



AWAITING THE GEULAH (1)

The Value of Longing

The *Rambam* writes that it is not only obligatory to believe in the coming of *Moshiach*; one must also await his coming. Moreover, a person who does not do so is denying the Torah, Moshe Rabbeinu and all the other *nevi'im*.

(רמב"ם הל' מלכים פי"א ה"א)

The *Medrash* writes that at the time of the *churban*, Yitzchok Avinu asked *HaShem*, "Will the *Yidden* perhaps never be *zocheh* to return?" *HaShem* answered: There will come a generation that will await the *Geula*, and they will immediately be redeemed.

The *Medrash* adds that even if that is the only merit they have, for that alone they are worthy of being redeemed. In this spirit, the *Chida* explains the meaning of our daily request, "את צמח דוד עבדך מהרה תצמיח... כי, לישועתך קיינו כל היום" What kind of a reason is that?

The *Chida* answers: We are asking *HaShem* to send us *Moshiach* immediately, and as to the possible argument that we are undeserving, we say, "...because we hope for your salvation all day" – as a reward for actively awaiting *Moshiach*, we *deserve* to be redeemed.

(ילקוט שמעוני איכה תקצז, תהלים תשלו, מדבר קדמות ערך קיוו)

Chazal teach us that when a person is brought for judgment to the *Beis Din shel Maalah*, one of the questions he is asked is, *Tzipisa liyeshua?* – "Did you hope and look forward to the salvation promised by the *nevi'im*?"

(מסכת שבת דף ל"א ע"א)

Yearning for Moshiach

The *tzaddik* Reb Yitzchok of Radvil heard so much of the greatness of Reb Avrohom

HaMalach, son of the Maggid, that he traveled to see him. He arrived in town on *erev Tisha BeAv*. That night, as everyone in *shul* sat on the floor, reading *Eicha* and mourning the *churban*, a bitter cry broke out. Turning around, Reb Yitzchok turned around and saw Reb Avrohom HaMalach sitting with his head between his knees, weeping bitterly. Long after everyone had left, 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, when he arrived early to *shul*, he found the *Malach* still mourning, in the midst of a puddle of tears. From time to time, he would lift his head and ask in pain: "He's still not here...?!"

(יחס שטרנוביל)

Tzaddikim living in the time of the *tzaddik* Reb Moshe Teitelbaum, the *Yismach Moshe*, used to say that he was a *gilgul* of Yirmeyahu HaNovi, who prophesied the *churban* of the First *Beis HaMikdosh*. He would constantly cry about this lengthy *golus*, especially during the Three Weeks, and he longed for *Moshiach* intensely. Whenever he heard some hustle in the street, he would run to the window: Had *Moshiach* arrived? Next to his bed, his best *Shabbos* clothing always lay prepared. And every night, before going to sleep, he would warn his *shammes* to wake him the moment the *shofar* of *Moshiach* was heard.

He once received a letter informing him that on a certain date his beloved son-in-law would be arriving for a visit. The whole household prepared excitedly for his arrival. The great day came, but the visitor was nowhere to be seen. The family became restless. What could possibly have delayed him? The *Yismach Moshe* sat in his room engrossed in his *seforim* while some family members waited outside impatiently, when a carriage suddenly appeared on the horizon. The Rebbe's

shammes ran indoors to bring him the good news: "Rebbe, he has arrived!"

The Rebbe jumped up from his chair, put on his fine *Shabbosdiker kapota* and *shtreimel* and ran outside towards the approaching carriage. Seeing none other than his son-in-law stepping down from the carriage, he was unable to bear the pain and fell to the ground in a faint. When he came to, his family heard him moaning to himself, "Oy! It's not him... He hasn't yet arrived..."

(ומביא גואל ע' 127 ואילך)

The *Rambam* writes that the *chachomim* looked forward to the days of *Moshiach* because at that time *Yidden* will be able to learn Torah and keep *mitzvos* undisturbed, not because of the pleasures that will then be freely available.

The Rebbe adds that although the perfection of the world is part of the *belief* in *Moshiach*, it is not part of the *mitzva* of waiting for him.

(רמב"ם הל' מלכים ספ"ב, שערי גאולה ע' מד הע' 13)

The famed *chossid* Reb Hillel Paritcher quotes the *tzaddik* Reb Levi Yitzchok of Berditchev: On *Shabbos Chazon* every *Yid* is shown a vision of the Third *Beis HaMikdosh*. This sight inspires us to yearn for it, and to follow a path that will enable us to be *zocheh* to behold its actual rebuilding, with the ultimate *Geula*.

(אוה"ת נ"ך (ח"ב) ע' א'צו בשוה"ג)

CONSIDER THIS!

- Why is longing for the *Geulah* so significant, that it merits us its arrival?
- Can one truly yearn for *Geulah* if he doesn't crave *ruchnius*? How does one "live with *Moshiach*"?

