

The Maggid's Corner

Special thanks to Revach L'Neshama for the story

A couple had been married for many years, and still had not been blessed with children. They decided to do a *cheshbon hanefesh*, and the husband, Aryeh, remembered an incident he had been involved in while still a *bochur*. He had been one of the outstanding students in the yeshivah, and the Rosh Yeshivah had appointed him as the gabbai. When he accepted the position, the previous gabbai told him about a *bochur*, Eli, who had requested not to be called up to the Torah due to his stutter. All the *gabbaim* over the years had honored his request, and Aryeh honored it as well. However, one year on Purim, Aryeh let the Purim spirit affect his judgment, and he decided that since Purim is “*venahafoch hu*”, he would call Eli to the Torah. Once Eli was called to the Torah, he had no choice but to approach the *bimah* and attempt to say the *brachos*. He stuttered over the *brachos* for several long moments, and his humiliation was excruciating. Following this incident, Eli left the *yeshivah*, and tried making his way in the working world. However, he was unsuccessful in maintaining a steady job, and he was constantly moving from one low end job to another.

When Aryeh recalled this incident, he realized how serious it was and understood that it may be the reason for his lack of children. He sought out Eli and tearfully requested his forgiveness for his great sin. Eli began shouting and said, “I am not prepared to forgive you! The trauma continues to affect me until today, and I’m unable to earn a proper living because of it.” Aryeh saw that Eli would not be appeased, and he left the house. A few days later, he returned, and fell at Eli’s feet, crying bitterly. He pleaded with him to forgive him for the terrible humiliation he had caused him. He also promised that for the rest of Eli’s life, he would give him five hundred dollars every month to make up for his lack of *parnassah*. Aryeh’s promise made an impression on Eli. He realized that Aryeh understood the gravity of his actions so many years ago. He told Aryeh, “I forgive you completely, for the humiliation you caused me, and there is no need to give me money.” Nine months later, Aryeh and his wife were blessed with a baby boy. [source: *sefer Barchi Nafshi*]



Free weekly publication | Copyright © 2015 by Shlomo Epshteyn | Editor: Shlomo Chaim Zehnwirth | Distributed in Chicago, IL; Beit Shemesh, Israel. Contact info & electronic list: menucha613@gmail.com | Menucha online: www.btya.org | Clipart images © copyright of Walder Education Pavilion of Torah Umesorah.

◆ Please, don't read me during *tefilla*, *kadish*, etc. ◆

Menucha

בט"ד

A Shabbos table companion for the whole family

Volume V, Issue No. 20

תצוה

5776

Challenges

Halacha Challenge

TOPIC

Is a Shower on Erev Shabbos a must?



Everyone in the Cohen family was busy making final preparations for Shabbos.

Ten minutes before Shmuli needed to go to shul with his father for Mincha and Kabbalas Shabbos, he realized that he still had not taken a shower. “I must take a shower in honor of Shabbos!” Shmuli thought. “Abba—I am going in the shower now. Please go to shul without me if I am not ready by the time you have to go.”

Overhearing this, his sister Avigail said: “But do you really have to take a shower? Why miss going to shul with Abba? Just go to shul without a shower!”

Question: Should Shmuli listen to Avigail?



DEDICATIONS

- by Yosef and Elisheva Miller and family, in gratitude to Hashem for the birth of their daughter, Chaya Rivka



Special thanks to kehillas **Beis Tefillah Yonah Avraham**

◆ requires *geniza* ◆

Help: Interestingly, a verse from the Book of Eicha is what the Gemora and *poskim* refer to when explaining the *mitzva* of taking a bath on *erev* Shabbos. In describing the afflictions during the Churban, Yermiyahu HaNovi (the author of the Book of Eicha) says: וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי טוֹבָה - *My soul despaired of having peace; I have forgotten goodness.* [Eicha 3:17]

Chazal explain that this verse is talking about some aspects of Kavod Shabbos:

What is “My soul despaired of having peace” referring to? Rabbi Avahu said: This is [referring to] lighting the Shabbos candle. [And what is] “I have forgotten goodness” [referring to]? Rabbi Yirmiya said: This is referring the bath house (on erev Shabbos). [Gemora Shabbos 25b]

Hence the “peace” in the first part of the verse is referring to the peace at home that’s achieved through the Shabbos candles. (As we know, the Shabbos candles are lit for *shalom bais*. To paraphrase Rashi on this Gemorah: If there is no light, there is no peace, because people stumble on things. Alternatively, it is explained as follows: when people eat in a (well) illuminated room, they are happy. Happy people have an easy time being at peace with each other.) The “goodness” in the second part of the verse is referring to bathing on *erev* Shabbos.

There is also a halachic discussion in the Gemora about these two aspects of Kavod Shabbos (i.e., lighting candles and bathing):

...Rav Nachman Bar Rava said in the name of Rav: lighting candles on erev Shabbos is חובה (obligation), [but] washing hands and feet in hot water [close to] the evening [i.e., on erev Shabbos] is only רשות. But I (i.e., Rava) say: it is a mitzva. [Gemora Shabbos ibid.]

Based on these sources you can solve the challenge.

Menucha’s Answer: Yes.* **Explanation:** The Mishna Berura in *siman* 260 (§ 1) writes that bathing on *erev* Shabbos is not חובה גמורה (not an absolute obligation). In other words, taking a bath / shower on *erev* Shabbos is a *mitzva*, but it is not one of the *mitzvos* that a person must absolutely do (in contrast to lighting Shabbos candles, for example). The *Shaar HaTziun* of the Mishna Berura notes that the source of this *din* in the Mishna Berura is the Gemora (i.e., the Gemora Shabbos 25b that we quoted in the Help section above). Can you see how the Mishna Berura derived this *din* for that Gemora?

**Is there anything that Shmuli can do in lieu of the shower to fulfill the mitzva of bathing in honor of Shabbos? Don’t miss the next issue of Menucha...*

Riddle



I am a stone. You can find me more than once in this week’s parsha (Tetzave), since I am part of the *Bigdei Kehuna*. What’s really special about me is that I am also in parshas Bereishis!

Which stone am I?

Answer to the last riddle:

RIDDLE: In parshas Terumah, the Torah speaks of the components and vessels in the Mishkan. Three of the items are spelled with the same letters, just in a different order. What are these items?

ANSWER:

- כַּפֹּת – The cover of the Aron (Shemos 25:17)
- כַּבֹּתַי – The ornamental spheres of the Menorah (Shemos 25:33)
- כַּרְכַּת – The curtain in front of Kodosh HaKadoshim (Shemos 26:31)

[Special thanks to Yiddle Riddle archives of the Ohr Sameyach Yeshiva for this riddle]



Kids Ask, Zeidy Answers



Zeidy – you taught us that *Bigdei Kehuna* teach us important lessons. What do the bells on the *me’il* of the Kohen Gadol teach us?



Good question, kids! The Torah says about these bells: “its sound should be heard when he enters the Sanctuary before Hashem.” Based on the words of Chazal, we learn that these bells teach us *derech erez*: before entering a place, we should signal to others that we wish to enter. This way we walk in humbly and don’t startle anyone when we enter.

In addition to this, perhaps another lesson could be learned from these bells. As you know, a Jewish home is called מקדש מעט (“A Small Sanctuary”), because when there is *shalom bais* in the home, the *Shechina* rests there. Just as the bells reminded the Kohen Gadol that he is about to enter a holy place, similarly, when a Jew knocks on the door of his house, he is reminding himself that he is about to enter his מקדש מעט.