

Reb Avrohom Pariz
5649-5728

DESPITE ALL ODDS

A Glimpse into the life of the Chossid Reb Avrohom Pariz

Though frail and small in physical stature, Reb Avrohom was a great warrior in spirit. Modest and unassuming, he preferred to sit in the corner rather than on a dais. But this all changed whenever he was asked to speak about the Rebbe. Then, he would rise up like a lion; his eyes would sparkle and flash.

He demanded that the young chassidim devote themselves unconditionally to the Rebbe. Indeed, Reb Avrohom Pariz' life reflects complete bitul and unconditional Hiskashrus.

Bobroisk, the city where Reb Avrohom Pariz was born on Purim in the year 5649, was from the more prominent centers of Jewish life in Russia and an influential Chassidic stronghold. His father was a businessman, who did not ascribe to the Chassidishe values most predominant in his home-town of Bobroisk.

However, the atmosphere of Chassidus so prevalent in the city greatly affected young Avrohom and already before Bar Mitzvah, he resolved to travel to Lubavitch. Although it would mean that he would be alone and separated from his family, he forged ahead, borrowing money from his uncle to cover the travel ex-

penses, and journeyed to Lubavitch. He was accepted into Tomchei T'mimim and soon became attached heart and soul to the Rebbe Rashab.

THE EPITOME OF A TOMIM

Reb Avrohom threw himself into the study of Nigleh and Chassidus. His diligence was greatly admired throughout the yeshiva and his chassidishe conduct was exemplary. He was also distinguished as a tomim whose utmost sincerity was evident in all he said or did.

At one point, he was part of a select group of bochurim who studied the Miteler Rebbe's "Imrei Bina" for up to twelve hours a day!

His great thirst for Chassidus once caused him to do something extreme:

The Rebbe Rashab had written notes

“Avrohom Pariz was a true chassidisher yid who learned Chassidus and a true chassidishe tamim. The Rebbe Rashab said of him ‘Tavo alav brachah’, if only others would “pilfer” like him...”

[illegible]

Reb Avrohom continued to travel to

the Rebbe Rashab even during the height of the civil war in Russia which was triggered by World War I. The trip was perilous, but nothing deterred Reb Avrohom from spending Tishrei with his Rebbe.

ERETZ HAKODESH

On Beis Nissan 5680 the Rebbe Rashab was nistalek, leaving the chassidim crushed to the core.

The Frierdiker Rebbe's acceptance of the nesius came during a time of great hardship for the Yidden of Russia. The new communist government relentlessly persecuted anyone who dared practice Yiddishkeit openly and the Frierdiker Rebbe immediately began the struggle for the future of Russian Jewry.

Few Chassidim were ready to abandon the battle front. As long as the Frierdiker Rebbe was in Russia, desertion was unthinkable. The Frierdiker Rebbe repeatedly made it clear to the Chassidim that escape was not an option. There were exceptions though, in which the Frierdiker Rebbe expressly directed certain Chassidim to leave, and Reb Avrohom was one of them.

In 5686 the Frierdiker Rebbe instructed Reb Avrohom to emigrate from Russia. Reb Avrohom immediately applied for visas to Eretz Yisrael, although this would separate him from the Frierdiker Rebbe. After great effort, he received the precious documents and immigrated to Eretz Yisrael with his family.

The first thing Reb Avrohom did upon arriving in Eretz Yisrael was to renew the connection with the Frierdiker Rebbe in Russia.

Reb Avrohom established his residence in Petach Tikva, and his small home soon became the unofficial gathering place for the small Anash community of Eretz Yisrael at the time.

A year later, the bitter news of the Frierdiker Rebbe's arrest reached the Chassidim. Reb Avrohom immediately

began intensive efforts to involve various political and prominent figures in influencing their governments to apply pressure on Russia to release the Frierdiker Rebbe. He also turned to the

necessary for the Rebbe's health and his visits to various health resorts."

Reb Avrohom desired to help, but he had no funds. Having nothing to donate, he committed to fasting half-days for the Rebbe's health.

One time, he was delighted to be able to help financially: Riding his donkey through an orchard, he came across a sack that was lying beneath a tree. In it he found a substantial amount of gold coins, a veritable treasure!

