

# The Weekly Farbrengens



למען ישמעו • תולדות תש"פ • 542  
EDITOR - RABBI SHIMON HELLINGER

## ACCOMPANYING THE QUEEN (II)

### SPECIAL EFFECTS

Holding a *Melave Malka* is a *segula* for many things: an easy childbirth, *parnassa*, health, and long life. It also elevates a person *beruchniyus* – by protecting him from lying, by serving as a *tikkun* for his past *aveiros*, and by sparing him from *chibut hakever*.

(ליקוט סעודת מלוא מלכה)

The *Midrash* tells of a special bone in the spine, called *luz*, which did not benefit from *Eitz HaDaas*, for it can only benefit from the *seuda* of *Melave Malka*. This bone cannot be destroyed, and from it, *HaShem* will bring everyone back to life at *Techiyas HaMeisim*.

The Rebbe explains that since the *Melave Malka* connects *Shabbos* and weekday, giving strength and *bracha* to the entire week ahead, it benefits the *luz* bone, which will bring life into the rest of the body in the future.

(ב"ר כ"ה, ג. ב"י אור"ח סי' ש', לקו"ש חל"ו ע' 75)

*Melave Malka* is also called "the *seuda* of *Dovid Malka Meshicha*," since it is related to *Dovid HaMelech* and his role as *Moshiach*. That is why holding this *seuda* will hasten the coming of *Moshiach*.

(לקו"ש ח"כ ע' 294)

At *Melave Malka*, some people follow the *minhag* of reciting a certain *piyyut*, each of whose stanzas ends with the words, *Al tira avdi Yaakov* – "Do not fear, my servant Yaakov." The Rebbe explains: After an entire day of not working, one may possibly be afraid that he has lost money, for his competition is open on *Shabbos*. However, *HaShem* promises, "Don't worry. If you observe the *mitzvos*, I will provide for you, just as a master must provide for a servant."

(שיחור"ק תשי"ט ע' קסט)

### A MEAL'S MERIT

One day, responding to the request of the residents of a small Lithuanian town, the Baal Shem Tov dispatched one of his *chassidim* to be their *rov*. In that town there lived a *talmid chacham* who was supported by the contributions of his townsmen. The new *rov*, observing a lack of support for the

communal charities, was displeased that all the money was being given to this individual, and announced that it was better to give less to one person and not neglect the needs of the public. As a result, the contributions for this man slowly decreased. One Thursday, his wife came to the local *beis midrash*, as was her custom, to ask her husband for money to buy their family's *Shabbos* necessities. Being so distressed that he had nothing to give her, he wept, and his tears went straight to *Shamayim*, arousing a voice of prosecution against the *rov*. Finding the *rov* guilty for this charge (and another as well), the *Beis Din shel Maalah* handed over his verdict to the prosecutors, who decided that worse than killing him, they would turn him into an *apikores*.

### CONSIDER

Why is *Melave Malka* so important that it brings with it so many *brachos*?

Sure enough, that *Shabbos*, when he was standing wrapped in his *tallis* and ready for *Shacharis*, the *rov* was suddenly crazed by a burning desire to become a *meshumad*! Throwing off his *tallis*, he drank all the liquor that had been prepared for *Kiddush*, and rushed to the house of the priest on the outskirts of town. Hearing his desire, the priest – astonished but delighted – showed him to a room with lots of food and drink, and told him to wait there. The *rov* drank freely from a large bottle of liquor, and fell asleep nauseous on the floor. His townsmen, hearing what had happened, were shocked and dumbstruck.

Meanwhile, the Baal Shem Tov ascended Above to see how his *talmidim* were doing, as he did every *Shabbos* during *Shalosh Seudos*. When he saw his former *talmid*, the *rov*, sinking in the powers of *kelipa*, he appealed to the *Beis Din shel Maalah*. He listed the *rov's* many *mitzvos*, but they were not sufficient to annul the decree. The Baal Shem Tov then spoke up afresh, and pointed out that this *rov* had always been careful to observe *Melave Malka*. The *Beis Din* agreed that the *rov* be spared – but only

on condition that he would observe it that night as well. The Baal Shem Tov descended immediately, and called over one of his close *talmidim*. He wrapped his holy *gartl* around him, handed him a loaf of *challa* and a slice of his own *challa*, and instructed him, "Go to the window where the light is shining and you will know what to do."

Without a word of question, the *chossid* set out on his mission. The Baal Shem Tov remained at the table, repeating again and again, *levatala bechal klifin* – "to annul all the *kelipos*!" The *Chevraya Kaddisha* realized that something was amiss.

