

# The Weekly Farbrengens



MERKAZ ANASH  
מרכז אנאש

למען ישמעו • שמות תשפ"ה • 810  
EDITOR - RABBI SHIMON HELLINGER

## RECITING TEHILLIM (II)

### 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' 81, שיח"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 *benched* 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"ט פערלאוו ע' קסא)

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 *Friediker 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 recited together with a *minyan* 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 *parnassa*."

"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 *Friediker 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*.

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

The *Friediker 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' רסו)

### CONSIDER

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*?

### ABOLISHING DECREES

The year the *Friediker 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.



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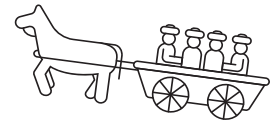
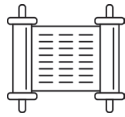
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SIX HOURS AFTER FLEISHIG SIDES

Do french fries fried in oil used for schnitzel make me fleishig?

Shulchan Aruch rules that one must wait six hours after eating even a little bit of meat or poultry before eating dairy...

In practice, we follow both views and if there's still meat stuck in one's teeth after six hours, it must be removed...

The above reasons wouldn't seem applicable to food cooked with meat and separated (tavshil shel basar), such as rice cooked with meat or eggs from a cholent...

What if pareve food was cooked in a fleishig pot that wasn't completely clean?

The Shach rules that a small amount of residue would not necessitate waiting six hours since it is minute in the mixture...

Sometimes, french fries are fried in the same oil previously used for schnitzel or meat. Does one need to wait six hours after the french fries?

While some consider this a tavshil shel basar which requires waiting six hours, others hold it's more lenient since the taste transfer was indirect...

1. שו"ע יו"ד סי' פ"ט ס"א. 2. ראה רש"י חולין ק"ה ע"א ד"ה אסור לאכול גבינה. רמב"ם הל' מאכלות אסורות פ"ט הכ"ח. 3. ראה שו"ע שם סק"ג. הפלאה שם ס"א. 4. ראה ט"ז יו"ד סי' צ"ה סק"ב. 5. רמ"א יו"ד סי' פ"ט ס"ג. 6. ראה כף החיים או"ח סי' קע"ג סק"א. 7. שו"ע יו"ד סי' פ"ט ס"ק י"ט. 8. שו"ע שרגא המאיר ח"ז סי"ט או"א. 9. בכל זה ראה וישמע משה ח"ד סי' צ"ד.

REB MICHEL OPOTZKER

Reb Yechiel Michel Opotzker (Opotzk is the name of an inn) was a great chossid of the Alter Rebbe. He had a tremendously deep mind and was a very great masmid.

Reb Michel never became a Rov and despised any kind of position of honor and authority. In general, he distanced himself from people and wanted to be alone.

When Rashbatz traveled to the Tzemach Tzeddek, Reb Michel gave him a sealed PaN and warned him not to read it. On the way,

Rashbatz could not resist and he opened the envelope: the PaN inside was blank on both sides...

He arrived in Lubavitch early Friday morning after having walked about 20 kilometers from the nearby town of Rudnia. Entering the Beis Medrash he found chassidim of all ages learning...

Upon entering the Tzemach Tzeddek's room he froze in shock and could not move a limb. The Tzemach Tzeddek rebuked him (for opening the PaN), "A young man must follow orders!"

(רשימות היומן ע' שעח)

A Moment with The Rebbe

זכות ר' שניאור זלמן בן רות חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



PERSISTENCE IN LEARNING

Naaseh before Nishma is a common theme in Chassidus avoda, to follow the Torah's directive irrespective of one's intellectual grasp of the reasoning.

However, in one case, the Rebbe guided someone to apply this principle in his actual learning as well.

Gershon, searching for direction in the area of Chassidus study, wrote to the Rebbe. In his response, the Rebbe suggested that he approach a practicing Mashpia at the yeshiva in New York, who will be able to

design a curriculum for him. But the Rebbe did leave Gershon with one nugget of advice:

"You must apply to your Chassidus learning, as in all areas of torah study, the attitude of na'aseh precedes nishma. Meaning that before one begins to study, he must make a firm resolution to be successful despite the idiom of our Sages that 'all beginnings are difficult.'"

(Igro Kodesh Vol 22 p. 315)

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה