

AWAITING THE GEULAH

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לימוד הדבר תורה לזכות ר' שלום מרדכי הלוי שי' בן רבקה לגאולה קרובה מן המיצר אל המרחב

THE VALUE OF LONGING

The Chozeh of Lublin passed away on *Tishah B'Av* תקע"ה. His son, the *tzaddik* Reb Yosef of Tortchin, inherited the wall clock that had hung in his father's room. Once, while traveling back to his hometown Tortchin, a heavy storm broke out, forcing Reb Yosef to stop his journey and find shelter. He found an inn owned by a simple Yid and stayed there for three days until the storm abated. Preparing to leave, Reb Yosef told his host that he had no money to pay him, and having no alternative, he would give him the precious clock that had belonged to his father.

A few years later, the *tzaddik* Reb Yisachar Ber of Rodoshitz stayed at this inn. However, he was unable to sleep through the night, for each time the clock chimed, he would wake up joyfully and begin singing and dancing. The following morning, the *tzaddik* asked the innkeeper from where he had gotten the clock hanging in the room. The innkeeper related how he had received it as payment and when he described the man who had given it, Reb Yisachar Ber exclaimed, "I felt that this was the clock of the Chozeh of Lublin! Usually when clocks chime, they notify us that we are one hour closer to the end of life. However, the chime of the Chozeh's clock tells us that we are one hour closer to Moshiach!"

(סיפורי חסידים זוין – מועדים)

One of the questions one is asked when brought for judgment before the *beis din shel maala* is, "Did you hope and wait for the salvation promised by the *nevi'im*?"

(שבת דף ל"א ע"א)

At the time of the destruction of the *Beis Hamikdash*, Yitzchok Avinu asked Hashem, "Perhaps the Yidden will never merit returning." Hashem answered that there will come a generation that will await the *geulah*, and they will immediately be redeemed.

Chazal say that even if this is the only merit we will have, we are worthy of being redeemed. This is the meaning of the words in *Shmoneh Esreh*, "*ki lishu'ascha kivinu kol hayom*." We are asking Hashem to send us Moshiach immediately. And to the possible argument that we are undeserving, we say, "Because

we hope for your salvation all day," implying that as a reward for awaiting Moshiach, we deserve to be redeemed.

(ילקוט שמעוני איכה תתקצ"ז, תהלים תשלו, מדבר קדמות ערך קיווי)

The Rambam writes that just as one is obligated to believe in the coming of Moshiach, one must await his coming. One who does not do so, is denying the Torah, Moshe Rabbeinu and all the other *nevi'im*.

The Rambam writes that the *chachomim* looked forward to the days of Moshiach because then the Yidden will be able to learn Torah and keep *mitzvos* undisturbed. They did not await his coming to have the pleasures that will then exist. The Rebbe explains that although the physical perfection of the world is part of the belief in Moshiach, it is not part of the obligation of waiting for him.

(רמב"ם הל' מלכים פי"א ה"א וספ"ב, שערי גאולה אות ג)

YEARNING FOR MOSHIACH

The *tzaddik* Reb Yitzchok of Radvil, having heard of the greatness of Reb Avrohom Hamaloch (the Maggid's son), he traveled to see him. He arrived on Erev Tishah B'Av. That night, as everyone sat on the floor of the *shul* reading *Eicha* and mourning the *churban*, a bitter cry was suddenly heard. Reb Yitzchok turned and saw Reb Avrohom Hamaloch sitting with his head between his knees, weeping bitterly. Long after everyone had gone, 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, Reb Yitzchok arrived early to *shul* and found the Maloch still mourning, a puddle of tears surrounding him, and from time to time, the Maloch would lift his head and ask in pain, "He's still not here?..."

(יחס טשרנוביל)

Tzaddikim living during the time of the *tzaddik* Reb Moshe Teitelbaum, the Yismach Moshe, said that he was a *gilgul* of Yirmiyahu Hanovi, a *navi* who prophesied the destruction of the *Beis Hamikdash*. He would constantly cry about the *galus*, especially during the three weeks, and his longing for Moshaiach was remarkable. Next to his bed, his best *Shabbos* clothing lay prepared, and each night before going to sleep,

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he would remind his *shamash* to wake him the moment the *shofar* of Moshiach would be heard. Whenever he heard some hustle in the street, he would rush out to determine whether Moshiach had arrived.

One day, a letter arrived notifying him of the upcoming visit of his beloved son-in-law. This caused a joyful stir in the home and everyone prepared for his arrival. The special day arrived, but the visitor was nowhere to be seen, and the family became restless, imagining possible reasons for his delay. The Yismach Moshe sat in his room engrossed in learning while some family members stood outside waiting impatiently. Suddenly, a carriage appeared in the distance, and the Rebbe's *shamash* ran to bring the *tzaddik* the good news, "Rebbe, he's here!"

