

# *A Chassidisher* **Derher**

א חסידישער דערהער

זֶה הַיּוֹם עָשָׂה ה'  
בְּגִילָה וְנִשְׁמָחָה בּוֹ.

-תהלים קיח:כד



**NISSAN 5779**  
ISSUE 80 (157)  
MAY 2019





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DEPTH.



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## On the Cover:

19 Tishrei 5751, Levi Freidin via JEM 165378

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## Special Thanks to

Kehot Publication Society • Rabbi Chaim Shaul Brook • Rabbi Aaron Goldstein • Rabbi Zalman Goldstein • Rabbi Mendel Gourarie • Rabbi Shmuel Greisman • Rabbi Shalom Ber Levin • Rabbi Shmuel Lubecki • Rabbi Michael Seligson • Rabbi Elkanah Shmotkin • Schabse Soffer • Rabbi Avraham D. Vaifische

## Printed by

The Print House

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A Chassidisher Derher (ISSN 26411059) (USPS 21880) is published monthly by A Chassidisher Derher Inc, 784 Eastern Pkwy. Brooklyn, NY 11213. Subscription price \$71 a year. Periodicals postage paid at Brooklyn, NY. POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy. Brooklyn, NY 11213.



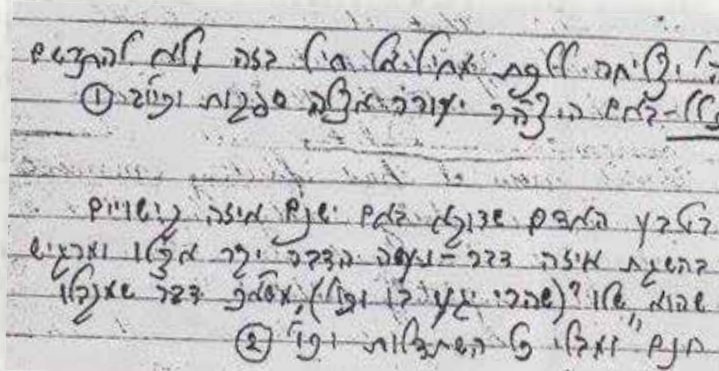


## כתב יד קודש

לזכות  
החיילת בצבאות ה' ליבא תחי'  
לרגל הולדתה כ"ב כסלו ה'תשע"ט  
מוקדש ע"י הוריה  
הרה"ת ר' דובער  
וזוגתו מרת אסתר לאה  
ומשפחתם שיחיו  
גרינבלאטט

# When Facing Challenge

A written response from the Rebbe offering perspective  
to a woman who was facing certain challenges in life:



1) May Hashem grant you success in going from strength to strength in this area, without being affected **at all** when the *yetzer hara* sows doubts and the like.

2) Human nature is such that when one has challenges accomplishing something, it becomes more precious to him; he feels as though it became "his" (since he worked hard for it, etc.), while the same cannot be said of something that is obtained for free, without any effort.

וה' יצליחה ללכת מחיל אל חיל בזה ולא להתרשם כלל - באם היצה"ר יעורר אצלה ספקות וכיו"ב (1)

בטבע האדם שדוקא באם ישנם איזה קישויים בהשגת איזה דבר - נעשה הדבר יקר אצלו ומרגיש שהוא "שלו" (שהרי יגע בו וכו'), משא"כ דבר שמקבלו חנם ומבלי כל השתדלות וכו' (2)



לזכות  
הרה"ת ר' שלום דוב בער  
וזוגתו מרת ח' מושקא  
ובנותיהם ברכה ליפשא,  
עליזה ושיינדל שיחיו  
שוחאט

# The Rebbe's Hagga



# Over the centuries, there has hardly been another *sefer* in all of Jewish teaching that has as extensive and lengthy commentary written about it like the *Haggadah Shel Pesach*.

Among all these writings, one small commentary stands out above the rest: The Rebbe's Haggadah, which he humbly called "*Haggadah shel Pesach im Likkutei Minhagim V'taamim*"—Haggadah with a compilation of customs and reasons. But a mere reading of this magnificent work reveals a depth of explanation and clarity unparalleled anywhere else.

In honor of the Yom Tov of Pesach, we take a deeper look at the Rebbe's first original published *sefer*.

Reb Avraham Hirsh Cohen was a Lubavitcher *rav* who, as *yungerman*, studied in Kolel Mea Shearim, a kolel in Yerushalayim that included all kinds of *yungeleit*: Lubavitchers, Polishers, and non-Chassidim.

Rabbi Yosef Tzvi Segal related: Reb Avraham had a tremendous *koch* in the Rebbe's *haggadah* ever since it was published in 5706\*. Every year starting around Purim time—30 days before Pesach—he would begin studying it in depth for two hours every day.

Reb Hirsh Kopshitz—a well respected *lamdan*—also studied in the kolel, and when he saw Reb Avraham Hirsh expending so much effort on the *haggadah*, he said to him, "Why should a *talmid chacham* like you study this *haggadah* so much?!"

"Let's sit down for a few minutes and learn one piece, even just one question together," Reb Avraham Hirsh replied. They began learning a part of the *haggadah* where the Rebbe discusses the "four questions" of the *sefer* night, and why the question of *mesubin*—why we lean on this night—comes last.

The Vilner Gaon answers this question a certain way, but the Rebbe questions his answer, and leaves

things with "*tzarich iyun gadol*," meaning that it's a very serious question.

Rabbi Kopshitz tried to come up with an answer for the Gr"a but wasn't successful, so he asked if he could borrow the *haggadah* for a day. After realizing that the question was indeed a strong one, he decided to take it to Rabbi Yitzchak Zev Soloveitchik (also known as the Brisker Rav, or by the name of his *sefer*, the Chiddushei Hagriz).

