

**The Maggid's Corner**

*adapted by Shlomo Chaim Zehnwirth*

In Saragossa, the capital city of Aragon (a medieval country which is part of Spain today), there once lived a mighty king. Every so often, when the king would celebrate some special occasion with a royal parade which passed through the Jewish quarter of Saragossa, the leaders of the Jewish community would go forth to meet him, carrying the beautiful cases which housed their Sifrei Torah (Torah Scrolls).

However, they would leave the cases empty, since it is not proper to move a Sefer Torah for any purpose other than to read it.

One time, a minister of the king by the name of Marcos learned that the Jews went to meet the king carrying empty cases. Since he hated Jews, he told the king about it. The king was furious and decided that at the next parade through the Jewish Quarter, he would ask the leaders of the Jewish community to open the cases so he could see for himself if this accusation was true.

The night before the royal parade, the *shamash* (beadle) of the main Jewish congregation in Saragossa had a dream where an old man appeared to him telling him to put the Sifrei Torah back in their cases. He quickly awoke, trembling with fright. He pulled on some clothes and ran all the way to the Synagogue and put the Sifrei Torah back in their cases. However, he forgot to tell the community leaders what he had done. The following morning, during the parade, the king ordered the leaders of the Jewish community to open the cases. Although they were terrified, they had no choice but to obey, so they opened up the cases and were astonished and relieved to find the Sifrei Torah inside. Now the king directed his fury at Marcos and ordered him hanged.

When the Jews learned the full story of their narrow escape, they were very grateful to Hashem for saving them and decided to observe the 17th and 18th days of Shevat as extra days of Purim for their community, so that their children and future generations would remember the story of how they had been miraculously saved from destruction at the hands of a cruel enemy, as they had been saved over a thousand years before that in Shushan.



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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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## Challenges

### TOPIC

### Halacha Challenge

Washing Feet



Shimon and his family live in London. On *erev* Shabbos, Shimon was so busy helping his mother and father doing shopping and other errands that he forgot to take a shower. He looked at the clock and realized that he had no time for a shower.

“I remember learning last week that if a person cannot wash his whole body, he can fulfill the *mitzva* of bathing in honor of Shabbos by just washing his face, hands and feet in hot water,” recalled Shimon. “I do have time to do that!” As he began untying his shoe laces, he thought to himself: “Hm...my feet are not dirty. Why do I even need to wash them?”

**Question:** Will Shimon fulfill the *mitzva* of bathing in honor of Shabbos by washing only his face and hands in hot water?



### DEDICATIONS

- put your dedication in the next issue



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

◆ requires geniza ◆

**Help:** In last week's article we saw the following *halacha* [OC (*Rama*) 260 §1]: If a person is unable to wash his whole body with hot water on *erev* Shabbos, he can still fulfill the *mitzva* of bathing in honor of Shabbos by just washing his face, hands and feet with hot water (see the footnote for the source of this *halacha*).

Interestingly, there is another place in *halacha* that mentions the need to wash one's face, hands and feet. Based on the words of Chazal, the Rambam [Tefilla 4:3] teaches that washing one's face, hands and feet is what's required before praying Shacharis. The later *poskim*, however, say that the custom is to be lenient in regard to washing one's feet before Shacharis [Raavad *ibid.*, Eliya Rabba OC 4:1]. What is the reason for this leniency? The Pri Megadim [OC (EA) 4:1] explains as follows:

*It is different when one walks barefoot [i.e., he is, therefore, required to wash his feet], as opposed to nowadays where we walk with shoes on our feet. As such, one does not need to wash his feet [before Shacharis].*

**Menucha's Answer:** Shimon can fulfill the *mitzva* of bathing in honor of Shabbos by just washing his hands and face with hot water. **Explanation:** The Mishna Berura [OC 260:4] says that nowadays, the *minhag* is to be lenient and not to wash feet on *erev* Shabbos (i.e., if one is unable to wash his full body, he can fulfill the *mitzva* of bathing in honor of Shabbos by just washing his face and hands.) The Mishna Berura explains that the possible reason for this is due to the fact that we wear shoes. The Mishna Berura writes that the same reason was stated by the Pri Megadim explaining why we don't wash our feet before Shacharis (see the Help section above).

**Footnote:** The Gemora asked: "What [exactly] is this *mitzva* [of bathing on *erev* Shabbos]?" The Gemora answered by citing the following story:

*...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]*

Based on the custom of Rabbi Yehuda Bar Iloy (see above), the Shulchan Aruch [OC 260:1] writes the following: *It is a mitzva to wash one's face, hands and feet in hot water on erev Shabbos.* The Rama (*ibid.*) rules that the *mitzva* is 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 Shaar HaTziyun [260:1] for the Rama's reason).

Riddle



There are four *p'sukim* in this week's parsha which are exactly the same as four *p'sukim* in Teruma, with the exception of three Vavs!

Which *p'sukim* are they?

Answer to the last riddle:

**RIDDLE:** *A Mishna teaches us that there is actually another mitzva, where there are 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?*

**ANSWER:** *Bris Mila.* The Mishna [Shabbos 19:5] teaches that a child who was born either during the day or the night is circumcised on the 8th day. If he was born during *bein hashmashos*, the *Bris* is on the 9th day. If he was born during *bein hashmashos* on *erev* Shabbos, then the *Bris* is on the 10th day. And if in that case, a Yom Tov is on a Sunday, then the *Bris* is on the 11th day. And if that Yom Tov is a 2-day Rosh HaShana, then the *Bris* is on the 12th day.

Kids Ask, Zeidy Answers



Zeidy – why did Betzalel begin the Meleches HaMishkan by first building the Aron?



Excellent question, kids! The Midrash<sup>1</sup> tells us that Betzalel learned this from *Ma'aseh Bereishis*. Betzalel noticed that the first thing that Hashem created was light. Betzalel learned from Hashem's ways that he should also begin with light. Therefore, the first thing that he built was the Aron which held the Torah. As you know, Torah is light (תורה - אורה). In fact, the Midrash says that such is the way of tzadikim: "when they would begin something, they would begin with light."<sup>1</sup>

1. עוטה אור כשלמה ואח"כ נוטה שמים כיריעה, לפיכך פתח דבריך יאיר, ממנו למדו הצדיקים כשהיו מתחילים בדבר היו פותחין באורה אתה מוצא בשעה שאמר הקדוש ברוך הוא למשה שיעשה את המשכן אמר בצלאל ובמה אפתח תחלה פתח בארון שנאמר ועשו ארון. [שמות רבה ויקהל ב:א]