

Stories & Wonders

The Mishloach Manos or a Gift

Special thanks to Revach I'Neshama for the story

It was close to sunset on Purim, and someone entered the house of R' Velvel of Brisk with *shalach manos*. The Rav ran out of the house to see whether the sun had set yet. When the Rav came back into the house, someone asked him the reason for his puzzling behavior.

The Rav explained that he did not wish to accept presents under any circumstances due to the dictum of Mishlei "One who despises presents will live" which is not a light matter. However, on Purim accepting presents stems from the *din* of *shalach manos*.

Now that Purim was almost over, he wanted to check whether the sun had set, which would cause the *shalach manos* to become a mere present—which he was not willing to accept. [source: Chayim Sheyash Bahem]



SPONSORS



Free weekly publication | Copyright © 2015 by Shlomo Epshteyn | Editor: Shlomo Chaim Zehnirith | 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

A Shabbos table companion
for the whole family

Volume V, Issue No. 23

פקודי

5776

Challenges

Halacha
Challenge

TOPIC: What to Wash
First – the Hands
or the Face?



Zevi and his family live in LA. On *erev* Shabbos, Zevi was so busy helping his mother and father doing Shabbos preparations 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 Zevi. "I do have time to do that!" As he began filling up a bowl with water, he thought to himself: "Hm..I wonder if I should wash my hands first or my face..."

Question: Is there a preference in which order the washing in honor of Shabbos should be done?

DEDICATIONS

- put your dedication in the next issue

Special thanks to kehillas Beis Tefillah Yonah Avraham



◊ requires geniza ◊

Help: In a previous 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 in hot water (see footnote A for more details).

The source of this *halacha* are the following words of Chazal. The Gemora [Shabbos 25b] 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]

By carefully looking at this source, you can solve the challenge...

The Sha’arei Teshuva’s answer*: Yes—there is a preference. At first, a person should wash his face, then his hands, and then his feet.

Explanation: Based on the Minhag of the Ariza”l, the Sha’arei Teshuva [OC 260:1] explains that the Braisa (see above) stated the specific order of how Rabbi Yehuda Bar Iloy washed in honor of Shabbos—first his face, then his hands, and then his feet [see Footnote B]. It follows that we should do the same.

Footnote A: 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 *Sha’ar HaTziyun* [260:1] for the Rama’s reason).

Footnote B: The following are the words the Sha’arei Teshuva [OC 260:1]:

מצוה לרחוץ כו' - וכת' במח"ב בשם האר"י ז"ל שמנהגו לרחוץ תחלה פניו ואח"כ ידיו ואח"כ רגליו כסדר האמור דוקא דלא כמו שיש רוחצין ידים ואח"כ הפנים ע"ש:

Riddle



In the *Megilah* [4:14] we read that Mordechai admonished Esther and told her if she will be quiet and not beseech Achashveirosh to have mercy on the Jews, then Hashem will provide *hatzalah* from another source. Now, to express “if you will be quiet,” Mordechai used a double verb with the root חרש to express his statement: החרש תְּחַרְשִׁי.

Interestingly, there is a *parsha* in Chumash relating to women, which does exactly the same thing—uses a double verb with the root חרש. Where in Chumash is it?

Answer to the last riddle:

RIDDLE: *There are four p’sukim in this week’s parsha (Vayakhel) which are exactly the same as four p’sukim in Teruma, with the exception of three Vavs! Which p’sukim are they?*

ANSWER: In parshas Vayakhel: Ch.35, verses 6,7,8,9. In *parshas* Terumah: Ch. 25, verses 4,5,6,7.

Kids Ask, Zeidy Answers



Zeidy – we heard that not only do we need to wash our hands in the morning, but we should also wash our face. But the face does not have *tumma* on it. So then why do we need to wash it?



Excellent question kids! A Braisa cited by Gemora Shabbos [50b]* answers your question. There, Chazal quote a *pasuk* from Mishlei [16:4]: כל־פֶּעַל ה' לִמְעַנּוֹ - *Everything that Hashem made, He did for His honor.* This verse-explains the Braisa-teaches us that we should wash our face, hands and feet (if you are not wearing shoes outside) everyday for Hashem—for Hashem’s honor. Can you figure out why we honor Hashem by washing our face in the morning?

*תניא: רוחץ אדם פניו ידיו ורגליו בכל יום בשביל קונו, משום שנאמר כל פעל ה' למענהו