

Reb Pinchas of Koretz
Imrie Pinchas
7th of Adar- ז' אדר

Siman #126	
Since the lot fell in Adar, he rejoiced, not knowing that on the 7th of Adar, Moshe passed away and was born. (Megillah 13:3)	כִּינן שְׁנֵפֶל הַגּוֹרֵל בְּאֶדְר שְׁמַח, וְלֹא יָדַע שְׁבָז' (בְּאֶדְר מֵת מֹשֶׁה וְנוֹלָד. (מַגִּילָה יג, 3)
In the name of the Rabbi, of blessed memory: It is difficult to understand why the Gemara elaborates on this, for he (Haman) knew that Moshe died on that day, only that he did not know about his birth.	בְּשֵׁם הָרַב ז"ל, דְּקָשָׁה לָמָּה מְאָרִיכָה הַגְּמָרָא בּוֹ, הֲרִי זֶה יָדַע דְּמֵת מֹשֶׁה בּוֹ, רַק מֵהַלִּידָה לֹא יָדַע.
Furthermore, what is the advantage that he was born on that day, since afterward, he passed away on it?	וְעוֹד, מָה הַמַּעֲלָה שְׁנוֹלָד בּוֹ, כִּינן שְׁאֲחַר כֶּן מֵת בּוֹ?
And he explained that the meaning is as follows: It is stated in the Zohar (Tikkunei Zohar 114b, 30) that there is an extension of Moshe in every generation.	וְאָמַר דְּהַכִּי פְרוּשׁוֹ, דְּאִיתָא בְּזֵהַר (תִּיקוּ"ז קִיד, ל'). כִּי אֲתַפְּשׁוּטוּתָא דְּמֹשֶׁה בְּכָל דָּרָא וְדָרָא וְגו'
And this is so, that even though Moshe passed away on the 7th of Adar, nevertheless, afterward he was born, and he exists in reality in every generation.	וְזֵה, אִף שְׁבָז' בְּאֶדְר מֵת מֹשֶׁה, מְכַל מְקוּם הֲרִי אַחַר כֶּן נוֹלָד, וַיִּשְׁנוּ בְּמִצִּיאוֹת בְּכָל דָּרָא
By the Rabbi, they would fast [on the 7th of Adar] for half the day because Moshe passed away (see Chok L'Yisrael, Tikkunim 176:3), and afterward, they would eat because Moshe was born.	אֶצֶל הָרַב הָיוּ מִתְעַנִּין [ז' בְּאֶדְר] חֲצִי הַיּוֹם לְפִי שְׁמֵת מֹשֶׁה (עֵינן חוֹק לְיִשְׂרָאֵל תִּקּוּנִים תִּקְפ, ג), וְאַחַר כֶּן אוֹכְלִים לְפִי שְׁנוֹלָד מֹשֶׁה.
Another version:	נֶסֶח אַחַר:
Our Sages said (Megillah 13:3) regarding the casting of Haman's lot that he did not know that on the day Moshe passed away, he was also born.	אָמְרוּ חֲז"ל (מַגִּילָה יג, ג) בְּהַפְּלַת הַפּוֹר דְּהָמָן, שְׁלֹא יָדַע שְׁבִיּוֹם שְׁמֵת [מֹשֶׁה] נוֹלָד.
But the opposite should have been said— that on the 7th he was born and on the 7th he passed away.	וְאִיפְכָא הוּא לִיָּה לְמִימַר, שְׁבָז' נוֹלָד וּבְז' מֵת.
However, the idea is that Moshe extends until six hundred thousand (Tikkunei Zohar 114:6).	אֶךְ הָעֵנָן, שְׁמֹשֶׁה מְתַפְּשֵׁט עַד שְׁשִׁים רְבּוּא (תִּיקוּנֵי זֵהַר קִיד, 6).
Therefore, they said in the Gemara (Shabbat 130a), "Moshe, you have spoken well," meaning that Moshe's aspect extends into each and every person.	וְלִכֵּן אָמְרוּ בְּגְמָרָא (שַׁבַּת קל, כ) "מֹשֶׁה שְׁפִיר קָאֲמַרְתָּ", שְׁבַחֲיַת מֹשֶׁה מְתַפְּשֵׁט בְּכָל אֶחָד וְאֶחָד.
And this is what Haman did not know— that on the day Moshe passed away, he was immediately reborn in the secret of ibur (spiritual impregnation).	וְזֵה לֹא יָדַע הָמָן, שְׁבִיּוֹם שְׁמֵת תִּכְרַף נוֹלָד בְּסוּד הָעֵבוֹר.

