

Parashas  
Shemos

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כ"א טבת תשפ"ו

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י"ח ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרח"צ

רבי גמליאל הכהן

רבינוביץ שליט"א

# טיב הקהילה

English edition

באנגלית

## טיב הפרשה

החובה לקבוע עתים לתשובה הנפש

*The obligation to set aside time for self-examination*

ויאמרו אלהי העברים נקרא עלינו נלכה נא דרך שלשת ימים במדבר ונצבחה ליהוה אלהינו  
פן יפגענו בדבר או בחרב: (ה, ג)

**They said, "The G-d of the Hebrews happened upon us. Let us please now go for a three-day journey in the wilderness and we will sacrifice to Hashem, our G-d, lest He encounter us with the plague or the sword. (5:3)**

Behold, we see (above 3:18) that Hashem indeed commanded Moshe to inform Pharaoh that "the G-d of the Hebrews has appeared to us, and now let us go, please, a journey of three days in the wilderness," etc., and here we see that Moshe fulfilled these words in practice.

We must understand: was it not the will of Yisbarach to take Israel out of the land of Egypt forever, as HaKadosh Baruch Hu said to Moshe (above 3:8), 'וארד - "And I shall descend to rescue it from the hand of Egypt and to bring it up from that land to a good and spacious land," etc., and as they later saw that HaKadosh Baruch Hu indeed did so in practice. If so, why did HaKadosh Baruch Hu instruct that they tell Pharaoh that he should permit them only an exit of three days?

The answer to this is that it is a great principle in the conduct of the Kingdom of Heaven, that through an "arousal from below" there is awakened an "arousal from above." Indeed, it is true that the Children of Israel cried out to Hashem and had already aroused the will to leave the bondage of Egypt, and from Heaven there had already been consent to this. However, they were still not worthy of this by their own merit, as HaKadosh Baruch Hu revealed that all of their merit to leave was only in the merit of the future, as the *posuk* states (3:12): 'בהוציאך - "When you take the people out, you shall serve G-d upon this mountain." Since this was all of their merit, HaKadosh Baruch Hu wanted that at the very least they would consent to this service, and that they would arouse an arousal from below for this as well, and not only for their freedom from Egypt. For then they would be worthy in judgment, for Chazal said (Kiddushin 40a): "A good thought HaKadosh Baruch Hu joins to action."

However, the Children of Israel were not able to come to this desire, because they were still immersed in the pleasures drawn from the impurity of Egypt, and they were given no respite at all between bondage and bondage to contemplate their obligation and to accept upon themselves the yoke of the Kingdom of Heaven. Had they merited this, the *posuk* would have been fulfilled in them (Tehillim 34:9): "טעמו וראו כי טוב ה'" - "Taste and see that Hashem is good," and they would have consented to this. Then, even if they would have returned to Egypt, they would have been able once again to make an "arousal from below" also to sanctify themselves to be the people of Hashem, and then they would have been worthy to leave in judgment.

In addition, there were many among Israel who were not interested at all in the "Exodus from Egypt," for the impurity of Egypt was exceedingly beloved to them, and they preferred a life of bondage combined with the pleasures of Egypt to an exit to freedom. HaKadosh Baruch Hu knew that there were among them such people who, after they would cease from their bondage and would have respite to contemplate their obligation and also to fulfill it in practice, they too would be added to those who desired to be counted among the congregation

## טיב המערכת

ושמח בליבו *And he will rejoice in his heart*

Two people are walking along the street, and suddenly a festive delegation approaches them. They come up to one of the two, place a crown upon his head, shower him with many gifts, and praise him for his great success. Throughout all this time, the second person stands there astonished. For what are they praising this man who is walking at his side? The man asks the celebrants: What is all this celebration about? And why did you choose this man who is walking next to me, and you did not choose me? After all, the two of us walked together on the sidewalk. In what way is he better than me, that you chose him specifically? The people answered him: Fool that you are! Do you think that for no reason we seize a man in the street, praise him, and give him gifts? Absolutely not. Rather, this man went through a very difficult course filled with obstacles and hardships, and now he has returned after a long period, and he is receiving what is due to him for his success.

