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By the Hakham, Rabbi Ya'aqob Menashe

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Purim

Haman Caused the Jewish People to Accept the Torah in Their Hearts

At the time of the giving of the Torah, the Children of Israel said *Na'aseh VeNishma'* (we will do and we will hear). The acceptance of the Torah was done through the mouth but it did not come from the heart. Until the time of the story of Purim, the Jewish people relied on the merit of the acceptance of the Torah at Mt. Sinai which was based on the utterance of the mouth, in keeping with the adage that what counts more is one's words and not what is in one's heart.

Haman was the descendant of 'Amaleq and, therefore, of Esau. Esau's merit was the great honor he accorded his father (Kibbud Ab), however, it did not come from his heart but from his mouth, as it says, *Ki Sayid Befiw* (for the game was in his mouth. [Bereshith 25:28]). If we accept the concept that what matters most is the mouth and not the heart, this would give the power to Haman to overcome the Jewish people.

When the people saw the power of Haman and realized that this power came to him because of the honor Esau accorded his father, which was only verbal, they had to acknowledge that what truly counts is the heart and that one's words are not enough. This caused them to receive the Torah in their hearts (*Qiyemu Weqibbelu*) which, in turn, caused the fall of Haman, since his merit did not emanate from the heart.

(See Ben Ish Hayil, Derush Beh, Shabbath Zakhor)



מדרש בן איש חי
Midrash BEN ISH HAI

5779 פרשת פקודי

Parasha

Wayyaqhel/Pequdei: How Could Moshe Rabbenu, 'a"h, Go Against His Humble Nature?

אלה פקודי המשכן העלית אשר פקד על-פי משה These are the calculations of the Tabernacle, the Tabernacle of testimony, that was calculated according to Moses (Shemoth 38:21).

There is a difference between holy and everyday mundane work. When doing everyday mundane work, what is important is that the work gets done. The *Kawwanoth* (intent and concentrations of the heart) are not important. However, with *Melekheth Haqqodesh* (holy work) what is most important is the *Kawwanoth*, which have to be pure, and this is what elevates the action.

The importance of the *Mishkan* (Tabernacle), in the eyes of G-d, is that whatever was given towards it was done with hearts overflowing with love. Someone had to be in charge to scrutinize the donors, to ensure that there was no one there with the wrong thoughts.

The only person who had the *Ruwaḥ HaQodesh* (divine inspiration) to see inside the hearts of people, was Moshe Rabbenu, 'a"h. But Moshe Rabbenu was the most humble person ever. How could he command everyone to come and tell them that he will look to see if their thoughts are pure enough? This went against his humility.

The reason why it says *was calculated* by Moses and not *Moses calculated* (*Puqad* and not *Paqad*), is because Moshe Rabbenu, 'a"h, did not command them to come for this purpose. Rather, he asked them to come for the purpose of making the calculations and when they were there he examined their intentions.

(See Kether Şaddiq, Parashath Pequdei)

For the 'Illui Neshamah of
Yeshayahu Ben David & Regina, 'a"h

When must the Meghilla Be Read?

Everyone is obligated to hear the Meghilla twice on Purim, once at night and once during the day. Contrary to what many think, the reading during the day is more important than the one at night and everyone must make the effort to hear it again then.

The reading at night must be done after the stars come out and may be done at any time until dawn. If, for whatever reason, the Meghilla was not read at night, it can not be made up by reading it twice during the day.

The reading during the day can be done at any time during the day, from sunrise to sunset. If, for some reason, it was read before sunrise but after 'Ammud Hashahar (dawn), one has fulfilled his obligation. If it goes into Bein Hashemashoth (between sunset and the emergence of three stars), however, since there is a doubt as to whether this time is considered to be day or night, it should be read without a Berakha (blessing).

(See Sh. 'A 687: 1. Kaf Haḥayyim ibid, 1-4, 7, 9, 10)

Purim Meal at Night and During the Day

We fulfill our obligation of Se'udath Purim (the festive Purim meal) with one meal and do not follow the opinion that it must be two meals, one at night and one in the morning. However, it is appropriate to have a meal at night also.

When Purim falls on a weekday, this is not a problem, since everyone has been fasting. When it falls on Moṣei Shabbath (Saturday night) and one has eaten Se'udah Shelishith (the third Shabbath meal), one should still have a somewhat special meal at night in honor of Purim. However, this meal is not of the type that is held during the day of Purim, where we add to the foods we would ordinarily have, in order to make it a very special meal. Obviously, one would be wise not to overeat during Se'udah Shelishith.

The reason why the meal during the day of Purim is the most important and we do not fulfill our obligation with a meal at night, is because it says in the Meghilla, *Yemei Mishtei Wesimḥa* (days of banqueting and rejoicing). *Days* and not nights.

(See Rama, start 695. Kaf Haḥayyim ibid, Oth 4 & 5. Mishnah Berurah, ibid, 3)

Rabbanith Ruth Menashe

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