

תהילים  
Hanachos

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

**RABBI DOVID FELDMAN**  
Vaad Hanachos B'lahak

***Recollections  
From  
Hanhalah***

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ב"ה

# 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

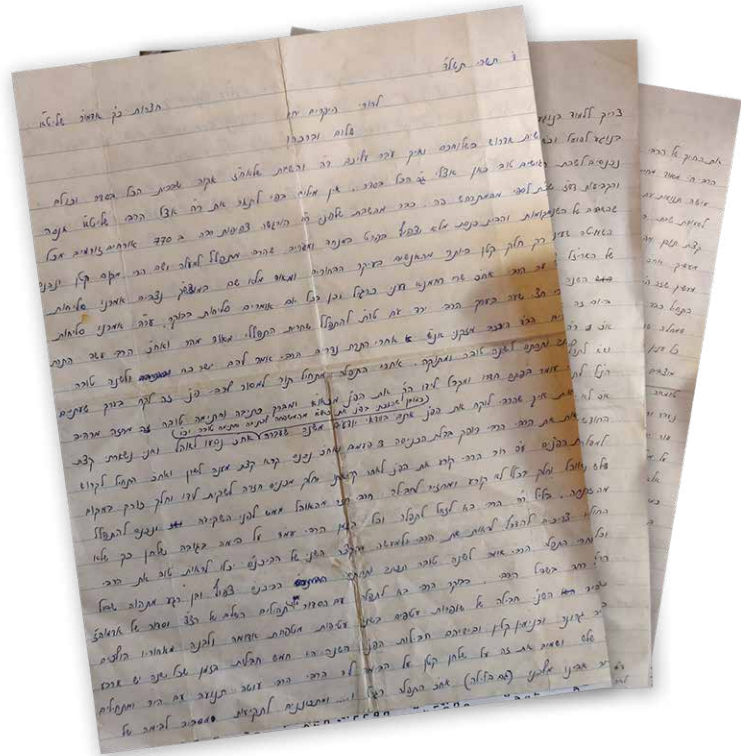
**R**abbi Feldman, thank you for giving us your time. How did your involvement in the Hanachos begin?

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 *farbrengens*.

These *Hanachos* that I was writing, on the other hand, were not under any organization. They were *hanachos pratios* of 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. Bochurim 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 le'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?**

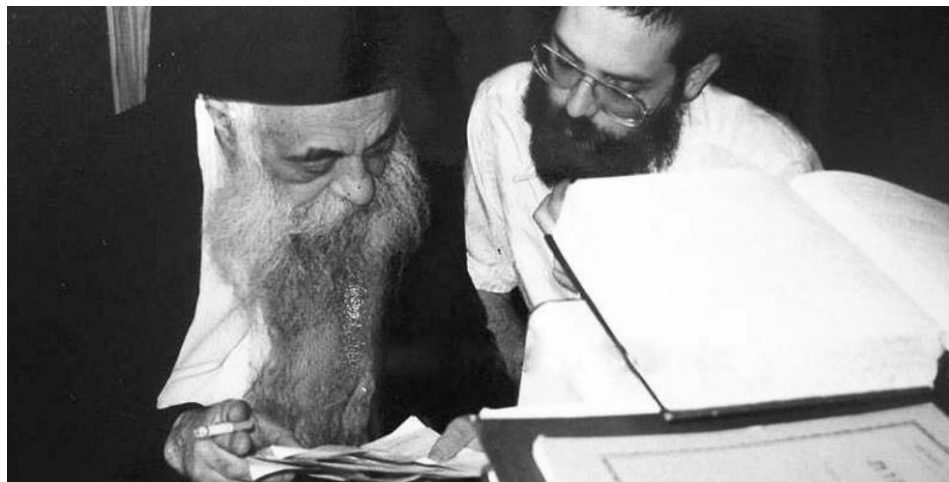
Sometime in the beginning of my involvement in Vaad Hanachos Hatmimim, I had a question on the *farbrengen*, and I couldn't seem to understand how it fits with what was explained in a certain sicha in Likkutei Sichos *chelek daled*. We asked Rabbis Leibel Altein and Nachman Schapiro — who were the *manichim*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



Rabbi Feldman looks over a hanacha with Reb Yoel Kahn.

