

הנחות
Hanachos

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

RABBI EFRAIM DEMICHOVSKY
Fax a Sicha - Vaad Hanachos B'Lahak

***Recollections
From
Hanhalah***

RABBI SHMUEL CHAIM SCHARF
Lubavitch Mesivta, Chicago



Vaad Talmidei Hatmimim

Rabbi Tzvi Altein

Hanachos

Tzvi Alperowitz

Boruch Ceitlin

Layout and Design

Mendy Drookman

Efraim Davidoff

Special Thanks to

Rabbi Tzemach Feller

Rabbi Mendel Gourarie

Rabbi Shmuel Lubecki

Levi Danow

Mendel Goldman

Arik Shemtov

Tzemach Weg

Naftali Wilhelm



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ב"ה

Foreword

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

In the “*Insider’s Perspective*” column, we share the words of Rabbi Efraim Demichovsky, who wrote the “*rad*” during the years of 5751-5752.

The *bochurim* whose names are printed in this magazine are invited to attend the Grand final viewing and prize distribution which will take place on Sunday *Daled Tammuz*, details of which are printed on the back page.

In the column “*Recollections from Hanhalah*,” we present an incredible interview with Rabbi Shmuel Chaim Scharf, who along with his brothers, was *zoiche* to receive tremendous *kiruvim* from the Rebbe during his childhood years. In his interview, Rabbi Scharf makes it clear how each one of us is dear to the Rebbe, and that even in these days of *helem v’hester*, the Rebbe is with us in every sense of the word.

Rabbi Scharf shared as well his memories of the first time he saw the Rebbe after 27 *Adar*, and the major excitement it caused him. This memory, he says, makes him think of how soon as well, we will be *zoiche* to such a surprise, when we will once again see the Rebbe.

Standing now a week before *Gimmel Tammuz*, let us beseech of Hashem to usher in this day, with the coming of Moshiach, *teikef umiyad mamash*.

The Editors



The Hanachos: an Insider's Perspective

When did you come to 770, and how did you get involved in the *hanachos*?

I came from Eretz Yisroel after *yeshiva ketanah* to learn in *Oholei Torah Zal*, where I stayed for the next three years, after which I learned in 770

In those years — the late 5740s — whenever the Rebbe said a *sicha*, Rabbi Zalman Gorelick — a *bochur* in 770 — used to write a short summary of the *sicha* shortly after it was said, which would then be distributed around the world. This summary would be called the “*rad*” - an acronym for “*roshei dvarim*.”

Towards the end of 5749, the Rebbe would say *Sichos* during the week on a much more frequent basis, until, at a certain point, this took place every day. Consequently, Zalman Gorelick was struggling to have the *rad* always prepared on time, so I was asked to help him. At that point I was 19 years old and I was learning in *Oholei Torah*.

By *Cheshvan* 5750, the pace of the *sichos* had slowed down already, so he didn't need my help anymore. Soon afterwards, however, he became a *chossan*, and they were looking for someone to take over this project of writing the *rad*. I was asked to do it, and for *Shabbos Parshas Devarim* I

wrote the *rad* as a trial run. From *parshas eikev* and on, I began writing it every week.

Weren't there full *hanachos* coming out each week of the *farbrengen*?

There were actually two *hanachos* coming out each week — from both *Lahak* and *Hanachos Hatmimim*. However, although the *Manichim* would start preparing the *sichos* from the *Shabbos farbrengen* immediately following *Shabbos*, it would take until Wednesday until it was ready to be printed and sent around the world. That's why there was a need to produce a short summary of the *farbrengen* that would be available just a few hours after *Shabbos*, and would immediately be sent around the world.

Your were a *bochur* in *Oholei Torah*, so when did you have time to prepare the *rad*?

Immediately after *Shabbos* I would start, and I would work on it throughout the night so it would be ready to be sent out on Sunday morning.

As soon as I finished the *rad*, I would bring it to *mazkirus* to be given to the Rebbe. Since I would be up all

night preparing the *rad*, the *hanhala* of *Oholei Torah* gave me permission to miss the Sunday morning *sedarim*, so that I should be able to catch a few hours of sleep.

Was this a project of *Lahak* or *Hanachos Hatmimim*?

This was in *Lashon Hakodesh* and was a project of *Lahak*. *Vaad Hanachos Hatmimim* also would publish such a summary — known as the *toichen kotzer* — which was written in Yiddish by then-bochur Yossi Jacobson.

As I mentioned, when the *rad* started, it was a short summary, it would just say a short point from the first and second *sicha*, which *Rashi* and *Mishna* in *Pirkei Avos* the Rebbe had spoken about, the *dibur hamaschil* of the *maamar*, and so on. This would be sent out a few hours after *Shabbos*, or at the latest, Sunday morning. However, as the weeks went by, I would write more and more, until eventually it became a full, raw *hanacha* of the *farbrengen*.

At this point we began preparing a small *kitzur* of the *farbrengen* as well, to fulfil the original purpose of the *rad* — which was written by then-bochur Efraim Mintz. This *kitzur* would be sent out just an hour after *Shabbos*!



Rabbi Demichovsky receives lekach from the Rebbe. JEM / The Living Archive

In order to write the *rad*, and eventually the full *hanacha*, you must have needed to be able to hear the Rebbe clearly. Did you have a good place at the *farbrengens*?

I had a very good place. Since I took over the job of Zalman Garelick, I also “inherited” his place at the *farbrengens*, which was right in front of the Rebbe’s *farbrengens* place.

Having this place was — for me — a major perk of taking the job. Boruch hashem I was able to hear the Rebbe very clearly during the *farbrengens*.

In addition, after the *farbrengens*, we would go over to Reb Yoel’s house and there would be a *chazara* of the *farbrengens*, so this also helped me to write the *rad* and then the *hanacha*.

