

The Weekly Farbrengens



למען ישמענו • חסות-חסעי תשפ"א • 626
EDITOR - RABBI SHIMON HELLINGER

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... לי שועתך קיונו כל היום" 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 תתקצז, תהלים תשלז, 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...?!"

(יהס טשרנוביל)

CONSIDER
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?

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)

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' מד הל' ע')

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 HaMikdash*. 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*.

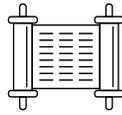
(אוה"ת נ"ך (ח"ב) ע' א'צז בשוה"ג)

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PURCHASES IN THE NINE DAYS

I'm visiting a *frum* neighborhood during the Nine Days and I need a new hat, may I buy it?

Chazal tell us that when the month of Av enters, we decrease in joy due to our mourning over the Beis HaMikdash. Therefore, *halacha* delineates certain joyous activities that are prohibited during the beginning of Av until after Tisha b'Av.¹

Joyous purchases are forbidden. Examples include buying a vehicle, couch, furniture, curtains, or silver utensils.² Simple dishes may be purchased as they don't bring significant joy.³

One should not even order these items in advance if they will arrive during the Nine Days. Some *poskim* hold that after the fact one needn't postpone the delivery if a "*kinyan*" took place prior. If the item is only needed after the Nine Days — e.g. a washing machine — one can order it and stipulate that the complete acquisition should only take effect later.

Purchases for *mitzva* purposes — e.g. a *sefer*, *tallis* or *tefillin* — or for one's livelihood — e.g. a car to drive work — are allowed.⁴ Likewise, utensils that are truly needed for the home may be purchased — e.g. to replace a broken refrigerator or air conditioner in the hot summer — or appliances needed in a case of illness, *chas veshalom*.

Throughout the entire three weeks, it is customary not to wear new clothing for the first time since it generates joy as indicated by the recital of *shehecheyanu* (although in practice we don't usually say *shehecheyanu* on clothing on its own merit). This includes even Shabbos, as we still refrain from reciting *shehecheyanu* then.⁵ During the Nine Days, there is an added prohibition not to purchase new clothing, even items that are unquestionably not worthy of a *shehecheyanu*.⁶

If a major sale will be missed or you are in a location for limited time where the item is available — e.g. a *frum* area where they sell *frum* clothing — the purchase is permitted, but it shouldn't be used or worn until after Tisha b'Av. Clothing may be sown or purchased for a wedding, as this is considered a *mitzva* purpose.⁷

If one needs non-leather shoes for Tisha b'Av and forgot to purchase them beforehand, they may be purchased during the Nine Days. Preferably, they should be worn once before Tisha b'Av.⁸

1. שו"ע או"ח סי' תקנ"א ס"א.
2. שעה"צ סי' תקנ"א סק"י.
3. ראה לקט יושר בשם התרוה"ד.
4. צורך מצוה - משנ"ב או"ח סי' תקנ"א סק"א.
5. ראה שלמי מועד פרק פ"ט ע' תע"ח.
6. רמ"א או"ח סי' תקנ"א ס"ז. וראה משנ"ב שם סקמ"ט.
7. משנ"ב שם סקמ"ז וסקל"ד.
8. ראה אג"מ שם, וראה סי' הלכה למעשה פמ"א סכ"ו.

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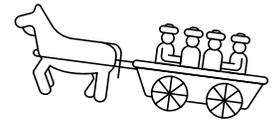
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Our Heroes



REB LEVI YITZCHAK OF BERDITCHEV

Reb Levi Yitzchak of Berditchev was born in the year ק"ת (1740). After his *chassunah*, he went to study from the Maggid of Mezritch. He served as the Rov of the city of Berditchev and was one of the most famous Rebbes. Reb Levi Yitzchak was known as the "*saneigor*" (advocate) of *Yidden*, always finding merit in every situation. He was *niftar* on the 25th of Tishrei, תק"ע (1809).

Reb Mordechai Liepler was active in *pidyon shvuyim* and freeing young men from serving in the Czar's army. Eventually, the government found out and planned to arrest him, so Reb Mordechai hurried to the Alter Rebbe for a *bracha*. At that time, the Alter Rebbe's granddaughter had just married the grandson of Reb Levi Yitzchak of Berditchev in Zhlobin, and Reb Mordechai arrived during the week of *sheva brachos*. When he presented his request, the Alter Rebbe advised him to approach his *mechutan*, the Rov of Berditchev.

The *gabboim* of Reb Levi Yitzchak did not want to allow him to disturb the *tzaddik's* schedule, but when they heard his plight—especially the Alter

Rebbe's instruction—they advised him to hide in the room behind a curtain, and then present his request at an appropriate moment. From his hiding place, Reb Mordechai could watch Reb Levi Yitzchak's assiduous *avoda*.

First, the *tzaddik* sat at a table in *dveikus* as both *gabboim* inserted spoonfuls of food into his mouth, with only small portions of it actually being eaten. The meal was soon over and the elderly *tzaddik* was laid down on a bed. His *gabboim* sat near him, one at his head and the other at his feet, and they simultaneously read from *Mishnayos* and from *Zohar* respectively. The *tzaddik* was deep asleep, yet every so often he would stop them and correct their reading. After a short while Reb Levi Yitzchak rose and washed *neggel vasser*.

At that moment, Reb Mordechai came out of his place and asked for a *bracha*. At first Reb Levi Yitzchak told him off for endangering his life by being involved in activities which opposed the government, but upon hearing that it was at the Alter Rebbe's instruction he conceded, "If so, you are righteous in your case. Go in peace!" And that is what happened.

(מגדל עז' ע' קסז)

A Moment with The Rebbe



LASHON HARA

During one personal *yechidus*, the Rebbe said to Reb Zalman Gurary regarding a certain *chossid*, "I have a drawer full of letters reporting *lashon hara* on this person, but I don't accept it."

Reb Binyomin Klein once related:

After one of my visits to Eretz Yisroel, one of the distinguished *anash* of Kfar Chabad complained in a letter to the Rebbe that I had not visited him, and he took this as an offence. The truth was that I had passed by his house and he wasn't home, but nevertheless he

took this personally, and complained to the Rebbe about me.

When the Rebbe saw that this bothered me deeply, the Rebbe said to me, "If I would believe everything that is written to me, I would have to chase everyone away from me!"

Then, to calm me further down, the Rebbe said gently, "You are in good company, since they also write all sorts of things about me..."

(Bechol Beisi Ne'emam Hu p. 313; <http://www.shturem.net/index.php?section=news&id=80945>)