**It was probably difficult to receive such**

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

האם נכתבו הן על ידי ב"ח? !!

דוקא להקלאץ קושיא לא שמו לב!!

אין נכתבו על ידי ב"ח, אלא על ידי אחרים.

גענומען 12 שנה עד שנתעוררו ע"ז

אין נכתבו על ידי ב"ח, אלא על ידי אחרים.

מי זה המקשה זה??

אין נכתבו על ידי ב"ח, אלא על ידי אחרים.

מרב החריפות כנראה לא שמו לב

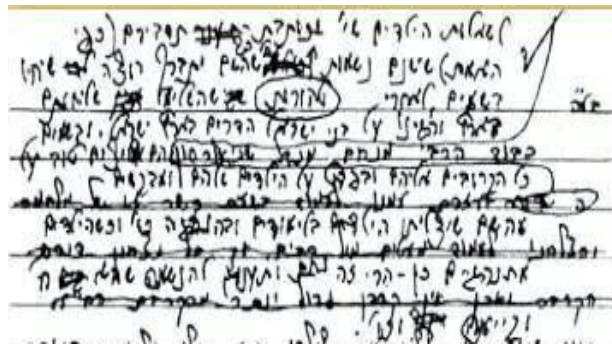


# The Rebbe's *Ksav Yad*



## 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:

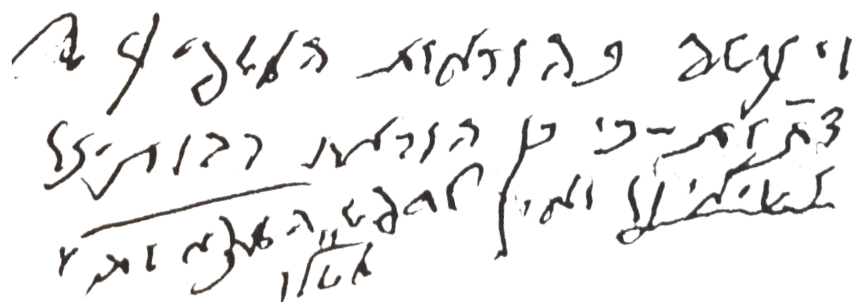


לשאלת הילדים שי' שכותבת תסבירם (כפי האמת) שישנם נשמות טהורות שהשם יתברך רוצה שיהיו בשמים לאחר שהשלימו שליחותם בארץ והגינו על בני ישראל הדרים בארץ ישראל, ובשמים הם מליצים טוב על כל הקרובים אליהם ובפרט על הילדים שלהם ומבקשים מהשם שיצליחו הילדים בלימודים ובהנהגה כו' וכשהילדים מתנהגים כן - הרי זה נחת ותענוג 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 קארטן מען רעדן נאר ווען צייט שמחה, חוץ פון ווען מ'פארט, און  
 אפי' ווען יא, זאל זיין בקיבור. ווייל אז מ'רעדט צו פיל איז גאס ערעדט ווי ווייניג.  
 איז יעדט ארום די צייט פון יומי הציבור וואס ר'ל איז געווען א מצב לא טוב,  
 און וויבאלד מיר לערנען און יעדע זאך אז עס איז גוט, אבער יעדט זיינען מיר  
 אין א טונקעלער וועלט וואס די חושך איז מסתיר די אור, קומט די שאלה, וואו  
 איז געווען די קין ודין, לויט וואס איז געסען קומט אויס ח'ו... איז פי צעטער  
 (אבער בקיבור) יעדער ווייסט אז ס'פארטן א גוט און ס'פארטן א נשמה, און אפי'  
 אז שווער ווייסט אז גשמיות קען נאר שפאלן די גוט, אז אש קען טור גרענען  
 די גוט און מיט קען טרונקען נאר די גוט וכו' און א קל שחקלים ווייסט, אז די  
 ציקר איז די נשמה ניט די גוט, און א נשמה איז ניט קיין פלייש ניט קיין שטין וכו'.  
 און אז די נשמה ה'ייהט און, און גאס וואס איין זיינען זעהרעט געוואנדן, איז גוס  
 נאר ביטור קשר גוט לעשמה. אויך ווייסט א קל שחקלים, אז אויב מ'זעט אוינער  
 פאר איין רעז און ער איז בשמחה און בעצבות, מיינט גוס ניט אז זיין גארער  
 לעבן איז בשמחה און בעצבות, און עס איז נאראם צו טראכטן אזוי. אויב אזוי אז  
 מ'זעט ר'ל ווי איין זיינען זעהרעט געוואנדן ער קדוש השם, קען מען ניט זאגן אז גאס  
 איז די טעמעסער זאך, ווייל מיר זען נאר איין רעז פון חיים למעלה טאכערט. וואס  
 קדוש ה' איז ככלל ניט קיין צונש, נאר לעיפק, ווי מ'זען ב"י ר' יוסף קארן אז למעלה  
 האט מען אינעם מענש געווען אז ער וועט ניט זעהרעט זיין ער קדוש ה' גאס איז אלץ  
 כנוד רעז וואס האט ניט יאנונה. אבער די וואס האבן יא אמונה פארהן, אויב גשמיות איז  
 נאר א רעז, פארמאגט ניט די תורה עכר וצונש פל גשמיות? איז די צעטער אז יעדער זאל  
 אין די וועלט איז נאר א קלייט פיל אין די שלמות, און מיר קענען ניט מאסען רעמו'צ, און  
 אז מ'ווייל פארהן ווי האט ה' אוועקגענומען 30 40 יאר פון תפיין, איז גאס אלץ רעז  
 חשבון פון רעז וואס מאכט די מצוה נבטית. בערט למעלה אז עס זאל זיין ונתתי גשמיים  
 בעתה, אז מ'זען לעבן ניסים בעלי' פילע אונטער אונטער, און ניט נאר אונטער זיין אויף די חשבון.





# SHIUR GIMMEL

הנחיות  
Hamas

ב"ה

י"א ניסן תשל"ג

שם: אהרן רייכמן