The next day, Rabbi Kopshitz reported that he had sat for a long time with Rabbi Soloveitchik trying to come up with an answer, but the effort had proven unsuccessful. Rabbi Soloveitchik asked if he could keep the *haggadah* for a few days.

After a few days had passed, Rabbi Soloveitchik told him the following: "I have several answers, but the question remains a question," meaning that the answers weren't sufficient to truly resolve the issue. Rabbi Soloveitchik added that he had spent some time looking into other things that the Rebbe wrote in the *haggadah* and said, "I knew that he is a *lamdan*—but I had not imagined that it was to such an extent."<sup>1</sup>



## Becoming a haggadah reader

“There are two ways of writing a *sefer*,” says one Rosh Yeshiva we interviewed. “Some people want to write a *sefer*, so they find a subject to write their *sefer* on. Then there are people who write *sefarim* with the purpose of guiding people, of bringing clarity to the subject.

“The purpose of writing the *sefer* is expressed in the end result: When the subject matter is a means to an end—writing a *sefer*—then you dramatize everything, you make everything sound big and bold, you bring out the most sophisticated twist. But when you’re trying to help people understand things and bring clarity, then you try making everything as simple as possible for people to understand. Even when the subject becomes more complicated, you try to explain it in the most simple way.

“Rashi is the classic example for this: Rashi’s goal wasn’t to write a *sefer*—he was helping people read *pshat*.

“This is the Rebbe’s *haggadah*. If the Rebbe were to sit down to write a *sefer* on the *haggadah*, he would write and write and never finish. But the Rebbe is helping people read *pshat*; instead of reading many things *about* the *haggadah*, they should become better *haggadah* readers. The *haggadah* is written with such simplicity and clarity—not making things more complicated, rather, to the contrary, making everything more simple.

“I remember a certain *Litvishe* individual who would read many *sefarim* about the *haggadah* as Pesach was approaching—but by the *seder* he used the Rebbe’s *haggadah*. This is *the* guide to the *seder*.”

Rabbi Isser Zalman Weisberg says, “The vast majority of *haggados* fit into one of two categories: Most *haggados* are the writers’ own *chiddushim* and explanations on the *haggadah*. Then there are *haggados* that collect everything, all of the *pirushim* on the *haggadah* from the *rishonim* and *acharonim*, without choosing one

over the other. There aren’t that many *haggados* like the Rebbe’s—where the Rebbe carefully chooses each *pirush* and *vort* that he includes.”

Rabbi Tuvia Blau writes,<sup>2</sup> “The same humility that caused the Alter Rebbe to call his *sefer*, which is the foundation stone of *Toras haChassidus* and the ways of *avodas Hashem*, with the name of Likkutei Amarim, as if it’s simply a collection—that same humility caused his successor in *dor hashvi’i*, the Rebbe, to call one of his *sefarim* “Likkutei Minhagim Vetaamim,” a collection of customs and reasons.

“From the thousands of *sefarim* that have been produced on the Haggadah Shel Pesach, this *sefer* is, without question, the most rich in content. You will find *everything* you need to know in order to fulfill the many *mitzvos* on the night of the *seder*, and to fulfill them properly, with complete *hiddur* and enjoyment. And that’s it. In other words: there is nothing missing, and also nothing extra.”

“There is something for everyone in the Rebbe’s *haggadah*,” Rabbi Sholom Spalter says. “Whether you’re a *pashtan*, a *lamdan*, a *darshan*—no matter what type of study you are interested in, *pshat*, *remez*, *drush*, or *sod*—you will enjoy learning the *haggadah*. In more than 40 years, there hasn’t yet been a single year that I haven’t found an amazing *chiddush* in the Rebbe’s *haggadah*. Not a single year!”

In his early review of the *haggadah*, Rabbi Shlomo Yosef Zevin gives a beautiful and succinct description: “This is an amazing *haggadah* and there are few like it; it is appropriate for every Jewish person, Chossid and non-Chossid alike. For every section and line of the *haggadah*, one is provided with the sources in *rishonim* and *poskim* in a concise form, together with the essential laws and *minhagim* that are relevant to that place in the *seder*, in addition to the relevant explanations collected from the *rishonim* and *acharonim*.”



## The Rebbe's first sefer

The *haggadah* has the distinction of being the first *sefer* of the Rebbe that was published. It was first printed in 5706\*, as an appendix to the Alter Rebbe's Shulchan Aruch. It has been noted that this is similar to the fact that Pesach was the first subject the Alter Rebbe published a *sefer* on, when he was still studying by the Mezritcher Maggid. It was also one of the first *halachos* published by his sons in Shklov, as the Rebbe notes in the beginning of the *haggadah*.<sup>3</sup> In fact, the *haggadah* is really the only original *sefer* the Rebbe wrote and published himself (the only other *sefer* being Hayom Yom, which is a collection from the Frierdiker Rebbe's Torah).

Now, every *sefer* of the Rebbeim is published under a "*heichal*": the Baal Shem Tov is *heichal alef*, the Maggid is *heichel beis*, and so on. Each *heichal* has a unique *shaar* (border) on the front page of the *sefarim*, which were chosen by the Frierdiker Rebbe.

When the Rebbe was publishing his first *sefer*, he asked the Frierdiker Rebbe which *shaar* to use. The Frierdiker Rebbe responded: "My father [the Rebbe Rashab] was a *pnimi*, and you are a *pnimi*. It would be fitting that the *haggadah* should have a *shaar* like my father's."<sup>4</sup> (All the Rebbe's *sefarim* from then on were published with the Rebbe Rashab's *shaar*.)

## The Rebbe's own use

The Rebbe himself would make much use of the *haggadah*: Both the instructions that the Alter Rebbe wrote when he compiled the *siddur* (and *haggadah*), and the explanations as well.

