

SICHA SUMMARY

Likkutei Sichos, Vol. 26

Shemos, Sicha 1

The Talmud:

The verse states: “They cast pur, that is, the lot” (Esther 3:7). A Sage taught the following baraisa: Once the lot fell on the month of Adar, Haman, greatly rejoiced, for he saw this as a favorable omen for the execution of his plans. He said: The lot has fallen for me in the month that Moshe died, which is consequently a time of calamity for the Jewish people. But he did not know that not only did Moshe die on the seventh of Adar, but he was also born on the seventh of Adar.

Rashi comments, “The birth is worthy to atone for the death.” Meaning, that the birth neutralizes the negative effect of Moshe’s death. (Megillah 13b)

The Question:

Isn’t the opposite true? That death undoes and ends the positive effects of birth and life? How could Moshe’s birth defy the negativity of his death?

The Explanation:

The Talmud states that when Moshe was born, “the entire home was filled with light.” (Sotah 12a) The Bechaya explains that this light was the light of Torah which Moshe was predestined to share with the world. Thus, Moshe’s soul and the Torah are seen as inextricable from each other. Moshe is Torah, which is why the Torah is known by his name, “Toras Moshe.”

Torah is the essence of truth. Truth does not compromise, change due to circumstance, or weaken over time. Torah, too, persists through the variety of cultures, locations, and generations, it retains its essential light wherever it goes, because it personifies Divine truth. Moshe, being one with Torah, also embodies this radical expression of truth. This is why the sages taught that the “handiwork of Moshe is eternal,” the Mishkan which he fashioned is everlasting, because everything associated with Moshe is touched with his quality of persistent truth.

Other righteous individuals realize their potential over time. Through their effort, they reveal the light of their souls. But Moshe’s light filled the home immediately,

because Moshe's light is truth which must manifest immediately and without cessation.

This also explains the teaching of the sages that "Moshe did not die." (Sotah 13b) The light of Moshe's soul continues to illuminate this world through being invested in the bodies of the "extensions of Moshe in each generation." The same applies to Yaakov, about him it is taught, "Yaakov did not die." Yaakov is also defined as the attribute of truth. Therefore, his presence must be continually manifested in the physical world through the efforts of his descendants, "just as his children are alive, so is he alive."

We can now appreciate the Talmud's teaching that Moshe's birth nullified the effects of his death, and therefore nullified Haman's decree as well. Moshe's birthday is when the essence of his soul, the attribute of Divine truth, was revealed in the world. His passing might affect his transient physical activities, but the Divine truth that was revealed on his birthday endures forever and remains the dominant definition of Moshe. His passing, and any negativity it contains, is immaterial when considering the everlasting light that entered the world with his birth.
