

Tetzaveh/Purim

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“Ad Dilo Yoda”

Someone showed me a post where someone asked for a spectacular understanding in “Ad Di Lo Yoda” as a mitzvah of the day of Purim.

The Gemara in Megilla 7b says

אמר רבא מיחייב איניש לבסומי בפוריא עד דלא ידע בין ארור
המן לברוך מרדכי

Rava said: A person is obligated to become intoxicated with wine on Purim until he is so intoxicated that he does not know how to distinguish between cursed is Haman and blessed is Mordecai.

How deep does one have “to go” into a state of inebriation to be yotzeh the purported mitzvah of the day?

Rashi explains in the gemara that the way to inebriation is through drinking wine. It says elsewhere in the gemara in Eruvin 65a that one ought not be affected by drinking wine, as Rabbi Chiya says,

אמר רבי חייה: כל המתניישב בגינו — יש בו דעת שבעים
זמנים. “גין” גיתן בשבעים אותיות, “סוד” גיתן בשבעים אותיות
ונכנס גין — יצא סוד.

Rabbi Hiyya said: Anyone who remains settled of mind after drinking wine, and does not become intoxicated, has an element of the mind-set of seventy Elders. The allusion is: Wine [yayin spelled yod, yod, nun] was given in seventy letters, as the numerological value of the letters comprising the word is seventy, as yod equals ten and nun equals fifty. Similarly, the word secret [sod spelled samekh, vav, dalet] was given in seventy letters, as samekh equals sixty, vav equals six, and dalet equals four. Typically, when wine entered the body, a secret emerged. Whoever does not reveal secrets when he drinks is clearly blessed with a firm mind, like that of seventy Elders.

The word Sod (secret) is the same numerical value as Yayin (wine) that is 70. 70 is a representation of the 70 facets of Torah as the Zohar explains that the Sod (which also means foundation) is that there are 70 facets of interpretation in the Torah. This also according to the Zohar are the discussions by the rabbis in the oral law of the many facets of Torah and its laws. As it is learned out by Rabbein Behaya in Shemos:

וע"ד המדרש להורות, זה תלמוד. וכן דרשו בברכות את לוחות
האבן אלו הלוחות, והתורה זו תורה שבכתב, והמצוה זו משנה,
אשר כתבתי זו נביאים וכתובים, להורות זה תלמוד מלמד
שכל נתנו למשה מסיני. ועוד תמצא להורות הלמ"ד
והמ"ם שבעים ובאמצע תורה וזהו שבעים פנים לתורה.

“A Midrashic approach (Pessikta Zutrata): The word להורות refers to the Talmud. This is also what the Talmud Berachot 5 says. The words לוחות את האבן, “the Tablets made of stone,” refer to the Tablets upon which were engraved the Ten Commandments; the word התורה refers to the written Torah; the word והמצוה refers to the Mishnah (oral Torah); the words אשר כתבתי refer to the other Books of the Bible, the Books of the prophets and the Hagiographa; the word להורות refers to the Talmud. This teaches that all the laws contained in all these Books have been given to Moses at Mount Sinai. Furthermore, you will note that the first and last letter of the word להורות between them have a numerical value of 70; this is one of the origins for the well-known adage that there are 70 facets to the written Torah, i.e., 70 different ways of interpreting it.”

Therefore, when Rava said this adage of drinking wine, in connection to R’Chiya, one can conjecture that it relates to a person being imbued with speaking and living Torah even when inebriated.

Furthermore, when Rava stated his thought, he said “ad dilo yoda” yoda from the word to know, which is the level of d’as, which is a manifestation level of the intellectual faculties of the mind and relate to Torah. When one “knows something” such as stated that Adam Yoda es Chava, it was the intimate meeting of two entities. When one knows Hashem, through Torah and Avoda they come to cleave to Hashem, and “Know” in a deep and intimate, practical and actual way, as opposed to in an esoteric metaphorical metaphysical way, which is nice, but not penetrative. The fleeting passage of a

thought is far less indelible than the intimate knowledge one gains through a relationship.

