

THE STRENGTH OF TEHILLIM

88

לימוד הדבר תורה לזכות ר' שלום מרדכי הלוי שני' בן רבקה לגאולה קרובה מן המיצר אל המרחב

THE VALUE OF TEHILLIM

During the time of the holy Baal Shem Tov, a heavenly decree was issued for the destruction of a certain Jewish settlement, R"L. The Baal Shem Tov called upon his friends, the hidden Tzaddikim, Reb Mordechai and Reb Kehos, to form a Beis Din and find a way to nullify the decree.

The Beis Din convened, and the Baal Shem Tov's soul ascended to the heavenly worlds above. There he saw that the decree had already been sealed and could not be annulled. On his descent back to the physical world, as he passed through the heavenly spheres, the Baal Shem Tov saw a magnificent light created by the words of Tehillim which were recited by a simple villager. The villager would complete the entire Sefer Tehillim five times daily, but, being a simpleton and quite ignorant, he sometimes said Tehillim in unclean places. Nevertheless, Hashem valued this simple man's Tehillim so much, that a special portion of Olam Haba awaited him.

Seeing this, the Baal Shem Tov traveled to this man and asked him, "Would you be willing to sacrifice your portion of Olam Haba in order to save an entire Jewish community?" The simple Yid responded, "If I have Olam Haba, I am ready to forfeit it for such a cause." Hence, the decree was annulled.

(שמח"ת תרצ"ז - קובץ מכתבים ע' 201)

The Baal Shem Tov would say that reciting the entire Tehillim is a segulah for breaking any judgment on a person.

(הוספות לכש"ט סי' נז)

The Medrash explains on the possuk "יהיו לרצון אמרי פי", that Dovid Hamelech requested for his words of praise to be written and engraved for all future generations. Furthermore, Dovid Hamelech asked Hashem that the recitation of Tehillim be considered just as the learning of the most complex areas of Torah.

(מודרש תהלים א, ח)

The Tzemach Tzedek once told his chassidim, "If only you knew the power of Tehillim, you would recite them at all times. Kapitlach of Tehillim break all barriers and bow before Hashem, bringing results with kindness and mercy.

(היום יום כ"ד שבט)

GREAT POWERS

About 650 years ago, in a small village in Germany, there lived a simple pious man, who was only able to learn the simple meaning of the Torah. Each day, for many years, he would recite the entire sefer Tehillim.

Less than thirty days after he passed away, he appeared in a dream to a chochom from a nearby city. In the dream, he stood holding a small Tehillim, and he cautioned him, "Warn the people in my village to escape immediately to the surrounding towns. During my life I protected the town with my recitation of Tehillim, but now they are in grave danger."

Early the following morning, the chochom sent a messenger with an urgent letter telling them of the looming danger. The people heeded the words of the chochom, and they were saved.

(מנהגי וורמייזא סדר תהלים)

The gaon Maharam B'rebbi was the Rov of Pressburg during the lifetime of the tzaddik Reb Levi Yitzchock of Berditchev. One night, he spent many long hours trying to understand a difficult Tosfos. When he went to sleep, he dreamt of Reb Levi Yitzchock, and so he shared with him the difficulty in Tosfos.

Reb Levi Yitzchock began pacing back and forth, reciting pesukim of Tehillim, and after a few moments, he had an answer. The gaon was taken aback, for what connection was there between understanding a difficult Tosfos and reciting Tehillim.

Reb Levi Yitzchock explained that the names of the Baalei Hatosfos are included in the words of Tehillim, for they are connected to Torah Sheba'al Peh. He therefore recited the appropriate pesukim, drawing forth their kedusha, and then everything became clear.

(דברי תורה ח"ה אות לב)

The Frierdiker Rebbe related: "When I was young boy I once wondered whether malochim are able to calculate numbers. When I asked my father, he replied, 'That's a good question! But I am certain that malach Michoel counts all the Tehillim that one says, and with it he creates a chandelier to illuminate above and below, for that person and his children.' Following this, my father would often ask me, 'How is your chandelier doing?'"

