

ACCOMPANYING THE QUEEN (II)

The Effects of Melave Malka

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 מלוה 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 או"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)

In the Merit of Melave Malka

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*.

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.

(סיפ"ח זווין תורה ע' 274, בשילוב רשימו"ד ח"א ע' י')

CONSIDER THIS!

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

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A WAY OF LIFE

Rabbi Moshe Gourarie

Lying to Protect One's Money

Is it permitted to put up a "Beware of Dog" sign to scare thieves, even though there is no dog?

The above question depends on two separate questions: (1) Does the *issur* of lying apply to writing a lie as well; (2) Is it permitted to lie in order to protect one's money from loss.

Lying in writing:

- There are some¹ who suggest that the *issur* of lying applies only to speaking or doing an act hinting something false, but not to writing.
- Proof for this is brought from the Gemara: *Chazal* say that *Moshe Rabbeinu* recorded the final *pesukim* of the Torah although they report Moshe's passing. The *Maharsha*² comments that Moshe did not tell these *pesukim* to the *Bnei Yisroel* as he did with other *pesukim* he heard from HaShem, since it would appear like falsehood. This seems to imply that in writing there is no issue of falsehood.
- The vast majority of *Poskim*³, however, argue that there is no difference between speech and writing. *Moshe Rabbeinu* was not lying since he was writing what Hashem told him to, and was actually going to pass away soon. However, since speaking is the symbol of life ("*nefesh*"), it would "appear like falsehood" for Moshe to verbalize that he had already died⁴.

Lying for the sake of saving one's money:

- *Halacha* states⁵ that if Reuven owes money to Shimon or to someone close to Shimon⁶, Shimon may trick Reuven into buying an object from him for the sum that he owes him, and then take the money and not deliver the item. (In this case, Reuven has the right to repay the loan and receive the object).
- Similarly, one may lie to prevent someone from stealing his money.⁷ In the time of the *Beis Hamikdash*, one could hang a sign that says "*Trumah*" or "*Hekdesh*" over his produce, so that no one should take it.
- In conclusion, if the sole purpose of the sign is to protect oneself from thieves it should be permissible to hang such a sign, even according to the opinion that lying in writing is forbidden.

Please note that the above may not be applicable for your situation. Consult your Rov for a final psak.

1. שו"ת פני יהושע סי' פד.
2. חדא"ג לב"ב טו ע"ב ד"ה א"ל ר"ש.
3. כ"כ הרבה פוסקים ע"פ דברי ב"ב צ"ד ע"ב ד"ה הכי השתא. וראה כלי חמדה שבהערה הבאה "ח"ו לומר כן" שאין איסור שקר בכתביה.
4. כלי חמדה פרשת וזאת הברכה אות ג' קטע המתחיל והנה בפירוש הגמ'.
5. שו"ע חו"מ סי' רד סי"א. וראה גם תומים סי"ב סק"ה דאפי' בב"ד כשיועד שהאמת כמותו יכול לשקר להציל ממונו ע"ש.
6. ראה הגהות היעב"ץ על גיטין יד ע"א ד"ה לסוף.
7. כן כתבו כמה פוסקים ע"פ הגמרא יבמות קטו ע"ב ורש"י שם ע"ש.
8. ראה הגהות היעב"ץ על גיטין יד ע"א ד"ה לסוף.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה

לזכות מרת חי' מושקא בת חנה
לרגל יום הולדתה ביום ט"ו שבט לשנת הצלחה
בגשמיות וברוחניות
ולזכות בעלה הרה"ת לוי יצחק הכהן בן אסתר
ובנם מרדכי יעקב שיחיו

OUR HEROES

Reb Shmuel Gurary

Reb Shmuel was one the '*Yoshevim*' (young men who learned) in Lubavitch in the times of the Rebbe Maharash, and was instructed by the Rebbe to go into business. He was the trusted agent of the Rebbe Rashab in community work. He was devoted to the success of *Tomchei Temimim* and many other things that the *Rebbeim* stood for and he supported them financially.



The Frierdiker Rebbe related:

In the year תרע"ד (1914), my father was in Wiesbaden for Pesach, and the chossid Reb Shmuel Gurary came for all the *seudos*. During the *seudah* of *Shvi'i Shel Pesach*, my father discussed the *Chazal* that, "Even a simple maidservant witnessed more during *Krias Yam Suf* than even the Navi Yechezkel would see," and added, "We should not be less than the 'least of the least'; even they saw (*Elokus*) at the sea." And tears flowed from the Rebbe's eyes. These words made a huge impact on Reb Shmuel; they broke his heart. Long afterwards, whenever someone would refer to someone in business as 'the lowest of the low', he would flashback to the special moment with the Rebbe and, for a second, forget about his entire business.



Reb Chonyeh Marozov HY"D related:

In the summer of תר"פ (1920), the economic situation in Kremenchug toppled and many of the wealthy residents left the city. Because of this, the situation of the *Yeshivas Tomchei Temimim* in the city went from bad to worse, reaching a point that on some days there was simply no food for the *bochurim*. At that time, the Frierdiker Rebbe was in the year of *aveilus* for his father, and he made every effort to help the *yeshiva*. The *yeshiva* was transferred to Rostov and loans were taken out to provide minimal portions of food for the *bochurim*.

The chossid and *gevir* Reb Shmuel had moved to Rostov the previous year (saying that he could not be far from the Rebbe) and dedicated himself to supporting the *yeshiva*. At this point, Reb Shmuel was not a rich man. In fact, he had lost everything in the revolution and the economic ruin. Reb Shmuel took out loans and sold many expensive possessions, giving all the money to the *talmidim*. The *yeshiva* with all sixty of its *bochurim* continued for another full year thanks to him.

לזכות ר' שלום מרדכי הלוי שי' בן רבקה

A MOMENT WITH THE REBBE

Eidele Eating

Reb Yossel Segal, Rosh HaKolel of Tzemach Tzedek of *Yerushalayim*, relates:

"When the legendary *mashpia* of the central *yeshiva* in Kfar Chabad, Reb Shlomo Chaim Kesselman, was *niftar* in 5732, the Rebbe chose Reb Mendel Futerafas to fill his place.

"At first, Reb Mendel would not hear of it. The Rebbe spoke to him at length about the importance of *Tomchei Temimim* and the *ma'alos* of the *bochurim* who studied there. Finally, Reb Mendel agreed to accept the monumental task of guiding the *bochurim*. Thus began a new chapter in the history of *Tomchei Temimim*.

"Reb Mendel told me that he asked the Rebbe what he should teach the *bochurim*.

"The Rebbe answered, "Talk to the *bochurim* about how they should eat. Teach them that a *tomim* should eat with *eidelkeit*."

לזכות השליח שלום דובער בן לובה