

## "And you shall command Bnei Yisrael." (27;20)

Moshe's name is not mentioned in this *parsha*. The *Baal Ha'Turim* states that Moshe entreated Hashem on behalf of *Klal Yisrael* after they sinned with the Golden Calf. He pleaded, "Erase me from Your Book." In accordance with Moshe's emphatic statement, Hashem chose one *parsha* in which Moshe's name would not be recorded. We may wonder why *Parashas Tetzaveh* was chosen to be the *parsha* from which Moshe's name was excluded.

*Horav Nissan Alpert, z.l.*, suggests that the word "*tetzaveh*," which means command, alludes to *Am Yisrael's* leadership. The function of leadership is to command and guide the people. In order that leaders be able to successfully execute their duty, they must realize that they are merely vehicles of Hashem for motivating *Am Yisrael's* positive response. They must transcend their own egotism, so that the people perceive them simply as agents of Hashem.

*Horav Alpert* amends this idea with an emphasis on the word *v,tuw* "and you". The *v,t* represents the leader's unique personality. His behavior should serve as a role model for the populace so that they are encouraged to serve Hashem by "your" example. The *pasuk* would then be defined in the following manner: *vum, v,tu*. The *v,tw* your total demeanor, should be an example to *Bnei Yisrael* in observing Hashem's *mitzvos*.

Modeling by both parents and teachers, is an effective pedagogic tool. *Chazal* tell us that when Yosef was faced with the most difficult test of moral fortitude to confront a young man, he was saved from downfall by visualizing the image of his father, Yaakov, before him. This vision brought Yosef back to his senses and made him recoil from the temptation to sin with Potiphar's wife. Thus, Yosef was able to regain control over his passions, so that he was saved for the great spiritual destiny that had been intended for him.

Likewise, parents should be cognizant of the moral and spiritual image which they imprint upon the hearts and minds of their children. This image personifies an example of moral and spiritual purity. If a child is imbued with a positive imprimatur, it will reach into the deepest recesses of his or her innermost being.

*Horav S.R. Hirsch, z.l.*, states that parents and teachers are appointed to act as the moral and spiritual guides for their children. Their words and their actions have a powerful effect upon the impressionable souls of their children. Inappropriate behavior performed by parents or teachers can poison the souls of the children entrusted in their custody. To paraphrase *Horav Hirsch*, "To be a father or a teacher means to be above reproach in one's own morals and actions." A child who has just cause to criticize the speech or conduct of his parents or teachers will be less inclined to obey them. The child's obedience will always be in direct proportion to the respect he has for the personality of his parent, teacher or guardian. The moral consistency of a parent or teacher is their key to a child's conformity to the role model's expectations.

