

א חסידישער דערהער...

VOLUME 1, ISSUE 20

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Yud Beis Tammuz 5727

This Farbrengen took place shortly after the victorious six-day war in Eretz Yisroel. The Rebbe was in a very high spirit throughout and he addressed many issues related to the current situation there. The following is very short points from the long, geshmake Farbrengen:

Six-day war; lessons in Avodas Hashem

Finding ourselves in a spiritually low generation, the *Aibershter* indicates how we are to serve Him with the most apparent and explicit methods so that it'll be clear for all to see beyond doubt. When the Yidden received the Torah they declared "Na'aseh V'nishma" articulating their willingness to do at Hashem's word with no explanation needed. The Yetzer Hora might ask (and as the Gemora records, a Tzeduki actually scorned at Rava with precisely this complaint): "How can you accept and agree upon something without first understanding what it's about?"

For this reason, as we prepared to receive the Torah in the days leading up to Shavuot this year, we were presented with a phenomena that demonstrates exactly that: When the army recruits its forces in preparation for war, each division is handed a note specifying the orders that are to be carried out unquestioned. They all understand that their strict obedience is crucial for the success of their mission, as it is for the ultimate victory of the war in totality. Thus, they fulfill their tasks with joy and are not even slightly disheartened by their failure to understand its every detail. The soldier knows that he is to obey the word of his commander, even when his own calculations would determine otherwise.

Yet another possible complaint of the Yetzer Hora: Why are others interfering in my affairs? How can another Jew approach me and attempt to persuade me to put on Tefillin and so on; mind your own business!

Well; yet again we were shown quite evidently that this is not the case. When fighting in battle, each soldier is aware that his determination to fight for the cause is of utmost importance not only for himself, but also for his family and his entire nation! A single soldier's failure to obey a command may place thousands of others in grave danger!

Tzemach Tzedek Shul - Yerushalayim

With the recent liberation of the city of Yerushalayim, we have gained access to the ancient Tzemach Tzedek Shul there. In the past few weeks, Chassidim began to daven there again with the Nusach H'Ari, the Chabad Nusach, and some of the participants in that Minyan are present with us here today. Let them say L'chaim on behalf of all of us, and may this be a good beginning, bringing about the eventual total-revival of the old Shul!

Tomchei Temimim - 70 Years

Another very significant area of activity of the Friediker Rebbe was his leadership of Tomchei Temimim, which this year marks seventy years since its founding. So, let all those involved in Tomchei Temimim, and especially those who head it, say L'chaim; once, twice, and then a third time, bringing about abundant measures of Hashem's blessing...

Uforatzta!

As when Moshiach will come, all of the abovementioned institutions, weather Shuls or Yeshivos, will be relocated to Eretz Yisroel, we must have the rise of (Moshiach who is called) the "Poiretz" ("Ya'ale hapoiretz lifneihem"). Thus, it is now time to sing "Uforatzta" in a manner that'll truly break through all the boundaries!

The Rebbe then began to sing Uforatzta vigorously.

Continuing to instruct individuals to say L'chaim, the Rebbe turned to the guests that arrived from Kfar Chabad to say L'chaim. Reb Yitzchak Blinitsky who arrived from Eretz Yisroel received instruction to recite L'chaim over a full cup. Many other individuals and groups were also instructed to say L'chaim, including those who were involved in the expansion of the Shul at 770, the building of the Chabad neighborhood in Lod, members of camp Gan Yisroel, and then the Rebbe said:

"Anyone who may be in doubt as to whether he is included in those I mentioned to say L'chaim, should do so as well!"

In conclusion the Rebbe said:

"It would be appropriate to hold a total of three Farbrengens in honor of the Yom Tov of Yud Beis Tammuz; this one may be included..."

