

הנחות *Hanachos*



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FOREWORD

As part of the “Hanachos” program taking place now in *mesivtas*, we are pleased to present to you “Hanachos” – a publication designed to enrich this program.

This week, we feature an exclusive and in-depth overview of Vaad Hanochos B’Lahak. This is especially time-pertinent, as they celebrate their 40th birthday.

We are also privileged to feature an exclusive overview by Rabbi Simon Jacobson: “How to write a *hanacha*”.

The top three *hanachos* from each week will be prominently featured as well. This week we are proud to present the *hanachos* of the Temimim Mendel Levertov, Tzvi Schusterman and Shneur Zalman Gourarie.

Hanachos is proud to feature images from the JEM Living Archive, and our deepest appreciation for facilitating this.

As we approach Gimmel Tammuz, we beseech Hashem that we be *zocheh* to hear and write down new *farbrengens* directly from the Rebbe, “*torah chadasha me’iti tetze*”, with the coming of Moshiach *tzidkenu, teikef umiyad mamash*.

The Editors

ראש חודש סיון, תשפ”א
שנת המאה ועשרים להולדת כ”ק אדמו”ר זי”ע

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Hachachos@VaadHatmimim.org



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Hanachos



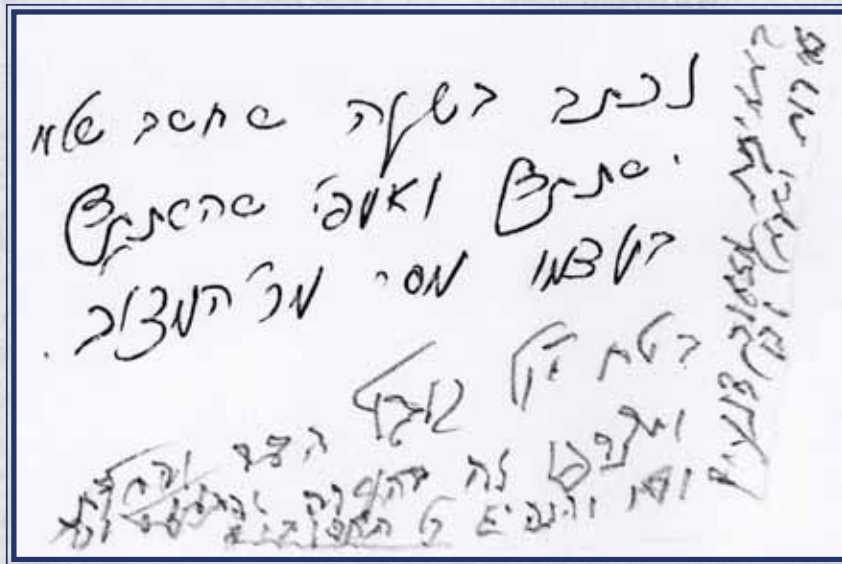
Ksav Yad KODESH



In connection with the *sichos* about Rambam being watched by *bochurim* as part of the Hanochos program, we present here an answer of the Rebbe to Rabbi Efraim Eliezer Yolles, Rav in Philadelphia.

Rabbi Yolles, already in his old age, did not think he would be able to attend the first *siyum* HaRambam in 5745. He thus wrote a heartfelt letter to the organizers. Ultimately, he did make it to the *siyum*, and even read a chapter of Tehillim publicly. Nevertheless, he still requested his letter be brought to the Rebbe.

The Rebbe answered:



בטח יו"ל קובץ הבר' והחד"ת [הברכות והחדושי תורה – מהסיום]
ויצרפו זה בהערה שהתאמץ וכו' ובא והנהיג כל המסובים
באמירת מזמור דנעים זמירות ישראל וכו'.

תורה מן המזרח

THE HISTORY OF VAAD HANACHOS B'LAHAK

Over the years, one of the most well-known sets of the Rebbe's torah – Toras Menachem, has become a staple in the home of every Chabad Chossid. But how many people actually know the full story behind this majestic and transformative set of seforim?

'Hanachos' presents a historical overview of Vaad Hanachos B'Lahak, as it celebrates its 40th birthday.

