



# BRINGING MOSHIACH (1)

## 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."

(שפת צדיקים בהעלותך)

## Every Person, Every Action

The Frieddiker Rebbe writes: At the present time [1942, תש"ב], 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 ח"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)

## 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 *galus*?! Even the shouting of *Ad Mosai!* 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"ו ע' 487, שערי גאולה ח"א ע' קמה ואילך)

## CONSIDER THIS!

- 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?

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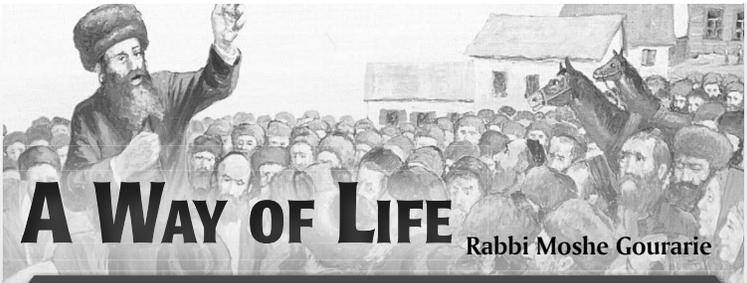


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# A WAY OF LIFE

Rabbi Moshe Gourarie

## OUR HEROES

י"א מנהם אב

### Reb Hillel Paritcher



Reb Hillel Paritcher is one of the most well-known chassidim of all time, and is a symbol of an *oived*. Both a *gaon* and *tzaddik*, he is greatly hallowed among chassidim. Reb Hillel was a chossid of the Mittlerer Rebbe and the Tzemach Tzedek, and was appointed by the Mittlerer Rebbe as *mashpia* for the Yidden living in the colonies. Reb Hillel reared many young chassidim according to the ways of *Chassidus*, and even taught and wrote unique teachings of *Chassidus*, some of which are printed in the *sefer* "Pelach Harimon." Reb Hillel passed away on the 11<sup>th</sup> of Av, תרכ"ד (1864).

### Asking a Shaila to Two Rabbonim

Can one ask a *Rov* a *shaila* after already having received a *psak* from another *Rov*?

- The Gemara states<sup>1</sup>, and so it is ruled in Shulchan Aruch<sup>2</sup>, that if a *Rov* forbade something for a particular person, another *Rov* may not permit it for the person. Some add that this is even true when he only stated his *opinion*<sup>3</sup> upon being asked.
- Various reasons are offered<sup>4</sup>: (1) **Osur** – upon the *Rov's psak*, the object in question actually becomes *osur* for the person receiving the *psak*; (2) **Disrespect** - It is disrespectful for a *Rov* to contradict a *psak* of a *Rov* in front of one who received the *psak*; (3) **Two Toros** - It may seem to the questioner that there are two *Toros*, since different *Rabbonim* are providing different rulings.
- Nevertheless, since there are some exceptions to this rule<sup>5</sup> (e.g. when the first *psak* is in contradiction of a clear *din*), one may ask a second *Rov*, as long as he shares with him the first *psak* as well.<sup>6</sup>
- A *psak* of *osur*: If one received a *psak* that something is *osur*, and presented the case to a second *Rov* without informing him of the initial prohibiting *psak*, and the second *Rov* concludes differently, the matter in question remains prohibited for the questioner<sup>7</sup> (since it became *osur*). Some authorities add<sup>8</sup> that asking the second *Rov* while withholding information of the initial *psak*, transgresses the prohibition of "*lifnei iver lo siten michshol*," since the *Rov* may unknowingly contradict the initial *psak*.
- A *psak* of *mutar*: If one received a *psak* that something is *mutar*, there is a dispute amongst the *poskim* whether he may ask another *Rov* who may be *machmir*<sup>9</sup>. Some authorities say that there is no problem<sup>10</sup>, since he is not permitting something forbidden. Other authorities argue that it is not allowed<sup>11</sup>, since it is still disrespectful and appears like two *Toros*. Some authorities differentiate further:<sup>12</sup> If the first *psak* was implemented (e.g. some of the food in question was eaten or even mixed into other food), it is wrong to seek another opinion. However if nothing was done yet, one may ask another *Rov*.

