

ACCOMPANYING THE QUEEN (I)

Honoring Shabbos

Every *Motzaei Shabbos*, as is well known, it is appropriate to escort *Shabbos* as it leaves us, just as one accompanies a king as he leaves a city. That is why the special *seuda* held on *Motzaei Shabbos* is called *Melave Malka*, which means "accompanying the Queen."

Even if a person is going to eat only a *kezayis*, he should set the table for a full *seuda*, light candles, and sing *zemiros*, just as he would do in honor of a king. The *AriZal* taught that one should rejoice during this *seuda* as one does during the *seudos* of *Shabbos*.

The Rebbe points out that even after *Havdala* the *Shabbos* Queen has not yet completely left, for otherwise there would be no one to accompany...

(שו"ע אדה"ז סי' ש', שיח"ק תשל"א ח"א ע' 301)

Rebbi Abbahu had a choice calf prepared for him every *Motzaei Shabbos*, of which he only ate the kidneys. Seeing this, his son Avimi suggested that he take the kidneys from the calf that had been *shechted* on *erev Shabbos*, and thus save an entire animal. Rebbi Abbahu did as he advised, but a lion came and ate the second calf, which he had wanted to save. From this we learn to give *Shabbos* its full honor by serving fine food at *Melave Malka*.

(שבת קי"ט ע"ב)

On *Motzaei Shabbos* one should wear *Shabbos* clothing. Some do so until after *Melave Malka*; others, until they go to sleep. This was in fact the *minhag* of the Frierdiker Rebbe and the Rebbe, who also instructed others to do so.

Reb Yehoshua of Belz once said: For as long as one wears his *Shabbos* clothing on *Motzaei Shabbos*, his stay in *Gan Eden* every *Motzaei Shabbos* will be extended.

(ראה ליקוט סעודת מלוה מלכה)

A Full Seudah

It is preferable to wash for *HaMotzi* in honor of the *Melave Malka*, though if one is unable to do so, he can fulfill the *mitzva* by eating other foods. The Rebbe always made a point of washing for *Melave Malka*.

The Rebbe explains that just as the Yidden in the *midbar* had their *Melave Malka* from the extra portion of *Man* that they had received for *Shabbos*, a *Melave Malka* today completes the *seudos* of *Shabbos* and elevates them to the heights of an extraordinary *mitzva*.

(שו"ע אדה"ז סי' ש', לקו"ש חל"ו ע' 75)

One *Motzaei Shabbos*, when the chassidim of Reb Dovid Moshe of Chortkov gathered for their *Melave Malka*, singing *zemiros* and exchanging stories of *tzaddikim*, the Rebbe himself unexpectedly made an appearance. He sat down with them and expounded on the significance of the *seuda* of *Melave Malka* instituted by Dovid HaMelech, and explained how his *zechus* protects and saves those who celebrate it.

To illustrate this, he related a story of two Yiddishe business partners who always made a point of escorting the *Shabbos* Queen with a fitting *Melave Malka*, even when doing so was exceedingly difficult. Once, the big regional fair was to take place on Sunday. Since they would have to begin their journey on *Motzaei Shabbos*, they packed food and planned to eat their *Melave Malka* on the way. As they traveled through the freezing night, a heavy snow began to hide the path they were following. Remembering that they had not yet eaten their *Melave Malka*, they decided to stop, but then realized that they had no water with which to wash their hands. Looking around, they noticed a light twinkling from afar. They traveled towards it and arrived at a little hut, apparently the home of a local peasant. They knocked on the door and asked if they could wash their hands. The stranger who opened the door invited them in to warm themselves and eat their meal, so the partners sat down for their *seuda* and sang in honor of the *Shabbos* Queen.

Suddenly, without warning, just as they were preparing to leave, a vicious gang of thugs appeared and blocked their way out.

"You won't leave here alive!" they shouted. "We kill whoever comes here and help ourselves to all their belongings."

