



Published on [www.bilvavi.net](http://www.bilvavi.net)

[Home](#) > Erev Rav - 007 Amalek as the Rooster

---

## Erev Rav - 007 Amalek as the Rooster

### **Amalek Is Called The "Rooster"**

There is an ongoing war between the nation of Amalek and the nation of Yisroel in Creation.

Amalek exists to fight against the Jewish people – it fights our very essence. The *Gemara* says that the Jewish people are called "*adam*"/man, while the nations of the world are not called *adam*/man. Amalek is called *raishis goyim*, first of the nations; their role is to fight Yisrael, who are called *adam* by trying to take away our holy status.

Since Amalek is on one side and Yisrael is on the other side, and every two sides contains a middle point that serves as a bridge between them. Amalek finds a middle point between itself and Yisrael which it can use to draw its strength from and thereby be able to fight Yisrael. What is that middle point? There is a certain animal which is very much connected with people. Amalek uses the powers of this animal in order to connect with Yisrael and harm their holiness. That animal is the *tarnigol*, the rooster.

A rooster is called "*sechvi*", as we say in the morning blessings, that the rooster is a *sechvi* which can differentiate between day and night. It is also called "*gever*".

[The concept of the *tarnigol*/rooster is used for evil by Amalek; we will see here how there are many evil aspects of the rooster which Amalek uses. Since every concept that exists in evil, can also be found in holiness, we will later explain how the concept of *tarnigol* is used for holiness by the Jewish people].

The word "*sechvi*" is equal in *gematria* to the word "*Purim*", because there is a relationship between *sechvi/tarnigol* to *Purim*, in which Amalek tried to destroy us. Amalek fights Yisrael through connecting itself to the concept of the *tarnigol*, which is called *gever*, and that is how it fights the "*adam*" aspect of Yisrael: it wants to bring down Yisrael from the level of "*adam*" to the lower level, which is called *gever*.

So Amalek fights Yisrael through the force that is called "*tarnigol*".

### **Amalek Is Called The "Dog"**

In many places, the Sages compare Amalek also to the dog. That is another way how it fights – it uses the nature of a dog, which is *azus*, brazenness. Amalek becomes [very powerful] in particular in the end of days, and this is in correlation to another statement of Chazal, that "the face of the generation

before *Moshiach* will be like “the face of a dog”. In other words, Yisrael also has the trait of brazenness. [The brazenness that Yisrael possesses can be used for either good or evil – Yisrael possesses a holy kind of brazenness]. Amalek possesses an equally powerful kind of brazenness, in the side of evil, and that is how it comes to fight Yisrael.

A dog is “*kelev*” in Hebrew, which contains the words “*kol beis*”, which means “two voices.” Yisrael is called “the brazen one of the nations”, and the dog is called the most brazen of all the animals. Amalek, who is like a dog, is therefore the evil kind of “dog” that fights the holy brazenness of the Jewish people.

The *Gemara* states that dogs, roosters, and harlots all hate each other. What all of these have in common is that they all act brazen. We see a connection here between roosters and dogs; the connection is that they represent the brazenness of Amalek.

### ***Amalek Wants Disparity, Via The Means of Fostering Negative Connection***

*Kelev* is “*kol beis*”. The letter *beis* is “two”, which implies connection between two people; it implies a negative kind of connection to others.

Man has two connections – with his child, and with his spouse. Amalek is compared to one who places his child on his shoulders and throws him to the dogs, and the child yells, “Where is my father?” This is one manifestation of *kol beis*: between father and son. Normally, there is a healthy connection between father and son, but there can be an evil kind of connection between father and son, and this is a force of Amalek.

Another connection man has with another is with his wife. This is supposed to be a holy connection, but there are ways for how the connection between husband and wife can become evil. We see that the Sages did not want a Torah scholar to always be intimate with his wife, so that a Torah scholar should not act like a *tarnigol*/rooster, who is always intimate with its mate at any given moment. Therefore, the Sages [Ezra the Scribe] enacted that a Torah scholar should immerse in the *mikveh* following marital relations, so that he will lessen his amount of marital relations.

Thus, the “dog” aspect in Amalek resembles the evil side to the connection between father and son, and the “rooster” aspect in Amalek represents the evil side to the connection between man and his wife.

So Amalek uses the nature of a *tarnigol* to fight the holy status of the Jewish people, with regards to the relationship between man and his wife.

### ***Bilaam and Amalek***

Chazal<sup>[1]</sup> explained that Bilaam was able to curse Yisrael, because he knew the exact moment when Hashem is angry which is when the rooster is about to make its sound. The time it lasts is for the amount of the words “*balah am*”, which hints to “Bilaam”; and since Bilaam and the rooster are both involved with this, it shows that there is a connection between Bilaam and Amalek.

The one moment when the rooster is getting ready is when Hashem is angry at Yisrael. The deeper meaning of this is that during that moment, the status of mankind drops to the level of *tarnigol* (the rooster, which is called *gever*, not *adam*). Normally, Yisrael is always called “*adam*”, even when we fall from our spiritual level. By contrast, the two root nations of the world, Yishmael and Esav, are not called “*adam*”. Yishmael is called “*pereh adam*”, (a “wild” man) – he is not “*adam*”. Esav is called Edom, and “*edom*” is also not *adam*. The time in which a person falls from his level of “*adam*” is called “*tarnigol*”.