You mentioned that eventually you started writing a full *hanacha*. Why was there a need if there were already two *hanachos* coming out each week?

Because those *hanachos* were being prepared for the Rebbe to be *magia*, and so therefore, as per the Rebbe’s instructions over the years, the *sichos* in those *hanachos* were reorganized and slightly modified, and definitely were not raw *hanachos* of the *farbrengens*.

The *hanachos* that I wrote, on the other hand, were much closer to the way the Rebbe said the *sichos*, with an attempt to write them down verbatim, and certainly preserving the order in which the Rebbe said the details of the *sicha*.

These *farbrengens* have been published in the two-volume blue set of *bilti mugah farbrengens* of 5752. The *farbrengens* from 5751 have also been printed in various forms.

How would your *hanachos* be distributed?

They would be sent out by “fax-a-sicha”. This team comprised of several bochorim who obtained a few fax machines and would send out a few pages every week to one city in each continent, and from there it would be sent out to many subscribers in each continent. It was done that way to save money and make it more accessible to whomever wanted it. Those pages included the *hanacha* that I wrote and if there was a *maamer* that was *mugah* that week, it would be included. Sometimes they would

also send the *yuman* of Beis *Chayeinu* and the *Sichos-in-English* from that week.

Did you ever write to the Rebbe about your involvement in writing *Hanochos*?

Before I took upon myself this job, I was very hesitant to work on this due to the great *achrayus* involved. I asked the Rebbe for a bracha and the Rebbe answered, “אזכיר על הציון”.

Was the Rebbe ever *magia* the *hanachos* that you wrote?

After the *sicha* of *divrei kivushin* on *Tzom Gedalia* 5751, on the way to the Ohel, Reb Yudel Krinsky gave the Rebbe the *toichen kotzor* from *vaad hanochos hatmimim* and the Rebbe was *magia* it in the car. After that happened, there were a few *bochurim* who thought that maybe the Rebbe would be *magia* the *rad*. So on 7

Tishrei, after I wrote up the *sicha* to the *gvirim* of *Machne Yisroel* and the *sicha* to the *shluchim* after that, those *bochurim* sent it in to the Rebbe for *haga'a* — without my knowledge. (When I found out I was quite upset, as I knew it contained several mistakes.) On the day after Yom Kippur, I got a call from *mazkirus* to come to their office. When I got there they told me that the Rebbe had been *magia* the *sicha*.

Another time, when I was writing up the *sicha* of *Hei Teves* 5752, the Rebbe had referred to a *mishna* and we weren't sure which *mishna* it was, so when I gave it in to the Rebbe, I made two question marks next to that part. A few minutes later the Rebbe sent out an answer, that it was referring to the *mishna* “מצוה גוררת מצוה”.

During those years of 5751-5752 the Rebbe was speaking very strongly

about Moshiach. What was it like to hear and write down those *sichos*.

One thing I can say is that it felt to us that often, during the *farbrengens*, the Rebbe was literally talking to Hashem and we were there listening. Often, the Rebbe would close his eyes for even minutes during the *sichos* while talking about Moshiach. It was clearly very *himeldik*.

Regarding writing them down, I had to be as precise as possible, and try to record the Rebbe's words with the greatest *diyuk* possible.

Thank you Rabbi Demichovsky!



The Rebbe gives Rabbi Demichovsky a dollar. JEM / The Living Archive

The Rebbe's Ksav Yad



מבצע תפילין

The Rebbe wrote the following as a postscript to a letter:

מאשר הנני קבלח מכתבו מיום י"ג אלול

ותא ית' על הדעה וההשגה שאצלך תפילין.

ות"ח ת"ח [ותשועת חן תשועת חן] על הדו"ח [הדין וחשבון] והבשו"ט [והבשורות טובות] ממבצע התפילין.

Many thanks for the report and the good news about Mivtza Tefillin

מבצע תפילין

A Rabbi from a camp located near New York asked Tzach to send a Mitzva Tank to the camp to put on tefillin with the boys there. A Tzach representative sent them a letter suggesting that rather than sending a tank — which would be more expensive — they would send a car with a few chassidim to speak to the boys. This letter was brought to the attention of the Rebbe and the Rebbe wrote the following on the bottom of the letter:

פונים לצאגו"ח [לצעירים אגודת חב"ד] און מ'שלאגט זיך אן שכו"כ [שכמה וכמה] מבנ"י [מבני ישראל] יניחו תפילין, ויוציאו מהסוג דקרקפתא דלא כו' - והצעת דאגו"ח [אגודת חב"ד] שיהי' כוול יותר (משלשים דולר!) האם במקום הנחת תפילין... ינאמו לפניהם!!!

They came to Tzach and they put in a lot of effort so that many Yidden will put on tefillin, and they will be removed from the category of a head that didn't [wear tefillin] etc. - and the suggestion of Tzach in order for it to be cheaper (by thirty dollars!) [is to ask] whether instead of putting on tefillin... they can speak to them!!!

SHIUR ALEF



ב"ה

י"א ניסן תשל"ג

שם: אילן פרנקל פוקס

ch 15
14 ק"מ
13
12

It is our duty to tell the עובדים to do what they need to do and also tell them the חובות on the מצוות which these are מצוות which is commanded them to do either 7 or 30 which are connected to a מצוה. Some people think that you have to be a קובץ or you have to return a diamond and חובות's to find out and return it*, but especially in מצוה when we have to deal with עובדים which people can think that this is only for them to have a פארמסה to support their families but each thing in this world it here to be a פן and a עובד so you also have to be עובד and tell them about their job אחריות. And עובד in life we see now more than ever the אחריות not only in specific times and not only if you think deeply but in עובד of people they react if it is an אחריות story which even the person doesn't know! There was a עובד who had a yacht-boat which we always עובד that you shouldn't be ashamed of עובד and he actually did it, sometimes he goes on his boat and when it came time to עובד he had to know which way is עובד so the only way to know it is to ask the captain so he did and the first time he thought he just wanted to know after 2 or 3 times he asked why did he need to know so since he is a עובד which he is not affected by the laughter so even takes pride he answered truthfully that 3 times a day he has to עובד to it and face towards עובד to know עובד, so the captain though of this עובד who is successful עובד and finds the time to עובד to it and even find which way is עובד so for sure me I have to at least think/עובד to it and even עובד is a עובד even though עובד needs to be עובד in עובד but still it is עובד. This is like the עובד of not believe in another is one of the 7 עובד and

