lubavitch Time. In America, "Time is Money." The clock reigns supreme. You clock in and you clock out. The clock determines when a day of work is over. If a project wasn't finished on time, lots of money was lost. So too, in the positive sense, with every additional minute you could earn more and more money. This allegiance to time distanced the Chassidim even further from the clock and its rules and from an organized day in general.

In Eretz Yisroel, Anash were like one family scattered over the country. When a wedding or event took place, everybody showed up. A Chabad wedding was a rare occurrence that took place once a month or once every few months. Transportation was difficult and getting from place to place took a long time. When an event took place, they waited for everyone or for

nearly everyone to show up. Even though people certainly left on time, it was challenging to arrive on time and events always started late.

And when the event finally took place it turned into a Chassidische farbrengen with all that entails. Every event, a bris, bar mitzva, or wedding was a reason to farbreng without time considerations. When Anash came together, they farbrenged in brotherly camaraderie until dawn, ignoring the clock.

This is when the idea of starting much later than the time written on the invitation or ad began. You waited until people showed up (because you

The Rebbe had to wait a minute or two. The Rebbe Rayatz was very unhappy about this and said, "A minute by the son-in-law is very precious to me."

can't start without a crowd) and people got used to expecting events not starting at the designated time but when people appeared. This began to affect all events.

This explains the development and existence of Lubavitch Time. I developed this theory about how it developed after speaking with some elder Chassidim and looking at Chabad history. It's just a theory but more importantly – we need to seriously examine Lubavitch Time today.

WHAT ARE THE RESULTS?

The Rebbe said a few times that the

way to know whether something is coming from the side of holiness or the other side is to see the results. The consequences of following Lubavitch Time are definitely not positive, for a number of reasons.

Many Lubavitchers have nonobservant relatives and they tell of simchos that took place very late because guests showed up late while the relatives showed up on time, and sat and waited in annoyance. Sometimes these relatives showed up before the hosts. It causes a chilul Hashem, anger, and the wasting of people's time.

The two stories with which I started the article illustrate the aggravation to the hosts, the waste of money and time, wasted effort – all of which cannot be repaid or compensated for.

Most importantly, it's not just about time. Many gatherings are arranged in a sloppy manner and are often chaotic. The results are not surprising. Remember how many dozens of Chabad organizations were founded, which petered out due to batlanus?

These are only a few points but you can easily come up with dozens of examples to illustrate this mentality.

WHAT DOES THE REBBE SAY?

The Rebbe began the Purim 5731 farbrengen with an apology for coming late (about seven or eight minutes)! He said that he was late because he had just received a report about the work being done with soldiers in Eretz Yisroel.

Think about that! The Rebbe was preparing to say a maamer or sicha but he apologized first for coming a few minutes late to the farbrengen! This illustrates the Rebbe's approach and the approach of all the Rebbeim who were particular about every minute. The Rebbe Rayatz describes how as a child he wanted to buy a watch so he could

use every minute well.

The Alter Rebbe was known as an extremely organized person and everything he did was done in an organized fashion. When it was necessary to “conquer” the Jewish world at that time and it was necessary to plan how to win over the minds and hearts of Jews to the truth and the light of Chassidus, he did so in an organized manner. There was communication between people and those over them. The right person was sent to achieve specific goals. Sometimes it was a hidden tzaddik who was suddenly revealed as a great genius and sometimes it was a modest shadar who took a letter from a hidden Chassid in the area. Each person had his designated role and he received specific instructions about when to take action, how to do so, and what the goal was.

In *HaYom Yom* it says in the name of the Rebbe Rashab: “The Baal Shem Tov was organized, the Maggid of Mezritch was particular about order, and my grandfather’s father, the Alter Rebbe, taught the Chassidim to be organized.”

Order and being particular about time are foundational in the life of a Lubavitcher Chassid. The Rebbeim conducted themselves this way in their public work as well as in their personal lives. It was all done with great precision and with attention to time.