Aharon HaKohen was tested when he saw his younger brother chosen to take the Children of Israel out of Egypt, and not only did he not envy him, but HaKadosh Baruch Hu Himself testifies about him 4:14), 'וראך ושמח בליבו' - "and he will see you and rejoice in his heart." The elders of Israel were also tested with a difficult test. HaKadosh Baruch Hu told Moshe Rabeinu to take the seventy elders and go with them to Pharaoh, but in the end he went only with Aharon his brother. Rashi explains why (5:1): "The elders slipped away one by one from after Moshe and Aharon, until they all slipped away before they reached the palace, because they were afraid to go." The officers of the Children of Israel were also tested with a difficult test. Pharaoh appointed them to strike the Children of Israel, but in practice the Torah says 5:14), 'ויובו שוטרי בני ישראל,' - "and the officers of the Children of Israel were struck," and Rashi explains that the officers had compassion on their brothers and did not want to strike them, and therefore Pharaoh's taskmasters struck them.

For every test there is reward. Aharon HaKohen, as a reward for "and he rejoiced in his heart," merited the ornament of the Choshen that rests upon the heart. The officers of the Children of Israel who were struck merited to be among the Sanhedrin and merited prophecy when it was bestowed upon them from the spirit that was upon Moshe. But the elders who did not withstand the test and did not go with Moshe did not merit to ascend with Moshe to Mount Sinai (24:2): 'וניגש משה לבדו והם לא יגשו' - "and Moshe alone shall draw near, and they shall not draw near." We too shall remember that for every test there is reward, and for every reward there was a test that preceded it.

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of Hashem and would merit to leave as well. Therefore, it was Hashem's will that they should not leave initially except for three days, and even they would agree to leave for three days. Then, after they would consecrate those days to their Creator and would see that Hashem is good, they too would consent to leave Egypt in order to be the people of Hashem.

And when Moshe and Aharon came before Pharaoh, and he saw that the Children of Israel had come to a desire to leave Egypt, he feared lest Israel had already merited that respite between bondage and bondage, and he feared lest they had already merited to serve their Creator and to come to this desire. Therefore, in addition to refusing their departure, he also made their labor heavier, so that, *chalilah*, they would not have any idle moment at all in which to think about what their obligation is in their

.world

Behold, the primary will of the Creator that Israel serve Hashem outside of Egypt was only so that Israel would have the ability to serve their Creator without there being any yoke of the kingdom of the Egyptians upon them at all. As we see later (8:21) that even after Pharaoh proposed that the Children of Israel should serve Hashem in the land, Moshe refused this and said to him (there, *posuk* 22): לא נכון לעשות כן כי תועבת מצרים: נזבח לה, הן נזבח את תועבת מצרים לעיניהם - ולא יסקלנו אלקינו "It is not proper to do so, for we will slaughter the abomination of Egypt to Hashem, our G-d; behold, will we slaughter the abomination of Egypt before their eyes and they will not stone us?"

Thus. Therefore, as long as Pharaoh had not yet merited the plague of darkness, this reason remained in place.

However, after Pharaoh had already merited this plague, and then the Egyptians could not distinguish anything that Israel was doing, then the Children of Israel were able, even in Egypt, to contemplate among themselves what their obligation is in the world, and they were already able to serve their Creator even there. Even though Israel was not yet obligated then in actual service, nevertheless the very preparation to slaughter the abomination of Egypt was also a thorn in the eyes of the Egyptians, and when the Egyptians did not see, they were able to prepare for this. To such an extent did matters reach that after the plague there was already within them the audacity to slaughter the Pesach even before the eyes of the Egyptians.

Since this is so, the Children of Israel had already then reached a desire to be the people of Hashem even in Egypt, and even those who initially did not want to leave Egypt, as mentioned above, were then awakened to leave. [And those who in any event did not want to leave died during those days.] There was then no longer a need for an earlier departure of three days, for within Egypt they had already merited to come to an "arousal from below." Therefore, Moshe then merited a new prophecy (below 11:1), in which HaKadosh Baruch Hu informed him that one more plague He would bring upon Pharaoh and upon Egypt, and afterward he would send them out from there; when he sends, he

will completely drive you out from here. The expression "completely" indicates a sending away entirely, without needing to return. Therefore, Hashem already instructed (there, *posuk* 2) that each man should ask of his fellow and each woman of her fellow silver vessels and gold vessels and garments, etc., so that the promise that had been promised to Avraham (Bereishis 15:14), - 'ואחרי כן יצאו ברכוש גדול, "And afterward they shall go out with great wealth," would be fulfilled. This instruction was renewed only now, after they no longer needed to return to Egypt, and this was already the true departure.

