



RECITING TEHILLIM (2)

The Power of Tehillim

Though *Rebbitzin* Chaya Mushka, the wife of the *TzemaCh Tzedek*, would recite a lot of *Tehillim*, she would do so with many mistakes. When one of her sons pointed this out to her, she asked her husband whether perhaps she should stop saying *Tehillim*. The Rebbe advised her to continue and then called for his son and admonished him, saying that it was her *Tehillim* that had protected him at the Rabbinic Conference in Petersburg in תר"ג (1843). The government, enraged by his views, had placed the Rebbe under house arrest twenty-two times, and it was her *Tehillim* that had saved him from a more serious punishment.

On another occasion, too, when a libel was plotted against the *TzemaCh Tzedek*, he asked his wife to recite *Tehillim* for him.

(תורת שלום ע' 18, שיח"ו"ק תשל"ט ח"ב ע' 458)

The Rebbe Maharash would travel for fresh air in the countryside around Lubavitch and often stop in one of the forests, sit on the ground, and recite *Tehillim* with tears on behalf of *Klal Yisroel*. On his way, he would pass a certain Yiddish-owned inn, but he never entered. One time, however, he ordered his wagon driver to stop, and upon entering the house, found two young boys alone at home. The Rebbe asked them to bring a *Tehillim* and together they sang the *pesukim*, repeating each word after him.

When the mother returned home, she was surprised to find the Rebbe in her home. The sweet tune to which he and her boys were reciting *Tehillim* brought her to tears. After half an hour, the Rebbe got up to go, but as he approached the door, he suddenly stopped, turned around and took the *Tehillim* to read some more. Some time later, he *bentched* them all and left. Hours passed, night fell, but the father did not return home. The mother tried to assure her children that he would soon return, but in truth, she was quite fearful herself.

Finally, in middle of the night, there was a knock on the door. Hearing her husband's voice, the mother quickly opened it, but as soon as her husband entered, he fell to the ground in a faint. After he revived, he shared his day's experience:

"I had gone to collect an old debt from one of the *goyishe* farmers. He invited me into the barn to pay up with grain, but then locked the door, tied me up, and tried to kill me. I pleaded with him, saying that I would absolve him of the debt, but he refused to listen. Searching for his axe, he left the barn, and tied the door from the outside. Realizing that my end was near, I began to recite *vidui*. At that moment the *goy's* wife passed the barn, heard my cries, and entered. I begged her to set me free.

"At first she wouldn't hear of it, fearful that her husband would kill her. At last she gave in, untied me, directed me to the best escape route, and quickly returned to the field. When the *goy* returned, he was fuming, and chased after me. I had anticipated this, and so I was hiding in the tall grass along the road. The *goy* came so close that I could smell the stench of his whiskey, but *Boruch HaShem*, he missed me and eventually returned home. I waited a while to be sure he would not see me, and then I came home."

Hearing his story, the woman exclaimed, "Now I understand why the Rebbe stopped by today and said *Tehillim* twice with the boys – once, so that you be set free, and again, so that the *goy* should not find you. Blessed be *HaShem* Who always works miracles for us!"

(לקו"ם פערלאוו ע' קסא)

Abolishing Decrees

The year the Frierdiker Rebbe was arrested, תרפ"ז (1927), was a fearful time in Lubavitch. On Simchas Torah, at the *Kiddush* in the home of his mother *Rebbitzin* Shterna Sarah, he begged his chassidim to say the daily portion of *Tehillim* every day of the month.

Later, when he was exiled in Kostrama, the Rebbe shared with the chassidim: "About the year תרפ"ז I was very much afraid, not for myself, but for the chassidim." That was until Simchas Torah, when he requested that the chassidim recite *Tehillim*.

