

ליקוטי ופסקי הלכות

"חוקי חיים"

ותלמודם
"חוקי חיים"
לעשות רצונך
בלבב שלם



שע"י "חדר הזרחה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochohs compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochohs of Motzei Shabbos

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Halachos of Motzei Shabbos

Vayechi 5782

250

Melaveh Malkah

Chiyuv of Melaveh Malkah

- One should always set his table motzei Shabbos to escort out the Shabbos even if he only needs to eat a kezayis (ש"ע, שבת קיי"ט, ש"ע). Just as we must honor Shabbos as it enters, we must honor it as it exits in the same way one escorts a king when he leaves the city (רש"י שם, מ"ב סק"ב). Also, since Shabbos is referred to as a kallah, we escort it just like we escort a kallah (מ"ב ס"ר רצ"ג סק"א).
- Refresh the soul.** An additional reason given for eating melaveh malkah is the same reason we smell besamim – to refresh the soul. Similarly, we eat and drink to refresh the soul (נר מצוה, ש"ה שבת, נר מצוה). (דרוש חת"ס ח"ג דף ק"ב ע"ב, ח"י חת"ס שבת דף קנ"ז ע"א).

Type of Chiyuv

- The chiyuv of this seudah is not on the same level as the chiyuv of the three Shabbos seudos, which are attached to pesukim; this seudah is just a mitzvah (מ"ב ס"ו סק"ב).

Niskoy/Luz Bone

- It says in the old sefarim that there is a body part called the niskoy [this is the luz bone (מטה משה ס"ו תקי"ז)] which, after burial, remains intact after all the other bones have decomposed until techiyas hameisim. The only food this bone derives benefit from is food eaten at the melaveh malkah seudah (שבלי לקט הובא בטור וב"י). We therefore eat on motzei Shabbos to give life to this bone.
- Location of the bone.** Some explain this bone is located in the upper section of the spinal column; more specifically, the vertebra protruding from the back of the neck, which is the seventh vertebra. Others explain it is the tailbone, found at the bottom end of the spine, the eighteenth vertebra in the spine (רוקח). Yet others explain it is located on the spot where the tefillin knot is placed (ארי"ל, ליקוטי תורה פ' שופטים, אור החמה פ' נח ס"ו ט).

Segulah

- This seudah is a powerful segulah to have success in all endeavors; good parnassah (הר"ץ גיאור הל' הבדלה, סגולת ישראל מערכת פ' אות כ"ו); long life (הר"ץ גיאור הל' הבדלה, סגולת ישראל מערכת פ' אות כ"ו); healthy babies (ס"ו אור השבת בשם רבי דוד מלעלו); an easy birth (see below, 13); a full recovery (אריה מכתב קל"ז אות ט"ו); and more.

When to Eat the Seudah

- Right after Shabbos.** It is proper to eat this seudah shortly after Shabbos since it is meant to escort out the Shabbos, and one is escorted when they leave, not after they have already left (מ"ב סק"ב). (שער הציון סק"ה). Within an hour is considered "shortly after Shabbos" (סידור יעב"ץ עמ' תתל"ט). However, if one is not hungry, he can delay the seudah until he has an appetite (מ"ב שם).
- Four hours.** Some say one can eat melaveh malkah until four hours after Shabbos (ח"י מוצאי שבת אות ס"ה, כפה"ח). Many poskim hold it is better to do this lechatchilah, but one can still fulfill the mitzvah later (חסד לאלפים).
- Until chatzos.** However, many poskim hold one can fulfill the mitzvah until halachic midnight (בא"ח). (שנה ב' פ' ויצא כ"ז).
- All night.** If one did not have the option of eating melaveh malkah before chatzos, he can eat it until alos hashachar (תוספת). (מעשה רב אות ל"ט, זמירות דברי יואל).
- Sunday.** If one had absolutely no way to eat melaveh malkah motzei Shabbos, there is still significance in eating a seudah on Sunday having in mind that it is to escort out Shabbos (טע"מ, טע"מ).

Women's Chiyuv

- Some poskim say women are completely exempt from melaveh malkah (תורת השבת סק"א). Others hold it depends whether women are obligated in Havdalah (see Issue 157, par. 21) – since we hold they are obligated in Havdalah, they are also obligated in melaveh malkah (פמ"ג). Yet others rule that women have the same obligation as men in this seudah (מחצית השקל סק"א בדעת המג"א, כף החיים סק"ב). Thus, it is certainly proper for women to be stringent.
- Easy birth.** Tzaddikim have said that any pregnant woman who eats or drinks something and declares it is for the mitzvah of melaveh malkah has a segulah to give birth easily (ר' אלימלך מליזענסקי, דברי יצחק אות לב).

What to Eat

- Bread.** Lechatchilah, one should try to specifically eat at least a kebeitzah of bread like at the Shabbos seudos since that is the implication of the Gemara (ביאור הגר"א סק"ב, מ"ב סק"א, חז"א). (מג"א, מהרש"א בגמ' שם, מחזיק ברכה אות ד').
- Meat, cooked dish.** Lechatchilah, it is proper to make a nice seudah with meat or other dishes if they are available (מ"ב שם) and one can eat them. Some enhance the mitzvah by cooking something fresh for melaveh malkah even if there are leftovers from Shabbos (מחזיק ברכה אות ד').
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- Mezonos.** If one does not have bread or is full from seudah shelishis and is afraid eating bread will be achilah gasah, especially in the summer when people finish seudah shelishis late, he can eat baked or cooked mezonos food for melaveh malkah (חיד"א במחזיק). (ברכה ס"א, חיי אדם כלל ח' סל"ו, מ"ב שם, זמירות דברי יואל).
- Fruit.** If it is hard to eat mezonos too, one can eat fruit for melaveh malkah (מג"א, מ"ב שם).
- Tea.** If one cannot eat anything, he can fulfill melaveh malkah by drinking hot coffee or tea, as the Gemara says (שם) hot water on motzei Shabbos is therapeutic (סידור יעב"ץ עמ' תתל"ט ס"ד). Some people drink tea or coffee right after Havdalah to fulfill the mitzvah of melaveh malkah right after Shabbos (above, 7) and also not to get caught up in doing things before eating melaveh malkah (below, 29). They can eat a melaveh malkah seudah later (חק לישראל, הגר"י וועלץ מילואים).

Hot Water on Motzei Shabbos

- Chazal say (שבת דף קי"ט ע"ב) hot water and hot bread on motzei Shabbos are therapeutic. Therefore, it is proper to drink and wash with (רש"י) hot water and eat hot bread at the melaveh malkah seudah. It is a form of honor for Shabbos to enjoy at the melaveh malkah seudah something which was forbidden on Shabbos (מהרש"א שם, כף החיים ס"ו ל"א אות ס"ב).
- Hot bread.** Even if one does not bake fresh bread on motzei Shabbos, he can heat up bread (ש"י בשם מהר"ם א"ש) or make toast (שיבת ציון שבת ח"ב עמ' שכ"ט).

Lighting Candles

- Some people light more candles on motzei Shabbos than they do during the week (מ"ב סק"ג). Since this is also to escort out the Shabbos, they light candles right after Havdalah. Some understand this as part of having a set table, so the main point is that the candles burn during the melaveh malkah seudah (מחצית השקל בדברי). If one has in his house a chandelier or special light for Shabbos, he should leave it on after Shabbos as part of the honor of escorting out Shabbos.