That level of knowing is limited by our own selves. How deep or intimate we get is up to us, how given over, and bitul we get is up to us. So, when Rava says “Ad Dilo Yoda” he is saying much like through extreme inebriation we are not held back by “ourselves” so to speak rather we are completely bittul to the intoxication, while it is possible to result in empty animalistic behavior the command is to learn and know how to give ourselves over to Hashem in this complete intimate and “knowing way”.

Rabbi Nachman of Breslov on the Haggada explain that the Sod of Simcha is the meal (which includes the drinking) which is a “nekuda elyona” and upper point, that are foundational in his perception of life, as it connects us to Hashem without any limitation and through this, Rabbi Nachman says we will be cleaved with the “ein sof” (Hashem itself).

This connects to this week’s parsha Tetzaveh, as a commandment is a method through which one can see the full nullification of oneself to the master. This parsha is unique in that it frames as “you shall command” (Vata Tezaveh”) which is perplexing, as all the mitzvos in the Torah are commandments. The first mitzvah of the parsha being to gather olives, to make pure oil. The Zach, pure is a metaphor (as brought in places in Chassidus) of our goal as servants of Hashem that is to crush ourselves so the purist oil results, which is used to shine a light of G-dliness to the world (which is the mitzvah of Chanuka) and the eternality of Purim of and Chanuka when Moshiach comes.

Moshe Rabbeinu had asked Hashem to redact his name from the Parsha, over the potential destruction of the nation following the Chet Haegel. Moshe says to Hashem (Shmos 32:32)-

וְעַתָּה אִם-תִּשְׁכַּח חַטָּאתָם וְאֵין מִחְנִי נָא מִסִּפְרֶךָ אֲשֶׁר כָּתַבְתָּ

“Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written!”

Although this posuk shows up in Ki Tisa (next week’s parsha), parshas Tetzaveh (this week’s parsha) we see the omission of Moshe’s name from

the Parsha-as a result of this request (remember there is no chronology in the Torah). This parallels the fact that in the Megillas Ester, Hashem’s name is not written. Rather, it is hinted to, or alluded to, as an underpinning of the story, after all it is Hashem who runs the universe (The Rebbe in a mamer Balayla Hahu Nodida Shnas Hamelech describes the relationship in the events of purim as an awakening of the spirituality that seemed to have been ‘distanced’).

First, the posuk of “מִחְנִי נָא” shows up in Perek 32, posuk 32. Which is numerically the word “לב”, which means heart. It is likely not a coincidence that “erase me” shows up in the posuk of heart. The first connection is the fact that we are told elsewhere (Bamidbar 15:39) וְלֹא-תִהְיוּ אֲחֶרֶי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם

And Rashi there explains that the heart is the spy of the body, meaning on a purely uncontrolled level, the heart has the potential to draw a person toward sin. In the case of the Egel, the Jews were swayed on an emotional level that Moshe was “missing” even though logically (although they were shown an image of his dead body) the events of the giving of the Torah were the culmination of their exodus, the miracle of the splitting of the sea, and the highest levels of purity they achieved in order to receive the Torah. Moshe is reminding us to place on our hearts the memory of “micheini nah”, in order to tell us, that should we find ourselves alone, (not necessarily physically), but emotionally alone, or we are leaderless, that we should remember on our hearts what happens if we “go after our heart”. Furthermore, Moshe, our leaders, and most importantly Hashem must remain on our heart at all times in order that should we fall prey to our hearts, it is in the direction of serving Hashem. For if someone becomes inebriated through wine, there is a chance they can fall prey to shatus. One ought to work on themselves to deeply that when one does in fact become intoxicated, truth of the foundations of this universe, Torah, and Hashem are what is released within the person.

