

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

A name is important, but, for some people, it is sadly all they have. They feel that lineage of any sort will pave the way for their future. While in some instances it might be true, the lineage will not preserve their legacy. This is not meant to demean the value of a name. It can carry cultural, historical or familial significance, which is meaningful, not only to the person, but also to those who revere his lineage and what it represents. Legacy is established, however, by the impact one makes on his surroundings, his friends and his students.

One's identity should be defined by achievement, rather than by name. The contribution one makes to those around him and future generations is more significant than an inherited name or title. Having said this, I suggest a homiletic explanation for the fact that Moshe *Rabbeinu's* name is noticeably missing from this *parshah*. In fact, from the time that Moshe first emerges in *Parashas Shemos* until the end of the Torah, Moshe's name is always present – except for *Parashas Tetzaveh*.

The reason for this anomaly, as explained by the *Baal HaTurim*, is that, when the Jews committed the *cheit ha'eigal*, sin of the golden calf, Hashem wanted to destroy them. Moshe said to Hashem, "Hashem, if You forgive *Klal Yisrael*, good! But, if not, *mecheini na m'Sifrecha*, remove any mention of me from the Torah. I cannot be a leader who failed to gain mercy for his people." This unparalleled devotion to the nation turned the tide, and Hashem rescinded His anger. The nation was spared, but Moshe's utterance, *mecheini na m'Sifrecha*, had to be fulfilled. His name had to be erased from the Torah. His word had to be upheld. One *parshah* was selected to be the one in which our quintessential leader's name is not mentioned. *Parashas Tetzaveh* invariably occurs around *Adar 7*, which is the *Yahrzeit* of Moshe *Rabbeinu*. Thus, it was chosen for the "honor."

Perhaps the *parshah's* message is that one's name is not what serves as a platform for legacy. Moshe *Rabbeinu's* name is his impact as *Rabbeinu* – not Moshe. Indeed, this message is expressed in the *parshah* dedicated to Aharon *HaKohen*, when Moshe transfers the institution of priesthood to his brother. Two names: Moshe and Aharon, but what really matters, what really lives on, are their roles, *Rabbeinu* and *Kohen Gadol*. It is their function, service and impact on the nation that plays a pivotal role for all generations – not their names.

This might shed light on the alternating sequence of Aharon and Moshe in the Torah. The Torah teaches us that they were equal in significance. But one was Aharon, and the other was Moshe. They are not the same. Perhaps it is because the name does not take precedence. It is the position which is of greatest consequence. Moshe was the *Rabban shel kol Yisrael*. Aharon was the *Kohen Gadol*. Each left his individual mark on the nation.