The Rebbe did not waste a minute. We know of the incident that took place during the year of mourning for his father (5704-5) that one day the

Rebbe davened from the *amud* (i.e., he led the services) in the minyan of the bachurim and not enough bachurim were ready to daven at the designated time. The Rebbe had to wait a minute or two. The Rebbe Rayatz was very unhappy about this and said, “A minute by the son-in-law is very precious to me.”

The Rebbe showed up on time. Everybody knows that in 770, at the end of davening, the gabbaim would announce the time for the next t’filla, and the Rebbe showed up at that time. For this reason, when the gabbaim knew that the Rebbe would not be able to come at the designated time, they added the word “around” (such and such a time).

In 770, everything took place at a certain time. There was no such thing

as announcing a time and starting late, not even a little bit later.

Over the years there were a few times when the Rebbe changed the usual order of things in 770. An example is the first day of Sukkos 5752, when Shacharis began after everybody finished saying a bracha on the Rebbe’s Dalet minim. Even on the days when the Rebbe went to the Ohel and they didn’t know what time the Rebbe would return, the gabbaim would announce that Mincha would take place “when they will be ready.”

In conclusion: From the conduct of the Rebbeim and general Chassidische conduct, we see that it is important to be careful with time, particularly not to waste it. Lubavitch Time as we know it today is not acceptable. Let’s put a stop to it.

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RABBI YITZCHOK (ITCHE) GANSBURG A”H

As Beis Moshiach went to press we heard the sad news of the passing of R' Itche Gansburg at the age of 79. He was born on the Chag Ha'Geula, 12 Tamuz 5687 in Moscow and was raised with the spirit of mesirus nefesh.

At the age of ten R' Itche moved with his family to Eretz Yisroel and was one of the first students in yeshivas Achei T'mimim in Tel Aviv.

After the passing of the Rebbe Rayatz, R' Itche became mekushar to the Rebbe MH”M and he dedicated his life to the Rebbe’s activities. R' Itche was very active in communal work and was a member of the hanhala of Aguch, Tzeirei Aguch, and Reshet Oholei Yosef Yitzchok for decades. In the course of his work, he received hundreds of letters from the Rebbe.

Thirty years ago, he moved to Crown Heights and continued working energetically on all the Rebbe’s mitzvaim, especially on publicizing the Besuras Ha'Geula. This magazine

showcased R' Itche’s activities and projects in numerous articles.

In recent years R' Itche was sick and he accepted his suffering with love while not letting on to others that he

was suffering. He is survived by his wife Gitta, his son Yosef shliach in Toronto, his daughter Nechama Chanin (wife of Shneur Zalman), and his daughter Fraidy Brod (wife of Yisroel Brod of Kfar Chabad).



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GIVOT OLAM: A TRIP TO THE TOP

BY ALIZA KARP

We had plenty of time to discuss a lot about life. It reminded me of the days when I was young, and they got to look into how it is being older. True, I have children their age, and they have parents my age, but discussing things on the open road with no strings attached, does open things up. Especially when you start at a winery!

I had been staying for a few days in Hevron. When I awoke on Erev Shabbos, I walked over to M'aras HaMachpella to Daven Shacharis and say Chitas, as well as to use the early morning opportunity to photograph the students of the Talmud Torah Hevron as they Davens and study in the Maara before re-grouping to their classrooms elsewhere in Hevron.

The previous time I photographed them, about two years ago, there was only one class. Now there are three. The sound of their learning Torah in the Maara is beyond words to describe. All the boys looked so well disciplined and participated so nicely I assumed the registration was limited to a certain type of child. But when I inquired, I found out that registration is open to all children from all families. And when I photographed them on their way out of the Maara I saw they were real boys by the way they charged down the flights of steps to the field below the plaza, where they played ball before proceeding to their classes in the Beit Hadassah area of Hevron.

I always find davening in the Maara to be special. I am very visual and sometimes picture the Maara as I mention the names Avraham, Yitzchok,

and Yaakov in Shmoneh Esrei. So to be standing right there – what can I say? – it is very uplifting! And then to say T'hilim for my children and grandchildren, it is heartwarming to know I am in the company of our ancient grandmothers and grandfathers.

