

BS"D #336

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**WEEKLY PARSHA
ARCHIVE Q&A**

BILVAVI

VAYEKHEL 5784

PURIM: FINDING THE POINT OF EQUALITY IN THE SOUL

Purim is essentially a day where one can build a space in the soul of a holy kind of “*igul*”\circle. It is a day where there are good and evil forces warring with each other, where the sin with the Golden Calf (the *eigel*, which is the unholy kind of “*igul*”) is pitted against the holy kind of “*igul*” in a Jew’s soul.

The Gemara¹ says that Hashem will make a “*machol*” (a circular kind of room, like a tunnel) for the righteous in Gan Eden, and each of them will point with his finger and exclaim, “*This is Hashem my G-d.*” A *machol* is round, like an *igul* (a circle), and the *tzaddikim* will all stand within this “circle” and point to Hashem from there.

The concept of the “*igul*”\circle in the side of holiness is thus a perspective in which all points are equal from each other [when viewed from the center], where the distance between each point and another point in the circle is always the same. This is in contrast to a straight line (a *kav*), where the end of the line is at a greater distance away from the beginning of the line.

LINE AND CIRCLE

This represents two dimensions that we have of serving Hashem – “the line” (*kav*) and “the circle” (*igul*).

Moshe received the Torah from Hashem and transmitted it to Yehoshua, and from then on we received the Torah as a *mesorah* (tradition) in a straight, uninterrupted line. This is our *kav*, our line, that connects us to Hashem; the further the generations are from Har Sinai, the greater the

¹ In the end of Tractate Taanis

distance. Yehoshua was not as close to Hashem as Moshe was, and the Elders were not as close to Hashem as Yehoshua was, and so forth.

But from another angle, it is said, “*All of Your nation is righteous.*”² Although no one is similar, and we have our own separate looks and beliefs and abilities, there is a point in which all of us are equal: the fact that Hashem dwells within the heart of each Jew. It is written, “*Make for Me a temple, and I shall dwell amongst them*”³; on this the Sages expound that “Hashem dwells within the heart of each of them.” When it comes to that point, all are equal. The differences are only outwardly, for each of us are a different *kli* (container) to hold Hashem’s light, but the light of Hashem that dwells in each person is always the same light. Hashem dwells in the heart of a person, for it is written, “*The rock of my heart and portion is G-d*”.⁴ The heart of a Jew contains the concept of the *igul* (circle) in the side of holiness.⁵

From the other perspective, *kav*\line, there is always a system of ten points. There are ten expressions that Hashem created the world with; ten commandments; and so forth. But from the perspective of *igul*\circle, we can reach the heart’s perspective, where Hashem’s presence is contained, and all points are contained in one point.

From the view of our outer layers, which is outer components and unique abilities that differ from one another, we are each a different *kli* (container). The *kli* of each person is different from one another. Each person has a different *da’as*, a different way of thinking, and this is the an-

² *Yeshayahu* 60:21

³ *Shemos* 25:8

⁴ *Tehillim* 73:26

⁵ For an explanation of how the heart represents *igul* (the circle), refer to the Hebrew *sefer* where this translation is adapted from: ספר בלבבי משכן אבנה פורים - עמ' כט

gle of *daas*\Moshe\kav. But from view of the inner light that is contained within each of our souls, we are all equal, when viewed from that point. That is the depth of how all the *tzaddikim* in the future will stand amidst a “circle” and point to Hashem – because when it comes to our bond with Hashem, in that aspect, everyone is equally connected and contained in one point.

When a person does not stand in that “circle”, he is stuck inside his own ego, always concerned for his own “I”, always trying to know: “Who is the real me?”

But when a person is more concerned about Who we are trying to reveal, and he is not as concerned about his own “I” but about the One who dwells inside him – and He is within each and every Jew, without any exceptions, for His oneness cannot be divided or changed – in that point, all are equal. There are only differences between us on our outer layers, but when we consider the fact that Hashem dwells inside each person, in that point, we find the point where every soul is equal in.

DAAS AND ABOVE DAAS

The *halachah* on Purim is that “One is obligated to become inebriated on Purim, until he does not know the difference between “Cursed is Haman” with “Blessed is Mordechai.” What is the depth of this? And if the truth is that Mordechai is blessed and Haman is cursed, why must one reach the point where he does not know this?

It is along the lines of what we explained above. [We have two angles of connection to Hashem – the straight line, and the circle]. One angle is *da’as*, represented by the chain of tradition which we received through

Moshe, in a straight and continuous line. But Purim is not about *da'as*. That is why one must reach the point on Purim where he doesn't have *daas*, where he does not know the difference between "Blessed is Mordechai" and "Cursed is Haman". At Har Sinai, we received the Torah through Moshe [which represented our relationship to Hashem through *daas*], but on Purim, we reached a point [above *daas*] that resembles the *tzaddikim* in the future when they are all pointing their finger at Hashem and saying, "*This is my G-d that I hoped for.*"

We will explain this deeper. At Har Sinai, there were two aspects. One aspect of it was that "Hashem descended upon the mountain of Sinai"⁶ - in other words, that He revealed Himself there. The other aspect of it was the giving of the Torah. The Torah was means that reveals Hashem upon the world. By Har Sinai, the emphasis was on the Torah that we received; in other words, it was about our *daas* [which is different with each person]. But on Purim, the emphasis was placed more on the "Giver" that is behind the Torah, and that we all receive from the Giver (Hashem). With regards to that aspect, all of us are equal.

