

# Time and Transformation

## Bais Chana Online

### I. The Month of Kislev

#### A. Names of the Month: כסלו Kislev, 9<sup>th</sup> month

a) כסל - hope

##### 1) Iyov, 31:24

אִם־שָׁמַתִּי זָהָב כִּסְלֵי וְלָכַתְּם אֶמְרֵתִי מִבְּטַחִי:

If I have made gold **my hope**, or have said to the fine gold, You are my confidence;

##### 2) Tehillim, 78:7

וְנִשְׁיִמוּ בְּאֱלֹקִים כִּסְלָם וְלֹא יִשְׁכַּחוּ מַעֲלָלֵי־אֱלֹהִים וּמִצְוֹתָיו וְנִצְרֵוּ:

that they might set **their hope** in G-d, and not forget the works of G-d, but keep His commandments:

b) related to the word כסה which means to conceal/cover.

##### 3) Rabbi DovBer Pinson – The Month of Kislev

All the meanings of כסלו are related to the shape of the letter of the month, Samach – a secure, protective covering circle. When we truly put our trust in Hashem we are surrounded and covered by Divine protection and goodness.....Kislev reveals and inspire us towards a more powerful and empowering posture of bitachon/trust in the Source of all Life.

c) כס - hidden לו – 36 – the hidden light of Gan Eden which was concealed for the future.

d) כיס - pocket, כוס - cup for לו for the 36 hidden lights – we reveal the 36 hidden lights by kindling the cumulative 36 lights in the ‘vessel’ of our Chanukah Menorah.

##### 4) Bereshit Rabbah 12:6

Rabbi Levi said in the name of Rabbi Gezeira: That [primordial] light functioned for thirty-six hours – twelve on the day before Shabbat, twelve on the night of Shabbat, and twelve on Shabbat [day]. When Adam the first man sinned, He sought to hide it away [immediately], but He accorded deference to Shabbat, as it is stated: “God blessed the seventh day” (Genesis 2:3). With what did He bless it? It was with light.

##### 5) Talmud Chagigah 12a

This should be understood **in accordance with Rabbi Elazar, as Rabbi Elazar said: The light that the Holy One, Blessed be He, created on the first day** was not that of the sun but a different kind of light, **through which man could observe from one end of the world to the other. But when the Holy One, Blessed be He, looked upon the generation of the Flood and the generation of the Dispersion and saw that their ways were corrupt and that they might misuse this light for evil, He arose and concealed it from them, as it is stated: “And from the wicked their light is withheld”** (Job 38:15).

**And for whom did He conceal it? For the righteous people in the future, as it is stated: “And God saw the light, that it was good” (Genesis 1:4), and “good” is referring to none other than the righteous, as it is stated: “Say of the righteous that it shall be good for them, for they shall eat the fruit of their actions” (Isaiah 3:10).**

**6) Sefer Rokeach – Rabbi Eliezer of Worms**

The word אור – light appears 36 times in the Torah.

**7) Degel Machaneh Ephraim, Bereshit**

The primordial light was hidden in the Torah.

**8) Rabbi DovBer Pinson – The Month of Kislev**

The hidden lights of Gan Eden are more concentrated within the Oral Torah. The entire oral dimension of Torah is codified in the Talmud, known as the Gemara. Appropriately, there are 36 tractates of the Babylonian Talmud reflecting the 36 Lights of the Ohr Haganuz.

**B. Permutation of Hashem’s Name: Vav, Yud, Hei Hei**

**C. Letter of the Month: ס Samach (support)**

**9) Tehillim 145:14**

סוּמַךְ ה' לְכָל־הַנִּפְלְגִים וְזוֹקֵן לְכָל־הַכּוֹפְּנִים

Hashem upholds all that fall, and raises up all those who are bowed down.

**10) Rav DovBer Pinson – The Month of Kislev**

Samach is the numerical value of 60. According to Halacha/Jewish law, if a drop of non-Kosher milk accidentally falls into a pot of kosher milk, and if that pot contains 60 or more times the volume of the un-kosher drop, the drop might be considered nullified and the entire pot of milk therefore remains kosher... When this nullification is in effect, not only is there no longer any non-Kosher milk in the pot, but the non-Kosher milk that fell in has itself been transformed into Kosher milk, and one could recite a blessing over each ounce of milk there. In a similar way, under the spiritual influence of the letter Samach (60) in Kislev, darkness can be nullified and transformed into light, and ‘falling’ can be transformed into support and stability.

**D. Historical Events:**

**a) Chanukah**

**11) Shelah, Torah Shebiksav**

Chanukah – the 25<sup>th</sup> of Kislev

The 25<sup>th</sup> word in the Torah is אור – light

The word before אור – light is יהי – Yehi – “Let there be...” is numerically equivalent to 25.

## **b)Yud Tet Kislev – Rosh Hashanah of Chassidut**

### **12)Rabbi Shalom DovBer Schneerson**

Yud Tet Kislev...is the day when our light and vitality was given to us...it is Rosh Hashana of Chassidut.

## **E. Element: Fire**

## **F. Mazal (Zodiac): Keshet – the bow/the archer; Sagittarius**

### **13)Rav DovBer Pinson – The Month of Kislev**

When the string and arrow are drawn back, a greater tension is created. The bowman trusts, however, that this tension will allow the arrow to fly with power and focus when released. Sometimes a drawing back is necessary to move forward; sometimes a descent is necessary to bring a greater ascent. Darkness leads to light when it motivates us to ignite the lamp of our lives.

## **G. Tribe: בנימין - Benjamin**

The Beit Hamikdash (Temple) was in the portion of Benjamin.

## **H. Sense: Sleep**

14)[https://www.chabad.org/library/article\\_cdo/aid/706163/jewish/Text-of-the-Shema-Prayer-in-Hebrew-and-English.htm](https://www.chabad.org/library/article_cdo/aid/706163/jewish/Text-of-the-Shema-Prayer-in-Hebrew-and-English.htm)

### **15)Psalm 31:6 (This verse is said as part of the bedtime Shema)**

בְּיָדְךָ אֶפְקֹד רוּחִי פְדֵיתָ אוֹתִי ה' אֱ-לֹהֵי אֱמֶת :

I entrust my spirit into Your hand; you will redeem me, L-rd, G-d of truth.

## **I. Body Part: קיבה -keiva/stomach or כסל - kesel/loins**

### **16)Rav Dovber Pinson – The Month of Kislev**

During sleep the foods we ingest, literal food, as well as everything we internalize, including the images, sounds and sensations of the day – are digested and assimilated into the body and consciousness. Sleeping and dreaming are also healing, as they sift out and purge what is toxic to us physically, emotionally and spiritually, whether food or information.

....Just as the loins...support the whole upper body, bitachon (trust in Hashem) is the support and basis for our spiritual life in this world.

## **J. Parshiot: Toldot through Vayeshev (and sometimes Miketz) sleep and dreams**