

The Weekly Farbrenge



לחמן ישמעו • דברים תשפ"ב • 682
EDITOR - RABBI SHIMON HELLINGER

BRINGING MOSHIACH (II)

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*.

(מדרש ההילים 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 *posuk* that *Moshiach* will be coming in this and this year...?'"

(כילית יופ"י)

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 *Shechinah* 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)

CONSIDER

What does it mean to plead for the geulah alone?

How can one sincerely be interested in the redemption of the Shechinah 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?

Returning from Petersburg in תקנ"ט (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"ק)

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 *aliyas neshama* that he experienced on Rosh HaShana תק"ז (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.'"

(כ"ש ט"א א"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..."

(אנ"ק אדמו"ר הרי"צ ח"א ע' תפה)

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' 173, סה"ש תשנ"ב ח"א ע' 152)

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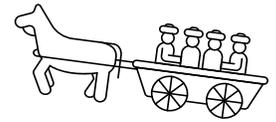
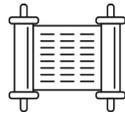


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MOURNING THE BEIS HAMIKDASH

May I run a Tisha B'Av camp for neighborhood children?

On Tisha B'Av, we are to remember and mourn the Beis Hamikdash's destruction. Halacha says we may not engage in activities that will take our mind (hesech hadaas) off the mourning. Thus, Shulchan Aruch rules that one may not learn Torah - which brings a person joy and satisfaction, engage in fun activities, or take leisurely strolls in the street.

For the same reason, it is also customary until after chatzos not to engage in melacha, meaning activities that take some time and would distract a person from the mourning, including straightening up the home or preparing food for the night meal.

If substantial financial loss will be incurred from not working, melacha is permitted even before chatzos if done in private. Shulchan Aruch writes that someone who sets themselves up to attend to business on Tisha B'Av and distracts themselves from the mourning won't see blessing in whatever money they earn from that work.

When erev Tisha B'Av is a weekday, it is best to clean off the table right after the seuda hamafsekes and not leave it for the night. However, if the fast begins Motzaei Shabbos, cleaning up on Shabbos can be problematic if one finishes close to shkia and won't be staying around in that room afterwards. In this case, one should only clear the table after reciting Boruch Hamavdil at the conclusion of Shabbos.

What should one do with the dirty dishes?

It is recommended to use disposable tableware for the Shabbos afternoon meal, and put water in the pot or serving dish so it won't smell. While some poskim allow washing dishes, the custom is to refrain until midday. It is proper to wear gloves or use cold water as not to derive pleasure from the washing.

Contemporary poskim write that one may organize a Tisha B'Av camp because it is a help to the community and makes it easier for the children's parents to fast. It is permitted earn money from it as well, since this makes it more likely for someone to do it.

- 1. שו"ע או"ח סי' תקנ"ד סכ"א. וראה עולם אות כ"ו.
2. שו"ע שם ס"ק צה.
3. שו"ע שם סכ"ב מ"ב סקמ"ג. וראה המועדים כהלכתם סי' נ"ה סל"ה.
4. שו"ע שם סכ"ב וסכ"ג.
5. שו"ע שם סכ"ב וסכ"ד.
6. ראה נט"ג בין המצרים פנ"א סכ"ה.
7. בפת"ש סי' תקנ"ד מתיר. אבל ראה נט"ג שם פס"ט ס"ה והע' ו' בארוכה. וראה פרמ"ג סי' תקנ"ד א"א סקי"א דוקא צונג, וראה כף החיים סקמ"ו.
8. ראה מועדים כהלכתם סי' נ"א סל"ד והערה נ"ה.

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

R. YITZCHOK GERSHON ITSON

R. Yitzchok Gershon Itson lived in Lubavitch and served as a chazzan and baal keriah by the Rebbe Rashab. An expert in dikduk, he was the Friediker Rebbe's melamed for this subject.

The Friediker Rebbe related:

In the summer of 5649 - at nine years of age - my father, the Rebbe Rashab, tested me in pirush hamilos and was not pleased with my comprehension and my pronunciation of the words. He then hired R. Yitzchok Gershon Itson to teach me both subjects, one hour a day for three days a week.

R. Yitzchok Gershon was an incredible baal medakdek. He had mastered Tanach by heart with meforshim and knew the meaning of even the most obscure selichos and kinos. He could get animated about a piyyut like a lamdan discussing a long, complex Tosefos.

The pirush hamilos wasn't hard for me, and after learning one or two times, I knew it. But I had a very hard time absorbing the dikduk rules. I understood it when R. Yitzchok Gershon explained it to me, but afterwards I would forget it. He was very pained by this.

On one occasion, R. Yitzchok Gershon repeated the rules of dagesh (emphasis) four times, and I reviewed it well. He was pleased with my grasp, but as he kissed the mezuzah on his way out, I already felt it slipping out of

my mind. I was so distraught that I decided to ask my father for advice.

I expected my father to reprimand me, but instead he explained to me the inner meaning of the dagesh. In life, he said, emphasis should be placed on mitzvos, while worldly things should be done reluctantly, without emphasis.

This, writes the Friediker Rebbe, is the correct chinuch: that every lesson be utilized to communicate chassidische feeling.

אג"ק רי"צ ח"י ע' תה

R. Yitzchok Gershon would usually come to the Rebbe Rashab for Tisha B'Av. One year, Tisha B'Av fell out on Sunday, and R. Yitzchok Gershon joined the Rebbe on Shabbos for shaleshudos (the meal was milchig, for health reasons). On this occasion, R. Yitzchok Gershon asked the Rebbe Rashab about the name Baal Shem "Tov."

The Rebbe explained that the simple meaning of Baal Shem is that they acquired fame because of their miracles. In fact, during the Alter Rebbe's times, there was such a Baal Shem in Liozna who could identify where a stolen item was and by whom. But the deeper meaning is that he is a master of the Holy Name, and he can do with it as he chooses. "Tov" then refers to the same good light that shone when Moshe was born.

סה"ש תרצ"ט ע' 365, וראה סה"ש תרפ"ט ע' 27

A Moment with The Rebbe



THE PREFERRED EMPLOYEE

The Rebbe invested countless hours, in public and in private, to alleviate unnecessary tension and dissolve machlokes within Lubavitch circles.

In an emotionally charged handwritten note, written during Tishrei 5742 (1981), the Rebbe summed up the situation:

"If all the Chabad activists would be united, Moshiach would have long arrived. This is why the yetzer hara is going wild, using totally illogical reasoning and temptations to seed

strife. And he has thus far seen success in creating a war among brothers. May Hashem have mercy on us."

An administrator of a central Lubavitch mosad relates what he once was once told in a yechidus:

"Do not rehire people who could arouse machlokes. Glate mentchen (easygoing people), even if they are less talented, are preferable, in order that the mosad run smoothly."

(Hiskashrus 1169)

In honor of the Rebbe and the coming of Moshiach, when these days of sadness will be transformed into days of gladness and rejoicing.

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