



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

RABBI DOVID FELDMAN
Vaad Hanachos B'lahak

***Recollections
From
Hanhalah***

RABBI MENDEL SCHARF
Oholei Yosef Yitzchok, Detroit

**Vaad Talmidei Hatmimim**

Rabbi Tzvi Altein

Hanachos

Tzvi Alperowitz

Boruch Ceitlin

Layout and Design

Mendy Drookman

Special Thanks to

Rabbi Dovid Feldman

Rabbi Tzemach Feller

Rabbi Yossi Feller

Rabbi Mendel Gourarie

Rabbi Shmuel Lubecki

Rabbi Mendel Scharf

Rabbi Levi Telsner

Efraim Davidoff

Levi Danow

Naftali Wilhelm

Arik Shemtov

IN CONJUNCTION WITH SPECIAL THANKS TO 

The interviews in this magazine are
original content of Hanachos Magazine
Hachos@VaadHatmimim.org

Foreword

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

This week we interviewed Rabbi Dovid Feldman, who at first led Vaad Hanachos Hatmimim, and then went on to found Vaad Hanachos B’Lahak, where until today he is devoted to transcribing the Rebbe’s holy words.

In the column “*Recollections from Hanhalah*,” we share the special *zichronos* of Rabbi Mendel Scharf, who - together with his brothers - was recipient to tremendous *kiruvim* from the Rebbe throughout his childhood years.

With only a few weeks left until *Gimmel Tammuz*, as each of us wants to strengthen our *hiskashrus* to the Rebbe, Rabbi Scharf’s words are all the more relevant. Hearing about the Rebbe’s personal care to chassidim and the importance of writing to the Rebbe, we hope that we as well should be *zoiche* to share such feelings, and experience how the Rebbe is guiding each and every one of us even during these dark *golus* days.

Let us hope that in the *z’chus* of the current *koch* in watching and writing down the Rebbe’s *farbengens*, Hashem should take us out of *galus* and reunite us with the Rebbe. Then we will no longer need to hear *zichronos* of the past, for we will have our very own, *teikef umiyad mamash*.

The Editors



The Hanachos: an Insider's Perspective

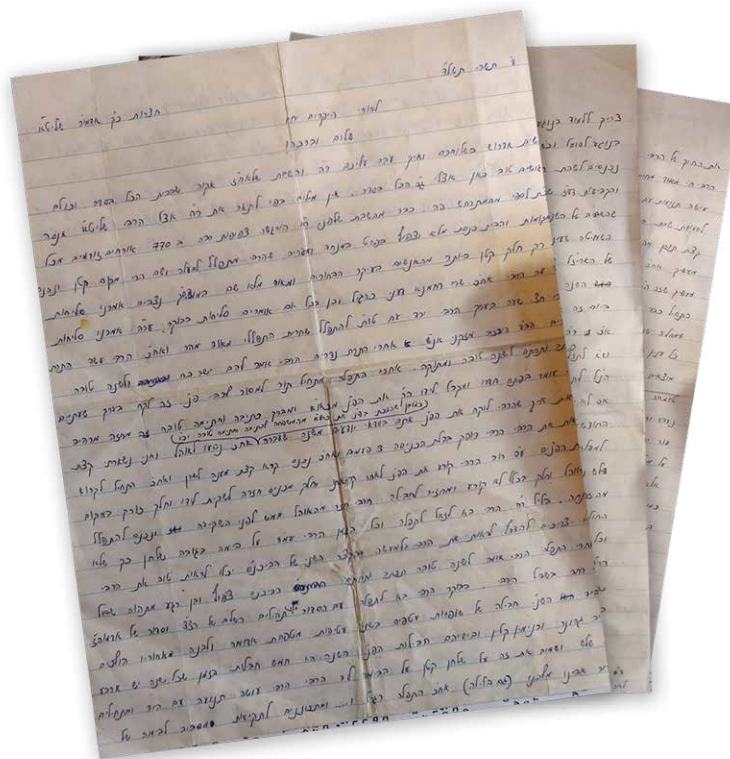
Rabbi Feldman, thank you for giving us your time. How did your involvement in the Hanachos begin?

In *Elul* 5733 I came from Eretz Yisroel to learn in 770, coming to the Rebbe half a year before the kvutza (which in those years would come Pesach time). Immediately I became fascinated with the Rebbe's *farbrengens*. When I would write home to my parents in Eretz Yisrael, naturally I would include what the Rebbe spoke at the *farbrengen*. Slowly my letters became longer as I elaborated more on what the Rebbe spoke. One page, two, three pages. And slowly I learned how to write.

