



An Internal Connection
Parshas Tezaveh

At first sight he looked intimidating. He had long wild hair, his eyes were those of someone who had been drinking. He was holding a book in his hand. He approached me, tapped me lightly on the shoulder. "Rabbi, can I have a moment?". I answered affirmatively, he proceeded to open the book it was a volume of the Talmud Tractate of Megilah. I was surprised; he did not look like a Jew, I asked him if he was Jewish. His response was: "No, but I enjoy your Talmud". He opened the Tractate to page 13b and read: "They cast *Pur*, that is the lot. A Tanna taught: When the lot fell on the month of Adar, he (Haman) rejoiced greatly, saying: "The lot has fallen for me on the month in which Moshe died". He did not know, however, that Moshe died on the seventh of Adar and was born on the sixth of Adar".

He asked me how Haman knew that Moshe had died on the seventh of Adar, but did not know that he was born on the same date. If he would have inquired a bit more he would have discovered that important fact. How did he not know both facts? "Listen", I told him, "I can only give you a partial answer". He listened very carefully to every word that I said:

Our Sages in the Zohar¹ note that from the time that Moshe is introduced in the Parsha of Shemos, he is mentioned by name in every Torah portion with the notable exception of this week's Parsha (Tezaveh). The Zohar explains that in the aftermath of the sin of the golden calf Moshe stated: "And now, if You forgive their sin but if not, erase me now from Your book, which You have written".² It is known that a sages pronouncement, even when it is conditional, leaves an impact. Therefore, Moshe's name was stricken from this Parsha, he was removed from the book (albeit in a limited fashion).

The question emerges why was this pronouncement carried out in this particular Parsha? Furthermore, what is the meaning of having his name stricken? Moreover Moshe is referenced in the very first verse in the Parsha: "And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually."³ - the "you" is Moshe! In what sense was he removed? Furthermore, when Moshe made this statement he did not do it for his own sake, but for the sake of the Jewish People, why should he be punished for that?

There are 101 verses in our Parsha. This teaches us about Moshe's inner essence. Every letter and word has an inner

meaning as well. The letters in Moshe's name, when calculated according the inner essence and to the assignation of their numeric values to Hebrew letters, the result is 101.⁴

Moshe thought that the Jewish People's existence was the foundation of the Torah. Without the Jewish People there would be no Torah. There are 600,000 letters in the Torah which denote to the Jewish People.⁵

This is stated in the Midrash – two things were created before the world was created: the Torah and the Jewish People. Who came first? The Jewish People, of course. If the Jewish People are the foundation of the Torah, Moshe was willing to have his name stricken from the Torah, which is second to the Jewish People. In order to keep the people alive – Moshe was willing to be removed from the Torah, which is secondary to the people.

In fact the very essence and existence of the Torah is dependent on the existence of the Jewish people.

Moshe was willing to commit this sacrifice to save the people from harsh judgment. The sacrifice that Moshe made was only obvious and revealed at the point that Moshe died, when he was not permitted to enter the Holy Land. Then people began to understand the inner sacrifice he endured. This was Haman could perceive. But he could not see what is not there – that which was hidden.

Moshe's death is the seventh day of Adar, it is in calendric proximity to the reading of this week's Parsha. Therefore at this juncture the hidden nature of Moshe is revealed.

My new friend questioned how I knew all this; I explained that there is an ability to read between the lines and to understand even that which is not written in clear strokes of the pen. This level of understanding has been entrusted to the Jews – whose very existence is intertwined with the Torah and allows the Torah to exist.

We remained in contact for many years, my friend converted to Judaism, for he too wished to forge a relationship with Torah in the inner dimension.

⁴ Each letter in the Hebrew alphabet has a numerical value, there is a type of analysis which is based not on the revealed letter – but on the hidden letter, for example in the word MoShE, the three letter Mem Shin and Heh are used, if you remove the "M" from Mem – you are left with "Em" removed "S" – you are left with "hin" remove the "H" you are left with eh – the numerical value of these remaining letters is 101.

⁵ According to the Kabbalists, there were 600,000 Jewish souls that stood at Sinai to receive the Torah. They comprise the "Body" of the unified Jewish People. Together they represented the complete creation of Mankind (before the sin) by G-d on the sixth day of Creation.

¹ Zohar Pinchas, 246.

² Shmot 32, 32.

³ Shmot, 28, 20.