

The Weekly Farbrengens



למען ישמעו • דברים תשע"ח • 471
EDITOR - RABBI SHIMON HELLINGER

BRINGING MOSHIACH (II)

PLEADING FOR REDEMPTION

Chazal say that the reason that many thousands of Yidden fell in battle during the days of Dovid HaMelech was that they did not demand the building of the *Beis HaMikdosh*. Now if they, who had never seen the *Beis HaMikdosh*, were expected to act in this way, how much more should we, who have lost the *Beis HaMikdosh*, mourn and beg for mercy! This is why it has been instituted that we ask *HaShem* to return his *Shechina* and the *avoda* to Yerushalayim three times daily during davening and in *Birkas HaMazon*.

(מדרש תהילים פ"י)

The *tzaddik*, Reb Avraham of Trisk, would calculate likely dates for the coming of *Moshiach*, based on *pesukim* in the Torah. Reb Tzvi Hirsh Orenshtein, the *rov* of Brisk, once questioned him about this.

Reb Avraham explained, "The *Gemara* states that if one's father transgresses the Torah, he may not tell him, 'Father, you have disobeyed the Torah.' Rather, he should pose a question: 'Father, doesn't the Torah say so and so...?' This is what I am telling *HaShem*: 'Father, doesn't the Torah say in this *possuk* that *Moshiach* will be coming in this and this year...?'"

(כילית יופי)

TO ASK FOR MOSHIACH

Reb Yaakov Krantz, the Dubno *maggid*, asked a classic question: "How is it possible that millions of Yidden, throughout the generations of *galus*, have davened, beseeched and cried to *HaShem* about the *galus* and rebuilding of the *Beis HaMikdosh*, yet they have not been answered? Doesn't *HaShem* say, 'Call to Me and I will answer?'"

He explained with a *meshal*: A son once disobeyed his father and was evicted from his home. The boy wandered from city to city and village to village, until he found a place to live in some remote town. Meanwhile, the father sat in his home, painfully yearning for his son, and waited to receive some message expressing remorse and a request to be welcomed back. But his son never made contact. He completely forgot about his father, whose pain grew sharper ...

One day, a merchant who had encountered the son met the father on one of his business trips and said: "I'm shocked that you haven't had pity on your son. Have you closed the doors to *teshuva*!?"

The father did not hide his pain and replied, "You should know how deep is my heartache and how strongly I await his return, but unfortunately, I have never received any sign that he wants to come back."

"If so," declared the guest, "I am better than ten messengers! I will ask, in your son's name, that you accept him as if he had never wronged you. Okay?"

"This is your mistake," the father said sorrowfully. "I want my son to regret his actions and ask to be reaccepted, for then I will know that he has corrected his bad ways. You, however, have just come to do business, and not as a messenger sent from him."

Reb Yaakov concluded with the *nimshal*: If, during *davening*, our focus would be on the *galus* of the *Shechina* and the rebuilding of Yerushalayim, then surely our *tefillos* would be granted. However, we *daven* primarily for *parnasa*, *refua* and forgiveness, and amongst these requests, we also ask for *Moshiach*...

(משלי המגיד מדובנא השלם)

CONSIDER

What does it mean to plead for the *geulah* alone?

How can one sincerely be interested in the redemption of the *Shechina* and the rebuilding of Yerushalayim?

Is the study of *Chassidus* a tool to hasten the *geulah*, or is it a glimmer of the *geulah* itself?

Returning from Petersburg in תקנ"ט (1798), the Alter Rebbe visited Vitebsk, where the townsmen and their *rabbonim* came out to greet him.

One of them asked him, "When will the End of Days come, with the arrival of *Moshiach*?"

The Alter Rebbe replied, "How can he come? The *Moshiach* that the people want - will never come, and the true *Moshiach* - the people are not interested in. How then can he come...?"

(מגדל עז ע"ק)

LIVING WITH MOSHIACH

The Baal Shem Tov entrusted his *talmid*, Reb Yaakov Yosef of Polonnoye, with a letter to be delivered to his brother-in-law, Reb Gershon Kitover, who lived in *Eretz Yisroel*. Due to various difficulties Reb Yaakov Yosef never arrived there, and the letter remained with him. In it, the Baal Shem Tov described the *aliyas neshama* that he experienced on Rosh HaShana תק"ז (1746).

