

# DISCOVERING THE LAND

## BESEECHING FOR MOSHIACH

Chazal say that Moshiach says, "If I see a generation that is awaiting me, *"Miyad ani ba* — I will arrive immediately!" (Yalkut Eichah 993)

### The Chofetz Chaim's Request

At the end of *perek* 14 in his *sefer Chomos Hadas*, the Chofetz Chaim declares that the foremost way to hasten the coming of the *Geulah* is the requirement to assemble together specifically to request it. His pure words declare, "The *tefillah* of the *lachash* (*Shemoneh Esrei*) we pray each day is not sufficient. *Hakadosh Baruch Hu* wants us to gather together to cry out in *tefillah* before Him, and due to this, He will redeem us." The *sefer V'higadeta* contains the *drashos* of Rav Yaakov Galinsky, *zt"l*. In the section on *Parashas Shemos*, Rav Galinsky relates that the Chofetz Chaim, despite the great weakness he was experiencing in his later years, wanted to travel to meet with Rav Chaim Ozer Grodzensky, *zt"l*, to organize "assemblies" to implore for the *Geulah*. He was prevented from doing so, as there was fear for his health, and he had great anguish because of this.

### Kinusim L'bakashas HaGeulah

About two years ago, some young *avreichim* took serious note of the above request of the Chofetz Chaim, and with approbations and encouragement from many Rabbanim and *Gedolim*, they started *Kinusim L'bakashas HaGeulah* — Assemblies to Beseech for the *Geulah*. At first, only a small number of people attended these *kinusim*, which were held then in the holy city of Yerushalayim on Rosh Chodesh. The numbers grew from month to month. In addition, other assemblies were started all over *Eretz Hakodesh* — in Bnei Brak, Beit Shemesh, Kiryat Sefer, Ofakim, Tzfas, Haifa, Rechasim, and other places. More recently, there have also been *kinusim* held in the United States. The prayer assemblies are usually held on Rosh Chodesh, due to the opinion of the Maharsha, who holds that the day of Rosh Chodesh is especially *mesugal* to awaken the rejuvenation and renewal of *Knesses Yisrael*, who will in the future be renewed as the moon [is each month]. A wide spectrum of all of our brothers of *Klal Yisrael* from different circles attend these gatherings. After *davening Minchah* and hearing words of *chizuk* and awakening, those attending pour out their hearts and beg in unison with a short *tefillah* requesting the *Geulah*. Their supplication is that Hashem return in mercy with all His glory to dwell once again in the restored Yerushalayim, His city, and that the throne and reign of Dovid HaMelech be speedily re-established therein.

Below is a sampling of words of *chizuk*

said by different prominent Rabbanim at a few of these *kinusim*:

This past Tishrei, at the *kinus* asking for the *Geulah*, held at the *beis midrash* of Pinsk-Karlin in Yerushalayim, Harav Avraham Yitzchak Sorotzkin, a prolific *mechaber* and the son of the Telshe *Rosh Yeshivah*, Harav Baruch Sorotzkin, *zt"l*, emphasized the following: "If Hashem Yisbarach is sending us more suffering, it is because He wants to redeem us due to His great compassion and kindness. The difficulties awaken us to want to leave the *galus*, and [resultantly we] do *teshuvah*."

At another *kinus* held in Bnei Brak on Rosh Chodesh Kislev of this year, Harav Shimon Galai, underlined: "The closer a person is to the King, the more he wants everyone else to be close to the King." Rav Galai then brought different verses from *Aleinu*: "It is not enough for us to fulfill 'and you should know today'; rather, we are also required to fulfill 'and you shall put on your heart that Hashem is the *Elokim*... there is no other.' When a person internalizes this, he can hope for the *yeshuah*. 'Al kein... therefore, we put our hope in You, Hashem, our G-d, that we may soon see Your mighty splendor... to perfect the universe through the Almighty's sovereignty.' We are in now in an '*eis tzarah l'Yaakov* — a time of trouble for Yaakov, and from it we will be saved,' and we need to strengthen ourselves in *tefillah* for redemption and deeds that accelerate the [coming] of the *yeshuah*."

