



VICTORY IN EXILE

THE MONTH OF ADAR

One of the most famous expressions regarding the month of Adar is, “משנכנס אדר מרבין בשמחה” – When Adar arrives, we increase in joy.” The source of this is the Gemara (*Taanis* 29b). Immediately afterwards, the Gemara gives an example of how this joy is to be expressed: “Therefore, a Jew who has a court case with a gentile... should make himself available in Adar, when his fortune is good.”

Of all the examples of increasing in joy, it seems very out of place for the Gemara to pick this particular one. As a general rule, we try to encourage a Yid to have contact and

interaction with fellow Yidden; with non-Jews, less so. Why then would the Gemara choose the example of a Yid involved with a non-Jew to demonstrate the joy of Adar?



The happiness in Adar is based on its connection to Purim. The *Megillah* refers to “החדש אשר נהפך” – the month that was transformed for them from sadness to happiness.” This, in fact, is the source for משנכנס אדר מרבין בשמחה. So, let us explore the celebration of Purim itself:

Unlike most other Yomim Tovim, Purim is not about us conquering our enemies. As the Gemara¹

concludes—“We are still servants of Achashveirosh.” There was no open *geulah*—the return to Eretz Yisrael and the building of the second *Beis Hamikdash* happened several years later. The reason Yidden had been sent to *galus* was because of their *aveiros*, and that had not yet been corrected.

True, throughout almost a full year (from when the decree was published in Nissan until its reversal was carried out in the following Adar) all the Yidden lived with *mesiras nefesh* not to convert. This would seem to be the ultimate *teshuva*, to the extent that even “intentional sins are converted to merits.”



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לזכות
 החיילת בצבאות ה'
 חנה תחל'
 לרגל יום הולדתה
 כ"ו טבת ה'תשע"ז
 נדפס ע"י הוריו
 הרה"ת ר' מנחם מענדל
 וזוגתו מרת ברכה שיחיו
 טעלדאן



However, the “stolen objects had yet to be returned.” Every Yid has his own part of the world to purify, and there are sparks associated with his individual *neshama* that he must elevate to *kedusha*. In the Purim story, being that the Yidden had not yet elevated the *nitzotzos* that they should have elevated, “and the objects that were stolen” were not yet returned, they remained under Achashveirosh’s rule.



In an ideal setting, Yidden would exclusively deal with other Yidden. As for the sparks trapped in the rest of the world, they will be brought to

us on their own for us to deal with. (As we see in the famous story of the Queen of Sheva bringing gifts to Shlomo Hamelech.) Even when we are not on the level for that to happen, and we must deal with the world, it should ideally be in manner of “conquering”—as Dovid Hamelech put it: “לכו ופשטו ידיכם בגדוד—go and take arms with the troops...” Meaning, we interact by standing far above, and from our vantage point we can elevate the world to *kedusha*.

In the story of Purim, however—and so too now, in the time of *galus*—the Yidden are not strong enough to go out to war. “He who is

afraid [due to his *aveiros*] and faint of heart shall return home from the battlefield.”² In this situation, when *klipa* claims that the *nitzotzos* belong to him, and the Yid is not able to battle openly, he must go to “court” and state his claim. And when Adar comes, we are given extra strength—a guarantee that we’ll be victorious in our mission and refine the world. **1**
 (*Shabbos Parshas Mishpatim 5731*)

1. *Megillah* 14a.
2. *Devarim* 20:8.