He began inquiring from passersby – perhaps they knew of the owner, maybe someone had noticed an individual searching for his lost bag – but nobody could identify the owner of the sack. Ecstatic to finally have financial means, Reb Avrohom made his way directly to the bank and deposited the entire sum, to be wired into the Frierdiker Rebbe's account in Riga.

Later on, he told his family that his first thought upon finding the treasure was about the Frierdiker Rebbe's financial crisis. "I concluded that Hashem had given me the zechus to help, at least a bit. Yet I still feared, lest my heart persuade me to take some of the treasure for myself – so I went straight to the bank without first going home, and deposited the entire sum into the Rebbe's account."

He later learned that this money went to cover the expenses for the Rebbe and Rebbetzin's chassuna, which was held in Warsaw on Yud Daled Kislev 5689.

"REBBE, MAAMAD!"

In the summer of 5689, the Frierdiker Rebbe visited Eretz Yisrael. Prior to the visit, Reb Chatche informed Reb Avrohom that there was not enough money for the costly travel expenses. Somehow Reb Avrohom managed to pull together the entire sum of money. On Beis Av 5689, he travelled to the train station in Lod where the Frierdiker Rebbe was to arrive from Alexandria.

As the Frierdiker Rebbe stepped off the train, Reb Avrohom approached and



REB AVROHOM PARIZ (LEFT) WITH REB YISROEL JACOBSON IN AMERICA.

CREDITS: LUBAVITCH ARCHIVES

Chassidim in America with an urgent demand that they do all within their power to bring about the liberation of the Frierdiker Rebbe.

A SACK OF GOLD

After the Frierdiker Rebbe's release from prison and the successful transition to Riga, Reb Avrohom was updated on all that the Rebbe experienced. He regularly exchanged letters with Reb Chatche Feigin (his wife's uncle), who served as the Frierdiker Rebbe's personal secretary.

"We have exhausted our funds," Reb Chatche often wrote despondently. "There's nothing there. Tremendous loans are taken for basic daily needs, all the more so for large expenses which are



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ב"ה, כ"ו סנ"ץ תש"ס
ברוקלין.

ידידי ח"ה אי"א סוה"ר אברהם שי' פריז

שלום וברכה!

בסעודה על כבודו, במה קיבל בינתיים
את סכתכם של הסל"ח יסרכו לעניני חינוך
אודות סדר עבודתו וכן יעשה ובעזרתו ית' יצליח.
יסעם בדאגתו על סקום האוהבות שבפיו
"כנדרת לו" אלא ידבר בדרך קירוב דברים היצאים
מן הלב והפעוררים את כל אחד ואחד לסלא את
שליחותם הנפשית בלימוד התורה, בקיום הסעות ביראה
שמים ובתנאים בפרט טובות ונעימות.
תשי"ת יצליחו בכל עניני עבודתו ויחזק
את בריאותו ובריאות ווגחו חתי' ובריאות ילדיהם
וב"ב יחיו ובני ספחתם יחיו ויחן לכולם פרנסה
טובה בהרחבה.

י"ב כ"ו אדר"א ואל"א ואל"א ואל"א
ב"ה, כ"ו סנ"ץ תש"ס

[Handwritten signature]

TOP: REB AVROHOM CAN BE SEEN IN
THE FAR LEFT CORNER LOOKING
CLOSELY AT THE FRIEDIKER REBBE
ON HIS VISIT TO LAKEWOOD.

LEFT: A LETTER FROM THE FRIEDIKER
REBBE TO REB AVROHOM PARIZ
DATED 27 MENACHEM-AV 5709.

following anecdote portrays
Reb Avrohom's reverence
for the Rebbe:

Outside the hotel where the
Frierdiker Rebbe stayed in
Yerushalayim, were two
shoe-shiners; one of them
charged double the price of
his fellow. Each night of
the Yerushalayim stay, Reb
Avrohom would wait for

the Frierdiker Rebbe to remove his boots,
upon which he would then take to be
cleaned and polished by the more expen-
sive of the two.

Asked why it was necessary to pay so
much for something so trivial, Reb
Avrohom responded: "If the man takes
more money, then he will surely work
harder to make the boots really shine.
For a king it is important that even the
boots shine nicely..."

ON AMERICAN SHORES

In the year 5698, Reb Avrohom was

forced to travel to America to seek out
means for supporting his family. Along
the way he detoured through Otwock,
Poland, where the Frierdiker Rebbe was
at the time. For Reb Avrohom, who had
not seen the Rebbe in close to ten years,
this stopover satiated his great longing
after nearly ten years of separation.

