

## WHEN DOES AMALEK COME?

If there is safek about if Hashem is with us, Amalek surely comes. But even when one has any degree of safek, Amalek also comes. Amalek has the same gematria of safek (*both are equal to 240*).

**Whenever** there is holiness, Amalek comes to fight it. When we left Egypt, Erev Rav came with us, and they are part of Amalek. The festivals of Pesach Shavuos and Sukkos all contain sefeika d'yoma, which is out of safek, thus Amalek is somewhat involved with the festivals and can attack us then. Outside Eretz Yisrael, there is 2 days of Yom Tov, because the redemption from Egypt was not complete, and we see this from the fact that Amalek came to fight us. Amalek fought us and enabled others to fight with us afterwards – they “cooled down the bath” for others.

**Thus**, our festivals are not complete, because it is not the complete redemption from Egypt. Amalek can therefore come fight us during the three festivals. Even on Rosh HaShanah, the beginning of Creation, Amalek can come. Rosh HaShanah is not “a remembrance of leaving Egypt” – it is to remember the beginning of Creation. Yet Amalek can still come on Rosh HaShanah and fight us. Amalek is called “raishis”, the beginning of the nations, and Rosh HaShanah is the raishis (*beginning*) of the world, and the nation of Yisrael is called the raishis of the world, so Amalek can still counter the raishis of Rosh HaShanah.

**We** have one day of the year in which safek does not take hold: Yom Kippur. Although there should really be safeika d'yoma on Yom Kippur too, the Sages decreed that we should not have two days of Yom Kippur, because it is dangerous to fast for two days. But there is a deeper meaning to this as well: it is because safek cannot affect Yom Kippur.

## THE INNER POINT OF THE SOUL: NO DOUBTS

**To** make this concept simpler, in relevance to our personal soul, there is an inner point in our soul which has no doubts in it. The outer parts of our soul have doubts. Hashem is called the “rock of our heart”. In our heart, we all have doubts. But the revelation of G-d, which is deep in all of our hearts (*as is it written, “And I will dwell amongst them” – in all of them*), is the point in our soul which has no doubts.

**Our** human nature is to have doubts; we have free will to choose between good and evil. All of us live with two options – good and evil. We live with doubts. But Hashem cannot be doubted, and not just that, but there is a point in us which has no doubts, for it contains revelation of G-d – when a person merits to uncover it and reveal it outward.

**When** Moshe's hands fell, Amalek got stronger. When his hands were raised, Amalek fell. The possuk says that his hands were raised in “emunah”. What this means is that the power of emunah in our soul is essentially the revelation of G-d within man. When one really merits to reveal it – not just because he knows about Hashem and he can say it, but because he has palpable emunah – he lives the inner point in which there are no doubts. But if one is not complete in his emunah, he will have doubts and be filled with them all the time.

**Amalek** fights Hashem in every generation. It is a mitzvah to fight them, but only Hashem can erase them. It is because Amalek is all about safek, and man cannot defeat the force of safek. Only Hashem can get rid of safek.

**The** only way for one to overcome safek is to integrate himself with Hashem. There are no doubts about the reality of Hashem's presence. When one connects himself to that reality in the depths of his soul, he erases Amalek\safek. When a person reveals the total emunah in Hashem from within himself, when he reveals outward that revelation of G-dliness that is deep in the soul - that is what can defeat Amalek. As long as a person has doubts, he cannot break Amalek. When one erases his own doubts, he can erase Amalek.

**In** our times, we aren't able to identify Amalek, because Sancheriv mixed up all the nations. He created another safek, and the safek is now within another safek, which makes it an even more powerful safek. It's all due to the state of concealment that is currently upon creation.

**But** when Moshe "raised his hands with emunah", the emunah was clear and complete, and then no safek could take hold.

**Fighting** Amalek is not a regular war. When we reveal how Hashem is the "Vadai Shemo" (*His Name is absolute*), then Amalek will lose its source of survival.

**Safek** is what fuels Amalek! It can be either external doubts or more inner doubts; either way, doubts fuel Amalek and don't allow a person to erase Amalek, and then Amalek takes hold of him.

## IN THE FUTURE

**In** the future, Hashem will be one. The Gemara asks, "Is He not one in our times?" The Gemara answers that the future it will be the name of havayah, while now He is called by His name of adnus, and they are not the same perception. Hashem's name is not complete in our times, due to the present of Amalek, as Chazal say.

**We** live in times in which people have identity crisis. Our "heart cannot be revealed by the mouth" - the depth of this is that what's in our heart is not expressed. When a person reads the name of havayah of Hashem, his "mouth and heart are not in line with each other" - the person's heart sees the meaning of havayah, but the mouth cannot express it.

**Amalek** causes one to doubt even the name of havayah; it splits up the four letters of the word havayah. It causes you to doubt all of reality. All of the Torah is made from names of Hashem, but Amalek causes one to doubt all of it.

**A** person gets married, and he's in doubt if this is the right wife for him. He buys a house, and he's not sure if he made the right purchase. All of these doubts come from Amalek! People are full of doubts inside themselves and then they end up by a psychologist.

**We** are always found in doubts. But a person can penetrate into a place in his soul in which there are no doubts!

**The** redemption will be a clear realization that there are no doubts. The exile we are in always presents us with options and doubts. "There is no simcha like the clarification of doubts". Simcha is when we erase our doubts. As long as a person has safek, he does not have simcha.