The day the Frierdiker Rebbe was arrested, a penciled note in his handwriting was found on his table. It read, "Listen, chassidim and all Yidden who long for *Moshiach*. Pass the word on in my name to all chassidim around the world – that I have directed that in all

chassidische shuls, after *Shacharis* every day (including *Shabbos*), *Tehillim* should be recite together with a *minyán* according to the monthly division, and this reading should be followed by *Kaddish*. In addition, all Yidden who work in the market and all businessmen who cherish the homely warmth of earlier times should go to *shul* for *davening* and should be present [between *Minchah* and *Maariv*] to learn *Ein Yaakov*. And *HaShem* will help them with a comfortable *parnasa*.

"When you speak to chassidim, tell them that this comes from me as an order; when you speak to other Yidden, tell them that out of my love for them, and out of my concern for the welfare of a fellow Yid, I ask them to fulfill the above requests.

"May *HaShem* *bensch* us all with a happy year, spiritually and materially, and may we merit a complete redemption through *Moshiach*. Amen."

Later, the Frierdiker Rebbe again emphasized that out of *ahavas Yisroel*, efforts should be made that all Yidden recite the daily *Tehillim*, as it is beneficial for children, health and *parnassa*.

(מומכתב ט"ו סיון תרפ"ח – קובץ מכתבים ע' 210, היום יום א' שבט)

The Frierdiker Rebbe also instituted that every *Shabbos Mevarchim*, chassidim should gather in *shul* to recite the entire *Tehillim*, and then learn *Chassidus* and *daven*. He emphasized that this is crucial to the wellbeing of one's children and grandchildren.

A chossid who was unable to complete the entire *Tehillim* before *davening* on *Shabbos Mevarchim* once asked the Rebbe what to do. The Rebbe advised him to try to complete his reading before *Mincha*, and if not, to complete it on Sunday (because *Tehillim* should not be recited at night before *chatzos*).

(היום יום כ"ו כסלו, כ"ה שבט, היכל מנחם ח"ג ע' רטו)

CONSIDER THIS!

- In order to ward off a decree through *Tehillim*, is it necessary to have this in mind?
- Why is the recitation of *Tehillim* being associated with the learning of *Ein Yaakov* and *Chassidus*?

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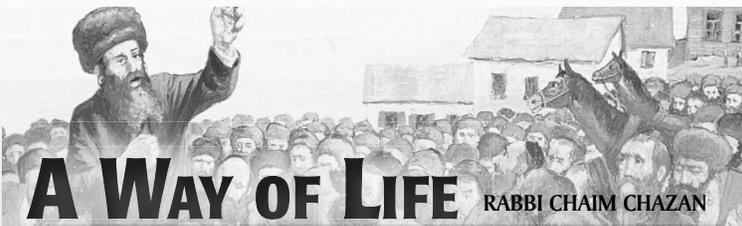
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A WAY OF LIFE

RABBI CHAIM CHAZAN

Hefsek Betkios

Is it permissible to say *Tehillim* or the *brocha* of *asher yatzar* after the first set of *tekios*, during *musaf* on *Rosh Hashana*, before one has heard all one hundred *kolos*?

- It is forbidden¹ to talk from the beginning of the first set of *tekios*, known as the *tekios dimyushov*, until the end of the *tekios* blown during *musaf*, known as the *tekios dimeumad*.
- The *Rif*² discusses whether one must make another *bracha* on the *tekios* during *musaf* if one mistakenly interrupted between the two sets of *tekios*. He writes that although in the case of when one interrupts between *tefilin shel yad* and *shel rosh* one does make a second *brocha*, it is because the two *tefilin* are two separate *mitzvos*, however, by the case of *shofar* one shouldn't make a second *brocha* because all the *tekios* are one long *mitzvah*. The *Rif* then adds that although one doesn't make another *brocha* it is still forbidden to talk just as it is forbidden between the two *tefilin*. That would mean³ that it is prohibited to interrupt even to say a *brocha* or *Tehillim* as the case is with regards to *tefilin*.
- The *Ran*⁴ however argues that one is only prohibited to interrupt between the *brocha* and beginning the performance of a *mitzvah*, but once one has started the *mitzvah* there is no prohibition to talk afterwards. Therefore there is no prohibition to talk between the *tekios dimeyushav* and the *tekios dimeumad*. However he writes that one should still be stringent not to talk without a need taking in consideration the stringent opinion of the *Rif*.
- In summary there are two opinions regarding the nature of the prohibition of speaking between the *tekios dimeyushav* and the *tekios dimeumad*. The *Rif* compares it to interrupting between *tefilin shel yad* and *shel rosh*, meaning that all interruptions including a *brocha* or *Tehillim* would be prohibited. Whereas according to the *Ran* in principle it is permissible to talk and it's only a stringency not to, hence saying a *brocha* or *Tehillim* is not an interruption without a purpose and is permissible.
- We now have to see which of the above mentioned opinions does normative halacha follow. The Alter Rebbe⁵ follows the opinion of the *Ran*, therefore only idle talk is prohibited but saying *Tehillim* or *Asher Yatzar* is permitted⁶. Moreover, saying *Tehillim* can be likened to the *piyutim* we say during *chazaras hashatz* of *mussaf* which don't constitute a *hefsek*⁷.