(סה"ש תש"ט ע' 336)

Lma'an Yishme'u

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ABOLISHING DECREES

Though Rebbetzin Chaya Mushka would say plenty of Tehillim, she would do so with many mistakes. When one of her sons pointed this out to her, she asked her husband, the Tzemach Tzeddek, perhaps she should stop saying Tehillim. The Rebbe advised her to continue and then called his son and admonished him, saying that it was her Tehillim that had protected him at the rabbinic gathering in Petersburg. 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, when a libel was plotted against the Tzemach Tzeddek, he requested his wife to recite Tehillim for him.

(תורת שלום ע' 81, שיחון"ק תשל"ט ח"ב ע' 458)

The Rebbe Maharash would travel for fresh air in the countryside surrounding 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 Yiddishe owned inn, but he never entered. One time, however, he ordered his wagon driver to stop, and upon entering the house, the Rebbe 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 the Rebbe.

When the mother returned home, she was surprised to find the Rebbe in her home, and hearing them recite Tehillim in such a tune and with sweetness, she began to weep. After half an hour, the Rebbe got up to go. Approaching the door, the Rebbe suddenly stopped, turned around and took the Tehillim to say some more. Sometime later, the Rebbe bentched them and left. The hour became late and soon night fell, but their father did not return home. The mother tried to assure her children that father would soon return, but in truth, she was quite fearful herself.

Suddenly, in middle of the night, there was a knock on the door. Hearing her husband's voice, the mother quickly opened the door, and as soon as her husband entered, he fell to the ground, in a faint. After she revived him, 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 and tied me up, attempting 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, tying it from the outside. Knowing that my end was near, I began to recite vidui. Soon the goy's wife passed the barn and hearing my cries, she entered, at which point 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 and directed me to the best escape route, and then she quickly returned to the field. When the goy returned, he was fuming, and chased after me. I had anticipated this earlier, and so I was hiding in the tall grass along the road. The goy came very close, allowing

me to smell the stench of whiskey that emanated from him, 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 is Hashem Who always does miracles for us."

(לקו"ס פערלאוו ע' קסא)

The Friediker Rebbe related how in all generations, whenever a decree was put upon the Yidden, they would run to shul to recite Tehillim. The melamdim would recite Tehillim with their young talmidim, who are 'pure mouths with no aveiros.' The Friediker Rebbe said that there are many Hamans in every generation, and they are eliminated through the heartfelt Tehillim of a simple Yid. "Not with sword or spear, only with a heartfelt kapitel Tehillim."

In the year תר"ג, the interior minister of Russia called upon the Tzemach Tzeddek, along with three others representing the Yidden of Russia, in order to pass new decrees upon the Yidden. When they arrived in Petersburg and heard of the gzeira, they immediately ordered three kapitlach of Tehillim to be recited in all shuls and chadorim (כ, כב, סט). This required mesiras nefesh, for the czar was likely to punish them, as they were expressing control over Russian citizens. Shortly after, the evil minister fell ill and died, and was replaced by a neutral minister who canceled the decrees.

In the year תרמ"ב, titled "A year of bloody pogroms," the Yiddishe leaders lead by the Rebbe Maharash revealed a secret plot against the Yidden. They all called upon the Yidden to recite the abovementioned kapitlach, and within one month, the evil plan fell through.

In the year תרס"ו, pogroms began to erupt in Russia. The Yiddishe leaders, lead by the Rebbe Rashab and Reb Chaim of Brisk, gathered in Petersburg, where they heard of government's secret plan to arrange pogroms in 116 Yiddishe communities. At once, they requested that the three kapitlach be recited by Yidden everywhere, and shortly afterwards the plan failed.

(אג"ק הרי"צ ח"ב ע' קלא, סה"ש תש"ט ע' 308)

מוזל טוב! מוזל טוב!

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