



A WEEKLY MAGAZINE

Featuring articles and pictures, as well as the top hanachos from each Shiur.

A companion to
Mivtzah Hanachos
5786

ISSUE 1

PARSHAS NASO

WITHIN THE HOUR



**Rabbi Yosef
Minkowitz**
Montreal, Canada

Beginning in 5723, many *farbrengens* were held from which no *hanachos* were produced. As a result, a number of the Rebbe's *maamarim* from those years have no surviving written record. In some instances, not even the *dibur hamaschil* of those *maamarim* is known today.

The renowned *chozer*, Reb Yoel Kahan, who for many years was responsible for preparing *hanachos* of the Rebbe's *sichos*, had become entirely occupied with the monumental task of compiling *Sefer HaErchim*, which the Rebbe had entrusted to him. As a result, no regular *hanachos* were being prepared. In subsequent years, there were individuals who privately transcribed *sichos* for themselves — among them, notably, Reb Avraham Gerlitzky — yet these writings were not published.

Then, on *Shabbos Parshas Terumah* 5726, a surprise awaited the *bochurim* in the *zal*. Resting on the tables were freshly printed *hanachos* from the previous *Shabbos* — *Parshas Mishpatim* — containing both the *sichos* and *maamar*. The pages bore the inscription: “*Hanachos HaTemimim — Bilti Mugah.*” No one knew who was responsible for publishing them.

That *Shabbos* marked the birth of the term “*Hanachos HaTemimim — Bilti Mugah.*” Until then, when Reb Yoel prepared the *hanachos*, they had simply been labeled “*Hanachah Bilti Mugah.*”

It later became known that the individuals behind this initiative were Reb Nosson Wolf and Reb Yehuda Leib Schapiro. They worked discreetly, carefully concealing their identities. From that point onward, *hanachos* from the *Shabbos farbrengens* began appearing regularly. Weekday *farbrengens*, however, were seldom published, and even when they were, weeks — sometimes months — could pass before they saw print.

At a certain stage, members of the “*Vaad Hanachos HaTemimim*” approached me with a request that I undertake the preparation of weekday *farbrengens* for publication, based on tape recordings. A skilled *bochur* would first transcribe the *sichos* from the tapes. I would then review the material while listening carefully to the recordings, correcting inaccuracies, refining the style, dividing the *sichos* into sections, and adding *marei mekomos*.

One particular *hanacha* remains especially memorable.

Every year, in preparation for *Shvuos*, a convention for the women and girls of *N'shei Chabad* would be held, during which the Rebbe would address the gathering. In the earlier years, the event took place in the Rebbe's room; later it moved to the upstairs *zal*, and eventually to the main *shul* downstairs at 770 Eastern Parkway.



KINUS NSHEI CHABAD, CHOF HEI IYAR 5730

The format was generally the same: the Rebbe would speak for approximately half an hour, after which the women would approach individually and ask questions if they wished.

On *Chof Hei Iyar 5730*, one such gathering took place. I assumed that, since it would likely be a relatively brief *sicha*, we would be able to prepare the *hanacha* with unusual speed.

The *sicha* was transmitted by telephone to the offices of the “*Vaad L’Hafotzas Sichos*.” I arranged three tape recorders. One machine would record the first five minutes of the *sicha*; after five minutes, a second machine replaced it, while meanwhile a *bochur* began transcribing the portion already captured on the first tape. Several minutes later, once he had finished typing from the first recorder, that machine was returned to service while he began working from the second.

Each completed page was immediately

brought to me. I reviewed it while listening to the third recorder, refining the wording and structure, checking the sources carefully to ensure every *posuk* and quotation was exact, and adding *marei mekomos*. Once all the work was complete, the entire text had to be retyped for printing.

I had expected a short address, as was usual at such gatherings. This time, however, the Rebbe spoke for nearly an hour — including extensive remarks on the subject of “*Mihu Yehudi*.”

Yet astonishingly, only one hour after the *sicha* concluded, it had already been printed — twelve pages in total.