Hearing this, the Rebbe jumped from his place in excitement, put on his fine *Shabbos kapota* and *shtrielmel* and ran outside toward the approaching carriage. As the coach door opened, and he saw his son-in-law descend from the carriage, he was unable to bear the pain and fell to the ground in a faint. When his family revived him, they heard him moaning to himself, "Oy! It is not him... He has not yet arrived..."

(ומביא גואל ע' 127 ואילך)

EXPECTING HIS ARRIVAL

The grandchild of the *tzaddik* Reb Levi Yitzchak of Berditchev was engaged to marry the grandchild of the Alter Rebbe (at the great *chassunah* of Zhlobin). When Reb Levi Yitzchok was shown the invitation indicating that the *chassunah* would take place in Zhlobin, he tore it up and instructed that this be changed to, "The *chassunah* will iy"H take place in Yerushalayim *ir hakodesh* and in the *Beis Hamikdosh*, may it be speedily rebuilt. If however, Moshiach Tzidkeinu will *chas v'shalom* not yet be here, then the *chassunah* will take place in Zhlobin."

(באר החסידות)

One of the chassidim of the Tzemach Tzeddek had an inn which he rented from a local poritz, paying him ten ruble at the beginning of every year. One year, the chossid fell ill and sent his son to prepare the contract and pay the poritz for the coming year. The son decided to ask for a five year contract at a cheaper rate of thirty ruble, thus saving himself twenty. The poritz agreed, satisfied with the advance payment.

Full of excitement, he returned home and told his father of the great deal he had made. "Fool!" screamed the father. "You paid the additional twenty ruble for nothing! We believe with complete *emunah* that Moshiach will come right away, and we will all go to Eretz Yisroel. So the money you have paid for the next four years was a waste."

(ומביא גואל ע' 124)

Whenever the *tzaddik* Reb Simcha Bunim of Peshischa would go to sleep, he would put his *tallis* and *tefillin* near his bed. One of his close talmidim asked about this practice and he explained, "Since we expect Moshiach's coming at any moment, it is possible that while I am resting, the good news

of Moshiach's arrival will suddenly be heard. I want to be ready to go immediately with Moshiach to Eretz Yisroel and not have to remain in this bitter *golus* for an extra second. I am willing to disown all my assets, but my *tallis* and *tefillin* I must take, so I make sure to keep them close by."

(שיח שרפי קודש)

The *gaon* Reb Mordechai Yaffeh (the Levush) writes that he had always wondered why *Eicha*, read in *shul* on Tishah B'Av, is not read from a *megilla* of parchment like *Megillas Ester*. He explains that since we are constantly waiting for these days to be transformed into days of joy and *Yomim Tovim*, if we would write the *megilla*, it would give the impression that we are *chas v'shalom* giving up hope.

(לבוש סימן תקנ"ט ס"א)

On the first night of *Shavuos* תשכ"ז, a chossid who was present at the Rebbe's *seudah* said to the Rebbe, "Being that the *Kosel Hama'arovi* is now accessible, if the Rebbe will travel there, tens of thousands of Yidden will join him." The Rebbe responded, "Why only tens of thousands? When Moshiach will come, many more will travel..."

(המלך במסיבו ח"א ע' קס"ז)

The Rov of Yerushalaim, Reb Yosef Chaim Sonnenfeld related that as a *talmid* learning in Pressburg, he had once overheard one woman ask her friend what she had prepared for supper. "Squash," the other replied. "And for tomorrow?" the women questioned further. "*Chas v'shalom*! Don't speak like that! If *chas v'shalom* Moshiach will not come by tomorrow, then I will make lentils..."

(בדור תהפוכות)

Not long after the Alter Rebbe passed away, the Tzemach Tzeddek was at a *chassunah*, where he overheard a few chassidim conversing in a nearby room. They bemoaned the current *ruchniyus'dike* situation ever since the passing of their Rebbe and concluded, "Only Hashem knows when Moshiach will finally come."

He opened the door and exclaimed, "This is the way Bilaam speaks: 'I see it, but not now; I behold it, but it is not near.' We, Yidden, must hope for Moshiach's arrival every single day! I heard from my grandfather, that his teacher the Mezritcher Maggid was able to cause even a newborn child to experience the loftiest levels of *yiras Hashem*. His Rebbe, the Baal Shem Tov, could have even enthused an inanimate object. Why did they not do so and cause Moshiach to come? Because Hashem did not yet want this. And if Moshiach's arrival is dependent on the will of Hashem, why would the passing of our Rebbe, my grandfather, change that? When the time comes, and Hashem wills it, Moshiach will surely appear."

(סיפורי חסידים זוין תורה ע' 439)

נדבת א' מאנ"ש לחיזוק ההתקשרות