Word got out between friends that I was writing down the *farbrengens*, so bochurim started asking me for a copy for themselves. Slowly, these very informal *hanachos* started getting around.

However, these were all just copies of my handwritten letters. Eventually bochurim asked if they could be typed up, so one bochur bought a typewriter and I would give him my handwritten *hanacha* which he would then type up.

Why did bochurim need your hanachos — was there not a hanacha each week



Letter from Rabbi Feldman to his parents shortly after his arrival in NY, in which he writes of the recent *farbrengen*

from Vaad Hanachos Hatmimim?

In those years, the Vaad had its ups and downs. Some years were very consistent but others were not. In the years I'm talking about — 5734-5735, the *hanacha* from the Vaad would often come out very late, even a few weeks after the *farbrengen*, and they were definitely not available in the days immediately following the Shabbos of the *farbrengen*.

These *Hanachos* that I was writing, on the other hand, were not under any organization. They were *hanachos pratios* from the letters I was writing my parents.

Being that they were *hanachos pratios*, I never even entertained the notion of sending them in to the Rebbe. I regret this until today, because I think the Rebbe would have had *nachas* from seeing the *hanachos*, but at that point I never even had such an idea.

Did you eventually become part of Vaad Hanachos Hatmimim?

Yes. Bochorim came over to me and said, “Why are you writing your *hanachos* privately? Vaad Hanachos Hatmimim exists, and at the moment it is not so stable, so why don't you join the Vaad and your *hanachos* will become official?”

And that's exactly what happened. The *hanachos* I was writing at that point were in *Lashon Hakodesh*, and the Vaad was in Yiddish, so the first week that I joined the Vaad, my *hanacha* was taken and translated into Yiddish. But from then on, I began to write the *hanacha* in Yiddish, and it would become the *hanacha* of the Vaad. Eventually I became the head of the Vaad. This happened slowly; unintentionally — you know, when I started writing letters to my parents, I had no intention of becoming a *maniach* — they were just letters home.

After you joined the Vaad, would the Hanachos come out each week on time?

Yes. The *hanacha* would be printed that week. The first week that I joined Vaad Hanachos Hatmimim, Reb Leibel Groner gave the *hanacha* to the Rebbe, as he would give in the Vaad's *hanachos* each week. This time, however, it was given to the Rebbe on Wednesday morning, much sooner than usual. When the Rebbe saw the *hanacha*, the Rebbe exclaimed with excitement, “*Fun dem shabbos?!*”. It was indeed a big change, because until that point they were given in many days, even weeks later.

My involvement in Vaad Hanachos Hatmimim began in the middle of 5736. From then on all the *hanachos* were organized, so at the end of the year we printed a *sefer* of the *sichos* from the second half of 5736 and presented it to the Rebbe. The Rebbe



Rabbi Feldman (center, bottom) writes down notes during chazarah. JEM / The Living Archive

wrote “*niskabel vtach, vcheilek alef?*” — “I received it, thank you. [Where is] part one?”

Unfortunately, however, those *hanachos* were not all prepared and ready for print, so the next year, together with preparing the new *farbrengen* week, we would prepare as well the corresponding *farbrengen* of the previous year. And we were then able to print volume one of 5736 as the Rebbe had asked for.

Eventually you founded the Vaad Hanachos B’lahak — writing *hanachos* in Lashon Hakodesh. How and when did that come to be?

I headed Vaad Hanachos Hatmimim until a year after I got married, and I moved to Eretz Yisroel on *shlichus* in 5740. About a year later I moved back to NY, and at that time there was a *hisorerus* by the *chassidim* in Eretz Yisroel that the *sichos* be made available in *Lashon Hakodesh*, as there were many who were not so familiar with Yiddish. I remember that Rabbi Meni Wolff called me and said that something needs to be done. So I started writing *hanachos* again, and this time it was back to *Lashon Hakodesh*. And this was the start

of Vaad Hanachos B’lahak, which continues until today.

Until this point, the *Hanachos* were always printed in typewriter format, but when I started Vaad Hanachos B’Lahak I took the courage and prepared one in print format. I gave it to Reb Leibel Groner to bring to the Rebbe, but he said that there's no way the Rebbe would agree to a print format for the *hanachos bilti muga*. I insisted he try, however, and the Rebbe accepted it. This was the first time a *hanacha bilti muga* was produced in print format.

Why had it never before been done in print format?

