

# Tefilla Notebook

This week's Tefilla Notebook is sponsored by  
**Cecile and Ed Gromis** in memory of Cecile's brother,  
**Arthur Silberspitz, Avraham Aba ben Yitzchak z"l**,  
whose yahrtzeit is on the 17th of Adar

11 Adar I • Parshat Tetzaveh

February 11-12, 2022

Steven Dorfman, President

Rabbi Pini Dunner, Senior Rabbi

Nati Bar-Am, Chazan

## SHABBAT SCHEDULE

### FRIDAY, FEBRUARY 11

CANDLELIGHTING 5:15pm

MINCHA/KABBALAT SHABBAT 5:20pm

### SATURDAY, FEBRUARY 12

GEMARA SHIUR: 8:30AM

SHACHARIT 9:15AM

MINCHA 5:25PM

MAARIV: 6:15PM

SHABBAT ENDS: 6:19PM

## WEEKDAY DAVENING TIMES

	Shacharit	Mincha/Maariv
Sunday	8:00am	5:20pm
Mon-Thurs	7:00am	5:20pm
Friday	7:00am	5:25pm

## SAVE THE DATES

### Mishloach Manot

See flyer on page 4

Limited number of baskets are available this year due to supply constraints. Please order early.

Take part in the fun and delicious mitzvah through the YINBH

Sisterhood. Order at

[beverlyhillssynagogue.org/purim](http://beverlyhillssynagogue.org/purim)

### Puppets, Pizza, Purim

March 16th

Fast Begins 5:47am

Fast Ends 7:41pm

Puppet Show & Pizza on the  
Patio 6:30pm

\$10/child

RSVP at

[beverlyhillssynagogue.org](http://beverlyhillssynagogue.org)

The Puppet Show is  
"Animals Around the World"

Megilla Reading 7:45pm

Followed by a break the fast

March 17th

Shacharit 7:00am

Megilla 7:30am

Second Megilla 10:00am

Dear Members & Friends,

The nineteenth-century humanitarian iconoclast, Clarissa "Clara" Harlowe Barton (1821-1912), is best remembered for providing much-needed supplies to the Union Army during the American Civil War following which she founded the American Red Cross. Although her early life was marred by shyness and timidity, as a young adult Barton determined that if she was ever to be successful, she would have to overcome her introverted nature. With her parents' encouragement, she enrolled at a teaching school and became a teacher. It was the making of her. The experience of having to teach a class of children, and engage them, brought about a profound change in her character, and she went on to become one of the most formidable activists of her age.

Clara Barton's most unique attribute was her brazen defiance of accepted norms, all the more astonishing in light of her natural coyness. "I have an almost complete disregard of precedent," she wrote. "It irritates me to be told how things have always been done; I defy the tyranny of precedent." And she absolutely did, never taking "no" for an answer, and never allowing convention to deter her from doing what was needed and what was right.

But while we might celebrate the brazenness of this dynamic woman, in our own lives we tend to consider defiance and iconoclasm problematic traits. Children or adults who refuse to comply with what is expected of them, or actively defy norms, are seen as troubled. Modern psychology has come up with a diagnosis to define this behavior – ODD, an acronym for "oppositional defiant disorder" – and various approaches have been devised to deal with it. Everyone agrees that ODD is an aberrant trait that must be mitigated and eventually eliminated.

At first glance, traditional Jewish sources seem to be in agreement with this approach. In Pirkei Avot (5:20), Rabbi Judah ben Tema proclaims that "the brazen are headed for Hell, while the timid will go to paradise." How are we to reconcile this negative view of brazenness with our admiration for trailblazers such as Clara Barton, who rely on their defiant streak to forge ahead and do all the good that they do?

One of the most intriguing items of apparel worn by the Jewish high priest, as specified in Parshat Tetzaveh, was the *tzitz hazahav*, the "golden headband," worn as a frontlet on the high priest's forehead and engraved with the Hebrew words – קודש לה – "holiness to God." The Talmud discusses whether these two words appeared on one line, or were separated into two lines (Shabbat 63b). Curiously, one of the sages, Rabbi Eliezer ben Hyrcanus, claims to have seen the *tzitz* in Rome – where it had been taken and stored away after it was plundered from the Jerusalem Temple. According to his testimony, the two words were engraved on one line.

