



AWAITING THE GEULAH (2)

Hearing his Footsteps

The *tzaddik* the Chozeh of Lublin passed away on Tisha BeAv תקע"ה, and his son, the *tzaddik* Reb Yosef of Tortchin, inherited the wall clock that had hung in his father's room. Once, while on his way back to his hometown, a violent storm broke out. Reb Yosef had to stop his journey and find shelter for three days in an inn owned by a simple Yid. When the storm passed and he prepared to leave, he told his host that he had no money with which to pay him, so since he had no alternative, he would give him the precious clock that had belonged to his father.

A few years later, the *tzaddik* Reb Yissachar Ber of Rodoshitz stopped at this inn, but couldn't sleep through the night. At every chime he woke up and burst into joyous singing and dancing. The next morning he asked the innkeeper from where he had received that clock. The innkeeper related how he had received it as payment, and when he went on to describe the stranger's appearance, Reb Yissachar Ber exclaimed, "I could *feel* that this was the clock of the Chozeh of Lublin! When other clocks chime, they remind a person that he is one hour closer to the end of his life, but when the Chozeh's clock chimes, it tells us that we are one hour closer to *Moshiach*."

(סיפור"ח זוין מועדים ע' 366)

At Any Moment

Soon after the Alter Rebbe had passed away, his grandson the Tzemach Tzedek overheard a few chassidim lamenting the *ruchniyus'dike* situation ever since the passing of their Rebbe and concluded, "Only Hashem knows when *Moshiach* will finally come."

He entered the room they were in and said, "That 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!"

He continued, "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 then, with the whole world aware of Hashem's presence, *Moshiach* would have come? Because Hashem did not yet want this. And if the arrival of *Moshiach* is dependent on Hashem's will, why would the passing of our Rebbe, my grandfather, change that? When the time comes, and Hashem wills it, *Moshiach* will surely appear."

(סיפור"ח זוין תורה ע' 439)

On the first night of Shavuot תשכ"ז (1967), soon after the Six Day War, a chossid who was present at the Rebbe's table said to the Rebbe, "Since the *Kosel HaMaaravi* is now accessible, if the Rebbe goes there, tens of thousands of Yidden will join him." The Rebbe responded, "Why only tens of thousands? When *Moshiach* comes, many more will travel..."

(המלך במסיבו ח"א ע' קס"ז)

Expecting his Arrival

A grandchild of the *tzaddik* Reb Levi Yitzchok of Berditchev was engaged to marry a grandchild of the Alter Rebbe. When Reb Levi Yitzchok was shown a draft of the invitation, indicating that *di grosse chassuna* was due to take place in Zhlobin, he tore it up and instructed that the wording be changed to read, "The *chassuna* will take place *im yirtze HaShem* in Yerusholayim *Ir HaKodesh*, in the *Beis HaMikdash*, may it be speedily rebuilt. However, if (*chas veshalom*) *Moshiach Tzidkeinu* will not yet be here, then the *chassuna* will take place in Zhlobin."

(באר החסידות)

One of the chassidim of the Tzemach Tzedek ran an inn that he rented from the local *poritz*, paying him ten rubles at the beginning of every year. One year the chossid fell ill and sent his son to renew 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 rubles, thus saving his father twenty. The *poritz* was so happy to receive the advance payment that he agreed. Full of excitement, the young man returned home and told his father of the great deal he had made.

"Fool!" screamed the father. "You paid the extra twenty rubles for nothing! *Moshiach* is coming right away, and we'll all go to *Eretz Yisroel*. So the money you've paid for the next four years was all wasted!"

(ומביא גואל ע' 124)

Before the *tzaddik* Reb Simcha Bunem of Pshis'cha went to sleep, he would always place his *tallis* and *tefillin* next to his bed. One of his close *talmidim* asked about this practice and he explained, "Since we await the coming of *Moshiach* at any moment, it is possible that while I am resting, the good news of his arrival will suddenly be heard. I want to be ready to go immediately with him to *Eretz HaKodesh* and not have to remain in this bitter *golus* for one extra moment. I don't mind disowning all my assets, but my *tallis* and *tefillin* I must take. So I make sure to keep them close by."

(שיח שרפי קודש)

As a *yeshiva-bochur* in Pressburg, Reb Yosef Chaim Sonnenfeld, later the *Rov* of Yerusholayim, once overheard a woman asking her friend what she had made that day for supper.

"Squash," the other replied.

"And for tomorrow?" the woman questioned further.

"*Chas veshalom!* Don't speak like that. If, *chas veshalom*, *Moshiach* doesn't come by tomorrow, then I'll make lentils..."

(בדור תהפוכות)

CONSIDER THIS!

- Were the chimes of the Chozeh's clock actually different? Why did no one else "hear" that *Moshiach* is coming?
- What does it mean to "expect" *Moshiach*? Should everyone write Yerushalayim in their *chassunah* invitations, avoid making advanced business deals and keep their *tallis* and *tefillin* near their bed?

