

הנחות
Hanachos

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

REB YOEL KAHN
Chief Choizer and Maniach

***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 fourth edition of “*Hanachos*” — a weekly magazine designed to enrich this program.

This week we interviewed the Rebbe's chief chozer Reb Yoel Kahn. Reb Yoel was zoche to chazzer and transcribe the sichos from day one, and led the chazara, hanacha, and publication of the Rebbe's Torah throughout all the years that followed. Reb Yoel shared early memories and anecdotes with us, as well as practical tips for *hiskashrus* today.

In the column “*Recollections from Hanhalah*,” we present an interview with Rabbi Yosef Yitzchok Kalmenson, longtime Rosh yeshiva of New Haven. Rabbi Kalmenson shares his early memories of the Rebbe, guidance he received regarding the yeshiva and publishing seforim, and words of encouragement for today's bochurim.

With only two weeks left until *Gimmel Tammuz*, as each of us wants to strengthen our *hiskashrus* to the Rebbe, Reb Yoel's words ring ever deeper. Being that Torah is *nitzchi* - everlasting, we must connect to the Rebbe just as before. All the Rebbe told us about *hiskashrus* applies today more than ever.

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



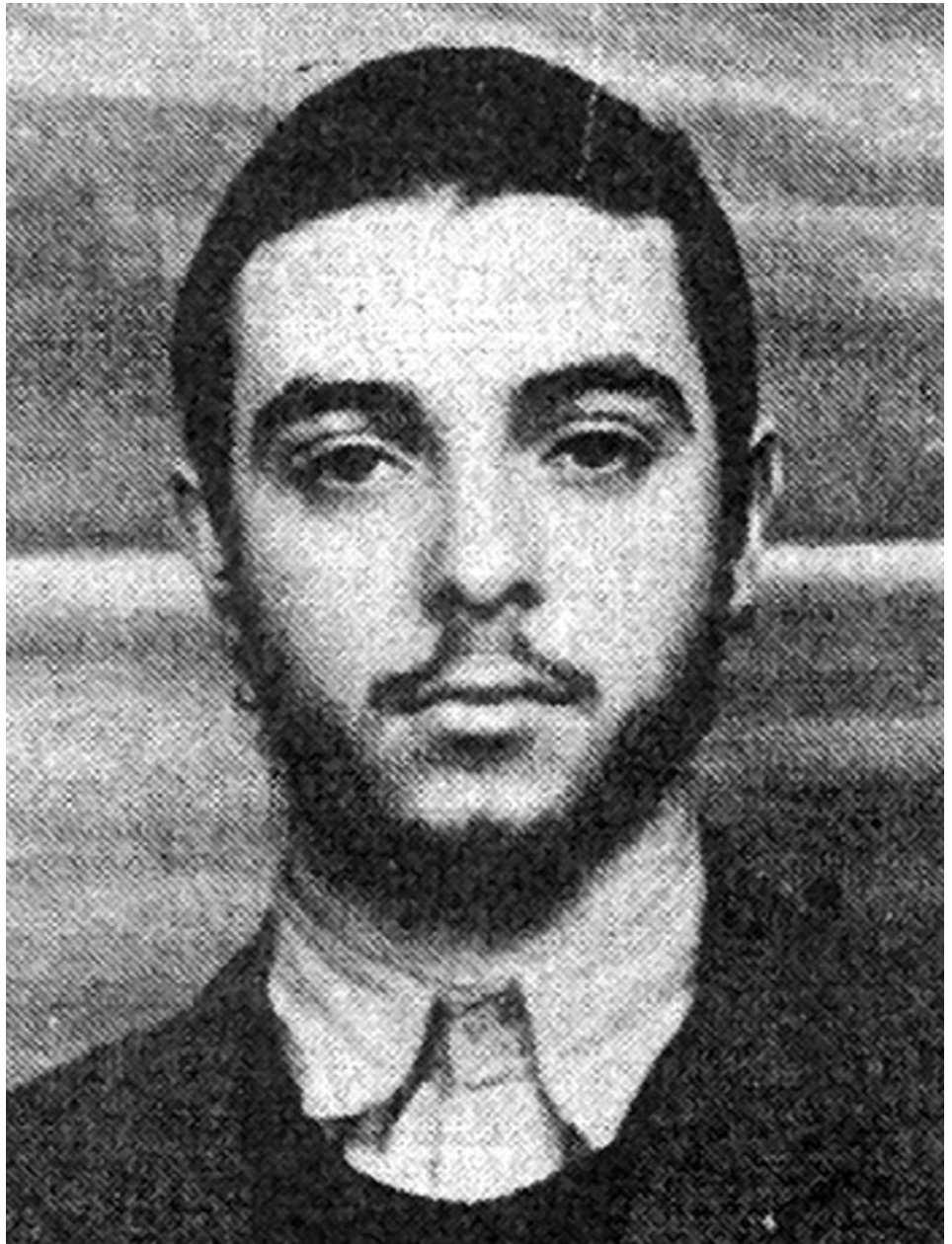
The Hanachos: an Insider's Perspective

When and how did you start writing down the Rebbe's sichos?

Let's preface with how I came to the Rebbe altogether.

Shortly before the Friediker Rebbe's *histalkus*, he gave his *bracha* that six *bochurim* from Eretz Yisroel should come to New York and learn in 770. I was one of these six *bochurim*. The group arrived in three shifts, the first one consisting of Reb Nosson Gourarie *a"h* and myself. We left Eretz Yisroel before the *histalkus*, but only arrived after 10 Shevat.

Being that we had come precisely in order to be by the Friediker Rebbe, we now had a dilemma, unsure if we should stay in New York or return to Eretz Yisroel. In the meantime the weeks went by, but Pesach was coming up, and we realized that we must decide if we are planning on staying in NY or returning to Eretz Yisroel, for it would make a difference whether we would keep one or two days Yom Tov. We turned to the *mashpiya* Reb Shmuel Levitin, and asked him