Tosafot offer a fascinating resolution to this dispute: the name of God was engraved on the left side of the top line, while *kodesh* and the connecting letter *lamed* were on the right side of the bottom line, which meant that God's name remained elevated, but it could nonetheless be read coherently as "one line" from right to left, clarifying Rabbi Eliezer's testimony regarding the *tzitz* that he saw in the Roman vaults, even if the words were not exactly aligned horizontally. But while this may resolve the practical question of what the *tzitz* looked like, it doesn't resolve why the name of God appeared on its own, without the letter *lamed* that connected it to the first word, and why – if it had to appear on its own – it was nonetheless joined by another word and connecting letter, albeit on another line? Clearly there is a message here.

The instruction in the Torah for wearing the *tzitz* seems to be saying the same thing twice (Ex. 28:38): והיה על מצח אהרן ... והיה על מצח אהרן - "it should be on Aaron's forehead; it should constantly be on his forehead." The Talmud explains that "constantly" refers to the fact that the high priest had to remain focused on God at all times. He was the religious conscience of an entire nation and the ultimate representative of the Jewish faith. Consequently, it was entirely appropriate for God's name – on its own, without any other letters or words – to be positioned on his forehead, adjacent to his seat of consciousness.

Meanwhile, the full phrase *Kodesh L'Hashem* conveys a different message. Elsewhere, the Talmud correlates each one of the high priest's garments with atonement for a particular sin (Arachin 16a). For example, his tunic atoned for bloodshed, while his pants atoned for sexual immorality – and so on, for all of the eight vestments. The dynamics of this idea and the meaning behind it are the subject of spirited interpretations by a range of Talmudic commentaries. With reference to the *tzitz*, the Talmudic passage suggests that this particular item, when worn by the high priest, atoned for brazenness and defiance. But as we have already noted, brazenness cuts two ways. It can enable those who are bad to be bad, but it can also be used for the good, enabling those with positive aspirations to advance a constructive agenda – even if it requires them to be pushy, and occasionally defiant. So, is brazenness a sin that requires atonement, or is it not a sin?

The *tzitz* was placed on the high priest's forehead, adjacent to the center of human intellect – which is symbolic of our facility to reject God. The message conveyed by placing the full phrase *Kodesh L'Hashem* on the high priest's forehead is simple, and quite different to the idea of having God constantly at the center of our thoughts. Rather than the atonement for intellectual defiance emerging from an abdication of our intellect, the *tzitz* declares that the cure for our intellectual defiance is by redirecting it so that it is used for the sake of God – *Kodesh L'Hashem*. There is no greater atonement for the sin of *azut panim* than by aiming it towards the positive, ensuring that our brazenness and iconoclasm are truly "holy for God."

When on a quest to do the right thing, we must never let anything stand in your way, even if it occasionally means employing some oppositional defiance. As Clara Barton put it so well, "You must never so much think as whether you like it or not, or whether it is bearable or not; you must never think of anything except the need, and how to meet it."

Wishing you a Shabbat Shalom and a great week ahead, *Rabbi Pini Dunner*



## *Sisterhood Corner*

February

Thank you to everyone who donated to  
Yad Leah's

Clothing drive and contributed to  
making this year a huge success!

We would like to thank the early birds  
who have already signed up for this  
year's Mishloach Manot baskets!

If you not yet done so, please participate  
in Sisterhood's biggest fundraiser of the  
year and sign up now!

Please see the flyer in this week's  
notebook for full details!

### **Coming Soon!**

"Beautiful Life"

Art Exhibition will be held

**Sunday, February 27th 11:00am-  
1:00pm**

### **Luxe Sunset Blvd Hotel**

Join artists Sonia Levitin, Karen Lee  
Fisher, & Jack King

for an afternoon of stimulating art and  
pleasant company!

