

And you should command Bnei Yisrael. (27:20)

On the surface, *v'atah*, and you, is an unusual formulation for Hashem to use to command Moshe. Usually, He calls him by his name, Moshe, followed by *tzav*, command; or *dabeir*, speak. Noticeably, the Torah does not mention Moshe *Rabbeinu's* name in the entire *parshah*. His missing name is the subject of much exegesis. The *Be'er Mayim Chaim* posits that *v'atah*, is a higher level of communication, reflecting a closer relationship with the Almighty than what is represented by calling Moshe by his name. *Horav Moshe Shmuel Shapiro, zl (Be'er Yaakov)*, explains that when Hashem speaks to Moshe on the level of *v'atah*, it is "as if" the two were on the same plane speaking with one another. Speaking to someone in the second person, rather than by name, reflects greater affinity and parity. The *Rosh Yeshivah* cites the *Gaon m'Vilna's* commentary to the *siddur* in which he explains, *Baruch Atah Hashem*, Blessed are You Hashem, a phrase which represents Hashem's "humility" in allowing Himself to be on "equal" keel with us when we pray/recite a blessing. Hashem wants this, and if I may add, we should sense it and act accordingly. We should feel that we are facing the Almighty and talking directly to Him. This is both an extraordinary honor and a distinction, and it is frightening. Talking directly to Hashem is an awesome feeling; being able to express our innermost feelings to Him is unparalleled. It is also daunting, leaving us with no room for error.

The *Rosh Yeshivah* adds that only through Torah study can one achieve such a level of closeness/kinship with Hashem. When one devotes himself to plumbing the depths of Hashem's Torah, he is simultaneously developing and enhancing his relationship with the Almighty.