

תהנחות
Hanachos

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

RABBI AVROHOM GERLITZKY
Vaad Hanachos Hatmimim

***Recollections
From
Hanhalah***

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Foreword

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

This week we interviewed Rabbi Avrohom Gerlitzky, a pioneering member of *Vaad Hanachos Hatmimim*, who began writing weekly *hanachos* at seventeen years old. This is rather incredible considering the fact that up until then, the writing of the *hanachos* had been tasked to those of older age.

Hearing about the special *kiruvim* Rabbi Gerlitzky received from the Rebbe prompts us to only begin to imagine the great *nachas ruach* the Rebbe must have received from bochurim involving themselves in the *farbrengens*.

In the column “*Recollections from Hanhalah*,” we share Rabbi Yosef Gorman’s heartwarming *zichronos*, meriting to spend many occasions by the Rebbe, from childhood and on. From the Rebbe’s words to him in *yechidus*, to his *Tishreis* as a bochur, this column is testimony to just how unique were the experiences of even a “run-of-the-mill child” in those special times.

Standing now a mere month before *gimmel tam-muz*, we hope that this humble initiative of writing *hanachos* will hasten the day of moshiach’s arrival when we will be reunited with the Rebbe, *teikef umiyad mamash*.

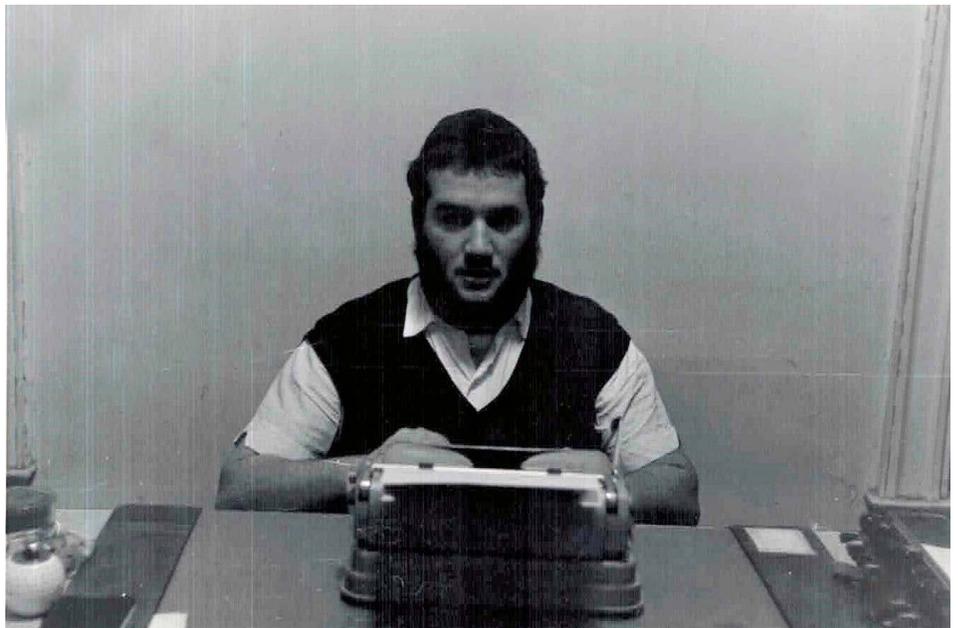
The Editors



The Hanachos: an Insider's Perspective

Rabbi Gerlitzky, we spoke with Rabbi Jacobson last week, and he told us about the founding of Vaad Hanachos Hatmimim. He mentioned that you were one of the pioneers. Can you tell us about it?

It all started in Tishrei 5725. Reb-betzin Chana passed away, and the Rebbe started *farbrenge* every Shabbos. That year, the Rebbe began teaching the Rashi *sichos*, and would explain the first and last Rashi of each *parsha*. Besides for the Rashi *sichos*, the Rebbe would speak very strongly about various topics, so in general the *farbrengens* were very special that year. Despite all of this, however interesting it may seem, there were no *hanachos* from the *farbrengens* being printed. I had a lot of friends and relatives that were not in New York and they asked me, “You’re there by the Rebbe — why don’t you write up the *farbrengen* and send it to us.” And that’s exactly what I started doing. I used to make about 15 copies and send them to my friends and family who lived out of New York. But these were private *hanachos* — not published under any official organization — and they weren’t distributed.



Rabbi Gerlitzky typing the *sichos*.

You were a bochur in yeshiva, so when would you have time to type up the *farbrengens*?

