

# Derher

A Chassidisher

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א חסידישער דערהער

ירושלם  
הבנויה בעיר  
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יחדו



NISSAN 5783  
ISSUE 129 (206)  
APRIL 2023



לעילוי נשמת  
הו"ח אי"א רב פעלים עוסק בצ"צ  
ר' אברהם חיים ישראל ב"ר יוסף ע"ה  
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ת'נצ'ב'ה'  
נתרם ע"י בניהם ובנותיהם ומשפחתם שיחיו



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אלטיין  
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דריזין

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ת'נצ'ב'ה'

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דריזין

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שיחיו  
גולדהירש

# In This Issue

Nissan 5783 / Issue 129 (206)



16

## Pesach Seder With The Rebbe



24

## Light and Joy Celebrating the Rebbe's 121st birthday



46

## Breaking the Ice An interview with Reb Aharon Cousin

6	<b>Hei Lachma Anya – A Deeper Look</b> Dvar Malchus	40	<b>Perhaps It's Time Indeed</b> Ksav Yad Kodesh	65	<b>Hearing From The Rebbe Before And After Gimmel Tammuz</b> Der Rebbe Vet Gefinen a Veg
8	<b>"Tzama Lecha Nafshi"</b> Leben Mitten Rebbe'n - Pesach 5714	42	<b>Haggadah for Children</b> Practical Hora'os	67	<b>Seeing Off Guests</b> Moments
13	<b>"Is He Working On His Inventions?"</b> Stories of the Rebbe	44	<b>Trip Details</b> Gems	71	<b>Derher Letters</b>
		58	<b>Ashkavta D'Rebbi</b> Timely Titles		

COVER PHOTO: LEVI FREIDIN VIA JEM 209375

The possuk quoted on the cover from the Rebbe's new kapitel, נקב, is addressed by the Rebbe at length at the farbrengen of Chof Cheshvan, 5742.



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### Special Thanks to

Rabbi Mendel Gourarie • Rabbi Chaim Shaul Brook • Rabbi Yosef B. Friedman • Rabbi Moshe Klein • Rabbi Sholom Ber Levin • Rabbi Shmuel Lubecki • Rabbi Michael Seligson • Rabbi Elkanah Shmotkin • Rabbi Avraham D. Vaisfiche

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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 \$79.95 a year. Periodicals postage paid at Brooklyn, NY.

POSTMASTER: Please send address changes to A Chassidisher Derher, 784 Eastern Pkwy, Brooklyn, NY 11213.



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וילדיהם ישראל, ריסא, חי' מושקא,  
אמונה מלכה, יעקב יהודה, ולאה שיחיו  
אייזיקוביץ

בקשר עם יום הבהיר י"א ניסן  
קכ"א שנה להולדת כ"ק אדמו"ר



## A DAY OF GREAT UNITY

A special day like Yud Aleph Nissan illuminates our lives as Chassidim in so many ways.

Examining the Rebbe's new *kapitel* for this year, there is a message of unity and *ahavas Yisroel*, which is especially connected with Yud-Aleph Nissan:

The Rebbe explains that the general message of this *kapitel*, **תהלים קכב**, is one of unity and peace. Moreover, it's about the unity brought about amongst the Jewish people through the city of Yerushalayim. The *possuk* says, "**ירושלים**—**הבנוי' כעיר שחברה לה יחדיו**"—The built up city of Yerushalayim is like a city that was built up within itself."

*Chazal* say that the city of Yerushalayim makes all its inhabitants into "*chaverim*," i.e. members of the same halachic status. No matter what their differences are outside of the city, Yerushalayim has the power to unite all the Jewish people into one. Much like the revelation of G-dliness that was felt at Har Sinai had the power to transform all the Jewish people into "one man with one heart," the G-dliness in the city of Yerushalayim similarly accomplishes this sense of oneness.<sup>1</sup>

In a similar vein, the Rebbe explained many times that there is a unifying power in the *nossi hador* that brings all the Yidden of his generation together as one. Based on Rashi's words on Chumash that "**הנשיא הוא הכל**"—the leader of the generation is one and the same with everyone in his

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generation,” all Yidden of the generation become like one entity. All their varying levels of intellectual and spiritual capabilities melt away with their connection to the *nossi*, the “heart” of the people.

As we know from the mitzvah of Hakhel, each and every Yid is required to hear the words of Torah from the mouth of the king, no matter what the extent of his or her comprehension is. Because the king’s very presence inspires a *bittul*, resulting in an awe and reverence for Hashem that transcends all possible differences.<sup>2</sup>

It follows that connecting with the *nossi* brings Yidden together and strengthens a sense of *ahavas Yisroel*.

“This should not even feel like *ahavas chinam*,” the Rebbe once explained. “You’re not loving the other without cause. You are both... under the care of the same faithful shepherd, the Rebbe, my father-in-law...”<sup>3</sup>

On Yud-Aleph Nissan, a day when we all come to be with the Rebbe, whether physically traveling to be in the Rebbe’s presence or by strengthening our connection to the Rebbe, the unity of all the Jewish people shines brighter than ever.

Further in the *kapitel*, the *possuk* says, “שאלו—שלום ירושלים ישליו אהבך

of Yerushalayim; may those who love you enjoy tranquility...”