During this period, Reb Chatche
Feigin sent a number of letters to Reb
Yisroel Jacobson in America, informing
him of Reb Avrohom's imminent arrival
and requesting that he be received befit-
tingly. In one such letter, he writes:

"Our esteemed colleague and G-d-
fearing chossid, Reb Avrohom Pariz is
spending some time here and will soon
be travelling to America as per the Reb-
be's advice. It is needless for me to de-
scribe who he is, as you surely remember
him from your days in Tomchei
Tmimim. He has not changed one iota
since..."

A few days later, Reb Chatche writes in
another letter: "On Friday, the Rebbe
said to me: 'Avrohom Pariz is leaving
after Shabbos for America and I must
send special greetings with him. My
greetings are relayed through means of
Chassidus. Thus - although I was not
originally planning to - I will recite a
maamar tomorrow for Avrohom to take
with him and repeat in America.'

"And today the Rebbe told me:
'Avrohom is bringing special greetings
from me to America. Write Yisroel'n
[Jacobson] that I request of him - l'maan
Hashem - that when Avrohom arrives in
America, he [Reb Yisroel] should put an
announcement in the newspapers stating
the following: *A Tomim who learnt in
Lubavitch has arrived in America. En
route he has stopped by the Rebbe in Ot-
wock who sent with him special greetings
by way of a maamar.*'"

Prior to his trip, Reb Avrohom entered
into Yechidus to receive the Rebbe's bra-
chah. Among other things, the Frierdiker
Rebbe said to him the following words:
"Avrohom, you must know this: When
two people on the other side of the ocean
strengthen each other with a chassidishe
vort, it literally brings me physical heal-

handed him the
entire sum. The Frierdiker Rebbe was
surprised: "Avrohom what's this?"
"Maamad!" was Reb Avrohom's reply.
"Is Maamad collected in Eretz Yisrael as
well?" the Rebbe asked. But Reb
Avrohom didn't elaborate, he merely
repeated two words, "Rebbe, Maamad!"

These funds allowed the Frierdiker
Rebbe to travel through Eretz Yisrael in a
truly befitting manner.

Reb Avrohom accompanied the
Frierdiker Rebbe throughout the entire
two week visit, never taking a break. The

ing.”

After World War II broke out, Reb Avrohom was forced to stay in America, as all previously available exits were now closed. At around that time, Reb Chatche wrote to him a long letter, and –among other things – charged him with collecting “Maamad” from the Jews of America.

In addition, Reb Avrohom reinitiated the “Lishkas Hafatzas Chasidus” organization (also known in its orig-

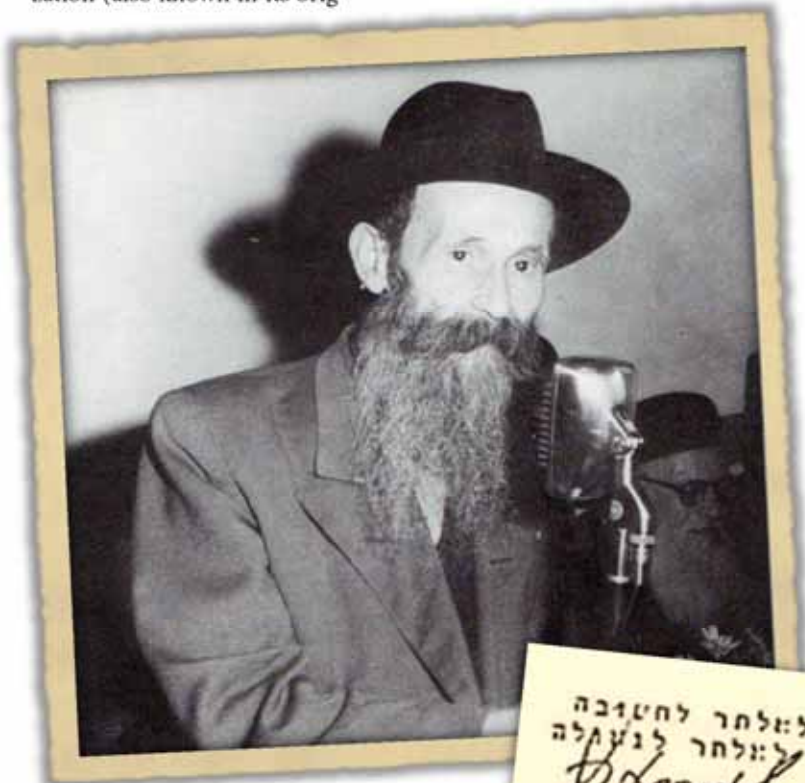
newspaper.

