

# א חסידישער דערהער...

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## The Second Chartered flight from England My Encounter – Tammuz 5722

We were to leave New York on Wednesday, Tammuz 16 (July 18). Our last Shabbos was 12 Tammuz. After maariv on Friday night, as the Rebbe was leaving the shul, we all started singing a lively tune and the Rebbe encouraged the singing. On Shabbos morning during shacharis, the Rebbe indicated that Ho'aderes vho'emunah be sung. This was definitely a break from the norm at 770. After davening, there was a farbrengen. The Rebbe said three sichas and a maamar.

### Lamplighters

The following evening, Sunday, Tammuz 13 (July 15), the Rebbe held a farbrengen in honor of Yud Beis and Yud Gimmel Tammuz [The birthday of the previous Rebbe in 1880, and the day he was released from Soviet jail in 1927]. The farbrengen began around 9:15 p.m. (following maariv). There were many visitors present as this farbrengen.

The Rebbe was in very cheerful spirits during this farbrengen.

We got off to a jolly start, as immediately at the onset of the farbrengen, during the first niggun, everyone was singing with the Rebbe encouraging the singing by swinging his arms and hands very energetically. We all tried to maintain the momentum of the singing in rhythm to the Rebbe's moving arms. Then the Rebbe suddenly stood up and in addition to continuing the hand motions as before, was literally dancing in his place for quite a few minutes. After this joyous round of singing, the Rebbe asked that avinu malkeinu be sung.

Then there were the sichas. The Rebbe was explaining a story about the Rebbe Rashab, the fifth Rebbe of Lubavitch, and I was able to understand more of what was being said than usual. The Rebbe talked about how a chossid is a lamternshchik (Russian word meaning lamplighter) and must actively seek out the "lamps" to ignite.

The Rebbe distributed mashke to many of the guests, including three Lubavitcher professors; Dr. Teitlebaum from Montreal, Professor Block and Yaakov Hanoka.

After a sicha about the plight of the Jewish people still behind the Iron Curtain, we started singing "Hoshih es Amecho." The Rebbe interrupted this song and

requested that we instead sing Uforatzto. The Rebbe was very vigorously egging on this song and then he again stood up and danced and encouraged the singing. Afterwards someone remarked, "I only remember seeing the Rebbe so joyful on Simchas Torah." I believe that it was very unusual for the Rebbe to stand up and dance on more than one occasion in a farbrengen.

During the course of the farbrengen the Rebbe called me up to the top table. He wanted to pour some vodka for me. I indicated that I had shtelled different bottles.

The Rebbe broke out in a lovely broad smile and said, "Misht zich nit in dee balebatishkeit, se'iz genug vos ihr misht zich in Manchester, doh farlost zich oif mir." (Do not interfere with the management here, it is enough that you are involved

in Manchester. Here, rely on me.) Then he said in English, "No hard feelings."

He then handed me some cake from his tray and indicated that I give this to my daughter. (Rabbi Dvorkin, [the Rov in Crown Heights], informed me that this signified a blessing for the shidduch. Whilst this greatly pleased me, I was not expecting the Rebbe's brocha to be fulfilled with such speed.)

One of the elder chassidim present, who was also present when the Frierdiker Rebbe was released from jail, was reminiscing about 5627 (1927). He told the Rebbe how he well remembered in the Soviet Union, after getting the news of the previous Rebbe's release, they had to suffice with a very secret celebration, "but now, it is with great pirsun (publicity)."

The Rebbe retorted, whilst waving his hand in a sign of displeasure, "Doss heist pirsun?" (Is this called publicity?)

That is the Rebbe's general outlook; what was good yesterday, must be increased today and tomorrow should be more than today. One must never look back to the past and feel complacent, but instead should feel encouraged by the successes to increase in an even larger measure than before. The Rebbe himself sets a very good example to his Chassidim to that end.

