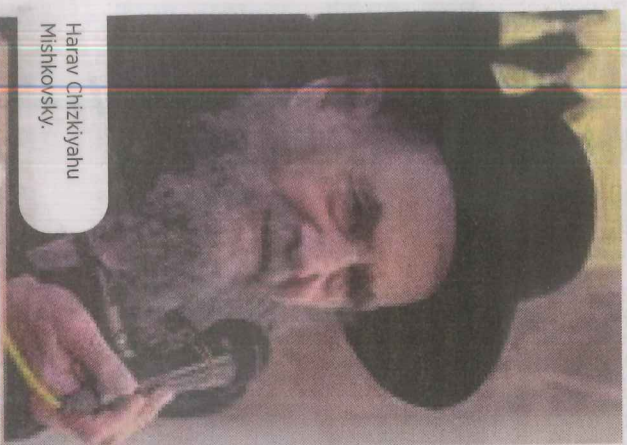


The *kinus* held on Rosh Chodesh Kislev of this year.



Harav Chizkiyahu Mishkovsky.



Harav Aharon Taussig, speaking at the *kinus* in Bnei Barak on Rosh Chodesh Tamuz 5783

When the Megaleh Amukos, Rav Nosson Nota Shapira, who lived in Poland (1585–1633), got married, he made a condition with his new bride. He asked her consent that each night at midnight he would go into a locked room and not be disturbed for an hour. Two of his brothers-in-law were curious what he did during that hour and decided to find out. One night, before Rav Nota entered, they hid in the cupboard in the room. That night Rav Nota spent his usual hour in the room. That next morning the two brothers-in-law were found lifeless in the cupboard. Rav Nota blamed himself of being guilty of unintentional manslaughter. As a *kapparah*, he took upon himself exile, the punishment for unintentional manslaughter. Traveling from town to town, he did not sleep in one place for three nights in a row or accept food or accommodations; instead, he subsisted on the meager provisions he carried on his back and slept in the local *haldesh* (charity guest house) among other indigent travelers.

On Sukkos he allowed himself to be invited to a *sukkah* so he could fulfill the *mitzvos* of the *chag*. After the family left, Rav Nota stayed on in the *sukkah* to learn. He was so engrossed in the *sugya* that he did not notice the thief who noiselessly entered the *sukkah* and stole all the expensive dishes. When the *baal habayis* returned and saw that all his utensils had disappeared, he accused Rav Nota of stealing them and dragged him to the Rav of the city. Rav Nota's father-in-law

had sent letters all over Europe to Rabbanim and communal leaders, describing his son-in-law's appearance and begging them to please relay any information they might have. The Rav realized who was before him and commanded him to go home. Rav Nota saw in the fact that his identity was discovered in such a shameful way a sign from Above that his penance was accepted, and he returned home.

His wife demanded to know what had killed her brothers. Rav Nota explained that each night he said *tiktun chatzos*. "I hear the crying of the holy *Shechinah*, and the great *tzarar* and pain Hashem has over of the unending number of tears and rivers of blood of *Klal Yisrael*. Their excruciating hardships cause Him so much sorrow and pain – it is unbearable, intolerable to even contemplate. This is what your brothers heard, and they were incapable of enduring it."

"So how do you endure, my dear husband?"

"I also hear all the laughter, the happiness, the contentment and delight that awaits us in the future. I see the great shining light of the *Gevulah*, the solace, the comforts and salvations. How wonderful and great it will all be, the unending *geshuos* and goodness that will occur..."

Yes, yes, dear reader, soon, very soon, we will experience all this goodness. Just open your mouths and roar out a *zevakah* for the imminent arrival of the *Gevulah Sheleimnah*.

in our hands to bring the Beis Hamikdash, and we will be blamed if we do not do what is needed in the matter. Targum Yonasan ben ben Uziel in Yeshayahu claims that even the *zechus* of one individual who really cares about the sorrow of the *Shechinah* can bring about the building of the Beis Hamikdash. We have a legacy from Maran Sar HaTorah, Hagaon Rav Chaim Kanievsky, *zt"l*, that, 'Behold! He is standing behind our wall' (*Shir Hashirim* 2:9). Moshiach is at the entrance! Standing, waiting, ready to reveal himself at any given moment. If Yirmiyahu says, '*Malkah v'sareha bogoyim ein Torah* – her kings and her officers are among the nations, there is no Torah' (*Eichah* 2:9), it is literal. For even if one sees a proliferation of Torah without limit in the world, it is in truth as if nothing, for there is no Beis Hamikdash!"

Harav Asher Druk spoke in Kiryat Sefer on Rosh Chodesh Kislev. "*Hakadosh Baruch Hu* has awakened us to raise up the volume of the *kol, kol Yavkov* in order that here should not be '*hagadim yedei Esav, chas v'shalom*. Besides the voice of Torah that weighs against all [other things], *Hakadosh Baruch Hu* is now roaring. '*Hashmitini es koleich* – let Me Hear Your supplications' (*Shir Hashirim* 2:14). He wants to hear the *kol tegillah*. Common sense dictates that at this point *Hakadosh Baruch Hu* wants us to be *mechaven* our *tefillos* especially for the REAL salvation! That our Abba in Heaven should come home, and to Yerushalayim Your city return in mercy! We cannot imagine how much this is wanted in Heaven. This is seen from the fact that the song that the *Mashgichach* Harav Don Segal, *shlitza*, composed 50 years ago, '*Tatteleh kann shein a'Naim* – Tatte, come back home...' has

gather together and ask for the building of the Beis Hamikdash. This creates a great *hamitakah* (sweetening of decrees) over all of *Klal Yisrael*. The *Gemara* tells us that *Hakadosh Baruch Hu* asks that we bring an atonement for Him, as He decreased the size of the moon. Concerning this, the Tiferes Shlomo asks: Why does it say in *Perak Eizeh Mekomanam (Zevachim* 5:3), '[Regarding] sin-offerings of the *tzibbur* and *yachid* (the community and of the individual)...?' Who is this *yachid*? He answers: The *Yechido shel Olam*, Who requests atonement each month and each Rosh Chodesh. From this we learn how stringent it is to hurt another person, even if it is justified. If even *Hakadosh Baruch Hu* Himself, Who rightly decreased the size of the moon who complained that two kings cannot rule together with one crown, asks for *kapparah* for this deed, how much more so do we have to be careful in *bein adam lachaveiv*! In this merit, may we be *zocheh* to the 'fixing of the moon' and the *Gevulah in rachamim*."

Harav Chizkiyahu Mishkovsky, in Bnei Brak on Rosh Chodesh Av 5783, said: "When we witness tragedies and think it is not our problem, we need to remember what the Torah teaches with the bringing of an *eglah arufah* – that we are responsible for every disaster that happens in town! And in the same way we are responsible if the Beis Hamikdash was not yet built. One in whose day the Beis Hamikdash was not built, it is as if it was destroyed in his day. Each and every one is held responsible for this. At the beginning of *Parshas Va'era* the Or HaChaim says that Hashem says, 'If you pray to Me, I will hasten the *ketz*, even if the time has not come.' It is

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