‘AMERICA IZ NIT ANDERSH’

The Frierdiker Rebbe’s arrival in the U.S. in 5700 generated a new chapter for Reb Avrohom. His hiskashrus grew by leaps and bounds, and the strong cords of love that bound him to the Rebbe were ever strengthened. In turn, the Frierdiker Rebbe favored him with a deeply personal and fatherly relationship.

the Frierdiker Rebbe wrote the maamar by hand, he would pass it on to Reb Avrohom, either personally or via a mazkir. Reb Avrohom would then copy it on the stencil machine, after which he would publish and distribute it under the auspices of “Lishkas Hafatzas Chasidus”.

Of Reb Avrohom’s efforts in this regard, the Rebbe said in a sicha on Shabbos Parshas Beshalach 5724: “Avrohom Pariz has a special zechus. The Sefer Ha-maamorim 5701 that was published re-



Reb Avrohom didn't elaborate, he merely repeated two words, "Rebbe, Maamad!"

inal form: “Vaad Lehafatzas Da”ch”), through which he disseminated the maamorim and sichos that were being sent from Poland at the time. Indeed, until the very last days of his life, the work of spreading the Rebbe’s Torah became the focus of his very existence.

After the Frierdiker Rebbe managed to get out of burning Warsaw, he spoke with Rabbi Yisroel Jacobson and asked him to give over his brachos to Anash and to American Jewry in general. Reb Yisroel informed Reb Avrohom of the Rebbe’s message upon which Reb Avrohom immediately prepared a declaration in Yiddish addressed to all Jews of America, in which he included the Frierdiker Rebbe’s bracha and had it published in a popular American Yiddish

In one letter, the Frierdiker Rebbe writes to him as follows: “The strange habit of not eating and sleeping regularly is very unfavorable in my eyes, and I am informing you that this conduct distresses me greatly. I beg of you and caution you to resolve the matter, and here onwards sleep and eat in the time and manner designated for normal people. May Hashem strengthen your health, physically and spiritually, and grant you parnassa in abundance.”

The Frierdiker Rebbe also allowed him to copy and disseminate the maamorim and sichos said by the farbrengens. After

cently, came directly from his copies. If he would have not done this – there would be no way of printing these maamorim.”

THE CALL FOR PREPAREDNESS

In the year 5701 the Frierdiker Rebbe began publishing the periodical Hakria V’hakdusha, described by the Frierdiker Rebbe as “a pillar of fire illuminating the dim pathways of the ordinary laymen...” (Igros Kodesh vol. 5, p. 359).

Ever devoted to the Rebbe’s inyonim, Reb Avrohom dedicated himself to this holy task. He recruited a small group of bochurim and together, in the basement of Reb Elye Simpson’s house, they prepared the publications for distribution. Most of the work was done secretly.

Years later, Reb Avrohom recalled what the Rebbe Nessi Doreinu had said to him at the time, in regard to the publishing of “Hakria V’hakdusha”:

“If we managed to agitate and stir up

the “Olam” – namely, the he’elem v’hes-ter, the naysayers – with these publica-tions then we can be certain we have succeeded. But if the entire thing didn’t move anyone in any direction, then we have lost the battle from the onset...”

L’ALTER L’GEULA!

As Klal Yisroel reeled from the suffer-

Reb Avrohom, to whom the fulfillment of the Rebbe’s wishes was his one and only aspiration, took to publicizing the Rebbe’s message with passionate fervor.

Aside from hanging up announce-ments that declared, “L’Altar L’Teshuva – L’Altar L’Geula,” in subway cars and other public places, Reb Avrohom wrote

and we will hear!’ This image stands right before my eyes... You must know that in another moment, a Jew will arise with divine capabilities, and through him will come about the ultimate eradication of Amalek forever.”

