

הנחות
Hanachos

***The Hanachos:
An Insider's
Perspective***

RABBI EFRAIM DEMICHOVSKY
Fax a Sicha - Vaad Hanachos B'Lahak

***Recollections
From
Hanhalah***

RABBI SHMUEL CHAIM SCHARF
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ב"ה

Foreword

As part of the *Hanachos* program currently taking place in *mesivtas*, we are pleased to present the fifth edition of “*Hanachos*” — a weekly magazine designed to enrich this program.

In the “*Insider’s Perspective*” column, we share the words of Rabbi Efraim Demichovsky, who wrote the “*rad*” during the years of 5751-5752.

The *bochurim* whose names are printed in this magazine are invited to attend the Grand final viewing and prize distribution which will take place on Sunday *Daled Tammuz*, details of which are printed on the back page.

In the column “*Recollections from Hanhalah*,” we present an incredible interview with Rabbi Shmuel Chaim Scharf, who along with his brothers, was *zoiche* to receive tremendous *kiruvim* from the Rebbe during his childhood years. In his interview, Rabbi Scharf makes it clear how each one of us is dear to the Rebbe, and that even in these days of *helem v’hester*, the Rebbe is with us in every sense of the word.

Rabbi Scharf shared as well his memories of the first time he saw the Rebbe after 27 *Adar*, and the major excitement it caused him. This memory, he says, makes him think of how soon as well, we will be *zoiche* to such a surprise, when we will once again see the Rebbe.

Standing now a week before *Gimmel Tammuz*, let us beseech of Hashem to usher in this day, with the coming of Moshiach, *teikef umiyad mamash*.

The Editors



The Hanachos: an Insider's Perspective

When did you come to 770, and how did you get involved in the *hanachos*?

I came from Eretz Yisroel after *yeshiva ketanah* to learn in *Oholei Torah Zal*, where I stayed for the next three years, after which I learned in 770

In those years — the late 5740s — whenever the Rebbe said a *sicha*, Rabbi Zalman Gorelick — a *bochur* in 770 — used to write a short summary of the *sicha* shortly after it was said, which would then be distributed around the world. This summary would be called the “*rad*” - an acronym for “*roshei dvarim*.”

Towards the end of 5749, the Rebbe would say *Sichos* during the week on a much more frequent basis, until, at a certain point, this took place every day. Consequently, Zalman Gorelick was struggling to have the *rad* always prepared on time, so I was asked to help him. At that point I was 19 years old and I was learning in *Oholei Torah*.

By *Cheshvan* 5750, the pace of the *sichos* had slowed down already, so he didn't need my help anymore. Soon afterwards, however, he became a *chossan*, and they were looking for someone to take over this project of writing the *rad*. I was asked to do it, and for *Shabbos Parshas Devarim* I

wrote the *rad* as a trial run. From *parshas eikev* and on, I began writing it every week.

Weren't there full *hanachos* coming out each week of the *farbrengen*?

There were actually two *hanachos* coming out each week — from both *Lahak* and *Hanachos Hatmimim*. However, although the *Manichim* would start preparing the *sichos* from the *Shabbos farbrengen* immediately following *Shabbos*, it would take until Wednesday until it was ready to be printed and sent around the world. That's why there was a need to produce a short summary of the *farbrengen* that would be available just a few hours after *Shabbos*, and would immediately be sent around the world.

Your were a *bochur* in *Oholei Torah*, so when did you have time to prepare the *rad*?

Immediately after *Shabbos* I would start, and I would work on it throughout the night so it would be ready to be sent out on Sunday morning.

As soon as I finished the *rad*, I would bring it to *mazkirus* to be given to the Rebbe. Since I would be up all

night preparing the *rad*, the *hanhala* of *Oholei Torah* gave me permission to miss the Sunday morning *sedarim*, so that I should be able to catch a few hours of sleep.

Was this a project of *Lahak* or *Hanachos Hatmimim*?

This was in *Lashon Hakodesh* and was a project of *Lahak*. *Vaad Hanachos Hatmimim* also would publish such a summary — known as the *toichen kotzer* — which was written in Yiddish by then-bochur Yossi Jacobson.

As I mentioned, when the *rad* started, it was a short summary, it would just say a short point from the first and second *sicha*, which *Rashi* and *Mishna* in *Pirkei Avos* the Rebbe had spoken about, the *dibur hamaschil* of the *maamar*, and so on. This would be sent out a few hours after *Shabbos*, or at the latest, Sunday morning. However, as the weeks went by, I would write more and more, until eventually it became a full, raw *hanacha* of the *farbrengen*.

