CURTAIL JOY etc. בר אב מְשַׁלְּמֵין בְּשְׁמְחָה בר THEREFORE, WHEN AV BEGINS, WE Our Mishnah said

אַמר רַב יְחוּנָה בְּרֵיה דְּרֵב שְׁמוּאַל בַּר שִׁילֵת מְשְׁמֵיה דְרֵב Yehudah the son of Rav Shmuel bar Shilas said in the name of when Adar begins we increase joy. [35] begins we curtail joy, אַר מִרְבִּין בְּשִׁמְּחָה הוּ פּרָ מִשְּׁנְבְנָס אֲדָר מִרְבִין בְּשִׁמְחָה הוּ so too Rav: קשְׁמָשְׁוּנְנָס אָב מְמָעֲשִׁין בְשִׁמְּשׁ – Just as when Av

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numbered, half a shekel . . . for an offering to the Lord (Exodus 30:13) This shall they give, everyone that passes among these who are TO OFFER HALF A SHEKEL TO THE LORD

of the offerings were brought on behalf of all Israel, as contrasted to those brought by individuals. Who was to pay for these offerings? are to be carried out successfully. During the Temple days, some one has a right to claim exemption, if these national projects 1. National interests are the responsibility of every citizen. No

Shekalim. This contribution was mandatory upon every Jew, ceeding the month of Adar. This is called Shabbat Parshai of the Torah dealing with the half a shekel on the Sabbath preentire people of Israel. Even to the present day we read the portion for an individual to sell one of his garments in order to be able and had to be paid at one time, in full, even if it was necessary brought not by individuals, but by the Priests on behalf of the to donate half a shekel to pay for the daily sacrifices (temidim) Every year, during the month of Adar, every Jew was required

ריעַ מָזָלִיה – when [a Jew's] luck is bad, יְלימְצִי נְמְשֵׁיה בַּאָדָר – דְרִיעַ מָזָלִיה אב מיניה באב should avoid him during the month of Av. בְּרֵרִי בָּבְרִי — Therefore,ⁱⁱ a Jew who has a lawsuit with a Gentile אָמֵר רֵב פָּפָּא – Rav Pappa said: אָמָר רֵב פָּפָּא his luck is good.[3] Gentile court during the month of Adar, דְּבָרִיא מָזְלֵיה – when and should make himself available to appear even before a

(3) Runber introducts to Shinit

Egypt, although they had left the "house of bondage," they were still considered exiles, בּי קיו בְּאֶרֶץ לֹא לָהֶם נְבוּבִים בַּמְרְבָּך – for they were still "in a land not theirs," wandering in the until the day [the people] returned to their place and returned to the stature of their ער יום שובָם אָל מְלוֹמֶם וְאָל מַעֻלַת אֲבוֹתָם יָשוֹבוּ — Now, the exile did not end – וְהַנֵּה הַנְּלוּת אֵינְנוּ נְשְלֵם – ער יום שובָם אָל מְלוֹמֶם וְאֶל מַעֻלַת אֲבוֹתֶם יָשוֹבוּ forefathers. וּרְשָׁינְאוּ מִמְצְרֵיִם, אַף עַל פּי שָׁיָצְאוּ מְבֵּיִים, עַרֵיוַ יַחְשְׁבוּ גּוּלִים – Now, when they left

always.6 with its completion of the subject of the Tabernacle and with the glory of God filling it אותו הָמִיד - And this is why this book ends – נשְלֵם הַפְּפֶּר הַוָּה בְּהַשְׁלִימוֹ ענְיַן הַמִּשְׁבָּן וּבְהִיוֹת בְּבוֹד ה' מָלֵא אותו הָמִיד was then that [the people] of Israel were considered to be truly redeemed from their exile. returned to the eminence of their forefathers, אָלִהָּ עֻלֵּי אָהֶלִיהָם – of whom it may be said, "the counsel of God was over their tents," – וְהֵם הֵם הַמֶּרְבָּהָם – and, as the Midrash again caused His Shechinah to dwell among them, שבו אָל מִעֵלֵת אֲבוֹתִם – at that point they (Bereishis Rabbah 47:6) states, they themselves were the Divine chariot.⁵ אָן נְחְשְׁבוּ גְּאוּלִים – It

they arrived at Mount Sinai and built the Tabernacle, and the Holy One, Blessed is He, once

Wilderness. וּבְשָׁבָּאוּ אָל הַר סִינֵי וְעַשוּ הַמִּשְׁבָּן וְשֶׁב הַקְּרִוֹש בָּרוּךְ הוּא וְהַשְׁרָה שְׁבִינָתוּ בֵּינֵיהֶם But when

month for the Jews, and he therefore felt confident that he would WHICH MOSES DIED." He felt this indicated that it was an unlucky בו משֶּה – For he said, "the lot fell for me on the month in אָמר נָפַל לִי פּוּר בַּיָרֵח שָׁמָת. או HE REJOICED GREATLY. שְׁמְּחָה גְּדוֹלָה Haman saw that the lot fell on the month of adar, the חביון שְנְפֵל פוּר בְּחֹדֶש אֲדָר – On this verse, a Baraisa taught: when SEVENTH OF ADAR. [42] C-OF ADAR, (מוֹ 'דְשָׁרְעָה בְּאָרָר ווֹלָה ' HE WAS also BORN ON THE י שְׁבְּעָה בַּאָדֶר מֶת THAT while [MOSES] ON THE SEVENTH prevail. ילא הָיָה יוּדְעַ – HOWEVER, HAMAN DID NOT REALIZE תָּבָּיל פור חוא הַגוּרֶליי, – Was cast pur, that is the lot. (40)

