

The Weekly Farbrengens



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 תתקצז, 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...?"

(יחס 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 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.

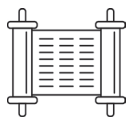
(רמב"ם הל' מלכים ספ"ב, שערי גאולה ע' מד הע' 13)

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*.

(אורח"ת נ"ך (ח"ב) ע' א'צז בשו"ר"ג)





MEZUZAH ON AN ELEVATOR

Does an elevator require a mezuzah?

The Torah requires placing *mezuzos* “on the side posts of your house and on your gates.” All “gateways” leading to your house are considered entrances to the house, no matter how many one enters before reaching the house, even if that area is itself not suitable for dwelling (such as a hallway, stairwell, or antechamber).¹

(As an aside, since the first area itself is exempt, the mezuzah on the second door would always go on the right side entering the home, even if the door opens out. The same is true if it has the minimum size, but there is no use inside of it besides passing through.)²

Elevators essentially have two consecutive doorways — one that is stationary on each floor, and the inner doorway to the moving “cabin.” While some obligate the elevator cabin itself to have a mezuzah since it’s a room with a functional use,³ others argue that a moving room is lacking permanence and is exempt.⁴

However, the stationary doorway at each floor is a permanent entrance. While some argue that it’s not usable whenever the elevator cabin is at a different floor, others counter that this is its normal mode of use, and it is therefore obligated.

The determination of the “right” side follows the direction of entry. Therefore, following the same principles as with a stairwell, the mezuzah on the ground floor should be on the right going in, and the higher floors, on the right side going out.⁵

It is reported that once, when the Rebbe entered the elevator in 770, he touched the doorpost and asked about a mezuzah. As a result, a mezuzah was affixed on the elevator’s doorpost.⁶ (At first, it was placed on the right side going in — even though the stationary door opens out — but later it was switched to the right side coming out. The Rebbe touched the mezuzah in both places and did not take a side.)⁷

1. יומא י"א ע"א. רמב"ם הל' מזוזות 5. חובת הדר פ"ה סי"א.
2. פסוק הרב העלער שליט"א. 6. ראה מקדש מלך ח"ב ע' 439.
3. מנח"י ח"ד סי' צ"ג. 7. ימי ברכה ע' 102.
4. ראה באר משה ח"ב סי' פ"ח ועוד.

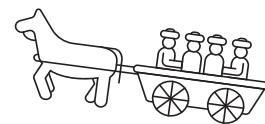
לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

DEDICATE AN ISSUE

in honor of a *simcha* or *yahrtzeit*

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Our Heroes



R. ITCHE MASMID

R. Yitzchok Halevi Hurvitz (5650-5702) was a chossid of the Rebbe Rashab and Friediker Rebbe. Born in the Cherson region, he learned in Tomchei Temimim in Lubavitch where he earned the nickname "Itche Masmid," due to his incredible diligence in learning. R. Itche served as a shadar for the Friediker Rebbe and was legendary for his lengthy davening, intense *yiras Shomayim*, and heartfelt *farbrengens*. He was killed *al kidush Hashem* by the Nazis in Riga.

Each night, the Zal in Lubavitch was converted into a large dormitory with bedboards that extended from the wall. R. Itche would continue learning while standing by a *shtender* with a candle, with his feet immersed in ice cold water. Concerned for his health, his friends would sometimes extinguish the candle so he would be compelled to go to sleep.

Once, he dozed off out of sheer exhaustion, and fell with his *shtender* and candle on a sleeping *bochur*...

(יראת ה' אוצרו ע' 27)

R. Simcha Gorodetzky recounted:

It was in the middle of an overcast winter month, and the moon was yet to be seen. R. Itche was deeply distressed that he wouldn't be able to be *mekadesh* the *levana*, and on the last day, it troubled him so deeply that he

cried. On that last night, he kept on sending me outside to check if the moon was visible. With only an hour and twenty minutes remaining, R. Itche went out himself into the frigid cold and begged Hashem for the moon to show.

Twenty minutes before the end time, the moon suddenly appeared. R. Itche immediately recited the *bracha*, and just as he finished, the moon disappeared once again. R. Itche's joy at being able to fulfil this *mitzvah* was indescribable.

(יראת ה' אוצרו ע' 66)

R. Leibel Posner relates:

I was a young child of 6 or 7 years old when R. Itche visited our home in Linden, NJ, for Shabbos. We knew him as our father's teacher. My father had learned under R. Itche in the town of Rammen, and he was accepted to the *yeshiva* in Lubavitch without a test since R. Itche had sent him.

On Friday night, when *mairiv* ended, everyone went home for the seuda, but R. Itche remained in shul to daven. After the seuda concluded, I went with my brother Zalman to the shul to check on R. Itche and we found him standing alone, engrossed in his davening.

On Sunday, my father took us to R. Itche, and he gave us a *bracha*. I was a small child at the time, but this memory is etched into my heart.

(מפי בעל המעשה ש')

A Moment with The Rebbe

לזכר נשמת מרת חוה לאה בת ר' שמשון הכהן ע"ה



WHEN WILL MOSHIACH COME?

The Rambam's wording, "Klal Yisroel will do *teshuva* and immediately they will be redeemed," was often quoted by the Rebbe. Together with a yearning and relentless expectation for the imminent arrival of the *geula*, the Rebbe would regularly stipulate that Moshiach's coming is connected with Klal Yisroel's commitment to Yiddishkeit.

In this vein, the Rebbe rejected the Zionist approach of connecting the secular state of Israel with *geula*, and likewise any projections for redemption that are not anchored in strengthening of torah and mitzvos.

Reb Leibel Shapiro relates:

There was a learned Yid, who was quite secular, who was in *yechidus* in the year 5721. In a conversation with the Rebbe, this Yid shared with the Rebbe that he had seen a calculation in a *Kabalah sefer*, that Moshiach is expected to arrive that year, 5721.

The Rebbe was not happy with the prediction.

"When a Yid who reads the newspapers and watches television, will do *teshuva*," the Rebbe responded, alluding to this man himself, "that's when Moshiach will come!"

(Yalkut Sipurim p. 76)