We know that the face of each person is different. A deeper reason for this is because each person has a different *daas*, and the face is called "*panim*", for it reveals the "*pnim*" (the inwardness) of the person, and since each person's *daas* is different, it shows up differently on each person's face; resulting in different faces throughout mankind. Thus there is a connection between *daas*\knowledge and differences. So on a deep note, as long as a person "knows" the difference between Mordechai and Haman, he is still within the perspective of his *daas*, and there he sees the differences. But when a person becomes inebriated to the point where he

⁶ Shemos 19:20

“does not know the difference between Mordechai and Haman”, there he reveals an even more inner point in himself, which is above his *daas*. There, in that very innermost point, everything and everyone is equal...

ABOVE THE SELF

The decree of Haman upon the Jewish people was to destroy all of the nation, men women and children, and all in one day. His agenda was to do it all on all-inclusive level, and he didn't want to do it gradually and in steps; he wanted to wipe all the Jews out at once.

Our salvation was of a similar nature, where we all accepted the Torah again willingly; all of us, with no exceptions. It is understandable that we all accepted the Torah at Har Sinai, where we were all forced. But how does an entire nation willingly accept the Torah? How can everyone want the same thing? The answer to this is that indeed, if it would depend on a person's *daas*, then no one would be able to want the same thing, for every person has a different *daas*. But when we dig deeper into our soul and we go above the point of our *daas*, there we can find a common *ratzon* (will) that everyone will share.

At Har Sinai, it was a revelation of the Torah, of *daas*. And since each person has a different *daas*, we all needed to be forced into accepting the Torah. But on Purim, it was revealed the secret inner unity within the soul, where there are no differences, and all is equal. Besides of what was revealed at Har Sinai (the Torah), Purim revealed a deeper point in a Jew's soul: the idea that one can leave his own self! It is this point which is the deep *avodah* of a Jew's entire life. When Hashem created the world, He created it with ten *levushim*, “garments” (also called *keilim*, “containers”),

and all people are essentially the “garments” that Hashem wears, which wraps around His existence.⁷ When one lives through the perspective of his *daas*, that means he is only busy trying to identify himself, for *daas* is essentially the way of how a person identifies “Who I am.” If we want to define what a person is, the way to define it is, by how deep his *daas* goes.

Although we often hear many different definitions of the true inner self of a person which differ from this, that is only because the “I” has been so cheapened, and people only identify its superficial layers. If we want to define the deepest point of a person, what the “I” is, it is the *daas*. One’s *daas* is his very “I.” The other parts of the self are all but expressions of one’s inner *daas*.

However, the purpose of Creation is not for us to reach our “I”. It is rather to turn our “*ani*” (I) into “*ayin*” (nothingness), which enables us to reach the true “I”, Who is the Creator. The view from one’s *daas* is thus the expression of his “I”. When we build our *daas*, we are building our “I”, and that is one side of our *avodah*. But in order to reach the Creator completely, we need to reach a point where we are able to remove ourselves from our own “I.” It is written, “*I (אנכי) stand between Hashem and you*”⁸, and there is a well-known interpretation of this verse that the “*אנכי*” (the “I”) of a person, is what divides him from the Creator⁹, so to speak.

TO BE CONTINUED NEXT WEEK

פוריים 006 - ענין העיגול בפורים - ספר מועדי השנה

7 P’sach Eliyahu; based on Tikkunei HaZohar 17a

8 Devarim 5:5

9 Meor V’Shemesh, *ibid*

QUESTION 1

What is the root of *Galus* Yishmael? It is not counted as one of the four exiles (Bavel, Paras-Madai, Yavan, Edom) but some views consider it as part of *Galus* Edom, the Maharal views it as part of *Galus* Paras-Madai, while others say it is a fifth exile. Since we can see that right now the Arabs (Yishmael) waging war are from Iran (Persia, Paras) does this prove that the *Galus* Yishmael is really part of *Galus* Paras-Madai?

ANSWER

The hidden inner root of it is in the *Eirev* Rav. For this reason they are called Arabs, from the word *Erev*. But in the revealed aspect of Torah, they are rooted in the Amalek that became revealed through *Galus* Madai-Paras as in the times of Haman [who was of Amalek].

QUESTION 2

If an Arab doesn't harm a Jew, will he get a *tikkun* and become a servant of Jews in the future? Or, since most of the Arabs are happy for Jews to get killed and they support the war against Israel, does that mean that most of the Arabs are all part of the *kelipah* - they are inherently evil?

