



## 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' 18, שיח"ק תשל"ח 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 *bentched* 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"ם פערלאוו ע' קסא)

### Abolishing Decrees

The year the Frierdiker 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.

Later, when he was exiled in Kostrama, the Rebbe shared with the chassidim: "About the year I 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 Frierdiker 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 Frierdiker 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*.

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

The Frierdiker 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 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*?

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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Horaa Rechovot

## Wrapping Food

May I put a piece of *kugel* in foil in the cholent?

- Although it is a *mitzva* to prepare warm food for the Shabbos meal,<sup>1</sup> Chazal limited the forms of wrapping hot foods (*hatmana*). On Shabbos itself one may not wrap food in material without a heat source (*davar she'eino mosif hevel*) out of concern that one may find it cool and heat it up. On *erev* Shabbos one may not wrap in materials which increase heat (*davar hamosif hevel*) since a person may use coals and increase the flame so that it cooks faster on Shabbos itself.<sup>2</sup>
- What about hot food submerged in other hot food? Many halachic authorities understand that according to the Alter Rebbe, food placed inside other foods can be considered *hatmana*.<sup>3</sup> However, if they are both part of the same dish it is not considered "wrapped." For example, stuffed chicken or stuffed cabbage (an outside edible wrap with stuffing) is not *hatmana*.
- What about placing a baby bottle in hot water to warm the bottle up? Some say that hot food off the flame is not a *davar hamosif hevel* since it cannot maintain the heat and is cooling down.<sup>4</sup> The Alter Rebbe is lenient on this matter. Still, on Shabbos one should not submerge it fully.<sup>5</sup>
- Even when there is no problem of *hatmana*, one must ensure that the cold food cannot eventually reach *yad soledes bo* (above 110°F), for then there would be a prohibition of *bishul*, cooking on Shabbos.<sup>6</sup>
- Is there any permissibility to place some *kugel* inside foil inside the cholent before Shabbos? Some contemporary *poskim* hold that this is a classic case of *hatmana* (wrapped over a heat source).<sup>7</sup> Others argue that one is not wrapping the *kugel* to keep it warm, but only so that it will not mix with the cholent, and they are just sharing the same fire.<sup>8</sup> With *kishke*, there is additional room to permit wrapping, since *kishke* is really part of the cholent, and the bag is only in order for it to remain held together.<sup>9</sup> One should circumvent this issue by puncturing holes in the foil so that it should be considered one food with the cholent.
- Wrapping food without a heat source is only considered *hatmana* when it is wrapped from all sides. If one side is exposed it is not considered *hatmana*. However, when wrapping over a heat source, the majority of the food should be exposed for it not to be considered *hatmana*.<sup>10</sup> Thus, if the *kugel* is sitting above the cholent it is not a proper *hatmana* and is permissible.<sup>11</sup>

1. רמ"א א"ח סי' רנ"ז סי' ש"ג.  
 2. מושגת שבת ירש פרק במה טומנים, שו"ע סי' רנ"ז סי' א".  
 3. ראה שו"ע מהדו"ב לסי' רנט סי' ד לפי ספר העו"ב בשו"ע אדה"י (אפילו בלא כלי ישנה סוג הטמנה מבדין של קדירה חייתה).  
 4. ט"ו סימן רנ"ח מחמיר וראה משנ"ב שם.  
 5. שבת כהלכה ח"ב פ"א ס"ל"ט. וראה שם העו"ב פ"ח.  
 6. ע"פ שו"ע סי' רנ"ז קו"א סק"ג וראה סי' ש"ח סי"ד וסכ"ג וסימן רנ"ח סי"א, שבת כהלכה ח"ב פ"א העו"ב (ה).  
 7. ערוה"ש סי' רנ"ח סי"ג, שבה"ל ח"ג סי' מ"ז.  
 8. מנח"מ ח"ה סי' י"ז.  
 9. ע"פ מהדו"ב לשו"ע אדה"י סי' רנ"ט שבדבר המוסקי הבל הטמנה מהצדדים נחשבת הטמנה (דלא כשו"ע שלו סי' רנ"ז סוס"י וסי' ר"ג סי').  
 10. וראה מהדו"ב שם בשיטת הרא"ש שהטמנה במקצת שמיה הטמנה (שכאשר המאכל אינו מונח בכלי אוי הטמנה יהיה רק כשמוכסים אותו בגבדים וכו' ולא כשמונח ע"ג הגחלים וכיוצ"ב).  
 11. וראה מהדו"ב שם בשיטת הרא"ש שהטמנה במקצת שמיה הטמנה (שכאשר המאכל אינו מונח בכלי אוי הטמנה יהיה רק כשמוכסים אותו בגבדים וכו' ולא כשמונח ע"ג הגחלים וכיוצ"ב).

