

Reclaiming Purim (a festival of Lots – a game of chance)

Rabbi Ivan Ickovits

God does not play dice with the Universe..._ A. Einstein...

Some data points/signs (otiot) of Purim to correlate:

We play the lottery for Yom Kippurim a day like Purim, and on Purim Adar is the month of Purim spelled, Aleph, Daled, Resh, – associated with Resha Dlo ltyaddah (Resh, Daled, Aleph) – a transcendent spiritual state of all possibilities

Amalek is numerically equal to saphek, doubt. Therefore some of the commentaries relate the fight with Amalek as the continuing battle with the other (Negative Forces) side over doubt.

The book of Esther does not refer to any name of G-d directly, (although there are many acronyms of first and last letters of a series of the words of the text that spell out different Names of God – an indirect association of the Divine working behind the scenes see the Memden siddur)

Heh vs Kuf? A kabbalist's meditation has the month of Adar (Purim) associated with Kuf, and the month of Nissan (Passover) associated with Heh. Remembering the association of hiding the name YHVH in garb that masks it, we use the morphing of the Heh in the original, to Kuf to form the masking name as YKVK. This is a reminder about Purim as the holiday with the direct imprint of god hidden since none of the names are explicitly mentioned, versus Passover where the miracles and names of God are out in the open, and the miracles are clearly visible. Also allows us to try on a variety of masks: Vashti, Ahasveros, Mordechai, Esther,

During our inner journeys, in our retreats and meditations, after much practice and focus, we sometimes reach the state of Reisha d'lo ltyadah. entering into a place that is devoid of characterization - precursor to cognizance and image formation where all the possibilities of being and non-being, imagination and manifestation co-exist. It is a place of quiet rejuvenation, physically, emotionally, and spiritually, within the Presence, where we find the realm of all that is possible. I sometimes remember we can re-interpret the word heichaloth – the palaces, of the Divine presence, as haYecholeth – the realm of all possibilities. It is an interesting aside that in one formulation of quantum mechanics that was developed by Nobel prize winners, Schwinger and Feynman, the probabilities of the evolution of a system from one state to another

has to include the probabilities of all possible paths that can be traced from the initial condition to the desired end condition, no matter how improbable.

The spiritual state of the head that does not know (reisha d'lo ityadah, RD"l) in the realm of all possibilities has many different alternative manifestations. This includes both perspectives, those we see as positive and those we see as negative. It is also the source of doubt.

What is the essence of the situation of doubt? It is that a person has before him 2 possibilities. The judgment state requires either one or the other. But from a higher perspective, one does not have to choose one or the other. Rather one can have all of it, this one and that one. Since in the place of RD"l, everything is appropriate, and all possibilities are correct, and all of them are appropriate within one container. However, when the light of one descends from the station of RD"l, it is not possible for all to be contained in one container, because these can only be illuminated by one light, and then it is appropriate to choose either one or the other.

This is also spiritually the source of Amalek who forms the state of doubt. That is, Amalek takes the light from the RD"l that can contain the 2 opposites, and lowers it to a vessel that can contain only one of the two opposites, and that is how doubt is formed. -- by having to choose which light to receive. In the context of the Lurianic tree of life, This is brought about by lowering the supernal elevated light from the realm of all possibilities (RD"l), to a lower vessel that cannot receive or contain 2 lights. This then brings about the formation of doubt.

What is the corrective to this? The recognition by the person that both of these lights are true. And both come from the source of RD"l. But now it is not possible to receive them in one container, but only in a sequential way, one after the other, each one in its time. This is the secret of the antidote to Amalek, From this you can understand all the mysteries of the writings of the Ari z"l, when his student Hayyim Vital writes, One time i heard from my master, such and such1 and another time i heard such and such2 which contradict one another. All of these alternatives are equally true in the place of RD"l, but when we who are in the place of Atzilut, a place in the Presence but not as elevated as in RD"l, many times removed, and we cannot sit with all of these (different perspectives) at one time, because only in the state of RD"l is the incomprehensible become comprehensible. Certainly, It is possible to hold one part of the mystery, and these are the lights that can illuminate from Atzilut and below together.

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However, for those levels that are opposites in RD"l and do not descend together, we should understand that now it is not possible to have them sit together, as it is not possible for Rosh HaShanah and Yom Kippur to be held in one container.

What is not included here is that it is possible to have Rosh Hashanah and Yom Kippur together. (In RD"l, The states of consciousness that one is in for Rosh Hashanah, the day of Judgment and for Yom Kippur the day of at one ment, can be superimposed one on the other and thus experienced in this multidimensional way if disoriented way.) ...

Some Footnotes , A brief beginning explanation (R Ivan Ickovits):

The head that does not know (Reisha de lo ltyadah) is one of those higher spiritual states where one loses perspective and does not know, sort of like the fool card when fully matured. It is a surrender to the unknown and unknowable. Logical and sequential perspectives do not hold. But this is the realm of all possibility where every alternative can manifest as reality -- the matrix of all...It is hard to speak of this state but when I experience it is deeply healing nourishing and realigns the inner being to function more efficiently.....

Haman the villain of Purim is taken to be a descendent of Amalek, an early desert tribe that continued to antagonize the weak and lingering fringe people in the camp of Israelites as they were leaving Egypt. In so doing Amelek is considered to be absolute evil. One doubt introduced by Amelek was whether we, the weak fringe elements of Israel could survive in being part of the people or whether we should just give up and surrender to the forces in Egypt where there was a certain attraction of living in certainty. ..