עט, קנין תורה ח"ה סי' נו. ולגבי אמירת תהילים בין סיום תפילת הלחש לתחילת חזרת הש"ץ או בשעת החזון מאריך בניגונים כ"פ להתיר כמה פוסקים הובאו בנטעי גביראל פס"ד הע' ד. ולמעשה שמעתי מהרה"ח ר' בערל דובראווסקי שי ששאל שאלה זו [אם מותר לומר תהילים בין תקיעות דמיושב לתקיעות דמועמד] לפני הגרש"ז דווארקין זצ"ל והתיר לו. 7. דרכי חיים ושלוה אות תשכ"ה.

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OUR HEROES

כ"ז אלול

Reb Nosson Adler

Reb Nosson Adler was born on the 10th of Teves, תק"ב (1752). He was an outstanding *gaon* with a phenomenal memory, who taught and spread Torah throughout his entire life. He was also a great *tzaddik*, known for his righteousness and piety. He learned from the *Pnei Yehoshua* and Reb Avraham Abush of Frankfurt, and was the primary teacher of the Chasam Sofer, who bore witness that the "paths of heaven" were more clear to his teacher than to the *malachim*. He passed away on the 27th of Elul תק"ס (1800).



When Reb Nosson was on his way to Boskovitz, where he would be taking the position as *Rov*, the wagon in which he was traveling got stuck in the mud. The *goyishe* wagon-driver went to get reinforcement from the next village, to help pull the wagon out, and he returned with a pair of sturdy oxen. When Reb Nosson saw that he was going to harness the oxen together with the horses, he jumped out of the wagon so as not to transgress the prohibition of *kilei beheima* (using a combination of animals). Reb Nosson was so excited that he started dancing in the snow, full of joy that he merited fulfilling such a rare *mitzvah*.

The hospitality and generosity of Reb Nosson new no bounds, to the extent that he wrote on his house that everything is ownerless, ensuring that no one would ever transgress the *aveira* of theft because of him. All week long, his house was always bustling with people coming to learn and take advice from him.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

The New Seder

As the *Rosh Hashona farbrengen* of 5725 drew to a close, the venerable chossid Reb Zalman Duchman, made the standard announcement in the name of the *Vaad Hamesader* (organizing committee), "The *sefer* will be as follows: we will *daven ma'ariv*, after which the Rebbe will distribute *kos shel brochah*. We ask of the assembled to please keep things in order."

The Rebbe smiled a broad smile, and suggested a correction in the announcement, "The *sefer* will be as follows: firstly, we will begin a *shono tovah u'mesukah*. Then we will all dedicate ourselves to learning *nigleh* and *chassidus*, after which we will perform *mitzvos b'hiddur*."

The Rebbe then directed the 'announcement' to the higher realms, "Yehi *rotzon* that even before this, Hashem should grant us with a *shonah tovah u'mesuka* in all our endeavors, and bless us and our offspring with abundance and *hatzlacha*, for an excellent year."

