

# The Weekly *Farbrenge*

  
**MERKAZ ANASH**  
 מרכז אנאש  
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## 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 *Mon* 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', לקר"ש חל"ו ע' 75)

### CONSIDER

**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?**

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)

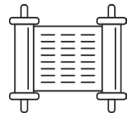
  
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## FOOD UNDER A BED

**I forgot food under a stroller with my child sleeping. May the food be eaten?**

Chazal teach that one should not place food or drink under a bed.<sup>1</sup> The reason for this *halacha* is the subject of debate amongst *Rishonim*.

The Rambam explains the concern is that a harmful substance may fall in without the person realizing it.<sup>2</sup> But others explain that a *ruach ra'ah* (evil spirit) rests on such food, and this is the reason quoted in *Shulchan Aruch*.<sup>3</sup> According to this reason, the concern applies even if the food is sealed.<sup>4</sup> Though some *poskim* are lenient regarding raw foods, the Alter Rebbe does not differentiate between the two.<sup>5</sup>

What is the *halacha* of such food after the fact? While some *poskim* hold that the food may still be consumed,<sup>6</sup> others hold the food is prohibited, and it should be disposed of to prevent others from mistakenly consuming it.<sup>7</sup> The Rebbe Rashab was stringent and even discussed whether Tobacco left under a bed may be smoked.<sup>8</sup>

Is an airplane seat or stroller also considered a “bed”?

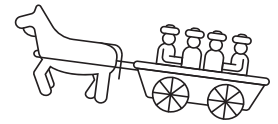
Some *poskim* hold the issue only applies to a proper bed designated for sleeping, and according to some, only a bed for adults.<sup>9</sup> This would exclude a baby stroller.<sup>10</sup> Additionally, *poskim* are lenient if the food is completely off the ground, like under a plane or bus seat.<sup>11</sup> Food under a pillow or inside one’s pockets while sleeping is permitted.<sup>12</sup>

Conversely, putting food under a bed on which no one is sleeping is a *machlokes* among *poskim*. Some say that its designation for sleep brings a *ruach ra'ah*, while others hold it’s only an issue if someone is sleeping on it at the time, and that is the accepted custom.<sup>13</sup>

In practice, any food left under the bed of a sleeping person should be thrown out. Yet, if it involves significant loss, one should consult a rov.

1. פסחים ק"ב ע"ב. ירושלמי תרומות פ"ח ה"ג.  
 2. הל' רוצח ושמירת הנפש פ"ב ה"ה.  
 3. וראה שו"ת שבה"ל ח"ו סי' קי"א.  
 4. שו"ת יו"ד סי' קט"ז ס"ה.  
 5. פ"ח שם סק"ו ושו"ר שם סק"ד.  
 6. ראה שו"ת הל' שמירת הגוף והנפש ס"ז. וראה אמרי יעקב על שו"ת שם.  
 7. פת"ש יו"ד סי' קט"ז סק"ד בשם שב"י ח"ב סי' ק"ה.  
 8. בינת אדם שער או"ה סי' ס"ג.  
 9. שו"ת תו"ש סי' מ"ג.  
 10. ראה מילי דחסידותא סי' תנ"ח. ובהתקשרות שם שקיבל גם שהבע"ל המאכל.  
 11. ראה דרכי תשובה סי' קט"ז סק"ל.  
 12. ראה דרכי תשובה סי' קט"ז סק"ל.  
 13. ראה דרכי תשובה סי' קט"ז סק"ל.  
 14. ראה דרכי תשובה סי' קט"ז סק"ל.

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



## REB AKIVA EIGER

Reb Akiva Eiger was born on *Yud Daled Cheshvan*, תקכ"ב (1761). After relocating several times, he was appointed as the Rav and Rosh Yeshivah of Poznan. He was one of the outstanding *acharonim*, and left a strong impact on the study of Gemara and Halacha. He was known to be very modest and exceptionally humble. He passed away on the *Yud Gimmel Tishrei*, תקצ"ח (1837).

In the summer of תקפ"ה (1815) the Mittlerer Rebbe traveled to the health spas in Karlsbad at the instruction of his doctors. On his way there, he stopped in Poznan and met with Reb Akiva Eiger. In a letter to his son-in-law, the Tzemach Tzedek, he reports his impression of him:

“In Poznan I visited the elder *gaon* Reb Akiva whose last name is Eiger. He is a genuine person and knows nothing of worldly matters, wearing a simple *kapota* and torn *shtreimel* (though his wife and children are surprisingly dressed like the German Jews). He greeted us with great honor as he is humble and unpretentious with all people.

“I asked him for a *bracha*. He shared a thought on a *possuk* and I shared with him its *kabbalistic* meaning that I had heard

from my father [the Alter Rebbe]. He enjoyed what I said, but had a hard time hearing.

“He asked me to tell him about my father, since he had heard of him. I gave him two volumes of my father’s *Shulchan Aruch*, *Tanya*, and my *seforim*. He accepted them gratefully and we parted with great honors.”

When Reb Akiva Eiger came to the city of Poznan to become Rav, he was brought in a chariot, harnessed to strong stallions. With him, sat his son-in-law, the Chasam Sofer, who had married his daughter two years prior. The entire city came out to greet them and stood cheering at the sides of the road.

The Chasam Sofer, who understood that this entire honor was meant for his father-in-law, on his appointment as Rov, climbed down the chariot and joined the crowds at the road side. But after a bit of time, he looked up at the other side of the wagon and to his astonishment saw his father-in-law, Reb Akiva Eiger also walking at the side of the now empty wagon, convinced that all this honor was being given to his illustrious son-in-law...

## A Moment with The Rebbe



### TEN MINUTES BEFORE DAVENING!

When the legendary *mashpia* Reb Shlomo Chaim Kesselman travelled to New York for 10 Shevat 5730, his Talmidim accompanied him to the airport and broke into a chassidische dance. In the middle of the dancing, one bochur, Bentziyon Cohen, approached him and handed him a \$30 check that he had received from his mother, as *shlichus mitzva gelt*.

When Reb Shlomo Chaim entered Yechidus, he handed the Rebbe the check, saying this is from Bentzion Cohen.

“How is Bentzion doing?” inquired the Rebbe.

“Bentzion learns Nigleh and Chassidus,

and thinks Chassidus every day for ten minutes,” the *mashpia* responded.

“Bentzion thinks Chassidus before davening!” the Rebbe exclaimed with excitement. “*Halevai* all bochurim will think Chassidus before davening, for five or ten minutes...”

After his *mashpia* was *niftar*, Bentzion received personal guidance from the Rebbe in this area. Whereas Reb Shlomo Chaim had directed him to think *perek Mem Alef*, the Rebbe guided him to also contemplate on the first *perek* of Shaar Hayichud Veho'emuna.

(As heard from Reb Bentzion Cohen)