Reb Yoel as a bochur



Reb Yoel leads the chazara after a farbrengen. JEM / The Living Archive

for advice. Reb Shmuel was a very intelligent individual. He told us that such a question we must ask “the Rebbe’s son-in-law,” referring of course to the Rebbe.

I came to the Rebbe and asked what I should do regarding *Yom Tov sheni*. The Rebbe said that there are others who came from Eretz Yisroel throughout the years, so why is your case different, and what’s even the question?! The Rebbe of course understood that I was asking if I should stay in New York or return to Eretz Yisroel and his decision was that we should stay, and keep two days like the bochorim had until that point.

The Rebbe then continued: “you asked the (Friediker) Rebbe, he said you should come (learn in 770), do you think he meant you

should come for a few weeks and then return?!”

The Rebbe then exclaimed with a strong tone I remember until today “*der Rebbe hot gevust altz frier* - (the rebbe knew everything beforehand),” and nevertheless he told you to come, so what’s the question.

So did you begin writing *hanachos* of the *farbrengens* right away?

The Rebbe would *farbreng* each Shabbos Mevorchim, as well as on Yomim Tovim. The farbrengens of Acharon Shel Pesach 5710 and Shabbos Mevorchim Iyar were very special, leaving an impression on all the chassidim, and we truly realized that the Rebbe was no ordinary person. As far as I remember it was after Shabbos Mevorchim Iyar,

and I wanted to remember what the Rebbe had spoken about, so I wrote down some of the *nekudos* for myself. I never dreamt that it would become a *hanacha* and the Rebbe would be *magiha*.

Shortly thereafter, Reb Berel Chaskind approached and asked me if it was true that I had written down the farbrengen. When I confirmed, he requested the *hanacha*. I asked him what for, but he wouldn’t tell me, just brushing me off that I’m young and should just listen and give him what I have. I never dreamt that he wanted it to be shown to the Rebbe.