What we can learn from all of this is the matter of the necessity in the service of "hisbodedus" and the making of a self-accounting at this time. For this matter brought Israel to the Exodus from Egypt, and through it they merited to be the chosen people. Even though they were already then immersed within the forty-nine gates of impurity, they nevertheless merited to go out to expansiveness through this.

Therefore, it is also incumbent upon a person who is exceedingly preoccupied with all kinds of concerns to sanctify some time in which he will give respite between concern and concern, and in it he will contemplate the matter of his obligation in his world. Through this matter he will endure so as not to depart, *chas v'shalom*, from the people of Hashem, and through this he will also hasten to add and to sanctify additional fixed times for Torah and for *avodah*.

## ‘מרכז שליטה’ ‘Control Center’

## סיב ההשגחה

For quite a long period already, I have merited, day after day, to hear a ten-minute shiur on Shaar HaBitachon from the sefer Chovos HaLevavos.

One of the things we learned in the shiur caused me to raise an eyebrow at what was said.

The essence of the statement was: "If human beings would know that a wealthy person cannot give money except to one whom it has already been decided from Heaven that he should give to, and that he cannot refrain from giving to one whom it has been decided from Heaven that he must give to, then people would not flatter the wealthy, but would trust in Hashem that whatever needs to arrive will arrive to them without special efforts on their part, but rather with minimal hishtadlus!!!"

As I related, I raised an eyebrow and wondered to myself: "How can such a thing be? After all, I, for example, am a balanced and measured person. When people come to me to ask for tzedakah, I weigh and consider and do not answer immediately. Only after deliberation do I give to one whom I deem worthy of receiving. There is no situation in which they force me to give or not to give..."

That very same day I entered a supermarket to buy something small. At the checkout someone approached me and asked to give me the merit of a mitzvah of purchasing a drink in honor of the yahtzeit of the Bas Ayin. I

agreed and told him to go bring to the register the bottles of drink that he wanted in honor of the Bas Ayin.

But he asked that I come with him to another store, from which he wanted to buy the alcohol, and I drove after him to the store where he wished to buy the drink.

In the store he asked to add a few more items, and I agreed.

After we left the store and I was already sitting in the car, I began to think: "How can it be that I, as a balanced and measured person, paid a significant sum for a person whom I do not know, and not only that, but that same drink was also in the grocery store where I had been earlier, and I drove after him as though I were working for him?!"

And then suddenly I remembered the shiur and understood that what is written is true, firm, and correct. At the moment that a person needs to give, he will give, as it were, without control, and not only that, but the store that needs to earn its livelihood will receive its livelihood from the one who needs to provide for it.

I called the maggid shiur in excitement and told him what had occurred, and I concluded the conversation with the words: "משה אמת ותורתו אמת!!!" - "Moshe is truth and his Torah is truth!!!"

מ.ר.

## טיב המעשיות

### The Spiritual Power of Reciting Tehillim During the Weeks of Shovavim

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בְּאוֹ א, א

*And these are the names of the Bnei Yisrael who came to Egypt; with Ya'akov, each man and his household came (Shemos 1:1). In the sefer Divrei Yechezkel, the holy Rav Yechezkel Shraga of Shinova zt"l (at the beginning of our parashah) writes as follows, "And these are the names of Bnei Yisrael who came to Mitzrayim. The initial letters of the words, שְׁמוֹת בְּנֵי יִשְׂרָאֵל, and the final letters spell תְּהִלִּים. For reciting Tehillim is effective as a remedy for the sin of wasteful emission, particularly during the days of Shovavim."*

These words are already found earlier in the sefer *Pnei Dovid* of Maran the Chida zt"l on our *parashah* (sec. 12), where he writes that he found this in the sermons of our master Rav Chayim Vital, in manuscript; see there. The same is written in the *sefer* Agra Dekallah on this passage.

