



Likkutei Sichos

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A Joyous Fast Day

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1.

WHY IS MOSHE RABBEINU'S BIRTHDAY NOT HINTED AT IN THE PARSHAH?

The seventh of Adar, which commemorates the *yahrzeit* of Moshe Rabbeinu,¹ falls out (in most years) in proximity to *parshas Tetzaveh*, as known. *Parshas Tetzaveh* alludes to this, as discussed in rabbinic works,² because from the time that Moshe was born, this is the only *parshah* (after *parshas Shemos*) in which his name is not mentioned. The Torah, thereby, alludes to his passing on the seventh of Adar.

This idea conforms with the ruling of *Magen Avraham*³ that in a leap year (as this year),⁴ the fast of the seventh of Adar⁵ is held in the first Adar, Adar **Rishon**,⁶ since it is the seventh of Adar Rishon that falls out in proximity to *parshas Tetzaveh*.

We must clarify: The seventh of Adar is also Moshe's birthday,⁷ as the *Talmud* remarks:⁸ "The Holy One sits and completes the years of the righteous, from day to day, and from month to month."⁹ So why isn't the birth of Moshe Rabbeinu also alluded to in *parshas Tetzaveh*?

¹ *Megillah* 13b.

² *Meor Einayim* on our *parshah*. This poses no contradiction to the reason given [*Zohar*, vol. 3, 246a] that Moshe declared, '{If You do not forgive the Jewish people} blot my name out, please, from the book that You have written,' [*Shemos* 32:32] {and therefore, one *parshah*, at the very least, does not mention his name.} For the *Zohar* only explains why one *parshah* omits Moshe's name but not why the deletion occurs specifically in this *parshah*. (And if that was the only reason, the deletion should have been made in a *parshah* after Moshe's declaration.)

³ *Orach Chaim*, 580:8.

⁴ {This talk was delivered in 5727, corresponding to 1967, which was a Jewish leap year.}

⁵ {The *Shulchan Aruch* lists days on which tragedies occurred to the Jewish people and encourages people to fast on these days: "...These are the days upon which tragedies befell our ancestors and it is proper to fast on them... On the seventh of Adar, *Moshe Rabbeinu*, may peace be upon him, died."}

⁶ {I.e., the first Adar. On the Jewish calendar, a leap year, which adds a month to the calendar, takes place every 2 or 3 years. There are two Adars on leap years: Adar *Rishon* and Adar *Sheini*.}

⁷ *Megillah* 13b.

⁸ *Kiddushin* 38a.

⁹ {Meaning, their death is on the same day as their birth, so that their lifespan consists of complete years.}

2.

ALL ABOUT MOSHE; BUT HOW DOES IT WORK

We can answer simply that Moshe's birthday is, in fact, also alluded to in the *parshah*, because {the pronoun in} the name of the *parshah* itself, "**VeAtah Tetzaveh** — {And **you** shall command}"¹⁰ — refers to Moshe. And since the *parshah's* name alludes to all subject matter of the *parshah*, the entire *parshah* alludes to (the birth of) Moshe.

Even according to the opinions, and the Jewish custom, that maintain the *parshah* is called "*Tetzaveh*"¹¹ (and as printed in standard *Chumashim*) {it still refers to Moshe because}, this verb is in **singular, second person** — and continues the subject spoken about at the beginning of this passage: "Hashem spoke to **Moshe**, saying...."¹² Furthermore, immediately after "*Tetzaveh*," the Torah continues, "Aharon, your brother."

We must clarify how this *parshah* can allude to both of these {seemingly contradictory} ideas: On the one hand, the *parshah* completely omits Moshe's name (indicating that this *parshah* is **not** about Moshe). On the other hand, **every word** in the *parshah* comprises part of *parshas VeAtah Tetzaveh*, which alludes to Moshe!

3.

WHY IS THE SEVENTH OF ADAR OBSERVED AS A DAY OF FASTING?

We can resolve this question by first clarifying the idea of fasting on the seventh of Adar. We need to explain: Why was the seventh of Adar established (solely) as a fast day, in commemoration of Moshe's death? The *Gemara*¹³ inquires regarding someone who declared that he is "as Moshe on the seventh of

¹⁰ See *Megillah* 29b; *Zohar*, vol. 3, 246a {which mentions that this is the name of this *parshah*}.