When I finished davening that Erev Shabbos and crossed over the plaza of the Maara, the fresh morning air of was crisp but not cold, even though it was still February. Thinking about the day ahead, I decided that it would be best to stay in the vicinity of Hevron until Shabbos. The winery was less than fifteen minutes away. I considered that to be in the area and decided to pick up some local wines for Shabbos.

I pulled into the parking lot of the winery at the same time as a carload of other English speakers. Once inside the winery I found myself discussing with them about the different wines and liquors. The store tender offered us tastes of a sampling of wines but did not have an open bottle of the wine I was most interested in which was made with organic grapes grown by the Ferenzi family in nearby Bat Ayin.

I decided to buy one bottle regardless, but wanted to taste it to decide if I wanted to buy more. So the

store tender opened my bottle. It had a very unusual taste; I did not know what to make of it. I decided to buy a second bottle. As my new found friends were also interested in tasting the different wines, I decided to do a little pre-Shabbos Hachnasas Orchim and gave everyone who wanted a taste. The winery provided the glasses.

Meanwhile, a young couple wandered in. They were clearly from Eretz Yisroel but they also spoke English, so they joined in our impromptu party. (Does this happen any where else other than Eretz Yisroel?)

I began talking to the young couple and I don't know how it started but I mentioned that my intentions were to stay in the vicinity, and at the same time I was longing to make a quick trip to Givot Olam. I was worried about being back in time for Shabbos. There was a little more than five hours until Shabbos. It was not a question of mileage. Givot Olam is about ten minutes from the turnoff at the entrance to Sh'chem, Nablus, which is approximately sixty miles from where we were. But the roads are full of sharp curves and inclines. They are two lane most of the way and it is not uncommon to get stuck behind slow moving trucks. Plus you need to pass through the entire Yerushalaim, which can go smoothly with the new roads, but not always. I felt there was a risk involved with the timing.

The young couple assured me that traffic would be light on Erev Shabbos. They told me they had never been to Givot Olam and would love to accompany me. No one should think it was the wine tasting that led me to decide to make the trip. I drink four

cups of straight wine every Seder and barely get tipsy. The wine was not what made me decide to drive to Givot Olam on Erev Shabbos – it was the mission.

Givot Olam, which translates as “Hills of the World,” is the farm of Avraham Ran and his family. Avraham, widely referred to as Avri, is known as the father of the outposts that surround the settlements in the Shomron, the heartland of Eretz Yisroel just north of Yerushalaim, reaching up to south of the Galil, Galilee. More than ten years ago Avri realized that near the settlements the Arabs were grabbing land by grazing their flocks on it, cultivating it and even building on it. Laws are obscure in the Shomron. These activities grant Arabs rights to the land and the same activities deem Jews to be lawless. Avri understood that the Arabs could grab land all the way up the security fences of the settlements and thereby block any expansion by Jewish communities.

To counter the Arab aggression, Avri moved with his family outside the security fence of the Shomron community of Itamar which is in the close vicinity of the city of Sh'chem. Other families joined him and as the outpost became established, Avri moved his family a kilometer further away from the settlement.

Following his example others established outposts in various settlements. It became clear that these outposts were more effective than security fences. The outposts represent surveillance of the outer lying areas. Many of them have trained guard dogs. The dogs are trained in the town of Tapuach, a settlement in the Shomron known as an enclave for followers of Meir Kahane.

Avri kept moving until he reached what he has named Givot Olam. It is perched at the height of a mountain overlooking miles of the ancient hills where our forefathers walked. It has a lookout instead of a security fence. The Arabs in the vicinity have respect for the Jews who do not hide behind fences.

At the time of the Disengagement

last summer, Avri was framed, arrested, and ordered to remain under house arrest far from his family. Just a few weeks before my visit, he was cleared of all the false charges and had returned to his hilltop.

I had visited Givot Olam a few days before. It was one of my first stops upon landing in Eretz Yisroel, along with a visit to Izik Sandroi and family at the outpost of Mitzpeh Yitzhar on a neighboring hilltop. I had gone with Meryl Dalven who moved from Crown Heights, Brooklyn to Emanuel in the Shomron, more than 20 years ago.

