

לזכות
הרה"ת ר' אהרן יעקב
וזוגתו מרת אסתר פראדל שיחיו
גאלדשטיין
שלוחי כ"ק אדמו"ר, אן ארבער, מישיגן
נדפס ע"י בנם
הרה"ת ר' חיים אפרים
וזוגתו מרת ח' מושקא
ומשפחתם שיחיו
גאלדשטיין



A CHILD HOLDS
THE DOOR OPEN
AS THE REBBE
LEAVES 770,
CIRCA IYAR 5720.

RABBI PINNY LEW

EARLY MEMORIES WITH THE REBBE



GOLDSTEIN FAMILY

AHARON GOLDSTEIN SHORTLY
AFTER HIS BAR MITZVAH
WAITING ON LINE TO SHAKE THE
REBBE'S LULAV AND ESRÖG,
CHOL HAMOED SUKKOS 5722.

Rabbi Aharon Goldstein has served as the Rebbe's shliach to Ann Arbor, Michigan since 5735. During his childhood years in Crown Heights, he merited to spend countless hours in the Rebbe's presence, and is a veritable treasure chest of memories about the Rebbe and the early years in 770.

The staff of *A Chassidisher Derher* recently sat down with Rabbi Goldstein and he retold some of his stories.



RABBI YOSSEI
GOLDSTEIN (LEFT)
WITH SOME OF HIS
CHILDREN.

EARLIEST MEMORIES

I was born in Providence, Rhode Island on 4 Tishrei 5709, where my parents, Rabbi Yosef and Mrs. Chana Goldstein, were sent by the Friediker Rebbe to teach in the local day school. Eventually we moved to New Haven, where my father worked as a *melamed* until 5714. Before my sixth birthday, we moved to New York.

My earliest memory of the Rebbe is from Lag Ba'omer 5713,¹ when we came from New Haven to participate in the Lag Ba'omer rally. In those years, Mesibos Shabbos rallies would take place at different times of the year; there was a big Sukkos party, a Lag Ba'omer rally, a Purim event, and so on.

The children would gather in the *shalash* [temporary structure that served as a makeshift shul in the courtyard of 770] and the Rebbe would join on the porch that once existed right next to his room. After the event, the kids would pass by the Rebbe while marching out to the street and the Rebbe would clap his hands to encourage the singing. (In later years when the porch no longer existed, the Rebbe would sometimes open the window shades to watch the children depart.)

The music at some of these rallies came from my father's accordion. Several times the Rebbe "reminded" my father about the accordion. Once during a *farbrengen*, there was lively singing but my father wasn't participating and the Rebbe motioned toward him in the form of someone playing an accordion, encouraging him to get involved. Another time, when the Rebbe came out to see off the guests after Tishrei 5722, my father was taking a video and the Rebbe again motioned about an accordion. We understood the Rebbe's intent to be, "It would be better to play music than to take videos."

My father enjoyed shooting videos and recording tapes. He felt that if something was of value it should be preserved and thanks to him we have recordings and videos of several *farbrengens* and events. (In those days, the Rebbe didn't officially approve of recordings. Only once did the Rebbe consent to the recording of a *farbrengen*; for the sake of *chazzara* on Yud-Beis Tammuz 5713.)

The first *farbrengen* I remember was also the Rebbe's first *farbrengen* in a hall—Yud-Tes Kislev 5714. The recording at that *farbrengen* was done by my father, and on



THE REBBE ENCOURAGES THE
CHILDREN ATTENDING A RALLY
AT 770, 18 TISHREI 5717.

RABBI YOSSEI GOLDSTEIN PLAYING
HIS ACCORDION AT THE LAG
BA'OMER PICNIC IN PROSPECT PARK
FOLLOWING THE PARADE, 5716.



GOLDSTEIN FAMILY

it you can hear him tell me, “*Are’le, zog l’chaim.*” The image during that farbrengen of the Rebbe sitting up there with all the older Chassidim surrounding him made a very big impression on me.

In general, my father trained us to have a special appreciation for the Rebbe. Everything in our lives revolved around the Rebbe. We have childhood recordings of us singing the new *niggunim* the Rebbe taught and reciting *Basi Legani* by heart. From my earliest years, my father invested a lot of effort in teaching us the *tayerkeit* of every *t’nua* and everything that has to do with the Rebbe.