## **Amalek/The Rooster - Excessive Marital Relations**

The *Gemara*<sup>[2]</sup> says that a *baal keri* (one who has an accidental emission of semen, or who one has had marital relations the previous night) must immerse in a *mikveh*, because the Sages didn't want a Torah scholar to constantly have marital relations with his wife, like how a rooster is always with its mate.

Concerning Amalek, it is written "*Asher korcha b'derech*", ("They came upon you along the way"), and "*korcha*" is from the word "*mikreh*", which is from the word "*keri*".

In other words, Amalek, which is *korcha/mikreh/keri* – who comes when there is a laxity of Torah learning – turns a Torah scholar from being immersed in Torah to become weak in his Torah learning and to instead become immersed in desiring marital relations with his wife, like a rooster.

The Sages state that Ezra the Scribe could have given the Torah, but Moshe preceded him, therefore it was Moshe who gave the Torah. But Ezra was so righteous that he also could have given the Torah. Ezra brought up the Jewish people to Eretz Yisrael and to the second *Beis HaMikdash*, so this was a kind of giving of the Torah; it was like a new acceptance of the Torah, just as we accepted the Torah again in the times of Achashveirosh. Ezra was the one who enacted immersion for a *baal keri*, to counter the "*korcha*" aspect of Amalek, which wants Torah scholars to be around their wives like roosters so that they can become lax in their Torah learning and be brought further down from their holiness.

When a Torah scholar is around his wife like a rooster [with regards to excessive marital relations], although this appears to be like a constant connection, this is actually a kind of disparity between them. Man and woman were originally created as one piece; according to an opinion in the Sages, Adam and Chavah were created *dav partzufin*, back to back, and then they were split down the middle and separated. Husband and wife are really one *partzuf*, one form. After the split they are separated into two forms, but in their essence, they are really one piece. Amalek comes to cause disparity between the unified *partzuf* of the husband and wife.

This is how Amalek fights us through its aspect of "*tarnigol*": it wants there be excessive connection between man and wife, so that they will grow further apart from each other.

Chazal say that when Shlomo built the *Beis HaMikdash*, he used the *shamir*, a creature which could cut through stones. He sent a *tarnigol* to bring him the *shamir*. We see from this that a *tarnigol* is involved with cutting the stones of the *Beis HaMikdash*. However, this *Beis HaMikdash* was destroyed; it could not last, because the *tarnigol* was ultimately involved with enabling its stones to be cut. It is because *tarnigol* represents Amalek.

Just as the *tarnigol* is involved with cutting stones, so can Amalek cut the stones of the *Beis HaMikdash*, in the sense that Haman (who came from Amalek) prevented the building of the *Beis HaMikdash*. This is a way of cutting the stones of the *Beis HaMikdash*. And it was the evil kind of "cutting stones". The *shamir*, by contrast, was the holy power of "cutting stones", while Haman/Amalek/*tarnigol* is the evil use of this power.

So Amalek/*tarnigol* is the evil agenda of Amalek to connect man and woman for evil purposes, just as a *tarnigol* has excessive marital relations, which the Sages did not want a Torah scholar to resemble.

## **Yisrael Possesses The Holy Aspects of The Rooster**

For every power in evil that we find, though, we also find a holy way to use the power. The holy use of "*tarnigol*" is when marital relations are done properly. If one follows the words of the Sages on how to

have proper marital relations, the union will result in holy children. The *Gemara* says that one who sees a *tarnigol* in a dream will merit good children. This alludes to the holy way to use the concept of the *tarnigol*.

But the evil kind of *tarnigol*, which is the power of Amalek, is when connection causes disparity. It makes man fall from his status of *adam* to the lower title of man, which is *gever*.

On Erev Yom Kippur we take *Kapparos*, which is done through a *tarnigol*/rooster. "Purim is like Yom Kippur", therefore, it follows that Purim also has a power of *tarnigol*. This is the holy way to use the power of *tarnigol*, which we can use to counter the evil *tarnigol* aspect of Amalek.

### ***Yisrael Begins With The Night, Amalek Begins At Day***

Amalek is seen in connection with the rooster. The rooster's call in the morning called is called *kerias hagever*, the call of rooster. From this we see that Amalek dominates at the beginning of the day. Amalek begins its power from the day.

Yisrael, in contrast, begins with the night. The *halachah* is that "the day follows the status of the night"; the following night is the beginning of the next day. Yisrael begins with night, whereas the nations of the world begin with day. Amalek in particular begins with the day, for the rooster, which represents Amalek, begins its call at the very beginning of the day.

On Purim, we read *Megillah* by night and then we repeat it by day. The main obligation is at night, and by daytime we also repeat it, but it mainly begins at night. *Kerias Megillah*, which we read at night, comes to counter the *kerias hagever* of Amalek, which begins the next morning. Thus, on Purim, through *Kerias Megillah*, we counter Amalek.