In general we try to only speak about joyous things and we try not to talk about painful matters unless it's very pressing and even when we try to limit the time we spend talking about these things however unfortunately we are forced to speak about these things since there is a group of people which insist on claiming during the month of Nissan specifically, which is the month of faith, they bring a claim based on the verses of world war 2 and the holocaust that there is no one at any time which runs this world and there is no judge of justice on the world. Based on the fact that we are believers we are expected to find a reason behind what which happened during this time however there seems to be no clear answer. as a preface to the answer we must understand that every person is made up of 2 parts, 1st is the part which we can see and touch, the 2nd is that which animates the body and gives it life. This is a fact in logic accepted by any rational person, even a non-believer. To understand this better take for example the love a son feels for his mother, eyes he likes to hold her hand and be able to touch <sup>her</sup> her, but it is here the flesh and blood he feels a love and connection to, rather he loves her soul which is invested in her body, thus we understand that the essence is not physical but rather spiritual. Now every rational person will agree that if you freeze the body you are not harming the soul, which will continue to live on, and if you say that the soul is created when the baby is conceived, that does not make the soul relevant on the body for its survival, thus the passage of time has no effect on the soul and it will continue to live on infinitely. If a person comes over to you and tells you that he saw ~~and~~ someone for just a second and he was crying and screaming and from this you can deduce that his whole life is one sad story, or he was happy for the second that he saw him and from there you know his whole life was joy and happiness, you would call this man a fool, so too those who know people for the years that he was in the camps who say that his whole life was sadness and suffering is a fool since those years are insignificant next to the infinity of the soul, and those who believe know that since they made a ~~good~~ <sup>good</sup> ~~person~~ <sup>person</sup> they are being rewarded in great measure, as we know ~~that~~ <sup>that</sup> ~~the~~ <sup>the</sup> ~~opportunity~~ <sup>opportunity</sup> ~~to~~ <sup>to</sup> ~~be~~ <sup>be</sup> ~~rewarded~~ <sup>rewarded</sup> and instead went on to waste the ~~good~~ <sup>good</sup> ~~opportunity~~ <sup>opportunity</sup> which is still followed to this day and he became a luminary for ~~the~~ <sup>the</sup> ~~generation~~ <sup>generation</sup> yet it was still considered a punishment!!! This just shows how high and greater it is.