LIVING NEAR THE REBBE

When we moved to New York from New Haven, my parents couldn’t find an available apartment in Crown Heights. After a full year of searching, my father noticed an advertisement in the *New York Times* for an apartment in 346 New York Avenue. It was a perfect fit, besides for one caveat: The Rebbe lived in that building. My father wasn’t sure if it would be appropriate for us to live there, so he wrote to the Rebbe and the Rebbe told him to take it.

We moved in during Elul 5715 and the Rebbe moved to 1304 President Street in Tammuz 5716, so we lived in the same building as the Rebbe for almost a full year. We lived two floors directly below the Rebbe; the Rebbe lived in 4D and we lived in 2D.

We would see the Rebbe and Rebbetzin often, in the lobby and on the street. My father would often point out to us when the Rebbe was leaving the building and we would run over to watch from the window. After he would cross the street, the Rebbe would turn around and wave towards the building. Presumably, he was waving to the Rebbetzin.

We would often ride our bicycles in the lobby, and when the Rebbe would come we would run to open the front door and the elevator. Sometimes the Rebbe would wave at us with a smile. There was one time that the Rebbe walked into the elevator right after my father, and they rode up together.

At the time, one of the *mashbakim* in the Rebbe’s home was Reb Yankel Holtzman. On his way down, he would sometimes stop at our place to grab a bite. My mother once gave him some *kichelach* and he liked them, so he offered to take a plate for the Rebbe and Rebbetzin. My mother did prepare a tray but when Reb Yankel brought it to the Rebbetzin, she said, “We don’t take food from private homes.” She thanked him, and had him return the plate.

My friend Reb Asher Zeilingold would do a delivery from Mermelstein’s to the Rebbe’s apartment each week, containing two pieces of chicken and kugel. He looked forward to these deliveries because the Rebbetzin would tip him with a quarter which was a very large amount at the time; the usual tip was a dime.

One week, no one answered the door. He was disappointed about the tip and left the order at the door. The next week, the Rebbetzin gave him a double tip and asked him not to leave the food at the door again. She said that the Rebbe didn’t eat the food that he brought the week before. As children, we didn’t understand



NEVER BEFORE PUBLISHED PHOTOS OF THE REBBE WALKING FROM HIS HOME TO 770, AS CAPTURED BY RABBI YOSSEI GOLDSTEIN.



THE REBBE VISITS CAMP GAN ISRAEL, SWAN LAKE, NY, 5720.

why but in yeshiva we discovered the *halachos* of *basar shenisalem min ha'ayin*,² and understood the story.

Reb Yaakov Moshe Friedman had a fish store for a short while and his son Manis Friedman (who is about two years older than me) would deliver fish to the Rebbe's house as well.

SPECIAL OCCASIONS

Being around 770 as a child gave me the opportunity to witness many momentous occasions. For example, I joined the Rebbe's visits to camp in 5717 and 5720. The Rebbe held a *farbrengen*; the first part was specially geared toward the children and the Rebbe gave each camper a *Mincha-Maariv*. Afterwards, the campers left and the Rebbe said a *maamar*.³

From time to time, we would go to the airport to greet or see off special guests. When the *shluchim* left to Eretz Yisroel in 5716,⁴ and later when the chartered planes would arrive from Eretz Yisroel, we would all go on buses to greet them and see them off.

When the first charter arrived from Eretz Yisroel in Elul 5720,⁵ the Rebbe said a *maamar* to greet them. That was a very special Tishrei. At the *farbrengens*, the Rebbe gave them a lot of recognition, asked them to start *niggunim* and so on. Many prominent individuals came then; Rabbi Gorelick, the *rav* of Kfar Chabad, Reb Shlomo Chaim Kesselman and Reb Chaim Shaul Brook. Each year, we would look forward to the guests coming for Tishrei.



LIBRARY OF AGUDAS CHASIDET CHABAD

THE GROUP OF TALMIDIM HASHLUCHIM EN ROUTE TO ERETZ YISROEL IN THE WAKE OF THE TERROR ATTACK IN Kfar CHABAD BOARD THE BUS TO THE AIRPORT, 5716.

MAARIV IN THE REBBE'S PRESENCE

Beginning in 5721, I began davening *Maariv* in the Rebbe's *minyán* every night (during *Mincha*-time we were in school). This went on for two-three years, until I began attending yeshiva late at night as well. Watching the Rebbe for all those years allowed us to discern many *hanhagos* he would do during davening.