* נס שנעשה לנשיא הדור, אינו כנס שנעשה לאדם מסויים, לרבו ולאביו, כי אם, כמו לעצמו ממש, כי ההתקשרות של הנשיא עם אנשי דורו אינה התקשרות של שני דברים (גם לא כהתקשרות דאב ובן) כי אם, גוף אחד ממש: כל אנשי הדור - אברים הפרטים, היונקים ומקבלים חיותם מהנשיא - הראש.
(י"ב תמוז השר"ת)

* מבלי הבט על הפסק הזמן והפסק המקום, ומבלי הבט על ההפסק שבין עולם לעולם - הרי בכחם של ישראל להתאחד כולם יחד. כך שכל החוגים את חג הגאולה מתאחדים כולם יחד - בהיכלו של בעל השמחה, שבה נערכת השמחה, ובעל השמחה אומר תורה, וכולם שומעים קול תורתו.

(י"ב תמוז תשי"ז)

נדפס ע"י
נחמן יוסף בן רייזל
לחיוזק ההתקשרות
לכ"ק אדמו"ר



Defying the Government

A letter written by one of the Rabbonim of Moscow in the year 5687 in which he relates an episode concerning the Friediker Rebbe's activities in strengthening Yiddishkeit throughout the USSR, heard from Mr. Fuchs.

...Mr. Fuchs relates: During the period of time that the Friediker Rebbe was in Moscow, I was taken into the G.P.U. for questioning.

They asked me as follows: "Is it true that Rabbi Schneerson is in Moscow collecting large funds of money to strengthen Jewish institutions across Russia as well as abroad?"

Also, is it true that he organized hundreds of youth to uphold and spread Yiddishkeit?

And lastly, is it true that all Yidden, Chassidim and Misnagdim alike, heed his every word and respect him immensely?"

From the style of their talk it was clear to me that the G.P.U were scrutinizing his every move. I realized the situation must be quite serious and I said ever so cautiously:

"Rabbi Schneerson, as I know him, is someone who involves himself in bettering the situation of his Jewish brethren. His father, Rabbi Sholom (the Rebbe Rashab) took on a leading role in all community matters. This required of him frequent visits to the capital city.

"When I was still a student in Leningrad", I continued, "I saw how his grandfather (the Rebbe Maharash) endangered his life to meet with some of the most powerful ministers of the time. And with his incredible wisdom and powerful mind he succeeded in quieting the 'stormy winds'.

...If in fact he is supporting religious institutions -I don't know if he is or isn't but if he is- I am certain nothing unlawful would be found in his activities. I am aware that he is in Moscow now but I am unsure as to the purpose of his visit."

When I arrived home, friends from Shul were waiting for me and were already worrying over my absence, because the G.P.U had retained me for longer than usual.

Understandably, I didn't want to go into the details over what had transpired, so "I told them whatever I told them." I then called over one of the people who were close to the Friediker Rebbe and told him everything. I ended off by suggesting that the Friediker Rebbe should return home that very night.

The next day, Monday, I met someone who was close to the Friediker Rebbe and asked him if they had followed my advice. He answered me with a serious tone and I immediately understood that my suggestion hadn't been followed and this bothered me greatly.

On Thursday evening I was walking with some acquaintances and on the way we passed the "Lubavitcher Shul", which strangely enough was illuminated with many candles and a large crowd had gathered inside. There was so many people there that the crowd had spilled out into the streets. This struck me as being quite strange, so I asked someone, "what is going on here?"

I was told that the Lubavitcher Rebbe is speaking, and being that tonight is Purim Katan a Seudah will follow the derosha.

Upon hearing this I trembled greatly but at the same time I realized that the Friediker Rebbe, a grandson of the Rebbe Maharash, certainly inherited the strength of his grandfather who in the past stood up against those Reshoyim in the defense of Klal Yisroel.

I and Mr. V. made our way into the Shul to try and hear what was being said. I saw how the Friediker Rebbe was sitting and speaking in a powerful and persuasive tone.

In short, he was explaining the Nes of Purim. How the Yidden were steadfast in their observance of Torah and Mitzvos not bending one iota to the decrees of Achashveirosh. The power behind their 'stubbornness' was the 22,000 Jewish children, who during a time when it was forbidden to learn Torah told Mordechai "we are with you through life

and death". It was them who defeated Haman....

This Spiritual war happens in every generation, and only through strengthening the learning of Torah by Jewish children will we be victorious.....