I hurried downstairs from the offices of the “*Vaad L’Hafotzas Sichos*” in the building adjacent to 770. At the precise moment I entered the main door of 770, the Rebbe was

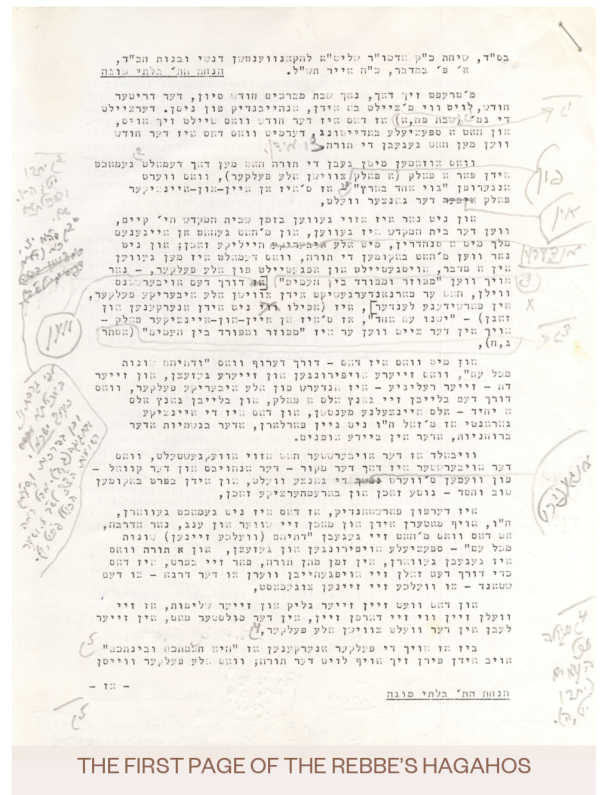
returning to his room. I handed the freshly printed pages to the secretary, who immediately passed them to the Rebbe.

The Rebbe looked at them in surprise and exclaimed: “פון היינט באנאכט?!?”
“From this very evening?!”

The Rebbe had only just concluded speaking at the gathering — and he was already receiving the printed *hanacha* of the *sicha* delivered moments earlier.

We managed to print multiple copies for distribution. To my great surprise, however, when the Rebbe arrived at 770 the following morning, he brought back the pages covered with handwritten edits and corrections.

Since I had overseen the preparation of the *hanacha*, I merited to receive those pages bearing the Rebbe’s handwritten *hagahos*. The edited *sicha* was later printed in *Likkutei Sichos*, vol. 8, p. 217.



THE FIRST PAGE OF THE REBBE'S HAGAHOS

LAST WEEK'S WINNERS

Shiur Alef

MENDEL KAHANOV

New Haven Mesivta

Shiur Beis

SHMUEL GOLDBERG

Oholei Torah Mesivta

Shiur Gimmel

MENDEL LEVERTOV

Arizona Mesivta

A Great Yasher Koach

In 5735, the Rebbe asked at a *farbrenge* that those who have *hanachos* should send them to him. Several weeks later, prior to moving on *shlichus*, Reb Aharon went into *Yechidus* and brought copies of *hanachos* he had written during the previous years. The following is a translation of part of the conversation from this *Yechidus*:

The Rebbe: Did you prepare these *hanachos* entirely on your own, from memory?

Reb Aharon Goldstein: On my own.

The Rebbe: But you write here that this is from *Hanachos HaTemimim*?

RAG: I wrote that this is aside from the *Hanachos HaTemimim*, and that I prepared them based on Reb Yoel's *chazarah*.

The Rebbe: Did you do this together with others? Did others review it?

RAG: It was only from the *chazarah*, and I prepared it for myself. Anything I did not understand, I asked others about.

The Rebbe: Did Reb Yoel review it?

RAG: It did not work out.

The Rebbe: A great *yasher koach*. This is a good thing. And presumably it will bring benefit.

At the end of the *Yechidus*, regarding the *sichos*, the Rebbe said: *Yasher koach* once again. And one should hear from you good news from now until then, and from then and onward.

