כד' אדר א, תשעו March 4, 2016

 פרשת ויקהל

Don’t be Fooled By The Mask

1) Before the Megila is read, the Brachaעל מקרא מגילה is recited, followed by שעשה נסים. Why do we say the Bracha of שעשה נסים if no miracle took place on Purim?[[1]](#footnote-2)

 2) The Mitzvaof Megilais unique in that we read it by night and then repeat it by day.[[2]](#footnote-3)Why is it different than other Mitzvos?

What defines a miracle? There are two types of miracles- נס נסתר; a hidden miracle, and נס נגלה; an open miracle. In truth, they are one and the same. The difference is, is that the נס נסתר, occurs more frequently.[[3]](#footnote-4) This is why we don’t consider a נס נסתר a miracle, and as in בעל הנס אינו מכיר בנסו, the one for whom the miracle was performed doesn’t recognize the miracle.[[4]](#footnote-5)

To illustrate: one who was born in the מדבר; desert, during the period of מן, only saw food appear from heaven. To him that was the norm. However, when he entered EretzYisrael and saw food growing from the ground, to him that was a miracle![[5]](#footnote-6) Thus, when an occurrence happens frequently, we do not consider it a miracle. If every time we turn on the faucet, the water would split, then water that does not split would be considered a miracle to us. Therefore, nature is also a miracle and as we say in ShemonaEsreiועל נסיך שבכל יום עמנו; and on the miracles that you do for us daily.[[6]](#footnote-7)

The name אדר is a contraction of א' דר; Hashem lives, as א refers to Hashem.[[7]](#footnote-8) It is specifically in this month that we see Hashem living with us, since through studying the story of Purim, we see Hashem. The saying goes “a coincidence is a miracle where Hashem chose to be anonymous.” Hashem dwells among us even in our daily lives.

Taking a look at the Megila, we don’t see anything supernatural-[[8]](#footnote-9)בגתן and תרש speaking in the prescence of מרדכי who understood the language they were conversing in,[[9]](#footnote-10)אחשורושbeing unable to sleep that night and asked for the book of records which led to our salvation and so on. Nevertheless, if we put all the events together, we realize it could only happen with the guidance of Hashem. Now we can grasp why we sayעל מקרא מגילה and שעשה נסים לאבותינו since if we know how to read the מגילה, then we will see that everything is a נס.[[10]](#footnote-11)

An American tourist, Sheila Levitan, walked into a sbarroo’s restaurant in Yerushalayim. Since the tables were all taken, Nechama Fried- a woman dining there- said to her that she would be done in 15 minutes and would reserve the table for her. Sheila thanked her and then exited the restaurant. It was only 5 minutes later that the infamous sbarro’s bombing took place killing many and badly wounding Nechama. Sheila, feeing gratitude for the role Nechama played in sparing her life visited her in the hospital. While visiting her, she mentioned if there is anything I can ever do for you, let me know. Nechama took her up on the offer as she was told by the doctors that she needed skin grafts thereby sending her to a hospital in New York. Explaining the situation to Sheila, Sheila offered to drive her daily to the hospital. As a result, on the morning of September 11, 2001, she was with her, instead of being at her job which was in the World Trade Center.

A tremendous lesson can be taken from the story of Purim for our personal life. If we do not see Hashem in our lives, we should write a מגילה about our life- occurences that happened to us and how one thing led to the next, and as it says זכור ימות עולם...; remember the days of yore.[[11]](#footnote-12) In this way one can recognize Hashem in his personal life.[[12]](#footnote-13) For this reason, the words מגילה and מגלה; to reveal, share the same root. If one doesn’t see Hashem in his life, he should write a מגילה about his life as this will be reveal Hashem.

Many times just doing this once won’t be sufficient since it is necessary to review it. Through the repertition,one sees Hashem clearer. This is why we read the Megila twice, as it is a hint to this, since the story of Purim can seem to be a coincidence. After we read it once, we need to read it again to put the pieces together and see the divine providence.

When the concentration camp Bergen Belsen was liberated in April 1945, NechamaBaum, was searching for her brother among the corpses. Seeing one of the bodies moving, she pulled him out, cleaned and fed him thereby saving his life. Upon awakening one day, this boy, Howard Kleinberg, discovered his rescuer had left. Since he wanted to thank her, he made it a mission to find her. After exiting Europe, he made his way to Toronto. In July 1947, he heard that a Nechama Baum had arrived from Buffalo to Toronto. The emotional meeting between the two took place in which he thanked her for saving his life. Recently, Howard and Nechama celebrated their 57th wedding anniversary with their 3 children and 11 grandchildren.

Identify the wearer of the mask and only then will He rip it off. We should all merit to the grand unveiling of the mask very soon!

