

Time and Transformation

Bais Chana Online

I. The Month of Tevet

A. Names of the Month: טבת – Tevet, 10th month

- טבת = טוב בראשית תוהו

טוב – Tov/good

בראשית Bereshit – ‘in the beginning’ or ‘in the head’

תוהו – Tohu/chaos

- טוב בת Tov Bat

1) Rabbi Dov Ber Pinson – The Month of Tevet:

In Talmudic language, Bat may be used to refer to matters of physical intimacy, and thus in such a case Tov Bat literally means ‘good for intimacy.’ (Ben Yehoyada, Megilla, 13a) Tevet is therefore a ‘good’ month in which to create a Tikkun for issues relating to physical intimacy.

2) Talmud, Megillah 13a:

Tevet is a month in which the body takes pleasure from the body. ירח שְׁנֵהָנָה גוֹף מִן הַגּוֹף.

3) Esther, 2:16

וַתִּלְקַח אֶסְתֵּר אֶל־הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ אֶל־בַּיִת מַלְכוּתוֹ בַּחֹדֶשׁ הָעֲשִׂירִי הוּא־הַחֹדֶשׁ טַבַּת בְּשָׁנַת־שָׁבַע לְמַלְכוּתוֹ:
And Esther was taken to king Ahashverosh into his royal house in the **tenth month**, which is the **month Tevet**, in the seventh year of his reign.

4) Bereshit 4:1:

וַהֲאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־ה':
And Adam **knew** his wife Chava, and she conceived and bore Cain, saying, “I have gained a male child with the help of the LORD.”

5) Tanva, Chapter 3:

וְהַדַּעַת, הוּא מְלִשׁוֹן "וְהָאָדָם יָדַע אֶת־חַוָּה", וְהוּא לְשׁוֹן הַתְּקַשְׁרוּת וְהַתְּמַבְּרוּת
Daat, whose etymology may be found in the verse, “And Adam knew (יָדַע) Eve,” implies attachment and union.

6) Bereshit 2:24

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:
That is why a man leaves his father and his mother, and cleaves to his wife: **and they become one flesh.**

7) Ramban, Bereshit, 2:24

AND THEY SHALL BE ONE FLESH. The child is created by both parents, and there in the child, their flesh is united into one. Thus the words of Rashi. But there is no point to this since in beast and cattle too, their flesh is united into one in their offspring.

The correct interpretation appears to me to be that in cattle and beast the males have no attachment to their females. Rather, the male mates with any female he finds, and then they go their separate ways. It is for this reason that Scripture states that because the female of man was bone of his bones and flesh of his flesh, he therefore cleaves to her and she nestles in his bosom as his own flesh, and he desires to be with her always. And just as it was with Adam, so was his nature transmitted to his offspring, that the males among them should cleave to their women, leaving their fathers and their mothers, and considering their wives as if they are one flesh with them.

8) Iggeret Hakodesh of the Ramban:

אִישׁ - man

אִשָּׁה - woman

B. Permutation of Hashem's name: Hei, Yud, Hei, Vav

C. Letter of the Month: ׀ Ayin (which means eye)

9) Rabbi DovBer Pinson – The Month of Tevet

Seeing is connected with physicality. What is present within one's immediate vicinity is what can be observed with the naked eye. This has led numerous sages to directly equate the sense of sight with physical desires, lust and passionate possessiveness.....

The flames of the Menorah are the visual antidote to 'chaotic' vision – seeing only the 'immediate' opportunities or implications while overlooking the bigger picture and deeper perspective. The Chanukah lights have the power to heal our eyes and rectify and undo the damage of any negative sight. (see Sifte Tzaddikim, Chanukah 1.) More than a magical, mystical healing of our sight, the act of gazing at the delicate, dancing flames naturally heals a person from only seeing the surface appearance of things. The nature of a flame is to constantly change. Thus, there is no fixed image in a flame. The moment you try to freeze the fire with your eyes in order to define it, the image disappears. Furthermore, a flame leaps upward, drawing attention to what is Above. Both of these dynamics help us to see the world and others in a more selfless, holy, dynamic, and transcendent way.