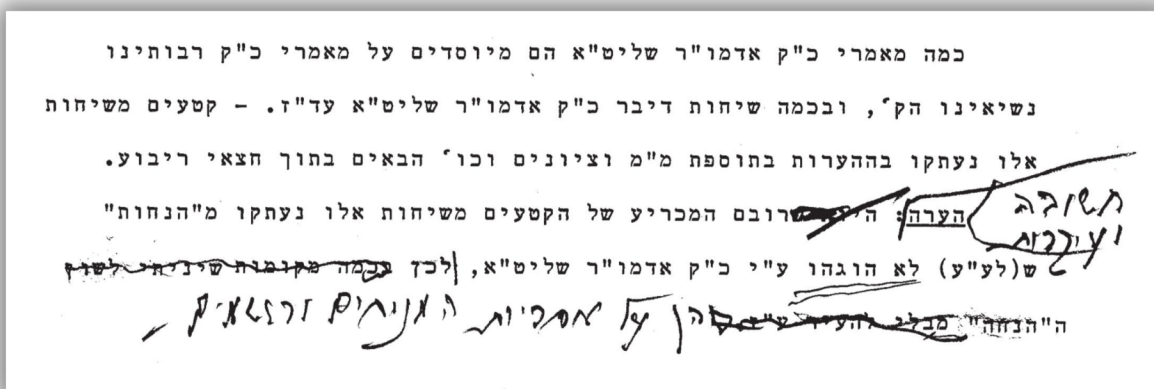
Afterwards, Reb Aharon asked where to place the *sichos*. The Rebbe pointed to the table beside him, and Reb Aharon placed them there. The Rebbe then said: *Yasher koach* — a great thank you.

Ksav Yad Kodesh—Responsibility of the Manichim

In the forward to “Maftaiach Maamarim Sichos U’Michtavim,” printed by Kehos in 5745, Reb Yosef Yitzchok Halevi Shagalov wrote:

Note: since the vast majority of these pieces of these *sichos* were taken from from “*hanachos*” that were not (yet) edited by the Rebbe, in several places I therefore changed the wording of the “*hanacha*” without noting it.

The Rebbe edited this piece and wrote:



הערה חשובה ועיקרית: היות ורובם המכריע של הקטעים משיחות אלו נעתקו מ"הנחות" ש(לע"ע) לא הוגהו ע"י כ"ק אדמו"ר שליט"א, ולכן בכמה מקומות שיניתי לשון ההנחה מבלי להעיר ע"ז הן על אחריות המניחים ורושמים,

An **important and fundamental** note: the vast majority of these pieces of these *sichos* were taken from from “*hanachos*” that were **not edited** by the Rebbe (yet), **and they** therefore **remain the responsibility of the manichim and transcribers**,

ווי מ'האט זענענעט כמה פעמים, אגב מ'זאגט זיין "ה" - אעבערדיקע מ'זאגט -
 ווי מ'זאגט יעדער טאג, "מוצה מיין אפניק מאק מי יקים", מיז משניצור משנינו,
 און דען, נאך דעם און טוט אלע ענינים אין די וועלט. אלע ענינים אין וועלט
 מיז "אשמוע בת קונ", און קב"י צו זיין יבול צו טאן אזוי, דערין און זיין
 - נישט ארייפן - זענען "ה" ! און דאן, ווען ער ווייס אז ער איז "ה" - מיז
 ער איז נישט א מיז, אלע שבץ מצות בני נח זיינען נויט צו אים, און ביי א
 מיז, - ער איז חייב אין אלע מצות אין תורה. יעדער רזע פון א מיז
 אעבן אז ער איז חייב, און יום אהד עד דעם אעצטע יום פון זיין
 די אעבן. דער חיות האט א תוכן דורך פון ווען דער תינוק מתחיל אדבר,
 עד דר מצוה, און ביז 20 זענען 30 שנה, וואס דעמאלט איז "פסק הידול בלאות",
 און דער שינוי משנה אשנה איז א סתם נאך נבר ווען ער איז א קינד, ווי מיר זעט
 דאך כנסתו בעיני בשר. און אזוי ~~ווי דאן~~ דער זעלבן ענין מיט די נשמה -
 "זידול הנשמה", אז ווען ער איז א קינד, די נשמה באקומען זענען און זענען
 משנה אשנה. ווי דער ראשון זענען צו א יום האולה, "ומי יתן על אביו",
 אז יעדער טאג, און יעדער יאר פון זיין אעבן, ער איז מוסיף חיות על חיו. אע"פ
 אז די אשמה אבמורה היפך פון חיים. דורך "ומי בהם", א סתם קינדער זיין
 זייען אין די זומער צו ישיבת ק"ף, און די בעסער די חינוך איז, די בעסער די פרות
 זיין זיין, און זיי זיין ארום צו זיין חברים. - מיר דערין זיין א "דואמה תי"
 מיר זען נישט הייבן מנוחה! זענען אענען קינד פאר א צייט צו האבן מנוחה,
 זענען די טבע פון קינדער איז נישט אזוי! זיין דערין האבן וואס צו טאן די זענען זיין.
 און די מתקנים דערין זיין א דואמה תי, און זענען זוטע חינוך און זוטע השבעה צו
 די קינדער, און קינדער אלעמאל קינד צו זייען אהי על חיל! אלע קינדער דה זיין
 זאבן ארום, און זינען א שמה'דיקע ניאון, כדי אהפוך אהילן די רשות הרבים
 ארשות היחיד מיט תורה. און דורך די אשמה זיין זוכה צו די שיעור חזק,
 מיט מיט צענדלין, שיהי אחריה לאות ובמהרה ובימינו אמשי! אהיימ!

