

# The Weekly Farbrengens



למען ישמענו • ח"י שרה תש"פ • 541  
EDITOR - RABBI SHIMON HELLINGER

## 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', שיהו"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', לקו"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)



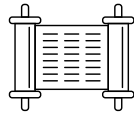
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VOUCHING FOR A BORROWER

My friend asked me whether he should lend money to a certain person and I said that I would if I had the money. He lent him the money and he was never repaid. Am I responsible?

Although it is forbidden to indirectly cause a loss to a fellow (grama), it is often not possible to be awarded compensation in beis din, and the damager is only liable in the Heavenly court. Some indirect damages, however, are classified as "garmi" (a more direct cause) and are awarded in beis din (see for example issue 278).<sup>1</sup>

If a lender inquires on the advisability of lending money to a particular person, and you reply that the potential borrower is financially secure—or something with the same implication, such as, "If I had money I would lend to him"—this constitutes taking responsibility for the loan, even if you don't say that you are acting as a guarantor.<sup>2</sup> Some consider you to be a guarantor (areiv), while others consider it to be caused damage (garmi).<sup>3</sup>

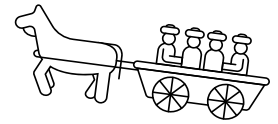
If it was clear that the advisor doesn't know what he is talking about (e.g. mikveh talk), there is no responsibility.<sup>4</sup> Likewise, if asked in front of the borrower, he isn't held responsible for his recommendation, since it is understood that he wouldn't embarrass the borrower and it is not an indication of sincere approval.<sup>5</sup>

What if the borrower was secure at the time, but he declined soon after? In this case, the advisor is not responsible since his advice was good at the time. Moreover, if the advisor gave an educated recommendation—based on close knowledge of that person's situation—and it turned out to be mistaken, he is not responsible since it was beyond his control (oness).<sup>6</sup>

Many acharonim hold that you are only responsible if the lender specifies, "I am relying on your recommendation." Thus, if such specification wasn't expressed, you cannot be made to pay since in a case of an unresolved debate, you can invoke the principle of "kim li" ("I side with the exempting opinion").<sup>7</sup> If, however, the lender did not ask you and you offered the advice on your own, it's not necessary for the lender to specify that he's relying on you, since you were not put on the spot and you are assumed to have done proper research.<sup>8</sup>

1. ראה שו"ע חו"מ סי' שפ"ו. 2. רמ"א חו"מ סי' קכ"ט סי"ב ע"פ מהר"י וויל סי' פ'. וראה דוגמאות של לשונות המתחייבות בהערבות בהלכה פי"ב ס"ד וש"י. 3. לשון הרמ"א שם "נתערב" (ובשו"ת הרשב"א א' ט"ז חייב מדין ערב). אבל בנתה"מ חו"מ סי' קכ"ט סק"ב שהוא מדין גרמי ונפק"מ למאן דס"ל דדיני דגרמי רק קנס ולא קנסו בנו אחריו. וכן שמזיק בגרמי משלם עידיה. 4. ראה כסף קדושים סי' רל"ב ס"ז ע"פ ביאור ערבות כהלכה פי"ב הע' ע"ג. 5. ראה ערוה"ש סי' ס"ד. 6. ראה סמ"ע חו"מ סי' קכ"ט סק"ז, וש"ך סק"ח, וסי' הערבות בהלכה פי"ב הע' ע"ד (וראה שם צד לפטור בספק). 7. ראה ש"ך סק"ז וראה תומים סק"ג חו"מ סי' קכ"ט. 8. ערוה"ש סי' קכ"ט ס"ג, וראה פת"ח הלוואה פי"ג ס"ד דתלו באומדנא.

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



R. MONYEH MONESZHON

R. 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 fund the Rebbeim's projects.

On the first night of Chanuka of 5653 (1893), the esteemed guest R. Monyeh Moneszhon requested of my father to say a ma'amer chassidus, my father acquiesced and said the ma'amer entitled "Chayav adam levorech meah brochos bechol yom" in the presence of some of the senior Chassidim.

R. Monyeh was once standing outside the Rebbe Maharash's room while the Rebbe Maharash was davening mincha, when he started envisioning all the thoughts that he had throughout his lifetime, including thoughts that were below his level at the time that this happened. He was so alarmed by these thoughts that he started saying "Fe, fe"...

Afterwards R. Monyeh sat down with several chassidim and discussed darkei hachasidim - chassidische manner of conduct. They spoke about the quality of connection to the Rebbe, "That true chassidim are those who are dedicated to the Rebbe with their whole heart and soul, and with all of their possessions".

(אגרות קודש אהר"י צ' עמ' ק"פ)

It later emerged that at that time the Rebbe Maharash had been saying the posuk "zecher rav tuvecha" - the remembrance of your great goodness, with special intentions, and that had affected R. Monyeh to start remembering all the thoughts of his lifetime, and do teshuva for them.

The Rebbe Maharash once instructed R. Monyeh in yechidus to learn a certain maamar four hundred times, and only stop for basic needs.

Thus the Rebbe Maharash used special means to assist R. Monyeh in his avodas Hashem.

Knowing that he would not be able to focus properly on such a project at home, R. Monyeh rented a hotel room where he fulfilled the Rebbe's directive. R. Monyeh retold how when he exited that hotel room, all he saw was the maamar he had learned; the world was not of substance to him.

(ספה"ש תרצ"א עמ' 235, שיחת ש"פ בראשית תשכ"ד)

The Frierdiker Rebbe wrote in his diary:

(ליקוטי סיפורים עמ' ק"ג)

A Moment with The Rebbe



THE REBBE'S WAGON

Divisiveness amongst the Rebbe's foot soldiers caused the Rebbe pain, and he invested much time to promote harmony.

Rebbe's council on friction between two shluchim.

In one letter the Rebbe writes, "I would most appreciate if you would inform me that there are no quarrels and clashes... The Rebbe's wagon is large enough to have space for all the chassidim to participate in the Rebbe's work." (Igros Kodesh vol. 6, page 289)

At first the Rebbe calmed him, "Since the Kuntres Heichaltzu was published [a maamar of the Rebbe Rashab about the kelipah of machlokes], we see that it could happen amongst chassidim."

After advising that the kuntres be studied, the Rebbe added another simple solution: "Whenever a discussion becomes too 'excited' [the Rebbe said this word in English], move on to another topic."

Australia's legendary shliach, Reb Yitchok Dovid Groner, once sought the

(Telsner Teshurah, Adar 2 5774)