



HEARTFELT PLEADING (1)

Tehillim with Tears

When the *Tzemach Tzedek* was in Petersburg, many Yiddische soldiers stationed in nearby Kronshtat asked to meet with him, so he traveled there.

At the parade that they organized in his honor, they told him, "We put in lots of effort to shine the buttons of our uniform to prepare for your visit. Now, you please work for us, and polish our *neshamos* which have become so soiled..." And they broke off in tears.

Many of these soldiers knew some *pesukim* of *Tehillim* by heart and would recite them while polishing their buttons. The *Tzemach Tzedek* delivered a *maamar* for them in Yiddish, beginning with *HaShem's* promise, *Machisi ka'av pesh'echa* – "I have erased your sins like a cloud." He then told them, "In order to polish buttons, one needs to use soil and water. Soil is like the letters of *Tehillim*, and water is like the tears that cleanse."

(ס"ה ש"ת ע"ג)

The *Tzemach Tzedek* told Reb Hendel at *yechidus*, "*Zohar* uplifts the *nefesh*, *Medrash* arouses the heart, and *Tehillim* recited with tears washes out the *keli*."

(היום יום ט"ז טבת)

From the Heart

In the year תרמ"ח (1888) the Rebbe Rashab was elected *gabbai* of the local *Chevre Kaddisha* and, following the local *minhag*, the townsfolk escorted him under a *chuppah*. The *maamar* which he then delivered spoke of the superiority of simple Yidden, who follow directives more fully than the learned – just as the foot can be more easily placed in hot water than the head. When he finished, a group of simple Yidden approached him and exclaimed: "*Gabbai!* If you will give the command, we will even go into fire!"

"Yes," the Rebbe replied, "one must go into fire! One must recite *Tehillim* with fire (*mit a brenn*)."

(ס"ה ש"ת ע"ג)

The Alter Rebbe writes in his *Shulchan Aruch* that it is better to say fewer *kapitlach* of *Tehillim* with more *kavana* rather than to say many

more without *kavana*.

(שו"ע אדה"ז מהדו"ב ס"א ס"ב)

It is written in *seforim* that reciting *Tehillim* without a break is a *segula* for all kinds of good things. The *tzaddik* Reb Moshe of Savran would interpret this to mean that one should say the *Tehillim* with feeling, with no break separating his mouth from his heart. This is indeed the best *segula*.

(תהלה לדוד ע"ג)

The diary of *Rebbitzin* Chana describes the time she spent in Kazakhstan with her husband, Reb Levik. At one point she was seriously ill from an unknown cause, and Reb Levik sat at a little table saying *Tehillim*, with tears pouring from his eyes. She would lie in bed and watch him saying those *pesukim* with a broken heart, with a melody that could melt a stone. One night, however, as he said *Tehillim*, the sadness was missing, and instead he poured out his *neshama* with belief and trust in *HaShem*. After this, she recovered fully. She concludes in her diary, "I believed then, and believe today, that this is what helped me recover from that terrible situation."

(צדיק למלך ח"ד ע' 261)

Sweet Singing

The *Tzemach Tzedek* would often recite *Tehillim* early in the morning in order to join the simple Yidden in their *avodas HaShem*. Once, Reb Chaim Ber the *meshares* invited one of the chassidim to listen in. As the chossid stood in a nearby room, the *dveikus* of the Rebbe's *Tehillim* as he poured out his *neshama* brought him to tears.

At one stage Reb Pesach, the *melamed* of the Rebbe Maharash, used to sleep in a room near the room of the *Tzemach Tzedek*. One morning, around 3:00 a.m., he heard the Rebbe reading *kapitel pei-daled* of *Tehillim* and then exclaim: "Even the smallest bird that You created has a place – yet You, the greatest of all the great, have no place..." The Rebbe sang the *Niggun Daled Bavos* of the Alter Rebbe, and then sat down to learn *Gemara Bava Kama* for two hours.

(אגרות קודש מוהרי"צ ח"ח ע' תצב, לקו"ד ח"ג ע' 1056)

The chossid Reb Avrohom Chaim Rozenbaum once related what he witnessed as a young man of twenty:

One morning, while in the Rebbe's *chotzer* in Lubavitch, I noticed the chimney-cleaner's ladder leaning against his house. I realized that by climbing it I would be able to peer into the Rebbe's room and watch him *daven*.

It was after *Shacharis*. The Rebbe was sitting in his *tallis* and *tefillin* and reading *Tehillim* sweetly. When he came to the *possuk* in *kapitel lamed-tes* that begins *Hoid'eini HaShem*, he sang it to a particularly sweet melody, which he repeated several times. (That melody is known to this day.)

I was perched up there delighting in my ploy, enjoying my good fortune at observing the Rebbe at such a moment, when a stern voice surprised me. It was the *Rebbitzin*: "What?! No embarrassment?! Have you never before seen a Yid *daven*?!"

Terrified, I escaped immediately, but that *niggun* I will never forget.

(תולדות אברהם חיים ע' יט)

Rebbitzin Chana related how, in his youth, every *Shabbos* afternoon the Rebbe would pace back and forth in their home, saying *kapitlach* of *Tehillim* – "with a sweetness the like of which I have never heard."

(ימי מלך ח"ג ע' 988)

The Baal Shem Tov said: In order to recognize the lessons in *avoda* that may be learned from life occurrences, one has to say a *kapitel* of *Tehillim* with a fiery heart, personally do a Yid a favor, and have *ahavas Yisroel* with *mesirus nefesh*. These are the keys that open the locks to the chambers of *rachamim*, *gezunt*, *yeshuah* and *parnassa*.