HATOMIM SHOLOM RAITPORT • TZEIREI HASHLUCHIM, TZFAS



# Recollections from Hanhalah

**As children, you and your brothers were zoiche to special kiruvim from the Rebbe. How did this come about?**

I grew up in Crown Heights as a regular Lubavitcher child. I would frequent 770 for Shabbos farbrengens, sometimes for dollars, as well as other special occasions.

On Shabbos 8 Tishrei 5750, when I was but 7 years old, my father passed away. The levaya was the next day, and being Erev Yom Kippur, it was the only day we sat shiva; getting up before Yom Tov. I don't know how or why it came to be, but from that point on - for the next two and a half years - the Rebbe took special care of my brothers and I.

**What was the first 'unusual' occurrence?**

Following Maariv on one of the days between Yom Kippur and Sukkos, the Rebbe distributed dollars. This was less than a week after my father passed away. I joined the line to receive a dollar, and as he handed me the bill, the Rebbe exhibited a broad, radiant smile. This is the first unique *yachas* I remember. I recall discussing this smile with a cousin as we exited 770, as well as repeating it to my mother when I got home. It's probably thanks to these conversations that I remember

it until today.

From then on, the Rebbe would keep a constant eye on us. We would stand near the Rebbe's place during davening, and he would watch us recite *Kaddish*, and respond amen. At farbrengens we would sit right near the Rebbe on the floor. The other children were on the Rebbe's left, while my brothers and I sat on the right.

In general we felt that the Rebbe was always looking out for us, making sure we were OK. We knew that whenever

we were in 770, the Rebbe would look after us.

**How was it that you started davening by the Rebbe's place?**

As I recall, it began on the first night of Sukkos 5750 - exactly a week after my father passed away. I'm not sure why, but my brothers and I had been standing at the shul's *mizrach* end. When the Rebbe turned around and faced the shul to say a *sicha* after Maariv, chassidim began coming closer to be able to hear. Being small children,



The Rebbe smiles to Rabbi Scharf by dollars, 15 Elul 5751. JEM / The Living Archive



we were slowly pushed further away. As the Rebbe was about to start the sicha, we were suddenly being searched for, and before we knew it, a path had been cleared for us to walk toward the Rebbe (I later heard that the Rebbe had told Reb Leibel Groner that we should come stand closer). As we were approaching the Rebbe's place, I noticed the Rebbe looking at us, awaiting our arrival. We went up to the Rebbe's Bima and sat on the floor near the Rebbe's Sichah *shtender*. The Rebbe looked down at us and was *me'oded* with his hand. Upon finishing the sicha and alighting the bima, the Rebbe turned around once more when he reached the steps and was again *me'oded*.

From then on, during Davening we would stand in the corner near the Bima between the staircase and the *mizrach* wall, and in addition to often observing us, the Rebbe would be *me'oded* us with hand motions as he approached his place, as well as on the way out.

**This was your place until Chof Zayin Adar?**

Yes. The mazkirus and Vaad Hamesader actually thought that this would only be for the first year, because we were saying Kaddish. But the Rebbe wanted us to continue standing there even after it was over.