THE REBBE’S AMBASSADOR

Years passed, and in 5709 it came time

*All are craning
their necks to
catch first sight
of the plane
bringing the
Rebbe’s
shluchim...*



THE GROUP OF SHLUCHIM SENT BY THE REBBE TO KFAR CHABAD IN 5716 ADDRESS A GROUP OF YOUNG CHILDREN.
CREDITS: JEM/THE LIVING ARCHIVE

ing of the Holocaust, the Frierdiker Rebbe issued a Kol Koreh (declaration) to all the Jewish people, the heading of which was a phrase coined by the Frierdiker Rebbe: “L’Alter L’Teshuva, L’Alter L’geulah” (Immediate Repentance [leads to] Immediate Redemption). The Frierdiker Rebbe sensed that the tumultuous times which Yidden were going through was all merely a part of the final stages before Moshiach’s arrival.

The Frierdiker Rebbe publicized four Kol Koreh’s under this heading in the Hakria V’hakdusha periodical, in Yid-dish newspapers, and in countless letters and proclamations, calling upon the Jew-ish nation to draw closer to Yiddishkeit, thereby bringing Moshiach all the more sooner.

many letters to friends and acquaintanc-es demanding that they internalize the Rebbe’s words and spread the call every-where within their reach.

In one such letter, after quoting exten-sively from sichos and letters of the Frierdiker Rebbe, as well as excerpts from the Kol Koreh’s and Hakria V’hakdusha, he writes:

“...When I observe all the events taking place in the world, and when I read the words printed in the Hakria V’hakdusha, I see how the thunder and lightning of Mattan Torah go out to the modern world.

“The world today is modern and therefore the thunder and lightning are in such a manner, until a cry will come forth ‘Na’aseh Venishma – we will do

for Reb Avrohom to return to Eretz Yisrael. At that time, a large group of Anash families managed to leave Russia, many of them making their way to Eretz Yisrael. Primarily for them, the Frierdik-er Rebbe had established the village “Kfar Chabad” that year.

The Frierdiker Rebbe summoned Reb Avrohom and designated him to serve as his personal shliach to bring a special Sefer Torah to Kfar Chabad. Addition-ally, he appointed Reb Avrohom as the representative of Merkos L’Inyonei Chi-nuch in Eretz Yisrael. The Frierdiker Rebbe sent letters to Eretz Yisrael in-forming Anash of Reb Avrohom’s new post, requesting that he be assisted in all things necessary to fulfill his holy task.

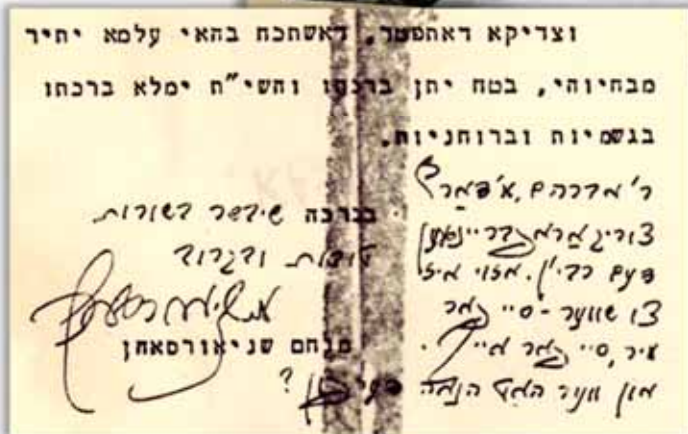
Before Reb Avrohom left the United States, he was asked to visit the Frierdik-er Rebbe’s apartment. There he was be-stowed many unique gifts, among them a hat and six shirts that had been worn by

the Frierdiker Rebbe, as well as an expensive set of silverware.

Immediately prior to embarking on his journey, Reb Avrohom entered the Frierdiker Rebbe's room one last time. The Rebbe told him: "You should succeed in truly making the land an 'Eretz Hakodesh'." The Rebbe then gave him eighteen shekel with which to buy and distribute mashke in the Rebbe's name.

Thus, Reb Avrohom – then

RIGHT: REB AVROHOM (SPEAKING) ADDRESSES A FARBRENGEN.
BELOW: A HEARTFELT HANDWRITTEN NOTE FROM OUR REBBE TO REB AVROHOM PARIZ SHORTLY BEFORE THE FIRST YOM HILULA OF THE FRIERDIKER REBBE.



already a man of 60 years – returned to Eretz Yisrael in the month of Iyar 5709. Another twenty years of intensive and productive activity lay before him.

