

## Parashat Te'tzaveh, Zachor- 2013, 5773

**The 14<sup>th</sup> of Adar, Purim, marks the 42nd Yahrtzeit of my father  
Tzvi ben Aharon, A”H.  
This Dvar Torah is designated LeZecher Nishmato.**

Moshe Rabbeinu's words came true. Moshe pleaded with the Ribbono Shel Olam to forgive Bnei Yisrael for the sin of the Eigel Zahav [Golden Calf]. He then said, if You won't forgive their sin then “*ME'CHEINI NA MI'SIF'RECHA ASHER KATAVTA*”, *WIPE OUT MY NAME FROM THE BOOK THAT YOU WROTE*. [Shemot 32:32]. Thus, Moshe's words, although uttered conditionally (if You do not forgive) did not go totally unfulfilled, even though the Jewish people were in fact forgiven. Parashat Tetzaveh is the only parasha in the last four books of Torah [after birth of Moshe Rabbeinu] in which Moshe's name is not mentioned. In this small way, Moshe's name was erased from G-d's Book, in the fact that his name does not appear in Parashat Tetzaveh.

The Vilna Gaon asks: Why of all parshi'ot in the Torah, did the fulfillment of Moshe's statement come to realization in Parashat Tetzaveh? He answers that the statement *ERASE ME FROM YOUR BOOK* [*SIF'RECHA*] can be read as *SEFER "CHAF"*, or Book #20. Since Parashat Tetzaveh is the 20<sup>th</sup> Parasha in the Torah, it is the appropriate Parasha in which to have Moshe's name omitted. In spite of this insight, the question still begs to be answered, why did Moshe pick the 20<sup>th</sup> Parasha, as the one to have his name removed?

I believe there is a deep psychological concept being taught. When one aspires for a position that he didn't get, or is being removed from a position he did have for many years, or even if he retires from the job he once held, and now sees someone else replacing him - there is always a pang of hurt feeling. He internalizes that he doesn't exist anymore; his “life” has been taken from him.

Chazal tell us that Moshe Rabbeinu was offered the position of “Kohen Gadol” [High Priest]. However, Moshe declined this honor, preferring that it go to his older brother, Aharon. Parashat Tetzaveh is the parasha that deals primarily with the Bigdei Kehuna [Priestly Garments]. And this parasha describes the glory of the Kohen Gadol. When writing this parasha, Moshe could well have been thinking to himself, “the Torah could have been describing me; this could have been my uniform; I could have been the Kohen Gadol”. In his extreme modesty, however, Moshe decides that this is precisely the parasha where he does not even want his name to be mentioned. “This is Aharon's parasha; I want to take a back seat and not detract from Aharon's glory and Kavod.

It is not in vain that HaShem crowns Moshe with the title of “*VE'HA'ISH MOSHE ANAV ME'OHD MIKOL ADAM*” “Moshe was exceedingly humble, more than any person on the face of the earth”[Bamidbar 12:3]. A crown he well deserved.

It is also not coincidental that this parasha usually is read around the 7<sup>th</sup> of Adar, which according to tradition, is the birthday and yahrtzeit of Moshe Rabbeinu. Leaving out his name from Parashat Tetzaveh is the greatest tribute to Moshe's humility and eternal greatness.