

## AWAITING HIS COMING (I)

### The Value of Longing

The Rambam writes that it is not only obligatory to believe in the coming of Moshiach; one must also await his coming. Moreover, a person who does not do so is denying the Torah, Moshe Rabbeinu and all the other *nevi'im*.

(רמב"ם הל' מלכים פי"א ה"א)

The Midrash writes that at the time of the *churban*, Yitzchok Avinu asked Hashem, "Will the Yidden perhaps never merit to return?" Hashem answered: There will come a generation that will await the *Geula*, and they will immediately be redeemed. The Midrash adds that even if that is the only merit they have, for that alone they are worthy of being redeemed.

In this spirit, the Chida explains the meaning of our daily request, "את צמח דוד עבדך מהרה תצמיח...". What kind of a reason is that? The Chida answers: We are asking Hashem to send us Moshiach immediately, and as to the possible argument that we are undeserving, we say, "...because we hope for your salvation all day" – as a reward for actively awaiting Moshiach, we deserve to be redeemed.

(ילקוט שמעוני איכה תתקצו, תהלים תשלו, מדבר קדמות ערך קיווי)

Chazal teach us that when a person is brought for judgment to the *Beis Din shel Maalah*, one of the questions he is asked is, *Tzipisa liyeshua?* – "Did you hope and look forward to the salvation promised by the *nevi'im*?"

(מסכת שבת דף ל"א ע"א)

### Yearning for Moshiach

Reb Yitzchok of Radvil heard so much of the greatness of Reb Avrohom HaMalach, son of the Maggid, that he traveled to see him. He arrived in town on *erev Tisha BeAv*. That night, as everyone in *shul* sat on the floor, reading *Eicha* and mourning the *churban*, a bitter cry broke out. Turning around, Reb Yitzchok

turned around and saw Reb Avrohom HaMalach sitting with his head between his knees, weeping bitterly. Long after everyone had left, he continued watching Reb Avrohom, who sat in the same position without moving. When the clock struck midnight, Reb Yitzchok retired for the night.

The following morning, when he arrived early to *shul*, he found the *Malach* still mourning, in the midst of a puddle of tears. From time to time, he would lift his head and ask in pain: "He's still not here...?!"

(חס שטרנובל)

*Tzaddikim* living in the time of the *Yismach Moshe*, Reb Moshe Teitelbaum, used to say that he was a *gilgul* of Yirmiyahu HaNovi, who prophesied the *churban* of the First *Beis HaMikdosh*. He would constantly cry about this lengthy *golus*, especially during the Three Weeks, and he longed for Moshiach intensely. Whenever he heard some hustle in the street, he would run to the window: Had Moshiach arrived? Next to his bed, his best *Shabbos* clothing always lay prepared. And every night, before going to sleep, he would warn his *shammes* to wake him the moment the *shofar* of Moshiach was heard.

He once received a letter informing him that on a certain date his beloved son-in-law would be arriving for a visit. The whole household prepared excitedly for his arrival. The great day came, but the visitor was nowhere to be seen. The family became restless. What could possibly have delayed him? The *Yismach Moshe* sat in his room engrossed in his *seforim* while some family members waited outside impatiently, when a carriage suddenly appeared on the horizon. The Rebbe's *shammes* excitedly ran inside to bring him the good news: "Rebbe, he has arrived!"

The Rebbe jumped up from his chair, put on his fine *Shabbosdiker kapota* and *shtreimel* and ran outside towards the approaching carriage. Seeing none other than his son-in-law stepping down from the carriage, he was unable to bear

the pain and fell to the ground in a faint. When he came to, his family heard him moaning to himself, "Oy! It's not him... He hasn't yet arrived..."

(ומביא גואל ע' 127 ואילך)

The Rambam writes that the *chachomim* looked forward to the days of Moshiach because at that time Yidden will be able to learn Torah and keep *mitzvos* undisturbed, not because of the pleasures that will then be freely available.

The Rebbe adds that although the perfection of the world is part of the *belief* in Moshiach, it is not part of the *mitzva* of waiting for him.

(רמב"ם הל' מלכים ספ"ב, שערי גאולה ע' מוד הע' 31)

The famed chossid Reb Hillel Paritcher transmitted to us this teaching by Reb Levi Yitzchok of Berditchev:

On *Shabbos Chazon* every Yid is shown a vision of the Third *Beis HaMikdosh*. This sight inspires us to yearn for it, and to follow a path that will enable us to be *zocheh* to behold its actual rebuilding, with the ultimate *Geula*.

(אוה"ת נ"ך (ח"ב) ע' א'צז בשוה"ג)

## CONSIDER THIS!

- Why is longing for the *Geulah* so significant, that it merits us its arrival?
- How do we come to yearn for the spiritual side of the *Geulah*?

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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## Settling Scores

I made a *chasuna* recently and my neighbor didn't bother to come. Am I obligated to attend their *simcha*?