¹¹ {By doing so, they eliminate "*VeAtah*" from the name of the *parshah*, and seemingly, deemphasize Moshe.}

¹² At the beginning of *parshas Terumah* {*Shemos* 25:1}.

¹³ *Nazir* 14a.

Adar”: Does this declaration constitute an acceptance of *nezirus*?¹⁴ *Tosafos*¹⁵ explains:

On Moshe’s birthday, the seventh of Adar, people rejoiced in great celebration. And on the day of his passing... many {of them} took vows {of abstention}, and many Jews became *nezirim* out of sorrow. This person’s declaration {that he is as Moshe on the seventh of Adar} was ambiguous. Had he referred to the seventh of Adar of Moshe’s generation, on the day of Moshe’s passing, intending to make a vow of *nezirus*? Or had he intended to allude to the day of Moshe’s birth, meaning to make a vow to rejoice?

We see from here that the seventh of Adar is (and was) also a day of rejoicing. Why, then, was it designated only as a fast day?

[Perhaps, we can posit that the *Gemara*’s doubt was: Did the person allude to the seventh of Adar as it was observed after Moshe’s passing; he thus accepted *nezirus* upon himself? Or did he allude to the seventh of Adar as it was observed during Moshe’s lifetime in this world, which then was a day of celebration honoring his birth? — But **nowadays**, according to all opinions, the day is a fast day.

This suggestion, however, is implausible because regarding vows the law is that we “follow the vernacular.”¹⁶ And normally, if someone says “the seventh of Adar” (a long time) after Moshe’s death, he definitely means the seventh of Adar as it is commemorated at the time he said it — after Moshe’s death. Nevertheless, the *Gemara* still entertains the possibility that with this statement, a person may have alluded to the seventh of Adar as a day of celebration.¹⁷]

¹⁴ {A *nazir* (nazirite) is a person who took a vow not to drink wine, eat grape products, cut their hair, or come into contact with the dead. The *Gemara* discusses the sort of declaration that constitutes an acceptance of *nezirus*.}

¹⁵ *Tosafos*, s.v. “*amar keMoshe*,” *Nazir* 14a; similarly, see *Rosh*, loc. cit.

¹⁶ *Nedarim* 30b.

¹⁷ {Accordingly, it is clear that even nowadays, the seventh of Adar is also a day of rejoicing}

A stronger question: The *Gemara* in tractate *Megillah* says:¹⁸

When the lot¹⁹ fell on the month of Adar, he (Haman) rejoiced greatly, thinking, “The lot has fallen on the month in which Moshe died.”²⁰ However, Haman did not know that although Moshe had died on the seventh of Adar, he was also born on the seventh of Adar.²¹

The *Gemara* implies that “Moshe’s birth on the seventh of Adar” **outweighs** “Moshe’s death on the seventh of Adar.” And as a result, the tables were turned²² — the miracle of Purim {took place} — **joy**.

We see from this that the day of Moshe’s birth is (a cause for) {Purim, i.e.,} a day of celebration for all time. {The joyous nature of the seventh of Adar is} especially emphasized in light of Rashi’s commentary there. Rashi comments:²³ “It is fitting for the day of birth to atone for the day of death.”²⁴ This indicates clearly that the day is **solely** a day of rejoicing.

4.

FROM THE BEGINNING OF ADAR WE START CELEBRATING PESACH

We will clarify all the above by prefacing with the *Gemara*:²⁵ “Just as when Av begins we decrease in joy, so, too, when Adar begins, we increase in joy.” We need to clarify: During a leap year, does the exhortation to “increase in joy” also apply to Adar Rishon, or does it apply only to Adar Sheini?

Seemingly, this questions can be clarified based on Rashi’s explanation of the *Gemara*’s phrase, “when Adar begins”:²⁶ “These were days of miracles for Israel — Purim and Pesach.” This can only apply to Adar Sheini {when we

¹⁸ *Megillah* 13b.