The following are several *hanhagos* that I remember:

- When the Rebbe would come in, he would check to make sure the two ends of his *gartel* were even. He would also make sure the *gartel* was between the lower and higher buttons in the front and above the buttons in the back.
- At *Borchu*, the Rebbe would turn to face *mizrach*. When the *chazzan* would say "Borchu" the Rebbe would bow slightly and at "es Hashem hamvorach" he would bend over more.
- The Rebbe would cover his eyes for the *minyán's* "Shema Yisroel" even if he wasn't up to *Shema* yet.
- If the Rebbe was ahead of the *chazzan*, he would wait to recite "ki heim chayenu..." together with the *chazzan*.
- If he had not yet finished the entire *Shema* and the shul had already quieted down, the Rebbe would slightly turn toward the *chazzan*, hinting to him to continue on. It was always a big moral dilemma for the *chazzan*. What should you do? The Rebbe said to continue, but how could you go ahead of the Rebbe?



GOLDSTEIN FAMILY

- Before *Shmoneh Esreh*, the Rebbe would rise during “*Yehei shmei raba*.”⁶ He would start walking backwards at “*Teila*,” and begin *Shmoneh Esreh* right at the conclusion of *kaddish*.
- At the beginning of *Shmoneh Esreh*, the Rebbe would always look down to make sure his feet were aligned.
- Throughout *Shmoneh Esreh*, the Rebbe would be slightly bent over, and at “*Slach Lanu*” (during *Mincha*) he would bend a bit more. Before bowing for *Modim*, he would straighten up.
- During *nefilas apayim* in *Mincha*, the Rebbe would pull the sleeve of his *kapote* upwards with his fingers, so his forehead would be over the garment, not over his hand.
- During *kaddish* following *Aleinu*, the Rebbe would glance around the room.
- When he would open the door to leave, he would always hold onto it so that it wouldn’t swing into the wall. On *Motzo’ei Shabbos*, the Rebbe would open the door earlier so the crowd in the hallway would be able to hear *havdalah*.

GOLDSTEIN FAMILY



THE REBBE JOINS THE MINYAN FOR MAARIV IN THE UPSTAIRS ZAL.

REBBETZIN CHANA

In the years before the *histalkus* of the Rebbe’s mother, Rebbetzin Chana, the Rebbe would visit her each day in her apartment at 1418 President Street (where the yeshiva dormitory is today). We children would make an effort to be at the building to hold the heavy iron doors open for the Rebbe.

The Rebbe would go home from 770 each evening around 4:45, and at 6:30 he would walk down President Street to Rebbetzin Chana’s apartment, where he would remain for several minutes, until *Maariv* at 6:45-6:50. We would follow the Rebbe’s schedule so that we could be there on time. Sometimes on the cold winter days, we would come with shovels and remove the snow in front of the entrance.

We had the opportunity to see Rebbetzin Chana often. It was common to see her on Kingston Avenue speaking to people; she was very friendly, and she would sometimes sit on the bench outside her building and people would have the opportunity to approach her. She would also come to 770 on Yom Tov and some Shabbosim; after davening she would go into the Rebbe’s room for some time, and then the Rebbe would accompany her to the front door of 770. Other women would walk her home and the Rebbe would watch until she turned the corner.

On Yom Tov nights when the Rebbetzin Chana would join the meals in the Friediker Rebbe’s apartment, the Rebbe would afterwards walk her until her home. I fondly remember how one Pesach night, my brother and I held the door of her building open for them. The Rebbe’s mother looked at us and asked the Rebbe, “*Dos zenen di Goldsteins?*—Are these the Goldsteins?” The Rebbe said, “*Ye*,” with a smile.



REBBETZIN CHANA SPEAKS WITH A GROUP OF WOMEN ON THE STREETS OF CROWN HEIGHTS.

THE CODE WORD

I was very fortunate to be near the Rebbe for 20 years (from 5715 until 5735), and I almost never missed a farbrengen. Once the Rebbe announced the *ufaratzta* campaign on Yud-Beis Tammuz 5718, “*ufaratzta*” became the code word of those years. Any *peula* of *hafotzas hama’ayanos* (which would now be called “*mivtzoim*”) was called an “*ufaratzta*.” For those studying in yeshiva, the Rebbe said, *ufaratzta* means to learn an extra hour, so we would come to 770 to learn for an hour each night.