Immediately upon arriving, Reb Avrohom began working on the two main aspects of his shlichus: Firstly, to strengthen Torah and Yiddishkeit in general and Chabad institutions specifically. And secondly, his work associated with disseminating the many publications of Kehos to every corner of the land.

On Daled Tammuz, right after Reb Avrohom returned to Eretz Yisrael, the

Rebbe Nessi Doreinu sent him a letter on Machne Yisrael stationary, adding the word "ShaDa"R" to his usual titles:

"The letter regarding his safe arrival was received. Surely from now on, he will not write his letters skimpily. Truly, the more detailed they are written, the more the work can be praised and glorified!"

The Rebbe ends off

with a brocha that everything should be expressed in real, tangible action.

A short while later, on Chof Vov Av, the Frierdiker Rebbe writes him the following: "Surely

he has already received the letter from Merkos L'inyonei Chinuch, detailing the various activities in which he must involve himself.

"He should cease worrying about his inaptitude for speaking – as he imagines it – and instead focus on delivering heartfelt words which inspire all who hear them to fulfill their personal shlichus in limud haTorah, kiyum haMitzvos with yiras shomayim and middos tovos." The Frierdiker Rebbe concludes with numerous brachos regarding his public and private affairs.

DOR HASHVI'

After the histalkus of the Frierdiker Rebbe on Yud Shevat 5710, Reb Avrohom was among the first Chassidim who beseeched the Rebbe to accept the nesius.

"Rabosai," announced Reb Avrohom at a gathering of Anash in Tel Aviv during the days of Shiva, "We have a Rebbe.

Der Rebbe zol zein gezunt! I worked with him in one room for close to ten years, with my desk right near his. In truth, I didn't work at all because I watched him closely the entire time to see what he was doing, and I'm telling you that he conceals himself. Ich zog aych az er iz der Rebbe – I am telling you all, he is the Rebbe!"

Reb Avrohom was referring to the period during the 5700's, when he worked in the Rebbe's room for a few hours a week on the maamorim and sichos of the Frierdiker Rebbe that he regularly received to be copied and distributed. Then, the Rebbe would give Reb Avrohom clear guidelines as to how the maamorim and sichos of his father-in-law should be transcribed and how to publish them.

Besides for his efforts in bringing about the Rebbe's nesius, Reb Avrohom also worked to publicize the Rebbe's sichos everywhere.

During the year of 5710, under the directorship of Reb Yoel Kahan, the 'Vaad Lehafotzas Sichos' was established with the purpose to print and disseminate the sichos which the Rebbe said by farbrengens and other occasions throughout the year. At a certain point, Reb Yoel began sending sichos to Reb Avrohom for distribution throughout Eretz Yisrael. Thus Reb Avrohom began

to dedicate himself to spreading the Rebbe's sichos, by means of which he brought many people closer to the Rebbe.

A short while after officially accepting the nesius on Yud Shvat 5711, the Rebbe charged Reb Avrohom with supervising and inspecting all the various Chabad mosdos in Eretz Yisrael. These mosdos included the Yeshivos Tomchei T'mimim in Lod and Kfar Chabad, Agudas Chasidei Chabad, the "Reshet Oholei Yosef Yitzchak" (the educational institutions run by Lubavitch for Israeli youth), and many others.

The significance of this position is evident throughout the many letters the Rebbe sent Reb Avrohom. Therein, the Rebbe requested that he partake in every directors' meeting of each respective mosad, to be followed by writing to the Rebbe a detailed report and analysis of everything discussed and determined during these meetings.

In addition, Reb Avrohom was required to offer his own detailed opinion of the matter. On his frequent visits to the various mosdos all over Eretz Yisrael, Reb Avrohom would bring with him a new spirit and fresh perspective.

Most of all, Reb Avrohom treasured the Reshet and all who worked there: "These are the Rebbe's mosdos, the Rebbe's people!", he would declare. In truth, the very existence of the Reshet can be credited to Reb Avrohom.

Reb Meir Blizinsky once related:

When the Rebbe's hora'ah regarding the need to establish the Reshet was received in Eretz Yisrael, a meeting consisting of all Chabad askanim was assembled in the Lubavitch shul of Tel Aviv. Many of the most prominent and distinguished eltere Chassidim were present.