That being said, Reb Berel was not the one who gave them to the Rebbe; someone else did. Until today I don’t know who it was. This person brought the *hanacha* to *yechidus*

and told the Rebbe that there are many chassidim from out of town who would like to know what the Rebbe speaks at the *farbrengens*, and being that a hanacha had been written, the out-of-towners would like to know if it's accurate. The Rebbe looked at it and gave his *haskama*. This was the first time a sicha was *mugah* by the Rebbe. And was really a reassurance for us that the Rebbe agreed to us transcribing the *hanachos*.

What was the hesitation? Why would you think the Rebbe might not be happy?

At that time, during the year after the Frierdiker Rebbe's *histalkus*, the Rebbe very much turned away from anything that would make it seem like he was accepting the *nesiyus*.

There was even one time during that year that the Rebbe said that if chassidim don't stop pressuring him to accept the *nesiyus*, he would go away, and nobody would know where he is.

Writing *hanachos* on the sichos was always something done for the Rebbeim, so we were afraid that the Rebbe wouldn't be happy hearing that we were writing *hanachos*. That's why I didn't dream that Reb Berel Chaskind wanted to show them to the Rebbe. Likewise Reb Berel himself was also hesitant to present it to the Rebbe, and therefore he got someone else to.

But after the hanacha was shown to the Rebbe that time, was it totally settled?

There was actually another incident as well which reassured us that the

Rebbe okayed the *hanachos*.

Reb Moshe Leib Rodshtein - a member of the Rebbe's *mazkirus* - was a very humorous man, sometimes using his humor even when speaking with the Rebbe.

It was during the period when there was hesitation to print the Rebbe's sichos, so Reb Moshe Leib had an idea. He made some copies of the sichos on some really old stencil paper of terrible quality; it was like the quality of the paper back in Lubavitch. The next time he came in to the Rebbe's room, he showed the copies to the Rebbe and explained that it was not worth it for him to print the sichos normal quality, for soon the sichos would anyway be in print, and printing them properly for himself would be a waste of money. The Rebbe smiled, and this was kind of a



The Rebbe gives Reb Yoel a piece of Lekach. JEM / The Living Archive

sign of approval that the *hanachos* would be printed.

Would you ever ask the Rebbe questions on the Sichos during that year?

Once, during the summer of 5710, the Rebbe discussed something at the farbrengen and we couldn't understand. Reb Leibel Groner told me to ask the Rebbe. I didn't want to, so he said that he would come along with me.

We came in and started saying "yesterday the Rebbe spoke..." continuing to elaborate on what we didn't understand. Now, when we came in, the Rebbe was not wearing a hat, but as soon as we started saying "yesterday the Rebbe spoke" he immediately put it on. This was a big sign for us that it

was connected with the *nesiyus*, because one need not don a hat just to discuss something in *nigleh* and *chassidus*. So this left a strong imprint on us.

When you would go in for yechidus, would the Rebbe make reference to your writing hanachos

I wouldn't go in for Yechidus so often, but it happened at times that the Rebbe would ask me "*vos hert zich mit di hanachos* - what is doing with the *hanachos*". Specifically I recall the Rebbe asking me this when I came in for my birthday *yechidus* just a few days after the *kabolas hanesiyus* on 10 Shevat 5711.

Thank you for sharing these *zichronos*.

Gimmel Tammuz is approaching. What is *Hiskashrus* for bochurim today?

The Torah given at *Har Sinai* is forever. Today the *bochurim* can have complete *hiskashrus* to the Rebbe, through learning, going on *mitzvoim*, keeping the *shiurim* of *Chitas* and *Rambam*, and behaving how one is supposed to. There is nothing new. These things must all be strengthened. In addition bochurim should also feel a personal connection to the Rebbe. This connection was already formed by the Rebbe; the bochur need only behave accordingly, and put himself aside, so this feeling of *hiskashrus* can be revealed.

