

# Time and Transformation

## Bais Chana Online

### The Month of Adar

#### I. The Month of Adar

##### A. Names of the Month: אדר Adar

a) אדר – Adir – strong, solid, firm, noble, or certain

##### 1) Tehillim 93:4

מקלות | מים רבים אדירים משבריים אדר במרום ה':

[But I know that] more than the voices of the many waters, the mighty breakers of the sea, **mighty** on high is the L-rd [and He will overpower them].

##### 2) Taanit 29b:

אמר רב פפא: הלכך בר שראל דאית ליה דינא בהדי נכרי, לישתמיט מיניה באב — דריע מזליה, ולימצי נפשיה באדר — דבריא מזליה.

**Rav Pappa said: Therefore, in the case of a Jew who has litigation with a gentile, let him avoid him in the month of Av, when the Jews' fortune is bad, and he should make himself available in Adar, when his fortune is good.**

##### b) Rav DovBer Pinson: the Month of Adar

Adar can also be derived from the Hebrew root words *dar* – to dwell (in space), or *dor* – generation (in time.) Each of these interpretive etymologies suggest powerful permanence and a sense of rootedness and continuity.

c) related to אדרא – Idrah, the Aramic word for “fish bone” (Talmud, Shabbat 67a). Fish is the astrological sign of Adar, which represents fluidity.

d) א' דר - *Aleph* – the “One,” is *Dar* – dwelling therein

e) related to the word אדרת - cloak

##### 3) Rav DovBer Pinson: The Month of Adar p. 124-125

In Adar it was revealed that the One, Hashem, dwells even within our mundane lives (Me'or Einayim, Terumah). It was thus revealed that there are no accidents or happenstances; everything is meaningful and everything comes from Hashem (Sefas Emes, Tetzaveh, 631).

Realizing that nothing is ultimately chance or happenstance is one level of spiritual insight. A deeper level of insight involves realizing the holy side of ‘happenstance.’ Just as there can be positive, holy doubt that opens your mind to possibilities and opportunities which you could not have fathomed previously, there is a positive expression of happenstance and surprise. The ultimate veNahafoch – Hu – reversal in the pattern of the great turn-around of the Purim story, is

the reversal and transformation of that very darkness into light. A transformation of doubt into certainty is not an actual reversal within the same phenomenon, but rather a replacement with its opposite. *VeNahafoch Hu* complete reversal, in terms of doubt, means turning negative doubt into positive doubt. The same is possible with the phenomenon of *Karcha* – happenstance. The name of Purim is itself a testament to this; a lottery, a process of happenstance and absence of intention, revealed the ‘unexpected’ deeper intention of the Creator. Even in ‘happenstance,’ Hashem is there waiting to be acknowledged.

When you are expecting something, say a raise in pay, there can be a lack of excitement and maybe even a lack of delight when it is received. Yet, when we are open to being surprised by the blessings of life, to receiving spontaneous benefit from any direction and at any moment, you constantly have a sense of freshness and animation; everything is a blessing. Just as ‘positive doubt’ catapults us to be more engaged in discerning our purpose, a positive sense of ‘happenstance’ allows us to be more excitedly appreciative of all life; to see every Mitzvah, every encounter, every opportunity to do good or give thanks, with a sense of freshness, surprise, and preciousness.

## **B. Permutation of Hashem’s name: Hey Hey Yud Vav**

## **C. Letter of the Month: ק kuf – monkey**

## **D. Historical Events:**

- 7<sup>th</sup> of Adar – Moshe’s birthday and passing
- 14<sup>th</sup> of Adar - Holiday of Purim
- 15<sup>th</sup> of Adar – Shushan Purim

## **E. Element: Water**

### **4)Rav DovBer Pinson – The Month of Adar:**

As life evolves, we are in a constant state of becoming. Without a sense of lightness, fluidity and a continuous rebirthing of ourselves, we can become rigid and frozen in our identity. In this month of laughter and mazal of fluidity, Purim gives us a chance to re-enter the flow. To facilitate this, many have the custom of dressing up, donning a mask, and humorously concealing or altering their normal identity. This playful fluidity of self-image allows a release of the superficial self that has been shaped by our past or is but a frozen image of our past which we project into the present and future unthinkingly. This way, in costume, one may tangibly sense the fact of being created anew, moment by moment.