SHIUR BEIS



ב"ה

י"א ניסן תשמ"ג

שם: ה'ת' 18/18

We have already mentioned previously regarding influencing everyone to fulfill the מצוות, and we shouldn't be embarrassed to explain the reasons behind them, because all the מצוות with all their details are rational. People think that they have to have government contacts, or some sort of power to influence others, or else they had to have done some sort of favor to someone, like in the case of ר' יצחק בן נח, when he returned the precious gem, but this is not true, everyone can influence others, especially nowadays in גלות. In every case, there is a giver and a receiver, and some people may think that the only reason we interact with one is for our own livelihood, but that can't be, because we can't just be receiving from them, we must be giving something to them also. Even though we're in גלות, when we reflect on our life, we see הנהגה כראוי nowadays more than before, and when we look deeper at things, we see תורה everywhere, but naturally, with humans, when you explain something with a story, it leaves a deeper impression. The person this story is about isn't fully aware of what he caused; This happened this year, in America - There's a certain ז"ל who has a lot of possessions, and among them is a yacht. He was taught not to be ashamed to be a Jew, and he lived his life in this way. There was one time when he was on a trip on his yacht, which he did occasionally, and it came to the ים סוף, by ארבע עשר, and he needed to know which direction was מזרח, to daven to ירושלים, because when he's at home in a fixed place, he knows which direction is מזרח, but since the yacht was moving, he didn't know which way it is, so he asked the captain which way

שם: יצחק צבי באבאר
 י"א ניסן תשמ"ג
 במשך קהפספסה על באומות הצ'ינים ששייכים אליהם- שדה מבוית וכל שמסתכל מבין הכו' לנו
 זי רגע אלא שכל התקופות שבו לפני שכן בינוק פקד"ש. אלא ישנם באומות שאין עב- שך אלא
 עתקורבים לתוכות וכי"ד אין עב נכון אלא הוא איך לנאמן ופסח שדדים המוצות שונים ואף אין
 לנו מהם אלא הפגאב הפרנסה וכי"ד אלא שכל ~~ה~~ מפיע עליהם כנ"ל. במחוקר אלא כדעת האוצר
 שיש פלות נסיים צפיו אלא אדרבא צפיו ~~ה~~ רואים האלב פרסית הכל צפד ושלל עם רק ורבע
 עראות האמת וברכ"ט דבדר ג'ולס יותר שהיו צופה כושם חוצק יותר וכי"ו: שישו יחודי (אנמכא כאן)
 שנוא עשיר ויש לו סריגה יחודי וכיון שאינו מחמישים שבוא יחודי כרי כשבוא הולק היאי האולש הספיעה
 אלו כ"כ יודע לשמח' צדיק קבנות למצולו על התפשט ושלל "קאפאן" ודבר עב איכס כ"זכ פנאים שאלו
 קאפאן מה הפנ'ה אלו? וכיון אדוא רעה הדרך אל תבטיש רבני פהליטיה זעבו שיון שדירק קרובל ובר'ק
 זרק דרך קד'ה' וכ' מעב נתפסו קאפאן גמי פואל חלל צסקים נותן כ"כ מלל אודות קד'ה' א"כ עם
 הוא ימעה אודות הקד'ה' (אולי עם תפ'ה' ^{א"ל} יכ"כ מלמדה שבו הדיקדק דתפ'ה'). ועבו משום שנוא לפו הפנאים
 והולק האון יעקב ועב רע"ל על פאית יחודים גיצה אלב משיב מצוות שנוא שלילת הפנ'ה' דע"ז ומי יודע מה
 מוצה הקא"ל. עמ"ל. שמוצ צדמו מלצמות שבו לא כסורה כיון שיש זין רואה. ועבו עם הפירוש לפאוצים
 המוצ לפהצדיק סאוצים מרו כחילה דמוע מצוה עם מישו רק פ"א הרי במשך למצוות תפ'ה'ן עלו יאלו עב
 רק עם האלל כיון שמה אומד פ"ב עם מפרטים יודע שבמחיל תפ'ה'ן פ"ג הליו מוכיא צדמו מוצר פוצר
 ישראל המון עז"ז. מיתן לו חיים גדלים. וישנם ~~שדדים~~ שמוא קושיא מצער (אם מפני להצדיק א"ע) איך יתכן
 לצמות מצדד. ע"אל לפנ"א האם הם יחודים אמת אכן שפדחה יחודים כחילו תפ'ה'ן ואלו טר אלא לפנאים
 כולו צוה שבו ג'י. ועב לא הכבוד אלא האמת היא שאלקף אל הספק אין למעז מלכד צב כרי הדברים
 פיוצאים מלכד כודאי שצולק על הא"י. לחגבי ולשו"ל איך יתכן שישבו מכלו לפסוק הצ'ינוו הפרסיים ואלו אלו
 הוא יחודי ויגים תפ'ה'ן ועב כחיל עליו אמיתק לממן יצער טועב לפנ'י. ואך יודעים שבו כק? אכן אין יחודים
 גודאי אלא מה שבוא ע"ה הקרבת התורה שנגמם שוש דבר טוב ואינו כ"ל למחור- אן קב"ה מקצב שר
 כל הדי' וכן הצ'ינוו ^{במחשבתו} שפדחה משישו יחיל תפ'ה'ן וכי"ד הרי בודאי שבו יפול עבו הסכר האשתי
 צכ"ה קא"י שפסל עליו צמין השפיעו חלב וכמוח שבו שיק אלו. ובאחר גדואים האלב פרסית רק יצדיקים
 משישו יבאר האפיד מאורצ עב יכ"ל קביות במחיל בישועה ונצ"ב לפולם ופבסוק כדמ"ם ומעב האים



Recollections from Hanhalah

Rabbi Scharf, the other week we spoke with your brother about the special *kiruvim* he experienced. Can you share some more of these unique stories?