Thank You!



The Rebbe pours Reb Yoel Kos Shel Bracha. JEM / The Living Archive

The Rebbe's *Ksav Yad*



משפיע

The Rebbe's written response regarding the position of a Mashpia:

קדמתנו נשיאנו תקנו משרת משפיע בתו"ת - בכדי שעמו ידברו וישאלוהו וכו' בכל כהנ"ל
טעמו יצקרו וישאלוהו וכו' פה"י.

רבותינו נשיאנו תקנו משרת משפיע בתו"ת - בכדי שעמו ידברו וישאלוהו וכו' בכל כהנ"ל

Our Rabbeim established the position of a Mashpia in Tomchei T'mimim - in order that they [the bochurim] will speak with him and ask him questions etc. regarding everything which is like the above-mentioned.

משיח

In response to someone who wrote, "If I have the hope [תקוה] and the Zechus to come next year 5744 ... Then I will resolve with R' Shea Pinson (the gabbai of 770) to buy the Mitzvos before Shabbos Bereishis," the Rebbe crossed out the word תקוה and wrote:

ב[אם] תתעכב ביאת המשיח

If Moshiach will be delayed

And at the end of the letter the Rebbe added:

לאחרי כל השטורם שלי ע"ד ביאת משיח - האב איך אויסגע-
פירט ששואל כנ"ל?!

After the whole Shturem I made about the coming of Moshiach - I accomplished that you ask as above?!

SHIUR BEIS



ב"ה

פרוים תשמ"ז

שם: מען אביגיל

על ס' מה שאנחנו מקדמם לא זכיר מאריך בדבר זה על מה שקרה לאדם כלום ואלו כל זמנים צריך לעצן
 שצדקו הייא ויהיא למוות המשיח. ועדין לעצן שלא פסחים הייא ועד גדוה ואזקל לאדם יהביא למוות
 המשיח. ועדין עבודה זו עכשיו הפסל פי קורא דברים מההילת בעולם כמו מחלפת בין יחודים שזה
 צדק הטעם שלהם ולא ידען קובא דהיה צדקה וחסד ונחם בעולם שלא היו חופנים שיקרא לפני הדין סג'ים
 שאנשים הולכים על מש' אפי' ולא צריך לדבר על פי אם אלה רוצה לקחת אתה צריך לקחת את היצנים
 ויתר צדקה. אנשים מושגים בתורה נפילת ונחם. ועכשיו יש הרבה דברים טובים בעולם הנוהג התורה שבהם הוציא
 חלק מהם שתלמיד ותיק צריך לחפש ולמסל היאטענאד שכל מה שצדק היה בחיות חזקה נצטרך חסד
 ולא חסד ממש. וכל אנשים שיש להם סדר טוב יודעים שלא היה סדר חיוני. כמו שראים בפסחים שלו.
 ועדו הדבר הלאה שקורה עכשיו. ועכשיו יש הרבה טובים בעולם שבהם אחר מן המשיח לאנשים נכסל
 במחן האחרון בכל התמות בעולם שאנשים לא נבגים כבוד כלל ולא חסדו אולי בעם שיקרה משהו
 כזה בעולם. ודוים להיות טיבות לתורה כמו כל דבר שקרה בעולם ויוצא מה שצדק התורה
 שאנו מאוד רגילים לקבל כפי שהיה אומר טיה'ו שצדק במאשה העולם כולו ~~לעצן~~ ויתברר
 ויכילנו ויצדקנו כל הדברים שיש בעולם. וכל הדברים ישארו איתם מהם רח יצילנו ויצלת
 שזהו אלק מן המשיח העיקרים ואדם אכלו חבת יסאל איתם דברים אלו יקראו? דברים אלו
 כוראים עכשיו אפילו אינו חכם יכול לראות דברים גויים האוים גושים אנומל על זה. וכמו
 כל דבר שבעולם צריך להיות טוב בכל דבר שיהיה האפשרות של נכדית פחים ואדם יכול לטעול זה
 מה שאנו מכנים לו באחרית הימים מתמות וכו'. אלא חייב להיות טוב בכל דבר. שמתדו טוב
 חשאלה היא אם זה טובה או לא, אם זה טובה כמו ל' וחסדן בן צבאי וכן אכלו אם איש ליהי' צדקין
 לא יוצא מה יקרה לו למה האויה דרך יצדקו כמו ל' שווען המאשה שלו שמה נטיל וזה על כמה
 וטיבות ויהיו לו הרבה יתמידים וכדאי היה איש אמת וצדקין לא יוצ' ~~לעצן~~ מה קורה
 לו בפנים? חייב להפסל בהתקם שאומר אדם בעולם או חזקא גבי על מה שקורה לו בפנים
 שדך הי' יודע ולא על פי מה שצדק הפעל ולכן ז' לא יוצ' ודך אם נהיה בשל אדם יש
 משהו רח שצריך לדבר ולבין ולהפך יכול לתקן ויהיה מתקן ולא כפי' שלא יוצ' מה קורה. וזה



