

## Love and Care inspires Teshuva

### The Maggid's Corner

*Special thanks to Revach L'neshamah for the story*

A yeshivah bochur in Bnei Brak was guilty of doing improper things in the yeshiva. His Roshei Yeshivah wanted to expel him, but before taking this drastic step, they decided to consult with Rav Shach, the Gadol Hador and Rosh Yeshivah of Ponevezh. Rav Shach requested to meet the bachur before he offered his opinion. Rav Shach met with the bachur and realized that the bachur was having doubts in emunah. Rav Shach spoke with him at length, and tried to strengthen his emunah. This meeting took place at the end of the winter zeman. Rav Shach asked the bachur, who lived in Tel Aviv, to meet with him again over the Pesach break.

After Pesach, the boy's Rebbe asked Rav Shach if the boy had actually made the effort to travel to Bnei Brak to see him. Rav Shach said that they boy did not have to come to him because he himself traveled to Tel Aviv twice to see him over the Pesach break.

At the beginning of the new zeman, the bochur returned to yeshivah and reported to his rebbe that his emnuah was now strong and steadfast. He said, "If Klal Yisrael includes a person who is so caring that he traveled twice to Tel Aviv to see me, I have no more questions in emunah."



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

# Menucha

בט"ד

A Shabbos table companion for the whole family

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כי תשא

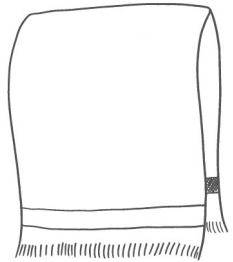
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## Challenges

### Halacha Challenge

#### TOPIC

A Substitute for a Shower



Yitzy and his family live in Hawaii. On erev Shabbos, Yitzy waited patiently for all of his younger brothers and sisters to take baths and showers. When his turn finally came, he went in the shower room, and opened the hot water faucet so that he won't need to wait for hot water when he goes in the shower. A few minutes later, when Yitzy put his hand under the stream to feel if the water was hot, he was saddened to discover that the water was cold!

"My brothers and sisters used up the hot water," thought Yitzy. "And it is too close to Shabbos." He looked at the clock and realized that there is not enough time to let the water heat up.

**Question:** Is there anything that Yitzy can still do to fulfill the *mitzva* of bathing in honor of Shabbos?



#### DEDICATIONS

- put your dedication in the next issue



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

◇ requires geniza ◇

**Help:** As we saw in the previous article, the Gemora teaches that the *mitzva* to light Shabbos candles is חובה, while bathing in honor of Shabbos is not חובה. Nevertheless, the Gemora quoted Rava saying that bathing in honor of Shabbos is still a *mitzva*. The Gemora asked: “What [exactly] is this *mitzva* [of bathing on *erev* Shabbos]”? The Gemora answered by citing the following story:

דאמר רב יהודה אמר רב: כך היה מנהגו של רבי יהודה בר אלעאי, ערב שבת מביאים לו עריבה מלאה חמין, ורוחץ פניו ידיו ורגליו, ומתעטף ויושב בסדינין המצויצין, ודומה למלאך ה' צבקות.

*Rav Yehuda said in the name of Rav: Such was the custom of Rabbi Yehuda Bar Iloy: On erev Shabbos, they would bring for him a bowl filled with hot water, and he would wash his face, his hands and his feet. [Then,] he would wrap himself with a cloth (lit. sheets) that had tzitzis strings on it and would sit [like this, anticipating the arrival of Shabbos]. And [at that moment] he would resemble a malach of Hashem. [Shabbos 25b]*

**Menucha’s Answer:** Yitzy should make for himself a bowl of hot water (for example, he can pour some water in a bowl, and add hot water from a hot water urn.) Then, he should wash with it his face, hands and feet.\*

**Explanation:** Based on the custom of Rabbi Yehuda Bar Iloy (see above), the Shulchan Aruch [OC 260:1] writes the following: מצוה לרחוץ פניו ידיו ורגליו בחמין בערב שבת - It is a *mitzva* to wash one’s face, hands and feet in hot water on *erev* Shabbos.