It was very special for me to read my brother's article. It was very refreshing to read the details he remembers; the way he recalls precisely the dates and years and what happened when.

Although I was younger — and so I don't recall the dates and years as precisely — I'd like to add some stories and anecdotes that I remember, which were not included in my brother's article. Some of these pertain to me in particular. I must note that since I was quite young at the time, certain details might lack accuracy.

The special *kiruvim* the Rebbe gave to your family are quite remarkable!

That's one thing that I want to clarify before I start. While it is indeed true that we merited to experience very special *kiruvim* from the Rebbe, nevertheless the obvious needs to be made clear: These *kiruvim* are all expressions of the closeness of the Rebbe to *chassidim*, and the Rebbe is this close to all *chassidim* equally. The Rebbe cares about every single *chossid* — without any differentiation. The only perceivable difference is whether this closeness was expressed in overt, observable ways. Perhaps certain people, who needed them, were given such *kiruvim* by the Rebbe. Perhaps since our father passed away, the Rebbe expressed this special care to us openly, or perhaps it was for whatever other reason. But in the essence of the Rebbe's being, this special care and concern is something the Rebbe has to every single *chossid*.

This is true today as well, and it's important for *bochurim* to realize that. So this is not my story. This is our story

These are definitely words to be taken to heart. How old were you when your father passed away?

I was 6 years old at the time, and — as my brother said so perfectly — the feeling was that we were always being cared for. It's very important to point out that there was an awesome *kedushadike* power which emanated from the Rebbe. This is something no video can ever portray. You can't film *eloikus*. Even one *tenua* was enough to encourage and uplift a person — let alone many *tenuos*. The attention we received had a powerful effect.

To illustrate this point, I'd like to share one of my earliest memories, from the *Tzivos Hashem* rally on *Chol Hamoed Sukkos* 5750. My brother Mendel was called up to say "*Yechi*". He then sang "We Want *Moshiach* Now," as the *seder* always was. Suddenly, the Rebbe motioned with his holy hand that Sholom'ke and I should go up and

join him on the microphone. We were suddenly being carried up to the *bima* with Mendel, and we sang. The Rebbe looked at us carefully. Even after we finished singing, the Rebbe followed us with his eyes until we got to our spot.

The Rebbe was pulling us into a new reality.

Were there other such experiences that stand out?

One day during the winter of 5750 while we were still saying *Kaddish*, I wasn't feeling well and I didn't go to school. Instead I came to 770 for *Shacharis* to say *Kaddish*. This is the only time that I can remember standing by the Rebbe and saying *Kaddish* alone, without my other brothers.

Kedusha came, and the Rebbe was taking three steps back to his *shtender* as he always would. As the *chazan* was saying the words "*(Boruch atah Hashem), mechaye hameisim,*" I noticed the Rebbe looking at me, and suddenly the Rebbe motioned to me with a wave of his hand in encouragement. I was a *yasom*, and this took place only a few months after my father passed away.



The Rebbe encourages the Scharfs. Jem / The Living Archive



The Rebbe smiles as he hands Rabbi Scharf a dollar. Jem / The Living Archive

Out of the blue, while the words “*mechaye hameisim*” were being said, the Rebbe gave me this sign of encouragement. I remember feeling how the Rebbe was being *mechazek* me in my situation, with such a *heilike* empowerment.

Were there other such times that the Rebbe communicated with you during *davening*?

One Shabbos, when they opened the *Aron Kodesh* and everyone was saying *Shema Yisroel*, I was standing together with my brothers as usual, and I was pointing in the *siddur* with my younger brother Sholom’ke, helping him say *Shema Yisroel* and *Echod Eloikeinu* with everyone. Suddenly I looked up, and I saw the Rebbe watching us with a gaze of satisfaction. In my mind then, I understood that the Rebbe was happy that I was helping out my younger brother *daven*, or perhaps, more generally, that we were involved during *davening*. That look from the Rebbe was very powerful; really focusing on us in such a deep way.

You know, there are many things that fathers teach to their children. They bring them to *shul*, teaching them how to *daven* and behave appropriately, and they sit with them in *shul*. We didn’t have a father to do those things for us, and to some extent the Rebbe did this for us.

What do you mean by saying that the Rebbe taught you how to behave appropriately?

The Rebbe taught my brothers and I to answer “*Amen, yehei shmei rabba*” during *Kaddish*. When the *chazzan* would say *Kaddish*, the Rebbe would turn to us and

say together with us — at our slow pace — “*Amen, yehei shmei rabba*.” This was something that would happen at many *tefillos*. People always ask me, “Did you ever speak to the Rebbe?” or “Did you ever go into the Rebbe’s room?” but really, in my opinion, one of the strongest *kiruvim* we would get from the Rebbe was this constant focus on us during *Kaddish*, teaching us to respond to the *chazzan*. The Rebbe was — so to speak — taking the place of our father, and he would do it over and over again.

Were there other instances of the Rebbe teaching you how to behave in *shul*?

In 770, back in those days, it was sometimes hard to find a *siddur*. I remember my mother always telling us as soon as she would drop us off that we should quickly go get a *siddur*. But at times there weren’t enough, and some would need to *daven* from memory.