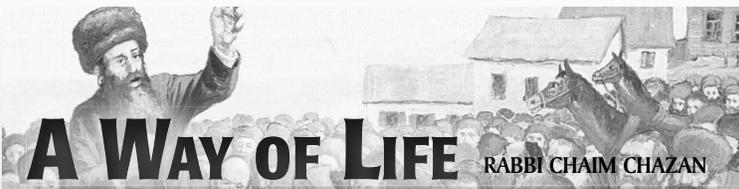
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A WAY OF LIFE

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CURRENT EVENTS

כ"א מנחם אב



Motzoei Tisha Be'av Nidcha

- Are the things prohibited in the nine days forbidden on Motzoei Tisha Be'av this year (when Tisha Be'av is pushed off), or may we eat meat, wash clothes etc?
- In a regular year when Tisha Be'av falls out during the week, one shouldn't begin any on the things prohibited in the nine days until chatzos (halachic midday) of the day after Tisha Be'av¹. However when Tisha Be'av is pushed off one only needs to refrain from eating meat and drinking wine² (other than at a seudas mitzvah) at night, but Monday morning one may eat meat and drink wine.
- All other matters which are prohibited during the nine days such as taking a haircut, washing laundry, wearing freshly laundered clothes, bathing for pleasure, listening to music and making shehecheyanu are permitted³ on Motzoei Tisha Be'av in this year's kvius.
- Although as mentioned, we refrain from drinking wine even in this year's kvius, the custom⁴ is that the one making havdalah on Motzoei Tisha Be'av drinks the wine himself and does not give it to a child to drink (as one should lechatchila do on Motzoei Shabbos during the nine days).
- The reason⁵ for the distinction between meat and wine and all the other prohibitions is that the nine days have ended so there is no reason to refrain from all the other prohibitions. However meat and wine remain prohibited as it is not appropriate to gorge on delicacies so soon after the mourning on Tisha Be'av⁶, similar to a fast that a person accepts upon himself as a form of teshuva when he is enjoined not to eat meat or drink wine the night after the fast. This applies on the night following a personal fast because the fast is as a replacement for a korban by which the night follows the day⁷. This is in contrast to public fasts (other than Tisha Be'av) that weren't established merely as atonement and therefore the night does not follow the day.
- Alternatively⁸, being that on Tisha Be'av Klal Yisrael are like onanim (one who loses a close relative ch"v before the burial) and an onen can't eat meat the night after the burial, so too the night following tisha Be'av.

1. שו"ע סי' תקנ"ח ס"א.
 2. שם ברמ"א.
 3. ראה שע"ת שם ס"ק ד בשם זרע אמת.
 4. ועוד פוסקים שהובאו בפסקי תשובות שם ובנטעי גבריאל פרק צח הע"ל, לא.
 5. לוח כולל חב"ד, וז"ל הרבה פוסקים ראה נט"ג שם סעי' א.
 6. מוג"א שם ס"ק ג.
 7. כן הבנתי (וגם ראיתי בספרים שהבינו)
 8. לשון "מפני אבלות של יום" ברמ"א.
 9. פמ"ג מש"ז סי' שלד ס"ק כ בשם הא"ר בשם התורת השלמים.
 10. באג"מ או"ח ח"ג כותב מדיליה טעם זו בסגנון של לולי דברי המג"א אכן ראיתי במפס"ד מבי"ד ים ח"ו עמ' רמח שהביאו דכן משמע ממוחזר ויטרי עמ' 227 וסידור רש"י עמ' 205.
 11. כן הבנתי (וגם ראיתי בספרים שהבינו)

The Belzer Rav

Reb Aharon Rokeach, the fourth Belzer Rav, was born in Elul תר"מ (1880) to his father Reb Yissachar Dov, the third Belzer Rebbe. With great miracles he survived the holocaust but lost his entire family. He reached Eretz Yisroel where he reestablished the Belzer *chassidus*. He was a saintly man, totally detached from this world, and many stories of miracles and *ruach hakodesh* are told of him. He passed away on the 21st of Av תש"ז (1957).



It was known that the Belzer Rav ate very little. Once, one of his chassidim living in Antwerp wanted to send a large package of salami for the Belzer yeshiva. During that time period, there was a shortage of many food items in Eretz Yisroel and this was considered a great donation. The chossid sent his gift with a courier with a strong request, almost a demand, that the Rebbe taste even just a bit of the meat, which was prepared with the utmost standard of *kashrus* and *kavana*.

The *shamash* of the Rav relates: "I saw that the Rav did not refuse the request, though it was regarding something so foreign to him. The messenger had brought the salami while the Rav was eating some soup, and the Rav motioned for me to bring him a knife. I handed it to the Rav who motioned again that I give it to the messenger. Encouraged by the gesture, the messenger proceeded to cut a slice of meat when to our great amazement a worm came crawling out of it! A great fear befell the bewildered messenger and on all of us, and the Rav tried to calm him, "I know it is not your fault; it's just that from heaven, they do not want me to eat meat..."



Another anecdote heard from the *shamash* of the Belzer Rav:

When the Rashag (the Rebbe's brother-in-law) visited Eretz Yisroel, he went to see the Belzer Rav who had been very close to the Friediker Rebbe. It was during the time when the country had just become a state and the Rashag asked the Rav for his opinion on the current events. The Rav answered, "It is a *yeshua* that Yidden have where to come to! My grandfather would say that before *Kiddush* (in some *siddurim*) we ask that Hashem should have mercy on us even whilst still in *galus*, and this is what is happening now in Eretz Yisroel."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

A Neshamah

Reb Hendel Lieberman was an artist by profession, but his main occupation was being a chossid.



Once, before a trip to exhibit his art, the Rebbe asked him where he would be staying in the city. When Reb Hendel named his host, the Rebbe asked him to please stay at a certain hotel. Without questioning, he did as he was told.

Two days after his arrival at the hotel, there was a knock at the door. When he opened it, he found a man asking to borrow his *tallis* and *tefillin*. It was quite apparent that this man was not *frum*, so Reb Hendel decided to follow his activities for a few days. He noticed that the man hides in a room, and *davens* with great devotion, and bitter tears.

"I am not religious," the man said in response to Reb Hendel's inquiries. "But it was your chassidic look, your beard and *peyos*, which reminded me of my past. I could not help myself from reconnecting to Hashem."

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