If so, is it even a *mitzva* to wash the whole body in honor of Shabbos? The answer is yes, because based on the Tur, the Rama in the Shulchan Aruch rules that the *mitzva* is, in fact, to wash the whole body on *erev* Shabbos, and only if one is unable to do that, can he fulfill this *mitzva* by washing his face, hands and feet in hot water (see the footnote for the source of this halacha). Consequently, nowadays, we typically take a shower on *erev* Shabbos to fulfill this *mitzva*.

**Footnote:** What is the Tur’s source for his ruling that the *mitzva* is to wash the whole body in honor of Shabbos? After all, after asking “What [exactly] is this *mitzva* [of bathing on *erev* Shabbos]” the Gemorah answered by telling about the custom of Rabbi Yehuda Bar Iloy. But he only washed his face, hands and feet! The answer is as follows. In last week’s article we learned that the Gemora cited a drasha on the verse in Eicha which speaks of the things that Klal Yisroel was deprived of during the *churban*: וְשִׁיתִי טוֹבָה... - ...I have forgotten goodness [Eicha 3:17]. Rabbi Yirmiya said: This is referring to the bathhouse (on *erev* Shabbos) [Gemora Shabbos 25b]. In a bathhouse, a person washes his entire body in hot water. This drasha, explains the Shaar Hatziun (260:4), is the source of the Tur’s halacha that when possible, one should wash his entire body in honor of Shabbos.

\* In our scenario, Yitzy lives in Hawaii where people walk with just sandals on their feet. His feet get dusty and they are visible to others. Would Yitzy have to wash his feet if he would live in a place where people wear socks and shoes? Don’t miss the next issue...

Riddle



On which day of Adar will we read the Megilla? We all know that this is an improper question, because the first Mishna of *masechet* Megilla tells us that there are five possibilities for when the Megilla is read—all depending on where you live and which day of the week the 14th of Adar will occur on in the current year. Those possible dates are the 11th, 12th 13th, 14th or 15th of the month of Adar. Now a different Mishna teaches us that there is actually another *mitzva*, where there are also five possibilities for when it is performed—all depending on certain conditions. Those possibilities are the 8th, the 9th, the 10th, the 11th or the 12th day. Which *mitzva* is that?

[Help: Review Mishnayos Shabbos and you will find the answer.]

**Answer to the last riddle:** RIDDLE: I am a stone. You can find me more than once in last 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: The *shoham* stone. It was used in the Eiphod and Choshen of the Kohen Gadol. In *parshas* Bereishis we learn that one of the rivers which came out from Eden was Pishon. The verse tells us that it encircled the land of Chavila. The Torah then tells us that the *shoham* stone was present in the land of Chavila [Bereishis 2:12].

Kids Ask, Zeidy Answers



Zeidy – In this week’s parsha, the Torah teaches us that Shabbos is a ‘sign’ (אות) between us and Hashem<sup>1</sup>. But what is it a sign of?



Wonderful and important question, kids!

The Or HaChaim HaKadosh explains that the *oneg* and *menucha* that we experience on Shabbos Kodesh is a sign that Hashem has eternal *oneg* and *menucha* waiting for us in *Olam HaBa*.<sup>2</sup> That is what the Torah means when it says: “...because it is a sign between Me and you...”

1. וְאֵתָהּ דָּבַר אֱלֹהֵי יִשְׂרָאֵל לֵאמֹר אֶךְ אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם : [שמות לא:ג].

2. “כי אות היא, פירוש: כל המנוחה והעונג הנרגש לישראל ביום השבת אינו אלא אות היא ביני וגוי פירוש: סימן לטובה הגנוזה” [אור החיים על שמות לא:ג].