Once, when the Rebbe *davened Maariv* upstairs in the small *zal*, as he would sometimes do even in those years, neither my brothers nor myself managed to find a *siddur*. So we stood there at our place waiting for the Rebbe to come in and the *minyán* to start, and we planned on *davening* by heart.

Upon entering, the Rebbe immediately noticed that we didn’t have *siddurim*. The Rebbe motioned to us and then instructed Rabbi Leibel Groner to get us a *siddur*. As there weren’t any in the *zal*, Rabbi Groner gave us his personal “*Mincha-Maariv*” for us to *daven* from. I remember how all three of us crowded over the little *siddur*.

The Rebbe was teaching us that *davening* should always be from inside a *siddur*.

Aside for these two examples, there is also the story my brother told over in his interview of how the Rebbe taught us how to behave during *Krias Hatorah*, when he looked at us pointedly while we were talking. I remember that look the Rebbe gave us then. It was the only time I remember the Rebbe giving me a stern look. The Rebbe was educating us.

Until today, my brothers and I try to be very careful about these three *hora’os*: To answer *Kaddish*, to *daven* from a *siddur* and to be silent during *Krias Hatorah*.

You mentioned that you were *davening* in the upstairs *zal*. Would you also stand near the Rebbe when you *davened* there?

Yes. In fact, when the Rebbe would *daven* upstairs we would be even closer to the Rebbe. Downstairs, we would stand between the Rebbe’s *Bima* and the *chazzan’s shtender*, but upstairs we would sit right near the Rebbe’s table without being separated by a *bima*. There were times that we were very close downstairs as well, as my brother pointed out, on *Simchas Torah* we would stand on the Rebbe’s *bima* right near the Rebbe.

What do you remember about the Rebbe’s *hakafos*?

For the first and last *hakafos*, which were the Rebbe’s, the Rebbe would go to the middle of the *Shul*, and being a little boy, I wasn’t able to see at all. As soon as the Rebbe left his place it became full of *chassidim* and I couldn’t see anything. I remember a certain *bochur* felt bad for me and so he picked me up so that I would be able to see, but I still didn’t manage to see the Rebbe. But all the other *hakafos* I was standing right near the Rebbe and so I remember them much more vividly. The energy by *hakafos* was so intense. We were being lifted up to a realm where nothing exists other than that *heilige* moment. It is impossible to describe. No video — even had there been one — could possibly have captured what it was like.

When I sing the *niggunim* we sang by the Rebbe, they send me straight back to those times. They captured the moment and I identify *hakafos* with them. They evoke such nostalgia.

As a *bochur*, sometimes when I would

want to reminisce and relive those special times, I would go into a room by myself and just sing those *niggunim* that we sang by *hakafos*. They would bring me right back to the moment. Until today, they always awaken within me the awesome atmosphere of being by the Rebbe.

Did you and your brothers experience *kiruvim* that did not take place in public? Can you share them with us?

We never went into the Rebbe's room *per se*, but there were various *kiruvim* that took place away from the public eye. After my father passed away, my mother sent our *mezuzos* to be checked. We found that the *kashrus* of one of them was questionable. The *sofer* told my mother to ask a *rov* about the *kashrus* of that *mezuzah*. My mother wrote to the Rebbe about it and added that she didn't have a *rov* to ask. The Rebbe responded that we should get all new *mezuzos* and we should try to get the *Alter Rebbe's ksav*. We would also receive a *hadass* each year from the Rebbe before *Sukkos*: Rabbi Leibel Groner would inform us that the Rebbe instructed that we should come pick one up from his office.

Then there were the letters that we would write to the Rebbe, for which we would always receive a response — and not always the *maanos* that were standard in those years.

There were a few times that the Rebbe wrote specifically about me, and those mean a lot to me, of course.

What can you share with us about the *maanos* you received?

I can share one. It was the summer of 5750, less than a year after my father had passed away, and one night I had a very scary dream. I was only 6 or 7 years old at the time. The next night I had the same dream, and the next night as well. I started to become very scared, and I was afraid to go to sleep at night.

I told my mother what was bothering me, and she suggested that I write to the Rebbe. I sat down — I still remember for whatever reason I wrote the letter sitting on the floor — and I told the Rebbe what was bothering me. I went on to describe the dream, and then I drew a picture of what the dream looked like, and I asked the Rebbe a *bracha*.

The Rebbe answered back

ארז"ל דחלומות שווא ידברו. מזמן למזמן (ובש"ק?) יאמר הקאפיטעל תהילים שלו. אזכיר עה"צ.

"*Raza*"l teach that dreams speak falsehood." The Rebbe then instructed that I should say my *kapitel* *tehillim*. The Rebbe gave me a personal instruction to say my *kapitel*. Having a daily personal connection to the Rebbe like that is very special to me. Growing up, I would always keep this to myself as my little secret, and only upon rare occasions I might have shared with some close friends that I received a direct personal instruction from the Rebbe.

Every day, when I say my *kapitel*, I am fulfilling a personal directive the Rebbe gave directly to me. I think about this until today.

That *maaneh* must have been very encouraging. Do you remember when you heard the Rebbe's answer?

Yes. My mother always made sure that when the Rebbe would give us an answer it would be a moment we would remember. She would gather us all together and tell us the Rebbe's answer.

Also, after every *chalukah* of dollars or *kuntreisim*, we would each hold on to our dollar or *kuntres* very dearly until we got home. There we would all sit around the table and we would each have a turn to inscribe the our name and the date on the dollar or *kuntres*. These get-togethers made a strong impact on us. They really made us recognize how significant it was that we received something personally from the Rebbe.

Did the Rebbe ever say anything to you?

There was once that the Rebbe told me "*Yasher koach*" after I held the door of the elevator open for the Rebbe.