¹⁹ {Haman drew lots to determine the month on which to carry out his plot against the Jews; see *Esther* 3:7}

²⁰ {He felt this indicated that it was an unlucky month for the Jewish nation, and he therefore felt confident that he would prevail.}

²¹ {Consequently, it was, in fact, not considered an inauspicious month for the Jewish nation.}

²² {*Esther* 9:1.}

²³ Rashi on *Megillah* 13b, s.v., “*uveshivah*.”

²⁴ This is the version of Rashi in *Ein Yaakov*; the version of Rashi in his *Talmud* commentary varies slightly.

²⁵ *Taanis* 29a (end).

²⁶ Rashi on *Taanis* 29a, s.v., “*mishenichnas*.”

actually celebrate Purim}. However, one might opine that Rashi's interpretation does not substantiate this conclusion. On the contrary, one can infer from his nuanced wording the opposite.

To explain this, we will first preface with the well-known question: Why does Rashi add "Pesach"? Of what relevance is Pesach here to the joy of Adar?

There are commentators²⁷ who answer that by saying this, Rashi addresses why do "we increase in joy" only in the month of Adar because of the miracle of Purim. Why don't we do so also in the month of Nissan because of the miracles of Pesach?

Rashi, therefore, adds, "and Pesach." He informs us that, indeed, in the month of Nissan, we *also* increase in joy because of Pesach, which is celebrated in Nissan.

Obviously, it is difficult, however, to read this into Rashi's remarks. For if Rashi had wanted to teach us a **novel** idea, especially one with a **practical** ramification (that we must also increase in joy in Nissan), he should have stated this explicitly; he should not have relied on us deducing the novelty from a hint based on a single word!²⁸

Additionally, on this basis, we should also need to increase in joy in the month of Kislev because of the miracle of Chanukah. [In fact, since Chanukah is of rabbinic origin, and "rabbinic ordinances need to be fortified,"²⁹ we should increase in joy {during Kislev} even **more** than in Nissan (because Pesach is biblical in origin, and "biblical ordinances do not need to be fortified"). And {joy should be increased in Kislev} even more than in Adar, for the obligation to read the *Megillah* is (not a regular Rabbinic ordinance, but rather) an ordinance of the prophets {which do not need bolstering}.]³⁰

²⁷ *Eliyah Rabbah* on *Shulchan Aruch*, "Orach Chaim," sec. 685, subsection 8.

²⁸ Note that we have discussed several times (see *Likkutei Sichos*, vol. 5, p. 281; vol. 10, p. 26) that *halachah* must be expressed using **clear** wording (even unseemly wording {if needed for clarity}).

²⁹ *Taanis* 17b. {In order to prevent people from violating them; since people tend to be lax in these matters, claiming "it is only Rabbinic."}

³⁰ See *Baal HaMaor* on *Megillah*, ch. 1 (end), who says that fasting is not prohibited the day before Purim (in places that observe it on the 14th of Adar), because rabbinic ordinances don't need to be strengthened. See

Other authorities³¹ explain that Rashi's intention in saying "Purim and Pesach" is to clarify that since the month of Adar marks the beginning of **consecutive** and **adjacent days** on which miracles occurred, therefore, specifically "when **Adar** begins, we increase in joy." (In contrast, the month of Kislev is not characterized by "consecutive and adjacent" days on which miracles occurred.)

But this must also be explained: How do Pesach and the month of Adar relate to each other (thematically) to the extent that this relationship warrants increasing joy immediately **from the beginning of Adar**?

5.

WHY DO WE CELEBRATE FROM THE BEGINNING OF THE MONTH

The explanation: The *Gemara* says that "when Adar **begins**, we increase in joy." Meaning, we increase in joy right **at the beginning** of the month. ["Therefore, a Jew who has a lawsuit with a gentile should avoid litigation in Av... and should make himself available {to appear in court} in Adar (at any time — even at the beginning of the month) because his *mazal*³² is strong."]³³ This raises the question: Why must we be joyous immediately from **the beginning** of Adar, being that the miracle only occurred on the 13th of Adar?

True, Achashverosh's decree {against the Jews} was abolished well before the 13th of Adar, as it says:³⁴

In the third month, which is the month of Sivan, on its twenty-third day... He wrote in the name of King Achashverosh and sealed it with the king's signet... {to this effect}

Achronim on *Shulchan Aruch*, "Orach Chaim," sec. 670 (end), who say that fasting is prohibited on the day before Chanukah; see *Bayis Chadash* on *Tur*, "Orach Chaim," sec. 686.