Besides for the power of the words that were actually being said, the way he said them was incredible, he spoke with tremendous emotion, ignoring the obvious dangers which were associated with such statements, all this and in addition the attentiveness that everyone was displaying made a great impact on me and I wanted to stay and continue listening. Suddenly, however, I noticed some people who looked quite suspicious, perhaps they were informers for the government... so I hastily left the Shul.

Mr. V. who knew the Chassidim better than I did, told me that he was certain that this speech must have made a great impact on the Chassidim. He continued, "The Chassidim review and record precisely every word that the Rebbe says. Generally the Rebbe himself writes it down- and they then go and spread it to all towns where Chassidim live."

About a week later I met Mr. Litvakov, who at that time was the head of the "Yevtseksia" (Jewish division of the Communist party), I spoke to him about a number of different things. In middle of our conversation he complained to me about Rabbi Schneerson, how he is organizing many different religious activities; like chadorim, shoachim, mikvaos... throughout all different towns in Russia.

He continued, "Wherever we turn, and I don't just mean in White Russia or in Russia proper, I am talking about every little town such as Geruzia and Turkistin, there are people ready to carry out his instructions to strengthen Yiddishkeit."

He then went ahead and told me two stories. If they are true then they bear witness to the well-structured organization.

The Gruzini Yidden, by most part, had a committee that would run the affairs of the city, this was called the 'Ispolkom'.

To prove the success of the "Yevtseksia", one of these settlements, within five years of the "Yevtseksia's" establishment, all religious institutions had been shut down.

One day, a young 'Ashkenazi' (that is what the Gruziniim would call Yidden from Russia) arrived in a town and spoke to them in Gruzini, as if he was one of them from birth, about reestablishing the Chadorim, mikvaos etc.

During his talk he read from a book of laws. He quoted the parts which state that a citizen has the right to establish and strengthen religious institutions, at their own expense.

This young man would travel from town to town inspiring its residents to strengthen their Yiddishkeit. During his talks he praised the government for their recognition of the working man.

His words were taken to heart and he inspired many people. Throughout many cities across Gruzia an awakening for Yiddishkeit was noticeable.

In one of these settlements, while he was reading the laws as usual, the 'Ispolkom' erred in what the young man had said and mistook him to be a messenger of the central organization, and was informing them that they had to pay.

They were inspired tremendously and unanimously decided that the funds for the reopening of the Mikvah should come from the public coffers. A short while later their decision came to fruition.

The second story he told me was as follows:

Within a couple years of the establishment of the government, "Yevtseksia" offices were opening up all over the country and proving to be quite successful.

At the same time however, young Rabbi's sprouted up in opposition of



שערי אגונה

The Alter Rebbe's Ten Niggunim—Part 3

The Alter Rebbe always spoke his words wuith a tune, however there are ten famous niggunim which he composed; some are lengthy and some of them are only what we call short "t'nuos" which the Alter Rebbe would sing on special occasions. It is accepted by Chossidim that these ten niggunim are very holy and each one of them represent one of the *sefiros* on High. The Friediker Rebbe says in a sicha that the Alter Rebbe, being a *neschama* of *Atzilus*, composed these ten niggunim corresponding to the ten *sefiros* and that they have the ability to arouse the chossid to teshuva. The Alter Rebbe counted for himself ten merits, one of them being his ten niggunim.

Many of them were composed before the Alter Rebbe became a Rebbe, when he established the method of "Chabad" he initiated those niggunim to fit with this newly revealed path of serving Hashem.

The chossid Reb Chonye Morozov served as a secretary to the Rebbe Rashab, who taught him the Alter Rebbe's ten niggunim. Upon the instruction of the Friediker Rebbe, he sang them to a musiactal notes writer who transcribed them carefully and then repeated them from his notes to Reb Chonye. Reb Chonye sighed and told him: "You sang it precisely but its missing the soul..."

Since so many years have gone by since the Alter Rebbe's Histalkus, it is no longer clear which actually belong to the exact ten niggunim, for there are more niggunim attributed to the Alter Rebbe. In Sefer Hanigunim the author, Reb Shmuel Zalmanov, verified nine that are certainly from the Alter Rebbe himself and then brings two more which are of doubt. Aside for that which is brought there, there are a few more niggunim said to be from the Alter Rebbe. In these articles, we will bring them in the order as they are listed in Sefer Hanigunim.