He describes the goings on in *Shamayim*, and how he passed through the various *heichalos* until he finally reached the *heichal* of *Moshiach*. There, he saw *Moshiach* learning Torah with all the *tannaim* and *tzaddikim*, and sensed a great *simcha* there.

In the words of the Baal Shem Tov, "I asked *Moshiach*: *Eimasai ka'asi mar?* - 'Master, when are you coming?' And he replied, 'When the wellsprings of your teachings are spread and publicized far and wide.'"

(כ"ט אות א)

The year ת"ח (1848) had been predicted by *gedolei Yisroel* as a *keitz*, a particularly probable time for *Moshiach* to come. During that year, the Maharil of Kopust asked his father, the *Tzemach Tzedek*, "Why has *Moshiach* not yet come? After all, there have been hints alluding to the revelation of *Moshiach* this year."

The *Tzemach Tzedek* replied, "Do you know what *Moshiach* is? When *Moshiach* comes, he will reveal the depth of the *primiyyus* of Torah so that everyone will experience its light. This year *Likkutei Torah*, authored by my grandfather, the Alter Rebbe, was published for the first time. The publication of that *sefer* is a revelation of that light, and it is a *segula* to enable the *neschama* to surface..."

(אנ"ק אדמו"ר הרי"צ ח"א על תפה)

The Rebbe explains that through learning *Chassidus*, one can enjoy a foretaste of the revelation of *HaShem* that will exist when *Moshiach* comes. One should therefore prepare for *Moshiach* by learning and experiencing the light of *Chassidus*.

On another occasion, the Rebbe said that our *avoda* today should be to see and feel the *geula* in the world. We should therefore study *Chassidus*, and learn about the *geula* in a manner that brings us to recognize the *geula*.

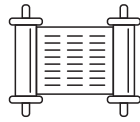
(לקו"ש ח"כ ע' 173, סה"ש תשנ"ב ח"א ע' 152)

Chassidische Stories for Children
JewishBedtimeStories.com
Listen by phone
516-344-3333

מתיבתא דקינגסטאן
A small out-of-town mesivta in Kingston, PA
Limited spots available for shiurim alef and beis.
Email Office@KingstonMesivta.org
or call 718-208-0172

In merit of this publication's founder
ר' אהרן בן חנה
May the *zechus* of the thousands
of readers bring him a total and
immediate recovery

SELL MILES NOW
www.SELLMILESNOW.com
732-987-7765



DAMAGING A FAMILY HEIRLOOM

Someone lent me their Rebbe dollar and it was lost. How much do I owe them?

When a person damages an item, he doesn't need to pay for a completely new item. Rather, if the damaged item can be fixed, he must pay for the fixing, and if not, he must pay for the value of the item at the time it was broken minus the value of the broken item (if it still has any market value).

Used electric appliances are assessed based on their used market value (e.g. on Ebay or Amazon), but some *poskim* take into consideration that the owner would pay more for this particular item since he knows how it works and that it doesn't have faults.¹

If one ruined someone else's passport or a family heirloom, some *poskim* hold that he needn't pay more than its value to the public, and if it doesn't have a market value he needn't pay at all,² while the majority of *acharonim* hold that one must pay the owner the full amount he needs to be able to buy the same item again.³

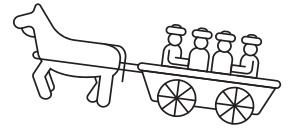
If the article doesn't have any market value (e.g. picture of a great grandfather, semicha certificate), one needn't pay its value to its owner.⁴ Since it can't be purchased at any price, payment would only be a compensation for the agony of the loss, and *Halacha* doesn't place a monetary price on that.