The Rebbe explains that the first half of the *possuk* tells us that when Yerushalayim is not “at peace,” i.e. in the time of *galus*, we are supposed to “seek out” and request from Hashem, with a sense of longing, its immediate restoration with the coming of Moshiach. At the same time however, we can already reach a higher level—the tranquility of *geulah*, when we will feel “אהבך”—a love of Hashem in its purest form. We can already implement this in our daily lives, by living “higher,” in a manner of *geulah*, not paying attention to all the disturbances of *galus*.<sup>4</sup>

With that, we will indeed merit the ultimate *geulah*, and the rebuilding of Yerushalayim in the physical sense too, and we will be reunited with the Rebbe, our *nossi* and our *melech*, may it be *teikef umiyad Mammash!*

#### The Editors

ט אדר ה'תשפ"ג שנת הקהל את העם  
מאה ועשרים שנה

1. See 20 Cheshvan 5742, Hisvaaduyos 5742 vol. 1, p. 407.
2. See sichas 11 Shevat 5748, Sefer Hasichos 5748 vol. 1, p. 229-230, and fn. 20.
3. 26 Tishrei 5744, Sefer Hasichos 5744 vol. 1, p.
4. Shabbos Parshas Emor 5749, Sefer Hasichos 5749, vol. 2, p. 446.



THE REBBE IS MESADER KIDDUSHIN AT THE WEDDING OF REB DOVID RASKIN, 4 NISSAN 5714.

# TZAMIA LECHIA NAFSHII

PESACH 5714\*

COMPILED BY: RABBI YANKY BELL  
WRITTEN BY: RABBI MENDEL VOGEL

טור 'לעבן מיטן רבי' הוקדש לזכרון ולעילוי נשמת  
ר' שמואל ב"ר יהושע אליהו ז"ל  
ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד  
ת"נ צ"ב

ע"י בנם  
ר' יקותיאל יהודה  
וזוגתו מרת פעסל לאה ומשפחתם שיחיו  
רוהר

## Yud-Gimmel Nissan, Erev Shabbos

The *bochurim* went today to the matzah bakery to participate in baking the Rebbe's matzos. Once they were ready, the Rebbe began distributing the matzos while standing at the door of his room. Each person who passed by received two pieces of matzah from the Rebbe's hand, and to some of the *eltere Chassidim* the Rebbe gave *shleimos* (whole matzos). Along with the matzah came the Rebbe's *bracha* for "*ah kosheren un ah freilichen Pesach*."

## First Night of Pesach

Following Maariv, the Rebbe went to visit the *bochurim's seder* which was held in the building of Beis Rivkah.<sup>1</sup> The Rebbe did a quick inspection of the premises, giving the kitchen a more thorough inspection.

As every year, the Rebbe's *seder* was held in the Frierdiker Rebbe's apartment, and it began a little after nine o'clock. Throughout the *seder*, the Rebbe did not talk at all and glanced numerous times at the Frierdiker Rebbe's chair. (Note: Due to space constraints we have not included the many *minhagim* of the Rebbe that were witnessed at the *seder*.<sup>2</sup>)

As the Rebbe began leaving to go downstairs after the *seder*, Chassidim standing outside in the hallway began to sing the *niggun* "*Keili Ata*." When the Rebbe came out into the hallway, the singing stopped and the Rebbe began to talk.

The Rebbe repeated what the Frierdiker Rebbe once said regarding the *niggun* "*Keili Ata*," that singing it is a *segula* for "*gilui Eliyahu*." Eliyahu is the one who will herald Moshiach's arrival, thereby making this a *niggun* that prepares us for Moshiach. Therefore, the Rebbe said, it should be sung *b'simcha*, and this should be a *segula* for Eliyahu HaNavi to come and announce the arrival of the *geulah ha'amitis v'hashleima, lemata me'asara tefachim!*

As soon as the Rebbe finished speaking, the assembled Chassidim broke out into joyous dancing and singing, while the Rebbe clapped his hands along with tremendous *simcha*.

The Rebbe then went downstairs to his room, and when he reached the door he stopped, and—leaning with his shoulder on the doorpost—began to speak.

The Rebbe went on to say a few more *sichos*, interspersed with *niggunim* and more dancing. The Rebbe

spoke then with great emotion, and when he talked about how the *neshama* is a חלק אלוהי ממעל ממש, he gestured with his hand towards a few Chassidim standing nearby and said, "And this *neshama* is to be found in *your* body, and in *your* body... and in all those who are standing here..." The Rebbe made a gesture with his hand towards those standing a bit further away, and added, "As well as in all those who I can not point to with my finger."

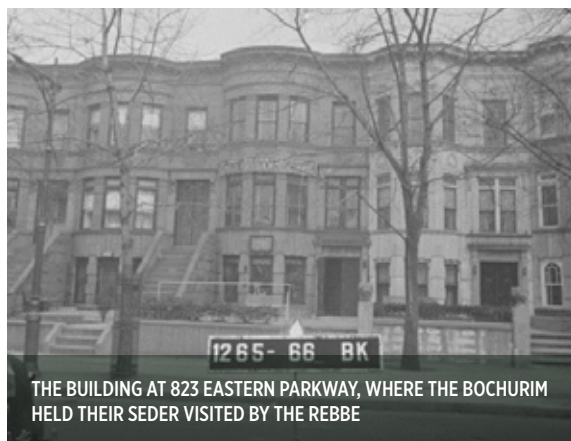
The Rebbe also spoke about how mitzvos have an everlasting impact (*yichud nitzchi*). The Rebbe took Reb Zalman Duchman's beard in his hand, and said: "When a Yid says Tehillim for five minutes, it is not [just] five minutes—*nor s'iz an inyan nitzchi*—it is eternal."

Afterwards, the Rebbe said that Rabbi Mentlik should go and dance with all his current *talmidim* (in 770), as well as those he taught in the past. Some of the people standing there did not want to move away from the Rebbe and join the dancing, so the Rebbe asked many of the assembled if they had learnt from Rabbi Mentlik. Eventually, the Rebbe himself joined the dancing, all the while exhibiting tremendous *simcha*.

Afterwards, the Rebbe said another *sicha* while surrounded by a circle of Chassidim, and then he went to his room.

