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By the Hakham

Rabbi Ya'aqob Menashe, 'a"h

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## Pequdei: Our Relationship with G-d After the Geullah (Redemption)

בִּי עֲנֵן ה' עַל-הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לַיְלָה  
"For the cloud of the L-rd will be on the Tabernacle during the day, and fire will be on it at night" (Shemoth 40:38). In says in Midrash Tanḥuma that in this world, the Shekhinah can rest in the Mishkan but not in each individual person.

The Holy One blessed be He said that the reason why the Shekhinah rests in the Mishkan (Tabernacle) and not in us is on account of our sins. In the future, however, it will rest inside us. Rabbenu Baḥya explains that in the future, prophecy will be returned to the Jewish people as it was in the past. The Shekhinah will also return to its place.

All the Jewish people will be able to know G-d with profound wisdom. There will be no Satan or Yeṣer Hara (evil inclination). This should be consolation for us, now that we are in exile, to know that in the future Geullah (redemption), the glory of the Jewish people will be returned as it was before, and we will be able to achieve a deep and close understanding and connection with G-d, without any separation or barriers between us.

(See Rabbenu Baḥya, Parashath Pequdei)



מדרש בן איש חי  
Midrash BEN ISH HAI

## 5782 פְּרַשְׁת פְּקוּדֵי

### A Prayer for When Things Go Wrong

The Pele Yo'eṣ tells us that when something unwanted happens to a person, be it physical in nature, monetary, or a slight to his honor, he must immediately show that it is not just a simple occurrence or coincidence, but should say the following prayer and confession. (We are presenting it here in Hebrew, but can be recited in one's own language.):

רבנו של עולם ידעתי חרפתי ובשתי וכלמתי, כי הרבה הכעסתיך, ובמשפט יסרתני בגופי (או יאמר: בממוני. או: בכבודי).

אנא ה' א-ל-הינו וא-ל-הי אבותינו, תבא לפניך תפלתנו, ואל תתעלם מלכנו מתחנתנו. שאין אנחנו עוי פנים וקשי עורף, לומר לפניך ה' א-ל-הינו וא-ל-הי אבותינו, צדיקים אנחנו ולא חטאנו. אבל חטאנו, עוינו, פשענו, אנחנו ואבותינו ואנשי ביתנו, אשמונו. בגדנו. גזלנו. דברנו דופי ולשון הרע. העוינו. והרשענו. זדנו. חמסנו. טפלנו שקר ומרמה. יעצנו עצות רעות. כזבנו. כעסנו. לצנו. מרדנו. מרינו דבריד. נאצנו. נאפנו. סדרנו. עוינו. פשענו. פגמנו. צרנו. צערנו אב ואם. קשינו עורף. רשענו. שחתנו. תעבנו. תעינו ותעתענו. וסרנו ממצותיך וממשפטך הטובים, ולא שוה לנו. ואתה צדיק על כל הבא עלינו, כי אמת עשית ואנחנו הרשענו:

ולך ה' חסד, כי אתה תשלם לאיש כמעשיהו לכפרת עוונותינו ולהדריכנו לעבודתך. ובכן, אנא הא-ל, אב הרחמן, כרחם אב על בנים רחם עלינו. עזרנו א-ל-הי ישענו על דבר כבוד שמך, והצילנו וכפר על חטאותינו למען שמך. ותקנו מלכנו בעצה טובה מלפניך, למען נלך בדרך טובים, ואורחות צדיקים נשמור. יהיו לרצון אמרי פי והגיון לבי לפניך, ה' צורי וגואלי:

When a person recites this prayer, it causes G-d to be happy that the person accepted the Yissurim (sufferings) as a punishment. As a result, G-d removes the punishment. The Pele Yo'eṣ adds that when something untoward happens to a person, he should refrain from doing wrongs that he did in the past and should take upon himself to do something meritorious that he did not do in the past.

He quotes Rabbenu the Ḥida who mentions that the Hebrew word HaṬeba' (the nature), is the same Gematria as Eloqim (G-d), to show us that everything in the world is under His control.

(See Pele Yo'eṣ, Ṭeba')

For the 'Ilui Neshamah of  
Rabbi Ya'aqob Menashe, 'a"h.

יעקב אליהו עבדאללה פרג' חיים בן רחל, ע"ה

## Saying 'Amen' Before 'Yehei Shemeh Rabba', When Coming Late

Even though the response of Amen Yehei Shemeh Rabba Mebarakh goes on the opening words of the Qaddish, "Yithgaddal WeYithqaddash", one nevertheless answers with the congregation even if one did not hear the opening words. There is a difference of opinion, however, whether the word "Amen" should be recited or not, by someone who did not hear the opening words.

There are those who hold that one may not answer "Amen", because the word "Amen" goes on the first words of the Qaddish, whereas "Yehei Shemeh Rabba etc.", is a separate phrase. The Mishna Berura states that if one enters when the congregation is completing the response of "Amen Yehei Shemeh Rabba etc.", "Amen" must not be said.

The Ben Ish Hai mentions the opinion that those who do not hear the first words do not say the word "Amen" at the start of the response, but quotes the opinion of others who permit answering "Amen" as well as "Yehei Shemeh Rabba". As such, he mentions that one may follow either opinion.

(See Ben Ish Hai, 1st year, Parashath Wayhi, Oth 3. Mishnah Berurah, 59:9. Meqor Hayyim, 40, Oth 6)

## Sucking Juice from Fruit on Shabbath

There are those who are of the opinion that one may not suck juice out of fruit on Shabbath. However, this is not the accepted opinion by most. According to the majority of Posqim, including the Ben Ish Hai and the Mishnah Berurah, one is permitted to suck the juice, or any other food, since this is not the normal way of squeezing.

One must take care, however, not to assist the sucking by squeezing the fruit while holding it. In the case of grapes and olives, whose prohibition of squeezing is DeOraitha (from the Torah), one should be strict and not suck them.

All the above applies when one is holding the fruit outside one's mouth and sucking out the juice. If the entire fruit is in one's mouth, however, all agree that it is permitted.

(See Rama, O.H., 320:1. Ben Ish Hai, 2nd year, Parashath Yithro, Oth 8. Mishnah Berurah 320:12. Kaf HaChayim, 320, Oth 11&12)

## Women's Corner - by Rabbanith Ruth Menashe 'a"h

### What Does the Name 'Adar' Mean?

One of the meanings of the name of the month 'Adar', can be explained by dividing the name Adar into two parts: the letter 'Aleph' (א) and the word "Dar" (דָּר). The letter Aleph alludes to G-d, the One and only, the Master of the world (אֱלֹהֵינוּ שֶׁל עוֹלָם). The word "Dar" in Hebrew, means dwells. Now we can understand the characteristics of this special month Adar. It is a month where our ability of achieving the goal of having G-d dwell within the Jewish nation as a whole, as well as within each and every one of us, is immense.

One essential tool that enables us to reach the desired state of having G-d live within us, is Simcha (happiness). We are all familiar with the famous phrase from the Gemara, "משנכנס אדר מרבין בשמחה" (when Adar comes, we increase our happiness). Our Rabbis of blessed memory teach us that the Shekhinah (G-d's holy presence), cannot rest upon a person who is not happy. In simple words, sadness pushes away the Shekhinah.

We can see that the fact that the month of Adar is characterized by an increased level of happiness, lends itself to achieving "Adar", i.e., bringing the Master of the world to dwell right inside each and every Jewish person.