To be continued...

Continued from page 2

this, claiming that the law allows citizens to participate in all religious activities. This opposition thereby forced the "Yevtseksia" to leave the towns. These young men then went on to inspire and imbue the people with a feeling for Yiddishkeit and building Shuls, buying Sifrei Torah etc. These teachers were coming from places such as Minsk, Vitebsk and Mogilev.

After a few months of investigation and research at headquarters, all fingers pointed to Rabbi Schneerson that he was the one responsible for all these activities and the funding of them (which amounted to great sums of money).

Fuchs: I then said to Litvakov the following: "is it not true that the law allows such activities, to strengthen religious institutions with self acquired funds? If so then what is the big "sin" of Rabbi Schneerson?"

He then told me: "In the GPU we already know his crime, and we", he finished off angrily, "already decided that we are going to uproot him from the very source, and at this time we already gathered the necessary evidence."

I told this over to one of those who were close to the Friediker Rebbe. I was very worried, lest there be some not good things coming out of this.

Mr. Fuchs told me all this at the end of Adar I, 5687.

א ציור פון א חסיד

Reb Avrohom Pariz Part 1

R' Avrohom Pariz was born on Purim 5649 (1889) in the city of Bobroisk, a city rich in a heritage of Yiddishkeit and Chassidus. His father, R' Boruch was a businessman and was not a Chassid. While still a young boy before his bar mitzva, R' Avrohom became acquainted with the Chassidische atmosphere in his city. He took the initiative, borrowed money from his uncle and traveled to Lubavitch alone, and there, alone and far from his family, he became mekushar heart and soul to the Rebbe Rashab. Young Avrohom saw his new family in Tomchei Tmimim, in its mashpi'im, teachers, and talmidim. He suffered from constant poverty and more than once he actually starved for bread, but physical hunger was nullified many times over in his hunger for ngleh and Chassidus which he sated with diligent study and in Chassidic avodas Hashem which made him forget what he lacked.

On a yomtov that he spent in Bobruisk, as he walked down the street a Jew approached him and asked him to be part of a minyan for mincha. When he walked into the beis Medrash, he found his friend R' Aryeh Leib Sheinin sitting in tefillin and davening b'arichus. R' Avrohom saw that if they included R' Aryeh Leib they would have a minyan without him. When he asked them why they didn't count his friend as part of the minyan, they answered that this bachur had been sitting there since the morning, not seeing or hearing what was going on around him, and so they thought he had lost his mind and that's why they didn't include him in the minyan.

That's when R' Avrohom realized: "The difference between me and R' Aryeh Leib is that to the balabatim, I'm still normal." At a later point, R' Avrohom said that this episode made him begin to work on avoda with greater zeal.

After a number of fires that broke out in Bobruisk, which destroyed large sections of the city, R' Boruch Pariz decided to emigrate to America, "*meshane makom meshane maza!*" (change your location, change your fortune). He packed, and in the winter of 5663 (1903) he and his wife Zlata and his children – Leiba, Itche, and his daughter Leah – left for Odessa to sail from there to America. They planned on picking up Avrohom along the way but he told them, in no uncertain terms: "Go in peace. I'm staying here in Lubavitch." He was all of 14 at the time.

Years went by and R' Avrohom was 18 and his mother made the trip from America to Lubavitch. She thought that the reason he had stayed in Russia was because he planned on raising a family there, and that the woman destined to be his wife wouldn't allow him to leave Russia. So she returned to Russia in order to take both of them back to America with her. R' Avrohom told her she was mistaken. "My place is here, in Lubavitch! This is the reason I'm here."

To be continued...



Q & A: What is a Rebbe?

Excerpts of a Yechidus of College students with the Rebbe, 5712

Q: What is the difference between a Rebbe and a Rabbi?

A: A Rabbi is one who teaches his pupils when they come to him and will answer a question when brought to him. A Rebbe does not wait for you to come to him. He reaches forth among the people and tries to awaken them and inspire them, and tries to find ways and methods to bring them their religion.

