



Adapted from the sefer חמין במוצאי שבת and חדוותא דזעיר אנפין collections of maamarim

given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Devarim - Masei 5769

The Rambam (הלכות מלכים י"א:א) states the following *halacha* regarding *Mashiach*.

“The *Melech Hamashiah* is destined to arise and return *Malchus David* to its original status and rule. He will build the *Mikdash* and gather the exiled Jews. All of the *mishpatim* will return in his days as they once were. We will bring *korbanos*, and establish the years of *Shmita* and *Yovel* entirely according to the *mitzvos* of the Torah.

And anyone who doesn't believe in him, or doesn't wait for his arrival, denies not only the *neviim* but even the Torah and Moshe Rabeinu.”

We learn a powerful *chidush* in *halacha* from these words of the Rambam. A person who completely believes in the coming of *Mashiach* yet doesn't anticipate and look out for the coming of *Mashiach*, is viewed as one who denies the Torah and Moshe Rabeinu.

This *tzipiya* for the coming of *Mashiach* is such an integral part of the *mitzva* of *emuna*, that the question *ציפית לישועה* - did you look out for the coming of *Mashiach* is one that every Jew is asked by the heavenly *Beis Din* after he leaves this world (שבת ל"א.).

This is an area in which we need much *chizuk*, because after so many years of bitter *galus*, we have become accustomed to *galus*. We are no longer *metzapim l'yeshua* as we are meant to be. Even though we ask for the coming of *Mashiach* in our *davening* each day, we simply recite the



[1]

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words robotically, while in our hearts we don't truly look out for and anticipate his arrival.

There is a story about my grandfather zy" a who founded this *Beis Medrash*, that illustrates his real and tangible *emunah* in the coming of *Mashiach*.

One day, early in the morning, hundreds of school children gathered in the street under his house. They were waiting for the arrival of buses that would take them on an outing. Understandably, they generated a lot of noise and commotion. When my grandfather heard this commotion in the street at such an early hour, he was convinced beyond the shadow of a doubt that *Mashiach* had arrived, and people were gathering to greet him. He immediately woke up my grandmother and excitedly told her **משיח איז געקומען! - *Mashiach* has arrived!**

Even after he discovered that he had been mistaken, he was still deeply moved. He kept repeating **עס האט דאך געגענט זיין משיח, סאיז גווען אזוי נאנט!" - It could have been *Mashiach*, it was so close!**

Each of us should utilize this scenario as a litmus test. If we woke up in the morning and heard noise and commotion in the street, would we consider the possibility that *Mashiach* had arrived, or would that possibility not even enter our minds? If we don't anticipate the arrival of *Mashiach* at least as much as we would look forward to the arrival of an important guest whom we have been longing to meet, we won't associate the noise and commotion with the possible arrival of *Mashiach*.

We need to wake up and invest great effort in remembering and reminding others that we are in the midst of a terrible *galus*. It isn't only a *galus* of oppression by the nations, but a *galus ha'daas* which has led us to forget how much we should long for the coming of *Mashiach*.

We can awaken this *emunah* by constantly speaking about it, as the *pasuk* says, **הָאֵמֵנָתִי כִּי אֶדְבֹר (תהילים קט"ז: י) - I believe when I speak.**



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Chazal teach us יגעת ומצאתי תאמין - if someone says that I have toiled and I have found, we should believe him. By investing great effort, we will be able to declare that we have found and awakened our *emuna* in the imminent arrival of *Mashiach*.

ואף על פי שיתמהמה, עם כל זה אחכה לו בכל יום שיבוא, אכי"ר



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