

ניצוצי אור Sparks of Light

בס"ד



No. 47

פרשת כי תצא תשע"ה

Reciting Tehillim (II)

Rabbi Shimon Hellinger, Editor

The Power of Tehillim

The 4th **Rebbe of Lubavitch** the **Maharash**, would venture for fresh air in the countryside often stopping in one of the forests for solitude. He would sit on the ground, and recite *Tehillim* tearfully on behalf of *Klal Yisroel*. On his way, he would pass a certain Yiddish-owned inn, never entering. One time, however, he did, finding two young boys unsupervised. The *Rebbe* asked them to bring a *Tehillim* and together the boys chanted the *pesukim*, repeating each word after him.

When the mother returned home, she was surprised to find the *Rebbe* & the sweet tunes to which they were all reciting *Tehillim*, which brought her to tears. After half an hour, the *Rebbe* got leave, as he neared the door, he turned around, took the *Tehillim* and read some more. Some time later, he *bentched* them all and left. Hours passed, night fell, but the father failed to return home. The mother tried to assure her children that he would soon return, but in reality she was quite fearful.

Finally, in the 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 came to, he shared his day's experience:

"I had gone to attempt to collect an old debt from one of the *goyishe* farmers. He invited me into the barn, claiming he'd pay his debt with grain. Instead he then locked the door, tied me up, and threatened to kill me. I pleaded with him, saying that I would completely absolve him of his debts, but he wasn't swayed. 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, so I was hid in the tall grass along the road. The *goy* came so close to me that I could smell his whiskey stench. *Boruch HaShem*, he passed me as I waited a while to assure that he would not see me, as I scurried 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)

Though the *Rebbitzin* of the **Tzemach Tzedek of Lubavitch**, 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* altogether. The *Rebbe* advised her pay no attention to any comments, and to continue. He then called for his son and admonished him for his impertinent comments, and instructing him, that her *Tehillim* shields many, and in fact had protected him at the Rabbinic Conference in Petersburg in תר"ג (1843). There the evil government, enraged by his outspoken opposition, had placed the *Rebbe* under house arrest no less than twenty-two times!! It was her *Tehillim* that had saved him from their evil plots against him and the *Yidden*.

On several other occasions as well, when evil doers plotted against the *Yidden* or the *Tzemach Tzedek*, his wife was urged to recite *Tehillim* for them.

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

Abolishing Decrees

The year that the **Rayatz of Lubavitch** was arrested, תרפ"ז (1927), was a fearful one. That *Simchas Torah*, at the *Kiddush* in the home of his mother *Rebbitzin Shterna Sarah*, the *Rebbe* urged 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 *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, in my name, to all *chassidim* around the world – that I have directed

that in all *chassidishe shuls*, after *Shacharis* every day (including *Shabbos*), *Tehillim* should be recited together with a *minyan* according to the monthly division, 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*. The merciful almighty G-d 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 their welfare, I ask them to fulfill the above requests.

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

Later, he 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 **Rayatz** also instituted that every *Shabbos* *Mevarchim*, *chassidim* should gather in *shul* on *Shabbos* morning to recite the entire *Tehillim* before davening. He emphasized that this is crucial to spiritual and material wellbeing of one's children and grandchildren.

(היום יום כ"ו כסלו, כ"ה שבט)

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*?

Sparks of Greatness

Reb Yonasan Eibshitz - כ"א אלול

Reb Yonasan Eibshitz was born in Cracow around the year ה'ת"נ (1690). Even as a youngster he was noted for his genius and sharp mind, as well as his oratory skills. He was also learned in secular studies which he used to help defend the Yidden. He eventually became the Rav in the famous *kehilos* of AH"U (Altuna, Hamburg, and Vadsbek). He wrote many very well-known *seforim*, such as *Kreisi Upleisi*, *Urim Vetumim* and *Yaaros Devash*. He passed away on the 21st of Elul תקכ"ד (1764), in Altuna.

When he was still a young man, Reb Yonasan was elected as the Rav of the great city of Prague. Seeing that some of the leaders in the community were disturbed by his young

age, the young Rav sent them a letter to calm their reservations, "Do not worry. Although my young age may be a blemish (*mum*), it is a type of blemish which wanes over time (*'mum oiver'*)..."

A wealthy man in Reb Yonasan's community once bought the honor of *Chassan Torah* for a large sum of money. This particular gentleman was quite short of being a *Torah* scholar, but prided himself nevertheless for being very learned. Seeing the need to set the record straight, Reb Yonasan quipped, "Indeed we have here a pious *chassan*; he has not even looked at his *kallah* (ie the *Torah*) for an entire year..."

Library Sparks

At the end of this week's *Torah* portion, *Ki Seitzei*, we are commanded to "Remember what [the nation of] Amalek did to you on your way out of Egypt... You must not forget."

We are also commanded by *Hashem* to remember the holy day of *Shabbos*: "Remember the *Shabbos* day to sanctify it."

The commandments to remember Amalek and *Shabbos* apply in every time and in every place. Thus, to fulfill our obligation, more is required than an occasional reflection on these concepts. Our awareness of Amalek and of *Shabbos* must be so all-encompassing that it fills our entire beings.

When the Jews learned of these *mitzvos*, however, they were perplexed. They couldn't understand how it was possible to incorporate both remembrances at the same time. Aren't the concepts of Amalek and *Shabbos* antithetical?