IT SEEMS SAYING ABOUT GOLF THAT IT MEANS "TO ADD" WHICH IS WHY HANNA ANNA SAID SHE SAID "ADD
 ME A DOLL" AND NOT ONLY THAT WAY "וְיָבֹא" SO WE SAY THAT ADD ME A SE HAS A DIFF
 MEANING WHICH IS "IS" SO WHEN IT SAYS "GOLF-ADD" IT MEANS ADD TO A PERSON THAT IF
 A PERSON IS WORKING וְיָבֹא TO REMAIN PART OF TIME HE SHOULD ALSO LEARN SOMETHING ELSE
 WHEN THE וְיָבֹא CAME TO AMERICA PETER GAVE HIM THE VALUE AND SAID "AMERICA IS DIFF."
 AND HE SAID THAT IT SHOULD BE THE 1ST EFFECT TO MAKE OUT THAT IS 1, AND THAT HIS ADDRESS
 SPREADS וְיָבֹא LIKE IN THE ש"ס THAT A PERSON HAS TO MAKE SELF SACRIFICE EVEN BY HIS
 PHYSICAL WELLBEING AND HE HAD GET THAT וְיָבֹא WHEN HE CAN BE GETTING וְיָבֹא AND THAT
 THE VALUE OF וְיָבֹא IS WAY HIGHER. SOME THINGS WILL ADVANCE, WHAT YOU SHOULD ADD IS DIFFERENT
 NEEDS AND YOU HAVE SELF AND WHAT EVERYONE IS THE SON OF'S AND ABOUT YOURSELF, WE SPEAK AS
 A FATHERLYMAN A LONG TIME AGO ABOUT וְיָבֹא BUT A FATHERLYMAN 21+ YEARS AGO DON'T KNOW (OTHER
 WE HAVE TO DO NEW THINGS EVERY DAY JUST LIKE'S COMMAND AND BRING PEOPLE CLOSE TO
וְיָבֹא

