

The Weekly Farbrengens



למען ישמעו • דברים תשע"ט • 526
EDITOR - RABBI SHIMON HELLINGER

AWAITING HIS COMING

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...?!"

(יחס שטרנבויל)

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 HaMikdash*. 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)

CONSIDER

Why did the chassidim feel that Moshiach was further away after the Alter Rebbe's *histalkus*?
How did the Tzemach Tzedek answer their question?
What does it mean to "expect" Moshiach? Should everyone avoid making advance business deals?

AT ANY MOMENT

Soon after the Alter Rebbe had passed away, his grandson the Tzemach Tzedek overheard a few chassidim lamenting the *ruchniyus'dike* state of affairs ever since the passing of their Rebbe and concluded, "Only Hashem knows when Moshiach will finally come."

The Tzemach Tzedek entered the room they were in and said, "That is the way Bilaam speaks: 'I see it, but not now; I behold it, but it is not near.' We, Yidden, must hope for Moshiach's arrival every single day!"

He continued, "I heard from my grandfather, that his teacher the Mezritcher Maggid was able to cause even a newborn child to experience the loftiest levels of *yiras* Hashem. His Rebbe, the Baal Shem Tov, could have even enthused an inanimate object. Why did they not do so and then, with the whole world aware of Hashem's presence, Moshiach would have come? Because Hashem did not yet want this. And if the arrival of Moshiach is dependent on Hashem's will, why would the passing of our Rebbe, my grandfather, change that? When the time comes, and Hashem wills it, Moshiach will surely appear."

(סיפור חזו"ן תורה ע' 439)

One of the chassidim of the *Tzemach Tzedek* ran an inn that he rented from the local *poritz*, paying him ten rubles at the beginning of every year. One year the chossid fell ill and sent his son to renew the contract and pay the *poritz* for the coming year. The son decided to ask for a five-year contract at a cheaper rate of thirty rubles, thus saving his father twenty. The *poritz* was so happy to receive the advance payment that he agreed. Full of excitement, the young man returned home and told his father of the great deal he had made.

"Fool!" the father berated him. "You paid the extra twenty rubles for nothing! *Moshiach* is coming straight away, and we'll all go to *Eretz Yisroel*. So the money you've paid for the next four years was all wasted!"

(ומביא גואל ע' 124)

Reb Mordechai Yafeh, author of the *Levush*, writes that he had always wondered: Why don't we read *Eicha* on Tisha BeAv from a *megilla* of parchment, like *Megillas Ester*? He answered his own question: Since we are constantly waiting for these days of mourning to be transformed into days of joy and *Yomim-Tovim*, writing a parchment *megilla* would give the impression that we are *chas veshalom* giving up hope.

(לבוש סימן תקנ"ט ס"א)

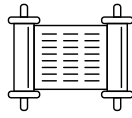


Perspectives
TWENTY THREE
FREE DOWNLOAD
CHASSIDICDIGEST.COM

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

מתיבתא דקינגסטאן
A small out-of-town mesivta
in Kingston, PA
Email office@KingstonMesiuta.org
or call (570) 212-9408

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



LOSS ON A FAVOR

I was asked to deliver a package and I got a parking ticket while dropping it off. Can I bill the one who requested the favor?

When borrowing an object, the borrower takes full responsibility for the object and must repay it in full if it becomes damaged, even if the damage was unavoidable. What about when asking someone for a favor? Are you “borrowing” the person and responsible for his wellbeing?

Some *poskim* say that “borrowing” applies to a human being as well. Thus, if the unpaid agent was arrested in the course of his mission, the one who sent him is responsible to bail him out.¹

Other *poskim* disagree on this notion for one of three reasons:

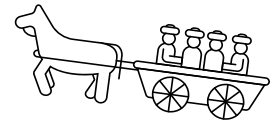
1. The sender didn't accept responsibility for the body of the agent. This is unlike a regular borrower who clearly takes responsibility for the object he borrows.²
2. The *halacha* is that if the borrower was being served by the owner at the time of borrowing (*she'eila b'baalim*), he is exempt for all losses. In the situation at hand, the agent is on a mission for the sender, so he was serving the sender when the sender “borrowed” him.³
3. Others point out that the loss under discussion falls into the category of *meisa machmas melacha*, according to some *rishonim*, since it happened a result of the job.⁴ (See issue 264 regarding popping a tire on a borrowed car, it depends on the understanding of *meisah machmas melacha* as elaborated there.) This is particularly relevant to a physical injury or when arrested.

In the case of a monetary loss, some *poskim* add that it is considered indirect damage (*grama b'nizakin*) for which one isn't responsible unless he clearly accepted responsibility for such losses.⁵ In any case, one only takes responsibility for something which is prone to happen (e.g. a ticket) and not something totally unthinkable (e.g. a terror attack or earthquake).⁶

In conclusion, the sender will not be responsible unless he took clear responsibility to pay in these situations.⁷ Many hold that nonetheless, since from Hashem's standpoint one is responsible for anything that happens because of him, one should therefore pay even though he isn't obligated.⁸

1. ראה רמ"א שו"ע חו"מ סי' קע"ו סמ"ח.
 2. ט"ז שם.
 3. שהיות ששאלה בבעלים חידוש אין לך אלא חידושו וממילא בנדו"ד יתחייב. ראה נתה"מ שם וראה פת"ש.
 4. ראה נתה"מ חו"מ סי' קע"ו סק"ס.
 5. סמ"ע שו"ע חו"מ סי' קפ"ח סי"ו סק"א. וכך הסבירו שלא יהא סתירה בין שתי הסוגיות.
 6. רמ"א סי' קע"ו סמ"ח.
 7. שהרי כן הכריעו הגהות והט"ו ובודאי שיוכל לומר ק"ל הכי.
 8. משפט שלום כאן הו"ד בס' הלכה פסוקה הלכות שותפין ע' קכ"ב בהערה.

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



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 Hazeih*'.

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 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 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.

Reb Nateh pleaded with them, trying to convince them that he was not a thief. The young men

A Moment with The Rebbe



DON'T DESERT THE BATTLE

A disheartened *mechanech* in a small town informed the Rebbe that he plans on leaving his position and move to a *frum* community.

whom are you leaving the flock?!

The Rebbe penned the following reply:

“Even if you were to find some replacement, a truly qualified substitute certainly won't be available, especially since today's *chinuch* must defy the 'street,' even what's considered the Orthodox street...”

“As a response to a private individual, the move is clearly worthy and you should go ahead with it.

“We have repeatedly heard from my father-in-law not to desert the battle.”

“However, as someone who has merited to successfully teach students with *yiras Shamayim* – with

(*Teshurah Avtzon, Shevat 5765*)