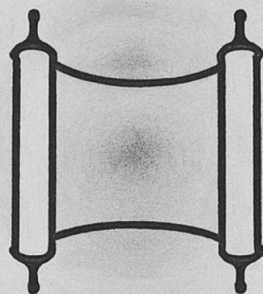


בס"ד

Reb Pinchas of Koretz

Imrie Pinchas

7th of Adar



Dedicated To:

ר' נחום אהרון & חיה

ליטשקאווסקי

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Imrie Pinchas

7th of Adar- 7 אדר ז'

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)

כִּיּוֹן שָׁנַפֵּל הַגּוֹרֵל בְּאֶדְר שְׁמַח, וְלֹא יָדַע שְׁבֻז' (בְּאֶדְר מֵת מֹשֶׁה וְנוֹלָד. (מגילה 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 הַרֵב 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?

יְעוֹד, מַה הַמְצֵלָה שְׁנוֹלָד בּוֹ, כִּיּוֹן שְׁאַחַר כִּךָּ 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 דְּהָכִי פִּירוּשׁוֹ, דְּאִיתָא בְּזוּהַר (תיקו"ז קיד, ל) 'כִּי אֶתְפָּשׁוּטוּתָא דְּמֹשֶׁה בְּכָל דְּרָא 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.

וְזֶה, אִף שְׁבֻז' בְּאֶדְר מֵת מֹשֶׁה, מִכָּל מְקוֹם הֲרִי אַחַר כִּךָּ נוֹלָד, וְיִשְׁנוּ בְּמִצִּיאוֹת בְּכָל דְּרָא.

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.

אֶצֶּל הַרֵב הָיוּ מִתְעַנְּוּ [ז' בְּאֶדְר] חֲצִי הַיּוֹם לְפִי שְׁמַת מֹשֶׁה (עֵינן חוֹק לִישְׁרָאֵל תְּקוּנִים תְּקַפ, ג), וְאַחַר כִּךָּ אוֹכְלִים לְפִי שְׁנוֹלָד מֹשֶׁה.

Another version:

גִּסְח 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 חֲזו"ל (מגילה יג, ג) בְּהַפְּלֵת הַפּוֹר דְּהָמָן, שְׁלֵא יָדַע שְׁבִיוֹם שְׁמַת [מֹשֶׁה] נוֹלָד.

But the opposite should have been said— that on the 7th he was born and on the 7th he passed away.

וְאִיפְכָּא הוּא לִיָּה לְמִימַר, שְׁבֻז' נוֹלָד וְכֻז' מֵת.

However, the idea is that Moshe extends until six hundred thousand (Tikkunei Zohar 114:6).

אִדּוּ הָעֲנָנִין, שְׁמֹשֶׁה מִתְפָּשֵׁט עַד שְׁשִׁים רְבּוּא (תְּקוּנִין זֶהר קיד, 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.

וְלָכֵן אָמְרוּ בְּגְמָרָא (שבת קל, כ) "מֹשֶׁה שְׁפִיר קִאָּמַרְתָּ", שְׁבַחֲחִינַת מֹשֶׁה מִתְפָּשֵׁט 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).

וְזֶה לֹא יָדַע הָמָן, שְׁבִיוֹם שְׁמַת תְּכַף נוֹלָד בְּסוּד הָעֵבּוֹר.

But this he did know— when Moshe was born physically.

אָבָל זֶה יָדַע גַּם כֵּן, אִימְתִי נוֹלָד בְּגִשְׁמִיּוֹת.

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[NOTE Summary:

The Gemara (Megillah 13b) relates that when Haman's lot fell in Adar, he rejoiced, knowing that Moshe Rabbeinu passed away on the seventh of Adar. Yet he did not know that Moshe was also born on that very day. Rabbi Pinchas of Koretz explains that the Gemara's elaboration is precise. Haman certainly knew that Moshe died on that day. What he failed to grasp was not merely the historical fact of Moshe's birth, but its ongoing spiritual meaning.

The Zohar (Tikkunei Zohar 114b) teaches that there is an extension of Moshe in every generation. Moshe is not only a historical figure; he is a continuous spiritual presence. Therefore, even though Moshe passed away on the seventh of Adar, he was "born" again—meaning that his soul-force continues to manifest within the Jewish people.

This is reflected in the custom that the Rabbi would fast half the day on the seventh of Adar in mourning for Moshe's passing, and afterward eat in celebration of his birth. The day contains both concealment and renewal. The passing is real, yet the rebirth is equally real.

A deeper version of the teaching explains that Moshe extends until six hundred thousand, corresponding to the root-souls of Israel (Tikkunei Zohar 114:6). Thus when the Gemara states (Shabbat 130a), "Moshe, you have spoken well," it implies that Moshe's aspect exists within every individual. Haman did not know that on the very day Moshe "passed away," he was immediately reborn through ibur, spiritual impregnation, within the souls of Israel. Physical birth and death he could understand. Spiritual continuity he could not.

Haman rejoiced at apparent loss. He did not perceive that Moshe's essence is indestructible and perpetually renewed within the people.