**The** opposite of joy is sadness. How does a person become sad? It comes from the body, which was created from the earth. We have a body and a soul, which already creates a safek. Our soul yearns for G-d, and our body wants materialism. Simcha is only achieved when the soul and body are harmonized. When Adam ate from the Eitz HaDaas, the body was cursed with death. Ever since then there have been doubts. The soul

wants to go to heaven while our body wants to be here on earth. We are always full of doubts in our life of where to go. But when a person erases Amalek within himself, he can connect both body and soul together, and then he reaches simcha - the "clarification of doubts."

## PRACTICALLY SPEAKING

**When** a person has a doubt, how does he remove it? One way is to ask a Rav.

**But** the inner method is to look at the safek in your mind and tell yourself that it's not you. They were thoughts placed into you from Hashem!!

A person's son is sick and he's not sure if he should do surgery or not. It seems to be a doubt of what reality should be. But who did it? Hashem. Even when you're doubtful about reality, it is Hashem who made that reality. When you have doubtful thoughts about following A or B, tell yourself that Hashem made those two options.

**When** a person knows that Hashem does everything, his entire avodah is just to find Hashem in everything. If one really wants to do the will of Hashem in every situation, he will find how Hashem is clothed in every situation.

**The** simcha of Purim is that one can internally feel that Hashem does everything. Anything I do is to choose what the will of Hashem is, (*it's not a choice of what I should do. It's a choice of doing Hashem's will*). When you nullify your will, all you want is to do Hashem's will, and your will doesn't come from you. If "I" am doing everything, then I have doubts. But if I know that Hashem is doing everything, I have no doubts. That's how we erase Amalek.

**Am** I fighting Amalek, or is it Hashem? Hashem is fighting Amalek, not me. If I fight Amalek myself, I will not erase him. Only when I recognize that Amalek fights Hashem, am I helped in fighting Amalek.

**When** you really choose to do Hashem's will, you see what path to go in. Purim is the time to see that Hashem is behind all decrees, everything. Even Haman's decree ended up being good. Hashem makes the decrees, and He can nullify them. Purim shows us that man always has doubts, but Hashem has no doubts, thus the way to leave all doubts is to see how Hashem is behind every action.

**The** words here are to be practiced every day. When one really lets this penetrate, that Hashem is the One behind everything – right before if he's about to decide about a certain shidduch, he should tell himself that it is not his decision; it is Hashem's decision.

**One** should try an exercise of emunah every day to erase Amalek, and in this way he will merit to erase Amalek from his heart, and merit the simcha of leaving his doubts. Through that, with the help of Hashem, may the light of that discovery lead to illuminating all of Creation - when Hashem will completely erase Amalek, and then His Name will be One.

## REACTING TO TRAGEDY

**QUESTION** When I hear about tragic news... I easily become depressed for many days. I keep remembering these tragic stories, until the next tragedy comes, and then I keep thinking about the new tragedy...What is the perspective I need to have, whenever I hear or read about tragedies? How can I come out of the trauma that I get from bad news which I heard or read about?

**ANSWER** (1) *[You need to have]* emunah, faith in G-d. (2) Think about the spiritual suffering that there is today, which is far worse, considering the great spiritual destruction that is taking place in our generation. (3) Think about what you can generally do to act kinder towards others. (4) Connect to the inner good that is within you. (5) Immerse yourself in a world of inner thought. (6) Be happy about the fact that you are able to feel others' pain. (7) Accept the suffering that you feel, with love. (8) Reflect and conclude that part of the makeup of Creation is that it entails "evil" *[anything we perceive as not being good]*, and that the result of this is all of the suffering in Creation. (9) Connect to a holy kind of joy – in action, and in emotion. (10) In general, it is worthwhile to be aware that it's better for a person when he doesn't know that much about any news that happens in the world. This is how the Chofetz Chaim conducted himself. Therefore, one should avoid reading the newspapers and etc. *(This is besides for other reasons why a person shouldn't read the newspapers, but let this reason suffice).*

## THE SOUL AFTER DEATH

**QUESTION 1)** What does the soul see at the first moment it leaves the body?

**ANSWER** It depends on what the person's level is. If one is *zocheh*, he sees the light of the Shechinah and he melts into it, and then he leaves *[the world]*. If one is at a lower level, he sees his relatives or those whom he was close with, who come to greet him. There are others who see both *[the light of the Shechinah and also their relatives/close friends]*.

**QUESTION 2)** Is the soul afraid at death?

**ANSWER** Refer to the previous answer, regarding the soul's fear. However, that is only after the soul leaves the body. But before that, if one is not *zocheh*, he sees the Angel of Death wielding its sword, as the Gemara says. See sefer Raishis Chochmah, *shaar haYirah*, and *Maseches Chibut HaKever*.

**QUESTION 3)** If a person sees himself as a soul (*neshamah*) even during this lifetime, will this ease the process for the soul at death?

**ANSWER** Yes, certainly. Part of the fear is because the soul is separating from the body, and therefore when one learns to identify himself as a soul already in his lifetimes, it makes the transition a lot easier.

**QUESTION 4)** Is there anything the Rav can tell me to see all of this *[the transition of the soul at death]* in a way that's not frightening?

**ANSWER** Feel that you are with Hashem, constantly, at all times and in every place, and He is watching you, with His endless love.

**QUESTION 5)** When the soul leaves the body, does it realize that it woke up from a dream, now that it has left the world and it is at the true kind of life?

**ANSWER** Yes. It is like what is written about the future, that when we return to Tziyon we will realize that during the exile "Then, we were like dreamers." Life on This World is all a dream, compared to life in the Next World. **As an aside, only think about these topics for a little bit of time during the day, but for the rest of the time, be happy with all the good things that Hashem does.**