After a while, the Rebbe came out of his room wearing his coat, and headed to the small *zal*. The Rebbe stood at the entrance to the large *zal* and instructed all those present to go inside and dance. The Rebbe even took many people with his hand and gave them a push inside...

When the Rebbe left to go home, those who were present began to sing "*Ki B'simcha*" while following the Rebbe outside to escort him home. The Rebbe motioned





לע"נ  
הרה"ח הרה"ת  
ר' אהרן בן הרה"ח הרה"ת יהושע  
שניאור זלמן ע"ה  
סערעבריאנסקי  
נלב"ע ט' ניסן ה'תשע"ט  
ת"צ'ב'ה'  
נדפס ע"י בנו  
הרה"ת ר' יוסף וזוגתו מרת חנה  
רחל שיחיו  
סערעבריאנסקי



## “Is He Working On His Inventions?”

*The following story is one of many from the lifelong relationship of Rabbi Dr. Naftali Berg with the Rebbe, as told by his daughter, Rivka Reintez.*

**Written By:**

Rabbi Shabi Soffer and Rabbi Tzemach Feller

My father was raised in a traditional Jewish home in Chicago. He discovered Chassidus at a young age and began developing a close connection to the Rebbe; a connection which would last throughout his entire life. He was gifted with a brilliant mind and eventually became an awarded and world-renowned scientist working for the United States government, specifically the Defense Department, as a frum, hat and jacket wearing Lubavitcher Chossid in Washington, DC. He would receive constant encouragement from the Rebbe because of what he would be able to achieve for the Jewish people and the safety of Eretz Yisroel.

Once, when a private job—one that came with a significant pay raise—was offered to him, the Rebbe told him, “Let them see in Washington that a frum Jew can rise this high and do this well.”

Most of his research and work was—and still remains—highly confidential. I can share that some of his work was in the development of a number of advanced fighter jets and the Patriot missile defense system. While helping develop these defense technologies, he showed up each day in the office dressing—and acting—proudly like a Chosid, with a Tanya

in his pocket and Rambam in his hand.

When I was a young child, my father was diagnosed with leukemia. Despite aggressive treatment, he eventually reached the point where the doctors informed him that his life expectancy was six months. Around the time that we received this terrible prognosis, my parents and I went to the Rebbe at Sunday dollars for my 17th birthday, on 2 Nissan 5751\*.

My father informed the Rebbe of a special procedure they would be trying in the coming weeks, and requested a *bracha* that it should be successful. The Rebbe gave a *bracha* for a successful and speedy recovery, and immediately reminded him that he is currently in the middle of writing a book, and wished him continued success in his endeavors and that he should earn awards for his work.

Afterwards, the Rebbe gave me a dollar and a *bracha* for my birthday, then suddenly he called my mother back and said “this is for the wedding, at an auspicious hour” which was quite odd considering that it was my 17th birthday, and I had no plans to get married. My father privately wondered if the fact that the Rebbe called only my mother back to give this unusual *bracha* meant that he wouldn’t live to see my



*“The Rebbe called my mother back and said ‘this is for the wedding, at an auspicious hour’ which was quite odd considering that it was my 17th birthday.”*

wedding day.

As my father’s sickness progressed, his spleen swelled up—a side effect of leukemia—and the doctors determined that it had to be removed, and noted that it had grown so large that it was the second largest ever recorded globally. In his weakened state, my father would be lucky to survive the surgery, the doctors informed him bluntly.

My sister went to the Rebbe during Sunday dollars and requested the Rebbe’s *bracha*. Interestingly, the Rebbe replied using the same word the doctor used: a *bracha* that it will be with good luck, and he repeated this a few times in the few languages that my sister knew, including French.

After this encounter and the Rebbe’s go-ahead for the surgery, my father’s condition worsened and he had to be rushed to the ICU, on life-support in an induced coma. In the state in which they would perform the operation on him, the doctors didn’t think he would survive.

On Pesach Sheni I went to the Rebbe again to ask for a *bracha* for my father’s recovery, using his first name and his mother’s name.

The Rebbe gave me a dollar and quickly responded, “Professor Berg? Give this to tzedakah for him. May he have a speedy recovery, and success in his inventions.”

Then suddenly the Rebbe asked me, “Is he working on his inventions?” almost as if the Rebbe hadn’t known about the severity of the situation.

To this I replied no, and I told the Rebbe that he was currently in the hospital in intensive care.

The Rebbe then asked, “But before that he was working on his inventions? He probably left in the middle of things.”

I told the Rebbe that my father’s staff were continuing their work on his projects.

Then, with a beautiful smile from ear to ear, the Rebbe looked right at me and told me to remind my father that he must make his recovery as soon as possible to return to and continue his work, and the Rebbe gave us *brachos* for *bsuros tovos*—good news.

At that time, my father was unconscious, undergoing a complex and risky operation with little chance for survival, and yet the Rebbe’s reaction to the whole situation was almost as if there was nothing to worry about, he’ll be back to work in no time, and he wanted me to give him that message. All of this, together with the warm smile the Rebbe gave me while saying it, put me at ease and gave me hope.

Amazingly, that’s exactly how it happened. To the surprise of the doctors and surgeons he successfully made it through the operation and was soon on the path to recovery.

Not long after, my father was out of the hospital in Maryland and on his feet. Of course, he returned to Sunday dollars at 770, on 15 Elul. I joined him on this trip as he went to thank the Rebbe for all the *brachos* and his continued care and involvement for us and our situation.



# PESACH SEDER *with the* REBBE

The Pesach Seder is filled with customs and traditions laden with layers of depth and meaning. Towards the beginning of his commentary on the Haggadah, the Rebbe cites from the *minhagim* of the Maharil:


“יהא כל אדם חרד באימה לקיים מאמר חכמים שתקנו מצות הסדר והגדה, ולא יהא הדבר קל בעיניו, אף אם כמה דברים יש בסדר שנראה בעיני האדם שאין הקפדה בהם, ישכיל בדעתו לקיים שאין שום דבר ריק בהן...”