Shlichus was in its infancy, and being a shliach was a big deal; there were only four or five of them in my childhood years. It took many years—until the *bochurim* a few years older than me got married—for shlichus to have larger numbers.

The crowd in 770 was very small in those days, and Shabbos farbrengens were held in the small *zal*. In the middle of the 5710s, they moved into the *shalash* courtyard area, and later the *shalash* was turned into a normal building.

Beforehand, the farbrengens would sometimes be held in bitter cold and the Rebbe would wear his coat over his shoulders (besides for during the *maamar*). Water would often leak from the canvas covering that served as a roof.

I vividly remember the first farbrengen in the new shul downstairs. It was Shabbos Chof Av 5720. I remember how the Rebbe looked all around, at the ceiling and the whole structure, very satisfied that there was finally an appropriate place for a shul.

THE CHILDREN’S TABLE

At all the farbrengens in those years, we had a special children’s table in the back of the room. We would stand on that table and say *lchaim* to the Rebbe.

Each Simchas Torah, our principal, Rabbi Mendel Tenenbaum, would bring a big box of *lekach* onto the Rebbe’s table at the daytime farbrengen. The Rebbe would take one piece for himself and then send the rest with Rabbi Tenenbaum to the children. The Rebbe would then ask us to sing a *niggun*.

One year, Reb Uriel Tzimmer⁷ introduced the *niggun* “*Ho’aderes vеха’emunah, tzu vemen... zeh Keili v’anveihu*.” From then on, the Rebbe would ask us children to sing this *niggun*, possibly because it incorporates the words *zeh Keili v’anveihu*, a quote from *shiras hayam* which has a special relation to children: the Gemara says that הן הכירוהו תחילה, the children were the first to recognize Hashem at the *yam suf*.

In 5719, something special took place after the farbrengen preceding *hakafos*. When leaving the farbrengen, instead of leaving the cake on the table, the Rebbe picked up the plate and walked out with it. Nobody understood why the Rebbe did so.

Now, we kids had a custom. At the conclusion of every farbrengen, as soon as the Rebbe would start “*Ki Vesimcha*,” we would race to *Gan Eden Hatachton*, and sing excitedly as the Rebbe returned to his room. The Rebbe would always encourage the singing with his hand.

This time, the Rebbe came up the stairs with the plate of cake and said that he would give it out to the children under *bar mitzvah* (he asked several children if they



CHILDREN GATHER NEAR THE REBBE’S ROOM AS THE REBBE ENTERS.

were *bar mitzvah* already). He began giving out big pieces, but seeing the multitude of kids, he switched to giving out half pieces, then quarter pieces, until everyone received and the plate was empty. It was like a kind father giving sweets out to his children; I remember that beautiful scene until today.

COME WARM UP

At one farbrengen in the summer of 5725, Reb Binyamin Gorodetzky wasn't feeling well and was not present. The Rebbe noticed that he wasn't in his usual place and asked his son Sholom Ber where his father was.

Sholom Ber replied, "*Farkilt*—he has a cold."

The Rebbe answered, "*Darf er ersht kumen, kumen un unvaremen zich*—that itself is the reason he should come; he should come and warm himself here."

THE REBBE'S NIGGUNIM

The Simchas Torah *niggunim* were a real highlight of the year.⁸ I was present when the Rebbe taught *Shamil*, the fast *Tzamah* and other *niggunim*. When the Rebbe would come down in the wee hours of Simchas Torah morning, we felt a different *yachas*. The Rebbe acted much more informally and we felt a closeness unusual to the rest of the year. The Rebbe would stand on a bench with a bottle and give out *mashke* to whoever took upon himself to study an additional *shiur* in Chassidus. Afterwards he would teach the *niggun*, sometimes with a short story.

The *ba'alei menagnim*—Reb Yoel Kahan, Rabbi Teleshevsky and others—would stand nearby and they would repeat it in front of the Rebbe until they got it right. The Rebbe would often correct them, and so on.

Shamil was very complicated, and it took a long time until they got it right. "*Stav Ya Pitu*" also took a while because of the Russian words. Most of the *ba'alei menagnim* understood Russian but we Americans were totally lost.