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Each of us has the ability to make our home a Mishkan.When we have peace in the home, the Shechina can dwell there.[[13]](#footnote-14)With this we can fulfillועשו לי מקדש ושכנתי בתוכם.[[14]](#footnote-15)For one’s body to function properly it needs to work in harmony. If one limb is sick, it will affect the rest of the body. The same is with marriage.[[15]](#footnote-16)

Many spend more time on the preparation for the wedding- which is only a few hours- than the relationship itself- which is supposed to last a lifetime.[[16]](#footnote-17)To have peace in the home, we need to work on our natural tendencies. After all, in a marriage there aretwo people that come together from different backgrounds, environments, ideals, families and so on. Each spouse needs to work on themselves for there to be an equilibrium.

Shalom Bayis is opposites getting along.[[17]](#footnote-18) This is shown to us in עושה שלום במרומיו; He who makes peace in His heights, as שמים- which is במרומיו-is a contraction of אש and מים, opposites.[[18]](#footnote-19)

Some may complain about their spouses. Instead of looking for the right spouse, be the right spouse, by becoming a better person.[[19]](#footnote-20) “We need to love the one we marry, not marry the one we love.”[[20]](#footnote-21)

In HilchosMezuza there is an opinion that the Mezuzashould be upright and another opinion to have it across. What do we do? We place it slanted. That is neither of the opinions rather a compromise. This is hinting to us that we sometimes need to compromise with our spouse. This lesson is taught by Mezuza since we encounter it before we enter our home.

The Mishna[[21]](#footnote-22) guides us התקן עצמך בפרוזדור; prepare yourself in the lobby. This is also marriage advice, as before one enters his/herhouse,s/he should prepare themselves for the mood their spouse and children are in.

To help us with this, we need to understand the inherent difference between the genders. This is the fundamental reason that causes discord. A man needs to realize that she is not a man in a dress and a woman needs to realize he is not a woman in pants. A man and woman are the way they appear, think and act based on the source of what they are.[[22]](#footnote-23)

 One difference is that a woman embodies the trait of change. Thus, women are [[23]](#footnote-24)דעתן קלות, more emotional, abe to multi-task and so on.A man on the other hand,personifies being constant. Hence, he focuses on one task at a time, can concentrate on a thought for a while and the like.

These traits can be classified under what is known as לב and מח. A woman is symbolized by the לב; heart, emotion.[[24]](#footnote-25) She is like the moon which constantly changes throughout the month.[[25]](#footnote-26) Indeed, Rosh Chodesh is her Yom Tov.[[26]](#footnote-27) Looking closely at the word לבנה, we see that it is a contraction of לב and בינה, the traits of a woman.[[27]](#footnote-28) On the other hand, the sun is constant. That is the male quality. Reversing the letters of חמה; sun,we get המח; the mind!

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The Mateh Moshe tells us the reason for the custom to bang when Haman’s name is mentioned in the Megila when we read it in Shul is to erase his name as in מחה...זכר עמלק; erase the memory of Amalek.[[28]](#footnote-29) Indeed, R’ PinchasKoritzer explains מחה as in מחי ומסי, to hit, bang.[[29]](#footnote-30) The KavHayashar[[30]](#footnote-31) brings in his Sefer that to fulfill this Pasuk, when R’ Heshil would test his quill (pen) to see if it worked, he would write the nameעמלק or המןand then erase it.