The Rebbe then concluded, "These are the suggestions of the new *Vaad Hamesader*, which everyone must obey!"

מזל טוב! מזל טוב!

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ROSH HASHANA (SPECIAL EDITION)

DAVENING WITH FERVOR

On Rosh Hashana the Rebbeim would daven with much fervor and tears, particularly the first mairiv which would extend for many hours. The Rebbe spoke of how every individual should take a lesson to some extent from the exceptional *davening* of the Rebbeim.

(סה"ש תשנ"ב ע' 13, הע' 19)

A visitor to the township of Lubavitch describes the first night of Rosh Hashanah: The day is ending and the large *shul* is already packed with chassidim, *orchim*, and hundreds of *bochurim* and their teachers who have gathered to *daven maariv*. Their faces all express arousal and awe, fearing judgment; all stand together as one, ready to accept this holy day. A few moments pass and the Rebbe arrives, his holy face aflame with *merirus*, an intense seriousness, but at the same time shining with an inner *chayus* and *simcha*. Two opposites appear there together.

Maariv is *davened* earnestly and with *hislahavus*; the *tefillos* soar aloft, piercing the heavens. As I push myself closer to the Rebbe to hear the *tefilla* of a *tzaddik*, the sound of passionate crying and deep sighing reaches my ears. There is not a word of the Rebbe's *davening* that is not soaked with a river of tears. Never in my life have I heard such soulful crying!

Maariv is over, but no one leaves. The chassidim stand close together and listen intently to every nuance of the Rebbe's *tefilla*. All eyes are focused on one point, making sure not to miss a moment. The Rebbe softly sings a *niggun* with *dveikus*, demanding and pleading, and as his heart bursts with tears, tears also course down the faces of many of the chassidim who are listening in silence – with *teshuva* from the depths of the heart. I think to myself, "If the only reason for the *tefilla* of the *tzaddik* is to arouse thousands of *Yidden* with regret and *teshuva*, that is enough."

Late at night, when the Rebbe finishes *davening* and turns to *bentch* all those present with a good, sweet year, his face shines like a *malach* of Hashem, his eyes radiating light and hope. He passes through the crowd and wishes each person, *Leshana tovah yikasev veseichaseim!*

(התנאים ח"א ע' קלב)

In the year תרמ"ו (1885), the Rebbe Rashab was in Yalta, Crimea, and *davened* in a little *shul* of Poilishe chassidim. On the night of Rosh Hashanah, he remained there to *daven* after everyone had left. The *shamash*, before going home, ordered the *goy* who cleaned the *shul* not to extinguish the light or lock the door. When the *shamash* finished his *seuda*, he felt guilty that he had left a *Yid*, a *talmid chochom*, alone in *shul*, so he returned to see what was happening. Upon arriving, he saw the *goy* standing in the foyer and crying bitterly.

The *goy* explained, "I'm used to hearing people praying with joyful songs – but here was stood a man who was pouring out his soul. So how could I hold back from crying? I remembered all my problems: my uncle died, my cow died, my aged mother is sick, and I wanted to cry."

And when the *shamash* entered the *shul* itself and his eyes beheld the Rebbe Rashab *davening*, they too became fountains of tears.

(ספ"ר המאמרים תשי"א ע' 90)

ACCEPTING HASHEM'S KINGSHIP

The activities of a person on Rosh Hashana impact his entire year, since Rosh Hashana is the head of the year. Therefore one should use ones time wisely on Rosh Hashana.

(שו"ע אדה"ז סי' תקפ"ג ס"ח)

The Frierdiker Rebbe writes: The main *avoda* of Rosh Hashanah is to accept *ol malchus shomayim*, the yoke of the kingdom of Heaven. Therefore, even for chassidim of stature, the *avoda* would be to simply say *Tehillim*, to sleep as little as possible, and to take care not to indulge in idle talk. In this they are like a servant whose service to his master leaves him not even one free moment, or like a son preoccupied with the joy of welcoming his father whom he has not seen for a whole year.

