

HATMIMIM

THE BEIS MOSHIACH SUPPLEMENT FOR TALMIDEI HATMIMIM

דגיו ורגו

THE REBBE'S
HE'ARA ON PEREK
42 OF TANYA

TOMCHEI TMIMIM
DOWN UNDER:
THE STORY
OF "YESHIVA
GEDOLA - ZAL"
IN MELBOURNE,
AUSTRALIA

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OF EXPANDING 770
THEN AND NOW

MUCH MORE THAN
A THOUSAND
WORDS...
COLLECTORS OF
REBBE PICTURES
IN CONVERSATION

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Tomchei Temimim Down Under

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**BEIS
MOSHIACH**

Published by:
Chabad World Center
to Greet Moshiach
744 Eastern Parkway
Brooklyn, NY 11213

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Keeping Imminent Imminent



*A written farbrengen by
Rabbi Akiva ע"ה Wagner,
beloved Rosh Yeshiva of Yeshivas
Lubavitch Toronto who was
untimely taken from us.*

Editor's note: The following written farbrengen was sent by Rabbi Wagner to the alumni of Yeshivas Lubavitch Toronto eleven years ago around the time of Chof Zayin Adar. We present it here unchanged, as its general content is just as relevant now and perhaps more. May these words be l'iluy nishmaso, and may we be zoche b'karov mamash to "hakitzu v'ranenu shochnei afar" v'hu b'socham!

During Napoleon's campaign to conquer the world, the Rebbes of the time were divided as to whether or not his success would bode well for the Jewish nation. The Alter Rebbe maintained that the success of Napoleon, while improving the material lot of the Jews, would be very detrimental for them spiritually. Therefore, the Alter Rebbe was vehemently opposed to Napoleon, to the extent that he sent his Chassidim to assist the Russian army, including spying on their behalf, etc.

Once, the Alter Rebbe invited the Mittlerer Rebbe to join him in learning a piece of Zohar. At that very moment, however, there was a great tumult outside on account of the sightings of French soldiers, who appeared to be overrunning the country. The Mittlerer Rebbe turned to the Alter Rebbe in concern, saying, "Father, what happened to your promise to me that the enemy would not succeed?!"

The Alter Rebbe reassured his son, saying, "I swear to you that the

army of Napoleon will meet their defeat here.” The Mittler Rebbe was calmed, and wanted to now learn the Zohar. The Alter Rebbe, however, indicated that it was too late, saying, “For that Zohar you needed to display mesirus nefesh!”

The Mittler Rebbe recounted the story, remarking that for years he suffered great pain on account of the missed opportunity to learn that Zohar with his father.

There are various levels of emuna. There were, presumably, those Chassidim who would not feel reassured even upon hearing the oath of the Alter Rebbe. They would not feel confident until they actually witnessed Napoleon’s downfall with their own eyes.

However the Alter Rebbe demanded of the Mittler Rebbe mesirus nefesh, which seems to mean – in the context of the story – an unconditional and unquestioning acceptance of the Alter Rebbe’s words, despite appearances to the contrary.



I remember, immediately following Chof Zayin Adar, how the concern and davening of the Chassidim was peppered with a liberal amount of faith, hope and optimism. Many were speculating about whether we would see the Rebbe by Purim; Yud Aleph Nissan was not even a question in anyone’s mind. At that time, one prominent Chassid went around saying: “They’re talking about Purim and Yud Aleph Nissan; we’ll be lucky if the Rebbe comes out for Rosh Hashana!”

I remember the shock everyone felt at such heresy. Didn’t we all witness the swift and miraculous recovery of the Rebbe in 5738? Surely we shouldn’t expect any less now! We had seen clearly enough that the

Rebbe was not confined to the limitations of natural laws.

Time passed by (those who had committed not to leave the Ohel until the Rebbe would be fully recovered reconsidered). We witnessed various triumphs and setbacks, and then, after exactly 2 years, the Rebbe suffered an additional stroke. Yet, the faith of Chassidim was fully intact, as we reminded each other that for the Eibeshter a big miracle and a small miracle were the same.

More time passed, and the unthinkable, Gimmel Tammuz, occurred. And yet, Chassidim continued to believe, to wait, and to eagerly anticipate. Whether we signed up for the blue team or the red team or the orange team, whether we practiced one slogan or the other (and while we diligently fought about them), Chassidim continued to live with the Rebbe, certain beyond doubt about the imminent appearance of Moshiach and that this final *nisayon* would speedily pass.

Everyone knew that the world needs a Rebbe and that although Hashem is testing us, it couldn’t possibly last very long. The Medrashim and *pesukim* began to surface, providing all of the proofs that it was a matter of days or weeks, a few months at the maximum.