Rabbi Yisroel Shmotkin related:<sup>5</sup> "[At the *seder*] the Rebbe would set up the *ka'ara* while standing, and he would recite all of the instructions from the *haggadah* before doing each part. When the Rebbe would recite the first words of the Alter Rebbe's instructions—סדר על שולחנו—he would hold on to the *matzos*. While saying הישראל, he would hold the bottom *matzah* and let it go, then continue with ועליו הלוי, then let the middle one go, and then conclude with the top *matzah*."

"When it came time for Urchatz," Rabbi Yosef Yitzchak Offen said, "the Rebbe would also read the instructions for Karpas, because one is not supposed to make a *hefsek* after washing. The same would be by the *simanim* of Matzah, Maror and Korech. Before washing his hands, the Rebbe would recite all of the instructions through Korech.

"The Rebbe's *haggadah* was printed in a different format in those days. In those *haggados*,

the text was printed along an entire page, and then on the next page or two were the *minhagim* and explanations. During the *seder*, we would see the Rebbe recite an entire page quickly, and then while waiting for the *makri* to reach the end of the page, he would peruse the explanations—that he had written—on the next page, as well as look into the Siddur Ha'Arizal. When the Rebbe would look back into the *haggadah*, Reb Yankel Katz would already be halfway through the next page. Then, again, the Rebbe would read through the entire page and then go back to the *minhagim*."





# The editions of the haggadah

Rabbi Leibel Shapiro gives us a history of the *haggadah*:

“In 5706\*, when the Rebbe’s *haggadah* was first published, the original text of the *haggadah* wasn’t redone: it was copied from the siddur Torah Or, and printed on one side of the page, and the Rebbe’s *pirush* was printed on the other side. (If the Rebbe wrote a lot on a certain topic, then there were two pages of *pirushim* in a row.)



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“In 5717\*, the Rebbe wrote *hosafos* on the *haggadah*, and a small, three-page booklet was published.

“In 5723\*, which marked 150 years from the *histalkus* of the Alter Rebbe, the Rebbe wrote more *hosafos*, and these were basically pieces that were connected to the Alter Rebbe. Eventually, these were published in a single sefer: the original *haggadah*, with two sets of *hosafos* in the back.

“Over the years, many *sichos* of the Rebbe on the *haggadah* were published, e.g. the *sichos* on the second night of Pesach, Parshas Va’eira, Bo, and so on. (At one point they were collected by the *bochurim* and published in a booklet.)

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## הצליחו עד עתה ולמעלה מן המשוור



**Rabbi Mordechai Avtzon**

📍 Hong Kong

”נשיא דורנו האט  
אויפגעטאן און  
אנגעזאגט צו כל  
אנשי ונשי הדור  
אז מצוות הדור  
איז אין דעם ענין  
השליחות...”

“The Rebbe nesi doreinu established and mandated each and every man and woman in this generation that the ‘mitzvah of our generation’ is *shlichus*...”  
(ש"פ וישלח תשמ"ז)

With a history of over 100 years, the Hong Kong Jewish community was desperately searching for a rabbi. They sent letters to Jewish organizations worldwide, asking for help. The Rebbe's response was immediate. Within days, Rabbi Moshe Kotlarsky traveled here to assess the situation. This was the winter of 5745\*.

As the community was reluctant to hire a full-time rabbi, it was agreed that two *bochurim* would come for a short while. Armed with the Rebbe's *bracha*, Rabbi Michel Gurkov (today, shliach in Wayne, NJ) and I came to service the community for one month through Purim. At that point, Michel needed to return to New York, and the community asked me to stay. As it is uncommon for a

*bochur* to be on *Merkos Shlichus* alone, it was not clear to me how to react.

I contacted Rabbi Hodakov who advised me that the Rebbe's instruction was for me to remain for the time being. I stayed through Pesach and then returned twice for short visits. When the summer came around, the community invited me to serve as their rabbi for the following year.

To sign such a contract as a *bochur*, especially at *shidduchim* age, was a big deal! I asked the Rebbe for his guidance but the summer passed and there was still no answer. Toward the end of the summer, Rabbi Kotlarsky wrote to the Rebbe and mentioned that since the community is without a rav for Tishrei, he is asking again if I should take the job.

The Rebbe responded:

כעצת ועד רבני אנ"ש כאן אזכיר עה"צ ויבש"ט

“Follow the advice of the Vaad Rabbanim here. I will mention this at the *Tziyun*, and may you share good news.”

At the advice of the *rabbonim* which consisted of Rabbi Sholom Morosow, Rabbi Marlow and יבלח"ט Rabbi Osdoba, I traveled back to Hong Kong just before Rosh Hashanah and signed a contract for a year, with the agreement that when a *shidduch* comes up, it would be okay to travel.

A few months passed and a *shidduch* was proposed. I wrote to the Rebbe, asking for a *bracha* to come to New York. On the very morning that my ticket was booked, *mazkirus* called and informed me that the Rebbe just instructed:

לא כדאי להפסיק השליחות כעת.

“It is not worthwhile to interrupt the *shlichus* at this point.”

This was a turning point as it had not been clear to me whether my employment was deemed as a full-fledged *shlichus*. Here, the Rebbe clearly referred to this position as a *shlichus*!

About a month later, the *shidduch* came up again and the Rebbe responded in the affirmative. Several weeks later, on Yud Shevat, I became engaged to Goldie Shemtov –



מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א ניסן  
נדפס ע"י  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת חנה שיינא  
ומשפחתם ח' מושקא, לוי יצחק,  
רבקה מאריאשא, ברכה,  
יקותיאל זוסמאן וגיטה שיחיו  
גנזבורג  
שלוחי כ"ק אדמו"ר לטאראנטא, קאנאדא



daughter of Rabbi Avrohom and Bat Sheva Shemtov from Philadelphia. On Rosh Chodesh Nissan, just three weeks after our wedding, we traveled back to Hong Kong as a couple.