There was no way out. The partners begged for a few minutes to say *vidui*, and the criminals granted them this last request.

At that moment, loud chimes announced the approach of a carriage, followed by knocks that made the door rattle. It was a *poritz* who had lost his way in the snowstorm and had come to ask for directions. His innocent request was greeted by raucous laughter. The robbers made it clear that he too would not leave their hut alive, and demanded that he hand over all his money. Having no choice, he obeyed, but made a last request – that he be given a little whiskey to quench his thirst. To this they agreed, and he invited them to join him. Just as they began to drink, they suddenly became paralyzed like stones, utterly unable to move. The *poritz* turned to the partners, and instructed them to pick up their belongings and escape. Within minutes, they were far from the danger zone.

The Chortkover Rebbe concluded, "Do you know who the *poritz* was? It was Dovid HaMelech. He had come to save these partners in the *zechus* of their particular care to conduct their *Melave Malka* properly, including washing for the *seuda*."

The next morning two strangers arrived in Chortkov, and recounted the miracle that had occurred to them on their way to the fair...

(דברי דוד ליקוטים קפ"ט)

Many *minhagim* are associated with this *seuda*, all stemming from holy sources. Among them: Drinking or eating something hot, for *Chazal* refer to this as a remedy (and some say that it is a *segula* for feeling calm throughout the coming week); saying "*da hi sudasa d'dovid malka meshicha*" (this is the meal of Dovid King Moshiach); and telling stories of *tzaddikim*, particularly about the Baal Shem Tov, which is a *segula* for many things. It is known that the Rebbe observed the first two of these *minhagim*.

(ליקוט סעודת מלוה מלכה)

CONSIDER THIS!

- Why do we continue with our Shabbosdik food and clothing after Shabbos has ended?
- At what point is Shabbos really gone: after havdala, after Melave Malka or later?

A WAY OF LIFE

Rabbi Moshe Gourarie

OUR HEROES

Reb Monyeh Moneszhon

Reb Menachem Monish (Monyeh) Moneszhon was a chossid of the Tzemach Tzedek, the Rebbe Maharash, and the Rebbe Rashab. He was a diamond merchant and used his wealth to benefit the Rebbeim.



Correcting Assumed Favors

Reuven from New York visits Australia for vacation. While there, he finds out that Shimon, an old-time friend, is marrying off his daughter. When Reuven walks in to the *chassunah*, Shimon thanks him warmly for traveling from New York for his *simcha*. Must Reuven tell Shimon that he didn't travel for him?

In the previous issue we explained that there is a prohibition *midrabonon* of *gneivas daas*, deceiving another person. However, *halacha* explains¹ that when there is no reason to assume that the other person will make inaccurate conclusions, one is not obligated to correct the mistaken understanding. The mistake was not caused by the one doing the action. For example: If Reuven goes for a walk and meets Shimon outside Shimon's house, and Shimon assumes that Reuven came specially to greet him, Reuven is not obligated to tell him that he was just passing by.

The Yerushalmi² states that if one comes to a place and they think that he is a greater *talmid chacham* than he really is, he is obligated to correct them. This seems to contradict the above-mentioned *halacha* that one need not correct a false assumption. *Poskim* offer the following resolutions:

(1) The Maharit³ explains that when they praise the *talmid chacham* for his great Torah knowledge and he is silent, it appears as if he is agreeing to them and therefore must protest. Following this reasoning, if Shimon expresses gratitude towards Reuven for visiting him and clearly thanks him for this (more than just musing to himself over the favor), Reuven would have to protest, not to appear to agree to Shimon's words.

(2) Others explain⁴ that in the case of the *talmid chacham*, he is receiving honor and prestige on a false premise. In the case of the walk, Reuven is not doing anything for Shimon in direct appreciation and will merely feel gratitude in his heart towards Reuven.