### Yechidus

The buses were scheduled to leave 770 for the airport at 3:00 p.m. The Rebbe had kindly consented to see every single member of our group - each of the 118 passengers - individually in his private study before our departure, as he also so generously did last year. Everyone was permitted to spend just a few moments to receive the Rebbe's parting blessings.

At 770, the scene was chaotic, utter confusion. All of the travelers, their friends and relatives together with hundreds of bochurim (who were always interested in anything connected with the Rebbe) were all milling around the vicinity of the hallway nearby the Rebbe's study. I was in the waiting room doing my best to keep the queue moving. Passengers would enter the Rebbe's study and then could not bring themselves to leave. We almost had to drag some of them out. It was very fortunate indeed that this was our personal chartered flight, as it could not leave without us. (We left New York three hours late due to this lack of co-operation by some of the members).

### Grand Send Off

Whilst our buses were departing from 770, the Rebbe honored us with a grand send-off, standing at the entrance of 770 until the last bus was out of sight. The Rebbe was surrounded with his entourage, extremely elated, with a look of great satisfaction.

(From the diary of Reb Zalman Jaffee)

\* במענה על מכתבם  
מ"ה מנ"א, בענין...  
ושואלים חוות דעת;  
הנה לפי דעת, יתוועדו  
כולם יחד באחד הימים  
בתוך שבוע זה או שבוע  
הבא, אחרי שילמדו מקודם  
- אם כל אחד בפני עצמו,  
או כולם ביחד - בתורת  
הדא"ח של כ"ק מו"ח  
אדמו"ר הכ"מ ואמירת  
הקאפיטל שלו, ואז יתיעצו  
יחד בעניני... שי', ובטח  
כ"ק מו"ח אדמו"ר הכ"מ  
יראה שיכוונו להחלטה  
הנכונה, וכידוע המעשה  
מאדמו"ר הצמח צדק עם ר'  
אהרן בעליניצער.  
(אג"ק ח"ג עמ' תכ)

“ובן אדם יתאמץ בך”  
The Ultimate Bond

One of my scores of childhood memories is the lustrous picture of a reunion that took place between a little group of elder chassidim on one of the nights of Chanukah in the year 5650 (1890) - my teacher the Rashbatz, R. Hendel, R. Aharon and R. Yekusiel from Dokshytz, and R. Zalman Cherbiner. They soon began to reminisce of years long past, when they had been young Chassidim of my great-grandfather, the Tzemach Tzedek. All of the sudden R. Zalman stood up from his seat and began to sing the sublime melody to which my great-grandfather used to intone the Mussaf prayers on Rosh Hashanah. At this, the other elder Chassidim stood up too and sang with him.

Then they came to the stirring theme, so well-known among Chassidim, to which my great-grandfather used to sing the words, *בן אדם יתאמץ בך אשרי האיש שלא ישכחך ובן אדם יתאמץ בך* (“Happy is the man who does not forget You, the son of man who holds fast to You”). They were now in such a state of ecstasy that their faces were inflamed, and tears streamed down their cheeks. One could see that at this point these men were reliving those hallowed and luminous moments. There is not the slightest doubt that at that time each one of them felt that he was standing right near the Tzemach Tzedek, as seeing and hearing the Rebbe as he was davening.

Having had my great-grandfather’s Beis Medrash described to me many times before, I knew exactly what it looked like and where he stood while davening. Thus it was that the voice and the mien of these five hoary Chassidim made such an intense impression on me that I was swept along with their ecstasy. In my mind’s eye, I too witnessed the sight of great-grandfather - wrapped in his tallis, dressed in his white garments, with a white yarmuke on his head-as he said, “Happy is the man who does not forget You”; I too heard his voice of holy yearning, as he said *בן אדם יתאמץ בך* “The son of man who holds fast to You.”

Having been plentifully nourished with stories of how souls of tzadikim had been revealed themselves - whether in an apparent or hidden manner - to their descendants and disciples, it was clear to me that my great-grandfather was certainly here. This thought both gladdened and terrified me. I was utterly enveloped in a sublime sensation that cannot be expressed in words, a sensation springing from the loftiest chambers of the heart of which no man can write.

