

# The Weekly *Farbrengens*



למען ישמעו • כי תבא תשע"ז • 426  
EDITOR - RABBI SHIMON HELLINGER

## HEARTFELT PLEADING (I)

### TEHILLIM WITH TEARS

When the *Tzemach Tzedek* was in Petersburg, many Yiddishe 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 pasha'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."

(סה"ש תש"ה ע' 3)

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 *Chevra 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*)."

(סה"ש תרצ"ו ע' 165)

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 א"ב)

It is written in *seforim* that reciting *Tehillim* "without a break" is a *segula* for all kinds of good things. 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' לג)

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)

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 Rosenbaum 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 *Hoidi'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' ט)

*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 taught: 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*.

(סה"ש קיץ ת"ש ע' 73)

### CONSIDER

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

### 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

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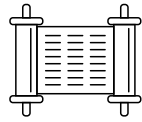


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## TAKING DOWN MEZUZOS

**I'm moving to a new home. Can I take my mezuzos with me?**

Chazal established that when leaving a home one must his leave his *mezuzos* for the next (Jewish) tenant, for otherwise he may cause harm to the new tenant.<sup>1</sup> The Gemara tells of a tragic happening that befell one person who removed his *mezuzos*.<sup>2</sup> This is applicable whether the next tenant is *frum* or not,<sup>3</sup> and whether the tenant will move in immediately or it will sit empty for some time.<sup>4</sup>

If the new occupant isn't Jewish then one is allowed and required to take them down since he may come to disgrace them.<sup>5</sup> Likewise, one who rents his home to a non-Jew he should remove the *mezuzos* beforehand.<sup>6</sup>

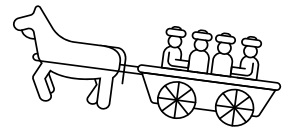
Is the new tenant required to pay for the *mezuzos*? The *mezuzos* belong to the first tenant and he may demand payment for them. However, he should not take them even if the new tenant refuses to pay.<sup>7</sup> If the new tenant has his own *mezuzos*, the original tenant must wait for him to bring the *mezuzos* and the new tenant will change them (if necessary, he can appoint the previous tenant to change them on his behalf).<sup>8</sup>

If the owner is not Jewish but the next tenant is, *poskim* are divided whether one may remove the *mezuzos*.<sup>9</sup> In practice one should be stringent due to the danger involved. If there is a doubt who the next tenant will be, one should discuss with a *rov* what the probability will be.

Even if one has expensive *mehudar mezuzos*, he may not take them down. However, contemporary *poskim* write that he can take down his *mezuzos* to check them and replace them with ordinary (though unquestionably *kosher*) *mezuzos*.<sup>10</sup>

If the new tenant is going to take down the *mezuzos* anyway to paint, some contemporary *poskim* permit the original tenant to remove the *mezuzos* when he leaves. If there is concern that the *mezuzos* will come to disgrace during the construction, he may certainly remove them.

1. פרישה יו"ד סי רצא (לפי שהמזיקין באין לבית שאין לו מזוזה וכשנוטלה כאלו מזיק אותן שידורו בבית").
2. ב"מ ק"ב ע"א, שו"ע יו"ד סי רצא ס"ב.
3. ס' שערי מזוזה פ"ט ס"ט (רק במומר להכעיס הדין שונה).
4. שו"ת מנחת יצחק ח"י סי צו ע"פ שאילת יעב"ץ ח"ב סי ק"ז.
5. רמ"א שו"ע שם.
6. ש"ך יו"ד סי רצא סק"ג.
7. שו"ע ונו"כ שם ע"פ רבינו מנוח.
8. פת"ש יו"ד סי רצא סק"ז בשם הברכ"י דלא פלוג רבנו.
9. פת"ש יו"ד סי רצא סק"ט. וראה שאילת יעב"ץ ח"ב סי קכ"ב. ומונגד שו"ת משנה הלכות ח"ז סי קצא. שו"ת חלקת יעקב יו"ד סי קס"ז.
10. ס' שערי מזוזה פ"ט ס"ו.



## REB ZALMAN DOVID AMLINER

Reb Zalman Dovid Michlin was one of the *ovdim* of Tomchei Temimim in Lubavitch. He was from the city Amlin and first learned in Potchep under Reb Yisroel Note Gnesin before arriving in Lubavitch. His daily *seder* was to learn *Chassidus* for four hours and then begin to *daven*, which usually lasted about five hours. Reb Zalman Dovid knew two-thousand *maamorim* before he began to *daven ba'arichus*. He worked on refining himself and would practice intense *iskafya* so that his desires would not disturb him from serving Hashem. He was a happy person and a smile was always on his face. He passed away at a young age in the year 5681 (1921) while in the resort town of Kislovotzk.

During the long summer days, Reb Zalman Dovid would *daven* longer, and by the time he finished *davening*, *seder nigla* was over. Thus, the *mashgiach* for *nigla*, Reb Yaakov Boruch Karasik, would not see him.

One day Reb Yaakov Boruch met him in the street and gave him a "*sholom aleichem*," asking him in which *yeshiva* he learns. Reb Zalman Dovid explained his schedule. Reb Yakov Boruch reported this to the *menahel* - the Frierdiker Rebbe - who summoned

him and asked him, "With which *maamor* do you *daven*?" Reb Zalman Dovid responded, "With the *maamor* the Rebbe [Rashab] said the last Shabbos." The Frierdiker Rebbe challenged him, "So tell me, what is the *chidush* in the second half of the *maamor* over the first half?" Reb Zalman Dovid explained while the Frierdiker Rebbe listened with an expressionless face, though from then on, no one bothered Reb Zalman Dovid.

(ר' מענדל ע' 184)

During World War I, Reb Zalman Dovid, whose body was already weak from self-affliction, became very ill from the severe hunger. Realizing his end was near, he cried out, "What was the point of all the *sigufim* if as a result I have to return my *neshama* above where there are no physical *mitzvos*! Putting on *tefilin* one more day is worth more than years of self-torment! If I would have known that this would be the result, I would have forgone on all of the *iskafya* just to be able to do practical *mitzvos* for just one more day!"

When Reb Dovid Horodoker heard this lament he commented, "His words are indeed true, but to reach that recognition one must do *avoda* and *iskafya* for many years..."

(ר' מענדל ע' 184)

## A Moment with The Rebbe



### THE CAPITAL OF FRANCE

When Reb Berl Weiss of California was looking for a *yeshiva* to which to send his son, he knew Brunoy was the place. Indeed, his son Moshe Aharon excelled in his studies under the guidance of his *rosh yeshiva*, Reb Yosef Goldberg, and would often write his *chidushei Torah* to his father.

However, to his mother, Moshe Aharon would complain about the physical conditions, which were by no means on the American standard.

In a *yechidus*, the Rebbe once inquired of the Weisses how their son was doing. Mrs. Weiss responded, "The learning is good, but he doesn't like Paris."

The Rebbe acknowledged the complaint, but commented on the wording. "There is a country called France, with a capital city called Brunoy. Next to it lies the village of Paris. He is in the city; what connection does he have with the village?!"

(*Bracha Vehatzlacha*, vol. 7, p. 108)

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