Myste 136



אַרָּשְרָאָל אָיָרָא אָריִ אַרָּ אַרְיּאָרָא

Israel, i.e. prayer and merits can prevail over the fate they foretell. (49) היין אַרָּין אָרָא

And R' Yochanan follows his own reasoning expressed elsewhere, וְּמָיוֹ יִדְּ דְיִּבְי יִדְּיִּ וְּעָבְּי

R' Yochanan said: אַרְיִי יִדְּיִ יִיְּדָּי

אַרִי אַרִי רְבִּי יִינְי

איין אַרִי רְבִי יִינְי

איין אַרְי רְבִּי יִינְי

איין אַרָּי רְבַּי

איין אַרָּי רְבַּי

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said to him: אָל מָאִרְעָאְנְוּנוּת שֶּלְּךְ — Go outside of your astrology, און מַנְל לְישְׁרָאָל — for the celestial signs hold no already consulted my astrology, אֵינִי רְאוּי לְהוּלִיוּ בֶּן and l see that I am not fit to bear a son! אָבֶר לַיִּה – [The Holy One] עלם אָמֶר לְפָנָיו רְבּוּנוּ שֶׁל עולָם – [Abraham] then said before him that shall come forth from within you shall inherit you. 65 that one will not inherit you; "בריאם אָשֶׁר וֵצָא ממְנֵיךְי , only he me ... [52] אָמֵר לוּ לֵאוּ − [The Holy One] replied to him: No of the Universe, "בְּן־בִּיתִי יוֹרֵשׁ אחִי" – my steward inherits before the Holy One, Blessed is He: בונו שֶל עולָם – Master Heavens ... אָמֶר אַבְּרָדָם לֹפְנֵי הַקְּרֵוֹש בָּרוּךְ הוּא — Abraham said ךב – For Rav Yehudah said in the name of Rav: celestial signs hold no sway over Israel. אָמֶר רָב יְהוּדָה אָמֶר אין מול לישְרָאל – And Rav too holds that the Master of the Universe! יקר באינעננינות שלי – I have קוָל לְישְרָאֵל – From where do we know that the celestial signs החינְאה" - And He took him outside, and said: Gaze toward the Shubbs 156 a

can be interpreted in two ways: either to guard לשמר את דרך עץ החיים

the way to the tree of life, so that man will *not* be able to find the way; or to guard the way to the tree of life, so that the way should *not* be

lost to man, and so that man should return to it someday. Indications from the words of our Sages point to the latter interpretation (Yalkut

Shimoni, Bereshis, 34).

Bereich + 3:24

יחיב רבי יויא בר אבא ורבי אמי ורבי יגיין נפוא אקילא רובי יגיין אלאי רובי יגיין אלאי רובי יגיין אלאי רובי יגיין נפוא אפילא רובי יגיין אלאי רובי יגיין אלאי רובי יגיין אלאי רובי יגיין אריין אריי

ground. Bereishit 19:25 He annihilated those cities and the entire Plain, and all the inhabitants of the cities and the vegetation of the וַיָּהָפֹּרְ אָת־הָעָרִים הָאֵׁל וְאָת כָּל־הַכְּכֵּר וְאֵתֹ כָּל־יִשְׁבֵי הָעַרִים וְאֲמֵח הָאָדָמֵה: וַיַּהָפֹּרְ mourning is for seven days.[17] from which we infer that just as a festival is seven days, [16] so מָה חַג שִׁבְעָה אַף אֲבֵילוּת שִׁבְעָה ;gar festivals to mourning; רְבְתִיב ,וְהָפַבְתִּי חַגִּיבֶם לְאָבָּל — For it says: (נוּפַבְתִּי חַנִּיבֶם לְאָבָּל — For it says: און אוויבים לאַבָּל かられて歩っ とうら

He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to ייָגַרָשׁ אָת־הַאָּדֵם וַיִּשְׁכּּן מִלְּדָם לִגּן־עַׁדָן אָת־הַכְּרָבִים וְאָת לָהֵט הַטָּרָבַ הַמְּתְהַפְּלֶת לְשְׁמֵּר אָת־דָּרֶךְ עֵץ הָחַיִּים: $\left(rac{c}{2}
ight)$

guard the way to the tree of life. Bereishit 3:24

מחלפכת מקמוח and again, like a revolving wheel. As soon as the Edenic period ended, blood-stained human history began. Human history begins with fratricide. Suffering — of the individual and of mankind as a whole — paves the way for the recognition that only if man looks upward and

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subordinates himself to God Most High will he find eternal life on earth. Sensual desire and the lust for ownership will not bring man eternal life and happiness; the essence of all the great events of history is capsulized in one word:

This is the meaning of the המהחפבה, which preserves for man the way to the tree of life. Indeed, מַּבְּים הּוֹבְחוֹת מַנְּבֶּים (Mishlei 6:23); the road to life leads through suffering. Thus, המהחפבה is the negative result of world history.

The cherubim represent the traces of Divine revelation to man, God's beckonings, by which man perceives the hand of God in the course of history. These are the *positive* means of instruction employed by Divine providence for the education of mankind.

Thus, the cherubim and the sword symbolize the two elements that preserve for man the way to the tree of life.