

The  
**CHASSIDUS**  
**PERSPECTIVE**  
*with Reb Yoel Kahn*



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## MOSHE'S HIDDEN NAME

### THE WATERS OF ALMA DE'ISKASYA

Furthermore:

The name "Moshe" was given to him because he was drawn out of the water (*meshisihu*). What is so special about this fact, to the extent that this is the name he is known by throughout the Torah, and by all Jews until the end of all time?

*Kabbalah and Chassidus* explain that dry land represents *alma de'isgalya*, a lower, revealed level (just as terrestrial animals are visible), while the sea represents *alma de'iskasya*, a higher, concealed level (just as aquatic creatures are concealed by the water). Unlike regular

*neshamos*, which derive from *alma de'isgalya*, Moshe Rabbeinu was drawn from the *water*—the higher level of *alma de'iskasya*.

It follows that even Moshe's revealed name represents his source in *alma de'iskasya*, the hidden worlds. Yet, even this name is not mentioned in Parshas Tetzaveh, and only the *milui* of Moshe—the hidden element of a name that is hidden to begin with—is present. What does this mean?

### A JEW—THE MOST PRECIOUS ENTITY OF ALL

Let's return to Moshe's request that if Hashem would not forgive the Jewish nation, his name should be erased from the Torah.

Now, Moshe's entire being was Torah, and he sacrificed his life for it (which is why the Torah carries his name—"Remember the Torah of Moshe My servant"). Despite this, Moshe was ready to have his name erased from the Torah, all for the sake of his fellow Jews. This was because however precious the Torah was to him, the Jews were even more precious.

We see this idea with Hashem Himself. The Midrash states: "Two things preceded the world: Torah and the Jewish people, but we don't know which one came first." The Midrash concludes that the Jews came first, as evidenced from the fact that the Torah states, "Speak to Bnei Yisroel"; "Command Bnei Yisroel." This demonstrates that Jews are even higher than the Torah, as the Torah exists only for their sake, to assist the Jews in reaching their ultimate state of perfection.

*Parshas Tetzaveh* is the only *parshah* in which Moshe Rabbeinu's name is not mentioned. (Sefer Bereishis does not mention Moshe's name either, because that *chumash* deals with the period before his birth. Some *parshiyos* in Sefer Devarim do not mention his name either, but that *chumash* opens with the *possuk*, "These are the words that Moshe spoke," so it is as if his name is mentioned throughout that *chumash*. But from Parshas Shemos until the end of Sefer Bamidbar, Parshas Tetzaveh is the only *parshah* in which Moshe's name is omitted.)

Why is this so?

*Sefarim* explain that after the *chet ha'eigel*, Moshe pleaded with Hashem to forgive Bnei Yisroel, adding: "If You do not, erase me from Your book that You have written." That "curse" was fulfilled by having his name erased from one *parshah*. Why precisely Parshas Tetzaveh? One reason is because this *parshah* occurs in proximity to Zayin Adar, the date of Moshe's passing.

### MOSHE 101

Although Moshe's name is not mentioned clearly in this *parshah*, the Megaleh Amukos explains that his name is hinted to in a hidden manner. How is this so?

Every letter consists of two parts: the letter itself, and its *milui*—the additional letters that are used to vocalize it. For example, the letter *aleph* openly consists of the letter *aleph*, but concealed within it are two *milui* letters—*lamed* and *pei*.

With this in mind, let's analyze the name Moshe. Moshe consists of three letters: *mem-shin-hei*. The *milui* of the letter *mem* is a final *mem*, which has the *gematria* of 40. The *milui* of the letter *shin* consists of a *yud* and a *nun*, which together equal 60. Finally, the *milui* of the letter *hei* is an *aleph*, with the *gematria* of 1, totaling 101.

Moshe's visible name does not appear in Parshas Tetzaveh. However, Moshe's hidden name—namely, the *milui* of Moshe—is indeed found in the *parshah*: the *parshah* includes a total of 101 verses.

What is signified by the fact that Moshe's revealed name does not appear in Parshas Tetzaveh, while his hidden name does?

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However precious the Torah was to Moshe, the Jews were even more precious.

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Of course, Moshe's zeal was focused on the Torah, but Bnei Yisroel were even more precious. When he witnessed the *chet ha'eigel*, the utter antithesis of the Torah, he was ready to have his name erased from the Torah, so long as Bnei Yisroel would remain intact.

## MOSHE'S ESSENCE

Now, does Moshe's plea that his name be erased mean that his own existence was to come to an end?

Quite the contrary: pleading with Hashem to rescue Bnei Yisroel was what Moshe truly stood for, as his true essence was Bnei Yisroel.

In other words, it was only Moshe's *revealed* name that was erased. His *hidden* name, however—what he was truly all about, namely, his connection with the Jewish nation—was very much there, as *that* was the impetus for his request to save the Jewish nation (physically, and spiritually as well, when they would ultimately do *teshuvah*).

Furthermore, the *parshah* is called *Ve'atah Tetzaveh*, "And you shall command." Although Moshe's name is not present, *VeAtah*—Moshe's essence—is there.

This idea likewise applies to *ispashtusa de'Moshe*, the extension of Moshe in every generation. We do not begin to understand how dearly a true Shepherd of Israel cherishes every single Jew. The leader of the generation sets aside every lofty facet of his life to save a fellow Jew, both physically and spiritually.

## A VORT FROM REB LEVIK

As the *rov* of Yekaterinoslav under the Communist regime, Reb Levi Yitzchak always sought ways of encouraging his fellow Jews. On Friday evening he would address his community, sharing with them words of *Kabbalah* and *Chassidus*, and by day he would speak about subjects that were also accessible to the less learned townsmen, nurturing their self-esteem as Jews and raising their spirits.

The Rebbe once repeated an explanation his father gave during

one such occasion. The above-quoted *possuk* appears to be incomplete: "And now if You forgive their sin, and if not, erase me from Your book that You have written." Rashi understands this *possuk* to mean, "And now if You forgive their sin, [good]; and if not..." However, the word "good" does not appear in the *possuk*.

Reb Levi Yitzchak explained the *possuk* as follows: When Hashem considered the possibility of destroying the Jewish People (*chas veshalom*), He told Moshe, "I will make you a great nation." Since Hashem had promised to the *Avos* that their offspring would multiply, He could not destroy the Jews unless His promise to the *Avos* would be fulfilled via Moshe. When Moshe heard this, he thought: My existence is what is enabling Hashem to consider the possibility of destroying the Jewish nation. If that is the case, "Whether You forgive their sin or not, erase me from Your book!" Such an existence cannot remain!

I once heard that *vort* from a person who was present at the time. The way he repeated it, Reb Levi Yitzchak described Moshe as berating himself: "If my existence can lead to such a prospect, be ashamed of your existence!"

All the above helps us realize that no matter where in the higher realms the Rebbe is now found, he continues to hold every Jew precious and arouse mercy for each one of us, both physically and spiritually.

For further study, see *Likkutei Sichos*, vol. 21, pp. 173ff. *Ibid.*, vol. 26, pp. 204ff. *Sefer Hasichos* 5749, vol. 1, p. 299, footnote.

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