I remember that the night we had finished saying Kaddish, we approached our place as usual for Maariv. But the Vaad Hamesader thought our zechus was now over, so Reb Meir Harlig came over and told us we should leave. Suddenly the Rebbe turned around and looked at us, reassuring that we should stay put. And so we did, all the way until Chof Zayin Adar.

**So on Simchas Torah, you would be near the Rebbe at Hakafos?**

Yes, and we were actually even closer



The Rebbe looks on as Rabbi Scharf recites Kaddish. JEM / The Living Archive

than the rest of the year. We would usually stand between the Rebbe's bima and the chazan. Due to the great crowds on Simchas Torah, however, we would actually stand on the Rebbe's bima, right near him.

B'zchus standing right near the Rebbe at Hakafos for three consecutive years, I have, until today, a very clear memory of the Ata Hareisa recital.

The first year - 5750, something very special occurred. It was leil Shemini

Atzeres, and my brothers and I arrived a bit late to 770, probably just as the Rebbe was entering shul. We slowly tried to push our way to our place, but being Simchas Torah it was packed, and we were having a very hard time getting in. All of a sudden my brother and I were lifted up and passed over peoples heads until we reached the Rebbe's bima. Apparently the Rebbe had asked for us, and was awaiting our arrival. I remember that only once we reached the bima did the Rebbe turn back around to face mizrach.

There was also another time when we sat on the Rebbe's bima. It was Chanukah Live 5750, and our usual place was occupied, so we ended up sitting on the bima, and the Rebbe was *meyaches* to us a lot. After the event was over, the Rebbe davened Maariv, so we ended up standing right by the Rebbe for davening. I recall that Reb Leibel Groner wasn't too thrilled that we were standing on the Rebbe's bima, but the Rebbe made sure nobody would take us away.

### **Does anything specific stand out from davening with the Rebbe?**

One Shabbos afternoon, we were standing by the Rebbe at mincha following the farbrengen, and it was in the middle of Krias HaTorah. Being children we began talking. All of a sudden the Rebbe turned around and caught my attention, giving me a serious look (this is the only time I recall the Rebbe giving me such a look), and as soon as he saw that I noticed, the Rebbe pointed at the Sefer Torah, motioning that I shouldn't be talking during kriah.

### **You mentioned earlier that at the farbrengens as well you would be right near the Rebbe.**

We sat next to the Rebbe. All the children would sit on the Rebbe's left, and we would sit on the Rebbe's right. During the niggunim the Rebbe would look at us and be *me'oded*.

Every week the Rebbe would give my youngest brother - Sholom - a piece of cake. At the farbrengens when the Rebbe washed, he would give Sholom a piece of challa, and matzah on Pesach, which he would then share with us as well.

There was one farbrengen during Tishrei 5750, when something very special occurred. It was either Shabbos Bereishis or Simchas Torah, and for whatever reason I didn't wash before the farbrengen. I actually remember my uncle asking me before the farbrengen if I planned on washing, to which I replied in the negative. My brother, on the other hand, did.

After reciting Hamotzi, the Rebbe turned to me, and signalled a washing symbol and then a question mark with his hands. I didn't understand the sign, but Rabbi Groner came running and asked if I had washed, so I quickly headed to the sinks. Tishrei was packed and I got stuck on the way. I couldn't go back either because the Rebbe wanted me to wash. So I began crying.

The Rebbe apparently noticed that I was stuck, and I was called back. I was given the kvort that the Rebbe used to wash with, and proceeded to wash with it, the Rebbe watching me throughout.

I used the Rebbe's towel to dry my hands; if I remember correctly, the Rebbe gave it to me to use. The Rebbe then handed me a piece of challah. From then on I always made sure to wash at those farbrengens.

### **But cake was specifically to your youngest brother?**

In general yes, however there were perhaps four or five times during those years that the Rebbe gave me a piece of cake as well.