The Rebbe would come down for *Mincha* and *Maariv* with the elevator. The elevator downstairs has a metal door in front of the elevator's automatic door. There were a few children who would rotate between themselves the *z'chus* to hold that door open for the Rebbe. I remember that one day, one of those boys came over to me and told me that that day could be my turn to hold the door open for the Rebbe.

I was a young boy, and the door was heavy, so I practiced opening the door a few times so that I would do the job properly when the Rebbe would come down.

When the Rebbe came for the *minyan*, I opened the door. the Rebbe walked out, looked at me, I found myself so close — face-to-face with the Rebbe. It's one of the most vivid memories I have of the Rebbe's *heilige ponim*. The Rebbe then told me "*Yasher koach*." The Rebbe telling me "*Yasher koach*" made me very excited. I recall telling friends afterwards how the Rebbe told me those words.

Did you hold the elevator door other times as well?

No; that was the only time that I did it. I didn't want to do it again, because, as I said, the door was a heavy metal door, and I was worried that it would slip out of my hands when the Rebbe would be coming out. Even



The Rebbe encourages Rabbi Scharf, by Sunday Dollars.

at that time, when I held it open, I was so frightened that it would slip from my grasp.

Additionally, holding the door open would mean that I would only walk into the shul behind the Rebbe. My place for *davening* was right next to the Rebbe's *shtender*, and so I would always come in first to be there when the Rebbe would come in. Holding the door open wouldn't allow me to be there first.

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

My brother told the story about the time the Rebbe thanked each of us when we gave him *mishloach manos* on Purim 5750. I actually remember preparing the *mishloach manos* before Purim. We all participated, and we were very excited about it.

That year, Purim was on Sunday and we went for dollars. First Sholom'ke got a dollar. He started walking away and the Rebbe handed another dollar so he was called back. The Rebbe gave it to him and said, "A *dank far di shalach monos*." I was so touched and excited that the Rebbe was acknowledging the *shalach manos*. Then the Rebbe handed me a dollar. I wasn't sure whether the Rebbe would hand me an extra dollar and a thank you as well — of course I was hoping so, but I felt uncomfortable standing there as if I expected it, so I continued walking. I was so happy when I was called back. The Rebbe gave me a dollar and said, "A *dank far di shalach monos*." It was so special.

I also remember telling the Rebbe about my upcoming birthday. The Rebbe gave me an extra dollar and said in English, "Happy year". This was despite the fact that I spoke to the Rebbe in Yiddish.

My brother mentioned the story how the rebbe asked him — also in English — "Where is your sister?" I'm not sure why the Rebbe spoke to us at these occasions in English, as we always spoke to the Rebbe in Yiddish.

That reminds me of the time the Rebbe gave my mother an extra dollar and said — also in English — "For your fine children."

During *davening*, you stood by the Rebbe's place. What would you do during the *sichos*?

We would stay there by our place when the Rebbe said the *sichos*. However, being

young children, we weren't able to follow and understand what the Rebbe was saying. So my brother Sholom'ke and I would have an "activity" we would do during the *sichos*. We would count how many times the Rebbe said certain words. During the famous *sicha* of 28 Nissan 5751, when the Rebbe spoke strongly about bringing *Moshiach*, the Rebbe also mentioned himself a few times during the *Sicha*. I remember that my brother and I were doing our usual activity counting the words, when suddenly we heard the Rebbe say "Ich" - "I," and then we heard it again; I think a total of three times.

Now, this was a word that we weren't used to hearing from the Rebbe, as the Rebbe would very rarely talk about himself, and suddenly we were hearing it a few times during one *sicha*! We realized right then that something must be going on and this *sicha* must be different than all others. I always note how amazing that is that throughout all the times we heard the Rebbe speak, we never heard the Rebbe say "*ich*."

How did things continue after 27 Adar?

I want to first share something about the last *shabbos* before 27 Adar. It is very difficult for me to share, but *chassidim* have told me that anything that could possibly inspire others must be told over.

Every single *Shabbos* at the *farbrengen* — usually after the first *sicha* — the Rebbe would give Sholom'ke a piece of cake, or *challah* on *yom tov*. This would happen every single week without exception. We almost depended on it: to us, it was our validation of the week.

On *Shabbos*, 25 Adar 5752 — which was the last *farbrengen* as of now — we were at the *farbrengen* as usual, and the Rebbe said the first *sicha*. It was a much longer *sicha* than usual. The *sicha* finished, but this time the Rebbe didn't give Sholom'ke a piece of cake. The second *sicha* finished, and the Rebbe still didn't give the piece of cake. We were getting very worried. Receiving the cake would mean so much to us. Back then, I didn't even pay attention to the fact that it was always given to Sholom'ke — it was for all of us.

We kept hoping the moment would come, but the *farbrengen* came to a close, and the Rebbe started calling up those who would receive bottles of *mashke*. At this point we couldn't handle it any more and so we started crying. My brother Mendel told me

later that he cried loud because he wanted that the Rebbe should hear us. He then tried to hold out Sholom'ke's hand, but it was to no avail. The *farbrengen* was over, *Mincha* started, and we had not received the cake.

What can I say ... we were devastated. This was the first time in two-and-a-half years that this had happened.

Two days later, on Monday, 27 Adar, we came to 770 for *Mincha* and *Maariv* as usual, and a *bochur* came in to shul and announced that everyone should say *Tehillim*. Then we heard what had happened to the Rebbe.

When we got home, my mother said that now we can understand what happened on *Shabbos*. She said that the Rebbe was preparing us for what was coming. The Rebbe wanted us to know that everything is planned, and that not always will we be able to receive a piece of cake.

