

מרבין בשמחה - מרבין בבהירות

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I hope everyone enjoyed a simcha-filled Purim, and I hope we can all extend that into Nisan and Pesach. We see in the gemara אמר רב: תענית כט יהודה בריה דרב שמואל בר שילת כשם שמשנכנס אב ממעטין בשמחה כך משנכנס אדר מרבין בשמחה. Rashi explains that it does not end with the close of אדר, because he comments "ימי נסים היו לישראל פורים ופסח". We see from Rashi that the cause for the simcha is not only Purim, it is Pesach as well. Evidently, we should be extending the simcha through Nisan as well because Pesach is part of the reason for it. Going along with this, it seems logical to posit that the simcha should also go all the way through Shavuot as well because that is still part of this tekufah. It comes out that the simcha is from Adar all the way through Sivan.

We have such a long time-period of simcha. What is the reason for this simcha? Rashi said it is because of the נסים that Hashem made for us. Why does that make it a time of simcha? The simple answer is as follows: Any time the Ribbon Shel Olam makes נסים for us, it is כביכול as if He is going out of His way for us in order to show the חיבה and אהבה he has for us. This was done both by Purim and Pesach and therefore there is a reason for us to feel more simcha. In other words, we always know the רבונו של עולם is interacting with us and constantly watching over and caring for us. But when He makes נסים, even נסתרים, if we choose to see them correctly and that they are not just happenstance, normal, the usual way of life- this that Hashem is showing His השגחה פרטית is a cause for simcha. What could cause more joy than seeing so clearly that Hashem is involved in literally every aspect of our lives, down to the tiniest detail? This is לכאורה what Rashi means when he says the Simcha is from the נסים that Hashem did for us.

What is the שמחה that we're supposed to be מרבין in? The gemara only says what we should do about it, that the בריא מזליה creates a positive situation to have a court date with an עכו"ם. What is the increase of Simcha though? The gemara says that סוכה דף כח had 80 talmidim and the greatest of them was ר' יוחנן בן עוזיאל and the smallest was ר' יוחנן בן זכאי. It goes on to list the Torah that ר' יוחנן בן זכאי was zoche to receive- he knew everything. The gadlus of ר' יוחנן בן עוזיאל was that when he would sit and learn, if a bird would fly over him it would be consumed by fire. "שהדברים תוס' there explains why- His learning was just like when it was given at Har Sinai, in that by Sinai it was given in אש. Really, חז"ל describe it as שחורה ניתנה על גבי אש לבנה. The Torah was given "black on white." In

most every language, this phrase means the epitome of clarity. The Torah was given over with 100% clarity. The words שהדברים שמחים don't mean that the words sang and danced, rather תוסי learns that שמחים means clarity. We also find this connection in the phrase אין שמחה כהתרת ספקות. This clarity by Torah at Sinai was also present with ר' יונתן בן עוזיאל, and therefore when he would learn, the אש would burn any bird that flew overhead. When Adar comes in, so does this element of clarity. We find this by the Purim story with קימו וקבלו, in that בני ישראל were מקבל the Torah again just as they had been at Har Sinai. The difference was that by Sinai there was an element of יראה, they had a פחד. By Purim however, it was done from אהבת הנס. Without any external circumstances, כלל ישראל were able to see the השגחה of Hashem in all the events that transpired. חז"ל are teaching us that every year in this זמן there is a שפע of clarity that we can reach as well. Just like by Purim, which the מדרש in נח says was a greater (בעל פה מקבלת התורה שבכתב) where we wanted to see the יד ה' and we were able to- so too can we come to this level of knowing and seeing so clearly how Hashem runs the entire universe.

We should utilize this opportunity to look and truly see what Hashem is doing and gain from knowing it. We should be זוכה to this not only in Adar, but as well into Nissan like Rashi says, and if we're right even through Iyar and Sivan, to see what Hashem wants from us as well. We should be זוכה to show the רבונו של עולם that we want to see His hand and his השגחה. With this we should to come full אמונה ובטחון that Hashem controls and guides everything, that nothing is by chance, and from that Hashem should shower us with all His הטבה and deem us fit to bring the בימינו במהרה בעזר ה' גאולה עתידה בעזר ה' במהרה בימינו.