

# The Weekly *Farbrengens*

  
**MERKAZ ANASH**  
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## 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 *teshuva* – 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 זוין תורה ל' 274, בשילוב רשימו"ד ח"א ע' י')



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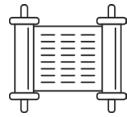
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**HONEY**

**Is “honeydew honey” kosher since the bees eat bug secretions?**

The Gemara teaches that although what emerges from a non-kosher animal is not kosher, honey is nonetheless kosher.<sup>1</sup> There are two explanations given for this:

(1) Unlike milk, honey originates from nectar and isn't a product of the bee itself. The little bit of bee saliva is *batal* in the rest. (2) There is a *gezeiras hakasuv*, a derivation from the *posuk* (Vayikra 11:21), “*Ach es zeh*,” teaching that this type of emission is allowed.

Although honey, on its own, is a kosher product, honey still requires a proper *hechsher*, whether due to additives or unkosher machinery, unless it's 100% pure and not heated at all. Honey is the third most counterfeited food (after milk and olive oil). Corn syrup, sometimes used to dilute the honey due to its lower price, is an issue of *kitniyos* for Pesach.

During the processing of honey, it is heated to filter out bee particles (i.e., legs). This doesn't pose a problem since their flavor in honey is unsavory (“*nosen taam lifgam*”) and does not prohibit the mixture.<sup>2</sup> Moreover, even if some bee legs remain in the honey, it would be kosher *b'dieved* since they are “dry bones” and not flesh. Yet, they should be removed.<sup>3</sup>

“Forest honey,” “Honeydew honey,” and honey named after various types of trees generally refer to honey produced by bees that have consumed the secretions of aphids and scale insects left on trees (unlike standard honey produced from flower nectar).

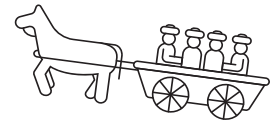
If the allowance for honey is derived from a special *posuk*, it only applies to the secretion of bees and not the secretion of aphids. Some suggest that the aphid secretion isn't edible until the bee transforms it into honey. But in practice, these other honeys are considered to originate from non-kosher sources.<sup>4</sup>

The *kashrus* of honey from other types of hornets or wasps hinges on a disagreement among *Rishonim*. Shulchan Aruch brings both opinions, with preference implied for the lenient view.<sup>5</sup> But the Rama implies that one should act stringently if these honeys were to be found.<sup>6</sup>

1. בכורות דף ה' ע"ב ושם דף ז' ע"ב וכן  
נפסק ברמב"ם הל' מאכלות אסורות פ"ג  
הל"ג.  
2. ראה שו"ע יו"ד סי' פ"א ושי"ך שם  
סקכ"ז.  
3. ראה באר היטב סימן פ"א ס"ק כ'.  
4. ראה תשובת בעל שבט הלוי מובא  
במראות ישרים ח"ב סי' י"ד.  
5. שו"ע יו"ד סי' פ"א ס"ט.  
6. ראה דרכי תשובה ס"ק צ"ז בשם  
שערי דעה.

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

**Our Heroes**



**REB CHAIM SCHNEUR ZALMAN OF LIADI**

Reb Chaim Schneur Zalman, the third son of the Tzemach Tzedek, was born a year after the *histalkus* of his namesake, the Alter Rebbe. Sometime during his youth, when he fell ill, the name Chaim was added. His manner of *avodah* was quite remarkable, with tumult and enthusiasm. Three years after the Tzemach Tzedek passed away he relocated to Liadi and served as a Rebbe to many *chassidim*. He passed away on the 4<sup>th</sup> of Teves, תר"מ (1879).

He was spotted several times striding back and forth during *Shmone Esrei*, jubilant and dancing, his face aflame. It was said about him, that he had *ahava b'tanugim* (bliss from closeness to Hashem).

Reb Chaim Schneur Zalman said about himself, "*v'dor rev'i yoshuvu heina*," that being the fourth generation since the Alter Rebbe, he returned to Liadi.

The 'Beis Rebbi' enumerates similarities between Reb Chaim Schneur Zalman and the Alter Rebbe: He was born during the first year following the Alter Rebbe's *histalkus* and named after him. He resided in Liadi for eleven years, like the Alter Rebbe had, and was *niftar* at age 66 during the month of Teves, like the Alter Rebbe.

All through the year of the Tzemach Tzedek's *histalkus*, people would not want to join his *minyán*, for immediately upon the start of his *davening*, Reb Chaim Schneur Zalman would begin singing and forget where he was, until he 'returned to himself' a long while later.

*A Moment with The Rebbe*

לזכות שניאור זלמן בן חוה לאה וכל משפחתו שיחיו לכל המצטרך בגשמיות ורוחניות



**THE CHILDREN'S SEFER TORAH**

After announcing the Children's Sefer Torah on 11 Nissan 5741 (1981), the Rebbe explained its importance at the Lag B'omer *farbrenge*:

“We now live in a world torn with confusion, confronted by unprecedented turmoil. A crazy person with access to a destructive button, can upset an entire country and even throw the entire world into a turmoil unmatched in the history of mankind.”

“The solution is *achdus* between Yidden,” the Rebbe said, “which can be accomplished though the children's Sefer torah.”

“Every week,” relates Reb Shmuel Griesman, the director of the campaign, “I

received a call from Rabbi Binyomin Klein, the Rebbe's *mazkir*, asking how many new registrations had come in. When I gave the first report, the Rebbe wanted to know why we hadn't accomplished more, “*Dos iz mit dem gantz'n shturem?!*” Is it being done with the full *shturem?!*”

Two days before Shavuos, the Rebbe repeated at a *farbrenge* that there is a threat in the world that could bring chaos and destruction, and again pointed to the Children's Sefer Torah as the means to avert the danger.

On Shavuos, what the Rebbe was talking about became clear. The Israelis bombed the nuclear reactor in Iraq, and succeeded in disabling Iraqi dictator Saddam Hussein from being able to wage a nuclear war.

לע"נ ר' חיים מרדכי ב"ר משה ע"ה

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