## **F. Mazal (Zodiac): דג – Dag – Fish/Pisces**

### **5)Rav DovBer Pinson – The Month of Adar:**

.....The Yom Tov of Purim reveals a simple connection between fish and Adar. What overtly distinguishes land animals from fish is that land animals are ‘revealed’ to us, while fish are

'hidden' from us. Such hiddenness alludes to the hidden miracle of Purim, a miracle that was concealed within the working of history and nature...

...גד - fish also alludes to דאגה – worry. As Adar progresses, we can evolve toward overcoming and transcending any tendency to worry. (Interestingly, the body part of the month is techol/spleen, and according to traditional Chinese medicine, the stomach and more so the spleen are most affected by chronic worry and anxiety.)

**G. Tribe: a) Naftali** (according to the Arizal the twelve months follow the order in which the Twelve Tribes camped in the desert when they left Egypt.)

**b) Yosef** (according to the Raavad's commentary on Sefer Yetzira, the order of the months follows the order of Yaakov's sons as listed in the beginning of the book of Shemot.)

## H. Sense: Joy and Laughter

### 6)Talmud, Taanit 29A:

משׁוֹנְכֵנֵס אֶדָר מְרַבֵּין בְּשִׂמְחָה.

**When the month of Adar begins, one increases rejoicing.**

### 7)Esther, 9:22

כִּימֵי אֲשֶׁר-נָחוּ בָהֶם הַיְהוּדִים מֵאֲבִיבֵיהֶם וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֲבֵל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יִמְלִי מִשְׁתֵּה וּשְׂמֵחָה וּמְשַׁלַּח מְנוּת אִישׁ לְרֵעֵהוּ וּמִתְּנוּת לְאֲבִיבֵיָם:

As the days when the Jews rested from their enemies, and **the month that was reversed for them from grief to joy** and from mourning to a festive day-to make them days of feasting and joy, and sending portions one to another, and gifts to the poor.

### 8)Tehillim 100:2

עֲבָדוּ אֶת-יְהוָה בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנְנָה:

Serve Hashem in joy; come before Him in song.

### 9)Talmud, Taanit 22a:

**Rabbi Beroka Ḥoza'a was often found in the market of Bei Lefet, and Elijah the Prophet would often appear to him.** Once Rabbi Beroka said to Elijah: Of all the people who come here, is there anyone in this market worthy of the World-to-Come?

...In the meantime, two brothers came to the marketplace. Elijah said to Rabbi Beroka: **These two also have a share in the World-to-Come.** Rabbi Beroka went over to the men and said to them: **What is your occupation? They said to him: We are jesters, and we cheer up the depressed.** Alternatively, when we see two people who have a quarrel between them, we strive to make peace.

### 10)Talmud, Shabbat 30b:

..Like that which Rabba did. Before he began teaching *halakha* to the Sages, he would say something humorous and the Sages would be cheered. Ultimately, he sat in trepidation and began teaching the *halakha*.

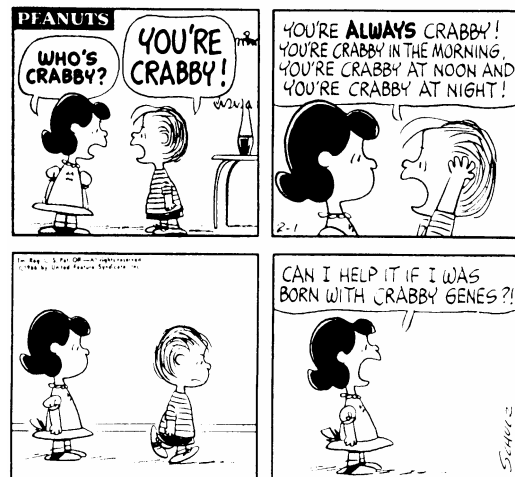
### 11)Tanva, Chapter 26

This must be made known as a cardinal principle: Just as it is with a victory over a physical opponent; for instance, two people who wrestle with each other, each striving to fell the other, if one of them is lazy and sluggish he will easily be defeated and will fall, even if he is stronger than the other; so it is with the conquest of one's evil nature: it is impossible to conquer the evil nature with laziness and sluggishness, which stem from sadness and a stone-like dullness of the heart, but rather with alacrity, which derives from joy and an open heart that is unblemished by any trace of worry and sadness in the world.

### 12)Tikunei Zohar 22:

בשמחה = מחשבה

The letters in the Hebrew word *besimcha* (“with joy”) are the same letters that spell *machshavah* (“thought”).