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Payment for Shidduchim

A shadchan suggested a bochur to the parents of a girl, but the parents of the girl informed him that their daughter is not yet ready for shidduchim. A year later another shadchan suggested the same shidduch and the bochur and girl ended up getting engaged. The first shadchan requested part of the shadchonus money, claiming that it was only due to him extolling the virtues of the bochur that the girl's father agreed they should meet a year later. Does the first shadchan's claim have any halachic basis?

- Shulchan Aruch¹ discusses paying a shadchan for his work, just as one is obligated to pay any worker. According to the halacha² the payment is not for coming up with the idea of the shidduch, rather for actually bringing the parties together and serving as the go-between.
- If shadchan A suggests a shidduch and the parties expressed interest in going through with it but something came up that torpedoed the shidduch and shadchan B convinced the sides to continue, shadchan A is referred to as the maschil – initiator and receives a third of the shadchonus money and shadchan B is considered the gomer – the concluder and receives two thirds³.
- Not every party that had influence in insuring the success of the shidduch deserves payment. For example someone provided information to one of the parties about the other side might be very influential in making the shidduch happen but obviously does not deserve compensation. The general rule of thumb is that if the shidduch would not have clinched without that party's input he can be considered the gomer. Because often it is not clear how primary a role a particular shadchan played, a rov must be consulted.
- In our case⁴ if the parents of the girl claim that regardless of the information provided by the first shadchan they would have pursued the shidduch all the same, they need not pay the first shadchan. However, if the parents agree that the seed that the first shadchan planted in his mind was the reason he agreed to go ahead with the shidduch, both shadchanim are considered partners in the maschil component, and therefore the first receives a sixth and the second receives the rest.

1. רמ"א חו"מ סי' סע"י לט), סי' קפה סע"י י. 3. פתחי תשובה חו"מ סי' קפה ס"ק ג.
 2. ראה בכ"ז בספר משפטי התורה (שפי"ן) ח"ב 4. כן פסק במשפטי התורה שם.
 סי' לא-לד.

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

לזכות הילדה רבקה בת ר' ישראל אפרים הכהן שיחי
 שיגדלוהו הוריו לתורה, לחופה ולמעשים טובים

לזכות הבחור שמואל טענענבוים וחנה רגינה שיחי
 לרגל בואם בקשרי שידוכין בשעתומי'צ

לזכות הילד יוסף הלוי שיחי
 שיגדלוהו הוריו לתורה, לחופה ולמעשים טובים
 נדבת ר' יעקב שמואל הלוי וזוגתו שיחי סיימאן

The Yeshuos Yaakov



Reb Yaakov Meshulam Orenshtein was a *posek* and one of the great *rabbanim* in Galicia. He was born to a family who had held the *rabbonus* of Lvov for 150 years, and eventually he too was appointed as rov. He battled fiercely against the *maskilim* and even placed a *cherem* on one particular leading figure. He is known by the name of his *sefer* on Shulchan Aruch, the "Yeshuos Yaakov." He passed away on the 25th of Av תקצ"ט (1839).



The Yeshuos Yaakov once saw a group of people idly chattering on Shabbos. The rov told them that it is preferable for them to go to sleep, for it says that the *roshei teivos* of Shabbos is "Sheina beShabos taanug," taking a rest on Shabbos is pleasurable. One fellow from the group answered, "Yes, but Shabbos can also stand for 'Sicha beShabbos taanug,' talking on Shabbos is pleasurable!" "True," the rov responded, "however it can be applied here that which the *possuk* says 'Leiv chacham limino,' the heart of the wise is on his right side, meaning that he puts the dot on the right, making a *shin* for 'sheina.' While 'Veleiv kesil lismolo,' the heart of a foolish one is on his left, for he puts the dot on the left, forming a letter *sin* to read the word *sicha*..."



The Yeshuos Yaakov was not a chossid. Once, a man who came to his *shul* and *davened* for the *amud* for a *yahrtzeit*, said *kaddish* as is the *nusach sfard* and the way of chassidim, adding the words 'Veyatzmach purkanei' (that *Moshiach* should come soon). The *gabbaim* of the *shul* made a whole scandal out of it. When the Yeshuos Yaakov heard what was going on, he cried out bitterly, "Ribono Shel Olam! It is high time that you send us *Moshiach*, when we will once and for all forget about this 'Veyatzmach purkanei'..."

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

I Simply Have a Ta'ayvah



One of the new ideas which were introduced by the Rebbe in Lubavitch is the concept of a *kollel*. The reason for this, the Rebbe explained at the *farbrengen* of *Chof Av* 5733: "I simply have a *ta'ayvah* (desire) that *yungerleit* should sit and learn!"

The Rebbe closely monitored the learning and development of the *yungerlait*, and would sometimes express disappointment to the *Roshei Hakollel*.

In a 5755 *yechidus* with the *Rosh Hakollel Tzemach Tzedek* of *Yerushalaim*, *Harav Chaim Sholom Deitch*, the Rebbe said the following: "In Lubavitch and in *Kremenchug* there were no *kollelim*. The purpose of my instituting the *kollel* was solely to enable those with an enthusiasm ("*koch*") in learning, to continue to do so.

"When a *Kollel yungerman* walks down the street, he should be stopping someone to say, 'Today I have discovered a new explanation for the opinion of the *Tanah Sumchus*!'"