The final stretch of road leading to Givot Olam is no longer a two lane road, it is more like a one and a half lane road, and it is full of sharp turns... as well as being breathtakingly beautiful. It was February, well into the



rainy season, and we enjoyed the rich green foliage competing for space along side the stones of the rocky terrain, characteristic of the Shomron. Highlighting the scenery were poppies spotting the hillsides with red dots, majestic lavender blossoms of almond trees and occasional patches of tiny yellow flowers.

* * *

Givot Olam operates as a farm. Spread out on the hilltop are a number of barns housing sheep, goats and chickens, a building where milk products are made and packaged for resale, a beautiful circular structure which is the communal kitchen and dining room, along with homes and a shul. In the vicinity there are fields of organic vegetables and olive and apricot

groves. All the work is done by Jews, including caring for the animals, cleaning the barns, farming the land and constructing the buildings, and I don't mean overseeing the construction, I mean hammering in the nails!

Much of the work is done by youth who are attracted to the farm as an alternative to establishment systems in which they are uncomfortable. At Givot Olam they become productive and self-confident. The youth love and revere Avri.

During our visit Meryl and I met a young designer who was beautifying the grounds with artwork in stone, a most natural element in the Shomron. With a closer look, these stones exhibit their own hues and textures. In contrast to the stonework in the Mittlerer Rebbe's Shul in Hevron – which happens to be magnificent – in which the stones are polished and smooth, and in places decoratively carved, the artist in Givot Olam uses the stones au natural, as he finds them.

We went to look at his handwork, including the Aron Kodesh in the shul.

Once in the shul we saw Chabad bachurim learning and we met Rabbi Yechzkiel Nuema. Nuema lives in one of the outposts we passed on the way. His caravan had been quite discernable; it was the one with the giant poster of the Rebbe. He has recently opened a branch of the Chabad Yeshivas Tomchei T'mimim in Givot Olam. A teacher and two students come to study on a regular basis.

From the shul we went into the communal dining room, a circular building with windows all around. Wood, stone, colorful materials and dried flowers give the spacious room a modest, rustic feeling. Near the entrance is a rack for rifles. The kitchen counters line about one third of the wall, there are tables in the center and off to the side.

I noticed an eight by ten picture of a Rabbi who looked familiar but I cannot say who he was. I looked around to see if there was a picture of the Rebbe and sure enough there was also an eight by

ten of the Rebbe, but you had to look for it to notice it. It was black and white and the Rebbe's expression was very intense. A strong feeling came over me that this place merited a larger picture of the Rebbe. That was on Wednesday.

Wednesday night I attended the Siyum Sefer Torah in Hevron. Chabad Shliach Danny Cohen is some organizer, there were more than 700 people from all over Eretz Yisroel together dancing and singing. (And almost as many speakers at the following banquet.) Ostensibly this event was the reason for my trip. The real reason we do things is sometimes hidden from us. After all that happened on the trip, including my present story, I feel my visit to Eretz Yisroel had more to it than the wonderful celebration that night in Hevron.

Thursday I spent in Yerushalaim. I have a very close friend, Shaena, who lives in Yerushalaim and her birthday was that coming Sunday. So I went to the bookstore on the lower level of Heichel Menachem, near downtown Yerushalaim, to buy Shaina Malka Touger's latest publication *Excuse Me, Are You Jewish?* deserves to be on bestseller lists the world over. Shaina is not Chabad, but I knew she would love a copy.

Lo and behold, right near the check out desk, a tastefully framed picture of the Rebbe caught my eye. I realized it would be perfect for the communal dining room at Givot Olam. Even though I had no plans to return to the Shomron, I decided to buy it.

But there was a problem. The picture was beautiful but the Rebbe was looking a bit to the side. With such a picture, I feel the Rebbe is present and we can be comforted knowing he is with us, but when you really need to look into the Rebbe's holy face, his eyes are averted.

There was a second picture with the same frame. It showed the Rebbe clapping by his shtender in front of the white wall of 770 and he was looking straight at you. I chose this second picture and had it gift wrapped for

protection.