³¹ *Sheeilos UTeshuvos Yaabetz*, vol. 2, sec. 88, s.v., "veyesh lomar od..."

³² {Lit., "constellation." A flow of spiritual energy initiated from Above that can influence the physical world. Each month of the lunar calendar has its particular *mazal*, its unique flow of Divine energy, which influences the events and activities of that month.}

³³ {*Taanis 29a.*}

³⁴ *Esther 8:9-11.*

that the king has given {permission to} the Jews... to assemble and fight for their lives....

Nonetheless, no matter how we look at it, this is perplexing: The letters were written and sealed already in the **third** month... and they weren't **actioned** until much later. And their implementation indeed required strenuous exertion — a war had to be fought, as it says, “to assemble and fight for their lives...,” and “the Jewish people gathered in their cities... to attack **those who sought to harm them...**”³⁵ Thus, the miracle only occurred on the 13th of Adar, and the Jewish people only “rested from their enemies”³⁶ on the 14th. As such, why do we increase in joy as soon as Adar begins, before the arrival of the day on which the Jewish people were saved?

[This same question can be asked regarding the verse in *Megillas Esther*:³⁷ “And the **month** which had been transformed for them from grief to joy.” This verse implies that **the entire** month was transformed to one of joy. Accordingly, the *Jerusalem Talmud* says³⁸ that (if someone is unable to read the *Megillah* on the 14th, it can be read from the beginning of the month, because): “The entire month is valid for reading the *Megillah*.” (And *Rema* comments,³⁹ “this is the custom.”) But seemingly, their deliverance only took place on the 13th?]

Rashi answers this question by saying, “These were days of miracles for Israel — Purim and Pesach,” as will be explained.

³⁵ *Eshter* 9:2.

³⁶ *Eshter* 9:16.

³⁷ *Eshter* 9:22.

³⁸ *Megillah* 1:1.

³⁹ *Shulchan Aruch Orach Chaim* 688:7. {The exact conditions and details when and how one may do this, are outlined in this source.}

6.

REPEATED MIRACLES AND AN AUSPICIOUS DAY

The explanation: The *Gemara's* teaching that “**just as** when Av begins we decrease in joy, **so, too**, when Adar begins we increase in joy,” indicates that the increase in joy of the month of Adar is of a similar nature to the decrease in joy of the month of Av.

The difference between Av and the other months of the year when other tragic events took place — which is why we are told to “decrease in joy” specifically in Av — is {because the month of Av contains a day that is} composed of two elements: (a) “tragedies occurred on it recurrently;”⁴⁰ and, (b) it is “an inauspicious day.” As the *Gemara* says,⁴¹ the reason why the second *Beis Hamikdash* was also destroyed on Tishah B’Av⁴² was because “good things are brought about on an auspicious day; and bad things, on an inauspicious day.”⁴³ Tishah B’Av was considered an unfavorable day not only because the destruction of the first *Beis Hamikdash* happened on this day, but because even earlier in history, this day was ill-fated. As the *Gemara*⁴⁴ says regarding the verse,⁴⁵ “the people wept that night”: “It was Tishah B’Av.⁴⁶ Hashem said to the Jewish people, ‘You wept without cause, therefore, I shall **establish** weeping for you for generations {on this day}.”

Thus, increasing joy during the month of Adar is comparable to decreasing joy in Av; {the month of Adar also contains a special day, a day in which} miracles occurred recurrently, and it is an auspicious day.

⁴⁰ *Rosh Hashanah* 18b. {This refers to Tishah B’Av.}

⁴¹ *Taanis* 29b.

⁴² {I.e., on the same day the first *Beis Hamikdash* was destroyed.}

⁴³ {The Rebbe will now explain the difference between point the two elements of the day: Tishah B’Av is inherently an inauspicious day even without, and before, the fact that tragedies occurred repeatedly on this day. This is also why the Rebbe emphasizes the word “establish” at the end of this paragraph. Meaning, even before any tragedies happened on this day (and definitely before “double” tragedies happened), the day itself was established as an ominous day.}

⁴⁴ *Taanis* 29a.

