

Bais Yaacov Bnos Malka Newsletter

לעילוי נשמת יצחק עקיבא בן אהרן ז"ל

February 2024

Parshas Tetzaveh

פרשת תצוה

אדר תשפ"ד



Ruchniyus Lives On

Moshe Rabbeinu's name is not mentioned at all in *Parshas Tetzaveh*. It is the only *parsha* in the *Chumash* after Moshe is introduced in which Moshe's name is not mentioned. What is the significance of this? The Vilna Gaon suggests that the date of Moshe's death, the 7th of Adar, nearly always falls out during the week of *Parshas Tetzaveh*: "ה' ידע מראש כי בז' אדר יסתלק משה רבינו ע"ה ולזאת לא זכר שמו בפרשה הזאת לרמז על זה." Thus, for all generations, we have a *remez* that Moshe died during the week of *Parshas Tetzaveh*.

There is another comment of the *Gra* that presents an even deeper idea. Rav Yaakov Kaminetzky *ztz"l* develops this second idea and explains how it fits with the *Gra*'s first explanation as well.

Rav Yaakov first strengthens the question. He writes that it is especially striking that Moshe's name is missing from *Parshas Tetzaveh* because he plays such a central role in the entire *parsha*. Moshe dresses the *kohanim*, and it is Moshe who sanctifies them. Moshe anoints the *kohanim* with the *shemen hamishcha*, and Moshe trains them in the *avoda* (*Shemos* 28:41). The entire *avoda* of the *chinuch* of the *milu'im*, the initiation of the *kohanim*, was performed by Moshe Rabbeinu (29:1-37). Rav Yaakov notes that Moshe's central role is emphasized in the very first words of the *parsha*, "ואתה תצוה" (27:20). Literally, this means, "And you, you shall command." According to the rules of grammar, the Torah could have said, "ואתה צוה," "And you should command." Alternatively, the Torah could have left out the word "ואתה" entirely, since "תצוה" on its own means "you shall command." Rav Yaakov explains that the Torah stresses the word "אתה" – "You, Moshe, you shall command" – in order to emphasize that Moshe will be playing the major role in the *parsha*.

On the one hand, Moshe is the major player in *Parshas Tetzaveh*; on the other hand, his name is not mentioned at all!

Let us go one step further. Why is Moshe the major player in *Parshas Tetzaveh*? *Parshas Teruma* describes the command to build the physical structure of the *Mishkan*, the building itself and the *keilim*. *Parshas Tetzaveh* describes the *bigdei kehuna* and the initiation of the *kohanim* into their work, the actual beginning of the *avoda* in the *Mishkan*. Rav Yaakov explains that as opposed to *Parshas Teruma*, which describes the construction of the physical form of the *Mishkan* (the *chomer*), *Parshas Tetzaveh* describes the beginning of the *ruchniyus* inner workings of the *Mishkan* (the *tzura*). *HaKadosh Baruch Hu* wanted Moshe Rabbeinu himself to initiate the *ruchniyus* beginning of the *Mishkan*, since Moshe was the greatest, most *ruchniyus* person of all time. This is why, Rav Yaakov explains, Moshe plays such a major role in *Parshas Tetzaveh*.

Rav Yaakov cites a very deep idea in the name of the Gra in order to explain this point. The Gra would often use *gematrios* to find *remazim* in the *Chumash* to various *ma'amarei Chazal*. One type of *gematria* that the Gra used was based on the letters hidden within the words spelled out by Hebrew letters. Every letter of the Hebrew alphabet has a “revealed” part and a “hidden” part. For example, if you write out the name of the letter א – אלה – “א” is revealed, while “לה” is hidden. The hidden part of the letter’s name is heard when we say it, but does not appear until the whole name is written out.

The Gra applied this method of *gematria* to Moshe Rabbeinu’s name. The revealed part, the *nigleh*, of Moshe Rabbeinu’s name is משה. The hidden part, the *nistar*, of the מ is ם, the hidden part of ש is ך, and the hidden part of ה is ך. The *gematriya* of the hidden parts of Moshe's name equals 101 (40+10+50+1).

The Gra explains that the *nigleh* of a person’s name represents his physical body, while the *nistar* part represents the person's *ruchniyus* essence. Because Moshe died during the week of *Parshas Tetzaveh*, his *guf* is gone, and the *nigleh* element of his name is therefore absent from the *parsha*. However, **there are exactly 101 pesukim in the parsha!** The entire *parsha* is actually whispering Moshe's name. The entire *parsha* is hinting to the *ruchniyus* aspect of Moshe Rabbeinu, the *nistar* part of his name. This is because it was specifically Moshe’s *ruchniyus* that was so critical for the *ruchniyus* beginnings of the *Mishkan* described in *Parshas Tetzaveh*.

As Rav Yaakov emphasizes, Moshe Rabbienu’s role is emphasized in *Parshas Tetzaveh*; he is the main player. In fact, we now see that he is found literally in every *pasuk*! The name reflecting his *gashmiyus* is not there, but the name representing his *ruchniyus* is.

One message for us is that a person’s *ruchniyus* accomplishments live on even after he dies physically. They certainly live on in *olam haba*, and the Gra points out they live on in *olam hazeh* as well. As the Gra writes about Moshe Rabbeinu:

התורה הקדושה שלימד לנו וצדקותיו הרבות עוד חי אתנו, וכל ימי עולם לא ישבותו.”

Have a wonderful and peaceful Shabbos!

Chana Ginsburg

This Dvar Torah has been adapted from the sefarim of Rav Beinish Ginsburg

Reminder! No School Tuesday, Election Day!



Purim
Katan fun
in Kita Vav
English!

Kita Hey Art
Class!





The class learned the story of Harav Broka which describes how Eliyahu Hanavi showed him how the badchanim in the shuk were zochim to Olam Haba for being happy and making others joyful. The girls came up with their own stories about what makes them happy, and then put on plays about the ways to bring simcha to others: davening for others, giving advice and giving tzedakah!



Kita Zayin joined with Kita Daled and taught them the mitzvah of Hafrashat Challah!



Kita Vav's geography quiz turned into a Purim spoof!
The teacher's have Adar up their sleeves too!





The girls participated in a very special siyum made by our own Judy Clark. Judy was mesayeim Nach Yomi, an amazing feat in and of itself, but even more special as she began as a zchus for a refua shlaima for her friend who was since nifretet. L'iluy nishmat Ahava Emuna Lange.



Kita Hey celebrated a beautiful Arucha Meshutefet! Thank you to the Fox's for hosting.



מחופשות



דמויות

ב"נות מלכה" מעשירים את השפה ומעודדים את הקריאה!!!

ובחודש אדר...
תלמידות כיתה ו' היצירתיות התחפשו לדמויות מספרים.
בהפסקה פעילה הסתובבו תלמידות ביה"ס וניסו לזהות את הדמויות המחופשות...
הייתה זו חוויה משעשעת, משמחת ומעוררת סקרנות לקריאה....

בהערכה רבה לכן, מורות ותלמידות
פאורב צ'ופיב - רכזת אגרות



Character Masquerade

Bnos Malka encourages language enrichment and literacy, Adar style!
The girls of Kita Vav dressed up as well known story characters, and the younger classes had to guess who they were.

It was fun all around and encouraged curiosity and interest in reading.
Thanks to our amazing teachers and students alike!

Morah Tzofia Ekda
Rakezet Ivrit