The Rebbe didn't want it to be published in that way. I don't know why. There could be various reasons: perhaps it was *anava*, perhaps it was because of the lack of *achrayus* in a *bilti mugah hanacha*.

In 5736, when I was leading Vaad Hanachos Hatmimim, I wrote to the Rebbe asking for permission to start printing the *hanachos* in print format, as well as for permission to print as a booklet — which had not been done either until then. The Rebbe answered

and gave permission to print it as a booklet but wrote, “*Aval lo bidfus, al kol ponim l’eis ata*” — “However, it should not be [in a] print [format], for the time being, anyhow.” I understood then that the time would come and the Rebbe would agree. This gave me the courage to give it another try with Hanachos B’lahak.

Did you write any *hanachos* of Maamorim before Gimmel Tammuz?

I wrote one maamar before Gimmel Tammuz: the last one the Rebbe said, which was the Maamar of *Chayei Sarah* 5752. Reb Yoel was busy preparing the *mugedike maamar*, so I was asked to write down that maamar.

How did the name *Toras Menachem* come about?

The first time we used that name was when we printed Likkutei Levi Yitzchak. I originally thought of the name *Ben Yechabed Av*, but Reb Leibel Groner didn't like the name and suggested *Toras Menachem*. He said that we should try to give it in to the Rebbe with that name. We prepared the *pesach davar* and the Rebbe wrote the date, thereby accepting the name. Eventually this became the name used for the *farbrengens* as well.

Over the years during which you were involved in *Hanachos*, were there any answers from the Rebbe that stand



The Rebbe pours Rabbi Feldman Kos Shel Bracha, 24 Tishrei, 5751. JEM / The Living Archive

out?

Sometime in the beginning of my involvement in Vaad Hanachos Hatmimim, I had a question on the *farbrengen*, and I couldn't seem to understand how it fits with what was explained in a certain sicha in Likkutei Sichos *chelek daled*. We asked Rabbis Leibel Altein and Nachman Schapiro — who were the *manichim* for Likkutei Sichos — how we should proceed.

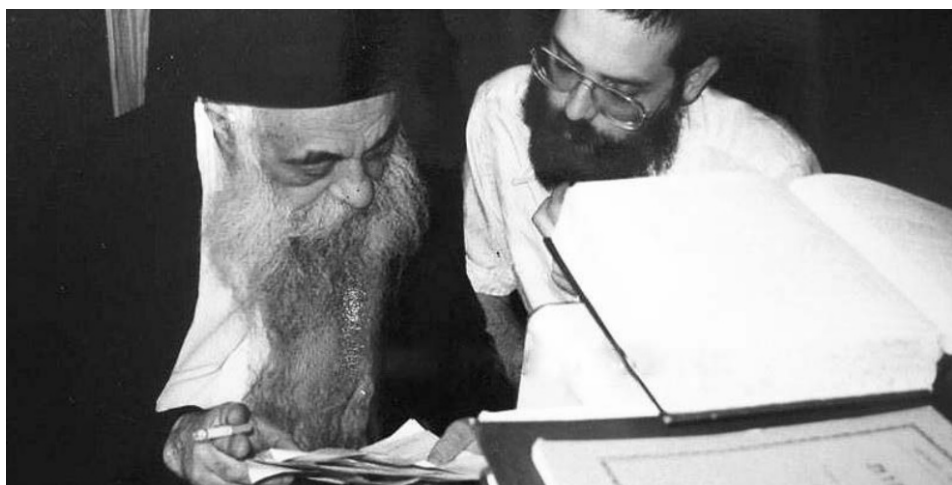
They said that it's indeed a question, and I should ask the Rebbe. I was very hesitant, and I suggested that they should write the question — that it should fall under their jurisdiction as part of their involvement in Likkutei Sichos. They told me that the *seder* in

Lubavitch is that those who write the sichos have the *zechus* and *acharayus* to ask the Rebbe. I did, and the Rebbe answered, “*Genumen 12 shanah ad shenisoreru al ze*” — “It took 12 years for this question to be asked.” (referring to the twelve years since Likkutei Sichos *chelek daled* had been printed)

Another interesting answer from the Rebbe was regarding the Lag Ba'omer parade of 5736. We wrote up the *hanacha* and gave it to the Rebbe. The Rebbe was unhappy with that *hanacha* and wrote to us that the point of writing down the sichos is that they should be understood and not merely “*haatokas teivos*” — “transcription.” The Rebbe also said that the style should be a *Torah-digeh* style of *Lashon Kodesh*, and not the modern language used in newspapers.