The community included many factions. While there was a traditional group that supported my employment, there were also those who were opposed to having a Chabad rabbi. In spite of a new contract offered for the coming year, the community reneged during that summer. We were in New York at the time due to my mother's passing and to us it seemed that it was all over.

The Rebbe, however, wanted the shlichus to continue. Rabbi Kotlarsky was instructed to travel to Hong Kong and work things out with the community but they did not budge. On a phone call with Rabbi Hodakov the Rebbe came on the line and said:

מ'וועט נישט דערלאזן אוועקשיקן די  
וועלכע מ'שיקט פון דאנעט

"We will not allow those who are sent from here to be sent away."

The Rebbe's position was clear; Chabad would open independently. At that point, I asked Rabbi Hodakov if this meant that we should be the shluchim or perhaps in light of the embroiled community environment, a fresh couple should be selected for this position. Again, the Rebbe made it clear by saying that it is "נוגע בנפש" (absolutely essential) that we be the shluchim!

On Rosh Chodesh Elul that year (5746\*), we started "Chabad of Hong

Kong" in a 100 square foot room at the Hilton Hotel. Some members of the community pledged their support but most of the community was opposed to our presence.

Soon thereafter, we established "L.I.F.E. – Lubavitch In the Far East," and with the Rebbe's *brachos* our community grew and Chabad's presence throughout the South East Asia took root.<sup>1</sup>

During those first few years, we worked on many fronts as the Rebbe's only shluchim in Asia. I made many trips to Thailand, Japan, Singapore, Korea, Vietnam, and of course China, to work with individuals and communities in these places. *Baruch Hashem*, all these places now have permanent shluchim.

*Chinuch* became an issue that weighed heavily on our minds. The possibility of a Jewish school seemed daunting. This predated the Shluchim Online School by many years. The notion of bringing up our children in such an isolated location seemed impossible. The closest Jewish community was an eight-hour flight!

Concerned and worried, my wife wrote to the Rebbe, asking permission to relocate. The Rebbe's reply was incredibly encouraging:

הצליחו ע"ע ולמעלה מן המסוער. ואזכיר  
על הציון שלעיתיד לבא יצליחו עוד יותר ומתוך  
שמחה וטוב לבב ויבשרו טוב.

"You have succeeded until now, and beyond expectations. I will mention at the *Tziyun* that going forward you should succeed even more than you

did until now, and with joy and good hearts; may you share good news."


It is important to mention that we received this answer during the "Nine Days." Rabbi Binyomin Klein told us that it was extremely unusual for the Rebbe to give out answers during that period.

Shortly after receiving this answer, we managed to open a nursery school with eight children. After a year or so, people asked that we turn it into a community school and after much consideration we decided to go ahead with this. To accomplish this and get a maximum number of community members on board there were some policy issues that needed to be negotiated – some of which made it no longer feasible to be an official Chabad school. These issues were discussed under pressure of time and at one point I felt that we may have shown weakness. I shared my concerns with the Rebbe, adding my hope that the overall result brought him *ruach*.

The Rebbe drew a line under the words *נחת רוח*, extended the line above my letter, and wrote in big letters:

ורב הוא!!

"[The *nachas ruach*] is great"

Today the school has grown and is home to close to 400 Jewish children! 

1. A number of clips where the Rebbe speaks to people about the work of Chabad in Hong Kong can be found on Living Torah. Chabad.org/1558542. Chabad.org/443384. Chabad.org/1804988. Chabad.org/1441939.



UPON ENTERING 770, THE REBBE ENCOURAGES  
THE SINGING, YUD-ALEPH NISSAN 5732\*.





לע"נ  
הרה"ח ר' אליהו ציון ע"ה  
בן הרב חנני' ע"ה  
נלב"ע כ"ז ניסן ה'תשע"ג  
ת"נ צ"ב'ה

נדפס ע"י בנו  
הרה"ת ר' יגאל ישראל  
וזוגתו מרת ח' צירליא  
ומשפחתם שיחיו  
ניאזוף

זה היום עשה ה'

# Hisvaadus Chassidim

*Yud Aleph Nissan*



As we approach the auspicious day of Yud-Aleph Nissan, A Chassidisher Derher sat down for a farbrengen with two shluchim, Rabbi Yossi Paris of Montreal, QC and Rabbi Binyomin Scheiman of Des Plaines, IL. They shared with us some recollections from their time by the Rebbe, and guidance on how to approach Yud-Aleph Nissan today.



## A Yom Tov for Everyone

**Rabbi Paris:** I was a *bochur* in 770 in the late 5720s\* and early 5730s\*. Those were the years that Yud-Aleph Nissan really became the public Yom Tov that it is today. We were *zoche* that the Rebbe shared the day with us Chassidim and all of *klal Yisroel*, giving us the opportunity to take part in his *simcha*. Today it is a given that we add in our *hachlatos* in preparation for

Yud-Aleph Nissan, we give *matanos* to the Rebbe, make *farbrengens* and do all we can to be by the Rebbe on this day. But like many things in *dor hashvi'i*, this was something built up over time.

In general, if we look back at previous generations, the Rebbeim celebrated their birthdays privately. The Rebbe Rashab said a *maamar* every year on his birthday. If Chof Cheshvan fell out on Shabbos he said

it publicly but if it was a weekday he said it only in the presence of the Frierdiker Rebbe.

Chassidim also didn't celebrate their birthdays and many in previous generations did not even know the exact date of their birth.

Chai Elul was a *chassidishe yom tov* for centuries before it was revealed by the Rebbe Rashab that it was the birthday of the Baal Shem Tov and the Alter Rebbe. Even when the Rebbe





Rashab “revealed” it, he only told this to the Frierdiker Rebbe, who chose to make it public many years later.