At that time I experienced it with all the pure innocence of childhood. As I grew older and began to study Chassidus, and better grasped the meaning of the bond of a Chassid and his Rebbe, I understood it well - that such an occurrence, chassidim cleaving in thought to a Rebbe, has the power to cause the Rebbe to come to his chassidim.

True enough, in today’s life of tumult it is hard to imagine and grasp how it is possible that a cleaving in thought should have such far-reaching effect, but in this pure and deliberate life that was lived in former years this was well understood, and felt.

A unique reverence for these Chassidim grew within me. With my own eyes I had seen how they possessed the mighty spiritual power of divesting themselves of their workaday lives and attaining such an ascent of the soul, such as an *aliyas haneshamah*, that in their intense fervor they were able to be drawn into the distant past.

What a surge of life and spirit such a chassidische Farbrengen gives one! It burns away all the thorns of one’s fleshy life; it pours a dose of spiritual life into one’s daily existence, so that the temporal life of the material world is transmuted, refines and cleansed.

Such chassidische farbrengens purify the atmosphere and create a luminous environment; they point out paths on one’s service of the *Aibershter*; they set a young man firmly on a basis of truth; and they become forever engraved in his mind and heart.

Succulent recollections of this is kind are no doubt to be found among all those who stem from Chassidim. Every chassidische son, daughter and grandchild, in addition to his being animated by the blood, the brain and the spiritual sap of his chassidische parents and forebears, carries within him memories of things seen and heard from them in his childhood.

At certain moments, such memories can spark off a cataclysm in

one’s life, can protect one from harm, and set a whole family on the path of an authentically Jewish life.

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In Petersburg there once lived a very wealthy man of about 40 or 50 who was born into a family of Chassidim hailing from the Mohilev region. At the age of 14 he had already found his way somehow to the big city where he had succumbed to the pressures of the time and the place, until he eventually even desecrated the Shabbos, ate *treife* food, and so on. Nevertheless, since his roots had been in a family of prominent disciples of the Rebbes of Chabad, when the portrait of the Alter Rebbe was first reproduced in print he commissioned a celebrated artist to make a large copy of it, together with a copy of the portrait of my great-grandfather, the Tzemach Tzedek. He paid the artist generously, and when the paintings were ready, he placed them in the library that adjoined his study.

Years passed, and his affairs prospered. He gave his children Jewish names at birth, but these were soon enough replaced by Russian ones. His extravagant household pursued all the pleasures and luxuries of this world with a passion and, predictably enough, his social circle was composed mainly of Christians, or of Jews who had long since forgotten their Jewish roots.

It so happened - through the workings of *Hashgocha Protis* - that one day the urgency of a certain business matter involving a local Chassid demanded that he got to see him personally at home. As he walked inside, he saw ample rooms filled with people sitting around set tables, and the whole household rollicking with joyful singing. A familiar sight, he thought, as he recalled his early childhood years in the home of his Chassidic parents.

Seeing his guest arriving, the host immediately rose to welcome him, ushered him into his office, and they discussed their business affairs. He had known his guest’s parents, and also heard how far this son of theirs had strayed.

When their discussion was over the guest said, “Excuse me but what is the celebration in here? Is it perhaps a family occasion, for which I can say *Mazal Tov*?”

“Yes,” replied the host, “it is indeed a family simchah. Right now we are conversing by telephone with our fathers and grandfathers in Gan Eden. And we are so glad to hear warm regards from there that we decided to celebrate this evening with a feast.”

The guest stood perplexed at this unintelligible explanation. Seeing his embarrassment the host continued: “You see, today is Yud-Tes Kislev (- for that much he remembered clearly). In Gan Eden, in the abode of the Alter Rebbe, there is a great deal of rejoicing. All the Tzadikim have assembled there in order to wish him *Mazal Tov* on his liberation and on the salvation that he brought about, through which tens of thousands of people have become Chassidim. Our fathers and grandfathers who used to travel long distances to visit the Rebbes of their respective generations are there too for the big celebration, and we, their children and grandchildren, are rejoicing together with them over this Yom-Tov which is both theirs and ours.”