The *chossid* passed the city limits, but all kinds of difficulties disrupted his travels. The roads were rough and his energy waned, so he cried out to *HaShem*, begging that he be enabled to fulfill his Rebbe's instructions. Suddenly, the journey became easier, and he felt the ground miraculously disappearing under his feet, until he saw a lantern shining from a distant window. Entering the open door, he saw a *Yid* lying on the floor in vomit, fast asleep. The watchman on duty told him that this was the local *rov* who had come to convert. The *chossid* now understood the purpose of his mission.

The *rov* soon awoke from his drunken stupor and immediately reached for more whiskey, but the *chossid* grabbed him, insisting that he first wash his hands and eat some *challa* for *Melave Malka*. As the *rov* tasted the holy *challa*, he was filled with *kedusha*, and this released him from the clutches of the powers of *tuma*.

"What have I done?" he cried. "No one can help me, except for the Baal Shem Tov. Only he can direct me to do *teshuvah* – but he lives so far away!"

The *chossid* instructed him, "Hold onto my *gartl* and we will leave this place."

They stepped outside, and in only a few moments they found themselves in *Mezhibuzh*. They opened the door, and at the sight of the Baal Shem Tov and his *chassidim* sitting at their *Melave Malka*, the *rov* fainted. When he came to, he wept the bitter tears of a true *baal teshuva*. The Baal Shem Tov then taught him how to correct his past and continue on the proper path.

(סיפור"ח זוין תורה ע' 274, בשילוב רשימו"ד ח"א ע' י)



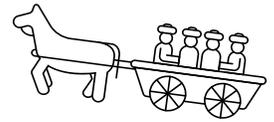
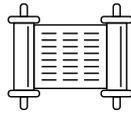
**Perspectives**  
TWENTY THREE  
FREE DOWNLOAD  
CHASSIDICDIGEST.COM

In merit of this publication's founder  
ר' אהרן בן חנה  
May the *zechus* of the thousands  
of readers bring him a total and  
immediate recovery



www.SELLMILESNOW.com  
732-987-7765

Good News.  
anash.org



## SUSHI ON SHABBOS

### May I prepare sushi rolls on Shabbos?

In preparing sushi, there are a number of *melachos* that could apply:

Cutting food into a meaningful shape can be an offshoot of *Koseiv*—writing or forming.<sup>1</sup> *Mechatech*—cutting to a specific measurement—is generally not an issue, since sushi doesn't involve an exact measurement, and, moreover, we hold that *Mechatech* does not apply to food.<sup>2</sup>

Vegetables shouldn't be cut into small pieces due to the *melacha* of *Tochein*—grinding. If it is done immediately before the meal, some *poskim* are lenient, thus, although we don't cut small pieces, we are still careful to do it adjacent to the meal in case some of the pieces end up being small.<sup>3</sup>

The *melacha* of *Makeh bePatish*—putting the final touches to make something ready—does not apply to sushi. While some *poskim* hold that it applies to food, by sushi all the individual components are edible alone beforehand.<sup>4</sup>

*Me'amer* is the act of collecting scattered produce. Halacha rules that it only applies (a) to produce that hasn't been previously gathered and (b) only in the place where they grew. The Alter Rebbe quotes an opinion that consolidating produce into one glob—e.g. pressing figs together—is prohibited even indoors, but that is not the case by sushi.<sup>5</sup>

*Boneh* (building) applies even to food.<sup>6</sup> Some *poskim* extend this prohibition to attaching foods to produce a desired picture or shape, such as smoothing an egg salad to produce a certain effect, and according to this view, sushi which is smoothed, such as inside-out sushi, would be prohibited.<sup>7</sup> However, many differ and hold that *boneh* by food applies only to a solid entity (e.g. making cheese) and not a weak one, especially one that can easily fall apart and is only meant to last for a short time, and this seems to be the Alter Rebbe's view.<sup>8</sup>

An offshoot of the *melacha* of *Tofeir* (sowing) is gluing two things together.<sup>9</sup> Yet, sticking the nori from one side to other is not an issue as nothing other than edible food is used.<sup>10</sup> Additionally, here the connection only temporarily until eating it shortly afterwards.<sup>11</sup>

In practice, one may prepare sushi rolls on Shabbos, yet one should prepare them shortly before eating, and take care not to cut too small or in a special design.