Worn clothing or used eyeglasses don't have a clear market value. Some contemporary *dayanim* calculate based on the average lifespan of the article. For example, if glasses are usually used for twenty months, each month depreciates five percent from its value. Thus, a \$200 pair of glasses would be valued after two months at \$180. Others appraise how much the owner would pay for it at this stage (i.e. how much he would pay for used glasses with his prescription in this condition) which is presumably a smaller amount.⁵

A dollar from the Rebbe has a market value, for chassidim are willing to pay a hefty sum for it. Therefore, one must pay what it costs to buy a dollar from the Rebbe.⁶

1. ראה משפט כהלכה סי' שפ"ז ע' שס"ח.
2. נתה"מ סי' קמ"ח סק"א.
3. מקו"ח סי' ל"א. וראה מנחת שלמה תנינא סי' קל"ה שהפוטרים לא אמרו כן כשהזיק חפץ אלא בנוגע לשעבוד וכדומה.
4. משפט המזיק פל"א סי"ט וראה הג' ל"א שם.
5. דרך א' בשם הגר"ק שליט"א ודרך ב' בשם הגר"מ פרבשטיין שליט"א.
6. משפט המזיק פל"א הג' ל"ב ע"פ נמוק"י בב"ק דף צ"ח. וראה שם שדן אם למסמך או תמונה יהיו עוד קונים במשפחה המורחבת האם זה נכנס לכלל זה או שיש"ל דווקא במקרה שסוחר מוכן לקנות בכדי לסחור עם החפץ.

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



R. HILLEL PARITCHER

R. Hillel Paritcher is one of the most well-known *chassidim* of all time, the symbol of an *oved*, and a hallowed *gaon* and *tzadik*. He was a *chossid* of the Mittlerer Rebbe and the Tzemach Tzedek, and was appointed by the Mittlerer Rebbe as *meshpia* for the *Yidden* living in the colonies. R. Hillel reared many young *chassidim* according to the ways of *Chassidus*, and even taught and wrote unique teachings of *Chassidus*, some of which are printed in the *sefer Pelach Harimon*. He passed away on the 11th of Av, תרכ"ד (1864).

The Rebbe Maharash related a story that he witnessed:

R. Hillel Paritcher once asked the Tzemach Tzedek to say *Chassidus* for him. When the Tzemach Tzedek protested that it was difficult for him to speak, R. Hillel replied that he would also suffice with the "thought" of *Chassidus*. The Tzemach Tzedek deliberated for a while, and then he put on the hat that he would wear when saying *Chassidus* and sat for a while with his hands covering his eyes.

When R. Hillel exited the Tzemach Tzedek's room he repeated the *Chassidus* that the Tzemach Tzedek

had transmitted to him via thought. (רשימת היומן ע' שצ"א)

R. Hillel stressed the importance of having noodles in the soup on Shabbos according to *Chassidus*. He explained that noodles which are long correspond to the level of "arich" (literally: long), a level of *Elokus* which *Kabbalah* explains is associated with Shabbos.

On *yom tov*, he insisted that the soup include round farfel which correspond to the levels of "igulim" (literally: circles) that are associated with *yom tov*.

(רשימו"ד החדש ע' 245)

A *chassidische* young man once walked in late to a *farbrenge* with R. Hillel on a *chassidische yom tov*. When asked why he had delayed, the man replied that he had been busy with *parnassa*.

R. Hillel gently scolded him:

Chassidus says that all physical matters are sourced in the waste of the *offanim* angels. On a *chassidische yom tov* a *chossid* ought to be on time to a *farbrenge*, and not be overly preoccupied with collecting "waste."

(רשימו"ד החדש ע' 247)

A Moment with The Rebbe



A MEANINGFUL GIFT

Toronto's *shliach* Reb Zalman Grossbaum relates:

When it was arranged for the *shluchim* of Canada to meet with the prime minister in Ottawa, Ontario, we decided to present him with a souvenir of our visit. An idea to present him a silver *kidush-becher* arose, and in our report to the Rebbe we included this detail.

The Rebbe circled the words "Kidush cup," and wrote, "What will he do with it?!"

"It would be more advisable to give him a Hebrew-English *siddur*, wrapped in two covers," the Rebbe suggested. "He would be able to actually use it, since some *tefilos*, including *Modeh Ani*, are also relevant for *goyim*."

(Tshurah Grosbaum Nissan 5764)