⁴⁵ *Bamidbar* 14:1

⁴⁶ {That day when the spies returned from scouting the land of Israel, upon which they delivered a negative report.}

Where is this uniqueness of the **month** of Adar mentioned? In the *Gemara* mentioned above, in *Megillah*:

When the lot fell on the **month** of Adar, he {Haman} rejoiced greatly, thinking, “The lot fell on the **month** in which Moshe died.” However, Haman did not know that although Moshe died on the seventh of Adar, he was also born on the seventh of Adar.

We see from here that this day, the seventh of Adar, sparked the miracle of Purim, which took place in the month of Adar. Meaning, by falling on the month of Adar, the lot annulled Haman’s decree on this **month**. Therefore, the miracle of Purim took place in this **month**.

The specialness of the seventh of Adar is that this day saw the birth of “the savior of Israel”⁴⁷ who would redeem the Jewish people from the Egyptian exile.

It turns out, then, that Adar contains the two above-mentioned elements. The month has an auspicious day — the seventh of Adar; and there were **recurrent** miracles and redemptions during this day — because the seventh of Adar is the source of, and cause for, two redemptions: the (deliverance and) redemption from Egypt and the deliverance of Purim.

We can posit that this was Rashi’s intent in adding “(Purim and) **Pesach**.” “When Adar begins, we increase in joy” not (only) on account of the joy **of Purim** (the 14th of Adar) rather, because the **month** is an auspicious month that introduced “days of miracles for Israel.” The month of Adar also brought about the miracle of Pesach (for, as discussed, the Jewish people’s deliverance on Pesach was created, begun, and caused by [the seventh of] Adar.) Therefore, as soon as Adar **begins**, we increase in joy.

[On this basis, we can also explain why it says, “**the month** which had been transformed for them,” (and the *Jerusalem Talmud* says, “The entire month is valid for reading the *Megillah*.” The reason: The miracle of Purim did not begin on the **13th of Adar**; rather, at the same time that the decree was

⁴⁷ See *Sotah* 12b.

promulgated, the miracle was already conceived, since the lot fell on **the month of Adar**, which includes the seventh of Adar.]

7.

FASTING IS NOT NECESSARILY A SAD THING

The reason why we fast on the days listed in the *Shulchan Aruch*⁴⁸ — “These are the days upon which tragedies befell our ancestors, and it is proper to fast on them” (including the seventh of Adar) — can be explained in two ways:

- a) Since “these are the days upon which tragedies befell our ancestors,” these days are days of the opposite of joy, inauspicious days, and therefore, “it is proper to fast on them” in order to forestall any unwanted occurrences. [For although,⁴⁹ “the Jewish people are unaffected by *mazal*,”⁵⁰ the meaning of this statement, as Rashi says there, is that “through prayer and merit, a person’s *mazal* is **transformed** to good.”⁵¹ Consequently, we must fast on these days to neutralize their inauspicious character.]
- b) Since tragic events occurred on these days — particularly, those days on which righteous people passed away — the appropriate response to these tragedies is for “the living should take it to heart.”⁵² Therefore, the fasts were instituted “to arouse the hearts and set [people] on the path of repentance.”⁵³

The practical difference between these two explanations can be seen regarding a day that contains both an element of joy and the opposite. According to the first explanation — that we fast because the day is inauspicious — we should not need to fast. Since this day is also a joyful one (as good things happened on this day), it is obviously not inauspicious. On the other hand,

⁴⁸ *Shulchan Aruch*, “*Orach Chaim*,” sec. 580.

⁴⁹ *Shabbos* 156a.

⁵⁰ {I.e., The Jewish people are not subject to the influence of inauspicious days prone to tragedy.}

⁵¹ *Shabbos*, loc cit, s.v., “*ein mazal*.”

⁵² *Kohelles* 7:2. {The beginning of the verse states “It is better to go to a house of mourning than to a house of feasting; for that is the end of every man....”}

⁵³ *Mishneh Torah*, “*Hilchos Taaniyos*,” 5:1.

according to the second explanation — that we fast to motivate our repentance — we would still have to fast. For still, “the living should take it to heart” to “set [people] on the path of repentance.” [The fact that the day also marks an auspicious occasion is not at odds with repentance. On the contrary, during *Simchas Beis Hasho’eva*,⁵⁴ regarding which it was said,⁵⁵ “He who has not seen the Water-Drawing celebration has never seen joy in his life,” we know that the Sages would bestir people to repent by declaring,⁵⁶ “...he who has sinned should repent and Hashem will forgive him.”]

