

UNEDITED INTERNET VERSION

2019

Parshas Pekudei

Purim Prep

SELECTED DRASHAS
FROM
THE AUTHOR OF
BILVAVI MISHKAN EVNEH
THAT HAVE **SOMETHING**
TO DO WITH
THE WEEKLY TORAH
PORTION

Purim Prep

Most of the *Yomim Tovim* are within our realm of human comprehension, which the holy *hakedoshim* refer to as “*yeda*” (knowing). However, Purim is an exception, since it does not lie within our realm of comprehension. It is called the level of “*lo yeda*”¹ (“not knowing”), because it lies outside rational knowledge. Therefore, we do not prepare for Purim in the same way that we prepare for other *Yomim Tovim*.

In relation to times of the Jewish calendar, there are times of *yeda/daas/comprehension* and there are times of *lo yeda/no daas/above comprehension*. Yom Tov is an example of *yeda*, while Purim is an example of *lo yeda*.

Thus, in general we can prepare for the *Yomim Tovim* by learning about the concept of each *Yom Tov* on an intellectual level, in order to gain the maximum benefit from the *Yom Tov*. But since Purim is different to the other festivals in this regard, being that it is a festival of “*lo yeda*” and it involves having “no *daas*,” we therefore cannot understand it or prepare for it by trying to use our *daas* (human comprehension or understanding).

Instead, the best way to prepare for Purim is by simply being prepared to accept whatever the day has to offer.

There is a deep point contained here. Generally, when we prepare ourselves for something, we potentially limit the extent of the spiritual gains we can receive because such

gains are dependent on the extent of our preparation. For instance, if we manage to prepare ourselves to a certain degree before a Yom Tov, then the amount of spiritual gains we can receive from Yom Tov is limited to that degree.

In contrast, Purim is unique in that since we do not intellectually prepare ourselves for it, our spiritual gains are not limited in this way.

Therefore, in practical terms, it is best to prepare for Purim by not preparing for it or planning in advance what we want to take out of it. Instead, we can act with *temimus* (simplicity) - trusting in Hashem that He can give us anything He wishes and will give you exactly what is appropriate for you.

The approach of *lo yeda* does not have to be limited to Purim. Our soul can access this Purim-like attitude the whole year round. Applying this *lo yeda* approach throughout the year will enable us to receive an unlimited amount of spiritual gain, without anything holding us back.

We can aim to do as much as possible with *temimus* (simplicity; non-intellectualization). Instead of predicting and aiming for a certain level of spiritual elation in advance, or expecting to acquire a certain spiritual attainment in a particular time, **we can just be simple**. We can strive to extend our Purim happiness throughout the year, by placing our trust and hope in Hashem that He will send you whatever He will send you...

¹ Refer to *Bilvavi Part 5: “Going Above Our Daas” for a fuller explanation*