Right after the *farbrengen*, there would be the *chazara* with Reb Yoel. After Shabbos, a few friends and I would go to our dormitory and make another *chazara* for ourselves. When we finished I would type it up, and if I couldn’t finish on Motzei Shabbos, I would continue on Sunday night. Very often even that did not suffice, so I got *reshus* from *hanhala* to be able to come late to *seider* on Sunday and Monday mornings. That year,

the Rebbe was a *chiyuv* and would daven for the *amud*. Sunday nights the Rebbe would have *yechidus*. After pesach, when *yechidus* would finish, it would often already be light outside, and the Rebbe would want to *daven shacharis* right away. This was about 5:00 a.m. They would try to find ten people, and the *minyan* would be very tight. But because I was busy writing the *hanachos*, I was *zoche* to always be part of those early morning *shacharis minyanim*, and hear the Rebbe *daven* before the *amud*.

How did your personal *hanachos* evolve into becoming the official Vaad Hanachos Hatmimim?

Reb Bentzion Shemtov somehow found out about what I was doing. He came over to me and said, “We must make this official. We need to start printing them in large numbers to distribute them in all the *shuls*.” So I started getting to work and made the group bigger, and we decided to call it “Vaad Hanachos Hatmimim”. Rabbis Leibel Schapiro and Zev Katz would help me prepare the *hanachos* for print, Rabbi Eli Tenenbaum would manage the *gashmiyus*, and Rabbi Noske Wolff was the driving force making sure it all happened. The first *hanacha* that came out under the name of the Vaad was the *farbrenge* of *Parshas Mishpatim* 5726. But at this point it was all done very secretly and no one knew who was part of the Vaad.

Why was it done secretly? Was there opposition?

There was a lot of skepticism. It was really kind of revolutionary for some young *bachurim* to be the ones writing the *hanachos*, because until that point it had only been Reb Yoel. We would print them and distribute them under the name of the Vaad, but it was all kept a secret. In fact, that first time we printed a *farbrenge* — *Mishpotim* 5726 — we didn’t want anyone to find out who we were, so on Thursday night we went to the Kerestirer Mikvah, and we sat there for hours with a typewriter typing up the *farbrenge*. Rabbi Noske Wolff stood outside on guard the whole time making sure we wouldn’t be noticed!

That sounds pretty intense! What was the reaction when Chassidim saw it on Shabbos?

Most Chassidim were very excited that there was a full *hanacha*, but some were opposed. I remember a certain elder *chassid* standing up in 770 speaking against the *hanachos*: “Young *bachurim* think they can write *hanachos*?!” “Where is the *achrayus*?!”

And what was the Rebbe’s response?

The Rebbe was, of course, happy with them. Often, while writing the *hanachos*, we would have various questions on the *sicha* and we would write them to the Rebbe. Sometimes we would give the answers we received from the Rebbe to those involved in preparing the *Likkutei Sichos* and a *likkut* would be formed from those answers.

Did all the chassidim eventually accept the *hanachos* written by the vaad?

Yes. Reb Bentzion Shemtov arranged an office upstairs in 788 for us, and he bought us a Gestetner mimeograph machine to make copies. At this point we became very official and everyone already knew who was involved. Reb Yoel would also come to the office from time to time, and he would help us with the *hanachos*. Reb Bentzion would arrange for someone to distribute the copies in all the *shuls* in Crown Heights.

Eventually I started to also write a summary of the *farbrenge*s for guests that would be leaving before the *hanacha* was printed. I would have it ready just a few hours after the *farbrenge*. But this was done privately — not under the *vaad*.

Would you continue writing the *hanachos* during the summer? Wouldn’t you go to camp?

For the summer of 5727, I was asked to come as learning director to Camp Gan Yisroel in Swan Lake, NY, which I agreed to on condition that I would be able to come in to 770 whenever there was a *farbrenge*. I would come for Shabbos, stay for the *chazarah*, and then come back to camp where I would type up the *hanacha*. I remember sitting in the camp *shul* with my typewriter, typing the *farbrenge*s. The next year I was a head counselor, and I couldn’t balance both responsibilities, so others wrote the *hanachos* during that summer.

Until when were you involved in the Vaad?

I continued writing the *hanachos* until I got married in 5730, when I was replaced by the new *bachurim*.

You mentioned the private *hanachos* that you would write during that first year. Would you give those to the Rebbe?

No. We only started giving them to the Rebbe when the *hanachos* became official in 5726. Another thing that changed was the language. When I wrote the *hanachos pratios*, I would write them in Lashon Hakodesh, but when we officially became the *vaad*, we changed to Yiddish, which at that point was always the language for the Rebbe’s Torah.

Before coming to 770 in 5725, when would you come to the *farbrenge*s?

I grew up in Montreal, and I would come to the Rebbe three times a year: Simchas Torah, Yud Shevat and Shavuos. The first time I came to the Rebbe was for Shavuos 5715. I then came to learn in Newark in 5723, and I would attend all the *farbrenge*s. In those years the Rebbe would usually *farbrenge* only on

Shabbos Mevarchim, and the whole *yeshiva* would come in for Shabbos. In 5724 I went back to Montreal for a year, and I came to learn in 770 for 5725.

