

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

V'atah – now you – this, of course, refers to Moshe *Rabbeinu*, whose name is not mentioned in this *parsha*. Veritably, from the time he was born until *Parashas V'Zos HaBrachah*, in which his mortal self takes leave of this world, this is the only *parsha* in the Torah which does not mention Moshe's name. *Chazal* teach that this was by design. When Moshe was interceding on behalf of *Klal Yisrael*, following the *Eigal HaZahav*, Golden Calf infraction, he told Hashem: "And now, if You would but forgive their sin! If not, erase me now from Your Book that You have written" (*Shemos* 32:32). A decree left his mouth; a decree issued by an individual of righteous scholarly status is not ignored. Since Moshe's name is identified with the Torah, it could hardly be deleted. One *parsha* – the one that most often coincides with the seventh of *Adar*, his *yahrzeit* – is missing his name.

In any event, *v'atah*, "now you," remains. The power to command *Klal Yisrael*, to be Hashem's agent par excellence to lead His nation, is the result of Moshe's selflessness, his willingness to relinquish his life and name from the Torah, in order to save them. This readiness to sacrifice life and limb for *Klal Yisrael* has been the hallmark of our nation's leadership throughout the generations. *V'atah* – you – and those like you, who follow in your path, are worthy of commanding the nation, because of your preparedness to negate yourselves or the nation.

The *Chafetz Chaim*, *zl*, and the *Gerrer Rebbe*, the *Imrei Emes*, *zl*, were traveling together by train. Whenever the train stopped at a town, the entire Jewish population came out to greet the train, in order to hopefully get a glimpse of the two eminent Torah giants. When the train stopped, the *Imrei Emes* went over to the window and blessed those who had gathered to see them. The *Chafetz Chaim* did not. He explained to the *Rebbe* that whatever honor one receives in this world detracts and diminishes the honor he will receive in *Olam Habba*, the World to Come.

Hearing this the *Imrei Emes* replied, "For the sake of *Klal Yisrael*, I have already relinquished my time in this world and in *Olam Habba*!"

When the *Chafetz Chaim* heard these piercing words, he rose from his seat, went over to the window and blessed the people. A *gadol* lives for the people – just like Moshe *Rabbeinu*.