10) Pirkei Avot, 5:19

כָּל מִי שֶׁיֵּשׁ בְּיָדוֹ שְׁלֹשָׁה דְּבָרִים הִלְלוּ, מִתְלַמְּדוֹ שֶׁל אַבְרָהָם אַבִּינוּ. וְשְׁלֹשָׁה דְּבָרִים אַחֲרֵיהֶם, מִתְלַמְּדוֹ שֶׁל בְּלָעָם הָרָשָׁע. עַיִן טוֹבָה, וְרוּחַ נְמוּכָה, וְנֶפֶשׁ שְׂפֵלָה, מִתְלַמְּדוֹ שֶׁל אַבְרָהָם אַבִּינוּ. עַיִן רָעָה, וְרוּחַ גְּבוּהָה, וְנֶפֶשׁ רְחֹבָה, מִתְלַמְּדוֹ שֶׁל בְּלָעָם הָרָשָׁע

Whoever possesses these three things, he is of the disciples of Abraham, our father; and [whoever possesses] three other things, he is of the disciples of Balaam, the wicked. A good eye, a humble spirit and a moderate appetite he is of the disciples of Abraham, our father. An evil eye, a haughty spirit and a limitless appetite he is of the disciples of Balaam, the wicked.

D. Historical Events: Fast of the 10th of Tevet

- Commemorates the siege around Jerusalem, which marks the beginning of the destruction of the Temple.

E. Element: Earth

F. Mazal-Zodiac: גדי – Gedi/Goat – Capricorn

11) Bereshit 27:11

וַאֲתַת עֲרֹת גְּדֵי הָעִזִּים הַלְבִּישָׁה עַל-יָדָיו וְעַל חֻלְקֶת צְוֹאֲרָיו :
and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

G. Tribe: Dan

12) Bereshit 49:16

Dan shall judge his people, as one of the tribes of Yisra'el. דָּן יִדְּוֶן עַמּוֹ כְּאַחַד שְׁבֹטֵי יִשְׂרָאֵל :

H. Sense: Anger

13) Tehillim 6:8

עֲשֻׁשָׁה מִכַּעַס עֵינַי לְתַקֵּה בְּכָל-צוֹרְרָי :
My eye is dimmed with anger; it is aged by [the "darts" of] all my tormentors.

14) Maimonides, Mishnah Torah

אָמְרוּ חֲכָמִים הָרִאשׁוֹנִים כָּל הַכּוֹעֵס כְּאֵלוֹ עוֹבֵד עֲבוֹדַת כּוֹכָבִים .
The early Sages said: Anyone who becomes angry is like one who worships idols.

15) Bereshit 45:1-5

וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנֹּצְבִים עָלָיו וַיִּקְרָא הוֹצִיאֵם כָּל-אִישׁ מֵעָלָיו וְלֹא-עָמַד אִישׁ אִתּוֹ בְּהִתְוַדַּע יוֹסֵף אֶל-אֶחָיו :
וַיִּתֵּן אֶת-קֻלוֹ בְּבִגְיָו וַיִּשְׁמְעוּ מִצְרַיִם וַיִּשְׁמַע בַּיִת פְּרַעֲהַ : וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו אֲנִי יוֹסֵף הָעוֹד אֲבִי חַי וְלֹא-יָכַל אֶחָיו
לְעֲנוֹת אִתּוֹ כִּי נִבְהַלּוּ מִפָּנָיו : וַיֹּאמֶר יוֹסֵף אֶל-אֶחָיו גְּשׁוּ-נָא אֵלַי וַיִּגָּשׁוּ וַיֹּאמֶר אֲנִי יוֹסֵף אֲחֵיכֶם אֲשֶׁר-מָכַרְתֶּם אֹתִי
מִצְרַיִמָּה : וַעֲתָה אֲלִתְעַצְבוּ וְאֲלִיחַר בְּעֵינֵיכֶם כִּי-מָכַרְתֶּם אֹתִי הִנֵּה כִּי לְמַחֲיָה שָׁלַחֲנִי אֱלֹקִים לְפָנֵיכֶם :

Then Yosef could not restrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And no man stood with him, while Yosef made himself known to his brethren. And he wept aloud: and Mitzrayim and the house of Pharaoh heard. And Yosef said to his brethren, I am Yosef: does my father yet live? And his brothers could not answer him; for they were terrified at his presence. And Yosef said to his brothers, Come near to me, I pray you. And they came near. And he said, I am Yosef your brother, whom you sold into Mitzrayim. Now therefore be not grieved, nor angry with yourselves, that you sold me here: for God did send me before you to preserve life.

I. Body Part: כבד Kaved – liver

16)Brachot 61b:

The liver is the seat of anger כבד בויעס

17)Rav DovBer Pinson – The Book of Tevet:

The word Kaved also means ‘heavy,’ and when the liver is not functioning properly, it can make a person heavy, physically and emotionally. Emotional heaviness and feeling bad about oneself leads one to take their personal narratives very seriously. As explained above, this is the greatest cause of anger, and only serves to feed the flames of Tohu, ego and impulsive physicality.

J. Parshiot: Narrative of the Egyptian Exile