And I don’t believe anyone deserved credit for this faith; everyone naturally thought this way, it was inconceivable to think otherwise. This was the outcome of the guidance that the Rebbe had shown us over the years.

Eighteen years have passed since then. Bachurim entering zal now may not have been born by Gimmel Tamuz. Kallos standing under the chuppa were newborn babies on Chof Zayin Adar.

ופרצת ימה וקדמה
וצפונה ונגבה



Ever Expanding: A History of 770's Growth

A pictorial history of the
various expansions of 770
from its initial purchase in
5701 to the present

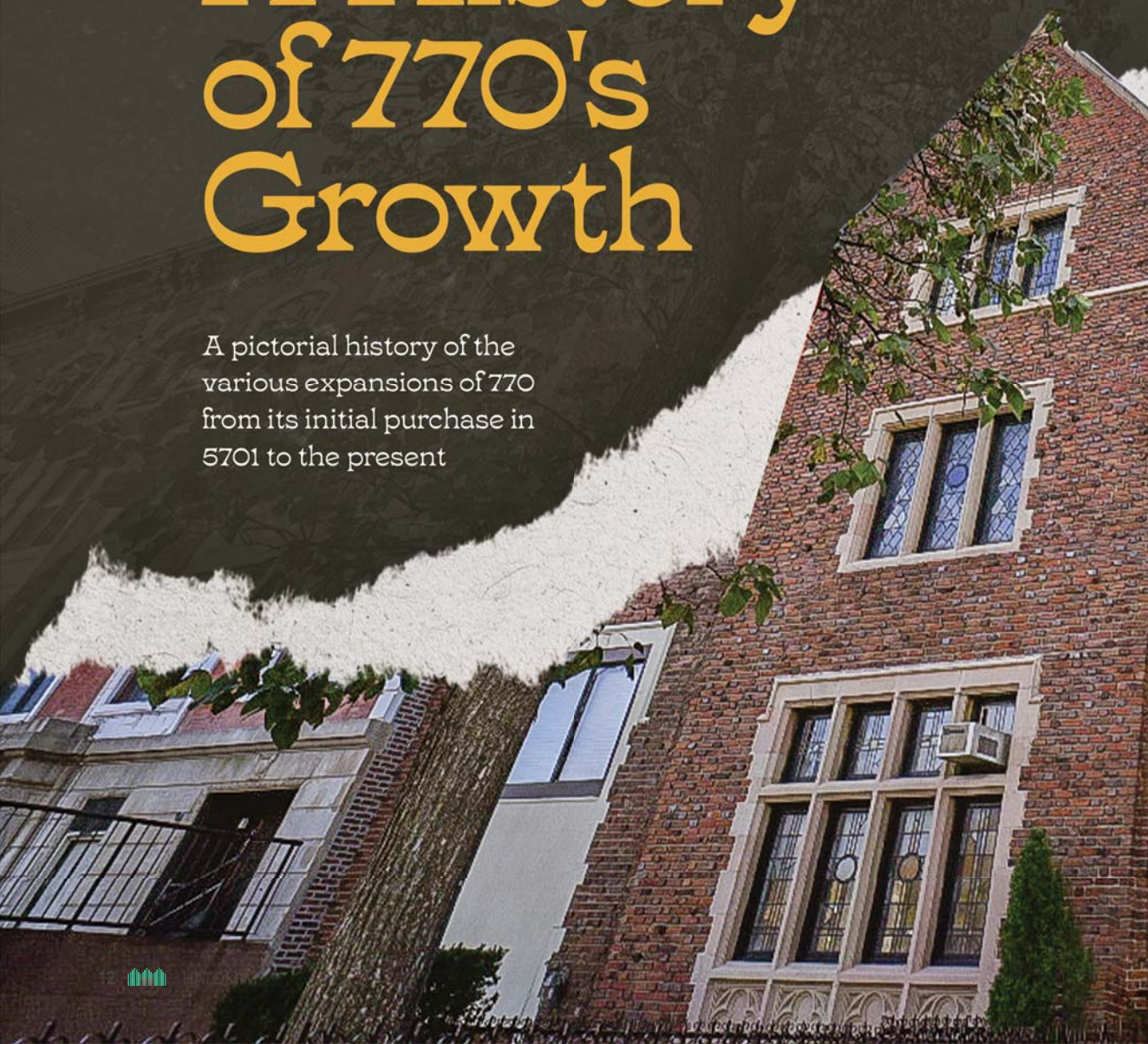




Photo: Dov Ber Hechtman

1. IN THOSE DAYS...

Before 770 became the famous headquarters of Chabad it was the clinic of a local doctor. When the building was purchased in 5700/1940 it included only the three original floors of 770. To the left of 770 (where the big zal begins today) there was a parking area for ambulances. The incline in the floor which you see today to the west of the zal extended a bit further than it does today until the stairwell which leads from the basement level to the first floor. There were large doors in the western wall where the ambulances parked under the building.