When he would give out *mashke*, the Rebbe wasn't happy when kids came by, because the *mashke* was on condition that one took on an addition *shiur* in Chassidus; this was obviously not for children. In 5724, several children took and the Rebbe was clearly upset. Already at the time, the Rebbe hinted that it would be the last year.

This turned out to be the case anyway, because the next year's Simchas Torah was shortly after Rebbetzin Chana's *histalkus*, and throughout the entire year the Rebbe cut back on several things because of the *aveilus*. That year the Rebbe also discontinued the *Simchas Beis Hasho'evah* farbrengen for *bochurim*, and when Yud-Tes Kislev came around (the first scheduled weekday farbrengen), there was doubt as to whether the Rebbe would farbreng. At the end, the Rebbe delivered a *siyum* during every weekday farbrengen that year, as if to serve as an additional reason for the farbrengen, allowing it to be held during *aveilus*.



CHILDREN LOOK ON AS THE REBBE BRINGS THE TORAH TO THE BIMA.

DERLEBEN PURIM

Reb Mendel Cunin (Reb Shlomo's grandfather) was a very *hartzige yid*. On Purim 5721, *Mincha* in the upstairs *zal* concluded and the Rebbe began to walk out. As the Rebbe was passing the *aron kodesh*, he told the Rebbe in his loud voice, (even in his old age) “*A groisen yashar koach vos ich hob gekent derleben mit der Rebbe Purim*—Thank you for the opportunity to celebrate this Purim with the Rebbe.” The Rebbe immediately pointed to the *aron kodesh* and said that *brachos* come from the *Aibershter*.

PURIM STORIES

One very unique set of *farbrengens* that stick out in my mind are the Purim *farbrengens* each year. These were very *freiliche farbrengens* and there were often many “*gili'im*.”

I vividly remember the famous *farbrengen* of Purim 5718. I was nine years old at the time.

At the start of the *farbrengen*, the sound system wasn't working. (On the tape, you can hear the Rebbe say, “*Dos hot men gedarft bavorenen nechten*—this should have been dealt with yesterday.” I adopted that rule at all my events; I always test the sound system beforehand.) My father had brought a recorder, which in those days was a big machine that also had a small microphone and speaker. As they worked on the system, they put my father's machine on the Rebbe's table and the Rebbe held the microphone until the regular system was repaired. On the recording, you'll notice that the Rebbe speaks very loudly; this was because the small speaker wasn't powerful enough to reach the entire hall.

During that *farbrengen*, the Rebbe spoke sharply to a teacher in Lubavitcher Yeshiva about sending his son away from Tomchei Temimim. The Rebbe was very upset about it.

At some point, I went off the “children's table” for a moment, and suddenly the kids called me back, “Come back quickly, look!” The Rebbe had turned his hat upside down on his head.

Purim 5721 also stands out. Towards the end of the *farbrengen*, the Rebbe asked to sing several *niggunim*, and then the Rebbe said to sing the famous *niggun* of Moroccan Yidden, “*Mipi Keil*.” I don't remember any other *Mipi Keil* on that level; it was literally historical. They went through the entire *alef beis*, and when they finished, the Rebbe motioned to keep repeating the chorus, and stood up and danced for a very long time.



Purim 5726 was the famous farbrengen when the Rebbe said, “*Kol haposhet yad nosnim lo*,” and gave out *mashke* to everyone.⁹

I had a personal incident with the Rebbe after that farbrengen. The pushing inside was unbearable and many of us were unable to receive *l'chaim*. When the Rebbe came outside afterwards, he continued the distribution. He stood on the stairs outside of 770, and there was terrible pushing there as well.

Unfortunately, when the Rebbe poured *l'chaim* into my paper cup, everything poured out. I hadn't noticed that the bottom of the cup had broken in midst of all the pushing. I quickly got ahold of another cup, and when the Rebbe saw me come again, he said, “*Du hust shoin genumen*—you already received.”

I answered, “*Yene cup hot a loch*—that cup had a hole.”

“What is the point of giving again if the cup has a hole,” the Rebbe asked.

I answered, “this cup doesn't have a *loch*.”

Hearing that, the Rebbe poured me *mashke* again.

RABBI YOLLES' PUBLIC CONVERSATIONS

Rabbi Yolles, the chief rabbi of Philadelphia would visit the Rebbe on the first day of Chol Hamoed Pesach each year.¹⁰ Being a *kohen*, he would bring all his accumulated coins from *pidyon haben* ceremonies over the entire year.