*“Every person should be filled with awe when approaching the instructions of our Chachamim to perform the Seder and recite the Haggadah. Let it not be taken lightly. Even if there are some details that don’t seem significant, one must be wise and fulfill them, for there is no meaningless detail in [the Seder]...”*

In the following essay we collected 15 short insights from the Rebbe’s vast writings and *sichos* on the Haggadah, one for each step of the Seder.

*Compiled and Translated by: Rabbi Mendel Vogel*





מוקדש לחיזוק ההתקשרות לכ"ק  
אדמו"ר בקשר עם יום הבהיר י"א ניסן  
מאה ועשרים ואחת שנה

נדפס ע"י הרה"ת ר' שלום דוב בער  
וזוגתו מרת חיה מושקא  
ובנותיהם ברכה ליפשא, עליזה ושיינדל  
ובנו מנחם מענדל שיחיו  
שוחאט

הגדה  
של  
פסח



In the *kiddush* for Pesach we refer to the Yom Tov as *Chag Hamatzos*, but we find that it actually has three names:

1. Pesach
2. *Chag Hamatzos* (the Festival of Matzos)
3. *Zman Cheiruseinu* (the Season of Our Freedom).

These three names are interrelated:

Matzah (*Chag Hamatzos*) represents *bittul*, selflessness. It symbolizes the element of *kabbalas ol* which is a foundation of *avodas Hashem*. This quality leads to true freedom (*Zman Cheiruseinu*), for it allows a Yid to express his true self—which is to serve the Hashem with joy through Torah and mitzvos. This, in turn, allows for Pesach (lit. “a jump”), a radical leap forward, incomparably higher to the previous standing (“*b’ein aroch*”) in *avodas Hashem*.

*Likkutei Sichos vol. 17, p. 71*

# KADESH

This *siman* is the only one that begins with a *vov*. One reason for this is that we want it to have two syllables, just as the rest of the *simanim*, and the extra *vov* accomplishes that. Another reason for the added letter is to emphasize the order of events—first *Kiddush*, **then** *Urchatz*. Meaning that even someone who during the rest of the year may follow a different *minhag* in this regard—on the night of Pesach he follows the above order. Similarly, even someone who follows the opinion of washing one’s hands before *Kadesh* needs to wash again now.

*The Rebbe’s Haggadah, p. 35*

# URCHATZ

# KARPAS

“שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים”

One might ask: What in fact is so extraordinary in the dipping that we do on the night of Pesach if one is able to dip his food on any other night of the year too? Indeed, we find that in the times of the Gemara the custom was to dip one’s food during a meal—and more than just one time!

The explanation is: On one hand, dipping food is an act of *bittul*, since some of the food’s own taste is negated in order to receive the taste of the dip. In fact, the word in *Lashon Hakodesh* for “dipping” is “טיבול”, which has the same exact letters as the word

“ביטול”. On the other hand, the act of dipping food demonstrates that one is a connoisseur who understands that the food on its own is lacking and knows just what to add to get the right flavor—clearly an act of feeling oneself as an important being—a “*metzius*.” In other words, the **food** that is being dipped has *bittul*—the *person* dipping does not.

This paradox exists the rest of the year.

The dipping on the night of the *seder*, however, is “different from all other nights.” For on this night, even our act of dipping demonstrates *bittul* in the *person*.

*Toras Menachem 5748 vol. 3, p. 83-84*



The Frierdiker Rebbe relates: Before his father—the Rebbe Rashab—put away the larger half of the matzah for the *afikoman*, he first broke it into five pieces. At first, the Frierdiker Rebbe continued, he was not sure if the number of pieces was intentional. But then on one occasion, the matzah broke into six pieces, and he noticed that the Rebbe Rashab put one piece aside in order for the *afikoman* to specifically consist of five pieces. At that point, he asked his father for the meaning behind his actions, and the Rebbe Rashab responded, “*Az men vil altz vissen, vert men geh alt*—Wanting to know everything makes one grow old quickly.” The next day, while walking together with his father, the Frierdiker Rebbe let out an anguished sigh over the previous night’s exchange. “[If] it is that important to you [to know the reason]...” the Rebbe Rashab said, and began to explain the significance:

The middle matzah corresponds to Yitzchak, which is why the letters of the word “*yachatz*” are the same as in the name “Yitzchak.” The *afikoman*—the larger half of the middle matzah—symbolizes the *chesed* of Avraham, for the word “*afikoman*” is a combination of two words—*Afiku man*—“to give forth food.” This is expressed in the kindness performed by Avraham, feeding and providing for whomever passed by his tent, even complete strangers.

The idea of *breaking* the *afikoman* is to draw down the energy of Yitzchak (*gevurah*) into *keilim* (i.e. to ground the energy of *gevurah*, whose nature is to otherwise rise upwards). This is done through *breaking* the matzah, which symbolizes the “*breaking down*” (*shevira*) of *gevurah*. Since there are “five levels of *gevurah*,” we break it into five pieces, which also causes a “sweetening” of the severity of Yitzchak through the “five levels of *Chesed*” of Avraham.

*Likkutei Sichos 3, p. 1016*



## MAGGID

The Frierdiker Rebbe related that when he was a child, his father—the Rebbe Rashab—asked him why we do not make a *bracha* before performing the *mitzva* of telling the story of *yetzias Mitzrayim* at the *seder*.

He did not know the answer, and the Rebbe Rashab shared with him that when he was a young boy, his father—the Rebbe Maharash—asked him the same question, and he, too, did not have an answer. The Rebbe Maharash then told him that when *he* was a child, *his* father—the Tzemach Tzedek—asked him the same question, and he also did not know what to answer. The Tzemach Tzedek then shared with him that when he was a little boy, his grandfather—the Alter Rebbe—asked him this question, and when he, too, did not have an answer, the Alter Rebbe explained that it is for the same reason that we do not say a *bracha* “*Lvarech birkas hamazon*” before reciting *birkas hamazon*.