(ס"ה ש"ק קי"ז ע' 73)

CONSIDER THIS!

- What *kavana* should one have when reciting *Tehillim*?
- If the words themselves have an effect, what does the *kavana* add?

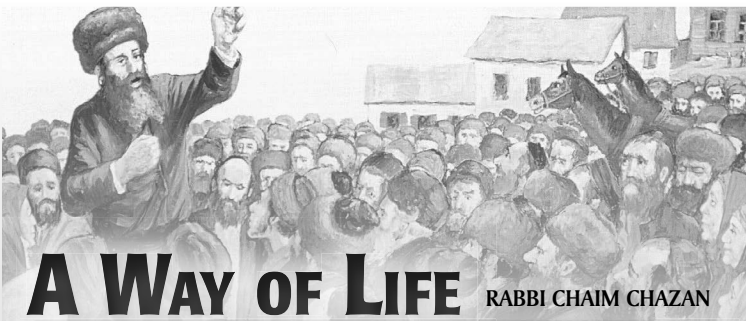
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A WAY OF LIFE

RABBI CHAIM CHAZAN

Amirah l'Nochri

May one request of a *goy* to retrieve an object needed on Shabbos that was inadvertently left in a car before Shabbos?

- The prohibition of *amirah l'akum* on Shabbos is comprised of three components: a) It is forbidden for a *Yid* to instruct a *goy* to do an act that is prohibited for a *Yid* to do. b) When the *goy* did a *melachah* for the *Yid*, even on his own volition, it is forbidden for the *Yid* to benefit from the act. c) The obligation to protest when there is concern that others might suspect that the *goy* is doing the *melachah* on the behest of the *Yid*¹.
- In general, one may do something on Shabbos even if there is a concern that a *melachah* might result, as long as one had no intention to achieve that result, provided that the result is not guaranteed to occur (this is known in halacha as a '*davar shein miskaven*'). For example: One may drag a light weighing bench on soil even though doing so may result in making a groove in the ground which is prohibited as a form of plowing, because the person dragging the bench has no intention of making the groove. But if the bench is heavy, and dragging it is bound to make a groove, it is prohibited (known in halacha as a *psik reisha*).
- It is permissible to request a *goy* to perform a *psik reisha*². For example: One who forgot to remove the light in one's fridge before Shabbos may request of a *goy* to open the fridge, although opening it will result in the light turning on, since that is not the *goy's* intention when opening the fridge³.
- Therefore, although a *Yid* may not open a car door on Shabbos, because opening the door turns on a light he may nevertheless request a *goy* to get it for him as the *melachah* that occurs is unintentional⁴ (the fact that the car itself is *muktzah* is not a problem in this case⁵).

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2. שו"ע"ר סי' רנג סעי' י. שם והבן.
3. שו"ת אג"מ או"ח ח"ב סי' סח ועוד פוסקים.
4. ילקוט יוסף סי' שז סעי' כה ובהערות.
5. ראה שו"ע"ר סי' רעו סעי' ט-י, עיין שם והבן.

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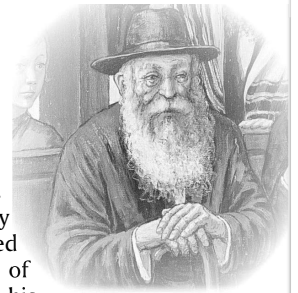
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OUR HEROES

כ"ה תשרי

Chasam Sofer

Reb Moshe Sofer (Schreiber) is known to all as the Chasam Sofer (an acronym for the title of his *sefer*, the "Chiddushei Toras Moshe"). He was a Rosh Yeshiva and one of the greatest *rabbonim* and *poskim* during the 18th century. The Chasam Sofer contributed much on many fronts of *halacha*, *derush*, and *pilpul*. He lived in Pressburg (current day Bratislava, capital of Slovakia), and held a great Rabbinic position in his day. He was a *talmid* of Reb Nasan Adler and Reb Pinchas Baal Hahaflaah, and he passed away on Chof Hei Tishrei ת"ר (1840).



As a young boy of six, little Moshe learned that there is a *machlokes* regarding the *bracha* made on sugar cane (see Alter Rebbe's Shulchan Aruch OC Siman 202:20). Although this was the 'candy' that they had for children at the time, and he liked it very much, he nevertheless abstained from eating a sugar cane from that day and on, for the rest of his life.

(See however Seder Birchos Hanehenin 6:16 where the Alter Rebbe concludes that the Bracha is Shehakol)

His father, Reb Shmuel Sofer put a tremendous amount into his *chinuch*. After a whole day of learning, when little Moshe was already in bed, his father would come in and ask him a question in learning. Young Moshe would not go to sleep until he found a solution...

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

They Will Not Be With Their Families

Reb Leibel Groner relates:

"One year, at the end of *Tishrei*, there was a list of one thousand five hundred guests, all awaiting their turn for *yechidus*, before their return trip home. *Yechidus* in those days was on Tuesdays and Wednesdays.

That Tuesday night, the Rebbe sat from 8 pm until 10 am the following morning. Since we were worried for the Rebbe's health, I suggested postponing the next *yechidus* night to Thursday, so that the Rebbe may rest in between."

"The Rebbe replied: 'There are guests here from Eretz Yisroel and Europe. If we postpone their *yechidus* to Thursday, they will have to stay in New York for Shabbos, since they cannot travel on Friday. This means that they will not be with their families for another Shabbos, and the guests from Eretz Yisroel will lose another day's work, since they work on Sundays. And this will all be my fault..."

That Wednesday night, the Rebbe sat from 8 pm until 11:30 am, Thursday morning."

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