

Pinchas 5771

Rabbi Aharon Ziegler

“*Va Yedabeir Moshe El HaShem, Leimor*” (27:15). [And Moshe spoke to HaShem, saying]. A very strange and unusual passuk! “VaYomer” connotes a soft, and gentle way of saying something, while “VaYedabeir” is a Lashon Kasheh, referring to a more harsh and authoritative expression. [See- Rashi on Shemot 19:3]. So the obvious question is, wasn’t it improper for Moshe to speak to HaShem in that harsh manner?

Second question. “The word ‘*Leimor*’ following the sentence of “VaYedabeir (or VaYomer) HaShem El Moshe, *Leimor*,” means that Moshe has the reshut (permission) to repeat to others what he had heard from HaShem. Otherwise, it is prohibited to repeat to someone what one has heard, unless permission is given, and that is the usual meaning of *Leimor*. But what can it mean here in our pasuk, when Moshe is saying something to HaShem? G-d does not need Moshe’s permission!

I suggest the following. Moshe realizes his life is coming to an end. He examines and evaluates his life’s accomplishments, and suddenly it strikes him that there is something vitally missing. This concept of self-evaluation Moshe learned from HaKadosh Baruch Hu, when in Bereishit we find “*VA’YAR ELOKIM KI TOV*”, that G-d saw it was good. Well of course everything HaShem created was good, what else can it be if G-d Himself made it? So Rav Soloveitchik explained that it means for us to learn that every task we perform in this world requires our self post-evaluation. Does this job performed meet my highest standards, is it the best I could have done? So too here, Moshe is now evaluating his own life and suddenly becomes acutely aware that there is something lacking. He cannot consider his mission in life completed unless there is a successor, ready, able and qualified, to carry on with his life’s mission.

Moshe cannot possibly leave this world until he is convinced that his job of creating and developing a nation of Mamlechet Kohanim VeGoy Kadosh will have perpetuity. Therefore, he must have a successor. Obviously, G-d would not leave His people without a leader, but Moshe says-**LEIMOR**, You must tell me! Before I die I must know who is going to be the one to carry on with my mission so that I can leave this world, knowing that my goals will be fulfilled. G-d listens, and grants Moshe his wish- Yehoshua is selected and appointed (27:16-23)

So too every parent must make this self evaluation. The charge and mission to every Jewish parent is *PERU U’REVU*- to perpetuate the People of Israel and carry on with the Mesorah given on Har Sinai. Only then, when parents have had children, and these children produce grandchildren and all are Shomrei Torah U’Mitzvot, then, and only then, can a parent say to the Ribbono Shel Olam. “G-d, I have fulfilled my mission in life.”