



בלבי משכן אבנה Bilvavi Mishkan Evneh

REVEALING THE PURIM PERSPECTIVE

Rashi in *Parshas Terumah* states that the *Aron* housed the shards of the broken first pair of *Luchos*. Although the first set of *Luchos* were broken and replaced by the second *Luchos*, the shards of the first *Luchos* still retained *kedushah* and therefore they were housed in the *Aron*.

This is also relevant to Purim. “Purim is like Yom Kippur” (*Tikkunei HaZohar* 421). Just as on Yom Kippur the *Kohen Gadol* entered the *Kodesh Kodashim*, so do we enter the “*Kodesh Kodashim*” on Purim – that is, within our own personal *nefesh*. There are many ways to understand this matter, but one of the ways is because, deep in our *nefesh*, we can access the “*Luchos*”, as well as the “broken shards of the *Luchos*”, both of which were in the *Aron* in the *Kodesh Kodashim*.

The *Gra* explains how Yom Kippur and Purim are two halves of the same whole, representing two sides of our life. Yom Kippur is a time of forgiveness, it is about being *kulo l’Hashem*, “entirely for Hashem”, which is only once a year. That is one part of our life. The other part of our life, **Purim**, reveals a deeper perspective: **We can keep entering the *Kodesh Kodashim*, continuously.** Purim reveals that we can always maintain our *kedushah* - even when we have broken,

like the shards of the *Luchos*. This is because on Purim, when we thought that all was lost with Haman’s decree, our broken, shattered state actually led us into our salvation, where we saw Hashem’s light.

Purim is essentially the perspective that, come what may, we must view ourselves as always being within the *Aron*, and that **we are never really outside of the *Kodesh Kodashim*, even when it appears that we are.** If we are not on the level of the complete first pair of *Luchos*, then we are still the broken *Luchos*. Either way, we maintain our status of *kedushah*! We are still found within the *Aron*!

No matter how many failures a person will go through, these mistakes don’t have to uproot one from this deep place that he is connected to, for one can always live with Hashem in front of him! When one internalizes this perspective, one is always connected to the *kedushah* of the *Aron*. He is constantly found within the *Kodesh Kodashim*, all year round! And when that is the case, the *Aron*’s light will return him to even the *kedushah* of the first pair of *Luchos*. At all times, we can be *nochach pnei Hashem*, living with Hashem. ■ excerpt from the sefer Bilvavi on the Parshah

Amalek has the same *gematria* (numerical value in Hebrew) as the word “*safek*”, doubt, as is well-known. Amalek represents an evil force in Creation that can induce doubts into the Jewish people. But for every force that is evil, there is something else equally powerful on the side of good that can oppose it. Therefore, we can find holy doubts as well.

There is a statement in the *sefarim hakedoshim*, “There is no happiness like the clarification of doubts” (*sefer Toras HaOlah*, authored by the *Rema m’Pano*). Doubts are the antithesis to being happy. When doubts cause us to be sad, that is when doubt is evil, and such doubts are coming from the side of *tumah* (impurity), making a person confused and tangled up inside his doubts, resulting in a state of misery.

However, there is also a concept of holy doubt (*safek d’kedushah*), and this is when a person realizes: “From where is the doubt coming from? Is the doubt simply coming from my own self – or maybe Hashem put the doubt in my heart, and He wants me to have this doubt?”

When this is our attitude toward our doubts, then we transform the doubt into an increase of our *emunah*. We realize that the doubt was that it was Hashem’s very will that we should be doubtful or afraid about something. And since it is Hashem’s will that we should be feeling the doubt or the fear, we can be happy about this, because we know Hashem wanted us to experience it. This is essentially how we can transform all of our doubts – the “Amalek” within - into *kedushah*.

What is holding back people from feeling happy when they are in doubt about something? It is because people usually think that doubts and fears are always a bad thing to have. People think that nothing good can be said about a situation where a person has no idea what to do. That is a mistaken attitude. When we feel ourselves in doubt, it is really an opportunity for us

to realize that the doubt came from Hashem. The ensuing happiness we will feel after realizing this is an obvious gain.

When people find themselves in doubt, it causes inner anxiety: “I can’t decide...” or “I don’t know enough...”, and this is usually viewed as a sign of weakness. This causes us to become frustrated when we have doubts. The proper attitude we are supposed to have is to change his perspective about this, realizing that Hashem placed the doubt in his mind. The way to counter Amalek’s evil of *safek*/doubt, then, is by being happy when we are in doubt, with the understanding that it is Hashem’s will that we should be unsure about something.

In fact, we need to be able to be uncertain about everything [except for our *emunah* in Hashem, which we should always be certain about], and in spite of the uncertainty we need to be happy anyway. **If a person achieves this attitude, he fixes the evil of Amalek in its entirety.**

On a deeper level, all of our life is inevitably full of doubts and fears, because we must always be afraid that maybe we aren’t acting properly, and that maybe we aren’t doing what Hashem wants from us. What are we supposed to do with all of these fears, and how can we be happy with them? It is to realize that all of our doubts and fears were placed into us by Hashem! (*from Bilvavi Part V, p.345-p.349*).