When a Jew remembers *Shabbos*, he reminds himself that *Hashem* created the world and continues to sustain it at each moment. Remembering *Shabbos* brings him to an awareness of *Hashem's* sovereignty over the entire universe.

Remembering Amalek, by contrast, leads to a vastly different perception. The nation of Amalek recognized *Hashem* as the Creator of the world and its Supreme Ruler, yet they intentionally rebelled against Him. When we remind ourselves of Amalek and their ongoing rebellion, we recognize how antithetical they are to *Hashem's* Kingship, and ongoing

involvement in creation. This contemplation arouses in us a desire to eradicate them "*mitachas haShomayim*".

Consequently, how can *Hashem* expect us to keep both Amalek and the *Shabbos* day in our minds simultaneously?

To explain, the spiritual source of Amalek and *Shabbos* is in the realm of holiness. Despite the wicked behavior that Amalek manifested, had *Hashem* not endowed Amalek with the power to rebel, they would never have been able to do so. How is the Divine source of Amalek revealed? By nullifying what he stands for and obliterating his name. When we remember Amalek, his roots in the realm of holiness are brought to the fore, and our remembrance of him no longer stands in contradiction to our remembrance of *Shabbos*. In truth, both remembrances serve the function of revealing *G-dliness*.

Remembering the *Shabbos* leads to a revelation of *Hashem's* unity, reminding us that *Hashem* not only created the world but continues to involve Himself in its day-to-day existence. By contrast, the revelation of *G-dliness* that occurs when we remember Amalek is achieved by nullifying his intention to rebel against *Hashem*.

Thus, although the thrust of each remembrance is in an opposite direction (one leading toward sanctity and the other toward retribution), they are both means by which *Hashem's* Divine Presence is revealed. Each remembrance is but a different method of introducing sanctity into the world.

Halacha Sparks

Condominium Rights

Rabbi Chaim Chazan

A group of people bought condos in a building and share ownership of the hallways. The owner of the only apartment on the top floor wishes to extend his apartment by closing in the hallway, and claims that the other residents will lose nothing for that space is only used to enter his apartment. Some of the other residents refuse to give consent. Must the owner of the top floor apartment take their objection into consideration?

One who lives in another's property, without the owner's permission - a squatter - is exempt from paying when the said property is not rented out. Although by doing so, the squatter has saved himself from paying rent for the time he resided in the other's property, we say "*zeh nehneh*" - the squatter benefited - "*vezeh lo chaser*" - the owner lost nothing, and the squatter is therefore exempt¹.

Many *rishonim*² hold that this exemption applies only after the fact, but regarding a current situation, the owner may refuse to allow the squatter to live in his property even if he will lose nothing. If the squatter then ignores the protest of the owner, he would be obligated to pay.

However, other *rishonim*³ hold that *Beis Din* can force the owner to allow the squatter to live there for free in a case where the owner could not rent out the property even had he wanted to, based on the principle that we force a person not to behave like the people of *S'dom* (where they would refuse to assist others even at no cost to them).

Practically, *poskim*⁴ rule that since it is an unresolved dispute, we are unable to obligate one to allow another to use his property, for he can say, "I hold like the first opinion which says that an owner cannot be forced," (known in *halacha* as '*kim li*' - I hold like...).

Moreover, even according to the second opinion, we can only force the owner to allow another to use the property, but it would never be permissible for the squatter to build on the property. For even though the owner is unable to use it, we cannot force him to completely forfeit his property⁵.

In the case of the top floor apartment, it would follow that the owner cannot evoke the principle of '*kofin al middas Sedom*' to force the other residents to agree to his extension, since (1) the issue is an unresolved debate and (2) because the extension results in the others being deprived of their property.

However, some *batei dinim*⁶ do force neighbors to agree in such circumstances. Perhaps their reasoning is that they see shared property as being there for the benefit of the residents. If for whatever reason the builder did not utilize a particular space, and later it becomes possible to take advantage of that space (for all the residents or for one of them), no claim can stop it from being used⁷.

1. ב"ק כ"א ואילך וברש"י וטוס' חו"מ סי' שסג ס"ו.
2. טוס' כ"ב יב ע"ב ד"ה כגון ובר"ש שם ד"ה הא מתנהיג, נמו"י ב"ק דף ח' ע"ב מדפי הר"ף בשם הרא"ה, וכמותם פסק המחבר שם.
3. מרדכי ב"ק סי' טז בשם יש מפרשים וכמותם פסק הרמ"א שם.
4. עמק המשפט שכנים סי' א סעי' יח בשם שו"ת מהרש"ם ח"ב סי' קג.
5. ספר משכן שלום שכנים פ"ו ענף ב סעי' יט.
6. כן מביא בשו"ת שבט הלוי ח"ח סי' רצט ולא מצא להם טעם ברור.
7. כן ביאר בספר משכן שלום הג"ל פ"ו ענף ו במילואים סעי' ט.

Come visit our library at 1709 Avenue J, Brooklyn NY. Call us at 718-677-9000.
www.thebaalshemtovlibrary.com. tbstlibrary@gmail.com

Library hours: Sunday : 1:30 pm - 9:30 pm. Monday - Thursday: 2:00 pm - 10:30 pm.

Special Women's Hours: Sunday 1:30 pm - 5:30 pm.

This week's issue is sponsored by:



800-273-5176