On this basis, we can understand the nature of the fast day of the seventh of Adar. We know that this day is a happy one; in fact, the day is so auspicious that it brought about the entire miracle of Purim, and it colors the entire month, turning it into a month of (additional) joy. Thus, it is clear, that the fact that we fast on the seventh of Adar, due to it being the day of Moshe’s passing, is not because it is inauspicious, but {only} in order to “set [the people] on the path of repentance.” Moshe being born on this day actually contributes to us repenting in a loftier and more effective manner — out of joy,⁵⁷ just as all *mitzvos* must be propelled by joy.⁵⁸

As Rashi writes regarding the miracle of Purim, “It is fitting that the day of birth atones for the day of death.” Meaning, {the aspect of} the day of his passing {that makes it a fast day} is also affected by the day of his birth.

⁵⁴ {Translated as “*Water-Drawing Celebration*.” The celebration accompanying the water-libation ceremony during *Sukkos* in Temple times, observed nowadays by *Sukkos* festivities, such as dancing, etc.}

⁵⁵ *Sukkah* 51a.

⁵⁶ *Sukkah* 53a. {The full quote is as follows: The pious and the men of action would dance before the people who attended the celebration. The Sages taught that some of them would say in their song praising Hashem: Happy is our youth, as we did not sin then, that did not embarrass our old age. These are the pious and the men of action, who spent all their lives engaged in Torah and *mitzvos*. And some would say: Happy is our old age, that atoned for our youth when we sinned. These are the penitents. Both these and those say: Happy is he who did not sin; and he who sinned should repent and Hashem will forgive him.}

⁵⁷ See *Iggeres HaTeshuvah*, ch. 11; et al.

⁵⁸ See *Mishneh Torah*, “*Hilchos Lulav*” (end); *Tanya*, ch. 26; et. al.

8.

ADAR RISHON ALSO

On this basis, we can also appreciate how this principle applies in a leap year: *Magen Avraham* maintains that a fast day is observed on the seventh of Adar Rishon. This indicates that the joy associated with the auspicious day of Moshe's birth also holds true in Adar Rishon. (As mentioned, "the Holy One sits and completes the years of the righteous from day to day, and from month to month.")⁵⁹

So it emerges that based on Rashi's interpretation discussed above, we must also increase in joy from the beginning of Adar Rishon because it includes the auspicious day of the seventh of Adar which brought about the "days of miracles for Israel — Purim and Pesach." This is particularly true because the "days of miracles for Israel" already commence in Adar Rishon — specifically, Purim Katan and Shushan Purim Katan, which are "days of miracles and deliverance."⁶⁰ [Clearly, however, the degree of joy during Adar Rishon is not comparable to the additional joy of Adar Sheini, when the actual day of Purim falls, as this month contains "days of miracles for Israel" in a literal sense.]

9.

BEYOND CELEBRATION

Now that we appreciate the uniqueness of the seventh of Adar as the day of Moshe's birth — the question now becomes: Why do we find in *Shulchan Aruch* only mention about fasting on the seventh of Adar, the day of Moshe's passing, but nothing about celebrating to commemorate Moshe's birth on the seventh of Adar?

⁵⁹ {In other words, since Moshe's passing was on Adar *Rishon*, this means that Moshe's birthday must have been then as well,}

⁶⁰ *Beis Yosef* on "*Orach Chaim*," sec. 697, end.

The question itself alludes to the answer: Since the auspicious aspect of this day is so sublime, it cannot be channeled into revealed joy, in this lower world. Rather, it remains hidden, and exerts influence as a causal force acting in a detached way.⁶¹

A *halachic* parallel: We **distinguish** between the holiness of a Festival,⁶² which is (just) termed⁶³ “a **calling** of holiness,”⁶⁴ and the holiness of Shabbos.⁶⁵ On the Festivals, we are enjoined biblically to rejoice.⁶⁶ In contrast, although Shabbos “is holy,”⁶⁷ we are not commanded to rejoice on it.⁶⁸ (Indeed, Shabbos is sanctified with a category of holiness that **differentiates** it from that of the Festivals to the extent that the distinctiveness between the two is mentioned {in the *Havdalah* prayer} after the mention of others).⁶⁹

10.