Hearing these few but pregnant words, the magnate felt a violent urge to join these chassidim in their Farbrengen - just for a little while. But then again, he felt himself to be so strange and remote from this lifestyle that he could not summon the strength to express his wish. In fact he felt ashamed of himself. How could he, who ate *treife* food, and so on and so forth, join in with this pious brotherhood?

Reading these thoughts from his guest’s face, the host had the sensitivity to rise to the occasion unasked. Inviting the stranger to join the celebration for a moment, he added: “By the way, my friend, while you’re in there with us you’ll get regards from your father and your grandfather too...”

And the chassidic host saw to it that his guest should feel completely at home...

*Continued on back page*



## שערי ציון

### Daled Bavos (cont.)

Daled Bavos by the Rebbeim

#### Tzemach Tzedek

At the chasunah of one of his grandchildren, the Tzemach Tzedek said: "It says 'one who says a teaching or saying in the name of its author, should 'see' the baal hashmua standing before him'. This refers to repeating a Torah, story or even a niggun, therefore we will now sing the daled bavos and picture the Alter Rebbe in our minds. The Tzemach Tzedek, with the help of his sons, then began to sing, all the assembled burst into tears of Teshuva and each one looked around to see if the Alter Rebbe was in fact standing there.

A chossid once complained to the Tzemach Tzedek that he was unable to send him a *pa"n*. The Tzemach Tzedek replied, "you have a mikve in town, immerse yourself, write your *pa"n* and sing the Alter Rebbe's niggun.

In the Tzemach Tzedek's old age he was very weak and was confined to his bed. When he wished to look into a certain sefer he would call his attendant- Reb Chaim Ber- to get it for him. Once it happened that Reb Chaim decided to see what would happen if he pretended to be asleep. Sure enough, a few hours later he heard the Rebbe's voice calling his name several times but he quietly held his breath and didn't respond. He heard the Tzemach Tzedek sigh and begin singing the Alter Rebbe's niggun. Drawing strength from the niggun, he stood up, went over to the bookshelf and took down the sefer himself!

#### The Frierdiker Rebbe

The Frierdiker Rebbe once said: "We have to prepare ourselves to sing Daled Bavos and picture in our minds that we are standing in Haditch by the Alter Rebbe's Ohel knocking on the door and exclaiming Rebbe..."

Once, after singing Daled Bavos the Frierdiker Rebbe remarked: "This niggun is like a Yechidus and after a Yechidus we have to take a little mashke and sing a joyful niggun". He then instructed the chassidim to sing 'Nye Zuritze Chluptzie'. In spite of this episode, it wasn't always sung after Daled Bavos, but in fact before it.

#### The Rebbe

By the Rebbe's farbrengens until Acharon Shel Pesach 5712, was sung before Daled Bavos. By that farbrengen the Rebbe mentioned both orders of when to sing 'Nye Zuritze' and then said: "Now we will first sing Daled Bavos and then 'Nye Zuritze'". From then on that was the seder.

Generally the Rebbe would give the directive to sing it by the end of the farbrengen. Before Reb Yoel would begin the hachana niggun the Rebbe would motion to him with his fingers how many times they should repeat the fourth stanza. At one memorable occasion, the Rebbe signaled to him to sing it ten times!

During the niggun, the Rebbe's face would turn very serious, and appeared to be in another world. Sometimes he would remove his handkerchief and wipe his eyes...

Once, in the early years, the Rebbe repeated the saying of the Tzemach Tzedek about envisioning the Alter Rebbe during Daled Bavos " (as quoted above) and said: "Therefore, everyone should now envision the Alter Rebbe's face and this will be a "depshe"-telegram to the Alter Rebbe.

Also by Birchas Hachama on Daled Nissan 5741, the Rebbe wanted the niggun sung.

The last time the Rebbe instructed the niggun to be sung was at the farbrengen of Shabbos Parshas Shmos 5749.