Meaning, since the *Haggadah* is essentially one long *bracha* where we thank and *bentch* Hashem for the miracles of *yetzias Mitzrayim*, therefore, just as at *bentching* after a meal one does not make a *bracha* before reciting *birkas hamazon*—for that would mean making a *bracha* on a *bracha*—the same can be applied to the *mitzvah* of reciting the *Haggadah*.

*Likkutei Sichos 3, p. 1016*

YACHATZ



11 NISSAN 5732

לעילוי נשמת  
הרה"ח הרה"ת ר' מרדכי ב"ר מרדכי ע"ה  
רב קהילת חברת ש"ס - קראון הייטס כאן צוה"א את הברכה  
נלב"ע ביום ש"ק פ' ויקרא ג' ניסן ה'תש"פ

ולע"נ זוגתו מרת פעסא רחל לאה בת ר' שניאור זלמן ע"ה  
נלב"ע ביום ש"ק כ"ח תמוז ה'תשע"ז  
גורארי'  
תנ"צ'יה'

הוקדש ע"י בני משפחתם שיחיו

# LIGHT & JOY

*Celebrating  
the Rebbe's  
121st birthday*

## A CHASSIDISHER FARBRENGEN

*As we celebrate the Rebbe's 121st birthday and conclude the Rebbe's 120th year, me'ah v'esrim shana, A Chassidisher Derher sat down with several Chassidim for a chassidisher farbrengen: Rabbi Yisroel Noach Vogel, shliach in Postville, Iowa; Rabbi Eli Nosson Silberberg, Rosh Yeshiva of Mesivta Lubavitch Chicago; Rabbi Zushe Greenberg, shliach in Solon, Ohio; and Rabbi Shmuel Butman, director of Tzach, Brooklyn, NY.*

*They graciously shared with us some of their memories of Yud-Aleph Nissan with the Rebbe, and imparted words of inspiration as we begin a new decade by the Rebbe, in the spirit of "והימים האלו נזכרים ונעשים".*

*We encourage our readers to review the special magazine published in honor of Yud-Aleph Nissan — 120 Years, "Yud-Aleph Nissan with the Rebbe," where many of the events described here are featured in greater detail.*

**Interviews by: Rabbi Yossi Katz | Written by: Mendel Zaklikovsky**



שיר המעלות

# YUD-ALEPH NISSAN WITH THE REBBE

Rabbi Yisroel Noach Vogel



Yud-Aleph Nissan by the Rebbe was a day rich with *giluyim* and much joy; so many different memories come to mind when I recall Yud-Aleph Nissan by the Rebbe.

I will try to impart from my memories of Yud-Aleph Nissan in the Rebbe's presence throughout the years; both my own personal memories and what I remember hearing from other Chassidim. Ultimately, sharing these memories evoke within every Chossid a strong yearning to be speedily reunited with the Rebbe physically, and merit the most joyous Yud-Aleph Nissan of all, with the *geulah ha'amitis v'hashleimah*.<sup>1</sup>

Generally, the Rebbe did not farbreng on Yud-Aleph Nissan in the earlier years; the one exception was in 5722\*, on the Rebbe's sixtieth birthday. The first of the annual Yud-Aleph Nissan farbrengens took place in 5731\*. When the Rebbe returned from the Ohel on Yud-Aleph Nissan, he walked to the sink at the end of the hallway on the main floor of 770 to wash *netilas yadayim* before Mincha. The Rebbe then turned to Rabbi Groner and informed him that there will be "a short farbrengen." The farbrengen was such a surprise, that there wasn't even enough time to set up a microphone (although luckily, there is a recording of the farbrengen)!

The Rebbe began the farbrengen with the famous *maamar* "B'Yom Ashte' Asar," which was edited by the Rebbe and published in 5749\*. During the *maamar*, a technician came to set up the microphone, but the speakers started emitting loud screeches. The Rebbe

motioned to the technician to turn off the speakers, and the technician ended up setting up the microphone after the *maamar*. The farbrengen was short; lasting under an hour.

The events surrounding the farbrengen of Yud-Aleph Nissan 5732\* ("*shnas hashivim*") were very special; the Rebbe began speaking about Yud-Aleph Nissan almost a month earlier, on Purim!

During the months preceding Yud-Aleph Nissan,





I was learning in the Lubavitch Cheder of London. Although we were small children, we too wanted to give the Rebbe a *matana*. Before Yud-Aleph Nissan we were already learning Gemara, and with the encouragement of our teacher we reviewed 70 (!) *blatt* of Gemara *ba'al peh* in honor of Yud-Aleph Nissan.

After Pesach, we were informed of a pleasant surprise: The Rebbe had sent a pocket sized Tanya with a *michtav kloli* pasted in the back cover to every single child that participated in our gift! The class younger than mine, who had also given the Rebbe their own gift for Yud-Aleph Nissan, received a pocket sized siddur with a different *michtav kloli* attached.

One small difference in the letters was that in our letter the Rebbe wrote: "... As it is written in this Tanya you shall contemplate that Hashem is always over you..." In the other letter the Rebbe wrote: "... As it is written in this siddur before *Modeh Ani*, that immediately after awakening one should remember that Hashem is over him..." (The Rebbe sent the siddur and Tanya, together with the letters, to children worldwide in thanks of their gifts in honor of Yud-Aleph Nissan.)

One particular anecdote which comes to mind from the farbrengen of *shnas hashiv'im* occurred as the Rebbe was leaving the shul after the farbrengen. The enthused crowd of Chassidim pushed forwards, and the banister on the western bleacher broke, causing a number of people to end up on the floor, right in the Rebbe's path.