THE END

This will be clarified by prefacing with {this above-mentioned teaching}: “The Holy One sits and completes the years of the righteous from day to day, and from month to month.” Meaning, the righteous pass away on the date on which

⁶¹ See the explanation of the distinction between *Sibas Hasibos* and *Ilas Ha'ilos* in *Maamarei Admor HaZaken – Hanachos HaRav Pinchas*, p. 131; *Or HaTorah*, “*Yisro*,” p. 735 ff.; *Tzemach Tzedek's Biurei HaZohar*, p. 39; *Hemshech 5672*, ch. 82; et al.

⁶² {Meaning, we recite the *havdalah* prayer between Shabbos and Yom Tov, acknowledging and articulating how the holiness of Shabbos is completely distinct and beyond the holiness of Yom Tov.}

⁶³ {*Vayikra 24:3* ff..}

⁶⁴ {As explained in *Chassidus (Likkutei Torah, parshas Tzav*, 12a ff.; et al.), Shabbos is referred to as a day which “is holy.” I.e., it is intrinsically holy (in the lexicon of Chassidus, it is the sublime level of “the supernal holiness.”) By contrast, the Festivals are merely referred to as “a calling of holiness.” Meaning, they are not intrinsically holy, but only an invocation (an external manifestation) of the sublime level of “the supernal holiness.” }

⁶⁵ {The text of the *Havdalah* prayer that we recite is: “You, Hashem, our L-rd, have made a distinction between sacred and profane, between light and darkness, between Israel and the nations, between the seventh day and the six work days, between the holiness of Shabbos and the holiness of the Festival, You have made a distinction....” }

⁶⁶ *Devarim 16:14*.

⁶⁷ {*Shemos 31:14*.}

⁶⁸ {In other words, the holiness of Shabbos is so exalted that it cannot be channeled into our lower world through a command to rejoice, analogous to the sublime joy associated the seventh of Adar.}

⁶⁹ {The distinction between Shabbos and the Festivals is mentioned in continuation to other distinctions, (i.e., between light and darkness, Shabbos and the rest of the week , etc.). And those entities are *essentially* distinct from each other, (e.g., Shabbos is completely set apart from the rest of the week etc.). Thus, it is clear that the distinction acknowledge between the holiness of Shabbos and the Festivals indicates that Shabbos is on an altogether different plane than the Festivals.}

they were born. We can posit⁷⁰ that the deeper reason for this phenomenon is that the consummate perfection of a *tzaddik's* birth (i.e., his {complete} “birth” and revelation) is achieved on the day of his passing. This is true because when a *tzaddik*⁷¹ passes away, “the essence of the master’s spirit”⁷² is revealed (to the master’s students) in a greater measure, and in a loftier manner, than when his soul was clothed in a physical body. Additionally, after a *tzaddik's* passing, a more sublime revelation shines from On High, “owing to the ascent of the *tzaddik's ruach*⁷³ and *neshamah* to the source from which it was hewn.”⁷⁴ This effluence “illuminates all his disciples, who became servants of Hashem {through his teachings and worship},”⁷⁵ and “instills in their hearts thoughts of repentance and good deeds.”⁷⁶ However, this radiance:⁷⁷

...is greatly hidden and concealed, just like the sun radiating to the celestial bodies⁷⁸ from beneath the earth, as explained in the *Tikunim*⁷⁹ concerning Moshe: After Moshe’s passing, his radiance extends in every generation to the six hundred thousand souls,⁸⁰ just as the sun radiates from beneath the earth to the six hundred thousand celestial bodies.⁸¹

In contrast, at birth, a *tzaddik* is not revealed;⁸² rather, his birth represents a state of potential. The pinnacle of a *tzaddik's* birth and its revelation is achieved on the day of his passing.

⁷⁰ See *Likkutei Sichos*, vol. 5, p. 86, in the marginal note.