He would arrive at 770 towards the end of davening (in the small *zal*) and would approach the Rebbe as davening concluded. The Rebbe would take the coins and share some words with him.

Needless to say, this was a rare opportunity to hear the Rebbe's conversation, and the *bochurim* would all push to get a good place near the Rebbe.

One year in the early 5720s the pushing began to get out of hand, and the Rebbe's table was being pushed back and forth. This began in the middle of davening, and it got worse during *Musaf*. When the Rebbe finished davening and Rabbi Yolles came over, the Rebbe turned around and said, “*Ich halt nisht fun di bilti-seder*—I don't agree with this disorderly conduct,” and motioned to Rabbi Yolles to follow him into his room.

From then on, after Rabbi Yolles's arrival, he would follow the Rebbe into his room, where the bulk of their conversation would take place.

YECHIDUS

As children we went in to *yechidus* a number of times together with my parents. My father would usually have a *yechidus* before his birthday in Iyar and we would go in together as a family. I don't have too many memories from these *yechidusen* though. The Rebbe mostly spoke to my parents but here are a few moments I do recall:

On Simchas Torah 5715 the Rebbe spoke out against learning *limudei chol*. My parents immediately took me out of *limudei chol* at Lubavitcher Yeshiva on Bedford; we had a special *limudei kodesh* program in the afternoon for the kids who didn't attend *limudei chol*.

At the time, we knew that the Rebbe had spoken about not learning *limudei chol* until nine years old. When we were in *yechidus* before I turned nine, my parents asked the Rebbe if I should return to *limudei chol* and the Rebbe said to wait a year. The next year, the Rebbe said to wait another year. After 2-3 years, my parents got the hint.



RABBI YOSSEI GOLDSTEIN,
HOLDING HIS 16MM CAMERA.

During my *bar mitzvah yechidus*, my parents gave the Rebbe the invitation which said that the *aliyah* will be on Thursday and the party on Sunday. The Rebbe said that on the day of the *bar mitzvah* we should also do a celebration; one shouldn't push it off to another day.

In 5724, as we were leaving *yechidus* together, my younger brothers Sholom Ber and Yitzchok tried to make my brother Yisroel, who was two years old at the time, walk out backwards. The Rebbe noticed the somewhat comical scene; he smiled, and said to my father, "*Der tzad chinuch is noch drai*—education in this practice begins after age three."

My mother once asked the Rebbe for a *bracha* for an easier pregnancy. The Rebbe responded that she should remind herself that she is bringing down another Chossid into the world. (That was with my youngest brother Schneur Zalman.)

There was one time when my father was in *yechidus* and he told the Rebbe that Oholei Torah wanted him to become a *mashpia* there (he was the assistant principal of Beis Yaakov of Boro Park at the time). The Rebbe said that at Beis Yaakov, "you have a great *zechus* to give over to 2000 Yiddishe children a *vort* from the Alter Rebbe, the Mittlerer Rebbe..."—the Rebbe listed all of the Rebbeim, and after he listed the Frierdiker Rebbe, he paused and added, "the Tzemach Tzedek." The Rebbe added that if Beis Yaakov would find out that he's also teaching Chassidus it could jeopardize his position there, and to expect to keep both positions would be "too much."

On another occasion, my father had a *yechidus* together with the principal of Beis Yaakov, Rabbi Eherenriech. Rabbi Eherenriech asked the Rebbe how to go about teaching things in *seforim* that seem inappropriate for children; maybe these parts should be torn out of the books that are used in school. The Rebbe said not to tear out those parts because that will raise their curiosity to find out what those pages said.

Once in *yechidus* my father asked for a specific *bracha* to improve in something, and I remember the Rebbe saying, "*Lashon hora is nisht nor oif yenem, nor oichet oif zich*—the prohibition to speak *lashon hora* doesn't only apply to speaking about others. It is forbidden to speak *lashon hora* about yourself as well."

THE REBBE'S THANK YOU

After every *farbrengen*, as everyone knows, there was *chazzara*. Reb Yoel Kahan and others would review all the *sichos* and *maamarim* from memory.

Now, in the early years, Reb Yoel was in charge of all *chazzara* and *hanachos*. He would review the *sichos* and *maamarim* and he would also write them down; but beginning in 5720, there was no organized format to committing the *sichos* to writing and some *farbrengens* weren't written down at all.