### 13)Esther, 5:9-13:

And Haman went out that day, happy and glad of heart. But when Haman saw Mordecai in the king's gate, neither rising nor stirring before him, Haman was filled with wrath against Mordecai. But Haman suppressed [his anger (fearing to take revenge without royal authority)], and when he came home, he sent and had brought to him his loved ones and Zeresh his wife. And Haman recounted to them the glory of his wealth, the abundance of his children, and all of the king's exalting him and raising him above the (other) ministers and servants of the king. And Haman said: Also, Queen Esther did not bring with the king to the feast that she made anyone but me; and tomorrow, too, I am invited by her with the king. And all this is worthless to me whenever I see Mordecai the Jew sitting in the king's gate.

#### 14)Devarim 25: 17-18

You shall remember what Amalek did to you on the way, when you went out of Egypt,

זַכֹּר אֶת אֲשֶׁר-עָשָׂה לָךְ עַמְלֵק בְּדַרְדֵּךְ  
בְּצֵאתְכֶם מִמִּצְרָיִם :

how he happened upon you on the way and cut off all the stragglers at your rear, when you were faint and weary, and he did not fear God.

יַחֲשֵׁר קֶרֶךְ בְּדַרְדֵּךְ וַיִּזְנַב בְּךָ כְּלֵהֲנַחֲשִׁים  
אֲחֲרֶיךָ וְאַתָּה עָגוּף וַיִּגַע וְלֹא יָרָא אֱלֹקִים :

#### 15)Rashi, Devarim 25:18

קָרָךְ, an expression denoting a chance occurrence (מקרה). - [Sifrei 25:167] ... Yet another explanation: an expression denoting heat and cold (קור). He cooled you off and made you [appear] tepid, after you were boiling hot, for the nations were afraid to fight with you, [just as people are afraid to touch something boiling hot]. But this one, [i.e., Amalek] came forward and started and showed the way to others. This can be compared to a bathtub of boiling water into which no living creature could descend. Along came an irresponsible man and jumped headlong into it! Although he scalded himself, he [succeeded to] make others think that it was cooler [than it really was]. — (Tanchuma)

#### 16)Rabbi Yosef Yitzchak Schneerson:

The numerical value (gematria) of the Hebrew letters that spell Amalek (240) is equivalent to that of the letters that spell safek, “doubt.” All things holy are certain and absolute... Amalek is doubt; baseless, irrational doubt that cools the fervor of holiness with nothing more than a cynical shrug.

### **I. Body Part: טחול - Spleen**

#### 17)Talmud, Brachot 61b:

טחול שוחק - ...the spleen laughs...

#### 18)Tikunei Zohar, Tikun 48:

The spleen is associated with depression.

#### 19)Kohelet, 7:6

כִּי כְקוֹל הַסִּירִים תַּחַת הַסִּיר בֶּן שָׂחַק הַפְּסִיל וְגַם-זֶה הֶבֶל :

For as the sound of the thorns under the pot, so is the laughter of the fool, and this too is vanity.

#### 20)Eruvin 65b

אָמַר רַבִּי אֵילְעָאִי, בְּשִׁלְשָׁה דְבָרִים אָדָם נִיפָר : בְּכֹסוֹ, וּבְכִיסוֹ וּבְכַעְסוֹ. וְאָמַרִי לִיה אִף בְּשִׁחְקוֹ.

**Rabbi Elai said: In three matters a person's true character is ascertained; in his cup, i.e., his behavior when he drinks; in his pocket, i.e., his conduct in his financial dealings with other people; and in his anger. And some say: A person also reveals his real nature in his laughter.**

### **21)Rav DovBer Pinson – The Month of Adar:**

In general, laughter is a much more developed and evolved ‘sense’ among the other senses; laughing is a uniquely human activity. Most other senses, like eating, sleeping, walking, hearing, and seeing, are also found throughout the animal kingdom, but a developed sense of humor is uniquely human (Gra, Sefer Yetzira, 5:2). Only human beings have a sense of irony, non-slapstick humor, and laughter (Ya’avetz, Mitpachas Sefarim, 8:8).....There are two main categories of laughter: laughter that is grounded in wellbeing or sacredness of life, and laughter that is cynical and superficial, expressing the belief that nothing is sacred.....Positive laughter....expresses and reinforces a sense of release from the limited perception of form; it leads to a recognition that everything paradoxically makes sense, albeit often ironically. When we respond to life with positive laughter, we can joyfully release ourselves from narrow, superficial thinking. This is holy laughter....

### **J. Parshiot: Terumah – Pekudei – Building the Mishkan - A home for Hashem**