

A Dvar Torah to encourage matters of Yiras Shomayim prepared to be shared and discussed with your family at the Shabbos table



פרשת דברים

58

AWAITING THE GEULAH

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לע"נ שרה רבקה בת ר' יוסף ע"ה



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

THE VALUE OF LONGING

The tzaddik the Chozeh of Lublin passed away on תשעה באב 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 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 passed. Preparing to leave, Reb Yosef told his host that he had no money with which 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 stopped at this inn, but was unable to sleep through the night and kept waking up at each chime, joyously singing and dancing. The following morning, the Tzaddik asked the innkeeper from where he had gotten the clock that is hanging in the room. The innkeeper related how he had received it as payment and when he described how the man appeared, Reb Yisachar Ber exclaimed, "I felt that this was the clock of the Chozeh of Lublin! Usually when clocks chime, they notify that one is one hour closer to the end of his life. However, the chime of the Chozeh's clock tells us that we are one hour closer to Moshiach."

(סיפורי חסידים זוין - מועדים)

Chazal relate that when a person is brought for judgment to the בית דין של מעלה, among other questions he is also asked, "צפית לישועה", "Did you hope and wait for the salvation promised by the Nevi'im?"

(מסכת שבת דף ל"א ע"א)

The Medrash writes that at the time of the destruction of the Beis Hamikdash, Yitzchock 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.

The Medrash says that even if this is the only merit that they have, for this alone they are worthy of being redeemed. The Chida explains that this is the meaning of the words in davening, "את צמח דוד עבדך מהרה תצמיח... כי לישועתך קוינו כל היום". 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 it is not only obligatory to believe in the coming of Moshiach, but one must also 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 reason that the chachomim looked forward to the days of Moshiach was so that the Yidden would be able to learn torah and keep mitzvos undisturbed, and not for the pleasures that will then exist. The Rebbe explains that although the perfection of the world is part of the belief in Moshiach, it is not part of the mitzvah of waiting for him.

(רמב"ם הל' מלכים פי"א ה"א וספי"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 and arrived on Erev Tisha B'av. That night, as everyone sat on the floor of the shul reading Eicha and mourning the churban, a bitter cry suddenly broke out. Reb Yitzchok turned and saw Reb Avrohom Hamaloch 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, Reb Yitzchock arrived early to shul and found the Maloch still mourning, a puddle of tears surrounding him, and from time to time, the Maloch would lifted his head and asked in pain "He's still not here? ..."

(יחס משרנוביל)

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 golus, especially during the three weeks, and his longing for Moshaiach was remarkable. Next to his bed, his best shabbos clothing lay prepared and before sleeping he would warn his shamash to wake him the moment the shofar of Moshiach was heard. Whenever

he heard some hustle in the street, he would run to determine whether Moshiach had arrived.

Once, a notice arrived to his home that on a coming date his beloved son-in-law would be arriving for visit. This caused a stirring of great joy and everyone prepared for his arrival. The special day came, 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, when a carriage was suddenly seen in the distance. The Rebbe's shamash ran in to bring the tzaddik the good news, "Rebbe, he has arrived!"

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. Seeing none other than his son-in-law descending 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's not him... He has not yet arrived..."

(ומביא גואל ע' 127 ואילך)

EXPECTING HIS ARRIVAL

The grandchild of the tzaddik Reb Levi Yitzchok of Berdichev 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 read, "The chassunah will take place in Yerushalayim and in the Beis Hamikdosh, may it be speedily rebuilt. If however Moshiach Tzidkeinu will not yet be here, then the chassunah will take place in Zhlobin."

(באר החסידות)

One of the chassidim of the Tzemach Tzedek 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 make a 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've 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 await Moshiach's coming 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 ארץ הקודש 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 tisha 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 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 המערבי 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 Yerusholyaim, Reb Yosef Chaim Sonnenfeld related that as a talmid learning in Pressburg he had once overheard one

woman ask her friend what she had made that day for supper. "Squash," the other replied. "And for tomorrow?" the women questioned further. "Chas v'shalom! Don't speak like that. If Moshiach will not come by tomorrow, then I will make lentils..."

(בדור תהפוכות)

The great chossid Reb Hillel Paritcher quotes the tzaddik Reb Levi Yitzchok of Berditchev: On Shabbos Chazon every Yid is shown the third Beis Hamikdosh and this inspires us to yearn for it and go on the right way to merit the rebuilding of the third Beis Hamikdosh with the final geulah.

(אוה"ת נ"ד (ח"ב) ע' א'צו בשוה"ג)

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