Often, when we would misunderstand something, the Rebbe would write critical comments on the *hanachos* or questions we had asked. For example “*Mavhil*”, or “*Mi zeh hamakshe zeh?!!*” - “who is it that's asking such a question”, “*Yishalu l'ben chamesh l'mikrah v'yasbirem*” - “let them ask a five year old *chumash* student, and he'll explain them”, and the like.

It was probably difficult to receive such



Rabbi Feldman looks over a hanacha with Reb Yoel Kahn.

answers from the Rebbe — was it not?

At first it would pain us to receive these answers, but eventually we realized that this was the way the Rebbe would educate us and teach us how to write.

Was there ever any personal yachas from the Rebbe to you with regards to your writing the *hanachos*?

When I was a bochur, I went in for yechidus, and I wrote in my tzetel that my involvement in writing down the sichos was affecting my coming on time to seder. The rebbe smiled and said, “*Vestu dertzeilen hanhalah vos du tust, mistomeh velen zei geben reshus.*” — “Tell the *hahalah* what you’re doing; presumably they’ll give you permission [to come late].”

What do you say about the bochurim writing *hanachos* today?

This is an incredible way for them to train themselves to be able to follow the Rebbe’s sichos. You know, when I first came to the Rebbe, it wasn’t easy for me to follow; to focus for half an hour straight on a sicha. The easiest sichos for me to follow were the *Rashi sichos*, because they were very built up, but otherwise it was quite difficult. Over time I got used to the Rebbe’s style, and it became easier to follow. Soon the Rebbe will *farbreng* again and with all the practice the bochurim are having now, they will know how to follow.

What advice can you give the bochurim on how to write?

Firstly, they should clearly understand what the Rebbe said, and then try to write it down. This is how I would do it, because the style in which something is written is different than how it is said, and sometimes it needs to be slightly reorganized. In order to do this you must understand what the Rebbe is saying before writing the *hanacha*. So while watching they should write notes, and then afterwards they should study the notes, and only after gaining an understanding of what the Rebbe is saying, should they proceed to write a *hanacha*.

Thank you Rabbi Feldman!

Some of the answers received over the years

(3) אבא אל קמחא דאזא דאזא !!

דוקא להקלאץ קושיא לא שמו לב!!

עצניאן / 20 אנה ער אנאומדו עס!

גענומען 12 שנה עד שנתעוררו ע"ז

למי נה האמה נה !!

מי זה המקשה זה!!

אדלג החריפות פארהא אדלג

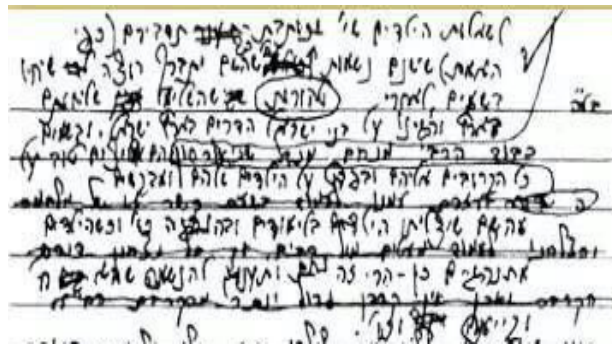
מרב החריפות כנראה לא שמו לב

The Rebbe's *Ksav Yad*



נצחיות הנשמה

The Rebbe's response to a woman whose husband was killed in battle in Eretz Yisrael and her children were asking her where their father is and when will he return:

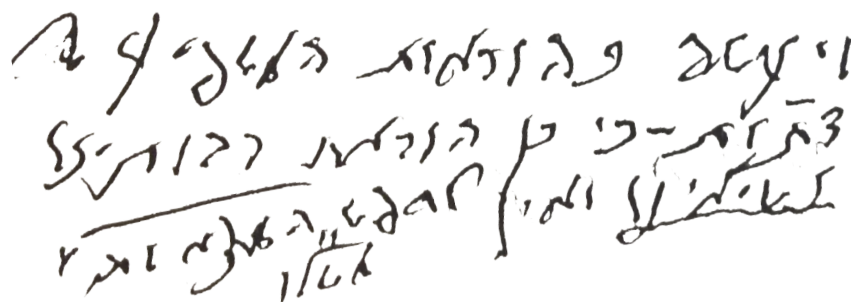


לשאלת הילדים שי' שכותבת תסבירם (כפי האמת) שישנם נשמות טהורות שהשם יתברך רוצה שיהיו בשמים לאחר שהשלימו שליחותם בארץ והגינו על בני ישראל הדרים בארץ ישראל, ובשמים הם מליצים טוב על כל הקרובים אליהם ובפרט על הילדים שלהם ומבקשים מהשם שיצליחו הילדים בלימודים ובהנהגה כו' וכשהילדים מתנהגים כן - הרי זה נחת ותענוג להנשמה שהיא חי' וקיימה וכו'.