In the preparation of this overview, we were assisted by content on COL.org.il



THE DEMAND OF CHASSIDIM IN ERETZ YISROEL

In the mid 5730's the Chabad community of Eretz Yisroel was growing at a very fast rate. At the time, *hanachos* were being written in the United States, but it rarely ever made it to Eretz Yisroel, and on the rare occasion that it did, it was written in Yiddish; a language many of the Chassidim and bochorim were not accustomed to.

Naturally, the Chassidim of Eretz Yisroel had a strong desire to learn the Rebbe's *torah*, but with the lack of resources and the language barrier, it was very difficult.

Rabbi Meni Wolff, the director of Kehos in Eretz Yisroel, decided to take matters into his own hands.

As did many other Chassidim, Rabbi Wolff would often travel to New York to be in the Rebbe's presence. While there, he would repeatedly see Chassidim from Eretz Yisroel trying to comprehend the Rebbe's words, but notwithstanding their desire to



Rabbi Dovid Feldman working on hanachos

connect and understand, they were crippled by the language barrier.

Many Chassidim turned to Rabbi Wolff (who was already involved in printing the Rebbe's *torah*), asking to rectify the matter. Slowly, the concept of an institution devoted to translating the Rebbe's weekly *farbrengens* into *loshon hakodesh* developed and crystallized.

THE FIRST HANACHOS

At the beginning of 5736, a young twenty-year-old bochor named Dovid Feldman came to learn at the central Yeshivah in 770. Dovid was born in Bnei Brak and was blessed with

inimitable talents and unique memory. He began writing personal *hanachos* of the Rebbe's *farbrengens* in Yiddish, sending them to his family and close friends. These *hanachos* quickly gained popularity.

Rabbi Wolff set his eyes on this bachur, seeing him as a worthy candidate for the task of bringing the Rebbe's *farbrengens* to a new audience.

When Rabbi Wolff initially approached Dovid with the idea, he firmly rejected the offer. He looked at writing *hanachos* as simply a temporary thing; never intending to do it long-term. In addition to that, Dovid had a strong desire to go on *shlichus*.

Rabbi Wolff would not take "no" for an answer. He continued trying to persuade Dovid, reasoning that this may be his true *shlichus*.

Around this time Rabbi Dovid Feldman got married. Rabbi Wolff came special to his wedding to



Bochorim writing hanachos

persuade him to pursue the idea of translating the Rebbe's *farbrengens*, fulfilling the void that existed by the Chassidim of Eretz Yisroel.

However, Rabbi Feldman had already set his mind on going on *shlichus*, and sure enough, joined Rabbi Yisroel Tzvi Glitzenshtein in Eilat, Eretz Yisroel.

Rabbi Wolff, the determined man he was, did not give up. He continued trying to persuade Rabbi Feldman that this may be his life-mission, but Rabbi Feldman would not budge.

STARTING AN INSTITUTION

In Nissan of 5741, after spending a few years on *shlichus* in Eilat, Rabbi Feldman returned to New York to spend Pesach by the Rebbe.

At the time, Rabbi Feldman

decided to give a try at Rabbi Wolff's proposal. After Shabbos *mevorchim chodesh Iyar* 5741, Rabbi Feldman sat down and transcribed for the first time, the Rebbe's *farbrengen* completely in *lashon hakodesh*.

Things immediately started to develop, Rabbi Wolff, then in Eretz Yisroel, recruited his brother, Rabbi Binyomin Wolff, then learning in 770, to put together a group of *bochurim* to join the newly founded institution.

Binyomin's first pick was a bochur by the name of Elimelech ("Meilech") Gurevitz.

Meilech joined the 770 *yeshivah* as a bochur during the year 5738. He had a lot of experience in the field of publication. At the time, in the period following the Rebbe's

heart attack, many bochurim had started writing *yomanim*, and several had requested Meilech to help with the publication of these diaries. In addition, he was an integral part of "Maareches Otzar Hachasdim". He had been assisting with the typing of new *maamarim* from the original *ksav yad*.

He readily agreed to join the team

and eventually played an integral role in the operations for many years to come.