- The Torah lists two prohibitions in responding to wrongdoing done to us:<sup>1</sup>
- (1) **Nekama** – taking revenge, such as not lending someone who didn't want to lend us.<sup>2</sup> Some *Rishonim* write that even planning to take revenge is a partial transgression of *nekama*.<sup>3</sup>
- (2) **Netira** – harboring resent, such as lending despite the other person's unkindness but emphasizing that he himself is not being unkind.<sup>4</sup> Rather, we must erase such an incident from our mind. *Poskim* disagree as to whether or not the prohibition of *netira* includes feeling resentful alone or lending with a sour face,<sup>5</sup> or only if one actually says "I'm not like you."<sup>6</sup>
- The basis for these *mitzvos* is the realization that any negative happening is by Hashem's decree, and the other person is not the true cause of the offence.<sup>7</sup> The Rambam writes that the prohibition is necessary for the benefit of social give and take.<sup>8</sup> Furthermore, all *Yidden* are like one body and when one takes revenge against another, he is also hurting himself.<sup>9</sup>
- Some hold that the prohibitions of revenge are limited to monetary matters, however if someone hurts another's feelings or attacks a person physically, there is no prohibition of revenge, (retaliating would be problematic on other accounts, but *netira* would be permissible).<sup>10</sup> However, others disagree, and *midas chassidus* would certainly require being stringent.<sup>11</sup>
- Revenge is specifically when one bears a grudge at a later time, however, one who retaliates immediately in heated anger does not transgress this prohibition. Of course, the ideal behavior (*midas Chassidus*) is not to react even in such a case.<sup>12</sup> However, if the victim feels hurt, he should approach the wrongdoer, rather than hold a grudge in his heart.<sup>13</sup>
- The Rebbe explains that the purpose of punishment according to Torah is not to "settle scores" *r"l*, but rather to improve a person for the future, and the type of punishment should reflect that.<sup>14</sup>

1. ויקרא פרק י"ט פסוק י"ח.
2. רמב"ם הל' דעות פ"ז ה"ז. וראה שו"ע או"ח סי קנ"ו ס"ג.
3. משמעות ספר החינוך מצוה רמ"א.
4. רמב"ם שם ה"ח.
5. מוסילת ישרים פ"א. וראה בס' הליכות שם הע' ט"ו שדן שאולי הוא מדין אהבת ישראל ולא משום נטירה.
6. ראה הליכות בין אדם לחבירו פכ"ג ס"ז ובהערה י"ד. ברבנו יונה ש"ת ש"ג מאמר ל"ח מוחמיר, ובסמ"ג ל"ת י"א ו"ב לקולא.
7. ס' חינוך מצוה רמא.
8. להעיר משמעות מהרמב"ם איסור נטירה הוא שמה יבוא לנקום.
9. ראה דמ"צ לאדמו"ר הצ"צ מצוות אהבת ישראל.
10. אורח מישרים סי' כ' ד"ד ע"פ הגמ' יומא כ"ג ע"א.
11. מהחינוך שם משמע ששייך בכל. וראה חפץ חיים הקדמה מל"ת ח"ט', וראה פירוש באר מים חיים שם דהוי ספק דאורייתא ולהחמיר, אבל ראה שו"ע"ר שם. וצ"ע.
12. ע"פ גמ' שבת פ"ח ע"ב.
13. מג או"ח סי' קנ"ו סב"ק.
14. אג"ק ח"ט ע' קפג.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



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# OUR HEROES

## Reb Nateh of Malastirzineh

The chossid Reb Nateh was the *Rov* of Malastirzineh. He was a prominent chossid of the Mittlerer Rebbe and the Tzemach Tzedek, who both sent young men to learn the ways of *Chassidus* from him. He was known to be totally divested from day-to-day '*Olam Hazeh*'.



Reb Nateh was a very simple and humble person. When he would visit Lubavitch, he presented himself like a commoner. Once, Reb Nateh arrived in Lubavitch during the time of the market. At such times, many thieves roamed the streets looking to take advantage of the trade season. The Tzemach Tzedek had instructed the residents of Lubavitch not to allow any strangers to sleep in the *shul*. Reb Nateh just arrived and was about to lay down to rest in the *shul*. The young men did not recognize him and told him that this was not allowed.

Reb Nateh pleaded with them, trying to convince them that he was not a thief. The young men persisted and started forcefully removing him from the *shul*. Amidst the commotion, the *Maharin*, Reb Yisroel Noach, the son of the Rebbe, entered the room. When he saw the situation, he shouted, "What are you doing?! This is Reb Nateh!"

The young men knew of Reb Nateh and were shocked and ashamed. To their surprise, Reb Nateh turned to the *Maharin* and said, "What do you want from them? This was the instruction from the Rebbe! They were correct! Who am I anyway..."

Reb Nateh lived across the street from his brother-in-law. Once, his wife and her sister were discussing whose husband was more of a *tzaddik*. Reb Nateh's wife said that her husband is so great that he fasts very often. She added, "Today, too, he is fasting. He has not eaten all day." Reb Nateh overheard the conversation. Right away, he took a piece of cake, and very conspicuously ate the cake in front of the window. Reb Nateh's *tziddkus* was not for public knowledge.

# A MOMENT WITH THE REBBE

## Mivtzah Tefillin

Soon after the Rebbe launched the *mivtzah tefillin* in 5727 (1967), Reb Bentziyon Rader of London was asked by a neighbor why this particular *mivtzah* was chosen. Reb Bentziyon, not knowing the answer, posed the question to the Rebbe himself during his next visit to 770.

The Rebbe answered, "A *Yid* who puts on *tefillin* even once in his life removes himself from the very negative category discussed in the Gemara (*Rosh Hashana* 17a)"

The Rebbe continued, "Additionally, when a *Yid* in Miami sees a picture of someone putting on *tefillin* at the *Kosel*, this may inspire him to do the same."

Seven years later, as Reb Bentziyon was *davening shachris* in his hotel room while on a business trip in Miami, an accountant he had made plans to meet knocked on his door. His guest was excited to see him in *tefillin*.

When Reb Bentziyon asked him if he does the *mivtzah*, the accountant replied, "To be honest, I never used to, ever since my *bar mitzvah* fifty years ago. But recently I saw a picture of a Jew putting on *tefillin* at the Western Wall, and I was inspired to do the same."



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