(אג"ק אדמו"ר הרי"צ, ח"י ע' 425)

One Rosh Hashanah, the sons of the *Tzemach Tzedek* and some other prominent chassidim asked him to deliver an additional *maamar* for them. He answered, "The people at large are saying *Tehillim*, and you are requesting *Chassidus?! It is better to say Tehillim.*"

The *Tzemach Tzedek* himself was seen saying

Tehillim throughout the second night, his eyes flowing with tears. Even as he waited to say the *maamar* on the second day of *Yom-Tov*, he murmured words of *Tehillim*.

(סה"ש תשי"ה ע' 10)

Once, late in the afternoon of the second day of Rosh Hashanah, the Frierdiker Rebbe went to his father the Rebbe Rashab to hear the *maamar*. The Rebbe Rashab told him, "Take advantage of the time; you have another 22 minutes left [before *shkiah*]." Later, the Rebbe came out late to deliver the *maamar*.

(סה"ש תש"ד ע' 11)

On the second day of Rosh Hashanah תש"ה (1944), some chassidim wanted to enter the room in which the Frierdiker Rebbe was having his *Yom-Tov seuda*. He was not pleased with this and said, "What a pity! At this time you can add millions of words to the *sefirah* of *malchus*." The chassidim immediately left the room and started saying *Tehillim* aloud.

(סה"ש תשי"ה ע' 10)

On the first night of Rosh Hashana each person wishes his friend, "*L'shana tovah tikaseiv v'seichaseim*." The Rebbeim would say this to each of their family members, even the very young children.

The *Tzemach Tzedek* once said: When the two *malochim* who escort every individual on his way home hear the pure-hearted *Yidden bentching* each other with a *ksiva vachasimah tovah*, *leshana tovah u'mesuka*, they go Above to give a favorable report and insist on a good, sweet year.

(סידור, סה"ש תשי"ד ע' 2, סה"ש תשי"ה ע' 1)

CONSIDER THIS!

What difference was there between the crying of the Rebbe Rashab and the crying of the *goy* (*l'havdil*)?

Why did the Chassidim prefer to hear a *maamar*? What did the Rebbe explain to them?

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SOUNDING THE SHOFAR

The Baal Shem Tov explained the effect of the *shofar* by the following *meshal*: A king once decided to send his only son to a faraway land in order to benefit by broadening his experience. The prince set out from the royal palace loaded with gold and silver, but he frittered it all on the way to his distant destination and arrived there penniless. The local people, who had never heard of his father the king, laughed off his claims. Was this a prince?! Unable to bear the suffering any longer, the son decided to make the long trek homeward.

He finally arrived in his homeland, but he had been away for so long that he had even forgotten the local language. The poor tattered fellow tried motioning to the people around him that he was the son of their mighty king, but they mocked him and beat him.

Arriving at the palace gates, the son tried again but was ignored until, in utter despair, he cried aloud so that his father would hear him. The king recognized his son's voice, his love was aroused for him, and he came out to welcome him home.

Similarly, the King, Hashem, sends a *neshama*, his prince, down to this world to benefit by observing the Torah and fulfilling its *mitzvos*. However, when hankering after pleasures, the *neshama* loses all its wealth and arrives at a place where his Father, Hashem, is unknown. Moreover, the *neshama* forgets how things were Above, and in the long galus, even forgets its own 'language'. In desperation, it cries out by sounding the *shofar*, expressing regret for the past and determination for the future. This simple cry arouses Hashem's mercy: He shows his love for His only son and forgives him.

(כתר שם טוב, הוספות קצ"ד [בחדש])

Reb Levi Yitzchok of Berditchev would tell the following *meshal*: A king once lost his way in the forest, until he met a man who directed him out of the forest and back to his palace. He rewarded the stranger richly and appointed him as a senior minister. Years later, that minister acted rebelliously and was sentenced to death, but the king granted him one last wish. The minister asked that both he and the king put on the clothing they had worn long ago, when he had rescued the king from the forest. This reminded the king of his indebtedness to this man, and he revoked the sentence.