THE REBBE'S APPROVAL

With Rabbi Dovid Feldman onboard and a team of bochurim backing him up, *Vaad Hanachos* B'Lahak was born.

Throughout the day, Reb Dovid Feldman would write the Hebrew *hanacha*. When finished he would give to Meilech to type up and prepare for printing. The entire night Meilech would work on this. As soon as he completed his job, Meilech would take the *hanacha* to the airport, to be brought to Eretz Yisroel and printed in multitudes.

The plan was simple: Whenever the Rebbe would *farbreng*; mostly on Shabbos *mevorchim* and *yome depagros* (at the time), Rabbi Feldman would write the *hanacha*, send it to Eretz Yisroel to be printed, and then get some hard-copies back from Eretz Yisroel in time to bring it to the Rebbe before Shabbos.

The plan worked beautifully; throughout the day, Rabbi Feldman would write the *hanacha* in *loshon hakodesh*. When he was finished, he would give it to Meilech to type up and prepare for printing. Meilech would use the workspace of the famed Reb Mottel Chein, who had graciously given his printing workspace to be used for the *hanachos*.

As soon as the entire *hanacha* was typed up, edited, and printed,



The Rebbe's *hagaos* on a *sicha* published by *Vaad Hanachos* B'Lahak



The Rebbe says a maamar

Meilech would bring a copy of the *hanacha* to the airport, to be brought to Eretz Yisroel.

Rabbi Wolff would be waiting in Eretz Yisroel for the *hanacha* to be delivered. After delivery he would expeditiously head over to the “Yad Hachamisha” printing house, where the *hanacha* would be printed in multitudes.

Around a thousand copies would be distributed in Eretz Yisroel. To help with the distribution, two bochurim were drafted – Yehoshua Segal and Yosef Yitzchak Segal. In their free time they would devote

their energy to the printing, distribution and shipping the *sichos* (back to New York).

A large number of copies would be sent on a direct El-Al flight back to New York on Thursday.

On Friday afternoon a copy would be brought into the Rebbe’s room, and the rest of the copies were distributed in New York.

When the first *hanacha* was brought in to the Rebbe, the Vaad received a simple, yet, approving and assuring answer: *“תקבל ותשואות”* “חן.”

FROM NEW YORK TO ERETZ YISROEL – AND BACK

With the arrival of the *hanacha* to the printing press of Kfar Chabad, Reb Sholom Feldman would immediately start toiling on the printing press, together with (יבדנ"ח) Reb Pinchos Trebnik. It was not a rare occurrence for the *hanacha* to arrive late Monday night, the print house would often have to stay open till the wee hours of the morning; something obviously not very ideal.

The actual *hanacha* would usually

be ready on time, but occasionally Reb Meilech Gurevitz, director of operations in New York, was unsuccessful in finding a passenger in the airport flying to Eretz Yisroel who was able to bring the *hanacha* with him.

Over time, he did develop relationships with the pilots and flight attendants of El-Al, to whom he explained the necessity and importance of this initiative, and they would take it to their destination, but it wasn't always so reliable.

To solve this minor setback, Rabbi Wolff purchased several new machines which enabled them to print the *hanachos* much faster and more efficiently. These machines were housed in the warehouses

below the Lipsker grocery store in the center of Kfar Chabad.

Two bochorim were recruited to aid the new printing process in Eretz Yisroel – Yehoshua and Yosef Yitzchak Segal. they would use their free time to help print, distribute and ship the *hanachos* back to New York.

Approaching Yud Tes Kislev 5743, Rabbi Wolff traveled to New York to spend the auspicious day by the Rebbe. While there he purchased a brand new, innovative typewriter – the IBM “Composer”; a novel mechanism which had computerized capabilities. This was not a cheap purchase for this fledgling organization. It was also an incredibly heavy piece, made up of many parts. It took a tremendous

effort to bring the machine up to the new Vaad *Hanachos* B'Lahak office at 788 Eastern Parkway, on the top floor.

Ultimately though, with this new expensive and magnificent piece, the *hanachos* started coming out much nicer and more professional.