In the gentile world, day comes before night; Amalek begins their day with *kerias hagever*. Yisrael, though, has the power to connect the night with the day, therefore, Yisrael begins with the night before the day, not the beginning of the day. Before *kerias hagever* is the night time, which is a time of nothingness, *heder*. This is really a deep, holy power of the Jewish people: the *heder*, the nothingness, the darkness, which precedes the day; the point before the beginning.[\[3\]](#)

The *Gemara*[\[4\]](#) says that before dawn is the time when woman converses with man (in marital relations). This represents how Yisrael begins before the morning starts; the marital relations of Yisrael come before the *tarnigol* begins its day, which shows us that the martial relations of Yisrael are above the "*tarnigol*", and that we possess a power to defeat the "*tarnigol*" that is Amalek. The *Gemara* says that the possuk "*You shall be holy*" implies that it is the way of Torah scholars not to have marital relations during the day, and that is why they are called holy. The *tarnigol*, by contrast, has marital relations during the day.

The rooster/*sechvi* differentiates between night and day, and this alludes to the holy kind of *tarnigol*, which Yisrael has. Thus, we recite *Megillah* at night first, and then we review it by day. We do the opposite of Amalek, which begins by day.

On Purim, things are turned around. One of the ways how we "turn around" on Purim is that it is revealed how Yisrael begins at night, not by day. This is the depth of why we recite *Megillah* by night and repeat it by day; to show that our day begins with the night, unlike the nations of the world who begin their day with the day.

### ***"Binah Yesirah" in Yisrael vs. "Binah" of The Rooster/Amalek***

When Hashem made woman, He took a rib from Adam, and Adam was put asleep. Amalek came when

we were tired, which hints to how Adam was asleep when Chavah was created. Women are given “*binah yesairah*”, an extra amount of *binah*. Amalek fights through *tarnigol*, which has *binah*, for it can differentiate between night and day. But women have *binah yesairah*, which is stronger than the *binah* of the *tarnigol*. A *tarnigol* only knows how to begin from day, but the *binah yesairah* given to the woman is the power to begin with night that precedes day.

When Amalek fought with Yisrael, they threw the *Bris Milah* upwards. The reason why we remove the *orlah* by *Bris Milah* is because the presence of *orlah* increases *taavah*, as the Rambam writes in *Moreh Nevuchim*. When Amalek threw the *Bris Milah* upwards, it wanted to return *taavah* and bring down the Jewish people. It fights the *Bris Kodesh* of Yisrael by seeking to increase *taavah*.

Bilaam knew the time when Hashem is angry; Bilaam is the words “*balah am*” (the one who wants “to swallow the nation”), from the word *beliah*, swallowing; this hints to its connection to Amalek/*tarnigol*, for the *tarnigol* swallows food in an unusual manner. Bilaam knew that Hashem hates elicit relationships more than anything, which is represented by *tarnigol*, who has improper marital relations. This was really what Bilaam wanted to do to bring us down by advising Moav to send their women to entice the Jewish people with immoral desires.

Since Bilaam is connected with Amalek, and Amalek fights us during the final days, it shows us that in the final days we will be tested with the temptation towards immoral desires.

### **Amalek Fights The Holiness of Marital Relations**

Amalek fights Torah of the Jewish people, and because they are the “first” nation, they fight the first *mitzvah* of the Torah, which is *pru u’rvu* (the *mitzvah* to procreate). The word *pru* in *pru u’rvu* is from the word *pur*. Haman cast a *pur* (lot) on Purim, because he wanted to attack our aspect of *pur/pru*.

### **The Holiness of Marital Relations: To Appease Beforehand**

The holy kind of *tarnigol*, which Yisrael possesses, is reflected in the following. The *Gemara* says that we learn *derech erez* in marital relations from a *tarnigol*, who appeases its mate before relations. From here we learn about the holiness in marital relations.

### **In Conclusion**

Thus, Purim is a time in which the holy and evil forces of *tarnigol* are warring with each other.

The Jewish people possess the holy kind of *tarnigol* [reflected in the *halachah* that one must appease his wife before engaging in marital relations], and this counters the evil concept of *tarnigol* which Amalek uses. It is the holy kind of *sechvi*/rooster, which is equal in numerical value to “Purim”, represented by the fact that the Jewish people act holy with marital relations; the fact that a husband must appease his wife before marital relations, which the nations of the world do not do. This holy kind of “*tarnigol*” that we have can counter the evil kind of *sechi/tarnigol* that is Amalek. Purim is also compared to Yom Kippur, which contains *kaparah* (atonement).

This is the depth of how Yisrael can defeat Amalek; it is also the depth behind *Kerias Megillah* of Purim, which comes to counter the *kerias hagever* of Amalek the morning after we *lein Megillah* – when we precede the day with the night, through first reading the *Megillah* at night.

[2] In Berachos

[3] For more on “heder” see Getting To Know Your 70 Forces of the Soul - #01 and #02

[4] Berachos 3a

---

**Source:** <https://bilvavi.net/english/erev-rav-007-amalek-rooster>