When we look at Yud-Aleph Nissan, we find the same. Nobody really knew when the Rebbe’s birthday was. Interestingly, when the Rebbe published *Hayom Yom* in 5702\*, he placed the Frierdiker Rebbe’s instructions regarding a *yom huledes* in the *Hayom Yom* for Yud-Aleph Nissan, but no one really knew this

was the Rebbe’s birthday. The first time Chassidim learned about the date was in 5707\*, when the Rebbe was visiting his mother, Rebbetzin Chana, in France. Rebbetzin Chana suggested to a small group of Chassidim there that they should ask the Rebbe to farbreng because it’s his birthday—and the Rebbe agreed.

However, it remained a *Yom Tov* among Chassidim for many years before the Rebbe began farbrenging and officially celebrating the day with us.

The first time the Rebbe made a farbrengen for Yud-Aleph Nissan was in honor of his sixtieth *yom huledes*, in 5722\*. That year, Tzach (Lubavitch Youth Organization) made a huge *shturem* all over the world for people to make *hachlatos* in the number 60 in honor of *shnas hashishim*. On the day of Yud-Aleph Nissan, Rabbi Hodakov went into the Rebbe’s room before Mincha with the stacks of *duchos* containing all the *hachlatos*. When he came out, he announced that the Rebbe would hold a special farbrengen that night.

But besides for that one year, Yud-Aleph Nissan was still celebrated quietly. When I was growing up in Kfar Chabad there was a big public farbrengen on Yud-Tes Kislev and Yud Shevat, but not on Yud-Aleph Nissan. In yeshiva, we farbrenged in the dormitory rooms ourselves. I remember one year Reb Yoel farbrenged in a *bochur*’s house, not in yeshiva. I heard from Reb Leibel Raskin a”h that when he was a *bochur* in the 5710s\*, they were uncomfortable to even farbreng

openly, and they made secret farbrengens for Yud-Aleph Nissan.

This all changed in 5731\*. That year when the Rebbe returned from the Ohel, it was announced that he would hold a farbrengen between Mincha and Maariv. This caught everyone by total surprise. In that farbrengen the Rebbe said the famous *maamar* “*Beyom ashtei asar*.” It was a short farbrengen with one *sicha* and a *maamar*.

Perhaps the purpose of that surprise farbrengen was to kick off the festivities for the Rebbe’s seventieth year, *shivim shanah*, Yud-Aleph Nissan 5732\*.

That year thousands of people came from all over the world. It was the largest crowd 770 had seen until that point.

For months before Yud-Aleph Nissan, *bochurim* and *anash* made *hachlatos* in the number 70. 70 *maamarim* by heart, 70 *blatt* Gemara, 70 dollars to *tzedaka*, etc. The *hisorerus* was incredible. There were four *niggunim* made that year on the Rebbe’s new *kapitel*!

There was also great excitement in the Jewish world and beyond. Many world leaders and elected officials sent letters of recognition, scrolls of honor, and keys to cities to present to the Rebbe at the big farbrengen, in recognition of Yud-Aleph Nissan.

The *hachanos* reached their peak at the Purim farbrengen, about a month before Yud-Aleph Nissan, when the Rebbe spoke openly about it, responding publicly to those that had asked what they could give the Rebbe as a *matana* for his birthday. The Rebbe requested that all *matanos*



*Chai Elul was a chassidishe yom tov for centuries before it was revealed that it was the birthday of the Baal Shem Tov and the Alter Rebbe.*





for his birthday should also include an element of Torah. Never before had the Rebbe so clearly and publicly addressed the celebration.

On the day of Yud-Aleph Nissan, Rabbi Hodakov, in the Rebbe's name, distributed \$71 to the head of every Chabad *mosad*. The Rebbe was celebrating together with his Chassidim.

There is no need to describe the famous farbrengen that year. Everyone is surely familiar with the Rebbe's announcement of the formation of

71 new institutions, and pledging 10 percent of the costs for each new *mosad*.<sup>1</sup> There is a video of that incredible farbrengen and I highly suggest that people take the time to watch it.

From that year on, the Rebbe farbrenged every year on Yud-Aleph Nissan (until 5745\*).

We are truly fortunate that the Rebbe chose to celebrate his own birthday with his Chassidim, something that did not exist in all the previous generations.

## The Day it all Started

**Rabbi Scheiman:** Obviously, for us as Chassidim, Yud-Aleph Nissan is the most important day on the calendar. If not for Yud-Aleph Nissan, “אֵי לֹא הָאֵי” “יומא” (“...If it weren't for that day...”<sup>2</sup>)

In the farbrengen of 7 Adar 5745, the Rebbe speaks about the birth of Moshe Rabbeinu. Rashi says that when Moshe Rabbeinu was born נחמלא “הבית כולו אורה,” the house became filled with light. The Rebbe elaborates on the *chiddush* in Rashi's words: Even before Moshe Rabbeinu had a *bris*, before



# Peace in the Galilee



לזכות  
החתן הרה"ת ר' מנחם מענדל  
והכלה המהוללה מרת ח' מושקא שיחיו  
סג"ל לנדא  
לרגל נישואיהם כ"ג אדר א' ה'תשע"ט  
ולזכות הוריהם  
הרה"ת ר' יוסף זוגתו מרת שפרה  
ומשפחתם שיחיו סג"ל לנדא  
הרה"ת ר' פרץ זוגתו מרת גיטל מלכה  
ומשפחתם שיחיו בראנשטיין

"Imagine a weak hearted individual who walks into an operating room and watches the doctors begin a surgery. As he sees the first few drops of blood, he will beg the doctors to pause the operation and wait until the patient recovers from the beginning of the surgery, and only then should they continue operating. 'How can you continue operating when you see his blood being spilled?'

"You can imagine the surgeon's response...