⁷¹ {Lit., “a righteous person.” The term *tzaddik* in Chabad literature refers to an individual who is completely righteous, will never sin, and has no evil inclination at all.}

⁷² {*Tanya*, “*Iggeres HaKodesh*,” ch. 27}

⁷³ {*Kabbalah* teaches that a Jewish soul consists of five dimensions: *Nefesh, Ruach, Neshama, Chaya, Yechida*.}

⁷⁴ {*Tanya*, loc cit.}

⁷⁵ {*Tanya*, loc cit.}

⁷⁶ {*Tanya*, loc cit.}

⁷⁷ The Alter Rebbe’s annotation in *Iggeres HaKodesh*, ch. 27; see *Siddur im Dach*, “*Drushei Lag BaOmer*,” 304b-c; et al.

⁷⁸ {In the original Hebrew, “*kochavim*”; lit., “stars.” However, unlike conventional *stars*, in Jewish works, “stars” are not intrinsically luminous. Like the moon, they are described as orbs that reflect the light of the sun.}

⁷⁹ {I.e., *Tikunei Zohar*.}

⁸⁰ {The Jewish nation throughout the course of history comprises 600,000 general souls. All the other souls being sparks of these general souls, as explained in the *Tanya*, “*Likkutei Amarim*,” ch. 37.}

⁸¹ **Note of the Rebbe:** I have traced the source of this **entire** matter to *Zohar*, vol. 3, 273a. See, *ibid.*, p 216b. In the *Tikunim*, I have uncovered only a **portion** of what was explained here. Possibly, this was due to an error of the copyist of *Iggeres HaKodesh*, who inserted this source based on the usage of the term “in the *Tikunim*,” in *Tanya*, ch. 44.

⁸² Even regarding Moshe’s birth, concerning which it says that “the **whole house** was filled with light” (*Sotah* 13a, see, *ibid.*, 12a), obviously, this revelation was not at **all** comparable to what was revealed later.

On this basis, we can appreciate why *Shulchan Aruch* makes no mention of any sort of celebration on the seventh of Adar, Moshe's birthday. The ultimate manifestation and influence of his birthday is realized on the day of his passing; on that day, this influence is exceedingly lofty, characterized by exaltedness.⁸³ The only thing visible through the lens of this physical world is his passing, and therefore, it is commemorated as a fast. And "the living should take it to heart."

11.

THE PARSHAH DISPLAYS MOSHE'S ESSENCE INVISIBLY

On this basis, we can appreciate the relationship between the message of the seventh of Adar and *parshas VeAtah Tetzaveh*. Moshe's name does not appear **openly** in this *parshah* because in a **revealed** sense, the seventh of Adar is thematically, a fast day — a day of demise.

On the other hand, on a deeper level, Moshe's name is not mentioned because his **essence** is present, and it is beyond representation (or manifestation) in a name. The name of the *parshah*, ***VeAtah Tetzaveh***, is indicative of this idea. "*VeAtah* {and you}" denotes **the essence** that is beyond a name or a description.⁸⁴ "*Tetzaveh* — תצוה {shall command}," is cognate to the word צוותא in the expression *tzavsa v'chibur* — צוותא וחיבור {attachment and bond}.⁸⁵ This refers to the connection and bond between the Jewish people (who are being commanded) and the essence of Moshe, who connects the Jewish people with the Essence of the *Ein Sof* (Who is the One speaking to "you.")⁸⁶

This is the inner dimension of the seventh day of Adar. On this day, every Jew can connect with this level, the ultimate perfection of Moshe's birth, a level beyond any name or revelation, in the manner alluded to by the words, *VeAtah Tetzaveh*.

-Based on talks delivered on Shabbos *parshas Tetzaveh* (the 8th of Adar Rishon), and Shabbos *parshas Ki Sisa* (Shushan Purim Katan), 5727 (1967)

⁸³ See *Torah Or*, 89d; *Maamar Basi Legani* 5710, ch. 1.

⁸⁴ See the *mamaar* entitled *Zos Toras Habayis* 5689, ch. 11 (printed in *Sefer Hamamaarim Kuntreisim*, vol. 1, p. 45). See also *Kli Yakar* in the beginning of *parshas Tetzavah*.

⁸⁵ *Torah Or*, on our *parshah*, p. 82a,

⁸⁶ See *mammar* entitled *Zos Toras Habayis*, *loc cit*.