At this point we began preparing a small *kitzur* of the *farbrengen* as well, to fulfil the original purpose of the *rad* — which was written by then-bochur Efraim Mintz. This *kitzur* would be sent out just an hour after *Shabbos*!



Rabbi Demichovsky receives lekach from the Rebbe. JEM / The Living Archive

In order to write the *rad*, and eventually the full *hanacha*, you must have needed to be able to hear the Rebbe clearly. Did you have a good place at the *farbrengens*?

I had a very good place. Since I took over the job of Zalman Garelick, I also “inherited” his place at the *farbrengens*, which was right in front of the Rebbe’s *farbrengens* place.

Having this place was — for me — a major perk of taking the job. Boruch hashem I was able to hear the Rebbe very clearly during the *farbrengens*.

In addition, after the *farbrengens*, we would go over to Reb Yoel’s house and there would be a *chazara* of the *farbrengens*, so this also helped me to write the *rad* and then the *hanacha*.

You mentioned that eventually you started writing a full *hanacha*. Why was there a need if there were already two *hanachos* coming out each week?

Because those *hanachos* were being prepared for the Rebbe to be *magia*, and so therefore, as per the Rebbe’s instructions over the years, the *sichos* in those *hanachos* were reorganized and slightly modified, and definitely were not raw *hanachos* of the *farbrengens*.

The *hanachos* that I wrote, on the other hand, were much closer to the way the Rebbe said the *sichos*, with an attempt to write them down verbatim, and certainly preserving the order in which the Rebbe said the details of the *sicha*.

These *farbrengens* have been published in the two-volume blue set of *bilti mugah farbrengens* of 5752. The *farbrengens* from 5751 have also been printed in various forms.

How would your *hanachos* be distributed?

They would be sent out by “fax-a-sicha”. This team comprised of several bochorim who obtained a few fax machines and would send out a few pages every week to one city in each continent, and from there it would be sent out to many subscribers in each continent. It was done that way to save money and make it more accessible to whomever wanted it. Those pages included the *hanacha* that I wrote and if there was a *maamer* that was *mugah* that week, it would be included. Sometimes they would

also send the *yuman* of Beis *Chayeinu* and the *Sichos-in-English* from that week.

Did you ever write to the Rebbe about your involvement in writing *Hanochos*?

Before I took upon myself this job, I was very hesitant to work on this due to the great *achrayus* involved. I asked the Rebbe for a bracha and the Rebbe answered, “אזכיר על הציון”.

Was the Rebbe ever *magia* the *hanachos* that you wrote?

After the *sicha* of *divrei kivushin* on *Tzom Gedalia* 5751, on the way to the Ohel, Reb Yudel Krinsky gave the Rebbe the *toichen kotzor* from *vaad hanochos hatmimim* and the Rebbe was *magia* it in the car. After that happened, there were a few *bochurim* who thought that maybe the Rebbe would be *magia* the *rad*. So on 7

Tishrei, after I wrote up the *sicha* to the *gvirim* of *Machne Yisroel* and the *sicha* to the *shluchim* after that, those *bochurim* sent it in to the Rebbe for *haga'a* — without my knowledge. (When I found out I was quite upset, as I knew it contained several mistakes.) On the day after Yom Kippur, I got a call from *mazkirus* to come to their office. When I got there they told me that the Rebbe had been *magia* the *sicha*.

Another time, when I was writing up the *sicha* of *Hei Teves* 5752, the Rebbe had referred to a *mishna* and we weren't sure which *mishna* it was, so when I gave it in to the Rebbe, I made two question marks next to that part. A few minutes later the Rebbe sent out an answer, that it was referring to the *mishna* “מצוה גוררת מצוה”.

During those years of 5751-5752 the Rebbe was speaking very strongly

about Moshiach. What was it like to hear and write down those *sichos*.

One thing I can say is that it felt to us that often, during the *farbrengens*, the Rebbe was literally talking to Hashem and we were there listening. Often, the Rebbe would close his eyes for even minutes during the *sichos* while talking about Moshiach. It was clearly very *himeldik*.

Regarding writing them down, I had to be as precise as possible, and try to record the Rebbe's words with the greatest *diyuk* possible.

Thank you Rabbi Demichovsky!



The Rebbe gives Rabbi Demichovsky a dollar. JEM / The Living Archive

The Rebbe's Ksav Yad



מבצע תפילין

The Rebbe wrote the following as a postscript to a letter:

מאשר הנני קבלח מכתבו מיום י"ג אלול

ותא ית' על הדעה וההשאלה שאפ'ץ התפילין.