THE TANYA SENT BY THE REBBE WITH THE ACCOMPANYING LETTER

RABBI YISROEL NOACH VOGEL

The Rebbe's secretaries now had the job of helping all those on the floor to get up, handing them their hats and glasses etc.

One *bochur* who had ended up on the floor, in the confusion, reached out and pulled on someone's hand to pull himself up. When he looked up though he was shocked to see that he had pulled on the Rebbe's hand!

The *bochur* didn't know what to do with himself; he locked himself in his room for three days straight...

The next time the *hanhala* of 770 was in *yechidus*, they told the Rebbe about this *bochur* and about his current emotional state. The Rebbe commented: "Nu, *mistame iz er a chassidisher bochur*—He probably is a *chassidisher bochur*."

During the spring of 5733\*, a controversy broke out



לזכות  
החיילת בצבאות ה'  
חי' מושקא תחי'

נדפס ע"י הוריה  
הרה"ת ר' מנחם מענדל וזוגתו מרת דבורה  
לאה שיחיו  
טרייטעל

# PRACTICAL HORA'OS

A CLOSER  
LOOK AT  
SOME OF  
THE REBBE'S  
HORA'OS

## HAGGADAH FOR CHILDREN

ENGAGING THE YOUTH WITH A  
CHILD-FRIENDLY HAGGADAH

WRITTEN BY: MENDEL ZAKLIKOVSKY

## ANOTHER STEP IN EDUCATION

"We will conclude the farbrengen with a new *gezeirah*," the Rebbe said with a smile at the end of the farbrengen of Purim 5747\*.<sup>1</sup>

"In addition to what we spoke about how every child should purchase his own Chumash, siddur and a *tzedakah pushka*—since we are standing 30 days before Pesach, it is an appropriate time to give notice that it is extremely worthwhile to publish a children's *Haggadah*, obviously with illustrations, in a beautiful way, to engage the hearts [of the children]."

This new *horaah* was given at the height of the Rebbe's campaign that every child turn their room into a *mikdash me'at*, a miniature *Beis Hamikdash*, by having a siddur and a *tzedakah pushka* in their room.<sup>2</sup>

Three days after giving the *horaah* to publish a children's *Haggadah*, the Rebbe spoke at a *yechidus klolis* about the tremendous effect early education has on children throughout their future lives.<sup>3</sup> It is because of this tremendous effect, the Rebbe said, "that we have recently emphasized the importance of having *sifrei kodesh* in children's rooms; because the very presence of *sefarim* in the room has a big effect on the children."

Having *sifrei kodesh* doesn't mean sufficing with just one *sefer*, the Rebbe continued. The entire room should become a "*cheder malei sefarim*," a room with the central purpose of housing *sefarim*, and the other functions of the room being only secondary.

"It is therefore necessary to 'fill up' the child's room with at least three *sefarim*; a Chumash, a siddur and a *Haggadah Shel Pesach*."<sup>4</sup>

The Rebbe continued to speak about the importance of the children's *Haggadah* during the coming weeks.<sup>5</sup>

## GETTING IT DONE

Just before Purim, Tzach in Eretz Yisroel distributed a flyer detailing the Rebbe's call to every child to transform his room into a *mikdash me'at* by purchasing *sifrei kodesh*.

On the day after Purim, Rabbi Yosef Yitzchok Aharonov, director of Tzach in Eretz Yisroel, wrote to the Rebbe that he intends to distribute an updated version of the flyer with an announcement about the soon-to-be-published special children's *Haggadah*.

Rabbi Aharonov added that after doing some research, it seems that Tzach will have to publish their own *Haggadah* from scratch (instead of building off of a pre-existing *Haggadah*), and distribute the *Haggadah* through the many Chabad houses throughout Eretz Yisroel. (In a future letter, the publishers detailed an additional advantage of Tzach publishing their own *Haggadah*: the cost of the *Haggadah* would come out to be a lot





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

ולזכות שלוחי כ"ק אדמו"ר בכל אתר ואתר  
שיצליחו, שימלאו שליחותם הק'  
מתוך הצלחה מרובה בגו"ד ומתוך מנוחת הנפש

נדפס ע"י  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת אסתר מרים  
ומשפחתם שיחיו  
ליפשיץ

# BRE THE







# AKING ICE

*After being profoundly inspired by the ways of Lubavitch and the teachings of Chassidus by his peers in the Manchester Yeshiva, Reb Aharon Cousin traveled to learn by the Rebbe in 770 in 5717\*. He was the first British-born boy to do so. Eventually, Rabbi Cousin went on to serve as the headmaster of the Lubavitch Boys Primary School in London.*

*Interview by: Rabbi Yanky Bell | Written by: Rabbi Bentzion Schtroks*



# Transforming into a Yeshiva Bochur

Growing up in Leeds, England, I had a challenging childhood. My mother passed away when I was very young, and being at home felt lonely. All three of my siblings were away from home, my brother served in the Royal Air Force and my two sisters studied at university. Aside from the circumstances at home, the dreadful anti-Semitic climate that we lived in did not make things any brighter.

Not only were we scared to walk on the streets out of fear of being assaulted and hurt, but even the teachers at school were anti-Semites who would beat us with their favorite “weapon.” One would use a cane, the other a ruler, and another would use a rubber slipper. They made us feel miserable.

Ninety percent of the 600 students in the school were not Jewish, and they would physically and verbally harass us too.

I attended a local Jewish after-school program (Talmud Torah) which was considered to be Orthodox, but in reality did not have very high standards at all. The amount of Judaic studies there was at an absolute minimum.