The second reason is the importance of the secret way in which we live on a day-to-day basis. In that it is more obvious that Hashem seems hidden than revealed to us. The lesson of “Micheini Nah” and the hidden nature of Hashem in Megillas Ester is that although things seem hidden, the underpinnings of the foundations remain the same.

אסתר מן התורה מנין? (דברים לא, יח) ואנכי הסתר אסתיר
מרדכי מן התורה מנין דכתיב (שמות ל, כג) מר דרור ומתרגמינן
מירא דכיא:

They also asked Rav Mattana: **From where in the Torah** can one find an allusion to the events involving **Esther**? He replied to them that the verse states: “Then My anger shall be kindled against them on that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Have not these evils come upon us because our God is not among us? **And I will hide [haster astir]** My face on that day for all the evil which they shall have wrought, in that they are turned to other gods” (Devarim 31:17-18) They also asked him: **From where in the Torah** can one find an allusion to the greatness bestowed upon **Mordecai**? He replied: **As it is written** with regard to the anointing oil in the Tabernacle: “And you shall also take the chief spices, of **flowing myrrh [mor deror]**” (Shmos 30:23); **and we translate** mor deror into Aramaic as: **Mira dakhya**, which resembles the name Mordecai.

Rashi and others on אסתיר אסתיר means that although Hashem will seem hidden, he will be watching his “children from afar” (Steinzaltz Chumash). Chabad Chassidus has many deep explanations of this phrase, without doing justice the depth of the Rebbe’s Torahs on this topic. My cursory connection is that regarding sin and distance from which we find ourselves, is rectifiable if we find Hashem in our hearts, and we reveal the sod, (especially as it applies to the mitzvah on Purim to drink wine). Furthermore, because Purim is about revealing that which is hidden, we ought to do so in as an unlimited way possible.

The Avoda during the year ought to be to imbue in our hearts the truth.

It says in Mishlei 10:25 that צדיק יסוד עולם
Literally that the righteous are the foundation of the world. On the surface one would say this is strictly

tzaddikim in the colloquial sense of the word (i.e., people who are free of sin). Yet, in Tehillim and in Sanhedrin (10:1) it states: כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שְׁנֵאֲמַר (ישעיה ס) וְעַמּוּד כָּלם צַדִּיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ נָצֶר מְטַעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר

The Rebbe has a profound (and for me life altering Mamer) of the same title. In this Mamer the Rebbe asks simply, how are the nation Tazdikim, if there are those of us who sin. The Rebbe explains in the mamer (based on the continuation of the statement in Sanhedrin) about Olam Haba for mitzvos versus Olam Hatichyia that will arise at the time of Moshiach. Although there is a difference the crux of the Mamer is based on the fact that Hashem set up our world such that even if we don’t know we are doing a mitzvah we have the power to draw the G-dliness down from that mitzvah and accrue merits, such that when the olam hatichyia descends upon us in the messianic era, all will merit this revelation for all the passive and active mitzvos accrued during one’s life, even if they didn’t know they were Jewish.

Therefore, according to the Rebbe, (and generally in Chabad Chassidus), we all have the power to be Tzadikim, and therefore according to the adage in Mishlei we are the Yesod of the world. Which we can expose on Purim, in the experience of “Ad Dilo Yoda”.

A foundation (and secrets) is usually hidden. In our case, on the foundation, the most important part of a building is its foundation, it is upon which all subsequent stories and layers are built. The strength of the foundation determines how tall and strong a building will be. Similarly, pedagogically, children are taught principals upon which they can build their knowledge. When the Rabbonon stated that Nichnas Yayin Yetzei Sod, the strength of our foundation can be revealed- and on Purim in a fashion of “ad dilo yoda” that none of our limiting da’as stops us from fully being bittul to Hashem. How appropriate then is, Parshas Tetzaveh, and Purim, when Moshe’s name is hidden, and Hashem’s name is hidden- which doesn’t recuse their involvement, they are here with us as our Yesod¹.