It's told that the Rebbe mentioned you in a *yechidus* with Reb Zalman Gurary. What exactly happened?

I believe sometime in 5727, Reb Zalman was in *Yechidus*, and the Rebbe spoke in pain about the lack of interest amongst *chassidim* in the *farbrengens*. The Rebbe lamented about the fact that the *sichos* were not being distributed. And then the Rebbe said "*Keiner kocht zich nit in di sichos a chutz di ain Gerlitzky's a zun*" - "Nobody interests themselves in the *sichos* besides for Gerlitzky's son."

Wow! Reb Zalman told you about

this right after the *Yechidus*?

I remember I was sitting in the upstairs *Zal* learning that night. There used to be a pay phone in the hallway. Suddenly a *bochur* came over to me and said "Reb Zalman Gurary wants to speak to you." I came to the phone, and Reb Zalman asked me to come over to his house after *sefer Chassidus*. I walked over to his house on Lefferts Avenue and he told me what the Rebbe said. That was a very big encouragement — you know, I was only nineteen years old at the time.

Were there any other *kiruvim* you received in connection with the *hanachos*?

Yes. When I went in to *yechidus* for my nineteenth birthday, the Rebbe

spoke about the fact that I write *hanachos*, and it was very evident that the Rebbe had a lot of *nachas*.

What did the Rebbe say?

At first the *yechidus* was very typical, like any *bochur's yechidus* during those years. The Rebbe addressed what I had written in my *tzetel*, and gave me *hora'os* and *brachos* for my birthday.

When the Rebbe finished, and the *yechidus* was basically over, the Rebbe leaned back in his chair in a very relaxed manner. You see, usually during *yechidus* the Rebbe would sit upright, but now, all of a sudden the Rebbe leaned back, took a pencil and started doodling, and the Rebbe started asking me all sorts of questions about the *hanachos* I would



The Rebbe gives Rabbi Gerlitzky a piece of leikach, 9 Tishrei 5745.

write. "With whom do you write them? How do you write them?" and various other related questions. The Rebbe then continued, asking me why I wasn't an official *chozer*, and telling me that in the future I should become part of the team of *chozrim*.

After I left the Yechidus, I wrote it

up so I would be able to remember what the Rebbe said in the future.

What do you say to the bachurim writing hanachos today?

One thing is certain: when they write it down it really becomes one with the *bochur* who's writing, and the Rebbe's words become internal-

ized. Also, Moshiach is soon going to come, and the Rebbe will be *farbrenging* again. So all the bochurim who are now writing the *hanachos* will already know the trade and will be prepared to write *hanachos* for the *Torah chadasha*.

Thank you Rabbi Gerlitzky!

ב"ה או"ל ב' ז"ך לחודש טבה תשכ"ז.

דאס וואס דו שרייבסט וועגען לערנען בשטחיות און שמירת הסדר, איז דער עצה אויף דעם בבת אחת, זאלסט לערנען מיט א חבר, צי מיט כמה חברים, און במילא וועסטו דארפען קומען צו די סדרים ווייל דו וועסט זיין פארבונדען מיט א צווייטער, און במילא וועט ער ציר פרעגן שאלות וכו' און דו וועסט איהם ענטפערן, וועט דער לימוד במילא זיין מעהר בעמקות, און מיט מעהר עומק וכו'. און געשאפער. און דאס וואס דו שרייבסט וועגן דיין יום הולדת, מסתמא האסטו געהאט א עלי', און מוסיף געווען אין צדקה וכו'. און דער אויבערשטער זאל העלפן דו זאלסט האבען א שנת הצלחה בלימוד התורה וקיום המצוות בהידור ובעבודת התפלה.

ואח"כ שאל: מיט וועמען מאכסטו די שיחות? ואמרתי בעצמי אלא ~~אפצוהאלטן און אפצוהאלטן און אפצוהאלטן~~ ווי טוטו דאס? ואמרתי שהנני ככתב בחזרה וכו', ושאל: אבער איבערריידען?

ואמר פארוואס זאלסטו ניט איבערריידען מיט דער וואס חזר'ט, ואמרתי שלפעמים הנני מדבר עם אלא כשאני מעתיק בלילה והוא אגב שם,

אבער פארוואס זאלסטו אליין ניט

ארויסהעלפען ביי חזרה, דו ~~זאלסט~~ ^{צו} אויך ^{צו} פון די וואס חזר'ען?