Recollections from Hanhalah

What was hiskashrus to the Rebbe like when you were growing up as a child in France?

Although we had never seen the Rebbe, we were very in tune with what was going on in 770. After every weekday *farbrengen* we would receive a tape, which would arrive two weeks after the *farbrengen*. I remember when the tape would arrive there would be a big tumult, and the whole yeshiva would gather together and we would listen to the *farbrengen*, and then afterwards we would *farbreng*.

Wouldn't there be live hookups of the *farbrengens*?

Yes, but that only started later on. The first time we listened through a hookup was the famous *farbrengen* of 10 Shvat 5730. That was the first time there was a hookup connection to Eretz Yisroel. At that point France didn't have its own connection, so we all gathered together in the dormitory of the yeshiva on the second floor where there was a phone, and we called Eretz Yisroel and listened to the *farbrengen* through their hookup! This was in the middle of the night in France.

We didn't have a speakerphone, so one bochur listened on the handset and repeated to everyone what the Rebbe

was saying. That was an incredible experience, as it was the first time ever that we participated in the *farbrengen* at the same time it was happening.

After the *farbrengen* finished, we all started dancing in excitement. Reb Ahron Yosef Belintzky would sleep on the bottom floor of the yeshiva. While we were dancing, he suddenly came running up the stairs, still in the middle of putting on his clothing, and shouted, "Did Moshiach come?!" As a chassid, waking up in the middle of the night to the sound of dancing meant to him that Moshiach must have come.

Would France eventually have its own hookups?

Yes. The first time France was connected directly to the *farbrengen* was Purim 5731. All of Anash gathered together in the shul at 3 o'clock in the morning to be able to hear the *farbrengen*. You can imagine the scene. And this is what took place each time there was a *farbrengen*, until we had the *z'chus* to come to the Rebbe ourselves.

When was the first time you came to the Rebbe?

The first time I came to the Rebbe was for Tishrei 5731. At that time, I was a 15-year-old *bachur*. The *mashpia* Reb Nissan Nemanov preferred that *bochurim* traveled only when they



Rabbi Kalmenson on Mivtzoyim, during his year in 770. JEM / The Living Archive

were older, so they would be more prepared and make more *hachanos* before traveling to the Rebbe. That's why many of us had never yet been to the Rebbe despite being 15 years of age.

Every year, on his way to the Rebbe for Tishrei, Reb Mendel Futerfas would make a few stops in Europe. When he stopped in France, he came to Brunoy and he *farbrenge*d with us. He told us that we must go to the Rebbe for Tishrei. I remember his expression when he heard that many of us had never been yet by the Rebbe. He exclaimed, "*Bachurim* of 14, 15 years old have never been to the Rebbe?! You must go immediately!"