Then the Rebbe began *farbrenging* every week in 5725. That year was amazing. The Rebbe *farbrenged* every single Shabbos, while until then the Rebbe



REB YOEL KAHAN LEADS THE CHAZZARA AFTER A FARBRENGEN.

only farbrenged once a month on Shabbos Mevorchim, and sometimes on a Shabbos of *yoma d'pagra*. Weekday farbrengens took place only six times a year; *Simchas Beis Hasho'eva*, Yud-Tes Kislev, Yud Shevat, Purim, Yud-Beis Tammuz and Chof Av.

As the years went on, the Rebbe began to farbreng more and more. By 5727-28, it became established that following a big weekday farbrengen, the Rebbe would hold a Shabbos farbrengen as well. In the early 5730s (possibly because of the hookups, which began in those years), the Rebbe began farbrenging more on weekdays as well (such as on Erev Rosh Hashanah, Yud-Gimmel Tishrei, Erev Shavuos, and other occasions).

In 5726, several *bochurim* were recruited to assist Reb Yoel. Leibel Shapiro, Sholom Ber Levitin and others would help him during *chazzara*, and Avremel Gerlitzky would write the *sichos* down. He typed it on stencil and they were called “Hanachos Hatmimim *bilti mugah*,” as opposed to Reb Yoel’s *hanachos*, which stated plainly, “*Hanacha bilti mugah*.”

When those *bochurim* got married, several *bochurim* in our class stepped in. In 5736, Dovid Feldman began putting out organized *hanachos* each week, and from then on the *hanachos* came out punctually.

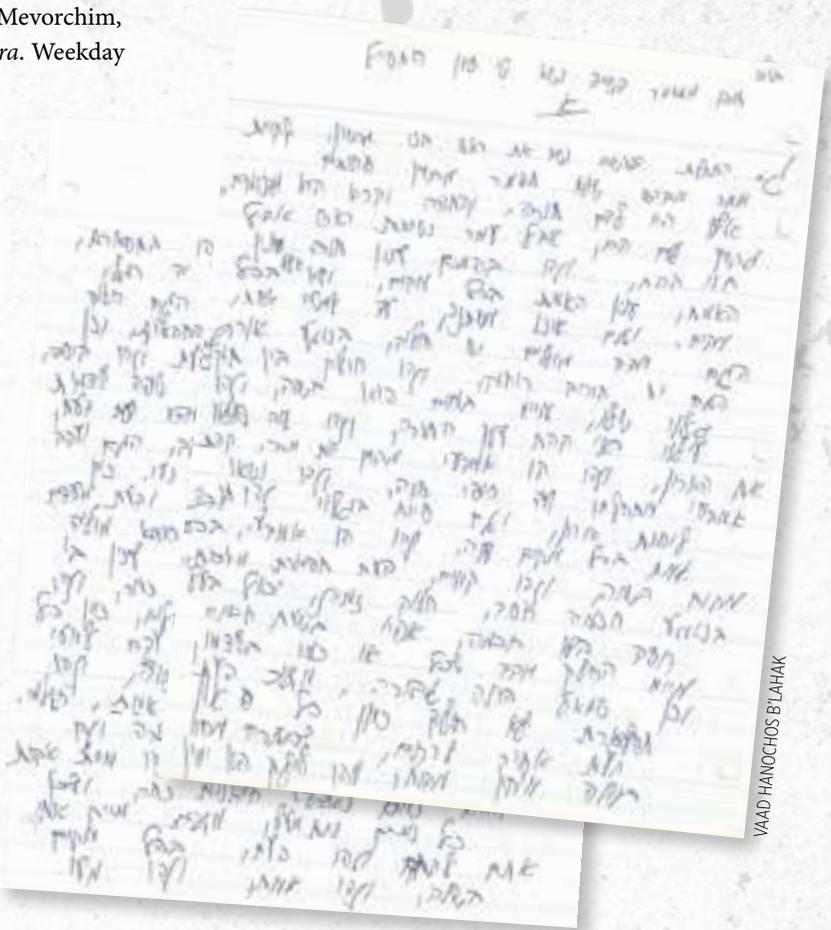
Now in general, I enjoy writing things down, and as a young *bochur* learning in Bedford and Dean, I began writing down notes of the *chazzara* Reb Yoel would give us in yeshiva after each farbrengen.