ואמרתי שהנני מפסא מטייע וכו', אבל אפיצעל אנני מהחוזרים,

ואמר פארוואס זאלסטו אליין ניט ארויסהעלפען, ביי חזרה, און זיין פון

אויב דו קענסט טייפען און עס ארויסגעבען, און טאהן דריי פערטעל

חוזרים. איז דאך א ענין דו זאלסט טאהן א גאנצע זאך, און ענדיקן, איך

מייך ניט לשעבר, נאהר אויף להבא, דאס איז א ענין גדול און זכות הרבים תלוי בזה.

דער אויבערשטער זאל העלפן דו זאלסט מצליח זיין אין דעם אין

די שיחות, און האבען א הצלחה רבה, ... (חסר).

SHIUR BEIS

Jewish leaders throughout history, and אבא the Rebbeim of אר"ק, and within that, especially the Friediker Rebbe have worked and tried so hard to spread אור אמת and אור תורה everywhere. The question is, why try so hard and put in so much effort, just to reach one Jew, in a random far-flung place? There are 3 points that must be mentioned in order to answer the question; 1) firstly, every opportunity is precious, and must be utilized to its fullest extent, to reach every אדם, and to guide him and help him on the right path, that will enable him to grab all the food and drink he can find, which correspond to אור תורה. 2) secondly, when one learns something, that means that it must affect him, and he should act on it, as we see in אבות that if there is an opportunity for a מצוה that can't be done by anyone else except for you, you must jump on the opportunity. There are אדם in remote areas that must be reached, and if not by you, then who? 3) Lastly, ה' saved the אדם from annihilation by spreading them out, and if all the אדם are spread out, they can each influence their own area, and become a positive influence, and that's why we put so much effort into reaching every single Jew, even in the furthest corners of the earth, to influence them in אור, אמת, and especially אמת, which is equal to all אדם.

אדם that are frustrated because they feel they have no success, and they're so far away, should remember that this is all ה' mission for them, and that ה' chose them specifically to fulfill this

SHIUR GIMMEL

אורן שהשתלבות (שמו ישראל) דוד ז"ל
פינה טלכאורה אבו הצנין ז"ל אלקום כחוק אביז' א"ז ז"ל יכלו ז"ל
אמקום אלקום קרוב אביז' א"ז ז"ל אלקום דבן הכה כשהוא מצוה וכל
א"ז ז"ל צריך לדעות כך ולזו דבא הקדמה בלא לדסאה ודמילא מצוה כה שהביז
הצדק א"ז ז"ל וכל ואצ"פ שש"פ חשדון יכלו לדעות כ"פ ככה דקדיון מקום א"ז
הוא יתקלה אצ"פ בדר ז"ל ירו"י דמקום חזקה וכלו ז"ל יתעו עם שאם
אצ"פ הביז צדק א"ז ז"ל יכלו לדעות ע"י אמרי"ם כה הקהל הכל - וה' ירו"י
דהמקום החוקה לא יכלו לנתקרה אלא ע"י אונ"י (מש"כ ה טנצ"א דמקום
הכוד - י"ג הכדה ירו"י אמרי"ם שהוש' נמצא ד' ירו"י ואם טעה שבידו ה' -
צדקה עשה ה" - את ד"ן דכל המלך לא טעה לו פכוד א"ז נטן אלא ט"י
הוא נמצא (מצא יפ"א א"ז ה מצ"א וצ"פ הכי היה"ש טנצ"א ירו"י ה'
ז"י - א"י וטענה א"ז וצ"פ א"ז ה מצ"א דמנפ"ן טענה מצ"א טל טענה - י"ג כה
ששון - מ"ה וקר - תפ"ין טענה א"ז ה התורה וכל צריך להיגע ע"י
הי שדבשיות קרוב וחי"תות רחוק או להיפך טעם קאובן טענה וכל ז"ל
(המנהג) אכ"פ א"ז דמקום רחוק ט"ש להם הכדה צמנות פכנסה וכל ז"ל
טעם נמצא א"ז צדק א"ז ז"ל שש"פ טליתות טל הקדמה - וכלה ש"ה נכדק
לדעות ר"חיות כ"פ הוא נעשה טענה א"ז י"ז אלקום נ"ה א"ז טענה דו
כל הביצורים - כולו דכד ז"ל טעם - או יותר ג"ה וכל ואשר כל הי טעם
דא"יקות אלקום כחוקה וסנ"ס כה יפ"א א"ז טל טל נ"ס או טעם וחז"ר
וכ"ה אצ"פ מצ"א "או פ"י" א"י טענה דנ"ס וצ"ד ז"ל ירו"י טענה כה
א"ז א"ז כה רחוק טענה ש"פ ה' - ש"פ כל פועל - צ"ד אדב"ה הכ
טענה - טענה פועל טענה פועל ע"י הטענה טענה אלקום רחוקה
ואשר צמנת דמנה וסוד א"ז ונצ"ל ד"א"ז מפרך הטענה א"י טענה
ז"ל הקדמה ונש"פ והלואי טענה "כל דקונצ"ש חז"ת" טענה צ"ד
אכ"פ הכי (נצ"ת) וכחוקה



Recollections from Hanhalah

Thank you Rabbi Gorman for taking the time to share your *zichronos* with us.