"After they began the first surgery [the 1956 Sinai Campaign], a weak hearted person decided to pause the operation, saying that he needed to convene a meeting, and ask the opinion of certain individuals—otherwise it wouldn't be a democracy—so they need to ask the opinions of those in the Diaspora. The same occurred by the second surgery [the 1967 Six Day War] and the third surgery [the 1974 Yom Kippur War].

"Now they are holding at the fourth surgery..."<sup>1</sup>

## THE FIRST LEBANON WAR

AN ISRAELI JET FLYING OVER BEIRUT, LEBANON.

ISRAELI GOVERNMENT PRESS OFFICE





SENIOR COMMANDERS OF THE IDF ANXIOUSLY SIT WITH A MAP DURING A PULL-OUT FROM TZUR, LEBANON.

## Sitting Ducks

“We are sitting ducks!’ my commander yelled into his radio. Soldiers were being killed, tanks were being destroyed, and nevertheless, we were instructed to maintain our positions.”

As a young man, Rabbi Yigal Tzipori, today the Rebbe’s shliach in Kiryat Shemonah, served in the reserves and was called up in the First Lebanon War, officially named *Mivtza Shlom Hagalil*, which took place in 5742\* (1982). The war was a response to years of katyusha shelling of villages in the Galilee from southern Lebanon, which had become known as Fatachland.

“We were positioned low in a valley,” Rabbi Tzipori related, “and the Syrian commando unit was stationed on the hill looking down at us. They entrenched themselves and brought in reinforcements. From time to time, snipers would fire at us. They also set up ambushes. We were a massive military force concentrated in a small area, and yet we didn’t have permission to advance.”<sup>2</sup>

After the PLO terrorists were ousted from their original home in Jordan in 1970, they entrenched themselves in Lebanon, which was

in the midst of a crippling civil war between Muslims, Christians, and other factions, along with the heavy presence of the Syrian army. With no central government in control, they had free reign which they utilized to build up a significant military force and to launch attacks against Eretz Yisroel and Jews all over the world.

The IDF carried out an incursion into Lebanon in 1978, known as *Mivtza Litani*, but it failed to fully destroy the PLO’s bases. As the attacks continued, the Israeli Government decided to act, and a plan was drawn up for an invasion.

On 12 Sivan 5742\*, Shlomo Argov, Israel’s ambassador to Britain, was ambushed in London by three Palestinian terrorists. The terrorists were caught, but as a result of the shooting, the ambassador was paralyzed for life. As far as Prime Minister Menachem Begin was concerned, this was the last straw. On 15 Sivan 5742\*, the Israeli tanks rolled into Lebanon.

## 5:00 A.M. Phone Call

“The night the war broke out,” relates Rabbi Yitzchak Yehuda Yeruslavsky, “Rabbi Hodakov left the Rebbe’s room and looked for my

*“We are sitting ducks!’ my commander yelled into his radio.”*

colleague Rabbi Mordechai Ashkenazi, who was in New York for Shavuot. The Rebbe wanted to know what was happening with the Sefer Torah for Chayalei Tzahal.

“Earlier that year, at the end of Tishrei, we had been called into *Gan Eden Hatachton* along with all the members of the Chabad Beis Din in Eretz Yisroel. No one told us what it was about. The Rebbe opened the door and explained that he wanted to speak about something sensitive. He told us to come inside and closed the door.”

During that *yechidus*, the Rebbe asked the rabbonim to take on a new project: To encourage the IDF to write a Torah for its soldiers.

“Throughout the winter,” Rabbi Yeruslavsky continues, “we worked on the project, trying to break through the endless bureaucratic red tape. Meanwhile, the Rebbe constantly requested updates.

“Then the war broke out. When Rabbi Ashkenazi told Rabbi Hodakov that I was the main person involved, he was instructed to phone me—even though it was five o’clock in the morning in Eretz Yisroel—and to inform me that we must energetically work to finish the project, being that the war broke out.

“When I received the phone call, everything suddenly fell into place. I realized that the Rebbe had already foreseen the outbreak of the war during the previous Tishrei and therefore had initiated this project, in the merit of the soldiers fighting the battles.”<sup>3</sup>

## The Invasion

In Eretz Yisroel, the invasion proceeded according to plan. The



soldiers advanced quickly; each battalion quickly achieved its objectives, bulldozing through the PLO strongholds and rooting out terrorists. The intelligence agencies provided the soldiers with precise information about the terrorists' whereabouts and they found and neutralized them with relative ease.

For three days, the army moved deeper and deeper into the country. When the Syrians realized that the Israelis were planning on advancing until the capital city, Beirut, where the PLO command centers were based, they also began attacking the Israeli forces.

Now that the Syrians had joined the fray, the Israeli Air Force began an air

battle to demolish the Syrian's ground-to-air missile launchers. A full-on air battle was launched, and the outcome was astounding. The launchers were demolished and 97 Syrian aircraft were downed, without a single loss of Jewish life.

By the morning of the sixth day, the IDF was closing in on the main highway leading to Beirut and it was a matter of hours before they would cut off the Syrian supply route and essentially control the Lebanese capital. Realizing that they were being totally vanquished, the Syrians and PLO terrorists ran to the UN to beg for a ceasefire.

Already at the outset of the war, the United Nations Security Council

had been pressuring the sides to agree to a ceasefire. Now, the pressure really began to build from the United Nations as well as the United States. Following an intense debate in the Israeli Cabinet, Prime Minister Menachem Begin decided to accept it.

## Tactical Disaster

The decision to accept the ceasefire was welcomed by some, but criticized by many others.