כסא שנתון נאמן פונם הם היילום אש "וה" ווס כ טעם אום כס נאמן אש
 יוסט ל: כן אור" ווס לכאור אש "אור" אכרף. אן אור כ לטון היילום פון תורה אש 13
 זאן "ז"ב נ"ט אור", ט.ט.ט.ט אש כ 33. אש כסא זאן אש אן כן. אש ז"ר דאס מאכן
 פון אן "אור" אן "כן". כסא אש אור וון מיקומט 13 א פריז מסיני (אמורקס), ווס אמורקס
 אש נ"ט אנפוס, אש אש כ זעכס: אש, ווס מפייל קוקן אום זיך. אן מאכן פון כ.
 זאן ווס זינן אור, מאן זי אן. כ זעכס זאן אור קיזא מון. אש מאילם נ"ט קוקן
 אורן בריאות פילם, אן אור נ"ט בריאות: נשמה. ווס כאלט אש מופט לעיקן ווט כסא בריאות
 מעד בריאות הנשמה, ו 13 בריאות א משפחה 13 זיילן טרית * המשפחה. אן עכ"ל כשרת
 פונפוס ווזן באילם נאן אום כסא זאן אום מון. ווס כסא אש זערוק כ פילם פונפוס כסא ~~כסא~~
 היילום, אן מילט מון פערפוט כשר פנים, אש אוב מפייל זיך 13 זאמן אום אש
 ווס אש זערוק כשר מון לנן זי. אוב סאז ע"ס תורה. אש זכא אש פילט כ זעכס לעכז.
 פיק"ט וד כ פירטט יז, אן אופז כניז א זיך, אש כסא ווס א פירמאנט אש לעכז
 אום אש. אש כעלס כסא אור כ אכז: פון יערט, מפייל מאכן פונם "אור" א "כן".

כניז כ נאמן זק"ט אן קורה אש כ טעם אום כסא אש זילם הנשמה זק"ט. זיילם
 זר אש זערוק א כן פונם. אשו אור זערוק ער כניז כ * קוט פונם זערוק פונם כסא היילום
 ווס אן זין זיילן אש נ"ט זערוק קן אכרם כמסיני יהא. אן אור קוממיק איזר 13. אש
 זערוק כ ווס זאן מפייל אש מפייל שיק כ קנפז אן פאפיק פוקס אכר ער זיילן נ"ט
 נקדט נאמן, נזר ער האט זינפערט אש זערוק לערן אור כארט, אייניק"ט. אן עכ"ל איסוראן
 קנפז ווס זיילן כער אכרם (כא כעכ"ם). נשמה (שמה כליהיה). אן סאז אור זערוק כ
 ווס "זק"ט". אש כה קומט א זוכראנט אש. כפישות, אן ווס אכזאן אייניק"ט. סאז אש
 נזר זיילן... אש כה אש אש נ"ט אש, ו ער זאן קאד אשם זכז: פון זק"ט. ווס א פילם
 זאן כרות [אן נ"ט נקדט נאמן פונם פלעקום...]. אשו אור אש זכא אש אן אום חלם.
 אן סז נ"ט אש מפייל אום אש נ". נאר * מאס מפייל ווס אש זערוק כארט, אמאס כארט
 נאן נא זראן. אן אמאס עיניז. אכז עכ"ל. * מוז נאן זראן, אן מאכן פונם אור
 א כן. כ"ס וורפן סערוט זל אינפפאנט כ ווסאן, אן שטארטן פון זל אן.

A person must always be alive, as we start of our day thinking
 "2 For giving our life back. Everyone has their mission to do for 2,
 and in order to do that you need to be alive.

Even though all your life is living, there's diff stages, as an old man
 cannot compare to a newborn and a twenty-year-old's p'd.

When you begin to speak, and then learn, that's when life becomes
 meaningful. p'd means growing, and applies to also animals
 and plants, but the life force differs at diff ages, and you
 stop growing at twenty or thirty, and after אבן גבול the
 growing is more obvious than before.

The growth of the body corresponds to growth of the soul,
 and we're here for a 6'376; which the 2 can save. אבן גבול "א"
 "2, that need to take p'd and do אבן גבול to add in n'p.

Since there's kids here at this Fasheen

There's a new weird 2 to close schools in summer,
 and kids go to camp (where they at least learn some), so
 they can be shlichim to the kids back a camp, to give
 the message, that a child can never rest, he always
 ask 2s and tries to get answers, and אבן גבול need to keep
 them involved in good stuff, as we see a child will push
 the adult to move.

All kids should say אבן גבול, and sing a p'd, and it will
 empower them, that's when they go out, the 2s will not
 influence them, and they'll make it into a 2 of G-dliness.

So the counselor's should help them say אבן גבול, and it
 will come to a 20 2e, with n'Now!