And in the holy *sefer* Likkutei Moharan (*Mahadura Basra* 73) it is written: "One who desires to merit repentance should habituate himself to the recitation of Tehillim, for the recitation of Tehillim is effective for repentance. For there are fifty gates of repentance, etc., and behold: all desire to fear Your Name, yet not every person merits to repent. For there is one who has no awakening at all toward repentance; and even one who does have an awakening to repentance does not merit to reach the letter and gate of repentance that belongs to him; and even if he reaches it, it can be that the gate of repentance is closed; and because of all this a person does not merit repentance. But through the recitation of Tehillim, even one who has no awakening whatsoever toward repentance becomes awakened to repent; and furthermore, he merits through Tehillim to reach the gate and the letter belonging to him, and to open the gate. Thus he merits through Tehillim to repent."

Indeed Chazal said (*Avodah Zarah* 4b): "David was not fit for that incident except in order to teach repentance to the individual," etc. Thus, the primary instruction of repentance is through David Hamelech; and the principal repentance of David Hamelech is the sefer *Tehillim*, which he recited with exceedingly great awakening and with *ruach hakodesh*, such that every person, according to his state, can find himself within the *sefer* Tehillim, and merit repentance through the recitation of Tehillim.

"And this is the meaning of, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ - *And these are the names of the children of Yisrael who came - to Egypt - with Ya'akov, each man and his household:* the final letters of these words form the words, תְּהִלִּים and תְּשׁוּבָה, for through reciting Tehillim one merits repentance."

"And this is why we see that during the days of repentance - that is, Elul and the Ten Days of Repentance - all Yisrael have the custom to engage in the recitation of Tehillim, for the recitation of Tehillim is effective for repentance, as we said. Therefore, it is of great importance to

engage constantly in the recitation of Tehillim, for Tehillim brings a very great awakening unto Hashem; fortunate is he who grasps it."

In this vein they interpreted the hint in the conclusion of the *pasuk*, אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בְּאוֹ: "with Yaakov, each man and his household came" that even Yaakov Avinu a"h would greatly increase his recitation of *Tehillim*. As it is taught in Midrash Bereishis Rabbah (68:11): "For the twenty years that he remained in the house of Lavan he did not lie down; and what would he say? Rabbi Yehoshua ben Levi said: The fifteen *Shir Hama'alos* in *Sefer Tehillim*. What is his reasoning? (*Tehillim* 124:1) שִׁיר הַמַּעֲלוֹת - אֵת לְדוֹד לֹגֵי ה' שְׁהִיָּה לָנוּ יִחְמַד נָא יִשְׂרָאֵל *A song of ascents, of Dovid: Were it not for Hashem Who was for us, let Yisrael say - Yisrael Saba. R. Shmuel bar Nachman said: he would recite the entire Sefer Tehillim. What is his proof? (Tehillim 22:4) וְאַתָּה קְדוֹשׁ יוֹשֵׁב בְּתֵהוֹמוֹת יִשְׂרָאֵל - But You are holy, enthroned upon the praises of Yisrael - Yisrael Saba.*"

Therefore the holy people of Yisrael have the custom also during these exalted weeks of *Shovavim* to increase their recitation of *Sefer Tehillim*. And as stated in the holy *sefer* Yitev Panim (for the days of *Shovavim*, beginning of 5), the allusion to this is found in the *pasuk*, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם - the initial letters form *Shovavim* (for the final *hei* is merely added). Meaning that during the sanctified days of *Shovavim*, Klal Yisrael should engage in repentance and in reciting *Sefer Tehillim*. Thus many holy communities of Yisrael have the custom in the days of *Shovavim* to recite the entire *sefer Tehillim* on Thursday night toward dawn. (See *Shu"t Divrei Yatziv, Yoreh De'ah* 136, which elaborates.)

In the *Yehi Ratzon* said before the recitation of Tehillim we say: "And may the merit of the *pesukim* of Tehillim, and the merit of their words and their letters, and their vowels and their cantillations, and the Names that emerge from them - from the initial letters and from the final letters, etc."