One of the organizers opened the

meeting by saying that the Rebbe's call to establish schools throughout the land was above and beyond their capabilities. "If the Rebbe would command us to jump from the third floor to the ground we would do so without hesitation," he argued, "but now the Rebbe is asking us to jump



REB AVROHOM BOARDING THE AIRPLANE TO NEW YORK, JOINING THE FIRST CHARTER FROM ISRAEL TO THE REBBE FOR TISHREI 5721.

from the ground up to the third floor. For this, even mesiras nefesh is useless..."

Reb Avrohom, who until then was sitting quietly in the corner, suddenly sprang up from his place. "How could you possibly say such a thing?!" he scolded. "If the Rebbe demands from us, it is our obligation to carry it out! You, Reb Meir [Blizinsky], are you ready to join the Vaad? Reb Zushe [Wilmovsky], are you ready to be a member in the Vaad? You, Reb Dovid [Chanzin] – are you ready to join as a member?" Thus the Vaad Hanholas Hareshet was established.

"THE REBBE'S SHLUCHIM!"

In the year 5716, five students of the Beis Sefer L'Malacha in Kfar Chabad were coldly murdered by Arab terrorists who infiltrated the village while they were davening Mincha in the school building. The tragedy shook the residents of Kfar Chabad and many – terrified of what the future held in store – wanted to leave. It seemed that the village founded by the Friediker Rebbe was about to collapse.

In response to the crisis, the Rebbe called for the further expansion of Kfar Chabad and sent numerous letters of comfort and encouragement. As part of the Rebbe's energetic efforts to restore the assurances of the Chassidim, a delegation of bochorim was sent to Eretz Yisrael to serve as the Rebbe's personal shluchim, bringing encouragement and new energy to the land in general and to the Chassidim in particular.

Reb Avrohom felt that the upcoming visit should have an earth-shattering impact on the entire Eretz Yisrael. He decided that a royal kabolas panim must be arranged for the shluchim upon their arrival in the airport, and all Chassidim, without exception, must rise to the occasion to receive the Rebbe's shluchim in a manner most fitting for them.

Reb Avrohom wrote to the Rebbe of his plans. He received an answer from Mazkirus ten days later: "His proposal regarding the kabolas panim for the Rebbe's Shluchim is very proper. Surely a kabolas panim will be arranged in accordance with his suggestion, together with Anash."

The "Bitaaon Chabad" publication of Elul 5716 describes a little of what took place on that morning:

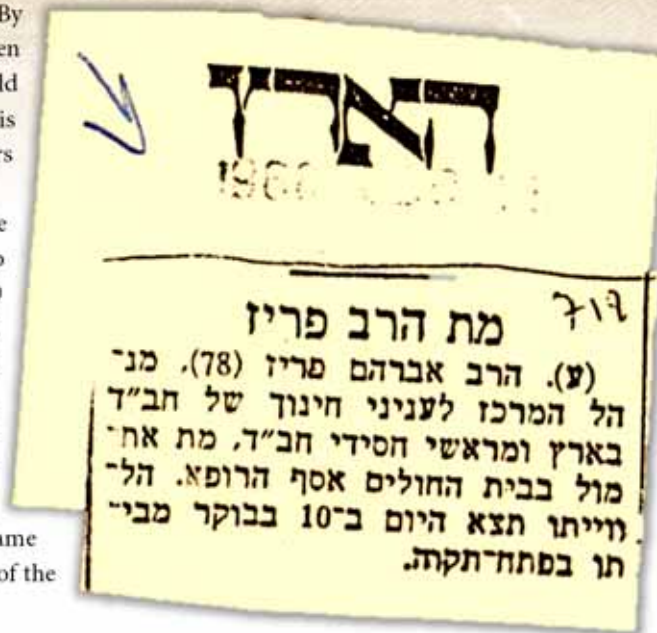
"The tarmac is bustling with people, the crowd is immense. All Chabad yeshivos and institutions, Anash and Lubavitch supporters, including men, women and children, have arrived from all over the country. They are coming from Chaifa, B'nei Brak, Petach Tikva and Rishon Letziyon. Yet more busses are transporting people from Kfar Chabad, Yerushalayim, Tel Aviv and Lod. An air of expectancy is palpable and all are craning their necks to catch first sight of the plane bringing the Rebbe's shluchim..."

