

The Weekly Farbrengens

MERKAZ ANASH
מרכז אנש
למען ישמעו • דברים תשפ"א • 627
EDITOR - RABBI SHIMON HELLINGER

AWAITING HIS COMING (II)

HEARING HIS FOOTSTEPS

The Chozeh of Lublin passed away on Tisha BeAv תקע"ה (1815), and his son, Reb Yosef of Tortchin, inherited the wall clock that had hung in his father's room.

Once, while on his way back to his hometown, a violent storm broke out. Reb Yosef had to stop his journey and find shelter for three days in an inn owned by a simple Yid. When the storm passed and he prepared to leave, he told his host that he had no money with which to pay him, so since he had no alternative, he would give him the precious clock that had belonged to his father.

A few years later, Reb Yissachar Ber of Rodoshitz stopped at this inn, but couldn't sleep through the night. At every chime he woke up and burst into joyous singing and dancing. The next morning he asked the innkeeper from where he had received that clock. The innkeeper related how he had received it as payment, and when he went on to describe the stranger's appearance, Reb Yissachar Ber exclaimed, "I could feel that this was the clock of the Chozeh of Lublin! When other clocks chime, they remind a person that he is one hour closer to the end of his life, but when the Chozeh's clock chimes, it tells us that we are one hour closer to *Moshiach*."

(סיפור"ח זוין מועדים ע' 366)

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"ח זוין תורה ע' 439)

On the first night of Shavuot תשכ"ז (1967), soon after the Six Day War, a chossid who was present at the Rebbe's table said to the Rebbe, "Since the *Kosel HaMaaravi* is now accessible, if the Rebbe goes there, tens of thousands of Yidden will join him." The Rebbe responded, "Why only tens of thousands? When *Moshiach* comes, many more will travel..."

(המלך במסיבו"ח"א ע' קס"ז)

to take place in Zhlobin, he tore it up and instructed that the wording be changed to read, "The *chassuna* will take place *im yirtze HaShem* in Yerusholayim *Ir HaKodesh*, in the *Beis HaMikdash*, may it be speedily rebuilt. However, if (*chas veshalom*) *Moshiach Tzidkeinu* will not yet be here, then the *chassuna* will take place in Zhlobin."

(באר החסידות)

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)

Before Reb Simcha Bunim of Pshis'cha went to sleep, he would always place his *tallis* and *tefillin* next to his bed. One of his close *talmidim* asked about this practice and he explained, "Since we await the coming of *Moshiach* at any moment, it's possible that while I'm resting, the good news of his arrival will suddenly be heard. I want to be ready to go immediately with him to *Eretz HaKodesh* and not have to remain in this bitter *golus* for one extra moment. I don't mind disowning all my assets, but my *tallis* and *tefillin* I must take. So I make sure to keep them close by."

(שיח שרפי קודש)

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)

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 write Yerushalayim in their *chassunah* invitations, avoid making advance business deals and keep their *tallis* and *tefillin* near their bed?

EXPECTING HIS ARRIVAL

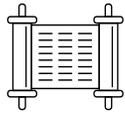
A grandchild of Reb Levi Yitzchok of Berditchev was engaged to marry a grandchild of the Alter Rebbe. When Reb Levi Yitzchok was shown a draft of the invitation, indicating that *di grosse chassuna* was due

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AROUSING JEALOUSY

Is there a problem to display something that will cause others to be jealous?

Resisting the urge to feel jealous could prove quite challenging. It is important to realize, however, that although it is only a feeling and involves no action, jealousy is a serious aveira and causes a person to "leave the world."

One should not favor one child over the others to avoid engendering friction and jealousy between them (as by Yosef and the shevatim). Likewise, one should take care not to cause competition between people, which may bring them to be jealous of each other.

To avoid causing others to be jealous, one shouldn't flaunt their success or bountiful possessions. Moreover, Hashem's bracha rests only in that which is hidden from the eye. For this reason, poskim write that one should not dress extravagantly above the mainstream since that arouses jealousy and competition within a community.