THE FIRST SEFER

As mentioned previously the first *hanacha* was written at the end of Nissan in 5741. At the end of 5742, after a full year of writing and publishing *hanachos* in *lashon hakodesh*, the idea to put together the first-ever *sefer* of the Rebbe's *farbrengens* in *lashon hakodesh* evolved.

The *sefer* took a few months



The Rebbe with a volume of “Hisvaaduyos” (visible under the Rebbe's siddur)

to compile; eventually being published in time for Shavuos of 5743. The *sefer* was accepted with much excitement from the Chassidim and has since become a staple (together with the succeeding *seforim* in the set) in the home of every Chossid.

MAREI MEKOMOS

The first few years of *hanachos* written by Vaad Hanachos B'Lahak did not include *marei mekomos* and references in the *sicha*. The exception being when a rare or uncommon *sefer* was referenced. This continued until mid-5744.

On 13 Adar Rishon 5744, Harav Pinchos Menachem Alter, the 'Pnei Menachem', later to become the Gerer Rebbe, was received by the Rebbe for *yechidus*. Given the many people who were present at the time of the *yechidus*, and that it was recorded, the members of Vaad Hanachos B'Lahak prepared a *hanacha* of the *yechidus* and brought it into the Rebbe for approval.

Besides editing the *yechidus*, the Rebbe added a special note for the *manichim*: the Rebbe requested that the references should not be in parentheses in the *pnim* of the *hanacha*, rather, they should be moved to the bottom of the page (as was done in the *mugedike sichos*). The Rebbe even went over the entire document, circling every *marei mokom*, indicating that they be moved to the bottom of the page.

The members of the Vaad Hanachos B'Lahak considered the Rebbe's note on the *hanacha* as a general instruction to apply to all future *hanachos*.

Rabbi Yisroel Shimon Kalmenson, who was known for his memory and his encyclopedic knowledge in Likkutei Sichos, was recruited to fill the newly-established job of adding *marei mekomos* to the *sichos*.

Rabbi Kalmenson wasted no time. Starting the very next week, Shabbos Ki Sisa 5744, the weekly *hanachos* started coming out with the luxurious addition of *marei mekomos* and references to *pesukim* and *mamarei chazal* on the bottom of the page. When the new and improved style *hanacha* was sent into the Rebbe, the Vaad asked of the *mazkir* to give over that they had acted in accordance with what the Rebbe had written by the aforementioned *yechidus*.

Later, Rabbi Groner related that the Rebbe had inquired about the *marei mekomos* being on the bottom of the page. When Rabbi Groner answered that they acted based on the previous *yechidus*, the Rebbe responded אגלי"כע זאך.

THE FIRST DECADE

Throughout the first ten years, many people partook in the publication of the *sichos*, both on the content, and on the technical end.

Noteworthy is the Rebbe's chief

chozer, Rabbi Yoel Kahan, who stated that the *maamarim* and *sichos* coming out under Vaad Hanachos B'Lahak are under his instruction and guidance.

Towards the end of the 5740's, Reb Meilech Gurevitz, the original manager of the Lahak offices, got married and very much desired to go on *shlichus*. Knowing the Rebbe's *horaah* not to endeavor on something new if one's absence will leave a void in one's previous activities, Rabbi Wolff recruited a bochur by the name of Chaim Shaul Brook, from the energetic bochorim in 770 at the time, to take upon himself the management of the New York offices and ultimately the financial responsibilities as well.

At the time, all the finances were managed by Rabbi Wolff. Rabbi Wolff had fundraised up to five million dollars (!) for the publication of these *sichos*.

Until today, Vaad Hanachos B'Lahak remains at the forefront of publishing the Rebbe's torah for Chassidim throughout the world, the flagship set of "Toras Menachem – Hisvaaduyos", now spanning over 100 volumes is just a part of their holy effort in bringing about the coming of Moshiach, which will come – as the Melech Hamoshiach told the Baal Shem Tov – through "*yofutzu mainosecha chutzah*", may it be very soon.