From this prayer we learn that one should be precise in reciting the *pesukim* of Tehillim properly, being careful with every word and every letter, saying them slowly, without omitting even a single letter - and especially one must take care not to swallow or blur the initial or final letters, for Divine Names emerge from them, as it states: "and the Names that emerge from them, from

the initial and final letters." Likewise, one must be careful in pronouncing the vowel-points correctly, without distortion. And how worthy it is if he is proficient in the traditional melody of the cantillation signs, for it is fitting to recite them with the melody of the *te'amim*, articulating them properly and correctly.

The basis for this found in the holy *sefer* Otzros Chayim (*Sha'ar ha-Nekudos*, ch. 6, 9a): that there are worlds called *Te'amim, Nekudos, Tagin, Osyos*. And when a person is precise in reciting the *pesukim* of Tehillim as is appropriate, he causes the channeling down of light from these worlds; and it is known from the teachings of the Rashash that with every spiritual light that is drawn down, one must arouse the light of the *te'amim*.

And it is written in the *Shulchan Aruch HaAri* (133:8), the Arizal would recite the *pesukim* of Torah that are found in the daily liturgy, with the melody of the scriptural cantillations.

And I heard from the righteous Rav David Mushkovitz zt"l, the rav of Bonyhád and one of the elders of the sages of our yeshivah, Shaar Hashamayim, who related in the name of his teacher, the author of *Keren Ledavid zt"l*, that it was his custom each day to recite the *parashah* of the *Akeidah* with the melody of the regular cantillations of the year; and on Rosh Hashanah and Yom Kippur he would recite the *parashah* of the *Akeidah* with the melody of the special cantillations for the *Yamim Nora'im*.

The holy Rav Aharon HaLevi zt"l of Cracow, son of the author of *Ma'or Vashemesh*, was known as a "hidden tzaddik," concealing and obscuring himself to an extraordinary degree. No one ever saw him

studying from any *sefer*, for his primary learning was conducted in hiding; they saw him only reciting Tehillim—a *Tehillim zogger*—in his place in the corner behind the stove in the Cracow *shul*.

One day, after *Shacharis*, the congregants were astonished to see Rav Aharon emerge from the small recess behind the stove carrying various types of pastries and refreshments along with a bottle of juice, placing them on the table to honor the worshippers with a pleasant treat. When they asked him, “What is this occasion?” he answered simply that he was making a *siyum* on the Book of Tehillim.

Present on that occasion was the holy author of *Divrei Chaim of Sanz zt”l*. Upon hearing this, he exclaimed: “Let us strike a good bargain! I will make a *siyum* on Shas, and let us exchange— I will give you my *siyum* on Shas, and you will give me your *siyum* on Tehillim!”

But Rav Aharon would not consent. With great emotion he replied: “Under no circumstances—*nisht!*”

Then all present understood that a great man stood before them, and that the merit of his recitation of Tehillim was profoundly deep—who could fathom it?

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The holy Rav Avraham Moshe of Peshischa *zy”a*, the only and beloved son of the Rebbe Reb Bunim of Peshischa *zy”a*, cherished the recitation of Tehillim to an extraordinary degree. From his youth he would go out to the forests and lakes surrounding the great city of Peshischa, and there he found hidden, secluded, enchanting places, graced with ancient majesty, suitable for secluded communion with the Creator. One of those forests was the well-known *Shitkes* forest, which had also been the fixed place of seclusion for the Rebbe Reb Bunim together with his holy circle of disciples.

In those forests he would pour out his heart and soul in the recitation of Tehillim, with weeping and deep emotion, until his eyes became swollen from the abundance of tears. No one knew where the young man had vanished to or where he hid himself; only his holy father knew, and he did not stop him.

Throughout his life, his father, the Rebbe Reb Bunim would delight in him with Torah brainteasers, and with wondrous affection would say to him: “You are known as an ardent reciter of Tehillim; tell me a meaning of this *pasuk*...” And our master Rav Avraham Moshe *zt”l* would explain the *pasuk* plainly according to the interpretation he had on every *pasuk* that

he was asked—something truly astounding.

He would usually accompany his recitation of Tehillim with his violin. And as soon as he opened his holy mouth to say the first *pasuk* in Tehillim, a flow of blood would emanate from all the delicate vessels of his nose and throat.