ANSWER

Most of them are part of the *kelipah* (they are evil) while only a few of them will become good.

QUESTION 3:

Why is it that the irreligious Arabs (who don't pray to G-d) don't hate Jews whereas the Arabs who pray 5 times a day to G-d are the ones who hate Jews and wish to kill Jews in any way they can?

ANSWER

"A craftsman hates his competitor" [hence it is only the religious Arabs

who hate the Jewish people, because they see the Jews as their competition, since they both pray to the same G-d. The secular Arabs though who don't pray to G-d don't see the Jews as competition].

QUESTION 4:

What is the meaning of the *pasuk* עליך ברית יכרותו, *against You they form a pact*. After all, they believe in G-d, and they say that this is G-d's will,

ANSWER

They get their strength from keeping Bris Milah, as the Zohar teaches.

QUESTION 5:

Why do the Arabs hate the Jewish people? Is it because they inherited the jealousy of Yishmael towards Yitzchok, and as they claim that they suffer because of Israel? Or is that just an excuse for their hatred and really they hate Israel as all the other nations do, just as Esav hates Yaakov?

ANSWER

The root of the Arabs' hatred is because they are rooted in the *Eirev Rav*, and there are good parts of the *Eirev Rav* that can be discerned amongst them.

QUESTION 6

What is the source of the barbarism of the Arabs? Wasn't it Esav who inherited the way of "By your sword you shall live"? Did they learn this from Eisav, when Eisav married Yishmael's daughter? Or are they in essence barbarians because they are called *pereh adam* (wild man)?

ANSWER

See above answer. They are *Eirev Rav*, which is Esav and Yishmael together.

QUESTION 7

Hamas claims that they don't hate Jews in essence, they just hate the State of Israel. As proof, there are some Jews living in Iran and Lebanon whom they leave alone. Are they telling the truth when they say this, or do they really wish to kill all the Jews whom they have taken hostage, and it is just that they are temporarily allowing the hostages to live for political reasons? Is there anything substantial to what they say?

ANSWER

There is nothing substantial to what they say.

QUESTION 8

When Hamas kills Jews, is it because they want to kill Jews just as all other *goyim* deep in their hearts wish they could kill Jews (and it's just that they need a good excuse to do it), or is it all because of nationalistic reasons they have?

ANSWER

It is because they are from the *Eirev Rav* which opposes the Jewish people for being a "*nation that dwells in solitude*".

QUESTION 9

Do Hamas people have evil souls who come from Amalek, or have they just become temporarily turned evil (just as the *goyim* of Jordan and Egypt were killing Israelis in the early wars of Israel but later they made peace with Israel)?

ANSWER

Same answer as before: *Eirev Rav*.

QUESTION 10:

What should we be davening for? There seems to be three primary differing views amongst the *Gedolim* about how to *daven* about the situation (just as during the Six Day War). (1) One view is *daven* for the Jews of Israel to be safe relying **only** on Hashem to protect us (not relying on the army to protect us); (2) Another view is to *daven* for all Jews to be safe – with no mention of the army at all. (3) Another view maintains that we need to *daven* that the army should succeed in protecting Jews of Israel.

Which of these is proper to daven for?

ANSWER

The second view which you mentioned.

QUESTION 11:

When Israeli soldiers are killed in war, there are also differing views of the *Gedolim* how to react. One view is (1) Feel pain over their deaths just as you should feel pain of one sentenced to death through *Beis Din* – because perhaps they could have done *teshuvah*. (2) Another view maintains that we should feel pained over their deaths no less than feeling pain for any other Jew who dies – and we should not differentiate between one kind of Jew and another. (3) Another view maintains that we should feel pained over the fact that people who tried to save Jews have been killed, and these soldiers are *tinok shenishbah* (they are like children who were raised to be irreligious and cannot be held accountable for their irreligious lifestyle).

Which of these views is the proper perspective to have?

ANSWER

Simply feel pain over their deaths. Without making any kinds of these calculations.

QUESTION 12:

Since we are supposed to *daven* in a troubling time, how should we go about this practically? Say some chapters of Tehillim every day for a few minutes, and learn Torah the rest of the day [for men]? Or to *daven* personal *tefillos* about *Klal Yisrael* or say Tehillim for at least a half hour a day? Or to *daven* for an hour a day?

ANSWER

The main *tzarah* (trouble) we find ourselves in is in *ruchniyus* (in our spiritual situation). Every person should *daven* according to his or her personal *koach* (energy) and a bit more than that. Primarily, we need to radiate the light that is called *Mesirus Nefesh* (making some sacrifice for Hashem), to counter the evil *Mesirus Nefesh* which the Arabs show [for they are willing to die for their beliefs in order to destroy us]. This is the “50th Gate of Holiness”, the *Shaar HaNun* of *Kedushah*, and it is elaborated upon in the *Sefer Shaar HaNun* (published recently).