HOW TO WRITE A HANACHA

An Overview by Rabbi Simon Jacobson



CHOZRIM AND MANICHIM THROUGHOUT HISTORY

Chozzer and *maniyach* are terms that were coined around the time of the founding of the Chabad Chassidic movement. In each respective generation, the Rebbe, beginning with the Alter Rebbe, would deliver his talks orally. A *chozer* refers to the one who repeats from memory these teachings. A *maniyach* is the word used to describe the one who commits these teachings to writing.

You may recognize this word from *Hilchos Shabbos*, where it discusses the concepts of *akirah* – the act of lifting an object, and *hanocha* – setting or placing it down.

This is where the terms *hanocha* and *maniyach* are derived. The *maniyach* is the individual who writes a *hanocha* – placing and committing the Rebbe's words to paper.

The concept of *chozrim* and

manichim actually dates back thousands of years to the giving of the *Torah*, where along with *Torah she'b'ksav* we received *Torah she'baal'peh*. *Torah b'pirusha nitnoh* (as the Rambam opens his introduction to *Mishne Torah*).

Torah she'baal peh was not allowed to be written down, it had to be memorized. It was only around 1500 years later in the times of Reb Yehudah Hanasi that he and his colleagues saw that the precious *Torah she'baal peh* which has been passed on orally for so many generations was slowly being forgotten. Not wanting to forever lose this indispensable part of the *Torah*, a decision was made to write down *Torah she'baal peh*, in what is called the *Mishne*. The *Mishne*, together with the *Gemara*, which is an interpretation and elaboration on the *Mishne*, comprise the *Talmud*.

Thus, for over 1500 years Jews were actually *chozrim*, memorizing

Torah she'baal peh, and then eventually recording it in writing – in effect turning *chazara* into a *hanocha* or *hanochos* (plural).

Over the years, following the compilation of the *Talmud*, our sages would continue to teach and discuss their ideas orally, but their teachings were mostly written down – either by them or by their students. These writings – which span close to two millennia leading up to this very day – comprise the vast library of *Torah* scholarship and literature, consisting of hundreds of thousands of volumes.

MODERN-DAY HANOCHOS

Though the concept of *chazara* and *hanocha* existed throughout all these years, these actual terms began to be used, as mentioned, in association with the *Torah* of the Chabad Rebbes.

The Alter Rebbe did not write most of the *maamorim* (Chassidic

discourses) he orally delivered. They were written by several *manichim*, namely: the Maharil (The Alter Rebbe's brother); the Mittlerer Rebbe; Reb Moshe (both sons of the Alter Rebbe); Reb Pinchas Reizes; and in later years, the Tzemech Tzedek. Quite often, several *hanochos* were written of the same *maamar*.

By contrast, the Mittlerer Rebbe wrote most of the *maamorim* he delivered (and published many of them). Yet, we also have *hanochos* written by *manichim* of a number of these *maamorim*, as well as of those that were not written by the Rebbe himself.

This *seider* continued by each subsequent Rebbe, the Tzemech Tzedek, the Rebbe Maharash, the Rebbe Rashab and the Frierdiker Rebbe: While each Rebbe wrote most of the Chassidus he delivered, the *manichim* also wrote *hanochos* of these discourses as they heard them. In many instances we only have these *hanochos* (either because the Rebbe did not write that particular *maamar* or because we don't have a copy of the Rebbe's written manuscript).

HANOCHOS IN DOR HASHVI'

Our Rebbe, similar to the Alter Rebbe, did not write his own *maamorim* and *sichos*. The Rebbe's main form of expression were through the spoken word in his public talks, known as *farbrengens*. (In that regard, the Rebbe's talks far outnumber all the talks delivered by his predecessors). Virtually all of the Rebbe's *farbrengens*, consisting of *sichos* and *maamorim*, were memorized by *chozrim* and transcribed by *manichim*, individuals who excelled at, respectively, remembering and writing these teachings (in some instances different attendees would write notes of their recollections).

It is important to mention the difference between a *farbrengen* that took place on Shabbos or Yom-Tov and a weekday:

The *hanochos* of the weekday *farbrengens* would be assisted by the transcripts made from the recordings of these talks. (Interestingly, in the early years the Rebbe insisted that the *manichim* not make use of these recordings).

On Shabbos and Yom-Tov however, when recordings are not allowed, the entire *hanacha* was based on the memory of the *chozrim*.