Shortly after my bar mitzvah, on Erev Rosh Hashanah 5711\*, my mother sadly passed away (as mentioned) from a severe disease, and I began to attend shul to recite kaddish daily. There, I met two boys from the Manchester Yeshiva who befriended me and engaged in many conversations with me.

They would share with me how wonderful the Manchester Yeshiva was and how much they enjoyed being there. The atmosphere that they

described was so peaceful, all the boys got along with each other, the educators were G-d fearing Jews who treated others with dignity, and the students were constantly immersed in learning Hashem’s holy Torah.

To me, it sounded like Gan Eden.

You could only imagine how much I liked the idea of moving over from the non-Jewish school which I was then studying at, to the Manchester Yeshiva, and so I asked and pleaded with my father to send me there.

My father made arrangements for an interview with the rosh yeshiva, Reb Yehuda Zev Segal. When the long-awaited date arrived, I excitedly traveled with my father by train from Leeds to Manchester and showed up for the interview.

Rabbi Segal began the meeting with his first question that was directed to me: “What have you studied in Talmud Torah?” I said that I learned Chumash. “Do you learn Mishnayos or Gemara?” he asked. I innocently replied: “I never heard of that.” The rosh yeshiva couldn’t believe what he heard! He then continued and asked: “Which Chumash do you study?” I said that I learned about Joseph and his brothers. “Ok,” he said, as he opened a Chumash and asked me to start reading.

I began: “*Vayidaber Hashem*”—and Hashem spoke, “*el Moshe*”—to Moshe, and then I was stuck. I simply wasn’t capable of translating any further. He then asked me if I could read the Rashi. “What is Rashi?” I asked. They never told us anything about Rashi in Talmud Torah.

With a facial expression full of regret and dissatisfaction, the rosh yeshiva looked at me, then looked at my father and said: “I can’t accept you into the yeshiva. The students here are on a very high standard. I don’t have a class to put you in. I’m sorry.”

My father began to plead with him. He said: “My son is an orphan, he lost



RABBI AHARON COUSIN IN 5712\*

his mother, and when he comes home from school he has nobody to talk to.” After much arguing back and forth, the rosh yeshiva was still not ready to accept me, and we turned to go.

Just then, I exclaimed: “But I want to learn!”

I can’t understand where I pulled together the courage to say that since it was not at all acceptable at the time for children to speak up like that. The rosh yeshiva looked at me and said: “You want to learn?” “Yes,” I fervently answered. The rosh yeshiva then said: “Today is Sunday. I want you to go back home and pack your bags, and be here on Tuesday.”

The yeshiva in Manchester was like a melting pot. It had many types of bochurim; Belz, Bobov, Satmar, Litvish, English boys, and a few Lubavitchers.

When I began studying at the Manchester Yeshiva in 1951, World War II had just recently ended. As such, most of the bochurim were orphans who had lost their families, and some were even survivors of the brutal concentration camps.

Every Thursday night, aside from bochurim staying up and learning for many hours, it also became the custom for bochurim to sit together and share

memories from the war, so much of which was truly remarkable and soul-stirring to listen to.

Everyone had incredible and unforgettable stories to share, and there were so many different emotions that they aroused. Many told of the great miracles that occurred to them when the Aibershter saved them in one way or another. Others told of the unbearable conditions that Yidden endured. The list can go on and on, there were

so many unforgettable memories that were shared.

But what moved me the most, was the unparalleled *mesiras nefesh* to keep and spread Yiddishkeit in ways that they weren't even required to according to Shulchan Aruch, that the Lubavitcher bochurim told of. The bold stance that the Friediker Rebbe took against the Communist regime, opening underground *chadarim*, building and maintaining secretive

*mikvaos*, and other Jewish activities that were all highly punishable and risky, is what intrigued me the most.

In my rational mind, Yiddishkeit was something that was kept when it came easy, but if it becomes too difficult, one is not responsible. The approach that Lubavitch took, and the huge sacrifices that they made, completely blew my mind.

The learning standards in the Manchester Yeshiva were exceptional.

## THE FIRST LETTER FROM THE REBBE

In 5712\* I had my first correspondence with the Rebbe. I wrote a letter introducing myself and explaining a little bit about my background. I wrote that my mother had passed away and that I had started learning in the Manchester Yeshiva. The Rebbe wrote back a most beautiful English letter, dated 23 Tammuz 5712\* and signed with the Rebbe's holy signature. This letter still has a profound impact on me today. Its message was so appropriate and enlightening to a thirteen-year-old boy who was just starting to learn in yeshiva.

The Rebbe explained the following beautiful idea, learning from a doctor prescribing medicine:

"In the beginning it is necessary to start observing the Mitzvoh, and eventually comes also, most certainly, a better appreciation of the significance and truth of the Mitzvoh. To approach this matter from the opposite direction, that is, to understand first, and then do them, is wrong on two scores. First, the loss involved is not to be retrieved. Second, the very observance of the mitzvoh, which creates immediate bonds with G-d, develops additional powers the sooner to understand and appreciate them.

"Take, for instance, a person who is run down or ill, for whom vitamins and medicine have been prescribed by a specialist. Would it not be foolish for him to say that he would not take them until he knew how the vitamins and medicine can restore him to good health? In the meantime he would remain weak and

ill, probably get even worse. It is senseless because knowledge as to how the vitamins and medicine do their work is not necessary in order to benefit from them. Moreover, while taking them, he will get a clearer head and better understanding to learn how the prescription helps him."

Until today, this concept serves as a foundation for my studies. At times, I learn something that I may not understand, but I know that there is a good explanation, and I only need to work harder to comprehend it.<sup>2</sup>



# Timely Titles

By: RABBI MENDY GOLDBERG

נדפס ע"י ולזכות

הרה"ת ר' צבי יוסף  
וזוגתו מרת חנה ומשפחתם שיחיו  
שפאלטר

## ASHKAVTA D'REBBI



Beis Nissan 5680\* was the *histalkus* of the Rebbe Rashab. An extraordinarily fascinating period in history, personal recollections of this sublime saga and the tumultuous events leading up to this date were recorded and transcribed in diary form, titled Ashkavta D'Rebbi.