## א ציון פון א חסיד

### Reb Avrohom Pariz Part 3

After the passing of the Rebbe Rashab, R' Avrohom became mekushar to his son, the Rebbe Rayatz, who accepted not only the leadership of Anash but also the leadership of all Jews in Russia, and immediately began his battle for the furtherance of Jewish life in general and chinuch in particular.

In 5686 (1926), R' Avrohom began trying to get out of Russia, according to instructions from the Rebbe Rayatz, despite the fact that parting from the Rebbe was difficult for him. After extensive efforts, he received exit permits for himself and his family and he emigrated to Eretz Yisrael. Shortly thereafter the Yevsektzia pounced on his house in Vitebsk as part of the mass arrests that were taking place then, and searched for him with an arrest warrant. Thus he was saved at the last moment.

He built his home on 16 Bar Kochva Street in Petach Tikva. This house became famous as a magnet for the tiny Chabad community that lived in Eretz Yisrael at the time. Chalutzim (pioneers) and those who dried out the swamps who had Chabad roots would visit with R' Avrohom and nostalgically recall the days when they sat at Chassidishe farbrengens.

Within a short time he renewed the connection with the Rebbe in Russia in order to be informed about what was going on there. He heard about the Rebbe's health problems and the financial problems that prevailed at Beis Chayeinu. "The coffers are literally empty," he was written. "There's nothing there. The Rebbe's people have to take loans for daily needs, all the more so for large expenditures that are needed for the Rebbe's health and his visits to health spas."

Being poor himself, R' Avrohom couldn't help out financially, but in order to help improve the Rebbe's health he took it upon himself to fast many half days in a row.

One day he was enabled to help out financially too. He was on his way to an orchard while riding a donkey, when he noticed a sack near a tree stump. He picked up the sack and opened it to discover a veritable treasure, a sizable amount of gold coins. He inquired of passersby - perhaps they saw who it belonged to, perhaps someone had seen someone looking for his lost bag, but nobody had seen and nobody knew.

When time had passed, he told his family that his first thought upon seeing the treasure was about the serious financial crisis the Rebbe was in. "I thought Hashem had given me the merit so that through me relief would come, at least a little bit. Yet I feared lest my heart persuade me to take some of the treasure for myself, so I went straight to the bank without going home first, and I deposited the entire sum into the Rebbe's account in Riga."

He later learned that this money had helped the Rebbe Rayatz make the Rebbe a beautiful wedding on 14 Kislev 5689.

To be continued...

# Q & A: Oiros and Keilim

In chassidus we learn about the concept of *ohros* and *keilim*.

What exactly are these *ohros* and *keilim*?

*Ohros* literally translated as lights and *keilim* means vessels, but let's try to understand what exactly this means, without using any 'Kabbalistic' terminology.

(This explanation is not in relation or based on any specific *ma'amer* but rather just a general explanation.)

Everything has an *ohr*, its *ohr* is it letting know what it is, revealing to you its content.

*Keilim* are the **means** it uses to reveal its content.

This can be explained through the following examples:

When one looks at a painting of a man, all he sees is the person in the picture. However, if one would go closer to the picture he would see many small lines and strokes of a brush, which together these little lines make up the picture of the man. Looking from far all one sees is a man, all that comes to his mind is a man. However in order for the artist to draw this, he had to make many small lines and various shapes until he finished his picture, and now when you look at it you see the person and not the lines.

The man is the *ohr* and the lines are the *keilim*.

When a person wants to convey a message to his friend and wants to tell his friend something, for example, "hello how are you", meaning he wants to greet his friend and ask him how he's doing, he must take an "h" an "e" a "l" etc. and when he puts them together they make up the word 'hello', which is a form of greeting someone. However, when a person tells his friend hello, the separate letters are not heard rather he hears a complete word and the only thing that registers is that his friend is greeting him.

The greeting he receives is the *ohr* and the letters that make up the greeting are the *keilim*.