When the building was purchased, people thought it would serve the needs of the Rebbe and his family and the small flock of Chassidim. Aside from the small sukka porch that was built on the second floor so that the Rebbe Rayatz wouldn't have to go downstairs to eat in the sukka, nothing else was changed. The small group of Chassidim managed just fine with the small zal during farbrengens and tefillos.

Little by little a more spacious area became necessary. More people, even those who were not Lubavitchers, began attending the Rebbe's farbrengens and the small zal was too small to contain them all. The need became more pressing already back in 5714, just three years after the Rebbe officially accepted the Chabad leadership.

They began using the old ambulance parking lot in the yard of the building where they davened and held small farbrengens. The big farbrengens of Yud-Tes Kislev, Yud Shevat and Purim were held in other halls in the Crown Heights area.



EASTERN PARKWAY AND KINGSTON AVENUE IN 5675 (1915), BEFORE THE BUILDING WAS PURCHASED.

A new name was coined for the ambulance parking lot – *shalash* (parking lot in Yiddish). The shalash was a neglected area and they had to do a good job of fixing it up for farbrengens and tefillos. Those in charge fenced in the shalash on the northern and southern sides, in other words, on the sides facing Eastern Parkway and Union (where there was an exit to the yard); overhead they spread out a tarp, which was exchanged for *schach* on Sukkos. The area was a very makeshift, temporary sort of place.

Obviously, the conditions weren't the best. In the winter months it was freezing. Because it was relatively low due to the incline, when it rained the shalash would turn into a mud puddle with the water sometimes reaching one's knees! Sometimes, when the water had still not dried, they would make a special path for the Rebbe on benches over the water. The path extended until the Rebbe's place in the



15), BEFORE 770 WAS BUILT...



southeast corner. You can imagine how the Chassidim felt when they crowded in for a farbrengen and it suddenly began to rain. Drops of water dripped through the tarp on their heads. The people would get wet from above and below.

On Simchas Torah 5718/1957, the Rebbe wanted to farbrengen in the shalash but the Chassid R' Yochanan Gordon told the Rebbe that downstairs it was "cold and dirty." During the farbrengen, the Rebbe said that you need to learn a lesson in avodas Hashem from everything and the lesson from the gabbai saying that downstairs it was cold and dirty is that from Above they are telling us that after all the avoda of the month of Elul, Rosh Hashana, the Aseres Yemei Teshuva, Yom Kippur and Sukkos – here, in this world down below, it is cold and dirty.

2. THE FIRST EXPANSION: TRANSFORMING THE SHALASH

It was only at the end of 5719 that serious work began to turn the shalash into a permanent, regular structure, insulated from the rain, cold and wind.

Construction began before Rosh Hashana 5720/1959 and the Rebbe's place was fixed, as usual, in the southeast corner. R' Zalman Blesofsky built a special bima (platform) for the Rebbe to sit on during farbrengens. The bima was unique in that when it wasn't in use it could be lifted up and folded against the wall, which left more room for people to sit.

On the bima, in the direction of Union Street was a window which was open and behind the Rebbe. During farbrengens the bachurim would use it and stand there in

order to see the Rebbe, but after a brief time the Rebbe said the window should be closed.

The shalash structure ended where today there is a big pillar in the western part of 770.

One day, five nice chandeliers donated by the Rebbetzin Chaya Mushka were hung in the Beis Medrash. Then, for ventilation they made special windows in the ceiling of the shalash, which was adequate under normal conditions, but during farbrengens etc. it was still overly warm.

At this point, with the Beis Medrash of 770 being finally a respectable structure that could contain hundreds of people, the large farbrengens were no longer held in

”ענוזים, הגיע
זמן גאולתכם”

What Is זמן הגאולה & Why Is It Important?

Understanding the meaning of the Rebbe's Besuras HaGeula and its practical impact on us, our Avodas Hashem, and the world's geo-politics ■ A chapter from the widely acclaimed book "Hatekufa V'Hageulah"

The Year In Which King Moshiach Was Revealed

Among the leading Torah-giants of the last few generations there was a consensus based on the signs predicted by Chazal in the Gemara and Mdrashim, that the *galus* is near its end and the Geula is near. Upon ascending the leadership of Nesius Chabad, the Rebbe's self-declared "mission-statement" of his task as the leader of the seventh generation was to finish the final stage in this ongoing generations-long process of returning the Shechina to this world.