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1. The following are some allusions to this: 1) Hashem’s name is not mentioned in the מגילה. 2) During a non-leap year ParshasTetzave- the only Parsha since Moshe is born that doesn’t mention his name- coincides with Purim. 3) The Gematria of אדר is 205. 2+0+5 equals 7, the number of nature- 7 days of the week, ShevaBrochos and so on. [↑](#footnote-ref-2)
2. Orach Chaim 687:1. see Mishna Brura 687:2 [↑](#footnote-ref-3)
3. Indeed, טבע; nature, is from the word מטבע; coin, since when one coins something, he is creating a standard. [↑](#footnote-ref-4)
4. Nida 31a [↑](#footnote-ref-5)
5. שערי אורה, volume 2 page 35 [↑](#footnote-ref-6)
6. See Ramban, Shemos 13:16. What is the Gematira of הטבע? 86, the same as אלה-ים, since nature is filled with Godliness (אלה-ים). [↑](#footnote-ref-7)
7. This is shown to us in the following: 1) א has a Gematria of 1 referring to ה' אחד. 2) א refers to **א**לוה-ים. 3) It is the only letter that is silent (ע is not silent as it is a guttural letter) since it is impossible to pronounce ה' in physical terms as He is infinite.4) The א is comprised of ו ,י ,י. These letters have a Gematria of 26, the same as י-ה-ו-ה. 5) א spelled out is אלף which represents **אלופו** של עולם– Hashem. 6) Additionally, אלף are the same letters as פלא, which means separate, because Hashem is separate and beyond. [↑](#footnote-ref-8)
8. Some of the Gemaras on Purim are found in tractate חולין (139) since the miracle of Purim wasn’t supernatural rather ‘חולין’, mundane, natural. [↑](#footnote-ref-9)
9. Esther 2:21-2 [↑](#footnote-ref-10)
10. This can be compared to reading an x-ray. A doctor knows how to read it wheras a regular person may just see shadows. [↑](#footnote-ref-11)
11. Devarim 32:7 [↑](#footnote-ref-12)
12. It is a good idea for one to keep a notebook with instances of divine providence that happened to him and to review it when one he feel Hashem. [↑](#footnote-ref-13)
13. The Gemara says (Sota 17a)if a husband and wife merit, the Shechina dwells amongst them. Another understanding of this is,if they have Shalom Bayis it is because they have the Shechinadwelling there, as they live according to Halacha and have the proper character traits. [↑](#footnote-ref-14)
14. Shemos 25:8. This is what the Mishkan is as the Gemara(Eruvin 2a) states that the Mikdash is called Mishkan and the Mishkan is called Mikdash. The Kedusha of a marriage makes a dwelling place for Hashem as it says ועשו לי **מקדש**... and at a wedding we say הרי את **מקודשת** לי. Incidentally, the word ביאהcan mean to enter a holy place (Negaim 8:8) as well as intimacy. [↑](#footnote-ref-15)
15. The Gemara (Pesachim 88a) infrormsus that Avraham called the temple mount a mountain, Yitzchokreferred to it as a field and Yaakov as a house. These 3 allude to our secret. The mountain represents that we overcome obstacles.The field alludes to winning in the battle field. Finally, the house symbolizes the Jewish home. [↑](#footnote-ref-16)
16. The saying goes“love is blind, marriage is an eye opener.” [↑](#footnote-ref-17)
17. Why is marriage referred to as a כריתת הברית? These two are opposites as a ברית is to come together,contrary to כריתת which is to separate as inוכתב לה ספר כריתת (Devarim 24:1)? The explanation given in the name of the Gra is that when one gives something up (כריתות), then it brings the two parties closer. With this we can comprehend אשתו כגופו. This also explains the Gemara that says oral teachings are a כריתת הברית (Gittin 60b) since we need to toil over it- give of ourselves. [↑](#footnote-ref-18)
18. Breishis 1:8, Rashi. At times in marriage we need the same qualities as our spouse in contrast to other times where we need the opposite qualities so as to compliment the lack. To illustrate: if one is very structured, it may be good for him to have a wife who is flexible. On the other hand, if one is a synergistic type of person, it would help to have a wife similar to that. [↑](#footnote-ref-19)
19. When one gets upset at their spouse s/he should then remember ברגז רחם תזכור (Chavakuk 3:2)- in anger, remember to have mercy. [↑](#footnote-ref-20)
20. Genuine אהבה is becoming one with your spouse as is indicated in theGematriaof אחד and אהבה which are the same- 13. Then the Shechina dwells amongst them. Thus, adding up אהבה and אחד together, we get a total of 26, י-ה-ו-ה. [↑](#footnote-ref-21)
21. Avos4:21 [↑](#footnote-ref-22)
22. When we speak of male and female we are talking of general characteristics. However, each person contains male and female traits. Everyone has emotions, just that women are emotionally dominant. There are women that are more intellectual but in general the man is more intellectually dominant. [↑](#footnote-ref-23)
23. Shabbos 33b [↑](#footnote-ref-24)
24. This is similar to Tefila which is called עבודה שבלב (Taanis 2a).When one puts emotion into Tefila, each Tefila is different. Contrary to this, is the מחin which it is the same Tefila as yesterday.It obviously is no coincidence that women are known for their davening whereas men are known for their learning (of course there are exceptions). [↑](#footnote-ref-25)
25. She changes just as the four seasons. Hence, it is called mother nature. [↑](#footnote-ref-26)
26. Tur, Orach Chaim, 417 [↑](#footnote-ref-27)
27. And as we know a woman has בינה יתירה. [↑](#footnote-ref-28)
28. Shemos 17:14. See the Rema in Orach Chaim 690:17. See Mishna Brura in 689:19 who rebukes those who bring their children who come to Shul just to bang by Haman which casuses disturbances. [↑](#footnote-ref-29)
29. A hint to this custom is found in והי**ה** א**ם** ב**ן** הכות הרשע; if the wicked one is liable to get hit (Devarim 25:2), in which the end letters spell המן. [↑](#footnote-ref-30)
30. Chapter 99.TaamaiMinhagim, pg 376 [↑](#footnote-ref-31)