Lately I was telling the story to a friend, and he told me that he felt that the Rebbe was preparing us for the period in which we are now. The Rebbe was teaching us that there will come a time that you will be able to be right near the Rebbe, and yet you will not experience *giluyim*. You will cry, you will not have any *giluyim*, you will not have a piece of cake, but the Rebbe is saying, "Don't worry. I am here with you." Just like at the *farbrengen* we didn't get the cake, but the Rebbe was right there, so too it is today. And this is where we are now. Hopefully, we're now at the end. Whatever purpose there could have been must definitely already have been accomplished in these 25 years.

Did any of the *kiruvim* continue in a revealed manner after 27 adar?

I remember that some time after 27 Adar, we got a message that Rabbi Chodakov wanted to speak to us. We went to his house behind 770, and my brother Mendel went into the house while we waited in the car. Rabbi Chodakov proceeded to tell my brother that if there was anything we ever needed we should come over to him and he would be there for us.

This is what happened back then, but only recently did we find out the rest of the story. In our *mesivta* there are some great-grandchildren of Rabbi Chodakov. Earlier this year, their father, Rabbi Kramer, who is Rabbi Chodakov's grandson, came to



Rabbi Scharf receives a dollar from the Rebbe. Jem / The Living Archive

visit mesivta. As we were speaking, he asked me if I remembered the time when Rabbi Chodakov wanted to speak to us after 27 Adar. As it turns out, Rabbi Kramer was very close with his grandfather and had happened to be in his office when my brother came in. After my brother left, Rabbi Kramer asked his grandfather to explain why he had offered to take care of us. Rabbi Chodakov replied that he had seen that the Rebbe always took us under his wing, and constantly took care of us, so now, after 27 Adar, he felt that he wanted to continue to make sure we were being cared for.

Did this come from the Rebbe?

It's possible that the Rebbe had asked Rabbi Chodakov to take care of us, but there's no way to know.

One thing is certain: From our perspective, nothing at all had changed. We would continue coming to 770 for *Maariv* every single day, just like we did before. We would go to our place in the front of the *shul*, just as we had been doing before. After the second 27 Adar, my mother would drive us to the hospital each day after school was out to daven *maariv* by the Rebbe. This continued until *Gimmel Tammuz*, and then we would continue as well — coming each day to the Ohel to daven *Maariv*. So we went from 770, to the hospital, to the Ohel, and now we're waiting to go back again to 770.

With Hashem's help, let it be already, *ub'karov mamash.*

Bochurim need to know that all of this isn't part of the past. We can still be connected to the Rebbe and have stories from the Rebbe just like before *Gimmel Tammuz*. There's a certain story from after *Gimmel Tammuz* that I wouldn't per se like to share publicly, but I feel it's important to bring out this *nekuda*.

In the summer of 5766, I went on *Merkos Shlichus*, and my *chavrusa* and I decided that we would write a letter to the Rebbe each day reporting our activities. We did so every single day, and we would fax it to the Ohel, which could cost five dollars per fax.

After two weeks of being on *shlichus*, we met enough people and we decided to organize

a Shabbos for them. We got to work, and it was a lot to prepare. On Thursday night we were so overwhelmed with all the work that we didn't manage to write our daily letter to the Rebbe. Shabbos was an incredible success, but we were tired, and I remember telling my *chavrusa* that I'm so tired and that I just can't write, and we'll make it up on Sunday. Sunday came, but again we were very busy and we pushed it off till Monday.

Monday evening — on 24 *Tammuz* — on the way back from meeting a *Yid*, we got into a major accident. Our car rolled over and I suffered some injuries, but *boruch Hashem* our lives were spared. At the hospital, while we were waiting for the results of the tests, I wrote a letter to the Rebbe reporting about the accident.

A week later, on Sunday 29 *Tammuz*, we got back to New York, and we headed straight to the Ohel. I sat down and started learning *Chitas* and *Rambam* from a *Dvar Malchus*. Suddenly, I saw a letter on the bottom of the page dated 29 *Tammuz*, in which the Rebbe begins by writing, "In response to your letter from the 24th of Tammuz, it's a shame that you delayed writing until something negative transpired." The Rebbe went on to write that, "you should have written letters when there were happy tidings, and that way you would have been able to minimize in writing letters of the other type."

Needless to say, I was in utter shock, as this was the exact situation and experience that I had just endured. It was like the Rebbe was telling me personally how important it is to write.

Der Rebbe *lebt*, and it's only up to us to tap in.

Thank you Rabbi Scharf. That was unbelievable!

בי"ה, כ"ט תמוז, תשט"ו
ברוקלין.

שלום וברכה!

במענה על מכתבו מכ"ד תמוז, וחבל אשר מחכה בכתבו עד שיהי איזה ענין של עגמי"נ ח"ו, והרי מצד הענין דאהבת ישראל שהיא מהמצות השכליות, ובעיקר כמאמר רבי עקיבא כלל גדול בתורה ויסוד כל התורה כולה, וכמאמר הלל הזקן ומבואר בתניא פרק ל"ב ובספר המצות להצמח צדק מצות אהבת ישראל, הרי צריך הי' לכתוב מכתבים כשהיו מאורעות משמחים, ועיי"ז היתה מתמעטת הנחיצות במכתבים מסוג הנ"ל . . .