It should be noted that the ideal conduct is for each person to accept upon himself one *Rov* whose every *psak* will be binding to him<sup>13</sup>.

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

1. נדה כ ע"א, ע"ז ז ע"א.
2. רמ"א י"ד סי' רמב ס"א.
3. ראה שו"ת משנה הלכות ח"ה סי' קסג.
4. ראה ר"ן ע"ז שם.
5. ראה רמ"א ונו"כ שם.
6. רמ"א שם.
7. כן פשוט לפי מה שכתבו הפוסקים דמאחר ששאל לראשון ואסר לו שוי' אנפשי' חתיכה דאיסורא, וכ"כ להדיא בהגהות רע"א על הרמ"א שם ד"ה אבל לא שת ועוד פוסקים.
8. ראה ספר עבודת עבודה לר"ש קלוגר על ע"ז שם.
9. בפוסקים דנו בעיקר אי רשאי החכם השני
10. ש"ך שם ס"ק נט.
11. רמ"א שם.
12. כ"כ הט"ז שם ס"ק יח בדעת הרמ"א, משא"כ לפי דעת הנקודת הכסף שם ע"ש.
13. ראה מדרש שמואל על מאמר המשנה "עשה לך רב" – אבות פ"א משנה טז. ואולי כ"ה גם כוונת הרמב"ם בפיה"מ שם.

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

On one *yoma depagra*, while *farbrengring* with chassidim, Reb Hillel confronted a late-comer, asking him to explain his late arrival. The man excused himself saying that he had been busy with his livelihood. The *mashpia* responded: "It is explained in *Chassidus* that all physical matters stem from the "sweat" and "refuse" of the *ophanim malochim*. A chossid on a *yoma depagra* needs to come to the *farbrengring* and not be busy collecting refuse..."

Reb Hillel was once *farbrengring* with chassidim and one of the chassidim was sent to the cellar to bring some more *mashkeh*. Entering the cellar the chossid called out, "I can't see anything; it's so dark in here." Another responded, "It's only like that when you first enter. After a while you get used to it and it becomes light."

Reb Hillel commented, "That's the problem. One comes to think that darkness is actually light..."

(סה"ש תש"א ע' 139)

The Raza would relate how even during his sleep Reb Hillel's *neshama* would sense a *mitzvah*. If while he was sleeping an older person would enter the room, Reb Hillel would immediately wake up and rise in his honor...

(למען ידעו ע' 283)

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

## A MOMENT WITH THE REBBE

### The Torah way

After the *histalkus* of the Rebbetzin, the Rebbe's expression darkened, and the Rebbe's voice became strained. When the Rebbe said the first *kaddish*, the Rebbe cried strongly, the likes of which the chassidim had not heard in many years. Every time the Rebbe *davened* for the *amud*, his voice choked with grief.

But after three days, the crying suddenly stopped. Exactly as *halacha* dictates: "The first three days are dedicated to crying."

The first Shabbos, a few short days after the *histalkus*, the chassidim's wonderment grew. The entire community was in a state of shock, and all were expecting a subdued, gloomy Shabbos. When the Rebbe came downstairs, he began signaling with his hand to sing! The Rebbe encouraged the singing with great vigor.

The joy of Shabbos was not to be disturbed.

לזכות השליח שלום דובער בן לובה

לע"נ הרה"ח הרה"ח היים דוד נטע  
בן הרה"ח הרה"ח נחמן דוב ע"ה וויכנין  
נלב"ע כ"ו תמוז התשנ"ה  
מוקדש ע"י משפחתו שיחיו

לע"נ הרה"ח ר' שניאור זלמן  
בהרה"ח ר' ישראל ברוך ע"ה בוטמאן - כ"ד תמוז