One of them that stands out was the Shabbos I finished saying Kaddish. We were making a farbrengen for the Siyum Hakadish, and the seder was that if you were making a farbrengen or the like you could submit a bottle of mashke to mazkirus before Shabbos, and the Rebbe would distribute those bottles at the farbrengen. Whoever was holding a farbrengen would approach the Rebbe's place and he would pour a little l'chaim into their cup, and the Rebbe would hand him the bottle. The recipient would then announce the cause for receiving the bottle, as the Rebbe continued the distribution to the next one on the line.

Being that we were making a farbrengen that week for the Siyum Hakadish, I handed a bottle in to mazkirus before Shabbos, and prepared a few lines to



The Rebbe encourages the Scharf boys after Maariv. JEM / The Living Archive



announce when the Rebbe would pour me the l'chaim.

Came Shabbos, and when the Rebbe was distributing the mashke I stood up to receive mine. Now, despite having prepared a few words to say, I was not too excited about making an announcement in front of the entire 770. Turning to the side, the Rebbe poured me mashke, gave me a piece of cake, and handed me the bottle. I decided I wouldn't be making the announcement, so I just moved to the side so the Rebbe should continue with the *chaluka*.

But the Rebbe stopped giving out the mashke, turned around, and waited for me to make the announcement, which I did. Only once I finished did the Rebbe turn back and continue distributing the mashke.

This was one of the occasions when the Rebbe gave me a piece of cake at the farbrengen. My impression is that because I was a child saying l'chaim, the Rebbe sensed I would need some cake.

**With all this care and attention, would you write to the Rebbe as well?**

Sure. We would always submit our report cards and marks, and the general goings on in school. The Rebbe would always respond with *maanos* such as “תִּיחַ עַל הַבְּשׂוּט” (thanks for the good tidings), “כֵּן יִבְשֵׁר” (may you continue bearing good news in the future), and “יִלְכּוּ מִחֵיל אֶל חֵיל” (may you go from strength to strength.” We would hand them in through mazkirus like all chassidim.

**What was it like receiving all these kiruvim from the Rebbe?**

Our feeling throughout those two and a half years was that the Rebbe was taking care of us. Once it started happening, it quickly became the norm, and felt totally natural. We

knew that in 770 we would never be alone and the Rebbe would tend to us. We never felt uncomfortable. The Rebbe made us at home; this was our place.

It became our whole life, and it continues to be our whole life.

I could say without any hesitation that both myself and my siblings felt the Rebbe was taking care of us throughout every single step. Today as well, it's clear to us that the Rebbe is taking care of us in every step of our lives.

Another interesting thing I noticed was that the Rebbe would always show us special attention on days that for whatever reason were difficult for us. We didn't tell the Rebbe anything, but the Rebbe knew that we had a hard day and would give us extra attention.

There's no question that the Rebbe's care carried us through the entire situation and all we went through after losing our father.

**Were there any special kiruvim when you would go by dollars?**

Very often when we came by dollars, the Rebbe would give us a special smile. The Rebbe would also often make hand motions of encouragement to me.

When I was once going by dollars in the winter of 5752, the Rebbe gave me a dollar, after which I continued walking. But the Rebbe called me back and asked in English “where is your sister?” The very fact that the Rebbe asked me a question was a shock, so it took me a few seconds to compose myself. I was about to answer that my mother and her were standing outside 770, as that was where I had left them. I thought they weren't planning on coming in for dollars, but they apparently decided right then to join, and just as I was about to say they were outside, they entered the room,

so I pointed at them and that was that.

**Were there other times the Rebbe said something to you?**

Purim 5750, my family gave the Rebbe *mishloach manos* through mazkirus. Purim that year was on a Sunday, and dollars took place after *shacharis*. When we went by, the Rebbe told each one of us (after giving each a second dollar) “*adank far di shalach manos*.”