A portion of sales will be donated to  
Chai Lifeline!

Please see this week's Tefilla Notebook  
for full details!

We are currently accepting all  
recommendations

for our next great book group read!

Please send all recommendations  
directly to

[cecile@gromisequities.com!](mailto:cecile@gromisequities.com)

Shabbat Shalom,

Cecile & Ruthie

Sisterhood Co-Presidents

## **YAHRTZEITS**



### **Arthur Silberspitz**

Avraham Aba ben Yitzchak z"l

Brother of

### **Cecile Gromis**

Yahrzeit - 17 Adar



*Jacob Sostchen*

*Gabrielle Paluch*

*Alyssa Wallack*

*Leah Ross*

*Larry Garshofsky*

*Jennifer Smith*

*Samuel Hodara*

# "Beautiful Life"

## Art Exhibition

February 27, 2022

### Luxe Sunset Boulevard Hotel

11461 Sunset Blvd.,  
Los Angeles, CA

11:00am - 1:00pm



Sonia Levitin, novelist,  
painter, and educator



Karen Lee Fisher,  
painter and art educator  
at Gindi Maimonides Academy



Jack King, artist,  
lecturer, and educator

A portion of sales will be donated to Chai Lifeline  
in memory of our beloved student Rachel Yafa Tabibi (z"l)



# THANK YOU TO EVERYONE WHO DONATED TO THIS YEAR'S YAD LEAH CLOTHING DRIVE!

This year's clothing drive was a huge success!

Thank you to **George & Irina Schaeffer** for spearheading this important initiative; to **Aaron & Lillian and Jason Fuchs** for sponsoring the boxes.

Special thanks to our rockstar **Darryl Kam** for all his hard work in bringing in bags from all the cars and boxing up all the clothing to be shipped to Israel.

Yasher Koach!



Yad Leah's mission is to alleviate the impact of poverty and restore dignity to needy families in Israel by providing them with quality clothing. Visit [yadleah.org](http://yadleah.org) for more information

**PUPPETS ♦ PIZZA ♦ PURIM**

WEDNESDAY, MARCH 16TH, 2022  
PUPPET SHOW AT 6:30PM  
\$10/CHILD  
INCLUDES PIZZA AND POPCORN  
RSVP at [beverlyhillssynagogue.org](http://beverlyhillssynagogue.org)

MEGILLA READING AT 7:45PM  
BY CHAZZAN NATI BARAM

Followed by a Break-The-Fast sponsored by  
Joe & Galina Samuel in memory of Joe's father,  
Victor Samuel, Yitzchak ben Yaakov z'l, whose  
yahrtzeit is on the 18th of Adar.

YINBH Beverly Hills Synagogue  
9261 Alden Drive • Beverly Hills, CA 90210  
[Beverlyhillssynagogue.org](http://Beverlyhillssynagogue.org) • 310-276-7650



**WE NEED YOU  
FOR WEEKDAY MINYAN**

Our community needs a daily weekday minyan. It's time to do your part. You could be #10. Help keep our weekday minyan thriving every morning and evening. Join our YINBH MINYAN WhatsApp group. Text your number to 310-499-3407 today.  
**We need YOU!**

**ישיבה BEVERLY HILLS SYNAGOGUE**  
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YINBH  
SISTERHOOD

# MISHLOACH MANOT

2022/5782

Join our YINBH Community in celebrating  
Purim with another fabulous Sisterhood  
Mishloach Manot basket.

This year, more than ever, we want to reach out  
and connect with everyone in our community.

Let us come together to  
perform the joyous  
mitzvah of Mishloach  
Manot & contribute to  
the Sisterhood's biggest  
fundraiser of the year!



A portion of the money raised will be donated for The Young Family Initiative  
and to Mishloach Manot baskets for IDF soldiers

Place your order at

[www.beverlyhillssynagogue.org/purim](http://www.beverlyhillssynagogue.org/purim)

Limited number of baskets are available this year due to supply constraints. Please order early.