Regarding your children's questions which you have written to me, explain to them (as is true) that there are pure neshamos which Hashem wants that they should be in Heaven after they have completed their mission in this world, and they protected the Yidden that live in Eretz Yisrael, and in Heaven they intercede on behalf of all those that are close to them and especially for their children, and they ask from Hashem that they should succeed in their learning and their behavior etc. And when the children conduct themselves in the fashion, this brings satisfaction and pleasure to the neshama which lives on etc.

משפיע

The Rebbe's response to a bochur, instructing him to speak to his Mashpia:



ויעשה כהוראות המשפיע שי' דתו"ת - כי כן הוראת רבותינו נשיאינו ואין לחפש "המצאות" שלו.

And you should do as per the instructions of the Mashpia שי' of Tomchei T'mimim - because that is the instruction of our Rabbeim and you shouldn't search for "ideas" of your own.

י"א ניסן תשל"ג

שם: מאיר אבנר

ככלל דאורף מן רען נאר ווען עניי שמחה, חול פון ווען מ'קאלט, און
 אפי' ווען יא, זאל זיין בקיצור. ווייל אז מ'רעדט צו פיל איז דאס ערגער ווי ווייניג.
 איז יצט ארום די צייט פון יום הדיברון וואס ר'ל איז געווען א מנה לא טוב,
 און וויבאלד מיר לערנען אין יעדער גאך אז עס איז גוט, אבער יצט זינען מיר
 אין א טונקלער וועלט וואס די חושך איז מסתיר די אור, קומט די שאלה, וואו
 איז געווען די דין ודין, לויט וואס איז געשען קומט אויס ח"ו... איז די ערשטער
 (אבער בקיצור) יעדער ווייסט אז ס'בארטן א גל און ס'בארטן א נשמה, און אפי'
 א פשוטער ווייסט אז גשמיות קען נאר שטאטן די גל, אז אש קען נאר גרענען
 די גל און מים קען טרונקען נאר די גל וכו' און א קל שבתלים ווייסט, אז די
 ציקר איז די נשמה נישט די גל, און א נשמה איז נישט קיין פלייש נישט קיין שט"ל וכו'.
 און אז די נשמה ה'ייהט און, און דאס וואס איין זינען געהערט געווארען, איז דאס
 נאר ביטל קשר גל לעשמה. אויך ווייסט א קל שבתלים, אז אויב מ'זעט אוינער
 פאר איין רעז און ער איז בשמחה און בעצבות, מיינט דאס נישט אז זיין גארער
 לעבן איז בשמחה און בעצבות, און עס איז נאראם צו טראכטן אזוי. אויב אזוי אז
 מ'זעט ר'ל ווי איין זינען געהערט געווארען ער קדוש השם, קען מען נישט זאגן אז דאס
 איז די טעכטער זאך, ווייל מיר זען נאר איין רעז פון זיין חיים למחצה שוכדעם. וואס
 קדוש ה' איז ככלל נישט קיין עולם, נאר לעיפך, ווי מ'זען ב"ה ר' יוסף קארו אז למחצה
 האט מען איינע מענטש געווען אז ער וועט נישט געהערט זיין ער קדוש ה' דאס איז אלץ
 בגוד רעד וואס האט נישט יאנונה. אבער די וואס האבן יא אמונה פארגען, אויב גשמיות איז
 נאר א רעז, בארוםט נישט די תורה נשכר וצדק של גשמיות? איז די ערשטע אז יעדער זאך
 אין די וועלט איז נאר א קליינע פרט אין די שלמות, און מיר קענען נישט מאסטן תומצ' און
 אז מ'ווייל פארגען ווי האט ה' אוועקגענומען 30 40 יאר פון תפילין, איז דאס אלץ רעד
 חשבון פון דער וואס מאכט די מצוה נצחית. בעטן מיר אז עס זאל זיין ונתתי גשמיות
 בעתם, אז מיר זאלען זען ניסים בעלי, בעטן הרמזה וברמזה, און נישט נאר שווער זיין אויף די חשבון.