

Parshas Ki Sisa

ELEVATION OF THE NATION

Moshe's name does not appear as part of the narrative of the Kehuna – Parshas Tetzaveh – when he probably ought to have been; what with his overseeing the entire construction and dedication of the Mishkan. Why does his name not appear?

On seeing the fallout from the Golden Calf and the ensuing plague, Moshe pleaded for mercy for the dying nation:

וְעַתָּה אִם תִּשָּׂא חַטָּאתָם וְאִם אֵין מַחְנִי נָא מִסֵּפֶרְךָ אֲשֶׁר כָּתַבְתָּ (32: 32). ... forgive their sin; otherwise, erase me from Your book!

The Ba'al HaTurim explains that although this succeeded in ending the plague, a righteous man's word is always fulfilled.

But of all the sections in the Torah, why is this specific section the one his name is redacted from?

Tetzaveh largely deals with the Kehuna, which was given to Ahron and his descendants. R' Yakov Minkus explains Moshe and Ahron had very different personalities. Moshe brought the Torah down from Heaven, to mankind's level. Ahron embodied humanity attaining greater status through their own cultivation, as the ultimate "people's person". He was a lover and pursuer of peace. This is what the entire Kehuna was given for – bridging relationships; between people, and between people and God – elevating them.

Similarly, the Gemara in Sanhedrin concludes that there are two equally valid ways to settle litigation; judgement, or compromise. The fact that each are valid settlements shows that both are independently potent at achieving their goal. Moshe represented strict justice, and issued rulings for disputes, whereas Ahron represented compromise.

The role of the kohen is to play the arbiter, the middle man and mediator. As a man of the people, he is meant to feel their emotions, guide them through the services in the Beis HaMikdash.

If the two ways are equally valid, it is fair to say that they should not impinge each other, and when introducing the validity and importance of Ahron's method, the inclusion of Moshe and his methods would actually devalue it somewhat.

Various times where Ahron and Moshe are involved, the Torah alternates who is mentioned first – illustrating their

equality. Granted that Moshe was the greatest man to walk this earth – but their approaches in resolving problems people had with each other and with God was equally important.

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