

The Weekly Farbrengens



למען ישמעו • מטות-חסעי תשע"ח • 470
EDITOR - RABBI SHIMON HELLINGER

BRINGING MOSHIACH (I)

HASTENING HIS COMING

One day, Rabbi Yehoshua ben Levi met Eliyahu HaNavi in Peki'in, at the entrance to the cave in which Rabbi Shimon bar Yochai had hidden.

Rabbi Yehoshua asked Eliyahu: "When will *Moshiach* come?"

"Go ask him," he replied. "He is sitting in *Gan Eden*, opposite the entrance of Rome, amongst the suffering paupers. He changes and binds his bandages one at a time, so that if he is suddenly summoned to redeem the Yidden, he will not tarry for even a moment."

Rabbi Yehoshua went to the gates of Rome and asked *Moshiach*, "Master, when are you coming?"

"Today!" *Moshiach* assured him.

Evening came, but *Moshiach* did not reveal himself. Rabbi Yehoshua returned to Eliyahu HaNavi: "*Moshiach* lied to me! He said he would come today and he did not!"

Eliyahu explained, "He was referring to the 'today' in the *possuk*, 'Today - if you will listen to the voice of *HaShem*...' "

(סנהדרין צח ע"א)

While sitting at a *tish* with his chassidim, Reb Levi Yitzchok of Berditchev once asked, "Why did *Moshiach* tell Rabbi Yehoshua ben Levi that he was coming 'today'? Isn't it written that *HaShem* will send Eliyahu HaNavi before that awesome day arrives?"

No one offered a response, so Reb Levi Yitzchok answered himself: "Eliyahu HaNavi is due to come in order to raise everyone out of their mundane concerns and prepare them for *Moshiach*. However, 'If you will listen to the voice of *HaShem*' - that is, if we will wake up on our own - then *Moshiach* will be able to come today, immediately, without Eliyahu HaNavi having to come to forewarn us."

(שפתי צדיקים בהעלותך)

EVERY PERSON, EVERY ACTION

The Frieddiker Rebbe writes: At the present time [תש"ב, 1942], when the whole world is trembling with the birth pangs of *Moshiach*, for *HaShem* has set fire to the walls of *galus*, it is the obligation of every Yid - man and woman, old and young - to ask himself, "What have I done, and what am I doing, to alleviate the birth pangs of *Moshiach* and to merit the complete *geula* through *Moshiach Tzidkeinu*?"

(אג"ק הרי"צ ע"ו ע' רסט, היום יום בתחלתו)

The Rebbe repeatedly emphasized that since today we have "passed all the deadlines," it is now the responsibility of every individual, including children, to bring the *geula*. Since every Yid has within him a spark of *Moshiach*, he can bring the *geula* upon the world through his Torah and *mitzvos*. This applies especially to women, just as when our forefathers left Mitzrayim.

Just one action, speech or even a thought, can tip the scale and bring salvation for the entire world.

(ת"מ תשמ"ז ח"ב ע' 621, לקו"ש ח"ב ע' 599, לקו"ש חכ"ו ע' 375)

CONSIDER

Why should the coming of
Moshiach be dependent
on our doing? Why is this
particularly so after we
"passed all the deadlines"?
Is *Moshiach* hastened
through all of Torah
and *mitzvos* or through
particular ones? Why?

IN OUR HANDS

On *chof-ches* Nissan (1991), after *Maariv*, the Rebbe unexpectedly delivered a *sicha* on the uniqueness of the day, and the lessons we may take from it. Suddenly the Rebbe's tone rose and he began to speak with pain:

"How is it that when many Yidden gather together, they do not do something to bring *Moshiach*, and they find it an option to remain in *golus*?! Even the shouting of *Ad Mosail* is done because they are told to... Had they pleaded for *Moshiach* with true feeling, he would have already come! What else can I do to inspire others to want and bring *Moshiach*? - for after all that has been done, we are still in *galus*! Moreover, every individual is exiled in his personal *galus* in *avodas HaShem*. I am giving it over to you: do all you can to bring *Moshiach* now!"

Some chassidim understood that there was something new and different that the Rebbe expected them to do.

They met and discussed various ideas, but could not reach a conclusion.