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# OUR HEROES

## Reb Yekusiel Lyepler



Reb Yekusiel Lyepler, a salt merchant from Lyeple, was one of the great *chasidim* of the Alter Rebbe, Mitteler Rebbe, Tzemach Tzedek, and for a short while, the Rebbe Maharash. He was a *baal midos* and great *baal hispaalus* (full of life). Though a simple man by nature (he even found it difficult to learn Chumash with Rashi), he toiled tremendously until his understanding developed, and for him, the Mitteler Rebbe wrote the *sefer* "Imrei Bina," a very profound essay in Chassidus.

When he first came to the Alter Rebbe, Reb Yekusiel heard a *maamar* about the *chala hasmali*, the left ventricle of the heart where the *nefesh habahamis* resides. He climbed up to the second floor window, while the Alter Rebbe was wearing Rabbeinu Tam's *teffilin*, and cried out, "Rebbe! Cut out my left side! I cannot 'deal' with him!" The Alter Rebbe responded, "It says *'Ve'ata mechayeh es kulam*,' and You give life to all."

From that moment onward, Reb Yekusiel became a different person and his heart opened, for the Alter Rebbe "shined" into his *neschama* the ability to see *Elokus* as one sees something physical.

This 'shine' of his *neschama* (which he would refer to as "the chossid") would come and go and his avoda would vary greatly depending on the current expression of his *neschama*. If while walking down the street, it would start to 'shine,' he would start to dance, exclaiming, "Chossid *prishol*, the chossid has come!" Once while standing in the Borisov post office, waiting to have something done for him, his *neschama* began to shine, and he broke out in dance with the post office clerk...

Traveling through Lyeple, one of the young *Chassidim* stayed over for a number of days, and each day he *chazered* a *maamer* of the Mitteler Rebbe. Due to his sharp mind and eloquence, he made a strong impression on his listeners, yet Reb Yekusiel was unable to grasp the *maamorim*.

Totally crushed, Reb Yekusiel kept the *yungerman* back for three weeks to teach him the *maamorim*, but it was to no avail. Out of desperation, he left his store in the hands of his family, and traveled to Lubavitch.

Upon arrival, he encountered tens of *yungerleit* learning Chassidus diligently, yet he could not comprehend the *maamar* the Rebbe delivered. Reb Yekusiel stayed up all night crying, fasted and said Tehillim. Afterwards, he went for *yechidus* and told the Rebbe what had been happening.

The Rebbe told him that ultimately everything was up to his desire; if there is a will there is a way. Reb Yekusiel decided to stay in Lubavitch, and for four months, he toiled tirelessly in the study and contemplation of the Mitteler Rebbe's Chassidus. His efforts bore fruit, and his mind opened; as Reb Yekusiel later described, "I felt like a new creation."

(אג"ק אדהר"י צ"ח ע' שס"ד)

## A MOMENT WITH THE REBBE

### The Solution for Our Endangered Youth

"The reason we are losing so many of our youths to assimilation," said the Rebbe at the *farbrengen* of Yud Shvat 5734 (1974), "is due to the demise of the family unit. All difficulties in father-son relationships, with all the fancy English terms for them, stem from laxity in educating the principles of *kabeid es avicho ve'es imecho*, in the obligation of a father to teach his children, and so on."

"When the *Yidden* were counted in the *midbar*, they were organized according to their families. Every nation is dependent on this entity, especially *Am Yisroel*.

"The previous generation made the mistake of not investing enough into family time, thereby neglecting many youths, who were left despondent to climb the *galus* walls themselves. Not surprisingly, they strayed..."

"Today too, there are families where the husband, wife and children all *daven* in separate *shuls*... this is a recipe for disaster! Families must be together!"

"An opportune time for this is Friday night. The entire family should sit together, in a *Shabbosdike* atmosphere discussing *Shabbosdike* topics. This is the formula for a healthy family and success in *chinuch*."