In 5727, I decided to become more serious about it. I made an effort to attend each *chazzara* in 770 and I would take proper notes. I did so for eight years consecutively (besides when I was on Merkos Shlichus), until 5735 when I moved on shlichus to Ann Arbor, Michigan. I would take notes in shorthand, and then rewrite it into a more legible *hanacha*. After a few years, I bought myself a typewriter and began typing the *sichos* as well.

Being that I was writing up *sichos*, I felt that I had to have more clarity in them. I got more involved in understanding the *sichos*, and I would spend time with my “*chozrim*” friends, Rabbis Leibel Altein and Yossi Hecht who would help me review the material.

The period of time before we moved on shlichus was a low period in regards to *hanachos*. They weren’t printed very often at all and in the weeks prior to our *yechidus*, the Rebbe mentioned the problem several times at the farbrengens. “*M’shikt nisht arein di reshimos*—nobody is sending in the *hanachos*,” the Rebbe said.

I had binders of *hanachos* that I had written, so I mentioned them to Rabbi Groner. Being that I had written them for myself I wasn’t sure of their value, but he encouraged me to send them to the Rebbe nonetheless.



Now I needed to make copies of the sichos. Not too many people had copy machines in those days but I knew that the *moisad* F.R.E.E. had one, so I made a deal with Rabbi Hershel Okunov: I would make two copies of each farbrengen, one copy of the *hanachos* will go to the Rebbe, and one copy will go to his *moisad*.

I was about to bring them to *mazkirus*, but then I thought to myself that my *yechidus* was approaching and I would have the *zechus* to hand them to the Rebbe myself.

When we were waiting in 770 for the *yechidus*, I wasn't sure if Rabbi Groner would approve of me bringing them in to the Rebbe's room instead of sending them through *mazkirus*, so I tried hiding the binders. He saw me holding something and immediately understood but he didn't object.

In my *tzetel*, I explained what I was bringing. Upon entering *yechidus*, the Rebbe read the *tzetel* and asked, "*Host geshriben altz fun zikaron*—you wrote it all from memory?"

I answered that I took notes during Reb Yoel's *chazzara*.

"*Reb Yoel hot dos ibergekukt*—did Reb Yoel review it?"

I said, "No."

The Rebbe said, "*A gleiche zach, a gute zach, zicher tzu nutz kumen*—it's a positive thing, a good thing. It will surely come to use."

I was holding the binders, and I asked the Rebbe where to put them down. The Rebbe pointed to the corner of his desk.

The Rebbe thanked me several times for bringing the *hanachos*, the last time being as we were walking out.

Indeed, they came "*tzu nutz*;" although I wrote them for my personal pleasure, it turns out that I preserved many *sichos* that weren't written by anyone else. Vaad Hanachos B'Lahak just revived a farbrengen from Shabbos Parshas Re'eh 5731, and several other farbrengens in the past, from the notes I wrote down.

May we be *zoche* to see the Rebbe again very soon and hear תורה חדשה מאתי תצא with the coming of Moshiach. **1**



GOLDSTEIN FAMILY

REB AHARON AS A BOCHUR TYPING UP HIS HANOCHOS OF THE REBBE'S FARBRENGENS ON A TYPEWRITER.

1. See "The Lag Baomer Parades," *A Chassidisher Derher* Iyar 5774 pg. 12-14.
2. See Shulchan Aruch Yoreh Deah Siman Samech Gimmel.
3. See more in "In the Rebbe's Reshus," *A Chassidisher Derher* Av 5775 pg. 16.
4. See more in "Transforming Tragedy," *A Chassidisher Derher* Sivan 5774 pg. 32.
5. See more in "One Flight to Open the Floodgates," *A Chassidisher Derher* Elul 5774.
6. On Friday night, the Rebbe would stand up at "*ufros aleinu*."
7. See more in "Devoted Chossid, Man of the World," *A Chassidisher Derher* Sivan 5778 pg. 32.
8. See "The Rebbe's Niggunim," *A Chassidisher Derher* Tammuz 5776 pg. 50.
9. See "Stretch Out Your Hand," *A Chassidisher Derher* Adar 5778 pg. 6.
10. See more in "A Tradition of Old," *A Chassidisher Derher* Nissan 5775 pg. 74.