**What should bochurim today take from all of this?**

The Rebbe looked out and continues looking out for each one of the chassidim, and cares about everything going on in our lives. If you write to the Rebbe you will see.

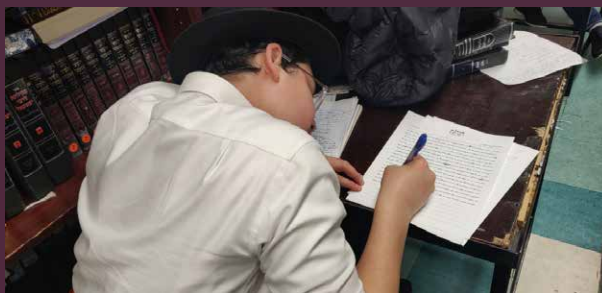
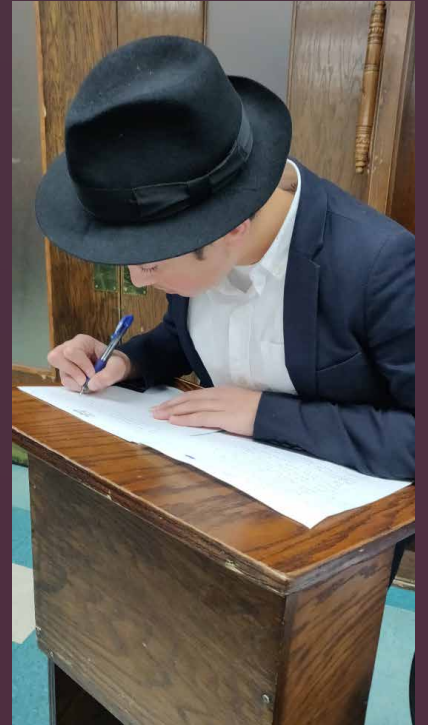
At a farbrengen some years ago, I was sitting with a few bochurim, stressing the importance of writing to the Rebbe. I said that when you write to the Rebbe, you will see that the Rebbe is with you and helping you out. A Bochor asked me what happens if you write and nothing happens. I said that won't happen. A while later the bochor tells me that he was going through a certain situation, and after writing to the Rebbe, things were taken care of.

However many stories I have from before Gimmel Tammuz, I have from after as well. Whether as a bochor, *eltere bochor*, and until this very day at every step and every stage I write to the Rebbe and the Rebbe takes care of it. In every situation the Rebbe held my hand, holds my hand, and continues to hold the hand of every single chossid. We need to connect to the Rebbe, we need to write to the Rebbe, and you will see the Rebbe's care on a day to day basis.

But the main thing is that Hashem should grant us that we should be able to see the Rebbe once again with our physical eyes.

**Amen. Thank you Rabbi Scharf**





מוקדש לחיזוק ההתקשרות לנשיא דורנו  
כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע  
בקשר עם יום ההילולא - ג' תמוז

•

ולעילוי נשמת  
איש תם וישר והצנע לכת  
הרה"ח הרה"ת ר' בצלאל ז"ל  
בהרה"ח הרה"ת ר' סימון ז"ל יעקבסאן  
נלב"ע ז' אדר ה'תשע"ג

•

נדפס על ידי ולזכות בנו  
הרה"ת ר' ירחמיאל וזוגתו מרת רבקה לאה  
ויוצאי-חלציהם מנחם מענדל ואשתו שרה עטא, חנה העניא ובעלה יעקב אליהו  
אנדרוסיער, אסתר ברכה, מושקא, פריידא מרים, אלישבע ושלמה שמואל ארי'  
שיחיו

יעקבסאן

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לזכות

מנחם מענדל בן דוד הי"ו  
אסתר חנה מושקא בת אברהם משה דוד הי"ו  
לחיזוק ההתקשרות לכ"ק אדמו"ר ורוב נח"ר יהודי חסידי מילדיהם מתוך בריאות  
והצלחה רבה ומופלגה בכל העניינים