When a person thinks, he is thinking in words even if he doesn't realize it, that's why everyone, no matter who, thinks in a language. The language that they are most comfortable to speak with is the language they think in, however, these words are not felt, meaning he does not realize he is thinking in words rather he only feels and realizes the concept and the idea that he's thinking about.

The concept is the *ohr* and the words he thinks in are the *keilim*

*Keilim* are **tools**, they are the tools which enable us to give over or to receive an idea, a feeling or a message. Sometimes the same *ohr* can be given over through more than one *keili*. For example, if I want to tell someone I agree to something, I could say the word yes or I could nod my head. The *ohr* is this that I agree to him, the *keilim* are the **methods** I use to let him know this, which is either by the action of nodding or by saying the word yes. Meaning, when one wants to convey anything to someone else he needs to use *keilim*, he needs to use tools which will enable the other person to receive and understand my message. *Ohr* is the expression of things, something letting itself be known or be known about. The *keilim* are the methods and avenues by which the *ohr* does this.

Not only when giving a message to another person must I

use a *keli*, but even for myself I need *keilim*. When someone recognizes a feeling that he has he needs *keilim*, he needs tools to access and to register these feelings. The same applies to ideas and thoughts, a person needs *keilim* to understand and think about it. It is impossible to have any revelation without *keilim*, it is not possible to use, recognize and to relate to something without them. We wouldn't know the concept exists unless we have tools with which we can access it.

Many times in Chassidus we speak about 'more *keilim* less *keilim*', what does this mean?

There are different levels of *keilim*, meaning, to what extent are they felt and focused on.

When I give over an idea to a friend, although the main thing is the content and the concept, my words (which are the *keilim*) are felt. He will understand what I am saying based on my choice of words, and there's always a difference between a good speaker and a bad speaker, even if I get the same message from both. On the other hand when I am thinking about something although I am thinking in words, I don't realize the words and don't pay any attention to them, all I feel is the concept I am thinking about.

*Cont. from page 2*

An hour passed, two hours, three. The magnate even forgot that he booked theater tickets for himself and some important officials of his acquaintances. He was drawn so deeply into the life of chassidic brotherhood of that moment that for a while it seemed to him that he was back in his parent's home. For this was all an echo of his childhood. He recalled the festive meal that was prepared every Yud-Tes Kislev in his grandfather's little shul. He remembered too the *seudab* which his grandfather used to hold whenever he came home together with his friends after a visit to his Rebbe in far-off Lubavitch. His grandmother used to fuss happily over the preparations for that meal, and his mother and aunts all shared in helping for that joyous occasion. Lost recollections from long ago now sprang to life from when he was ten and twelve years old, and his bar-mitzvah too. He recalled a chassidish teacher from his boyhood; R. Baruch Asher the Melamed was his name.

After quite some hours had passed, he finally went home. A close friend of his told me in the year 5657 (1897), some five years after the event, that the first thing he did when he arrived home was to walk into his library, and daven Maariv with sobs that came from deep within him.

Within a few days he had bought new dishes and had made his kitchen utterly kosher, and was himself well on the way to becoming a new man.

The very teshuvah that can be brought about (*Chas V'Sholom*) through a pogrom or through a ruler or minister as severe as *Haman* can be sparked off by a chassidisher farbrengen, or by memories of a chassidisher home – but with kindness, and without suffering.

(משיחת חג הפסח תרצ"ד – לקוטי דיבורים ה"א)

פרק א' ליום	ג' פרקים ליום	מורה שיעור ללימוד הרמב"ם
הל' מכירה פ' יד	הל' כלאים פ' ט-הל' מתנות עניים פ' א	כ"ז תמוז
פרק טו	פ' ב-ד	כ"ח תמוז
פרק טז	פ' ה-ז	כ"ט תמוז
פרק יז	פ' ח-י	א' מנ"א
פרק יח	הל' תרומות פ' א-ג	ב' מנ"א
פרק יט	פ' ד-ו	ג' מנ"א
פרק כ'	פ' ז-ט	ד' מנ"א

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