I was just a run-of-the-mill kid like any other who, for some reason, was *zoiche* to be in a special place at special times, and was able to be by the Rebbe many times as both a child and later, as a bochur.

Let's start with the first time you came to the Rebbe.

I grew up in England. For Shavuos 5735 my parents brought me with them to the Rebbe for the first time. That Shavuos there was a lot going on. It was then that the chassidim in England printed the first English Tanya. On one of the days of Shavuos, the Rebbe came out to the steps of 770 and distributed this newly printed Tanya to each of those in the English group who were involved in the printing. Each copy had been hand-signed by the Rebbe. My father was one of those involved in arranging the printing, so he received a Tanya as well. In addition, the Rebbe gave each of the children a little black Tanya, and I was *zoiche* to receive one.

You went into *yechidus* during this visit?

Yes. It was a very unique *yechidus* for me as well. After the Rebbe finished talking to my father, he turned to me and asked me how many strings are on my *tzitzis*. I remember a shocked expression on my father's face, - he was hoping my *tzitzis* had all their strings intact. I first answered "seven", so the Rebbe told me in Yiddish "*Tzeil iber*" — "Recount". I did, and I said "eight".

Now, before going into *yechidus* my father had spoken to me about how to behave in the Rebbe's room: not to walk around, not to look around. He told me I should hold

onto his *gartel* during the entire *yechidus*, and leave with his as soon as he left. Understandably, this caused me to be very serious while I was in the *yechidus*. The Rebbe noticed my very serious behaviour, so as we were leaving the Rebbe turned to my father and asked "*Farvos shmeichelt er keinmol nisht?*" — "Why does he never smile?" My father responded that I most probably have "*moirah*" (a sense of awe) of the Rebbe. The Rebbe looked at my father and said "*Nisht mein inyan iz az m'zol fun mir moireh hoben*" "It's not my thing that people should be in awe of me." I was a stone-cold British kid, and I think the Rebbe was really on target to ask me why I wasn't smiling!

As I grew up, my father would always remind me and talk to me about what the

Rebbe had said during the *yechidus*. This was his method — and the method many chassidim would practice — to ensure that us children would remember the Rebbe's words despite our young age. In his *zchus*, I have a clear memory of that *yechidus* until today.

What was your experience at *farbrengens* as a child?

I couldn't understand much, but to be able to look at the Rebbe was amazing. Whenever I had the opportunity to say *l'chaim* to the Rebbe it was a special moment. Even though there were thousands of people in the room, that eye contact felt extremely personal. Sometimes I would sit with the children next to the Rebbe on the floor, and we would be very excited during the *niggunim*. The Rebbe would encourage the



England's head Shliach Rabbi Nachman Sudak receives a copy of the newly printed Tanya.

singing, and very often the Rebbe would turn to the children and encourage us, and that was always very treasured.

Are there other special times you recall from your childhood?

A few years later — I must have been about eleven years old — I was hanging around the *zal* upstairs in 770 driving the bochurim crazy, being a *nudnik*, so one bochur called me over and asked me what I'm learning in *cheder*. At the time I was learning *Perek Arvei Pesachim*, and in *cheder* we had begun from *daf* 114 by the *mishna* — some 15 *blatt* into the *perek*. So the bochur took two *gemaras* and started learning with me the first *sugya* of the *perek* — on *daf* 99 — with *Rashi* and *Tosfos*.

A few days later during *yechidus* together with my parents, the Rebbe turned to me and asked me “*Vos lernstu in cheder?*” — “What are you learning in cheder?” I told the Rebbe I was learning *Arvei Pesachim*, and immediately the Rebbe asked me the question of the first *Tosfos* of the *perek*: “Why is the *lashon* “*arvei*” *lashon rabim?*” This was the very *Tosfos* that I had just learned a few nights previously with the bochur.

The fact that the Rebbe had *ruach hakodesh* — to ask me the very *Tosfos* I had just learned on *daf* 99 — is a given. But what is really special in my opinion is something else: the tremendous *ahavas Yisroel* the Rebbe had. I was with my parents, and the Rebbe could have asked me about what I was learning in *cheder* — the *sugya* on *daf* 114 — and I would have mumbled the *Gemara*. But the Rebbe chose to ask me something he knew I had just learned, thereby making me happy and my parents proud.

This *ahavas Yisroel* the Rebbe portrayed is something which us *chassidim* must emulate, to utilize every opportunity to lift up another yid.

What other times would you visit from England?

