

Now you shall command Bnei Yisrael.... (27:20)

Parashas Tetzave is the only *parsha* since Moshe's birth that does not mention his name explicitly. Every *mitzvah* and command mentioned in the *parsha*, however, is initiated with the word, "V'atah," "And you," referring to Moshe. Apparently, Moshe is the prime focus of this *parsha*, although his name is not recorded. Why? *Chazal* tell us that the curse of a *tzaddik*, even if it is contingent upon specific conditions, takes effect despite the fact that those conditions are not met. When Moshe *Rabbeinu* entreated Hashem on behalf of *Klal Yisrael* after they sinned with the *Eigal Ha'zahav*, Golden Calf, he said to Hashem, "If you do not forgive their sin, I beg You, erase my name from Your Book," a reference to the *Torah*. We may question why, of all the *parshios*, *Tetzave* is chosen to be the one from which Moshe's name is excluded?

The commentators offer various answers to this question. Some say that since Moshe *Rabbeinu's* *yahrzeit* is on the seventh day of *Adar*, which invariably falls out during the week of *Parashas Tetzave*, it is logical that this is the *parsha* from which Moshe's name is missing. This answer is enigmatic. One would think that specifically during the week in which Moshe passed away, his name would be remembered as much as possible. After all, what greater tribute is there to our great leader than remembering him on his *yahrzeit*?

Horav Elchanan Sorotzkin, zl, feels that the *Torah's* omission of Moshe *Rabbeinu's* name specifically in *Parashas Tetzave*, during his *yahrzeit*, speaks volumes about Moshe's greatness as a leader and as a Jew. Moshe *Rabbeinu* was prepared to sacrifice more than just his physical life for the Jewish People; he was prepared to relinquish his spiritual life, his *neshamah*, for them. The *Torah* is called *Toras Moshe*, the *Torah* of Moshe. For what greater appreciation can one hope? Our *Torah* is immutable; it will never be revised or exchanged. It will always remain *Toras Moshe*. Yet, Moshe was ready to relinquish the ultimate spiritual *nachas*, his name engraved for all eternity in the *Torah*. When Moshe entreated Hashem and gave his incredible "ultimatum," he knew that regardless of the outcome, his name would be erased. A person of his position does not make idle "threats." He was prepared to have his name erased; he knew that once he had made such a statement, his name would be erased. Yet, Moshe's love for his people was so overwhelming that he did it despite the consequences. Is there then any greater tribute to the *adon haneviim*, father of all prophets, the quintessential leader of *Klal Yisrael*, than to leave his name out of the *parsha* that falls on his *yahrzeit*? In this manner, everyone will acknowledge the greatness of his deed.