ות"ח ת"ח [ותשועת חן תשועת חן] על הדו"ח [הדין וחשבון] והבשו"ט [והבשורות טובות] ממבצע התפילין.

Many thanks for the report and the good news about Mivtza Tefillin

מבצע תפילין

A Rabbi from a camp located near New York asked Tzach to send a Mitzva Tank to the camp to put on tefillin with the boys there. A Tzach representative sent them a letter suggesting that rather than sending a tank — which would be more expensive — they would send a car with a few chassidim to speak to the boys. This letter was brought to the attention of the Rebbe and the Rebbe wrote the following on the bottom of the letter:

פונים לצאגו"ח [לצעירים אגודת חב"ד] און מ'שלאגט זיך אן שכו"כ [שכמה וכמה] מבנ"י [מבני ישראל] יניחו תפילין, ויוציאו מהסוג דקרקפתא דלא כו' - והצעת דאגו"ח [אגודת חב"ד] שיהי' כוול יותר (משלשים דולר!) האם במקום הנחת תפילין... ינאמו לפניהם!!!

They came to Tzach and they put in a lot of effort so that many Yidden will put on tefillin, and they will be removed from the category of a head that didn't [wear tefillin] etc. - and the suggestion of Tzach in order for it to be cheaper (by thirty dollars!) [is to ask] whether instead of putting on tefillin... they can speak to them!!!

SHIUR ALEF



ב"ה

י"א ניסן תשל"ג

שם: רבנים | תורה | ספרים

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13
12

It is our duty to tell the עובדים to do what they need to do and also tell them the חובות on the מצוות which these are מצוות which is commanded them to do either 7 or 30 which are connected to a מצוה. Some people think that you have to be a קובץ or you have to return a diamond and חובות to find out and return it*, but especially in מצוות when we have to deal with עובדים which people can think that this is only for them to have a פאסאז to support their families but each thing in this world it here to be a פן and a עובד so you also have to be עובד and tell them about their job אחריות. And עובד in life we see now more than ever the עובדים not only in specific times and not only if you think deeply but in עובד of people they react if it is an אשכנז story which even the person doesn't know! There was a עובד who had a פאכט-באט which we always עובד that you shouldn't be אשכנז and he actually did it, sometimes he goes on his boat and when it came time to דאנן he had to know which way is דאנן so the only way to know is to ask the עובדים so he did and the first time he thought he just wanted to know after 2 or 3 times he asked why did he need to know so since he is a עובד which he is not אשכנז by the עובדים in even takes pride he answered truthfully that 3 times a day he has to דאנן to עובד and face towards עובדים to know עובדים, so the עובדים though of this עובד who is successful עובדים and finds the time to דאנן to עובד and even find which way is דאנן so for sure me I have to at least think/דאנן to עובד and even עובדים is a פונקט even though עובד needs to be עובדים in עובדים but still it עובדים. This is like the עובדים of not believe in another is one of the 7 עובדים and

SHIUR BEIS



ב"ה

י"א ניסן תשמ"ג

שם: הת' 38/18

We have already mentioned previously regarding influencing everyone to fulfill the מצוות, and we shouldn't be embarrassed to explain the reasons behind them, because all the מצוות with all their details are rational. People think that they have to have government contacts, or some sort of power to influence others, or else they had to have done some sort of favor to someone, like in the case of ר' יצחק בן עמרם, when he returned the precious gem, but this is not true, everyone can influence others, especially nowadays in גלות. In every case, there is a giver and a receiver, and some people may think that the only reason we interact with one is for our own livelihood, but that can't be, because we can't just be receiving from them, we must be giving something to them also. Even though we're in גלות, when we reflect on our life, we see הנהגה רגילה nowadays more than before, and when we look deeper at things, we see תפיסה everywhere, but naturally, with humans, when you explain something with a story, it leaves a deeper impression. The person this story is about isn't fully aware of what he caused; This happened this year, in America - There's a certain ז"ל who has a lot of possessions, and among them is a yacht. He was taught not to be ashamed to be a Jew, and he lived his life in this way. There was one time when he was on a trip on his yacht, which he did occasionally, and it came to the תחילת הדרך, by אמצע הדרך, and he needed to know which direction was מזרח, to daven to ירושלים, because when he's at home in a fixed place, he knows which direction is מזרח, but since the yacht was moving, he didn't know which way it is, so he asked the captain which way