Those are the two visits that stand out in my mind from among my childhood visits. After my *bar mitzvah* I started coming in for Tishrei. Tishrei 5741 was right after my *bar mitzva*, so my parents didn't want to let me go on my own for Tishrei, but from 5742 and on I would come every Tishrei. I was learning in *Mechina* (the Lubavitch Mesivta in London) at the time, and pretty much the entire class would come in each



Children sit near the Rebbe at the farbrengen. 4 Sivan 5747

year. Those Tishreis were *moiredike* times. Experiencing them by the Rebbe really gave a lot of *chayus* for the entire coming year — the Rebbe would often speak at the *yechidus'n* to the guests after Tishrei, and the Rebbe would say that now the task is to “*fananderpaken di pekelach*” — to cash in all the energy experienced during that month. These *kochos* that we received from the Rebbe during Tishrei could last a lifetime.

How would you and your friends pay for these flights?

We all felt that where could one possibly be for Tishrei if not by the Rebbe. We knew we had to be there, so we each figured it out. Some of us convinced our parents to buy us tickets, and others got jobs to provide for the expense. But we all made it our business to be there. We would all come as a group, and during Tishrei we would look out and care for each other, making sure our classmates had a place by the *farbrengen*, by *hakafos* and whatever else was taking place during Tishrei.

When did you come to learn in New York?

After three years in *Zal* in London, I came to learn in Oholei Torah in 5747. It was a very special year, as it was the year of Hei Teves. I definitely didn't earn the *zechus* to be by the Rebbe during that special time; I feel that it was a gift. That year-and-a-half of being by the Rebbe was tremendous. The incredible encouragement the Rebbe always gave, whether by the *farbrengens*, or by *kos shel brocho*, gave us such a boost. If you had thought you could accomplish

only so much, the *bli gvul koach* projected by the Rebbe gave you such an incredible *nesinas koach* to go way beyond your imagined *kochos*.

What memories from Hei Teves can you share with us?

I remember on Hei Teves we were sitting in the Oholei Torah *zal* on Troy Avenue, about to start a *girsas* test. Suddenly someone came running in shouting “*didan notzach!*” That was it. The next week everything was in 770. For a full week we celebrated with the Rebbe. I remember when we came back a week later to Oholei Torah the pens and test papers were still in our places.

I continued learning in Oholei Torah until I went on *shlichus* to Australia mid-5748, and for the next two years I was on *shlichus* and there was no *reshus* to come to New York at all.

So you missed Yud Shevat 5750?

In those years, *shlichus* to Australia was Pesach to Pesach, with no visits back to New York in between. But Yud Shevat 5750 was forty years of the Rebbe's *nesiyus*, and we really wanted to be by the Rebbe. We knew that if we asked the Rebbe for permission to come, the Rebbe would tell us that we needed to ask *hanhalah*. So we all campaigned to the *hanhalah* that they should give us permission to end our *shlichus* just a little earlier, so that we'd be able to be by the Rebbe for Yud Shevat. *Hanhalah* gave their permission and then we asked the Rebbe for his permission and *bracha*, and

we arrived back in 770 for Yud Shevat.

What was it like returning after two years away?

I remember that before we left Australia, Rabbi Avraham Glick spoke to us and prepared us for our return. He told us that things were different from when we had last been by the Rebbe. In 5747-5748, you were able to hear the Rebbe at the *farbren-gen* from just about wherever your place was. Now, when we came back, things were different. In order to hear, you needed to be in the front few rows. When we came back it was imperative to attend the *chazaras* after the *farbrengens*.

In those years the Rebbe would give out dollars every Sunday, and *kuntreisim* were being distributed more and more frequently. How often would bochurim join the line?

“*Ksheim she’ain partzufayhen shavin, kach ain deisayhen shavos*”. There were various practices among the bochurim. Personally, I would rarely ever go on the lines — I wouldn’t want to “present myself” to the Rebbe. I would go by the Rebbe for dollars only once a year, for my birthday, and I would never join the line for *kuntreisim*. After the *chaluka* I would receive a *kuntres* from *mazkirus*.

Why wouldn’t you ever go by the Rebbe to receive a *kuntres*?

There were two reasons, and many bochurim shared this same opinion. The first reason is that whenever the Rebbe distributed a *kuntres*, he had been at the Ohel that day, which meant that the Rebbe was still fasting. I didn’t want that the Rebbe should need to fast even a little longer so that I could receive a *kuntres*. Imagine if all the bochurim would join the line — it would last another half hour.

And secondly, there was an element of *busha*. We didn’t want to place ourselves in front of the Rebbe. The *chossid* Reb Zalman Moshe Yitzchaki was once asked what the Rebbe Rashab had told him during *yechidus*, he responded that he hadn’t been able to concentrate and he couldn’t remember, because during the entire time the Rebbe Rashab was speaking, Reb Zalman Moshe was busy thinking to himself “*Ven vet shoyen der Rebbe aropnemen zayn heiliker oigen fun mein chazereshe ponim*.” this was something we felt as well.