The following *Shabbos*, the Rebbe clarified what *avoda* was to be done to bring *Moshiach*: "Simply to increase one's efforts in Torah and *mitzvos* - in the study of Torah, *nigleh* and *pnimiyus haTorah*, and the fulfillment of *mitzvos behiddur*. In addition, one should spread Torah and *Yiddishkeit* to others, especially the teachings of *Chassidus*. This should all be done with an intense yearning for the *geula*."

About two weeks later the Rebbe asked the *mazkir*, Rabbi Groner, what was happening in connection with what he had spoken about on *chof-ches* Nissan. Rabbi Groner responded that after the *sicha*, some chassidim had tried to figure it out, and they were still "breaking their heads" trying to work it out.

The Rebbe told him, "I don't understand why they need to 'break their heads,' when I stated clearly what needs to be done."

The Rebbe then counted with his fingers: "They should increase their efforts in learning Torah - *nigleh* and *Chassidus* - and in fulfilling *mitzvos behiddur*, and they should work harder on *ahavas Yisroel* and on the spreading of *Chassidus*."

He then told Rabbi Groner to relay this to the chassidim, and to include the following message: "There is no need to 'break one's head'; I have spelled out what needs to be done."

A few days later, the Rebbe received a letter from Australia with a similar question. He asked for a copy of the printed *sicha* of the previous *Shabbos* and, finding the passage that spoke about doing more in the area of Torah and *mitzvos* and so on, he instructed Rabbi Groner to pass this message on to them.

(ס"ה תנש"א ח"ב ע' 474, 489, כפר חב"ד ג' תמוז תש"ע)

On other occasions, the Rebbe explained that our *avoda* in bringing *Moshiach* should mirror the way of life that will reign during the *geula* - namely, upgrading the world, under the kingdom of *HaShem*, through Torah and *mitzvos*.

Among the specific *mitzvos* to hasten the *geula* which the Rebbe mentioned at different times were: learning *Mishnayos*, learning *Talmud Yerushalmi*, generating *chiddushim*, giving *tzedaka*, practicing *ahavas Yisroel*, spreading *Yiddishkeit*, taking care about *kashrus*, *kedusha* and *tznius*, learning and spreading *Chassidus*, and more.

(לקו"ש חכ"ג ע' 487, שערי גאולה ח"א ע' קמה ואילך)

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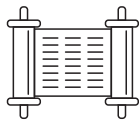
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WINE VINEGAR IN THE NINE DAYS

May I use wine vinegar during the nine days?

It customary to refrain from eating meat and drinking wine in proximity to Tisha B'Av in order to reduce in joy during these days and focus on the *churban*.¹ This also commemorates the absence of the wine of the *nesachim* (wine poured into a channel on the *mizbeiach*) and the meat of the *korbanos*.²

The Sephardic custom is to refrain only during the week of Tisha B'Av, while the Ashkenazic custom is to refrain from Rosh Chodesh Av (except on Shabbos or at a *seudas mitva* which is another topic, and see issue 420 regarding *havdala*). This custom has the status of a *neder* accepted by our ancestors, which obligates us as well.³

Some *poskim* hold that the prohibition doesn't apply to wine in a mixture, especially since wine in a mixture is invalid for the *nesachim*.⁴ Others hold that one should refrain even from such wine.⁵ One reason is that one might mistakenly drink the wine when handling it (a concern that wouldn't apply if the food was made before the nine days).⁶ Secondly, some explain that since the custom was to refrain, it is a part of the *neder*, and this is the accepted *Halacha*.

In practice, we do not eat dishes that contain wine unless the wine is less than a 60th of the dish, rendering its taste unnoticeable.⁷ One may taste the dish to determine if it has a taste of wine or meat since he isn't doing so for enjoyment.⁸

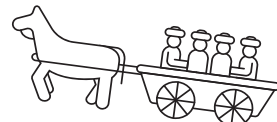
Children under nine may eat dishes that contain wine, since it is disputed if children are obligated to mourn, and it is a further dispute whether wine in a dish is a problem. These two doubts are thus combined to allow children regarding this rabbinic prohibition.⁹

Cooking *pareve* food in *fleishig* utensils is permitted.¹⁰ Wine vinegar doesn't cause joy and wasn't a part of the *minhag*, and is thus permitted.¹¹