Q: What is a Rebbe?

A: A Rebbe does not consider himself as superior to his Chassidim. He merely contains those parts of the souls of his Chassidim that are connected with him. When a Chassid comes to the Rebbe with a problem, he tries to find in the Rebbe the part of his own soul which is included in the Rebbe's and connect it with his soul—and thus be connected with the Rebbe's soul. It is through this connection that the Chassid receives his material and spiritual life and needs.

For example, let us take the electric bulb which produces light. The bulb itself is incapable of producing light, however there are electrical power plants stationed in some distant part of the city which generates the necessary power to produce light. There must be a channel through which the power can pass and reach each individual bulb—in addition to the constitution of the bulb which enables it to receive the power from the power. The channel is a wire which connected the power station to the bulb, and when this connection is opened by turning on the switch the bulb receives the power and will then function.

The same applies to a Rebbe and Chassidim. The Rebbe is the power-plant which produces the needed strength and power to fulfill Torah and Mitzvos (spiritual) and also conveys the material. The greater the Rebbe is, the more light he will produce... The channel through which the Chassid can receive these necessities is his soul which is connected to the soul of the Rebbe. The sole duty of the Rebbe is to deliver the above mentioned necessities, spiritual and material, to his Chassidim.

Although the Rebbe is also required to fulfill his own bodily functions, that is not his purpose or true function; it is only because his soul is bound with a earthly body which cannot exist without these functions. If one comes to a Rabbi complaining of a headache and the Rabbi gives him an aspirin, we surely won't say that this is the function of a Rabbi. The same is with a Rebbe when he must carry out the necessary functions of his body...

Q: In Europe the Chassidim often went to their Rebbes on holidays. Why was this so?

A: A Chassid finds in his Rebbe a connection between himself and G-d. He feels that when he goes to his Rebbe he will take back with him more holiness (קדושה).

Q: Is the function of Rebbe like that of a psychologist? Can a Rebbe take the place of a psychiatrist?

A: When a psychiatrist speaks to his patients he regards them as objects of study. Though he is interested in curing his patient and in helping him to adjust to life, his approach is to derive not only a healthy being but an accumulation of information about human beings for his further knowledge. A Rebbe gives himself over completely to the person. When one is seeking a solution, the Rebbe does not study him but is more emotionally involved with the person who comes to see him. Only a small part of a Rebbe's work is like that of a psychologist's. That is not his primary function.

Yet when one needs aspirins for his cure, the Rebbe will tell him to go to the drug store and buy some, and not try to substitute a prescription with something else. If he needs a psychiatrist to cure his ailment the Rebbe will not try to substitute his cure with another person.

Q: What is the significance of a *brachah*?

A: In the words of my father-in-law, a *brachah* is like rain (גשמי ברכה). If the soil is plowed and ready to be sown, and one throws seeds into the soil, the seeds will grow and blossom when rain falls upon them. If however, the soil is unprepared the seed finds difficulty in sprouting forth even when there is an abundance of rain.

When an individual comes for a *brachah* and he is emotionally and spiritually equipped, the *brachah* will help him to grow and blossom into a meaningful individual.

If, however, one is in a deep coma, a good doctor would not abandon his task of trying to awaken him. He would do his utmost to help this individual, even if it means hurting the individual for his benefit. If necessary he will even give shock treatments if he knows that the patient will be revived by that method and that method will help the individual.

| פרק א' ליום | ג' פרקים ליום | מורה שיעור ללימוד הרמב"ם |
|---------------------------|--------------------------|--------------------------|
| הל' רוצח ושמירת נפש פ' יג | הל' שבועות פ' י"ב | יג תמוז |
| ספר קנין; הל' מכירה פ' א' | הל' נדרים פ' א-ג | יד תמוז |
| פרק ב' | פ' ד-ו | טו תמוז |
| פרק ג' | פ' ז-ט | טז תמוז |
| פרק ד' | פ' י"ב | יז תמוז |
| פרק ה' | פ' יג; הל' נזירות פ' א-ב | יח תמוז |
| פרק ו' | פ' יז הל' שחיטה פ' ג-ה | יט תמוז |