1. ראה שבת כהלכה ח"ג פרק כ' הל' ע"ב.  
 2. ראה משנ"ב או"ח סי' שכ"ב סק"ב.  
 3. ראה דעת תורה סו"ס שכ"א, וראה שו"ע"ר סי' תק"ו ס"ב, ולהעיר גם מדייק לשוננו בסי' ש"ט שם "עד שיעשה גוף אחד". וראה פסק"ת או"ח סי' שכ"א סק"ב והע"ר 345 שמיקל.  
 4. ראה שו"ע"ר סי' ש"מ ס"ז.  
 5. ראה פסק"ת סי' ש"מ הע"ר 205.  
 6. ראה שו"ע"ר סי' ש"מ ס"ז, וראה סי' ש"ז ס"ז שמצד טעם זה אין להקל בפני ע"ה.  
 7. ראה שבת כהלכה ח"ג פרק כ' הל' ע"ב.  
 8. ראה משנ"ב או"ח סי' שכ"ב סק"ב.  
 9. ראה פסק"ת שם סק"ג, וראה שבת כהלכה ח"ג פרק כ' הל' ע"ג והערה קע"ז.  
 10. ראה שו"ע"ר סי' ש"ד סט"ז.  
 11. ראה שו"ע"ר סי' ש"ד סט"ז וסי' שכ"א ס"ב.  
 12. ראה שו"ע"ר סי' ש"ח ס"א, משנ"ב בה"ל ד"ה והדחתו, והעיקר קצונה"ש סי' ק"ל בדה"ש סק"ב.  
 13. ראה שו"ע"ר סי' ש"מ ס"ו.

## REB CHATCHE FEIGIN

Reb Yechezkel (Chatche) Feigin was a top *talmid* in Tomchei Temimim in Lubavitch, and was from the group of *bochurim* sent by the Rebbe Rashab in 5672 (1911) to establish the *yeshiva* Toras Emes in Chevron. He married the daughter of Reb Yehuda Leib Tzeitlin of Zhuravitz, and then served as *mashpia* in various branches of Tomchei Tmimim in Russia. Eventually he became the *menahel* of all branches of Tomchei Tmimim. In 5687 (1927), he became the Friedike Rebbe's personal secretary and *gabai*. From then on Reb Chatche was always at his side — in Russia, Riga and Poland. He was also in charge of fundraising for *maimad* (support for the Rebbe and his activities). He was killed *al kiddush Hashem* on 9-10 Tammuz 5701 (1941) in Riga.

During one *farbrengen*, a *bochur* complained to R. Chatche, "If only you knew what type of issues I have..."

R. Chatche told him, "You're mistaken. You're simply arrogant and want to feel special. You're not so foolish to think that you have outstanding talents, so you imagine that you have unique problems. But your motive is the same: to feel different. You need to come to terms with

the fact that you have neither outstanding talents nor outstanding issues – you're just like everyone else..."

R. Chatche's depth was noticeable even in his capacity as secretary. His letters to *anash* regarding *maamad* flowed with *chassidische hergeshim* and Chabad exposition on the nature and value of providing for the Rebbe.

In one letter he elaborates upon the prime importance of supporting the wellbeing of the Rebbe and the *yeshiva bochurim* even over more critical projects to save Yiddishkeit. He quotes the Alter Rebbe's explanation on why the first Beis HaMikdash would have been spared had they learned Torah properly, though they transgressed the worst *aveiros*: as long as the head is healthy, the body can be saved. So too, as long as some Jews serve Hashem and study Torah in its pristine form, *klal Yisroel* can be healed.

For a full biography and a selection of his writings, see: **A Man of Mind and Action – The Life and Writings of Reb Chatche Feigin in Perspectives Digest, Issue 14.**

## A Moment with The Rebbe



## PRECISION

In 5723 (1963) a rare opportunity arose. A great festival of Hebrew music was being organized at the famous amphitheater on the prestigious Caesarean harbor, and Chabad was invited to participate.

Reb Yosef Marton of Kfar Chabad, a gifted Lubavitcher musician, was appointed to lead the presentation. For the first time, *chassidisher niggunim* would be sung accompanied by a grand orchestra and an impressive choir. The political and cultural leaders of the country would be

in attendance – indeed a breakthrough in *hafataas hama'ayanos*.

A six-voice chorus of adult and children voices was planned, each carrying different notes of a magnificent harmony.

Until a letter arrived. The Rebbe instructed that the choir sing the same notes, in order to retain the precision of the *niggunim*; musical creativity should be left to the orchestra.

(*Sipur Ishi*, page 260)