1. ראה ט"ז ס' תקנ"א סק"ז.
2. ב"ב ס' ע"ב (יין נסכים). ראה ב"י ס"ט תקנ"א לפרטים בזה (בשר).
3. ראה ערוה"ש ס' תקנ"א סכ"ג ושו"ע ס' תקנ"א ס"א.
4. ראה המובא בשע"ת על שו"ע סק"ט. וראה ט"ז ס' תקנ"א ס"ק ש"התיר עפ"ז שהנודר מן היין אינו אסור בתבשיל של יין.
5. ראה באה"ט ס' תקנ"א סק"ט להחמיר בתבשיל של בשר ושל יין (ע"פ מג"א שם סק"ט).
6. ראה שע"ת שם בשם מהר"י ברוגא - אבל
7. יש להעיר שיש שהסבירו שאין הכוונה שתיה בשעת האפייה אלא שבהאכילה ישתה יין א"כ לא משנה הנפק"מ בפנים.
8. הליכות אבן ישראל ע' שמ"ח, אשרי האיש פס"ט ס"ב - ל"ג.
9. ס' להלכה למעשה - מועדי השנה פמ"א סמ"ב ע"פ שעה"צ ס' תקנ"א ס"ק ס"ח (וראה לשונו אפשר דשרי).
10. שו"ת שבה"ל ח"ט ס' קלב.
11. מבית לוי פרק פ"ח הערה ב'.

11. רמ"א או"ח ס' תקנ"א ס"ט מ"ב ס"ק נ"ז או"ח ס' תקנ"א (ונק' חומץ כל שבנ"א נמנעים מלשתות לבדו מחמת חריפותו).

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



R. MEIR SIMCHA CHEIN

R. Meir Simcha Chein was a *chossid* of the Rebbe Rashab and the Frierdiker Rebbe. While being a serious *chossid* who learned Chassidus and *davened ba'arichus* with fervor, he was a wealthy merchant who gave large amounts of *tzedaka*. R. Meir Simcha was involved in community work under the constant guidance of the Rebbe Rashab. He passed away on the 4th of Shevat, תרצ"ד (1934).

R. Meir Simcha was raised by his grandfather, R. Peretz, as his father passed away young. R. Meir Simcha was a studious young boy, and one wintry *Motzaei Shabbos* he entered his grandfather's room to get a *sefer* without greeting his grandfather.

R. Peretz scolded him gently, "It seems that your *'gut voch'* froze with the winter freeze."

R. Meir Simcha would later say that his grandfather's words made a strong impression and taught him the importance of courtesy.

(חסידים הראשונים ח"ב ע' 170)

In the town of Nevel, some sincere youngsters decided to attend Russian university. R. Meir Simcha discouraged them from doing so

and predicted that those who would attend would return unobservant. Many backed out as a result, but several went ahead anyway, thinking that he was exaggerating. Sadly, R. Meir Simcha's warning proved to be true.

(חסידים הראשונים ח"ב ע' 177)

R. Meir Simcha had initially wanted to learn *Torah* all day in the capacity of a *rov*, but his wife wanted him to go into business. He consulted with the Rebbe Rashab, who instructed him to open a large wholesale warehouse of basic food items such as flour, sugar and oil. R. Meir Simcha followed the Rebbe's advice and became extremely wealthy.

As he grew older and his children started working for him, he jumped at the opportunity to spend more time *davening* and learning. He would start his day with learning Chassidus and *davening* from the wee hours of the morning, and would not come to work until four in the afternoon. He would then review the mail, give instructions, send orders for the bank, and then return to learning *Torah*.

(חסידים הראשונים ח"ב ע' 170)

A Moment with The Rebbe



SELF-NULLIFICATION

As a response to a brutal attack in 5716 (1956), in which Arabs murdered five students in Kfar Chabad, the Rebbe sent a contingent of 770 *bochurim* to raise the spirits of the people of the village.

At the *farbrengen* in honor of their return, 4 Elul 5716, the Rebbe asked that they sing a *niggun* they had learned in Eretz Yisroel.

Reb Sholom Feldman shared what happened next:

"The Rebbe waited while one of the *shluchim* began singing 'Harabi Shelanu'

- a Hebrew children's song about the Rebbe that was then popular in Chabad schools in Eretz Yisroel.

"The Rebbe's face was drained of its color. Moments later the Rebbe burst into bitter sobbing, and laid his head down on the table.

"After a while, the Rebbe began a *sicha* on the imperative of *bittul* (self-nullification)."

(As heard from Reb Sholom Feldman A"H; see *Toras Menachem* vol. 17, page 187)