The Rebbe's work followed this plan precisely, and the "finishing touches" were applied all over the world by the Rebbe's shluchim who spread to all the corners of the world acting upon the Rebbe's *mitzvaim*, accumulating into a huge torch of light, preparing the seventh generation to move from being the "last of *galus*" to the "first of Geula" by increasing in their observance of Torah and mitzvos.

Finally, after forty years of tireless work, near the end of the year 5750, the Rebbe publicly declared the long-awaited announcement "The time of your Geula has arrived!" along with a request to publicize this message worldwide with the widest possible reach and to motivate all to be ready for the near-coming Geula.

[The declaration was said for the first time on the Shabbos Parshas Reeh 5750 – (Sefer HaSichos 5750 vol. 2 pp 640).]



The Rebbe entering the shul at 770 around 1990–1991. Notice the ad posted on the door containing the words of the Mdrash the Rebbe said refers to the events in the Persian Gulf

The Persian Gulf War Heralding The Geula

The announcement was based upon a Medrashic statement that appears in Yal-kut Shimoni which in essence is an open prophecy about the events that transpired between the summer of 5750 and spring of 5751 (1990-1991), which came to be known as “The Persian Gulf Crisis.”

After describing the Persian Gulf Crisis in shocking detail, the Medrash concludes thus: “[Hashem] says to them, “My children, do not be afraid, for all that I have done, I have done only for your sake. Why are you afraid? Do not fear, *for the time for your Geula has arrived.*”

The Medrash continues: “Our Sages taught: When the King Moshiach will come, he will stand on the rooftop of the Beis HaMikdash and will proclaim to Israel, “Humble ones, the time of your Geula has arrived!”

During the months leading up to the war, the tension among the Jewish people

reached great heights (“Israel will also be in turmoil and terror”), as according to the natural circumstances there was much reason to fear the Iraqi threats to target Israel with nerve gas based on past experiences of the Iraq-Iran war. The Rebbe, however, based on the words of this Medrash, assured prophetically that “it is simply clear that these events will not hurt in any way the Jewish people... especially those residing in the Holy Land... *the only connection of these events to the Jewish people is the knowledge that “The time of your Geula has arrived!”*”

The Rebbe requested that it be publicized all over the world that based on these events “The time of your Geula *has* arrived” in the past tense, and we already are in the era of the Geula which began to unfold, not only that now it *will* arrive, in the future tense. What that means to us, the Rebbe emphasized, is to prepare ourselves spiritually and get ready to greet Moshiach and all that he will usher in.

“YEMOS HAMOSHIACH”

The Abarbanel in his work about Moshiach *Yeshuos Meshicho* (p. 18) writes that past and future history concerning Moshiach’s arrival divides to three phases: (a) The time when Moshiach *cannot* arrive. (b) The time when Moshiach *may* arrive, which seems to refer to what the Gemara (Sanhedrin 97a) calls “the two thousand years of the days of Moshiach,” and (c) The time when Moshiach *must* arrive; it stands to say that we have now entered the third time and this may be the meaning of “the days of Moshiach” that the Rebbe mentioned, especially that there is a presumed Moshiach.

It is however obvious that the simple meaning of “The days of Moshiach” is when the Geula arrives in full and Moshiach becomes Moshiach in certainty.

See Sefer HaSichos 5752 vol. 1 pp 112 (Parshas Chayei Sarah), that there are several stages and meanings to “the days of Moshiach,” beginning from when a Jewish leader becomes “b’chezkas Moshiach.”



MIRACLES OF THE GULF WAR

The “Time Of The Geula” In Contrast To The Geula Itself

To clarify: the Rebbe’s announcement is pertaining to the *time* of the Geula, conveying that although the Geula *itself* has not yet arrived, its time has certainly arrived.

This distinction is crucial, since the definition of the Geula according to *halacha* is the full restoration of the sovereignty of the Davidic dynasty, the rebuilding of the Beis HaMikdash and the ingathering of the Jewish people to the Holy land and nothing less. Nonetheless, the Rebbe’s declaration is that already now we are in the midst of “the time of the Geula” as in the wording of the Medrash.

What Does “The Time Of The Geula” Mean?

The meaning of this is that “all the *kitzin* (=times in which the Geula was able

to arrive ‘out of schedule’) have passed” in the most literal sense, and the pre-set time, בעתה, of the Geulah is here. (Sefer HaSichos 5751 vol. 2 pp 490 and pp 595.)