Near the end of his short life, before his passing, the doctors warned him that his recitation of Tehillim posed mortal danger to him and ordered him to stop. His close disciples brought him to the spa-city of Marienbad, famed for its healing springs. There the doctors ordered him to eat and drink in the manner of ordinary people, and to rest and sleep as customary. And they especially commanded him—under strict order—to cease reciting Tehillim, at least for a limited time, for it was too dangerous.

For several days he accepted their guidance, following their instructions and refraining from Tehillim. But he could not bear it. He requested permission to recite at least one small *kapitel*, and they agreed to Chapter 117, which contains only two *pesukim*.

But as soon as he began the first *pasuk*, הַלְלוּ ה' כֹּל גּוֹיִם שִׁבְחֵיכֶם כָּל הָאֲמִיּוֹת, a large amount of blood began to flow from him, and they immediately had to rush to save his life.

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In his youth, my master and father *zt”l*, author of *Maadanei HaShulchan*, served as a teacher for yeshivah students, and they had a set time for learning Tanach. My father would consistently choose to study Tehillim with them, despite its being one of the more challenging books of Tanach due to its songs and praises.

His reasoning was that this book contains a great and important acquisition for students, and it is fitting to teach young men the entire Book of Tehillim together with Rashi’s commentary, so that through this they will be able to pray and recite Tehillim with at least an understanding of the meaning of the words—a significant spiritual acquisition.

This is an excellent example of a teacher of young students who contemplates the long-term benefit of his pupils: all their lives, when they pray through the psalms of Tehillim, they will understand the plain meaning of the prayer.

The *gaon* Rav Elyakim Schlesinger *shlit”a* once entered the home of Maran the Brisker Rav, Rav Yitzchak Zev Soloveitchik *zt”l*. It was during difficult days for Israel in the War of 1948, when outside there was danger and inside there was terror. When the Rav asked him where he had come from, he answered that he had just come from the well-known *shtieblach* in the Yeshuas Yaakov synagogue in Meah She’arim. The Rav asked him again: “And what did you do there?”—and the student answered that he had been learning

the Gemara in which he was holding.

The Brisker Rav said to him: “You should have recited Tehillim together with the congregation there, for at that time they were holding constant day-and-night recitals of Tehillim because of the situation—and at such a time, much mercy is needed. We possess a very precious jewel—the Book of Tehillim. We must make full use of it!”

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A trustworthy man from the Turk family of Bnei Brak told me that Maran the Chazon Ish *zt”l* would, for the sake of his health, go out every morning after the *vasikin* prayer for a short walk. At times during his walk he needed to stretch his muscles and would raise his cane upwards, holding it in both hands, or hold it vertically behind his back, and so on.

The esteemed mother of the Turk family would watch from the window of her home not far from there, and when she saw the Chazon Ish approaching she would quickly call her children early in the morning to come to the window and gaze upon the pleasant radiance of the Chazon Ish as he walked down the street—his countenance like that of a heavenly angel.

Further up the street lived an elderly man, a Holocaust survivor from Hungary, who did not know the Chazon Ish. He was a simple and warm-tempered man, and this “daily walk” in the early morning did not sit well with him; he assumed that this walk must be taking place before *tefillah*. One day, he approached the Chazon Ish in the middle of his walk and sharply reproved him, saying that it was not fitting for an elderly person to stroll casually in the street before prayer—especially doing various stretching exercises and raising his hands with his cane, and so on. “It would be more worthwhile,” he said, “to recite a few chapters of Tehillim before *davening!*”

The next day, when the Chazon Ish went out for his morning walk, he changed his route, and from then on he no longer passed through that street, so as not to encounter that elderly man.

Some time later, misfortune struck that elderly man—a member of this family became deathly ill. Hearing of the Chazon Ish’s reputation, he sought to mention the ill person’s name before him for prayer, as is proper (see *Kitzur Shulchan Aruch* 262:2). He went to find his house, and when they showed him the home and he entered, his eyes darkened upon recognizing who stood before him. He began trembling with great fear, realizing whom he had rebuked.

But our teacher the Chazon Ish immediately turned to him with affection and kindness, speaking to him words of closeness and reassurance: “*Yasher koach* to you for having reminded me—what you said was very good! And indeed, since then I am strict about reciting Tehillim every day!” As is known, the Chazon Ish would recite chapters of Tehillim each morning.