"Right before the ceasefire, Israeli intelligence received information that the terrorist organization was on the verge of collapse," declared the General of the Northern Command, Amos Braam, during a press conference in New York. "From a military perspective, it was a big mistake to agree to the cessation of hostilities."<sup>4</sup>

Immediately, the general set off a political firestorm and was harshly criticized for his statement. "The general mixed into affairs that aren't his," the Deputy Defense Minister, Mordechai Tzipor, responded. "He mustn't get involved in political decisions. G-d save us from a situation where the generals decide the army's next move."<sup>5</sup>

Two days after the ceasefire, on 22 Sivan, the Rebbe said a *sicha* to the graduating students of Beis Rivkah High School, and spoke about the situation. The halachic way to go about any war, the Rebbe explained, was to follow the opinion of the security experts.

Politicians invariably have various interests in mind; they think about the next elections and worry how the war will affect their international relations. The army officials, on the other hand, have only one objective: Accomplishing the objective with a minimum loss of life. Therefore, in a situation of *pikuach nefesh*, we must rely solely on their opinion.<sup>6</sup>







MIVTZA OIS BSEFER TORAH

By the time of the Rebbe's *sicha*, this had already been demonstrated on the battleground. Once the ceasefire had been declared, the Syrians had the opportunity to bring in reinforcements. They strengthened their positions, brought in additional soldiers and equipment from Syria, and in many places set up snipers bearing down on Israeli positions. As soon as they felt ready to proceed with the fighting, they would start shooting again.

Over the next two months, the army fell into a routine. They would advance a bit, then a ceasefire would be announced and the enemy would reinforce its position, and then the fighting would resume. The IDF would move at a snail pace, incurring more and more casualties. What had been planned to be a short ten-day operation now became a drag with no end in sight.

### 3 Tammuz 9:25 P.M.

*Seder* was just finishing in the small *zal* and *bochurim* were reaching for their hats and jackets anticipating the Rebbe's entrance for *Maariv*. Suddenly, an announcement was made: the Rebbe would hold a *farbrengen* immediately after *Maariv*.

"As soon as we heard the exciting news, everyone went running," writes Reb Aharon Korant in his diary. "Some to the mikvah, some to the telephone, and others to grab a place for the *farbrengen*. The Rebbe seemed very serious during *Maariv*, and we were able to hear him audibly recite the words of *Al tira...*"

During the *farbrengen*, the Rebbe returned to the issues that had taken place on the other side of Eretz Yisroel, regarding the Sinai Desert.

Following the Six Day War and the Yom Kippur War, the Israelis had

conquered the Sinai Peninsula from Egypt. From the very beginning, the Rebbe warned against returning any of the land. Firstly, Hashem gave us that land and we have no right to give it away, but more importantly, it was an issue of *pikuach nefesh*.

Shulchan Aruch rules in Hilchos Shabbos *siman shin-chof-tes* that if non-Jews besiege a Jewish settlement, even if they claim to have come for peaceful purposes, the Jews are to go out with weapons of war, even on Shabbos, to banish them.

Promises of peace are meaningless, the Rebbe always explained. They can be rescinded the moment after they are signed. Yet the irreversible sacrifice for that "*shalom hamedumeh*," that imaginary peace, literally endangered the lives of all the Jews in Eretz Yisroel, and projected an image of a weak country, which would invite more warfare and more pressure.



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הרה"ת ר' יהודה  
וזוגתו מרת רבקה  
ומשפחתם שיחיו  
שמייער  
וואשינגטאן די. סי.

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א ניסן  
נדפס ע"י  
הרה"ת ר' בנימין בער יוסף הכהן שיחי'  
שיימאן

לזכות הורינו  
הרה"ח הרה"ת ר' משה וזוגתו מרת פערל שיחיו הערסאן  
הרה"ח הרה"ת ר' אברהם וזוגתו מרת חי' בלומא שיחיו אודאבא  
להצלחה רבה ומופלגה בשליחותם הקדושה לאורך ימים ושנים טובות,  
מתוך נחת חסידותי אמיני, בריאות הנכונה, ומתוך שמחה והרחבה!  
נדפס ע"י בנם ובתם  
ר' אשר זעליג וזוגתו שרה ומשפחתם שיחיו  
הערסאן

לזכות  
החייל בצבאות ה'  
דובער הלוי שיחי'  
לרגל יום הולדתו כ"ב אדר שני  
נדפס ע"י הוריו  
הרה"ת ר' לוי יצחק וזוגתו מרת חנה שיחיו  
רייטשיק

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א ניסן  
נדפס ע"י  
הרה"ת ר' אברהם יוסף וזוגתו מרת סימא רבקה ומשפחתם שיחיו  
יפה

לזכות החתן  
הרה"ת ר' שמואל והכלה המהוללה מרת רחל מושקא שיחיו  
גרייזמאן  
לרגל חתונתם כ"א אדר שני ה'תשע"ט  
נדפס ע"י הוריהם  
דר. אליעזר וזוגתו מרת שושנה ומשפחתם שיחיו  
גערבער  
ר' אברהם דוד גרייזמאן  
מרת שטערנא גרייזמאן  
ומשפחתם שיחיו

לזכות  
החייל בצבאות ה'  
מנחם מענדל שיחי'  
לרגל יום הולדתו כ"ד ניסן ה'תשע"ט  
ולרגל ה'אפשרעניש' שלו ל"ג בעומר ה'תשע"ט  
שיגדל להיות חי"ל לנח"ר כ"ק אדמו"ר  
נדפס ע"י  
הוריו הרה"ת ר' יוסף דוד וזוגתו מרת רבקה שיחיו  
שטראקס

נדפס ע"י ולזכות  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת חנה  
ומשפחתם שיחיו  
פזנר

לזכות החיילת בצבאות ה'  
חי' מושקא תחי' דאנאוו  
לרגל הולדתה ט"ו טבת ה'תשע"ט  
נדפס ע"י הוריה  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת נחמה איטה שיחיו  
דאנאוו  
שלוחי כ"ק אדמו"ר בפנסקולה, פלורידה