But again, this was one approach. The other approach was that if the Rebbe is giving, you must take, and how could you pass up

on such *kochos* being given by the Rebbe. You know, these guys have hundreds of dollars from the Rebbe. Personally, I have only a select few.

Would you write to the Rebbe?

During my years on Shlichus I would write a *duch*. Besides for that, from time to time I would write asking for a *bracha* for various things. Sometimes I would receive an answer “*azkir al hatziyun*” or the like.

You must have experienced Birkas Habonim from the Rebbe for many years.

Yes I did. Only the older bochurim were allowed to be in the Zal, so for most of the years I would stand outside and listen to the *brachos*. In 5752, however, I was old enough that I was inside the *zal* for Birkas Habonim. The place was packed, and you had to stand in line for hours to secure yourself a good place for when the doors would open. We would ask a friend to save our place in line while we ran to *mikva* and then we came back to the line.

When the Rebbe would come in to the Zal, our emotions would intensify. The Rebbe would *bentch* “*Yevarechecha*” very softly, and one could feel the tremendous *ahava* of the Rebbe to the *temimim* expressed during those *brachos*. Mostly the Rebbe emphasized *hatzlacha* in *limud haTorah*.

And then came Chof Zayin Adar. What were your experiences during that period?

It was a very difficult time. Whenever the Rebbe came out on the balcony, it was always very special, but at the same time it was very painful. You see, I grew up with the vision of the Rebbe marching into 770

with *malchus*, so now suddenly to see the Rebbe in such a situation was very hard, particularly because I saw the Rebbe during the previous years. So personally it was extremely difficult. On the one hand, I was happy for the moment when the Rebbe could be with the chassidim, but on the other hand, you could stand there and poshut cry witnessing the Rebbe in this state.

After this whole conversation, what is your message to bochurim today who haven’t experienced all of this?

The main connection to the Rebbe is through the Rebbe’s Torah. Where was the Rebbe’s love, if not in the hours he spent speaking Torah at the *farbrengens*. A bochur in *yeshiva* has countless hours in his hands to spare and can absorb the Rebbe in the most *pnimiusdiker* way possible. The average bochur today who invests in his connection to the Rebbe has a much greater bond and connection to the Torah of the Rebbe than bochurim did before Gimmel Tammuz, because then it was possible for bochurim to feel satisfied even without learning the Rebbe’s Torah. So real *hiskashrus* is possible today in its fullest. Additionally, through the videos we have of the Rebbe, the experience of being by the Rebbe can be related to. Anyway, this is all only for the time being — soon today’s bochurim, too, will have their own *zichronos*.

Amen. That was a very special conversation. Thank you!



