

**Talmud: When Haman's lots fell in ADAR he rejoiced greatly, knowing it's the month of Moses' death. But he didn't know 7<sup>th</sup> of Adar was Moses' death, and 7<sup>th</sup> of Adar was Moses' birth**

**Talmud: Just as when we enter AV we minimize in joy**

**So too, when we enter ADAR we increase in joy**

**RASHI: These are miraculous days for the Jews, PURIM & PESACH**

Questions:

1. Why is ENTIRE MONTH JOYOUS?!
2. What's the meaning: JUST AS... SO TOO?
3. What is RASHI saying with Pesach?! It's not in ADAR?!

Explanation - Both months have

- a. MULTIPLE occurrences
- b. Historic PRE-DETERMINED aspect PRONE for occurrences

AV: TISHA B'AV: happened twice; foreseen by sin of SPIES

ADAR: 7<sup>th</sup> of ADAR: Moses' birth caused both Purim & Pesach

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TETZAVAH – always near Moses' Yahrzeit: his name is omitted

Some FAST on his yahrzeit

Questions: In light of above significance of Moses' birth:

1. Where does TETZAVEH honor Moses' BIRTH?
2. Why only commemorate PASSING by fasting & not BIRTH?

Explanation: Both are intertwined:

1. Since it's such a happy day, FAST here is joyous, TESHUVAH fast
2. Omission of his NAME speaks to his ESSENCE

Why not commemorate it plainly?

It's too great! E.g. Joy of Shabbos is hidden; Soul of Tzaddik mostly hidden until passing

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JOY is 2<sup>nd</sup> ADAR or BOTH?

ANSWER: As per above, BOTH. When Tetzaveh is read

As central ADAR joy is (not so much Purim but) 7<sup>th</sup> of Adar

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Footnote #76:

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Questions:

1. Why did Haman know the date of death & not the date of birth?
2. Why does it say: "... that on the 7<sup>th</sup> of Adar was Moses' death..." He did know that
3. Why the strange order, death before birth?