Similarly, we willingly accepted the Torah from the King, Hashem, when all the other nations refused the offer. But since that time, like the minister, we have been rebellious by doing *aveiros*, and are therefore fearful on Rosh Hashanah, the Day of Judgment. So we sound the *shofar* to remind Hashem of Mattan Torah, when we accepted the Torah and made Hashem our king, and we express our renewed eagerness to crown Him once again. This *zechus* stands by us: Hashem forgives our *aveiros* and inscribes us immediately for a good life.

(המשך וככה תרל"ז פרק ע')

Before Rosh Hashanah " (1879) the Rebbe Maharash requested his *meshareis* to relay the following to the chassidim: "It is written that sounding the *shofar* is like the cry, 'Father, Father.' The main thing there is the cry."

That Rosh Hashanah, the entire village wept with remorse.

(סה"ש תש"ד ע' 4)

The Friediker Rebbe related: The Baal Shem Tov would usually be present for *tekias shofar* together with his *talmidim*. One year he requested one of them, the *tzaddik* Reb Yaakov Yosef of Polonnoye, to take his place there, while the Baal Shem Tov himself sounded the *shofar* with the simple folk and the children. Those unsophisticated people cried out to Hashem, "Father in Heaven, have *rachmanus!*" And that had the greatest effect of all.

(סה"ש תש"ה ע' 6)

DAVENING WITH FEELING



When the Alter Rebbe was in Mezritch, he observed how on Erev Rosh Hashana his Rebbe, the Mezritcher Maggid, would *daven* a lengthy *mincha* which was accompanied by a *niggun* that roused the *neshamah*. He would cry like a person who is being separated from a close friend. He would begin saying *Tehillim* while it was still day and would continue until it was time to *daven maariv*.

The Alter Rebbe taught his sons and grandchildren to conduct themselves in this way, and all our Rebbeim followed the same practice.

(סה"ש תש"ב ע' 2)

One Rosh Hashanah during *maariv*, when the Alter Rebbe reached the words, *Vesein pachdecha* ('And so instill a fear of You'), he began to roll on the floor. For some time he only managed to say, "*Pach... pach...*" and was unable to complete the word, because the fear he experienced was so intense.

(לקוטי שיחות ח"א ע' 32)

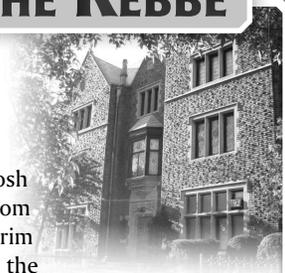
Once, during *maariv* on the first night of Rosh Hashanah, the Mittlerer Rebbe cried out, "*Ai!*" and all those present fell in a faint. One chossid, who was not known to be softhearted, did not stop crying throughout the whole of that first day of Rosh Hashanah.

(סה"ש תש"ה ע' 14)

לזכות ר' שלום מרדכי הלוי בן רבקה

A MOMENT WITH THE REBBE

THE RIGHT PLACE FOR ROSH HASHONO



Amongst the Rebbe's many directives to the Rosh Yeshivos, was one that began repeating itself from the early years of the nesius: That the bochurim should spend Rosh Hashanah, Yom Kippur and the days in between, in yeshivah. These days, the Rebbe explained, are to be utilized to their fullest. This can only be done within the walls of the yeshivah.

To the administration of the yeshivah at seven seventy, the Rebbe would demand that they accommodate the guests, so that every bachur remain in yeshivah.

From the dean of Beis Rivka Seminary of Paris, Harav Yaakov Shlamey, the Rebbe made the same request.

Harav Shlamey relates: "The Rebbe explained his directive to me in yechidus in the year 5729. The Rebbe stated, 'I know that if they are in seminary for Rosh Hashono, they will spend the day saying *Tehillim*. If they are home, I don't know what the topic of discussion will be around the table...'"



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