I returned to Hevron for Thursday night and Shabbos, knowing my trip was coming to an end on Sunday night, with no plans to return to Givot Olam. The picture was in the trunk of my rented car.

So when we set out for Givot Olam from the Gush Etzion Winery, my mission was to bring the Rebbe's picture to them in time for Shabbos.

* * *

My traveling companions, by now I know their names, Yehudit and Tzvi, were right about the traffic being light on Erev Shabbos. We reached Itamar in an hour, even with stopping to pick up Jewish youth at hitchhiking stations along the way. As we passed Yechezkiel's caravan with the giant poster of the Rebbe, I decided to stop in and tell him what I was doing. I felt he was the Chabad Rabbi of Givot Olam and should be informed of my activities.

To my surprise, Yechezkiel's front porch was the scene of a luncheon for a group of tourists from Long Island who had come with Chabad Rabbis Laible and Levi Baumgarten. I had met up with this group on Wednesday night when they also participated in the celebration in Hevron. It was nice to see them again. Everyone was in good spirits, happy to be in Eretz Yisroel, and enthralled by the quality of life they were witnessing in the Shomron. The material quality of life would be superior in Long Island, but obviously these visitors were not jaded, they were sensitive to the spiritual quality of life they were experiencing.

The group had just come down from visiting Givot Olam. I don't think regular tours go there, Kol HaKavod to the Long Islanders.

Yehudis and Tzvi and I had forgotten all about having lunch. A man can't live on wine alone, neither can a woman, so we were happy to take care-packages of delicious boreks and quiche and we continued our ascent to the top of the hilltops.

Tzvi and Yehudit were thrilled with the trip. As we rounded the last

corner and Givot Olam came into view they wanted to stop and take pictures. But I had to keep moving because the curves were sharp and if another vehicle did happen to come along, it would not be expecting a parked car in the middle of a turn. There were no shoulders on the road, just an incline on one side and a sharp cliff on the other. But there was flat stretch just before the entrance and we decided to take advantage of it for picture taking on the way back.

At some point in our travels together my young companions confided in me that they were dating and considering getting engaged. While driving to the Shomron and back, we had plenty of time to discuss a lot about life. It reminded me of the days when I was young, and they got to look into how it is being older. True, I have children their age, and they have parents my age, but discussing things on the open road with no strings attached, does open things up. Especially when you start at a winery! They were also curious about Chabad. They could see I was very serious about this picture of the Rebbe I was delivering.

We pulled into Givot Olam and asked where to find Avri. It was my third visit to his farm but the first time I was to meet him. Luckily for me, he stays home the last few hours before Shabbos.

He and his wife appreciated the picture and his wife came with me to place it in the dining room. Avri said he would hang it properly, but in time for Shabbos we just leaned it against the wall on top of a piece of furniture.

We had made such good time getting to Givot Olam that I allowed Tzvi and Yehudit some time to take a quick tour. Avri asked his ten year old son Ohr David to show us around. I recognized Ohr David, he was the one who addressed thousands of people at a post-Disengagement Rally in Yerushalaim under the banner "We Will Not Forgive and We Will Not Forget." Amongst the prominent rabbis, the dignitaries and famous singers, Ohr

David had made a presentation about his father's cruel and unfounded incarceration.

In person Ohr David is like his father. He shows a strong personality encased in modesty.

We visited the sheep barn just as a teenage girl was going into the pen and feeding the sheep. Yehudit went along and got a chance to hold and cuddle a young lamb. It was hard for me to ask her to put the lamb back, but it was Erev Shabbos and we had to move

along.

On the way back to Hevron there were fewer hitchhikers. Boruch Hashem the youth were at their places for Shabbos. Tzvike got off in Yerushalaim and Yehudis in Efrat. I still had two hitchhikers in the back seat who got out before I turned off the main road at Kiryat Arba. The two boys still had a few more miles to travel, with an hour left until sundown.

Within minutes from the turn into Kiryat Arba I was back in Hevron.

Mission accomplished – or was it?