This was a little after my Bar Mitzvah, and I had put together some money, so I was able to get an airplane ticket. In those days, it wasn't so simple to fly to New York, so I — together with other *bochurim* from Brunoy — traveled to London and joined a chartered flight to New York full of *chassidim*.

What were the *hachanos* that *bachurim* did before the trip?

Reb Nissan made sure we would do the proper *hachanos*. He told us that we must work on our *machshava*, *dibbur* and *maase* before travelling to the Rebbe. I specifically recall him instructing us to *daven* better, and to say *Krias Shema* with more *kavanah*, as well as to learn *maamorim* in preparation for travelling to the Rebbe.

When you came to the Rebbe, did you go in for *Yechidus*?

Yes. At that point, all the guests that came for Tishrei would go into *yechidus* twice during their visit: once at the beginning, shortly after they came, and a second time just before they left.

Usually, in the first *yechidus* the individual would ask the Rebbe all his



Receiving Kos Shel Bracha from the Rebbe. JEM / The Living Archive

questions, while the second *yechidus* was a shorter one; more of a farewell.

When I went in for *yechidus*, I felt very strongly how the Rebbe was like a father. In the room there was just me and the Rebbe, and it was a very close feeling. The Rebbe read the *tzetel* that I wrote and then answered each of the questions, one by one. At the end, the Rebbe gave me brochos for my learning, *davening* and *yiras shamayim*.

Is there something the Rebbe told you during *yechidus* that you can share with us?

One of the things I asked the Rebbe in my first *yechidus* was that many times when would I take on a certain *hachlata*, I would keep it for some time and then it would eventually fade away. I asked the Rebbe what I should do to assure I would keep the *hachlata*.

The Rebbe told me that in the future, when I make a *hachlata*, I should discuss it with a friend and this will help me to keep it, because there would be someone else who knows about it.

There were other things I wrote about in my *tzetel* as well, but this one I want

to share because it has relevance to the public.

Does anything else stand out from that Tishrei?

In general, that entire Tishrei by the Rebbe, I had an unbelievable time. It was a whole new world for me, and the entire month went by like a dream. There were constantly new and exciting things that the Rebbe was doing, and we wanted to be there to see the Rebbe. The Rebbe came out for many *tefillos*, there were many *farbrenge*ns. There was *Vov Tishrei*, *Sukkos* and *Simchas Torah* with *hakofos*, *tahalucha* and more. That year, *Simchas Torah* was followed immediately by *Shabbos Bereishis*. From *Erev Yom Tov* until 4 a.m. on *Motzei Shabbos* it was one big whirl of events.

There was also an interesting thing on that took place on *Simchas Torah* when the Rebbe spoke about making a U.N. of *kedusha* to counter the negative effects of the U.N.

When was the next time that you went to the Rebbe?

I came to the Rebbe for Yud Aleph Nissan 5732, which was the Rebbe's 70th birthday. The excitement in the

air when we found out the Rebbe would farbreng is indescribable. I stayed in New York for the next few months until Tammuz, as my sister was getting married in New York.

I was planning on coming in for Tishrei regardless, so I thought it would make sense that I should just stay in New York for that relatively short time until Tishrei instead of flying back and forth. When I was in *yechidus*, this was one of the things I wrote in my *tzetel*. But the Rebbe told me that this is something that the *hanhala* of the *yeshiva* needs to decide. I asked *hanhala*, and they said I should return to *yeshiva* after the wedding. I did so, and then I returned for Tishrei.

Did you receive letters from the Rebbe during your yeshiva years in Brunoy?

I learned as bochur in Brunoy until 5735, and for the next two years I stayed on as a *shliach* in the *yeshiva*, so for the final two years that we were in Brunoy — 5735-5736 — instead of being regular bochurim in the *Yeshiva*, we became *Shluchim*. Every few weeks we would send a detailed report to the Rebbe of all the activities we did.