As mentioned above, *chazara* literally means to repeat. After the Shabbos or Yom-Tov *farbrengen* the *chozrim* would review verbatim the Rebbe's words. And after Shabbos or Yom-Tov, notes were made of their review. In the following days the *manichim* would research, write and publish the full length *hanochos* of these *farbrengens*.

I was *zoche* to be both a *chozer* and a *maniyach*. The process began by first absorbing and memorizing almost verbatim the Rebbe's *sichos* and *maamorim* delivered on Shabbos and Yom-Tov. From the moment the Rebbe uttered his words, I would constantly review them in my mind and with others so as not to forget even one word. The next step of the process consisted of being a *maniyach* – researching and writing up the entire *farbrengen*.

Memorizing an entire *farbrengen*



Chassidim gather for *chazarah* after the *farbrengen*

was not an easy task; we had to remember not just the main points of the *sichos*, but every last word and detail.

The Rebbe's Shabbos *farbrengens* began at 1:30PM. The *farbrengen* would often last four or five hours. Such a *farbrengen* transcribed would easily consist of 80-100 pages (an hour of the Rebbe's words would usually yield twenty pages). Every last word of it had to be memorized on Shabbos.

Yomim-tovim could be even more challenging. When Simchas Torah, for example, was on a Thursday, the Rebbe would *farbreng* four (!) times – Thursday night (before *hakofos*), Friday night, Shabbos day, and Shabbos afternoon – before we even had a chance to write anything down!

We *chozrim* had a very difficult job, but with G-d's help we managed to pull it off every time.

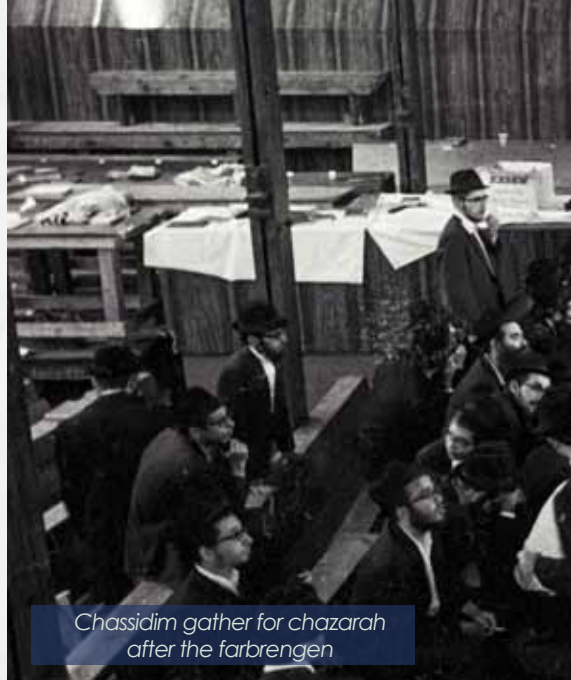
YOUR HANOCHO TODAY

People always ask me: "how could you remember verbatim hours and hours of the Rebbe's talks"?

The single most important and necessary element in memorizing well, is emptying your mind of all your own ideas, to shut off your processor, and becoming like a dry sponge, listening and absorbing every word the Rebbe is saying. If you allow your own thoughts to get in the way, that will compromise the integrity of the Rebbe's thoughts and ideas.

In the language of Chassidus this is called: *bittul*.

In his famous *hemshech* Basi Lgani 5710, toward the end of chapter six, the Frieddiker Rebbe explains an idea which can shed great light on how to properly listen to the



Chassidim gather for chazarah after the farbrengen

Rebbe's words and write a *hanocha*;

ובמאמר כלי ריקן מוחזיק מלא אינו מוחזיק, וכמו המקבל הנה בכדי שיהי כלי לקבלה ה"ז דוקא כאשר הוא בתכלית הביטול והשפלות, דאז הוא כלי לקבל אמיתת השפעת הרב ...וכל מה שמצמצם א"ע יותר בהביטול שלו, הנה יותר ויותר תהי הקבלה... חזו לא תמצא בגסי הרוח ולא במי שמרחיב עליו לבו כים... והייתו שבעת לימודו אינו בטל בתכלית אלא שהוא מציאות בעיני עצמו (וכמו ההלמיד אשר בעת השפעת הרב ה"ה חושב ומהרהר בהשגת הענין, ובאמת צריך בעת מעשה רק לקבל דברי הרב ואח"כ יתבונן בדבר השגת הענין)