לזכות  
הת' לוי יצחק, חנה, משה פינחס, ישראל ארי' לייב שיחיו  
נדפס ע"י הוריהם  
הרה"ת ר' מנחם מענדל וזוגתו מרת ברכה שיחיו  
טעלדאן

לזכות  
הרה"ח הרה"ת ר' אהרן בן ברכה שיחי'  
סערעבריאנסקי  
לרפואה שלימה וקרובה בכל רמ"ח אבריו ושס"ה גידיו  
נדפס ע"י משפחתו שיחיו

לזכות  
חיילי צבאות ה'  
מנחם מענדל שיחי'  
רחל תחי'  
לרגל הולדתם י"ז שבט ה'תשע"ט  
נדפס ע"י הוריהם  
הרה"ת ר' רפאל דובער וזוגתו מרת רבקה שיחיו  
גורביץ





מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
לרגל יום הבהיר י"א ניסן  
נדפס ע"י  
הרה"ת ר' פינחס וזוגתו מרת חנה שיחיו  
איזאווי  
להצלחה רבה בכל אשר יפנו בגו"ר



לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו  
בקשר עם יום הבהיר י"א ניסן ה'תשע"ט  
לזכות החייל בצבאות ה'  
שמואל דוד הלוי  
לרגל יום הולדתו י"א ניסן  
ולזכות אחותו רבקה לאה  
נדפס ע"י הרה"ת ר' יוסף יצחק הלוי  
וזוגתו מרת שיינא גיטל שיחיו  
רייטשיק

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א ניסן  
ולזכות בנינו אברהם ופרץ, לרגל יום הולדתם  
ר"ח ניסן, ג' ניסן  
נדפס ע"י  
הרה"ת ר' מנחם מענדל וזוגתו מרת אסתי  
ומשפחתם שיחיו  
מוצקין

IN HONOR OF  
THE DEVOTED STAFF OF  
**A CHASSIDISHER DERHER**  
BY THE LOYAL READERS AT  
CHABAD OF GREATER HARTFORD  
WEST HARTFORD, CT

לזכות  
החתן הרה"ת ר' שלמה ארי' לייב  
והכלה המהוללה מרת רעכיל שיחיו  
סירוטה  
ולזכות הוריהם  
הרה"ת ר' יוסף יצחק יהושע  
וזוגתו מרת מינא שיחיו אייזנבאך  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת רבקה שיחיו סירוטה  
נדפס ע"י זקניהם  
הרה"ת ר' יוסף יצחק  
וזוגתו מרת מרים שיחיו גופין





# מוקדש לחיזוק ההתקשרות לנשיא דורנו כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

בקשר עם יום הבהיר י"א ניסן קי"ז שנה

ולזכות הרה"ת ר' יצחק וזוגתו מרת לאה שיחיו  
גניבש



להצלחה וברכה, נחת חסידותי מכל יו"ח מתוך בריאות הנכונה לאריכות ימים ושנים טובות  
נדפס ע"י בנייהם בנותיהם ומשפחתם  
משפחות גניבש, גאנזבורג, קראסניאנסקי שיחיו



לעילוי נשמת

הו"ח אי"א רב פעלים עוסק בצ"צ ר' אברהם חיים ישראל ב"ר יוסף ע"ה

נלב"ע ביום י"ח אדר-שני ה'תשע"ו

וזוגתו מרת רעכיל ע"ה בת ר' עזריאל איכל הי"ד

נלב"ע ביום ב' ניסן ה'תשע"ה

ראפאפארט

טורונטו, קנדה

ת"נ צ'ב"ה

נתרם ע"י בניו בנותיו ומשפחתם שיחיו

לזכות החתן הרה"ת ר' מאיר  
והכלה המהוללה מרת שטערנא שרה שיחיו  
שם טוב

לרגל נישואיהם י"ח אדר שני ה'תשע"ט

נדפס ע"י הוריהם

הרה"ת ר' נתן נטע וזוגתו מרת שטערנא

למשפחת מאצקין שיחיו בלומעס

הרה"ת ר' אליעזר גרשון וזוגתו מרת קיילא רחל

למשפחת חסריק שיחיו שם טוב

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר  
לרגל יום הבהיר י"א ניסן

נדפס ע"י ולזכות

אשר יעקב בן חדוה

והעניא בת ברכה דבורה לאה

וילדיהם חי' מושקא, מנחם מענדל, יצחק לייב,

לוי, שניאור זלמן, חנה, פייגל,

זעלדא רחל, יהודא ומאיר שלמה שיחיו

פדרמן

לזכות

המלומדים, הצוות, והועד של ישיבת  
תומכי תמימים ליובאוויטש מאנטרעאל קנדה  
להצלחה רבה ומופלגה בעבודתם הק'

נדפס ע"י

הרה"ת ר' בן ציון וזוגתו מרת פייגא מעניא

ומשפחתם שיחיו טרייטל

מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר נשיא דורנו

נדפס ע"י ולזכות

הרה"ת ר' לייביש משה וזוגתו מרת רינה

ילדיהם קיילא באשא, בנציון דוד,

אליהו איסר, רבקה שיינדל אלטא שיחיו

גולדהירש

DEDICATED IN HONOR OF

נואם בחדש עליון, פה מפיק מרגליות מנהיג עדתו ביד רמה,  
עוסק בהפצת המעיינות, והמעין' עצמו באופן של ו'פרצת',  
שליח כ"ק אדמו"ר למעלה מארבעים שנה,

**RABBI SHOLOM BER LIPSKAR**  
BAL HARBOR, FLORIDA

מוקדש לחיזוק ההתקשרות

לכ"ק אדמו"ר בקשר עם יום הבהיר י"א ניסן

נדפס ע"י

ר' שמואל וזוגתו מרת מרים ומשפחתם שיחיו

קאפשיטיין

A Chassidisher Derher  
Vaad Talmidei Hatmimim



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