In the summer of 5735 one of the *shluchim*, Rabbi Yosef Yitzchok Pewsner, showed the *duch* that we were about to send to the Rebbe to Rabbi Gorodetsky, the Rebbe's "*ba koach*" in Europe and Africa, who ran the "*Lishka*" in Paris. When he saw the *duch* he was very excited to read all the things that we were doing, and he offered to personally bring it to the Rebbe. From then on, every time we sent the Rebbe a *duch*, we would receive a letter back from the Rebbe. This was a big *chiddush*, because until Reb Binyomin Gorodetzki's intervention, we received very few letters for our group — in fact, the group of *shluchim* before ours received only two letters throughout their *shlichus* in Brunoy — but now we would receive a letter after each of our *duchos*.

Can you share something special from the Rebbe's letters to you during those years?

At some point during our *shlichus* in Brunoy, there was a Shabbaton in Switzerland for Jewish students from all over Europe and the *shluchim* from Brunoy were invited to come speak to the students and *farbreng* with them about *Yiddishkeit*. One of the times we spoke, we *chazzered* the *sicha* that explains that during the time of the Greeks before *Chanukah*, besides for the harsh physical conditions they lived in, the spiritual state of the *Yidden* was also bad, because by *Yidden*, their *gashmiyus* and *ruchnius* are intertwined.

At this Shabbaton, there was a diplomat from the Israeli embassy in Paris. He came over to us after the speech and asked that it seems that *Yidden* can live a wonderful life physically despite not keeping *Yiddishkeit*. So it seems not to be connected. We put this question in the next *kovetz haoros* under his name and the *kovetz* was sent to the Rebbe.

In the next letter we received from the Rebbe, the Rebbe wrote regarding this question (paraphrasing):
בטח תסדר המע-
רכת תשובה ע"פ
המבואר באגה"ת
פ"ו וקונטרס ומעין
פ"ז "פ"ט," Certainly,
the editorial board will find an answer based on what's explained

in *Iggeres Hateshuva perek 6* and *Kuntres Umaayan perek 16*. In these sources it is explained that there is a difference between the time of the *Beis Hamikdosh* — when the *Yidden* got their *chayus* from *kedusha* — and the time of *Golus* — when the *Shechina* is in *golus* and the *Yidden* can get their *chayus* from *klipah*.

Would the Rebbe send a letter to each of the Shluchim individually?

For Pesach we each received an individual letter. The other times there we received one letter for all of us together. We would each make a copy, and make a raffle for the original.

There is one other interesting thing I recall from these letters:

On Purim 5736, one of the places we



Rabbi Kalmenson by dollars, 10 Sivan 5750. JEM / The Living Archive

went to on *mivtzoyim* was the Israeli consulate and the Israeli security office in Paris. Before we went, we had the idea that we should take pictures of the events and send them to the Rebbe together with the duch, although we were not sure how the Rebbe would respond to the pictures. When we got the letter in response to the duch, the letter read "נת' הדו"ח — "I received your duch" — and the Rebbe made an arrow to the side of the letter and wrote "והתמונות" — "and the pictures". We understood that the Rebbe appreciated the pictures.

Did you come in to the Rebbe during those years besides for Tishrei?

One of the things we did as *shluchim* in the summer of 5735 was, we organized a Mitzvah tank and we wanted that it should be as a gift to the Rebbe. We asked the Rebbe if we can give the Rebbe this gift and the Rebbe answered that we should present it at the *Yud Beis Tammuz farbrengen* that was coming up. We prepared a golden key for the tank and we made a raffle for which one of the *shluchim* should go to New York to present it to the Rebbe. I won the raffle. At the *farbrengen*, after one of the *sichos*, a number of people went up to give the Rebbe various things and I gave the Rebbe the key after which the Rebbe gave me some *brochos* for the *shlichus*. The key later went to the Rebbe's library. A few years ago, I was in the library exhibition in 770, and I saw this key that I had given to the Rebbe.

How did you end up going to New Haven?