"An empty vessel can contain, a full vessel cannot. If, by way of analogy, a disciple is to become a vessel capable of receiving the teachings of his master in full measure, he must first attain the ultimate in self-nullification and humility... Indeed, the more he contracts himself in self-nullification, the more will he be able to receive... [unlike a student who ponders over his master's teachings while they are being delivered. In truth, he should be only receiving/



Rabbi Jacobson transcribes the Rebbe's farbrengens



absorbing his teacher's words, and only thereafter concentrate on deepening his grasp of them. Otherwise he will absorb them [only] according to the dictates of his own understanding, because he is still lacking in self-nullification."

These few words capture the key to remembering and writing a proper *hanocha*, true to its source.

The idea is quite simple: when a student is focused on trying to fully understand the concept being explained by his teacher, he may indeed be successful in achieving a deeper level of understanding, but the memory of the concept that he will have will primarily be his *own* understanding of it, not the original concept taught by his teacher.

On the other hand, if the student focuses on just listening and absorbing the exact words of his teacher, without diluting it with his own ideas, he will retain and

remember the original idea well. And then, afterwards, can he concentrate on processing the idea and deepening his grasp of it.

In the words of the Gemara: אידי דטריד דטריד לא פליט לא דטריד למיבלע לא פליט. אידי דטריד דטריד לא פליט לא דטריד למיבלע. While you are busy absorbing you can't be exuding. While you are busy exuding you can't be absorbing. In our context: When you are listening you can't be speaking. When you're speaking you can't be listening.

In short: being a *chozer* means listening and absorbing before processing and understanding.

So too in regards to writing a *hanocha*: being a *maniyach* means committing to paper the Rebbe's exact words and spirit, not your own.

The untrained mind has the tendency to try processing and understanding any idea that comes its way. The thought

process is always in flux, and as it gets stimulated especially by an intriguing concept, it's very difficult to stop yourself from processing, developing, appreciating –even enjoying – and applying the idea being communicated. To be a good *chozer* and *maniyach* required great effort to resist this temptation, and tremendous singular focus and concentration on the words of the Rebbe alone, without any distractions, even of your own mind.

This is the main challenge when it comes to remembering and writing a *hanocha*: you have to train yourself to remember what and how it was said, not how you understood it. It requires 100% focus. You cannot let your mind get in the way while memorizing the Rebbe's words. Always remember: you don't need to understand, all you need to do is absorb the words.

This is what the Frierdiker Rebbe is

saying in the *maamar*: you must be an empty vessel and have complete *bittul* in order to properly grasp what your teacher is telling you.

The less you try to understand and the more you absorb the Rebbe's words while watching or listening to a *farbrengen* the better your *hanocha* will be. This is what it comes down to in order to write an accurate *hanocha*.

LESSON FOR LIFE

This concept of first absorbing and only then processing, is extremely instrumental not only in writing a proper *hanocha*, but also serves as a critically important life lesson in how to listen well and communicate with people, and how to be sensitive to other people's needs.

Have you ever had an experience in which your share with someone a personal experience or feeling, and you sense that they are not really listening to you? Or they are being sensitive to your needs? They may even be giving you advice without even hearing your story?

Quite often, your friend

may be trying to share with you something very important to him. It may be a personal experience or a feeling. Do you know how to listen properly to another person? Are you getting yourself out of the way and being sensitive to another?

Listening is not hearing. A tape recorder hears and records every word/ But it just repeats it mechanically like a parrot. As humans, we have the ability to actually listen and absorb another person's words and really feel and empathize with what they're trying to say.

It is not easy to listen to someone who you disagree with or even dislike. But Chassidus teaches us to have *bittul* – to get your ego out of the way, and set your interests aside, in order to listen to another. This is the method to achieving Ahavas Yisroel, as the Alter Rebbe explains in Tanya perek lev (32).