(3) Others⁵ explain that only a *talmid chacham* is obligated to correct the false premise, so that his *halachic* rulings will not be taken as seriously as those of a greater *talmid chacham*.

In our case, since it was unreasonable for Shimon to assume that Reuven traveled especially from overseas for his *simcha*, contemporary *Poskim*⁶ rule that there is no obligation for Reuven to correct Shimon. Even if Shimon verbally thanks Reuven for traveling especially for him, they side with the latter *Poskim* who permit remaining silent in this case as well.

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

1. שו"ע אדה"ז חו"מ הל' אונאה וגניבת .4 יפה מראה על הירושלמי שביעית שם. דעת ס"ג.
2. שביעית פ"י ה"ג; מכות פ"ב ה"ו. שביעית שם.
3. שו"ת מהרי"ט ח"ב או"ח סי' ח. 6. ראה ספר "הערות" (לריש"א) חולין צ"ד ע"ב.

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

לזכות הילדה עלקא תחי' שייגדלוה הורי' לתורה לחופה ולמע"ט נדבת הרד"ת בנימוין ורעיתו רבקה שיהיו ליפשיין

נדבת הרוצה בעילום שמו לזכותו ולזכות משפחתו שיהיו



The Rebbe once related:

Reb Monyeh was a successful diamond dealer and had business connections with the government. Nevertheless he would not start business until he had finished *davening*, which included the appropriate preparations before *davening* and a *shiur* thereafter. All in all, it went well past midday!

Once, merchants came to Reb Monyeh with a business deal that boasted a very big profit. He was in middle of *davening* so he could not attend to them. The merchants waited quite a while, until one of Reb Monyeh's family members came to tell him that people were waiting with a big order. Reb Monyeh looked up and sighed, "*m'lozt nit a Yid leben!*" They just don't let a Jew live! I still have not put on *Rabbeinu Tam tefillin* and I am being made crazy already about diamonds!" This was two o'clock in the afternoon...

(תו"מ ח"ה ע' 207)



Reb Monyeh once visited the Rebbe Rashab, and during their conversation the Rebbe highly praised certain simple individuals. Reb Monyeh was surprised and asked why the Rebbe makes so much of them. "They have qualities," the Rebbe told him. "I don't see that," Reb Monyeh replied.

Soon the Rebbe asked him to see some of his diamonds. Reb Monyeh laid out the diamonds on the table and pointed to one particular diamond saying that it was an exceptional gem. The Rebbe countered, "I don't see anything exceptional about it." Reb Monyeh explained, "For this one needs to be an expert (*meivin*)."

The Rebbe turned to him and said, "A *Yid* is exceptional, however one must be a *meivin*..."

(ס"ה ש"תש"ג ע' 87)

לזכות הילד יהודה בהרה"ת מנחם מענדל שי' בראוד שייגדלוהו לתורה, לחופה ולמעש"ט

A MOMENT WITH THE REBBE

On My Bill...

Yom Kippur, 5734: War broke out in *Eretz Yisroel*. Chaos erupted. In those first few days, *Am Yisroel* lost many men on the battlefield.

Mrs. Freiman was at the Rebbe for Tishrei. As soon as she heard that her husband Reb Meir had been drafted, she decided to return to *Eretz Yisroel*.

On the 11th of Tishrei, she stood at the Rebbe's door, accompanied by her father Reb Boruch Pariz. They were waiting for the Rebbe to go to *ma'ariv*, at which point Mrs. Freiman would be able to approach the Rebbe for parting *brochos*.

The Rebbe emerged from his room and immediately motioned with both hands to the two. Reb Boruch began crying as he told the Rebbe that his son-in-law, Mrs. Freiman's husband, was on the Egyptian front.

The Rebbe listened intently as Reb Boruch spoke. When he finished, the Rebbe turned to Mrs. Freiman and said soothingly, "Return home in peace, and you will find everyone in good health. When you have good news to relate, make a collect call on my bill..."

לזכות השליח שלום דובער בן לובה