Rabbi Gorman receives a dollar from the Rebbe. 25 Tammuz, 5751



NAMES OF THOSE THAT PASSED THE HANACHOS

שמואל צירקינד	שניאור זלמן לו	מענדל געלמאן	שיע ק.	אהלי תורה
מנחם מענדל בראדי	מנחם מענדל לוסטיג	מ.מ. גרינבערג	ברוך שם טוב	יעקב נפתלי ראטענבערג
חיים אליעזר חיתריק	חיים ניומאן	יהושע דייטש	מענדל גוראריה	צבי הירש שוסטערמאן
מנחם מענדל ציטראן	שלום פוזנר	משה הילדעסהיים	שמואל מרוזוב	צבי שפילמאן
שלום ישעי' דייטש	רפאל פלאטקיין	ישראל וגנר	ארי ששונקיין	מאיר אבצן (בר"ש)
משה אריה ענגעל	יחזקאל הלוי פערשטמאן	כתריאל טרויעריג	ישראל טויב	לוי שפאלטער
יחיאל מיכל גאלדמאן	אהרן משה רוזנצווייג	מ.מ. כהן	ברוך שמוטקיין	יוסף חיים שפוטיץ
דובער גראסבוים	מנחם מענדל רעפסון	אברמי מטוסב	ראובן פאקס	ישראל צבי בארבער
יוסף הארליג	שניאור זלמן הכהן שטאק	נחום סערעבריאנסקי	שלום דערען	מאיר שלום בליזינסקי
מרדכי אייזיק קרעמער	צפת	מ.מ. פאלטער	דוב גאלדשטיין	ישראל שפירא
שניאור זלמן ליפשיץ	ישראל פינק	משה צוויבל	ישראל הומינר	מנחם מענדל ליין
ישראל לאווענשטיין	אברהם פינק	מענדל קאמען	אריק דערען	יוסף יצחק עלוויץ
אליהו עקיבא ראזענפעלד	יוסי ספיואק	מענדל קאראל	צבי בראנשטיין	מתתיהו גרשוביץ
שלום דובער רוזנבלט	מנחם מענדל ווינבערג	מ.מ. קארפילאווסקי	ישראל פאלטער	מאיר צוויבל
מרדכי שוסטערמאן	אברהם יעקב כץ	חיים הלל קארף	חיים אמזלק	שניאור קורבסקי
מנחם מענדל שיפריין	שלום רייטפארט	יוסי ראזענבלום	בערל פלדמן	אברהם זושא גאלדבערג
אברהם שלמה סלביצקי	איתן ליבערזאהן	שנ"ז איזנבך	יהודה פאלטער	אברהם הלוי לאב-
מנחם מענדל שטאל	סיעדי' ליבעראוו	שמולי בערנשטיין	מאטל סלונים	קאווסקי
מנחם מענדל שטרן	דוד שמולביץ	שנ"ז דאווידזאהן	אריק שם טוב	שמואל ווילנקין
לוי טייכטל	שיקאגא	מ.מ. הלפריין	מאיר גרינבערג	מנחם מענדל הכהן ברקוביץ'
צבי מרדכי טייכטל	שלום דובער בארון	שמחה ווענגער	צמח שם טוב	משה צבי גולדברג
מאיר טווערסקי	חיים שמעון בלאטנער	יוסי זלצמן	מתי ווינגארטן	מרדכי הכהן שפערליין
יחיאל וואגעל	שניאור זלמן בוקיעט	מ.מ. חזן	לייבל גרינבערג	אברהם דוד ראטענבערג
אברהם דוד ווילהעלם	שניאור זלמן אהרן ציטרין	נתנאל כהן	ישראל צוויבל	מענדל מויהא
שלום דובער וילהעלם	שמואל פרקש	מ.מ. מינקאוויץ	יהושע סעריבראנסקי	משה ליבערמאן
לוי וילהעלם	משה גולדשמיד	יהושע סלאווין	יעקב מאלענקאוויטש	מענדל עלוויטיץ
ירחמיאל וואלאוויק	שלום הרץ	יוסף יצחק קוגן	לוי הומינר	אהרון שמואל עלבערג
מנחם מענדל ירס	ישראל ארי' לייב יעקב-	מ.מ. שמענוב	מענדל פינסאן	צבי שפירא
אליהו אדלער	סאהן	אלימלך קיעוומאן	לויק שמוטקיין	ליב דוד מדלי'
ישראל בנימינסאן	ישראל ארי' לייב קאפלאן	ניו הייבען	לייבל קפלן	מנחם מענדל אסטער
מנחם מענדל בערגהאף	מנחם מענדל ליבליך	ישי איגל	יסי ששונקיין	שניאור וואגעל
יעקב אייזיק חיים צייטאג	שלום דובער ליפסקער	יוסף הכהן בארנשטיין	לייבל שם טוב	שמאי חן
מנחם מענדל חן	אברהם זאב מיניץ	ישראל באגאמילסקי	יענקל וואגעל	לוי קירש
יוסף דזייקאבס	אייזיק גרשון מיניץ	צבי הירש בערמאן	טאראנטא	זאבי בארנעט
אייזיק גרשון מיניץ	יעקב פוטאש	מתתיהו ברענאן	לוי איזנבך	נחמן מטלס
לוי מאסקאוויץ	יוסף יצחק רובינשטיין	יוסף דריזין	מענדל אסטער	מנחם מענדל הכהן
שניאור זלמן פינק	משה נתן סוליש	נתן הורוויץ	שנ"ז גורארי'	שטאק
משה רובין	רפאל משה שפערליין	אוריאל דובאסקי	ארי זילבערבערג	מנחם מענדל סילמאן
מנחם מענדל טוביה	צבי הירש סטאליק	אהרן הכהן העכט	לוי חייקין	שניאור זלמן גערליצקי
סאקס	לוי יצחק טעלדאן	מנחם מענדל הכהן העכט	חיים א. יעקבסאהן	שמולי רובינשטיין
שלום דובער סמיט	יוסף הכהן ווייספיש	אלימלך העכט	נחום פלאטקיין	ברוך שוסטערמאן
לוי וילהעלם	מנחם מענדל ווילהעלם	מנחם מענדל זבדי	לוי קאמען	שלום קוגל
	מנחם מענדל וואלף	שמואל יפה	בערל קוגן	מנחם מענדל פלטיאל
	אברהם וולבובסקי	שניאור זלמן הכהן כצמאן	לויק שטינמעץ	
	מנחם מענדל זקלס	לייבל כהן	ישראל איזיקוביץ	דעטראיט
		מנחם מענדל הכהן לואין	מענדל אלטיין	יסי וואגעל

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