THE PROCLAMATION

Reb Avrohom's hiskashrus was unique: Not merely in its depth, but also in the manner he expressed it. It is well known that from the beginning of the Rebbe's nesius, Reb Avrohom related to

the Rebbe as Moshiach. By every chassidishe farbrengen he took part in, he would speak of the Rebbe in this manner and urged his peers to do the same.

He felt that just as the Rebbe strongly refused to accept the nesius from 5710 until Yud Shvat 5711, and only did so after a large number of Anash world-wide sent kisvei hiskashrus in which they expressed their utter bit-tul and hiskashrus – the same is true with the coronation of the



Reb Avrohom announced: We have a Rebbe. Der Rebbe zol zein gezunt!

Rebbe as Moshiach Tzidkeinu. If Anash demand it, and request of the Rebbe that he be revealed as Moshiach Tzidkeinu, he would indeed comply.

This conviction – coupled with his burning desire to connect every Yid to the Rebbe – brought Reb Avrohom, in the year 5725, to publicize a proclamation declaring the Rebbe as Moshiach Tzidkeinu, where he urged every Jew to write to the Rebbe for his or her own personal needs. During the month of Sivan Reb Avrohom occupied himself with distributing these proclamations throughout the land. On Chof Aleph Sivan the proclamation was also printed in a popular Israeli newspaper.

The Rebbe was soon notified of the entire story and instructed Mazkirus to send a prompt cable to Reb Avrohom, commanding him to immediately discontinue the distributions. The telegram, sent on Chof Daled Sivan, reads as follows:

“We were shocked by his letter. Please cease disseminating the letter and an-

nouncement and collect and send the remainder, down to the last one, to Mazkirus. Please report immediately the fulfillment of this hora’a. Mazkirus.”

Reb Avrohom didn’t hesitate and immediately carried out the Rebbe’s directive. He collected every single paper, doing so with the same fire and energy with which he distributed them.

FINAL DAYS

On Tisha B’av 5728, Reb Avrohom visited Me’oras Hamachpela in Chevron. Upon returning home, he collapsed from fatigue. The doctor who was rushed to his side revealed that his illness is grave and his days are numbered. Reb Avrohom was immediately transferred to a hospital.

For a full one and a half months, he suffered immensely, but never did a sigh escape his lips. Although Reb Avrohom endured great pain, he refused to notify the Rebbe of his state so as not to upset the Rebbe in any way. Even in his final days, Reb Avrohom was active in

“Ufaratzta”, laying Tefillin with the other patients in his ward.

On Erev Shabbos Selichos, Chof Elul, Reb Avrohom’s condition took a turn for the worse, and he lost consciousness. A telegram was immediately sent to New York to notify the Rebbe of the situation. In addition, Reb Shmuel Levitin approached the Rebbe during the Shabbos farbrengen and requested a bracha, but the Rebbe didn’t respond. It was then already Motzaei Shabbos in Eretz Yisrael, and at that very hour when Jews gathered in shuls to recite in the Selichos liturgy, the words “Ovad chossid min ha’aretz” – Reb Avraham returned his soul to his Maker.

The following is an excerpt from the “Bitaon Chabad” publication, printed after Reb Avrohom’s passing:

“It is virtually impossible to even attempt to write about a personage of Reb Avrohom’s stature, but how can one not write about such a remarkable individual to whom few could be compared; about the chossid whose entire being yearned for the arrival of the Final Redemption...”

“There was nothing in the world that could stop Reb Avrohom in the pursuit of fulfilling the Rebbe’s wishes. With fiery passion and indescribable energy, he worked tirelessly for Hafotzas Hachassidus even when it entailed great hardships, and all this despite his old age.

“With the passing of the prominent Chossid, Reb Avrohom Pariz, an incredible personality has been wrenched from our midst, an individual whose figure will stand before our eyes for many years to come.”

In conclusion we quote here the Hayom Yom of Chof Aleph Elul, the day of Reb Avrohom’s passing:

“Our first father, Avrohom, for his avoda with self-sacrifice to make Hashem widely known among all mankind, merited to bequeath to his descendants pure faith in Hashem and his Torah. Hence, every Jewish man and woman has the power and fortitude to offer his life for the holy Torah”. ■