



לקוטי שיחות  
PROJECT  
LIKKUTEI  
SICHOS

## **Sicha Summary**

Chelek 16 | Tetzave - Zayin Adar

### **The Context:**

Moshe's name is famously omitted from *parshas Tetzaveh*, the only Torah portion from the time of his birth in *Shemos* in which Moshe's name does not appear. This omission can be seen as an allusion to Moshe's eventual passing which occurred on the 7<sup>th</sup> of Adar, a date which usually falls out in the week of *parshas Tetzaveh*.

### **The Question:**

The Talmud teaches that the 7<sup>th</sup> of Adar was not only the date of Moshe's passing, it was also his birthday. (*Kiddushin* 38a) In fact, the *Talmud* teaches that Haman's plot was foiled because the lots he drew fell in the month of Adar, which features Moshe's birth. The 7<sup>th</sup> of Adar is thus an auspicious and a blatantly happy day. Why, then, would the Torah only nod to the negative connotation of the day by omitting Moshe's name — an allusion to his passing — and not acknowledge the joyousness of the day? Additionally, why didn't our Sages enact a day of celebratory commemoration on the 7<sup>th</sup> of Adar to mark Moshe's birth?

### **The Preface to the Explanation:**

These issues can be clarified by prefacing with the Talmudic statement: "Just as when Av begins we decrease joy, so, too, when Adar begins, we increase joy." (*Taanis* 29a) Rashi comments: "*When Adar enters* — these were miraculous days for the Jewish people: Purim and Pesach." But what does Pesach have to do with Adar?

There are, unfortunately, many tragic days on the Jewish calendar. What makes the month of Av unique is that it includes the 9<sup>th</sup> of Av, a day on which: a) tragedies occurred recurrently; and, b) is an “inauspicious day,” marked off for tragedy because of the Jewish people’s refusal to enter the land of Israel with Moshe. (*Taanis* 29a)

The month of Adar is unique for similar reasons. It includes the 7<sup>th</sup> of Adar, a day which: a) is an auspicious day; and, b) was the catalyst for many salvations of the Jewish people, namely, the redemption of Pesach orchestrated by Moshe, and Purim (Haman’s plot was foiled because of Moshe’s birth).

It follows that the joy of the 7<sup>th</sup> of Adar is a day of unarticulated joy, for its full effects — Purim and Pesach — were not felt until years, or generations, later. Furthermore, the true culmination of a righteous person’s life is when he completes his mission on earth, at the time of his passing. At that moment, the *light* of all his cumulative spiritual accomplishments shines in the hearts of his students and followers, albeit in a faint, and therefore almost imperceptible, fashion.

Therefore, the 7<sup>th</sup> of Adar has within it the deepest *light* and influence of Moshe’s soul, but it is hidden and shrouded. That is why our Sages did not enact a joyous commemoration on this day, because the joy of the 7<sup>th</sup> of Adar cannot be manifestly expressed and felt.

This also explains how omitting Moshe’s name from *parshas Tetzaveh* is actually an allusion to his birth as well: Even though Moshe is not named in the *parshah*, it opens with Hashem instructing him: “You shall command...” The unspecified “you” alludes to the unnamable essence of Moshe. Thus, Moshe is not present in this *parshah* in a tangible way, but his essence persists and influences the Jewish people nonetheless.