¹ The Alter Rebbe in his Mamer in Torah Ohr (entitled מִי־חֵיב אֵינִי לְבַסּוּמִי the Rebbe brings down multiple adages, and ideas from learning about Amalek, and

Purim, and Malachim. One interesting point that the Alter Rebbe in his style pointed out that, even a fully observant person has limitation of having the traits of

Inebriation is a subjective state. Unlike other adages in Halacha, how far must one go in their state of intoxication that it is considered “Ad Dilo Yoda?” Rava answers until one will not know the difference between the curses of Haman and the blessings of Mordechai. But there is a risk that when one gets so intoxicated, they act like an animal, or other negative traits are exposed. Therefore the intoxication ought also to have another facet that relates to our bittul to Hashem, and exposing the Yesod hidden within us. When one works on themselves all year to build the sod, and yesod that comes with it, when given the opportunity on Purim to release it, what is exposed is beautiful.

This is why, Yom Kippurim, is like “purim”. Whilst Yom Kippur is a solemn day of fast and asking for forgiveness for our misdeeds from the prior year, in addition to asking for Brachos for the coming year, the ability to achieve full cleaving to Hashem, arises from Simcha, and as Rabbi Nachman states through the eating of a meal, and sharing with our community and giving Tzedaka (which are all actions that subvert ourselves to others through the act of giving). What we can achieve on Purim with Ad Dilo Yoda, is a taste of what we can achieve on “Yom Kippurim”. As I’ve brought down elsewhere, Purim is the holiday where the Jews fully accepted the Torah (Kiymu Vikiblu). Furthermore, it is a holiday that will persist after Moshiach comes as it represents the revealing of the hidden. It is a “Mashiachdike” holiday. Purim is the closest ancient holiday that we can feel represents our current time. There was mundane, natural course society, much like we have today. Hashem was hidden, yet the outcome of the events and the

Amalek (which is the traits of being limited in our service to Hashem). The Alter Rebbe asks about the bracha in Shmoneh Esrei “Slach Lanu Avinu Ki Chatanu, Michal Lonu Ki P’shanu.” Did I sin that I have Chat’aos and mistakes that I need to ask forgiveness for? While the Alter Rebbe answers this and other questions in the context of the Mamer, it is clear that there can be a person who is completely on the right path, but they are Amalekite like. That is the traits of Amalek (for example no going Lifnim Meshuras Hadin) plays into their life.

Which leads me to believe an explanation in the statement שהרי ידוע שאפ'י פושעי ישראל מלאים מצוות כרימון, (Shem Mishmuel Rosh Hashana Chpt 15). The Rebbe in his Mamer of Kol Yisroel explains this phrase, but it also means, that even people who are always doing mitzvot, still make mistakes, (Michal Lonu Ki P’shanu, and live

interconnectivity of all the events were by divine providence. It is up to us to recognize the divine within the mundane, much like the mitzvah of the day is to expose the sodos within us from our avodas Hashem throughout the year.

Whether we fully intoxicate ourselves, or we work on it, if for even a moment we completely inebriate and give over ourselves to know Hashem and free ourselves of our own limitations, we can live with Moshiach, much like the elation we will feel when Moshiach actually comes.

May we celebrate with Simcha and celebrate with Moshiach Now!

Good Shabbos and Happy Purim.

in a state of Amalekite way) and that the Poshey Yisroel, those of us who practice, but are limited within ourselves, STILL have many mitzvot, and we shouldn’t convince ourselves that even though we are full of mitzvot like a pomegranate, that we don’t get stuck being a poshei Yisroel because of the Amalekite way that lives within us.

The Rebbe’s in a “dollars” conversation stated on this when he asked a Chosid from a different Chassidus what he was learning. The Chosid didn’t understand the statement, how can a Poshey Yisroel be Mileim Mitzos K’Rimon. The Rebbe responded, he too had a question on the statement, except, that if these people are Mileim Mitzvos K’Rimon, how are they called Poshei Yisroel?