The Rebbe, in these talks, points to an exact date when this happened – “(close to the end) of the month of Nissan 5751.” He adds in the footnote: “In addition to that ‘all the *kitzin* have passed’ already in the time of the Gemara.”

These two forms of “all the *kitzin* have passed” – (a) “In the times of the Gemara”; and (b) “In the most literal sense” at the end of the month of Nissan 5751” may be very well understood based on the above mentioned three time periods connected to the possibility of Moshiach’s arrival: (a) “The time when Moshiach could come,” which began when “all the *kitzin* have passed” in the Gemara’s times, and, (b) “When Moshiach must come” which began “when all the *kitzin* have passed in the most literal sense” at the end of the month of Nissan 5751.]

ציור
פני הרב

Much More Than 1,000 Words





Two collectors of pictures of the Rebbe, Beis Moshiach's R' Menachem Zigelbaum and RebbeDrive's R' Shmuli Butler give us a glimpse into their photo albums, sharing their favorite photos, the stories behind them, and the amazing miracles that they encounter in their important work ■ Special for Gimmel Tammuz

THE COLLECTING 'BUG'

Shmuel Butler's feeling for pictures of the Rebbe began at a young age, "five or six," when he was in Oholei Torah in Crown Heights. A learning contest was announced. To encourage them, the teacher gave out pictures of the Rebbe to be put into a special album. "That was tough competition," he laughs, "everyone wanted to get pictures of the Rebbe and fill the album." Since then, he's been hooked.

Shmuel is a teacher today. In his free time he edits and catalogs photos in the major photo project, RebbeDrive, an online database of tens of thousands of pictures of the Rebbe.

When he was a yeshiva bachur, his photo collection went high-tech. No more picture stickers. "There was a hard drive which contained thousands of pictures of the Rebbe and we collectors in yeshiva would share this among ourselves.

"Every yeshiva had its iPad with all the audio and video of the Rebbe that the bachurim had been able to collect, and this is what was used."

Occasionally, pictures were added which expanded the collection. From there, it was a natural step to launching RebbeDrive headed by his friend, R' Mendel Mintz who initiated and runs the entire project.

Shmuel and his friends still continue to collect pictures assiduously.

"Hardly a week goes by in which I don't get a phone call with someone telling me he has a friend, uncle or acquaintance who once photographed the Rebbe and the photos were never publicized, are still in old albums, in storage or the grandmother's house.

"Over time, we learned that the more publicity we do, the more people will contact us. More and more people come and tell us about new material that's sitting there gathering dust.

"Someone once came and said he has new pictures of the Rebbe. When we went to him, he gave us two boxes, unbelievably, full of pictures that had never been publicized."

THE PICTURE WAS FOUND THIRTY YEARS LATER

Igros Kodesh, volume 3, p. 81, Yiddish

In the lifetime of the Rebbe Rayatz, the Rebbe MH" M sent a picture of the Rebbe Rayatz to a friend of Merkos L'Inyanei Chinuch and wrote:

"The enclosed picture of my father-in-law, the Rebbe is to express our appreciation and deep thanks to you, a good friend.

"Surely you are familiar with the statement of our Sages that seeing the image of a holy person provides strength to go in the ways of Torah and mitzvos. I wish you that the image of my father-in-law, the Rebbe, provide you with fresh strength to do much good."

My conversation with Shmuel (Shmuly) Butler was a conversation of collectors who get excited over a new picture. When I was a boy, bar mitzva age, and later, I collected pictures of the Rebbe with an emphasis on photos from the early years of the *nesius*. I remember how exciting it was to organize the pictures again and again in the album, to go through them and to feel the awesomeness of the treasure I had.

Back then, in the eighties, everything was different than today. There was no internet and no on-line databases. Everything was arranged in album after album. Obtaining a new picture of the Rebbe was a real challenge. Few had collections and rare treasures and (nearly) none of them thought of sharing their treasures with others. Slowly, steadily and with determination I expanded my collection. I remember my enthusiasm for every rare picture I managed to add to my collection.

Once, when I was learning in the yeshiva in Kiryat Gat, I met R' Asher Litzman, then a bachur from New York who came to learn in the yeshiva. He brought a treasure with him. What kind of treasure? A real treasure! About fifty, maybe more, black and white, rare photos of the Rebbe from the first years of the *nesius*. I was thrilled. After a lot of begging, he agreed to share his pictures with me for no small sum.

Scanning wasn't available and photocopying was primitive. We would use a quality camera to take a picture of the picture, and run to the nearest photo store to have it developed. Each picture cost me quite a few dollars. Within a short time, I had parted with all the savings I had amassed over the years.

Shmuel Butler: I can tell you that love for pictures of the Rebbe is not just among Chassidim and tmimim but also among the broader public.