When I had presented the Rebbe picture to Avri, I saw that he looked straight into the Rebbe's eyes for a sustained few moments. Then he looked up and asked if the picture was for his home or the communal dining room. I said either place. But then he asked my intention. I had the feeling he would have liked the picture in his home but I answered him straight. He wanted to know my intention, so

I told him.

I had scheduled a number of things for Sunday before going to the airport. Then one of the appointments cancelled. I rushed to Heichel Menachem, purchased the picture I had originally thought was perfect for a large dining room, rushed back up to Givot Olam, replaced the one in the dining room with the new picture and took the original picture to Avri's home. Another one of their sons was there and he assured me he would tell his father that I had made the switch.

Finally, I felt my mission was accomplished.

During the course of Sunday I had a great deal of driving to do, including a visit to Nitzan to have dinner with Rachel and Moshe Saperstein who just moved out of their hotel room and into what you might call a low cost housing unit. It was sad to remember the Sapperstein house in Gush Katif with a view overlooking the sea, now a pile of rubble on which to launch bombs. But they were making the best out of their new surroundings by hanging their pictures, playing their favorite background music and – luckily for me – inviting guests for dinner.

As I traveled to the different locations that day I was held up in traffic twice, made wrong turns and had to circle around numerous times and suffered two delays due to traffic accidents. As frustrating as it was, it made me realize what a blessing it was to be able to take the Rebbe's picture to Givot Olam on Erev Shabbos without incident and to made it back on time to have a fabulous Shabbos in Hevron... but that's a whole other story!

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EDUCATIONAL BREAKTHROUGH FOR LUBAVITCH GIRLS

For over a decade, the Israeli government has been financing the schooling of Jewish youth from abroad who come to study in Eretz Yisroel. Rabbi Sholom Bar Sheshes, shliach in Eretz Yisroel, together with Rabbi Shmuel Chefer, principal of “Bais Rivka” in Kfar Chabad, realized the enormous potential here for the daughters of shluchim and Anash around the world.

It was a typical suppertime scene at the Sanderson home, a Lubavitcher family in Europe, which quickly turned into a heated discussion. Sarah was about to graduate elementary school and would be attending high school the following year. Many of Sarah's friends had flown out of the country to continue their schooling.

Not that anything was wrong with the local high school, but many families feel that schooling abroad is a better option for their children, especially those who hope their children will choose shlichus after they marry.

Sarah, a good Chassidishe girl, was waiting for her parents' decision. She was very eager to study abroad and she knew that her parents also think it will be good for her, but she also knows how expensive the flight and a protracted stay in a dorm will be.

“I've wanted Sarah to learn in Eretz Yisroel for some time now,” said Mrs. Sanderson to her husband. “If only we could send her ...” And her husband

knew just what she meant, i.e. the expense it would entail.

Sarah said a bracha acharona and got up, taking the dirty dishes from the table and heading for the sink. She knew the answer, knew it ahead of time. “What can you do,” she mused. “It seems that after all, the world exists on money and the lack of money prevents us from doing all sorts of good and important things ...”

Sarah, her parents and many other Chassidishe girls, daughters of Anash and shluchim around the world, will certainly be thrilled to hear about a surprising new development. The Bais Rivka school in Kfar Chabad, headed by Rabbi Shmuel Chefer, is offering Chassidishe girls from families of Anash and shluchim abroad, three or four years of schooling *free!* This includes an Israeli certificate of matriculation!

When I saw the ad I said to myself, “Come on, there's nothing that's really free ...” But when I called Rabbi Sholom Bar Sheshes, the director of the

project, I was surprised.

One day, Rabbi Bar Sheshes found out about the NOLeH (Noar Oleh Lifnei HaHorim) program of the Ministry of Education, an initiative of the Israeli government through the Ministry of Education and Culture for the 5753 school year. Many families from the former Soviet Union wanted to send their children to study in Eretz Yisroel. The Israeli government saw the potential to encourage aliya, realizing that parents and families would follow their children and it designated massive funding towards attracting youth.

Over the years, the Israeli government brought many youth to the country. “Why shouldn't B'nos Chabad from around the world benefit from the program too?” wondered Rabbi Bar Sheshes. He saw the tremendous opportunity here for daughters of Anash and the shluchim.