THE KEY TO HANOCHOS

In sum:

The key to writing an accurate *hanocha* is to always ensure that you preserve and keep to the integrity of the original *sicha* the way the Rebbe said it. Words can be added to help appreciate the flow and structure. But not to add any new ideas.

If there is a point that is not clear, consult with someone else who can help understand the idea, and look into the sources upon which the *sicha* is based on.

May you utilize the new talents we develop in memorizing and writing down the Rebbe's *farbrengens* to reach, teach and inspire as many as possible with the Rebbe's teachings.

And may we be *zoche* very soon to a *farbrengen* of the Rebbe with the coming of *Moshiach*.



Chassidim listen intently to the Rebbe's words

Shiur Alef

הנחיות
Instructions

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Name: Mendel Levertov

The best possible reason for a Forbrenger/Celebration is חגיגה. On 10/15 we finished the full 220 of א"ת. The א"ת was so great, ~~we~~ don't he doesn't even need an 'introduction'. His 227 is visited by all types of people - people from all over, with all different types of אנשים. He made a 110 that "is for small people and great people". The level of low to highest & high. It is a 220 of א"ת - in א"ת it says "הוא"ו is the word of "א"ו" and "א א"ת א"ת is greater than a א"ת". On the headstone of the א"ת it says - "From א"ת to א"ת there was nobody like א"ת" - From א"ת until א"ת there was nobody like א"ת. Many אנשים visited it and they were all quiet (they didn't object), this shows they all agree. From א"ת to א"ת was around 50 generations! From א"ת to א"ת was 40, and then some around 10 more before א"ת. Nobody in these generations was greater than him, not even א"ת, who it says that he never left the tent of א"ת. Not only was he equal to א"ת but it became known to the whole world that he was equal to him. א"ת says when א"ת will come the א"ת will be in א"ת and in that very place it says he was equal to א"ת. All who learned א"ת this year will for sure merit - in his א"ת - to learn even better and with more enthusiasm next year. Those who for whatever reason didn't learn this year will also - in his א"ת - learn it well in this new cycle. This (finishing a full cycle of א"ת) is truly the best reason for a Forbrenger. He is starting another cycle right away - this will bring us to "א"ת"ו א"ת א"ת". א"ת starts with the first א"ת - to know א"ת. We must know him in a very real way! This is the "pillar" of all of א"ת. Everything comes from א"ת - even the tiniest creature! We need to bring א"ת - the "blueprint" for the world - in to reality. By us learning א"ת now it will "keep the world going" until we reach the level of א"ת with the coming of א"ת.

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[illegible]

אמר ~~היה~~ בן בלויים שם גדולות, שם ^{היה} יסודות (יגדל זה סבו) ו
 רב' ר' בלוי' וזה שם גדול יסודות ב' "דבר זה" (חזק) יסודות את חזק
 וזהו שם זה שם זה "חזק זה" חזק זה (חזק) חזק חזק
 בלוי שם זה ב' "חזק חזק".

בן ציון מרדכי שניידר



Baruch Hashem after a successful first week a raffle was made on a Sefer Hamaamorim – Shavuos; rewarding the bochurim who passed the first test.

The winners:

Sholom Ber Oster

Oholei Torah Mesivta

Shmaya Pruss

Choivivei Torah Mesivta

Elchanan Greenbaum

Mesivta Beis Dovid Shlomo New Haven

Sholom Ber Oster

Mesivta Lubavitch Toronto

Tzvi Vilenkin

Yeshivas Ohr Temimim Toronto

Zalman Lew

Yeshivas Or Elchonon Chabad LA

Moshe Cohen

Tzeirei Hashluchim Tzfas

Yitzchak Melul

Yeshivas Ateres Menachem Montreal

Yossi Bogomilsky

Lubavitch Mesivta Chicago



לזכות

הרה"ת יוסף יצחק חוגטו מרת צלחה חנה
ומשפחתם שיחיו עמאר

♦ ♦ ♦

Rabbi Moishe Meir & Penina Lipszyc
Fort Lauderdale FL