הרבי מכסה את פניו הק' בסידור מפני הצלם

I go every day to the Chabad stand at the airport in New York and every day we show videos of the Rebbe. People stop by and are amazed by the pictures or videos that are broadcast there on a loop.

On RebbeDrive we have seven folders in English and four in Hebrew, where people get a daily picture. Some people send in their own photos. Sometimes, these are pictures that they took themselves. They tell me, "I took pictures when I was a bachur/kid and came to the Rebbe; here are the pictures." And you see how excited

דברי ימי
התמימים

The Fourth
Revolution:

Tomchei

Tmimim

Down
Under



The Story of "Yeshiva Gedola - Zal" in Melbourne, Australia, the Yeshiva that brought the spirit of Tomchei Tmimim to the farthest reaches possible

FOUNDING A YESHIVA IN A DESOLATE PLACE

On a summer day in 5726 [remember, summer in Australia is winter in other parts], a group of Chassidim in Melbourne sat together and farbrenged. R' Chaim Serebryanski walked in and he had a radical message: We must have a yeshiva gedola in Australia. The time is ripe, he said, for bachurim who want to devote their time exclusively to limudei kodesh to be able to do so here in Australia. This was not the first time this idea had come up. Now and then, at meetings and farbrengens, the idea of starting a yeshiva gedola had come up. The first efforts had already begun in the winter of 5725 and now R' Chaim decided the time had come to make it happen.

Those present agreed the idea was a good one but nothing more. Starting a yeshiva gedola was a dream. The assumption was that every bachur had to go to university for general knowledge. This assumption was firmly accepted by Jews of every stripe. Starting a yeshiva gedola required not only money but mainly a change in the mindset of the locals. A switch from the “shtus d'lumas zeh” to “shtus d'kedusha.”

The protests came soon after. True, some talmidim, after graduating, want to spend some time in yeshiva, and there were some talmidim who demanded this, but to start a yeshiva in Australia itself? Someone who wanted to devote a year to *limudei kodesh*, said some, would want to learn in an established yeshiva overseas.

There is one thing they all agreed upon, that the day a yeshiva would be founded in Australia would mean a real revolution in Jewish life in Australia.

THE DECISION WAS ALWAYS THERE

Actually, efforts to dispel the spiritual desolation on this continent began many decades earlier. Thus, the attempts to start a yeshiva began many years before it was actually founded. These were years when much effort was invested with endless dedication.

The attempts to start a yeshiva began in 5701. With the outbreak of World War II, groups of Jews were able to escape occupied Europe and make it to the safe shores of Australia. One of these groups that came from England included many yeshiva bachurim and bnei Torah, mainly Litvish but there were also some Lubavitcher Chassidim. They settled in Sydney and wanted to start a yeshiva in the traditional European model. However, the Jews of the city, including many of the local rabbis, gently rejected the idea in fear that it would increase anti-Semitism. They tried to prevent the starting of a yeshiva by the young fellows and made many difficulties for the group of emigrants. In this hopeless situation, the bnei Torah concluded there was no reason to remain there and they asked their rosh yeshiva who was overseas who told them to return.

However, there was another response that came from America which was quite different. One of the members of the group, Rabbi Shneur Chaim Gutnick decided, unlike his friends, to ask the Rebbe Rayatz what to do. The Rebbe responded in a telegram, ““The steps of man are established by G-d’ and since divine providence led you to Australia, that is an indication that this is your place.” In that same telegram, the Rebbe wrote that since the war will finally end and thousands of

refugees will reach Australia, the groundwork should be prepared for their coming so it will be a place of Torah and they will be able to find what they seek - "they should be able to find *dem Eibershten*."