...Practically speaking, one should try an exercise of *emunah* every day, in order to erase Amalek, trusting Hashem in spite of being unsure about something. In this way, a person keeps erasing “Amalek” from his heart. It is the *simchah* of leaving behind our doubts. With the help of Hashem, may this illuminate the rest of the world, until the time when Hashem will erase Amalek completely, when His Name will once again be “One” ■ (*Purim_019_Yom Kipur Is Like Purim*)

QUESTION Is the war of Gog and Magog the same thing as Amalek's war against Hashem?

ANSWER At the root, the war of Gog and Magog is a war against Hashem, and this branches into a war against the Jewish people, just like the war of Amalek. Amalek is called the unholy manifestation of the *yesod haRuach* (the evil element of wind) which includes every kind of evil, and Gog and Magog is the *kli* (container) which holds it and actualizes it [hence Gog and Magog is the evil *yesod ha'afar*, the element of earth which actualizes the evil of Amalek].

QUESTION What is the concept of the final rebellion of the nations against Hashem (both the war of Gog and Magog as well as the final war of Amalek)?

ANSWER It is a war against Hashem, from all directions.

QUESTION Will Amalek be erased before Mashiach comes, or after?

ANSWER I don't know of an explicit source which discusses this. However, the "light of Mashiach" has already begun to wage war against Amalek. It seems that both will take place simultaneously: The destruction of Amalek, and the coming of Mashiach, will probably take place at the same time.

QUESTION How do we see that the "light of Mashiach" has already begun to fight Amalek?

ANSWER *Zeh l'umas zeh*. [Whenever there is *tumah*, there is enough *kedushah* to fight it.]

QUESTION The Rav mentioned that the

world has started to become spiritually ruined ever since the year 5760. How do we see this?

ANSWER That is when the power of Amalek began to dominate in the world, because from 5760 and onward, there are 240 years left until the end of the world [the *gematria* of Amalek is 240].

QUESTION How exactly do we see that Amalek began to get stronger in 5760? Is it referring to the dominance of internet use, which is the *tumah* of Amalek?

ANSWER Yes.

QUESTION Amalek is all about *Kochi v'otzem yadi*, "My strength and the might of my hand", and this arrogance seems to characterize the most powerful countries of the world, such as America, Russia, China, North Korea, and Israel, who all boast of their power. Are all these countries a branch of "Amalek"?

ANSWER The countries of *chutz l'aretz* (outside Eretz Yisrael) are a branch of Amalek, while Eretz Yisrael is entirely under the exile of the "Erev Rav".

QUESTION Is the "Erev Rav" only in the government of the *medinah*, or can they also be in the government in America?

ANSWER Both.

QUESTION How can it be that America is also part of Amalek, if it was America which fought Germany/Amalek?

ANSWER Amalek is able to be at war within itself [hence different countries of "Amalek" are able to wage war against other countries

of “Amalek]. Part of the “war of Amalek” includes the war of “Esav” against the Jewish people, and the war of “Yishmael” against the Jewish people.

QUESTION Since the world today is centered on “Me”, on pursuing nothing but self-gratification, would that place all of the nations of the world under the category of Amalek?

ANSWER At their root, all of the nations are included in Amalek, each nation in a different way.

QUESTION Was Amalek’s hatred for the Jewish people always around since the beginning of Creation? Did it start with Timna, when the Avos refused to marry her, or was Amalek’s hatred for us already in existence?

ANSWER Amalek’s hatred was already rooted at the beginning of Creation, because they think are “first” (*raishis goyim Amalek*), and therefore they are at war with Hashem, Who is the true “First”.

QUESTION Is anti-semitism something illogical which cannot be explained? Or is there some logical understanding to it?

ANSWER The **root of anti-semitism is beyond any logical reasoning**, but it branches into all kinds of “reasons” that are given for anti-semitism.

QUESTION How can we avoid rising anti-semitism in America?

ANSWER Be careful not to cause *chilul Hash-*

em. Don’t do anything that makes the *goyim* jealous of you. Treat the *goyim* respectfully. But, try to minimize having any close relationship with them. Yaakov Avinu admonished his sons for not keeping a low profile from the *goyim*.

QUESTION Are we able to *daven* that all of the harsh prophecies during the final days should not take place?

ANSWER Through *tefillah*, we can minimize the suffering of these harsh events foretold about the final wars. However, we are already found on the way towards Redemption which will come *b’ito*, “at its preordained time” [as opposed to a Redemption that will come *b’achishenah*, suddenly and swiftly before the given time], and **when the Geulah comes at its preordained time, it is a long, drawn-out process**. Just like by the *Geulah* from Mitzrayim there was a long, drawn out process that spanned several days and weeks, so will the process of the final *Geulah* be a drawn out process, which will continue for some time until it culminates with the actual *Geulah* in its preordained time. **The process of the Geulah is therefore not going to happen in one day**, and it will not take place at a certain moment. It is a drawn out process. Therefore, the only changes we can make to the process that will precede the *Geulah* at its preordained time is, that we are able to minimize and ease the pain of those harsh events [i.e. by *davening* about it]. ■ *from the Bilvavi Q & A archive*

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