Rabbi Bar Sheshes contacted Rabbi Chefer who also saw this as an opportunity for enabling Lubavitcher girls from abroad to study in Eretz Yisroel, especially the daughters of shluchim who often have to attend various high schools and seminaries around the world. He decided to see what he could do to provide the Chassidishe chinuch of Bais Rivka along with topflight education in a number of fields.

“Many parents have a problem,” said Rabbi Bar Sheshes. “In various high schools around the world, the girls must take tests in the history, literature and civics of that country. Obviously, these courses are foreign to

Chassidische girls.

“At Bais Rivka under the directorship of Mrs. Tzipora Vishedsky, 75% of the course work is limudei kodesh: Tanach, Halacha, Torah literature, Jewish Philosophy, Oral Torah, and Chassidus, with only a small fraction of time devoted to secular studies.

“Furthermore, throughout the day the students are in a Chassidische atmosphere. The girls participate in farbrengens, rallies and various mitzvaim projects.”

After the Ministry of Education granted approval for the program, it was given the name “Chabad NOLeH.”

Do the girls have to make aliya?



Rabbi Shmuel Chefer, director of Bais Rivka

“Definitely not,” says Rabbi Bar Sheshes. “The program does not require citizenship and aliya. The students in this program remain tourists.”

What age is this program geared towards?

“It is geared towards 9th, 10th, 11th, and 12th graders. Until they complete high school, the girls join the classes, which are on the professional level of Bais Rivka, which offer the most advanced technological resources in a warm Chassidische atmosphere.”

This program is quite simple. It works as follows. Before the decision is made to come here, the staff at the

Education Ministry checks the maturity of the candidate, and addresses the question, “Will this student manage in the dormitory far from home?”

The Jewish Agency pays for the first ticket to Eretz Yisroel, and upon their arrival in Eretz Yisroel, the girls are taken to the Bais Rivka campus where they are provided with full room and board. There are three meals a day, rooms with toilets and showers attached, and even, believe it or not, an allowance.

In addition, the program pays for medical insurance and dental care. “We didn’t dream of this even in our dreams of Yemos HaMoshiach...,” says



Rabbi Sholom Bar Sheshes

Rabbi Bar Sheshes.

The dormitory has an Eim Bayit (Dorm Mother) who speaks English, Yiddish, and Ivrit, and the madrichot (counselors) are Chassidische girls whose “mother tongue” is the language of warmth and love. They will do everything to ensure that during free time the girls relax and return to their studies with renewed energy and simcha.

School hours, like the hours of free time, are spent in an atmosphere of hiskashrus, love for the Rebbe, and lots of Chassidishkait.

The girls from abroad join the Israeli girls in class, and participate

along with them in the lessons, schoolwork, tests, and various activities, including of course the organization called, “HaShura HaRishona.”

The first year, depending on their command of Ivrit, the girls from abroad study for up to fifteen hours a week, reading, writing, and speaking Ivrit in an Ulpan program. The language will not be a barrier for them in order for them to achieve good results on the matriculation exams since the Ministry of Education will grant them certain leniencies.

Rabbi Bar Sheshes adds, “It’s not only girls who were born abroad that can benefit from this program but any girl with Israeli citizenship who was not registered with the Education Ministry in the past five years. For example, a girl who left with her parents on shlichus in recent years could participate in this program.”

“Every two Shabbasos, the girls have a free Shabbos. A girl who has relatives in Eretz Yisroel can visit them, while girls who have no relatives here will have places arranged for them in the homes of Chassidische families. During vacation in Tishrei, Chanuka, Pesach, and the summer, the girls can visit home.”

What about the matriculation exams?

“The Ministry of Education’s matriculation exams are recognized in many countries. At the conclusion of three to four years of school, a student with a matriculation certificate can choose any Chassidische seminary here or anywhere in the world.”

Rabbi Bar Sheshes does not contain his excitement.

“With this program we see how the world is helping the Rebbe’s shluchim and his Chassidim around the world. The government wants to help finance the education of future shluchos and this is by way of preparation for the hisgalus of the Rebbe Melech HaMoshiach.”

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