The letter Rabbi Scharf saw at the Ohel

NAMES OF THOSE THAT PASSED THE HANACHOS

אברהם שלמה סלבטיצקי	מנחם מענדל לוסטיג	מענדל געלמאן	בנימין הלוי ליפטשיץ	אהלי תורה
מנחם מענדל שטאל	חיים ניומאן	מ.מ. גרינבערג	אליהו חיים טננבוים	מאיר אבצן
מנחם מענדל שטרן	רפאל פלאטקין	יהושע דייטש	מנחם מענדל הכהן כאגען	(בן הרב יונה ע"ה)
לוי טייכטל	אהרן משה רוזנצווייג	משה הילדעסהיים	דעטראיט	מאיר אבצן
צבי מרדכי טייכטל	מנחם מענדל רעפסון	ישראל וגנר	ברוך שמוטקין	(בן הרב שלום דובער)
מאיר טווערסקי	שיקאגא	כתריאל טראוריג	ישראל צוויבל	מנחם מענדל אסטער
אברהם דוד ווילהעלם	שלום דובער בארון	מ.מ. כהן	דוב גאלדשטיין	מאיר שלום בליזינסקי
שלום דובער וילהלם	חיים שמעון בלאטנער	אברמי מטוסב	בערל פלדמן	ישראל צבי בארבער
לוי וילהלם	שניאור זלמן בוקיעט	נחום סערעבריאנסקי	יסי ששונקין	זאב בארנעט
ירחמיאל וואלאוויק	שניאור זלמן אהרן ציטרין	מ.מ. פאלטער	ישראל פאלטער	מנחם מענדל ברקוביץ
מנחם מענדל ירס	מנחם מענדל גאנץ	משה צוויבל	לוי הומינר	משה צבי גולדברג
ישראל בנימינסאן	מנחם מענדל הבר	מענדל קאמען	יענקל וואגעל	אברהם זושא גאלדבערג
מנחם מענדל בערגהאף	שלום הרץ	מענדל קאראל	שמואל מרוזוב	מתתיהו גרשוביץ
מנחם מענדל חן	ישראל ארי' לייב קאפלאן	אלימלך קיעוומאן	ישראל הומינר	שמואל ווילנקין
שניאור זלמן הכהן כהן	שלום דובער ליפסקער	שנ"ז איזנבך	מענדל פינסאן	מנחם מענדל זלצמן
מנחם מענדל הולצברג	אברהם זאב מינץ	שמולי בערנשטיין	לויק שמוטקין	אברהם הלוי
שלום לעבאוויטש	יעקב פוטאש	שנ"ז דאווידזאהן	לייבל קפלן	לאווקאבסקי
דוד צבי ליפשיץ	מנחם מענדל רייטער	מ.מ. הלפרין	שיע ק.	מנחם מענדל לייך
איזיק גרשון מינץ	יוסף רובינשטיין	יוסי זלצמן	ראובן פאקס	שלום דובער ליבערמאן
לוי מאסקאוויץ	ישראל שיפרין	מ.מ. חזן	צמח שם טוב	משה אהרן ליבערמאן
שניאור זלמן פינק	רפאל משה שפערלין	יהושע סלאווין	מענדל גוראריה	נחמן מטלס
מנחם מענדל טוביה סאקס	לוי יצחק טעלדאן	יוסף יצחק קוגן	חיים אמזלק	מנחם מענדל מויא
שלום דובער סמיט	יוסף הכהן ווייספיש	מ.מ. שמענוב	מתי ווינגארטן	מנחם מענדל סילמאן
יהודה לייב שניידערמאן	מנחם מענדל וואלף	ניו הייבען	יעקב מאלענקאוויטש	אליעזר שמאי הלוי סאלעק
	אברהם וולבובסקי			יוסף יצחק עלוויטץ
	שמואל צירקינד	ישי איגל		מנחם מענדל פלטיאל
	מנחם מענדל בראדי	יוסף הכהן בארנשטיין	טאראנטא	מאיר צוויבל
	חיים אליעזר חיטריק	ישראל באגאמילסקי	לוי איזנבך	שניאור קורבסקי
	מנחם מענדל ציטראן	צבי הירש בערמאן	מענדל אסטער	שלום קוגל
	שלום ישעי' דייטש	מתתיהו ברענאן	שנ"ז גורארי'	אברהם דוד ראטנעבערג
	משה אריה ענגעל	יוסף דריזין	מענדל דבידוב	יעקב נפתלי ראטענבערג
	יחיאל מיכל גאלדמאן	נתן הורוויץ	ארי זילבערבערג	יוסף רבינוביץ
	דובער גראסבוים	אוריאל דובאסקי	לוי חייקין	שמואל רובינשטיין
	מנחם מענדל קאלער	מנחם מענדל זבדי	חיים א. יעקבסאהן	ישראל שפירא
	שניאור זלמן ליפשיץ	שמואל יפה	נחום פלאטקין	צבי שפירא
	ישראל לאווענשטיין	שניאור זלמן הכהן כצמאן	לוי קאמען	ברוך שוסטערמאן
	אליהו עקיבא ראזענפעלד	לייבל כהן	בערל קוגן	מרדכי הכהן שפערלין
	שלום דובער רוזנבלט	מנחם מענדל הכהן לואין	ישראל איזיקוביץ	לוי יצחק שפאלטער
	מרדכי שוסטערמאן	שניאור זלמן לו	מענדל אלטיין	צבי שפילמאן
	מנחם מענדל שיפרין			יוסף חיים שפוטץ
				לוי יצחק נעלקין

הנחת Hanachos

GRAND VIEWING & PRIZE DISTRIBUTION

SUNDAY, DALED TAMMUZ
7:00PM-9:00PM

JEWISH CHILDREN'S MUSEUM
792 EASTERN PARKWAY
DINNER WILL BE SERVED

GRAND WINNERS WILL BE CHOSEN BY
RABBI DOVID FELDMAN
AND RABBI AVROHOM GERLITZKY



SPECIAL ADDRESS BY
RABBI TZVI GRUNBLATT

לזכות ידידנו היקר, התמים הנעלה

יוסף אריי שיי פעלער

לרגל בואו בקשרי השידוכין עב"ג

למשפחת דערען

מוקדש לחיזוק ההתקשרות לנשיא דורנו

כ"ק אדמו"ר זצוקלה"ה נבג"ם זי"ע

מתוך תקוה ובטחון שנזכה בקרוב להתראות עם
רבינו בעיני בשר

נדפס ע"י הרוצה בעילום שמו