

# SICHA POEM

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## Shemos, Sicha 1

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The Gemara says that when the lot fell in the month of Adar, Haman rejoiced greatly,  
He said, "In the month that Moshe died, the lot has fallen for me."  
But the 7th of Adar isn't just the day that Moshe's passing we mourn,  
Haman didn't know that it is also the day that Moshe was born.

How is Moshe's birth greater than his death to help nullify Haman's decree?  
"The birth is sufficient to atone for the death," says Rashi,  
The birth atones for - meaning it wipes away,  
The undesirable aspect of the day.

Seemingly, the opposite logic does imply,  
The effect of birth, death should nullify.  
Additionally, in Koheles we see another difficulty,  
"The day of one's death is better than the day of one's birth," it says explicitly.

At birth we don't know how a person will turn out is the Midrash's explanation,  
The Alter Rebbe says that a Tzaddik's passing is a day of immense elevation.  
On this day his service of Hashem attains perfection,  
In the midst of the earth it affects salvation.

If this is the case,  
Then why speak about Moshe's birth in the first place?  
Why doesn't the Gemara just say that Haman had no clue,  
That the day of a Tzaddik's passing has tremendous merit too.

The answer is that Moshe's birth was unique as can be,  
Upon his birth immediately,  
The light of the Shechinah shone within Moshe to such a degree,  
That it illuminated his entire house physically.

When any Jew is born, whoever he may be,  
A new soul is drawn down which is a part of Hashem literally,  
But within the body, the soul's incredible potential is hidden,  
It only achieves a state of perfection after a lifetime of purification.

The light that was connected to the essence of Moshe's soul has a quality,  
That is not dependent on his service within his body,  
Therefore at birth it actually did shine,  
Before he had any connection to service so Divine.

On the words, "The house was filled with light," says Rabbeinu Bachya,  
From the beginning, Moshe was fit to illuminate the entire world through Torah.  
It's not something that was achieved later through Divine service,  
But rather Moshe and Torah are one in essence.

"There is no truth but Torah" our sages state,  
The opposite of truth, not only does truth negate,  
But truth is an entity which is eternal,  
Where no change is possible.

The Torah descended into time and space down here,  
But it retains the same essence and strength everywhere.  
When the Torah was given, in man it was able to effect eternity,  
Therefore, from the angel of death they were free.

However, because of the sin of the golden calf, it was nullified unfortunately,  
Because for Torah to effect eternity, in man it must be engraved in the physical body.  
This sin caused a spiritual filth to block the Torah from being engraved in them,  
When Moshiach comes, eternal life in actuality will resume again.

The attribute of truth is eternal which is what makes it so great,  
Therefore from the beginning of his existence Moshe was fit to illuminate.  
Moshe's handiwork is eternal too,  
The Mishkan was never destroyed, it was just hidden from view.

A Tzadik's life is spiritual, therefore even after their death they are called living,  
They are not removed from this world even after their passing.  
They are no longer bound by their body's limitation,  
But between all Tzaddikim and Moshe and Yaakov there is a distinction.

It says that Moshe "did not die,"  
It doesn't mean that we can see Moshe with a physical eye,  
But rather the explanation is that his spiritual life remains eternal,  
Enclothed in the bodies of the future leaders which are physical.

When Moshe passed away, there was no interruption,  
To the impact that he had on the Jewish nation,  
Because Yehoshua was his physical extension,  
And the same applies in every generation.

To Yaakov the same does apply,  
It says, "Yaakov Avinu did not die."  
Was he eulogized, embalmed and buried in vain?  
"Just as his descendants are alive, so too he is alive," commentators explain.

Since Yaakov's attribute is Truth, his life is eternal,  
Everywhere, even in this world so physical.  
Between the life of Yaakov and the life of his descendants there is no separation,  
Since he is eternal, no one could ever completely destroy his children.

Now we can understand what the Gemara does say,  
That "the birth is sufficient to atone for the death," and wipe it away,  
Since the light of truth that was revealed when Moshe was born is eternal,  
Moshe's spiritual life can never die even in a world that is physical.

It's Moshe's birth specifically,  
That nullified Haman's decree completely,  
And established the most joyous holiday of Purim,  
Whose joy transcends all measurement and limitation!

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