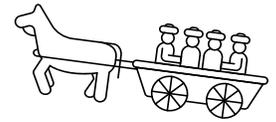
There is a form of positive "jealousy" and that is to ask oneself, "When will my deeds reach the level of my forefathers?" When one sees that his friend enjoys success, one should tell himself, "Surely he merited this due to his special service of Hashem; if only I should merit to serve Hashem as well as him!"

Great praise and reward is in store for one who does not harbor jealousy toward his friend. We find that Reuven was praised that he was not jealous of Yosef, and Aharon haKohen merited to be kohen gadol since he was not being jealous of Moshe Rabbeinu's appointment to leadership.

- 1. אבות פ"ד מכ"א. רמב"ם הל' תשובה.
2. ראה מעם לועז לאבות ע"ר"ג.
3. שבת י"ב.
4. סנהדרין י"ז ע"א.
5. ראה סנהדרין דף כ"ט ע"ב "שלא להשיב את עצמו".
6. ב"מ מ"ב ע"א.
7. אורח מישרים סי' כ"א ביאור ה'.
8. ראה אבות דרבי נתן פכ"ח ס"ג.
9. מנחות ק"ט ע"ב ורש"י ד"ה היורד לה.
10. תנא דבי אליהו רבה כה.
11. פלא יועץ ערך קנאה.
12. ברכות ז' ע"ב. שבת קל"ט ע"א ורש"י שם.
13. גמל מגילה דף ז' ע"א רב שמואל בר יהודה, וראה פירוש" שם.

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

Our Heroes



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. R. Hillel was a Chossid of the Mitteler Rebbe and the Tzemach Tzedek, and was appointed by the Mitteler Rebbe as mashpia for the Yidden living in the colonies.

R. Hillel would tell the story of Graff Patotzki, a ger tzedek who would refine his body through fasting and tormenting it. Eventually, the government caught him and sentenced him to death for conversion to Yiddishkeit.

R. Hillel would conclude that this mode of behavior was a valid path before Chassidus was revealed. However, after Chassidus explained the virtue of practical mitzvos - as Chazal say that doing mitzvos in this world is

greater than Olam Baba - such behavior is no longer appropriate.

(רשימו"ד החדש עמ' 247)

R. Hillel once taught about the difference between Yaakov Avinu and Yosef Hatzadik regarding trust in Hashem. Yaakov's path of avodas Hashem was to attribute importance to making physical vessels for his salvation, which is why, besides davening to Hashem, he sent gifts to Eisav.

One of R. Hillel's students asked: In that case, what was so wrong with what Yosef did? He simply did not think so highly of himself and he didn't realize that he was on a higher level.

R. Hillel replied: If a person has the talent to be a goldsmith and instead resorts to working leather, it would be considered a terrible mismanagement, for it is a sin to overlook one's talents and abilities.

(רשימו"ד החדש עמ' 248)

A Moment with The Rebbe



AS ONE FEELS FOR A SON

"I had a friend in Eretz Yisroel who took issue with the Lubavitcher Rebbe's approach," related the venerable Belzer chossid Reb Moshe Shuster. "Whenever he expressed his opinions, I warned my fellow Belzer of the perils that lie in talking so about the tzadik, but he wouldn't listen.

"My friend's son regrettably veered off the straight path, becoming vehemently anti-religious. Despite the best efforts of the family, he scoffed at everything holy and refused to budge.

"One day, as his son was walking in a central bus station, he was approached by chabadniks, who encouraged him to lay tefillin. After some convincing he

agreed. This became his first move back. Eventually he returned home, more yerei Shamayim than he ever was.

"My friend was beside himself. He felt that the entire episode was a sign from above, and that he personally must travel to New York to tell the Rebbe the story.

"When he related all that had transpired to the Rebbe, the Rebbe responded softly, 'You have felt the pain of a son leaving and have experienced the joy of his return. This is the pain I feel for every Yid who veers from Yiddishkeit, and my pleasure when he comes home.'

(As told by Reb Bentzion Grosman, Leket Sipurim Vol. 2, Page 100)