Every person has to be a 'n - alive, like every day, when every יצ"ק says 'אלוהים, that 'n is p'q' n, and returned his n'el to him in order to be a 'n, and to do 'n's mission for him, in the world. And only once he understands that he's a 'n, then he could do his n'el of (for a 'n) n' n' n' n', and (for a יצ"ק) the n' n' mitzuos. All the different types of n' n' are equal, from birth until death, but you see different stages of growth, mostly by the years of n' n', up to n' n' n' n'. And the same applies to the growth of the n'el, which is connected to the p'el. So too now by a n' n' n' n' n' n', about which the p' n' n' says should lead to n' n', should be a n' n' n' for us to n' d' in our n' n', even though it seems like the opposite, it should help to add in n' n', about which it says n' n' n' n', and the same applies every year.

Gathered here are many young people who used their time of their vacation - which for some reason schools decide to give instead of staying along the year - to go to camps, to learn n' n', and have the n' n' of n' n', to - n' n' n', in order to act on that later on. They should also be n' n' to the n' n' s'bill in camp, to have n' n', to keep moving - not to rest. Unlike adults, children keep moving, in life, and in regards to n' n', to keep asking, and begging, for their questions. Their p' n' n' should also have the patience to teach properly, instead of taking their rest. They should all n' n' n', and sing a n' n' n' n' n', and it will be a n' n' for when they go home, when walking on their n' n', in n' n', they will have n' n' to be n' n', and to even turn the n' n' of the n' n' n' into n' n' - showing the n' n' of 'n'.

With this enthusiasm, especially with n' n', after the teachers here saying n' n', and singing a n' n' n' n' n', it will lead to the n' n' n', n' n', with the n' n' - n' n' n', referring to the last and final n' n' n' n' n'!

Judaism is all about being alive, the first thing a Jew thinks about when arising is life. Energy must be used to fulfill G-d's commands, and they too are called vitality. Although there are different levels of life, the equal point is that from the moment you're born till you die; you are Alive. As we clearly see by children - growth is a sign of life, and the younger the child, the faster, and more noticeably do they grow. Physical growth is compared to souls progression, and on a spiritual note, a Yahrtzeit is the time to recharge with the needed vitality. And this is a great time to change, *do ma'ayan*, and that will lead to *Zivuy* which as stated earlier, is our life. All the above is especially applicable to children - they are naturally energetic, and so in camp we must vitalize them with proper education, and give them an impulsive structure so they'll influence others and change their surroundings, and a great way to start the path of life, vitality, growth and energy, is by saying 'L'chaim' - to life.

Rochel named her son "Dol", saying she hoped for an other son. Why for a "different" son and not an "additional" one? The ה'קל"ג transformed this "Dol" to "son", meaning that he transformed those who were "different" from spirituality, which everyone is called when doing that ה'קל"ג of the Friediker Rebbe. When he transforms another to ה'קל"ג and ה'קל"ג , he is called "son". The Friediker Rebbe wanted those who were not educated should also become "sons".

Like wise, the Friediker Rebbe famously stated that "America is not different", and since the main slogan of America is about making a living, one can henceforth spare time for spirituality. He had ה'קל"ג in his own health to transform others. Along these lines, he would convince families to increase in ה'קל"ג ה'קל"ג according to doctors instead of ה'קל"ג 's ה'קל"ג . On this day of the this ה'קל"ג 's Yahrzeit, one must make it more alive for himself and live it today.

ה'קל"ג named her son "Dol" saying "anyone who hears I had a son will laugh, since I am too old to bear one." Now, the Friediker Rebbe made schools especially for younger children and for those in public schools, who later went to ה'קל"ג and accept ה'קל"ג upon themselves. Despite the disbelief that others said that Americans who couldn't even connect with their parent couldn't possibly be as righteous as ה'קל"ג and ה'קל"ג , he persevered. Jews are called "Dol", since he just needs to dig to reveal the precious treasures buried within. Now, it's known that ה'קל"ג dug wells, which reveals the hidden water buried beneath, unfazed by the opposing ה'קל"ג , kept digging. Like with "Dol", the Friediker Rebbe worked in a way of "different" and "son", connected the ה'קל"ג ה'קל"ג with ה'קל"ג , to work and dig in order for the ה'קל"ג ה'קל"ג to gush forth, which is what we are reliving now on this Yahrzeit.