



BRINGING MOSHIACH (2)

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*.

(מדורש תהלים פ' י"ז)

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...?'"

(כלילה יופ"ב)

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)

Returning from Petersburg in 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' קע)

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 *aliya neshama* that he experienced on Rosh HaShana תק"ו (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.'"

(כש"ט אות א)

The year תר"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..."

(אג"ק אדמו"ר הרי"צ ז"ח"א ע' תפרה)

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' כ"ג, סה"ש תשנ"ב ח"א ע' 152)

CONSIDER THIS!

- 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?

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OUR HEROES

ט' מנחם אב

Chozeh of Lublin



Reb Yaakov Yitzchak Hurvitz is known as the "Chozeh" of Lublin. Starting as a *talmid* of the Mezritcher Maggid, Reb Schmelke of Nikelsburg and Reb Elimelech of Lizensk, he later became a great Rebbe, leading thousands of *chasidim*. He received the title "Chozeh" (seer), for his ability to both see the future and perceive the deepest truths of every person. Many *mofsim* are told of the Chozeh. He passed away on Tisha Be'Av, תקע"ה (1815).



The Chozeh once said to a simple but pious man: "I envy your piety for it is greater than mine. I am a leader and whether I like it or not, everyone looks up to me. If I *chas v'shalom* do something wrong, everyone will say, 'The Chozeh did as follows.' You, on the other hand, work in the shadows; you can act in whichever way you want and yet you remain pious. It is clear that you are a truly pious person."



The Chozeh was once asked, "Chazal say that *resho'im* don't do *teshuvah* even at the gates of Gehenom. How can this be? Do they not see that they are being led to Gehenom?"

The Chozeh replied, "As they are being led they believe that they are being taken to Gan Eden, and are only passing near Gehenom to take out the 'sinners'; since why would they take *him*, the 'tzaddik,' to Gehenom?..."

(טללי תשובה ע' 180)



The Chozeh once wrote to Reb Levi Yitzchak of Berditchev: "When one opens the *sefer Tanya* (of the Alter Rebbe) '*vert fintzter far di oigen*,' everything goes dark (the world loses its appeal). Reb Levi Yitzchok connected his comment to the *possuk* "*Yotzer ohr uvorei choshech*" - "With the light of the Tanya and chassidus, the world around becomes dark in comparison."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Going to Sleep Properly

At a *farbrengen*, the *Mashpia* Reb Yoel Kahn related:

I was once told by the Rebbe to be *mekarev* a certain Yid, to address his questions and guide him in his *avodas Hashem*. I was dealing with him for a while, and he was making very nice progress. But one day, to my astonishment, I heard him speaking very inappropriately. At a loss of how to respond, I decided to seek the Rebbe's counsel.

The Rebbe said to me: "I know this person, and there is no need to worry. These words are meaningless. The reason he is saying them is most likely because he reads a newspaper before going to sleep, and therefore it can be expected that he will speak so the following day..."

It is needless to add, that after talking it over with the person, we both realized that he was falling in his *avodah* solely due to inappropriate reading material. As soon as he stopped reading the newspapers, he was right back on the right track.

לזכות השליח שלום דובער בן לובה

לע"נ ר' חיים צבי הירש בן ר' ישראל אליעזר ע"ה רובין
גלב"ע כ"ט תמוז ה'תשנ"ה

לזכות הרה"ת שמואל ורעיתו מושקא שיחיו נפרסטק
לרגל חתונתם ביום ט"ז תמוז

Entering a Shul for Personal Need

May one exit the shul after *davening* on the opposite side from which he entered, thereby using the *shul* as a shortcut?

Halacha states¹ that one may only enter a *shul* to fulfill a *mitzvah*, and not for one's own benefit. (Having entered a *shul* to *daven*, one may carry out other tasks within certain parameters, which is another topic of discussion.) The reasoning includes: 1) *Morah* – awe/reverence. A *shul* must be treated with utmost respect, similar to the Beis Hamikdash. It would be disrespectful to use a *shul* for personal matters²; 2) *Hekdesh* – a *shul* is holy and, like anything holy, may not be used for personal needs³.

Halacha lists three categories of non-*mitzvah* activities:

1) Activity that *cannot* be done elsewhere: Ex. entering in order to speak to someone that is in *shul* or to call someone out.

Halacha: While in the *shul*, one must read a *posuk* or learn a *Mishna* or *Halacha*.⁴ *Poskim*⁵ require one to learn first, only thereafter tending to their needs. Doing so shows that the primary interest is to learn, since otherwise, it would still be *osur* to enter the *shul*.

If one is unable to read a *posuk*, one should ask someone to read a *posuk* for him. If that is not possible, he should first spend some time in the *shul* (the amount of time it takes to walk 8 *tefochim*), and then proceed to his needs. Just spending time in a *shul* is itself a *mitzvah*, as the *posuk* says "*ashrei yoshvei veisecho*"⁶.

2) Activity that *can* be done elsewhere: Ex. entering a heated *shul* on a cold day, an air-conditioned *shul* on a hot day, or to take cover from the rain.

Halacha: *Poskim* disagree if first learning a *posuk* will permit entering a *shul* for personal comfort. Some *Poskim* permit entry⁷, while others argue⁸ learning a *posuk* is only allowed to do something in *shul* which cannot be done elsewhere, like calling someone who is there. However, finding protection from the rain etc. can be done elsewhere, and therefore is *osur* even with the reading of a *posuk*. Nonetheless, these *Poskim* agree, that if one started learning outside a *shul* and it started to rain, it is permitted to go into the *shul* to be able to continue learning.

3) Taking a shortcut:

Halacha: Here too, *Poskim* disagree if first learning a *posuk* will permit using the *shul* as shortcut. Some *Poskim* permit entry⁹, while others argue¹⁰ that using a *shul* for a shortcut is a disgrace (*gnai*) and therefore saying a *posuk* would not help¹¹.

However, if one entered the *shul* to *daven*, it is permitted to leave the *shul* via a different exit, even if it ends up being a shortcut¹². Moreover, it is a *mitzvah* to use another exit¹³, as doing so shows that the *shul* is precious to him and therefore he is walking all over it¹⁴.

If the place where the *shul* was built was originally used as a shortcut it is permissible to use the *shul* as a shortcut with the learning of a *posuk*¹⁵. Some *Poskim*¹⁶ also permit using the *shul* as a shortcut to get to a destination to perform a *mitzvah*.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. שו"ע או"ח ריש סי' קנא.
2. כן משמע מדברי היראים סי' תט. וראה גם משנ"ב שם סק"א.
3. ראה יראים סי' קד.
4. שו"ע שם.
5. כך דייקו האחרונים מל' השו"ע שם, וכ"פ המשנ"ב שם ס"ק יב.
6. שו"ע שם ומשנ"ב ס"ק יג.
7. ערוך השלחן שם ס"ד.
8. משנ"ב שם סק"ד.
9. ביאור הלכה על סעיף ה' ד"ה לעשותו.
10. ראה אור שמח להל' תפילה פי"א ה"ו. ועוד פוסקים.
11. כ"כ בביאור טעם האיסור בשו"ת אז נדברו ח"ח סי' נא.
12. שו"ע שם.
13. מג"א שם סק"ז.
14. ראה מחצית השקל שם.
15. שו"ע שם ס"ה.
16. פמ"ג א"א שם סק"ו. משא"כ לדעת המשנ"ב בביאור הלכה ד"ה לקצר דרכו.

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