Harav Nachman Biderman, spoke at the *kinus haGeulah* on Rosh Chodesh Elul, in the *Anshei Yerushalayim beis medrash* in Yerushalayim: "The *Geulah* from *Mitzrayim* came about due to the merit of the '*ze'akah* — crying out,' which is a on a higher level than *tefillah*, because *ze'akah* is screamed out when things hurt, making it come from the depths of the heart. In order to bring about the future *Geulah*, Hashem wants us to cry with a *ze'akah*, out of the depths of our hearts, and then He will redeem us. As it says, '*Vayehi...* and it will [immediately] be when he calls to Me, I will hear because I am compassionate' (*Shemos* 22:26). Also, *Hakadosh Baruch Hu* roars [from the pain of great longing]... about His sons who have been exiled. And He wants us likewise to roar from the pain of longing. Then our roar will join with His [and the *Geulah* will come]!"

Harav Gamiel Rabinowitz, said at the same *kinus* in the *Anshei Yerushalayim beis medrash*: "Having such a large *tzibbur* coming to pray for the *Geulah* removes *kitrugim* (accusations) from *Am Yisrael*. The *Beis Hamikdash* saves us from all our enemies. As we say in the *tefillah* of Rosh Chodesh, 'Save my soul from the hand of those who hate me.' Rav Yaakov Emden (the *Yaavetz*) writes that all the troubles and persecutions that come upon us are due to the fact that we do not *daven* enough for the *Geulah*. All those who are afraid of Moshiach should know what our grandmothers knew, that when Moshiach comes, we will have it very good. The *Yearos Devash* says one needs to be *mechaven* in *tefillah* that he is ready to give up all he has in order to bring Moshiach [as we so much want him to come]."

Mrs. V. Littmann



The *kinus* in Beit Shemesh on Rosh Chodesh Cheshvan of this year.



The *kinus* held in the *beis medrash* of Pinsk-Karlin in Yerushalayim, Tishrei 5784.

Harav Menashe Yisrael Reisman, spoke on 25 Elul 5783 at the *Biala beis medrash* in Yerushalayim: "We have gathered here on the *hилulah* of Maran the Chofetz Chaim, who requested the formation of special gatherings to entreat for the *Geulah*, as he wrote in his *sefer Chomos Hadas*. By assembling here today, we are doing as the Chofetz Chaim requested, and therefore his *zechus* is with us. May it be that with our *ze'akah* (crying out) when praying together with our *Rebbi*, the Chofetz Chaim, we will merit that our *tefillos* be accepted and be we will be *zocheh* to the coming of Moshiach."

Harav Aryeh Leib Weiss, one of the Rabbanim of Givat Yerushalayim in Beit Shemesh, addressed the *kinus* in Beit Shemesh on Rosh Chodesh Cheshvan of this year: "I will read to you from the *sefer Tehillos Yisrael* of the *Maggid* of Kozhnitz, Rav Yisrael Hopstein, *zt"l*, from which you will hear that all the *tefillos* of Yisrael are raised heavenwards in the merit of the *tefillah* we are saying here. This *tefillah* enwraps all the *tefillos* of Yisrael as if in an envelope without which the letter cannot be sent. This is the holy language of the *Maggid* of Kozhnitz in *perek* 22: '*Tefillah l'ani ki ya'atof* — a prayer of a poor [afflicted] man that he enwraps [entreats]' (*Tehillim* 102: 1), meaning, whatever I *daven* each day concerning the arrival of Moshiach's [coming] quickly in our day, this is considered the *tefillah* of

the 'poor man,' and because of this *tefillah*, all the other *tefillos* are raised heavenwards. 'A prayer of a poor [afflicted] man that he enwraps, before Hashem he pours forth his supplications' is also the explanation of the verse, '*V'yispalelu eilecha derech eretz* — and they prayed to You about the land You gave to their forefathers' (*Melachim* I 8:48), because all the *tefillos* are accepted before *Hakadosh Baruch Hu* only by '*derech eretz*' — when we ask to be brought to our land with the coming of Moshiach, may it be soon in our day, *amein!*'"

Harav Shimon Eli Broin, at the *kinus* in Beit Shemesh of Rosh Chodesh Kislev this year, said: "Each Jew needs to know that it is demanded from him to anticipate and look forward to salvation, as this is part of the *avodas Hashem* that everyone is required to connect to, and he must do his part in this *mitzvah* to the best of his abilities, with *tefillos* and *tikkun chatzos*, and with deep yearning for the *Geulah*. And the more we invest in this, the more we will grow in this. There are those who are afraid of the coming of Moshiach, but we need to know that the holy Rebbe of Belz stated, 'Moshiach will not come to do harm to *Am Yisrael!*'"

The *mashpia* Harav Aharon Taussig, spoke in Bnei Brak on Rosh Chodesh Tamuz 5783, explaining: "*Hakadosh Baruch Hu* wants Jews to care and come and