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But this he did know— when Moshe was born physically.	אָבֵל זֶה יָדַע גַּם כֵּן, אִמְתִּי נוֹלָד בְּגִשְׁמִיּוֹת.
Siman #127	
In the name of the Rabbi, of blessed memory: Why did Haman know the day of Moshe's passing but not the day of his birth? (See Megillah 13:3).	בְּשֵׁם הָרַב ז"ל, לָמָּה יוֹם הַמִּיתָה יָדַע הָמָן וְיוֹם הַלֵּידָה לֹא יָדַע? (עֵינִן מְגִלָּה יג, ג).
For the day of death, we derive from Scripture: "And the people ascended on the tenth of the month"— count back three days retroactively, etc.	דִּהְמִיתָה יְלַפִּינָן מִקְרָא: "וְהָעָם עָלוּ בְיוֹם ד' בַּחֲדָשׁ", צֵא מֵהֶם לִג' לַמִּפְרָע וְגו'.
Whereas the day of birth is derived from a Midrash: "Today, the days have been fulfilled, etc." (Rashi on Sotah 13a).	מִשְׁאִין כֵּן יוֹם הַלֵּידָה, הוּא מִדְרָשׁא: "הַיּוֹם מְלֹאוֹ (יְמֵי וְגו' "לְרֵשׁ" סוֹטָה יג, א).
And a Midrashic derivation he did not know, for it is not explicitly written in the Torah.	וּדְרָשׁ לֹא יָדַע, שְׁלֹא כְּתוּב בְּהַדְיָא בַּתּוֹרָה.
Siman #128	
Further, in the name of the Rabbi, of blessed memory, he asked: Since Haman's main joy was because Moshe had died (see Megillah 13:3), he should have chosen the 7th of Adar and not the 13th.	עוֹד בְּשֵׁם הָרַב ז"ל, שְׁהִקְשָׁה: כִּיּוֹן שְׁעָקַר שְׂמַחַת הָמָן הָיָה מִשׁוּם שְׂמֵת מֹשֶׁה (עֵינִן מְגִלָּה יג, ג), הָיָה לוֹ לִבְרוֹר ז' בְּאָדָר וְלֹא י"ג.
And he answered: Every person has seven surrounding spiritual energies (Makifin), and after his passing, each day one of these Makifin departs from him (see Ta'amei HaMelavim by the Chalil, Parashat Vayechi).	וְתִירֵץ, דְּכָל אָדָם יֵשׁ לוֹ ז' מְקִיפִין, וְלֹאֲחֵר מִיתָתוֹ בְּכָל יוֹם מִסְתַּלֵּק מִמֶּנּוּ מְקִיף אֶחָד (עֵינִן טַעְמֵי (הַמְלָוִים לְהַחֲלִי"ל פְּרֻשַׁת וַיְחִי).
Thus, for seven days, the Makifin still remain. Therefore, he waited until the 13th of Adar, when all the Makifin of Moshe had completely left this world, etc.	נִמְצָא שְׁעַד ז' יָמִים יֵשׁ מְקִיפִין עֲדִין, לְכֵן הִמְתִּין עַד יוֹם י"ג, שְׁכָלוּ כָּל הַמְקִיפִין שֶׁל מֹשֶׁה מֵעוֹלָם לְהֵזָה וְגו'.
And he, of blessed memory, said that Rabbi Chaim Krasner, of blessed memory, also said this, and concluded that with this, the difficulty of what the Rosh wrote (Megillah 6:6) is resolved.	וְאָמַר הוּא ז"ל, שְׁגַם רַבֵּי חַיִּים קְרֵאסְנֵר ז"ע אָמַר דְּבַר זֶה, וְסוּיָם דְּבַזְזָה מְתוּרָץ מֵה שְׁכַתְבַּת הָרֵאשִׁי (מְגִלָּה 6, 6).
That Rabbeinu Tam did not know why we fast on the 13th, since the fast of Mordechai and Esther was in Nisan, see there.	שְׁלֹא יָדַע רַבֵּינוּ תַּם לָמָּה מְתַעַנִּין בְּיוֹם י"ג, הָרִי תַעֲנִית מְרַדְכֵי וְאַסְתֵּר הָיְתָה בְּנִיסָן, עֵינִן שׁ.
And according to this, it is resolved that the primary Yahrzeit of Moshe is seven days after his passing.	וְלַפִּי"ז מְתוּרָץ, דְּזֶה עָקַר הָיָא צ"ש שֶׁל מֹשֶׁה בְּז' יָמִים אַחֲרֵי הַסְתַּלְקוּתוֹ.
Siman #128	

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In the name of the Rabbi, of blessed memory, he said— Rabbi Binyamin Ze'ev, of blessed memory—	[בְּשֵׁם הָרַב ז"ל, אָמַר הוּא ז"ל [רַבִּי בִּנְיָמִין זְאֵב
the reason why the 7th of Adar always falls during Parashat Tetzaveh.	טַעַם שֶׁז' אָדָר חַל תְּמִיד בְּפָרָשַׁת תְּצַוֶּה.
For it is stated (Zohar III, 36:30) that because Moshe said, "Erase me now from Your book,"	דְּאִיתָא (זֹהַר ח"ג למו, ל), שֶׁבְּשִׁבִיל שְׂאֵמַר מֹשֶׁה "מְחִנֵּי נָא מִסְפָּרָךְ",
his name was not mentioned in Parashat Tetzaveh,	לֹא נִזְכַּר שְׁמוֹ בְּפָרָשַׁת תְּצַוֶּה,
and therefore, the day of his passing falls in Parashat Tetzaveh.	וּלְכֹךָ חַל יוֹם מִיתָתוֹ בְּפָרָשַׁת תְּצַוֶּה.
And he, of blessed memory, said that from this, it is implied that the primary observance is in the first Adar.	וְאָמַר הוּא ז"ל, שֶׁמִּזֶּה מְשֻׁמַּע שֶׁהַעֲקָר הוּא בְּאָדָר רִאשׁוֹן.