

With this introduction he now offers us an innovative understanding of R' Eliezer's interpretation of ויחל, אשתא דגרמי-אחילו, So intense was Moshe Rabbeinu's tefillos to help עם ישראל that through them, he was able to literally penetrate into his core self, into his bones. And when he realized that his own DNA would produce a בעל עבודה זרה, a "light switch" went off and he was able to formulate his defense. "HKBH, how can You tell me that You are ready to destroy my people and replace them with a nation from me, I myself will have an idol worshiper in my family! Please let them be!" The Meshech Chochma uses the bone metaphor not only to describe Moshe's ability to dig deep down within himself but also as part of the well known חז"ל that the father's donation to the embryo includes the עצמות. R' Eliezer's אחילו is referring to the fire of עבודה זרה that was imparted into Moshe's offspring through the bones of Moshe himself! As we continue to read, Hashem was "swayed" by Moshe's entreaty and consistent with his nature of being מכל אדם, עניו, was able to obtain forgiveness for the mistake of his כלל ישראל by "washing his own dirty laundry in public." There is no truer sign of great leadership than the willingness to sacrifice everything for the sake of the כלל!

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