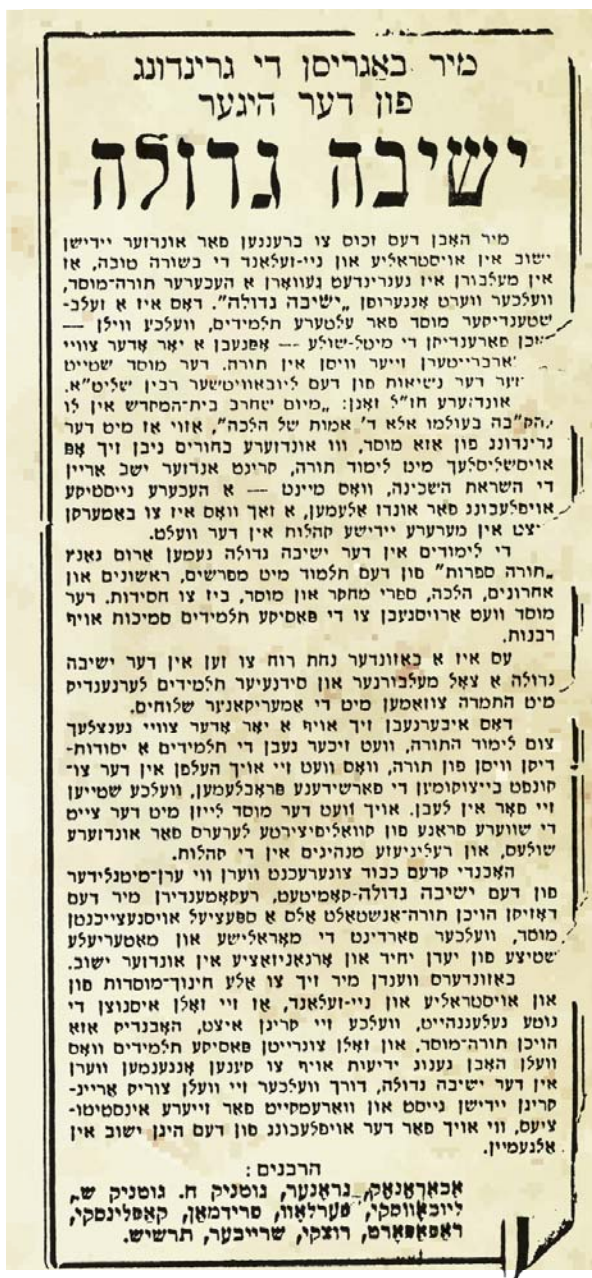
R' Gutnick remained in Sydney but since the others in his group went to America the opportunity to open a yeshiva was delayed. However, the Rebbe continued to encourage him and promised that when the time came, he would send them shluchim.

THE REBBE RAYATZ SETTLES AUSTRALIA

Years passed and the Rebbe Rayatz's vision came to be as thousands of refugees began making their way to distant Australia. The Rebbe kept his promise to R' Gutnick and told some of the Lubavitcher refugees to settle with their families in Australia. R' Moshe Zalman Feiglin, the first Chassid in Australia, took the opportunity and tried again to obtain visas for Anash and their families.

The arrival of new immigrants to Australia was an important stage in the spiritual revival. Within those numbers there stood out a small group of families of Anash, six men of stature

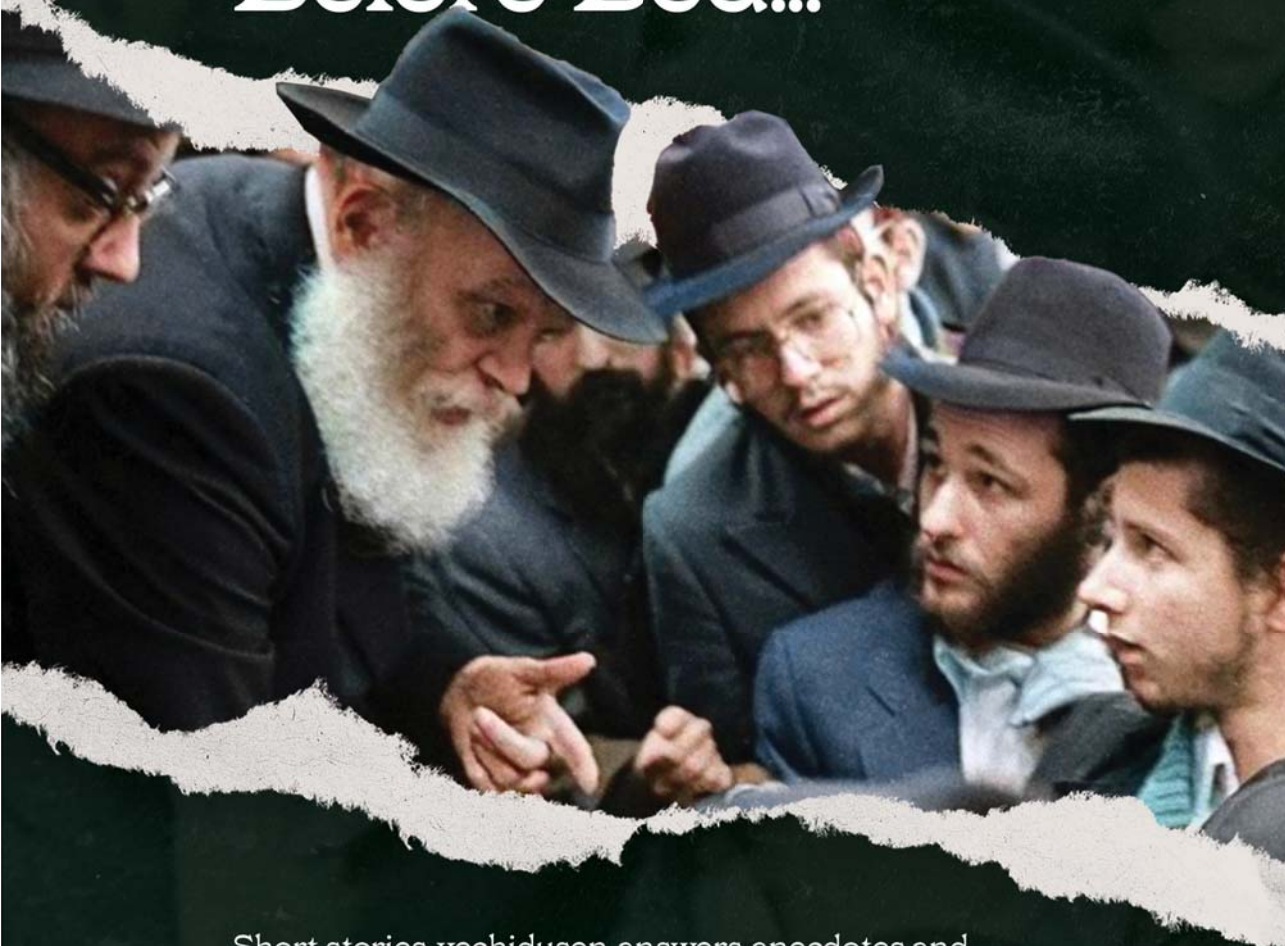
who inspired admiration, men of steely determination and powerful will to the point of mesirus nefesh. The first of the