*"I am going to heaven, but I am leaving  
my writings with you. Take me into the gal,  
and we will be together."*

Reb Moshe Dovber (Berel) Rivkin was an exceptional student in Tomchei Temimim, who merited to be the personal attendant of the Rebbe Rashab during the turbulent weeks before his passing. To be chosen for this task was considered a rare honor and indeed he was shown a great deal of affection while serving in this capacity. Unbeknownst to him at the time, he would accompany the Rebbe Rashab from the onset of his illness until he was finally laid to rest in Rostov.

During this time, Reb Berel observed many interesting habits and customs of the Rebbe Rashab and frequently discussed them with him in order to understand the halachic and Kabbalistic significance of these practices. When he later transcribed his powerful experiences into a personal memoir, he included insightful notes in the margins based on these learned discussions.

An unusual combination of history and *halacha*, this account of the Rebbe Rashab's *histalkus* is of twofold importance. Firstly, from a historical perspective, the author's account is considered a reliable testimony as it contains the first-hand experiences of someone intimately involved in the events. In addition, the secondary facet of this work, which consists of a collection of learned analyses on various customs found in the footnotes, became an authoritative halachic source in its own right. Together, these two elements comprise the distinctive work known as "Kuntres Ashkavta D'Rebbi."<sup>1</sup>



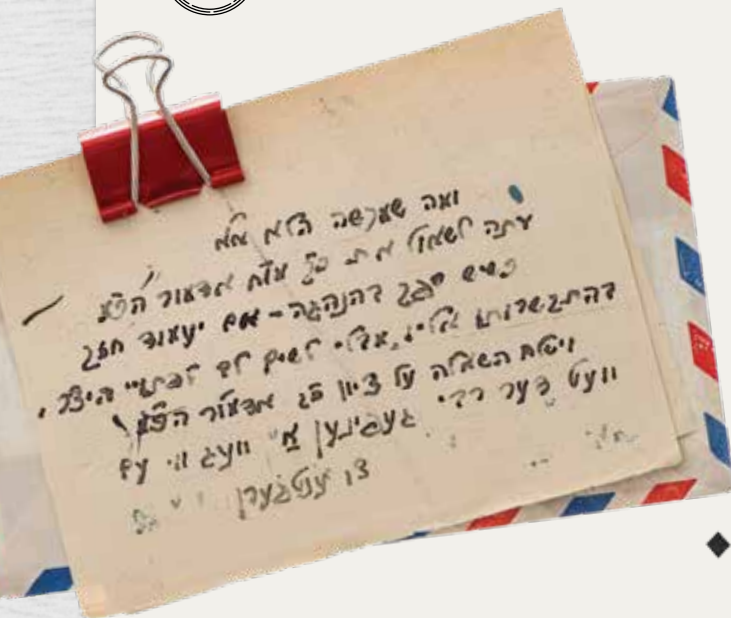
## OVERVIEW



**Kuntres Ashkavta D'Rebbi** is structured in a diary-like narrative format with numerous footnotes and sidebars scattered throughout. It also contains a section featuring selected copies of documents, including the will of the Rebbe Rashab and interesting letters, as well as an appendix with three essays on *halacha*. The book begins with a foreword, an index of uncommon abbreviations, and comprehensive tables of contents for the diary, footnotes, and letters.



Story



לזכות  
החיילת בצבאות ה'  
ח' מושקא תח'י  
לרגל הולדתה ט' טבת  
ה'תשפ"ג שנת הקהל

נדפס ע"י הוריה  
הרה"ת ר' שמעון זימל וזוגתו  
מרת שרה ומשפחתם שיחיו  
סילווער

דער רבי וועט  
געפינען א וועג...

# Hearing From The Rebbe Before And After Gimmel Tammuz

AS TOLD BY

**DR. LEVI A. REITER**

In 5733\*, while I was obtaining a doctoral degree in experimental psychology at the University of Rochester, I met Rabbis Noson Gurary and Heschel Greenberg, and my connection to Chabad activities and the Rebbe began. My research in psychology led to the discovery of a new objective test for hearing loss.

This discovery was obvious *hashgacha pratis*, because my interest was in the behavior of simple reflexes, like the eyeblink; nothing at all to do with hearing. Nevertheless, since I discovered something new, I decided to write it up and send it to the Rebbe.

The Rebbe gave his *bracha* and the paper was accepted for publication in the highly prestigious Journal of Experimental Psychology. The Rebbe encouraged me to continue in this line of research, which I did. After receiving my Ph.D. I received the Rebbe's *bracha* and *haskama* to accept an NIH (National Institutes of Health) post-doctoral fellowship at the University of Kansas Medical Center.

While living in Kansas City I became concerned about my Jewish roots after hearing about a Lubavitcher friend who checked his genealogy and found to his





לע"נ הרה"ח השליח ר' חיים ב"ר  
שמואל גרשון ניסן ע"ה  
גורביץ

נפטר במיטב שנותיו בעיצומו של  
מבצע מצה  
ג' ניסן ה'תשפ"א  
ת"נ צ"ב ה'

נדפס ע"י בנו  
הרה"ת ר' רפאל דובער זוזגתו מרת  
רבקה ומשפחתם שיחיו גורביץ

JEM 102842

# SEEING OFF GUESTS

NISSAN 5732\*

A few times a year, the Rebbe would see off guests who visited 770 for Yomim Tovim and special occasions, and in earlier years even for a Shabbos.

This is a set of photos from the month of Nissan 5732, the days surrounding Yud-Aleph Nissan and Pesach.