Around Pesach time 5737, R' Nissan Nemanov spoke to the hanhala of 770 about getting a *rosh yeshiva* for the *yeshiva* in Brunoy, and they sent my brother Reb Yechiel. Towards the end of that year, R' Dovid Raskin and the Hanholo of 770 called me into their office and they told me that they were sending a group of *bochurim* to

the *yeshiva* in New Haven and that based on what they were seeing from my brother in Brunoy, they felt that I would be fitting for the position of *rosh yeshiva*. So I wrote the Rebbe, and the Rebbe gave me a *bracha* for it, and so in the beginning of 5738 I went to New Haven, where I am until today.

The *shluchim* and I went there in the beginning of *Cheshvan*, which was shortly after the Rebbe had a heart attack on *Shmini Atzeres*. On *Shabbos Parshas Noach*, the Rebbe *davened shachris* in the small *zal* upstairs in 770 and only about 20 or 30 people were allowed to be in there during *shachris*. Since we were leaving to New Haven that week, we were able to be by *shachris* with the Rebbe that *Shabbos*.

Were there any specific *horaos* you received in regards to New Haven?

Before we left for New Haven, the Rebbe gave us many *brochos*. But one of the things the Rebbe said when the *yeshiva* was established, was that we should always say, "צר לי המקום" — "The place is too small for me" — there should always be a need to expand the *yeshiva* building. And so it was that after the first year we extended the *zal* to another room, and the next year, another room. After a little while we started to rent the Young Israel shul nearby and eventually we bought that building. Since then we have bought an entire campus. We can really see how the Rebbe's *brochos* were *mekuyam*.

Would you present the *sefarim* you wrote to the Rebbe by dollars?

No. I would give them in through *mazkirus*. There's actually a very interesting story in connection to one of the *seforim*. Over the years, I would write down my *pilpulim*, but I wouldn't print them. In the year 5748, I believe, the Rebbe spoke about the importance of printing *seforim* and recording one's own *chiddushim*. I

wrote to the Rebbe asking if I should print mine, and the Rebbe gave his *bracha*. When it was printed, I gave it in to *mazkirus*, and I received an answer from the Rebbe: "Azkir al hatziun."

Sometime later, I received a letter from a *Litvisher bochur* who had seen and used my *sefer*, in which he wrote to me that the *bochurim* in his *yeshiva* were enjoying the *sefer*, and that it had caused a great *kiddush Lubavitch* in his *yeshiva*, and he encouraged me to continue printing my *seforim*.

When my next *sefer* was printed, and I was preparing to send it in to the Rebbe, I thought the Rebbe would enjoy reading that letter, and so I made a copy and sent it in to the Rebbe together with the *sefer*. And lo and behold: this time I received a long response from the Rebbe — relative to the typical length of *maanos* in those years — with two full lines of *brochos*, and wishing me *hatzlacha* in *hafatzas hatorah*.

The pleasure the Rebbe had from the *Kiddush Lubavitch* that had been caused through the printing of the *sefer* was very noticeable.

Do you have any words to share with the *bochurim* who weren't yet *zoche* to see the Rebbe?

We know that according to what is explained in Tanya, *hiskashrus* is not limited to before *gimmel Tammuz*, and that real *hiskashrus* is through learning *Torah*. And we see how the *bochurim* are involved with learning the Rebbe's *Torah*; the *sichos*, the *maamorim*; they are going on *mivtzoyim*, and there are so many '*mivtzahs*' to encourage the *bochurim* to learn and connect to the Rebbe. You see clearly how *מה זרעו בחיים אף הוא בחיים*.

Thank you very much, Rabbi Kalmenson.



מוקדש לחיזוק ההתקשרות לנשיא דורנו

כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

בקשר עם יום ההילולא - ג' תמוז

ומתוך תקווה ובטחון שנזכה בקרוב

להתראות עם רבינו בעיני בשד

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Dedicated by

Rabbi Mordechai and Simcha

Abergel