PUBLIC BLESSING PUBLISHED BY AUSTRALIAN RABBANIM IN HONOR OF THE OPENING OF THE YESHIVA

דרכי
החסידים

When You Read A Paper Before Bed...



Short stories, yechidusen, answers, anecdotes and
advice from the Rebbe on matters of Avodas Hashem
taken from the personal diary of a Tamim

WHAT IS A CHASSIDISHE BACHUR?

A bachur once told the Rebbe in *yechidus* that he wanted to be a “Chassidishe bachur.” The Rebbe said: There are five differences between a bachur who learns in Tomchei Tmimim and a bachur of another *yeshiva*: (1) a beard, (2) *peyos*, (3) *mikva*, (4) two pairs of tefillin (Rashi and Rabbeinu Tam), and (5) a belt [probably referring to the belt worn over the *tzitzis*]. If he does these five things, then he is a “Chassidishe bachur.”

I HAVE TO PREPARE FOR DAVENING

In the years between 5715 and 5724, towards morning after the Hakafos, the Rebbe would teach a new niggun on Simchas Torah. He would also give *mashke* to those who resolved to increase their study of Chassidus in the coming year.

In the year 5724, the Rebbe warned that only those who would actually increase their learning should take *mashke*, unlike the earlier years when people took *mashke* and did not actually add in their learning. Hearing this, many Anash and Tmimim did not approach the Rebbe for *mashke*.

The Chassid R' Abba Pliskin stood near the Rebbe and did not know whether to approach him and take *mashke*. Suddenly the Rebbe turned to him and said: *Ir vilt gor nit mashke nit nemen?* (You don't want to take any *mashke*?) *Ich hub nit kein tzeit, ich darf zich greiten tzum davenen!* (I don't have any time, I must prepare myself for *davening*!)

This was at six in the morning, and having stayed up all night, the Rebbe was already preparing for *davening*!

CONCERNED ABOUT FOREIGN THOUGHTS DURING DAVENING

A Conservative rabbi left a *yechidus* with the Rebbe very impressed about what the Rebbe had told him. The Rebbe had said the following:

I received a letter from a Lubavitcher in Russia, and when I read the letter I was shaken up. What concerned the Chassid? That he had foreign thoughts while *davening*! We are talking about someone who has nothing to eat, and whose life is in danger, and what is he worried about? — foreign thoughts during *davening*!

PROPER INTENTION

The Rebbe once said on the words “One may do more and one may do less, as long as he directs his heart towards Heaven”: A person should not become despondent when he sees his friend doing more than he does, for one is only expected to achieve according to his own ability. But whatever he is capable of doing, he must do with the proper intention.

REVIEWING CHASSIDUS IS GOOD FOR GASHMIYUS

Somebody told the Rebbe in *yechidus* that he had publicly reviewed Chassidus, and had benefited materially as a result. The Rebbe responded: If only everybody knew and was aware that reviewing Chassidus is good for *gashmiyus* (material well being).