Practical Takeaway:

There are moments in life that feel like endings—loss of clarity, loss of leadership, loss of inspiration. From a superficial perspective, something has "died." Rabbi Pinchas teaches that in the realm of holiness, authentic spiritual forces do not simply disappear. They re-emerge in new vessels.

The quality of Moshe—clarity of emunah, humility, and transmission of Torah—exists in every Jew. When one source seems to fade, the spark awakens elsewhere. The task is to recognize that the passing of one form may signal the rebirth of the same light within oneself.

Rather than despair at concealment, one must ask: where is Moshe being reborn now? Often the answer is that the spark demands activation within one's own heart.

Chassidic Story:

It is told that after the passing of a revered tzaddik, the chassidim were distraught. They felt orphaned and directionless. A student of Rabbi Pinchas of Koretz remarked that if Moshe exists in every generation, then leadership and clarity do not vanish; they shift form.

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Years later, one of the simplest chassidim, previously unnoticed, began offering words of encouragement and clarity that sustained the community. When asked where he found such strength, he answered that after the Rebbe's passing, he realized that waiting for another Moshe externally was futile. Instead, he prayed that the "Moshe within" be awakened.

In that quiet awakening, the community found renewed direction. What Haman could not understand was revealed: Moshe's death is never final. The light passes through concealment only to be reborn in living souls.

END NOTE]

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 הַרֵב ז"ל, לָמָּה יוֹם הַמִּיתָה יָדַע הָמָן וְיוֹם הַלֵּידָה לֹא יָדַע? (עֵינֵי מַגֵּלָה 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.

דֵּהֲמִיתָה לְפִינֵנוּ מִקְרָא: "וְהָעָם עָלוּ בְיוֹם ד' בַּחֹדֶשׁ",
צֵא מִהֵם לָג' לַמִּפְרָע וְגו'

Whereas the day of birth is derived from a Midrash: "Today, the days have been fulfilled, etc." (Rashi on Sotah 13a).

מִשָּׂאִין כֵּן יוֹם הַלֵּידָה, הוּא מִדְרָשָׁא: "הַיּוֹם מְלֵאוֹ יָמֵי (וְגו') (לְרֹש"י סוֹטָה יג, א

And a Midrashic derivation he did not know, for it is not explicitly written in the Torah.

וְדָרַשׁ לֹא יָדַע, שְׂלֵא כְּתוּב בְּהַדְרָא 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 הַרֵב ז"ל, שֶׁהִקְשָׁה: כִּינֵן שְׂעַקַר שְׂמַחַת הָמָן הָיָה מִשׁוּם שְׂמַחַת מֹשֶׁה (עֵינֵי מַגֵּלָה יג, ג), הָיָה לוֹ לְבָרוּר 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' מַקִּיפִין, וְלֵאחֶר מִיתָתוֹ בְּכָל יוֹם מִסְתַּלַּק מִמֶּנּוּ מַקִּיף אֶחָד (עֵינֵי טַעְמֵי הַמְּלָוִים (לְהַחֲלִי"ל פְּרִשְׁת 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 שְׂעַד ז' יָמִים יֵשׁ מַקִּיפֵינֵינוּ צְדִין, לְכֹן הִמְתִּין עַד יוֹם י"ג, שְׂכָלוֹ כָּל הַמַּקִּיפִין שָׁל מֹשֶׁה מֵעוֹלָם הָיָה 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, וְסִימָן דְּבִזְזָה מִתּוֹרָתָא מֵה שְׂפַתַּב הָרֵאשׁ (מַגֵּלָה 6, 6).

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That Rabbeinu Tam did not know why we fast on the 13th, since the fast of Mordechai and Esther was in Nisan, see there.

שלא ידע רבינו תם למה מתעניין ביום י"ג, הרי תענית מרדכי ואסתר היתה בניסן, עי"ש

And according to this, it is resolved that the primary Yahrzeit of Moshe is seven days after his passing.

ולפי"ז מתורץ, דזה עקר היא"צ של משה בז' ימים אחר הסתלקותו.

Siman #128

In the name of the Rabbi, of blessed memory, he said, Rabbi Binyamin Ze'ev, of blessed memory

[בשם הרב ז"ל, אמר הוא ז"ל [רבי בנימין זאב

the reason why the 7th of Adar always falls during Parashat Tetzaveh.

טעם שז' אדר חל תמיד בפרשת תצוה

For it is stated (Zohar III, 36:30) that because Moshe said, "Erase me now from Your book,"

דאיתא (זוהר ח"ג למו, ל), שבשביל שאמר משה, "מחני נא מספרך,

his name was not mentioned in Parashat Tetzaveh,

לא נזכר שמו בפרשת תצוה

and therefore, the day of his passing falls in Parashat Tetzaveh.

ולכך חל יום מיתתו בפרשת תצוה

And he, of blessed memory, said that from this, it is implied that the primary observance is in the first Adar.

ואמר הוא ז"ל, שמזה משמע שהעקר הוא באדר ראשון