

Parshat HaShavuah

TETZAVEH

תצוה

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ט' אדר תשע"ב

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Yeshiva  
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Ashreinu

חלקינו מה טוב

Candle Lighting

6:04

S"Z Kriat Shema

9:37

Sunset

6:23

Motzei  
Shabbat

6:58



Enriching and Enhancing Your Study of the Weekly Torah Portion

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## EAT THE LEFTOVERS

RABBI AVI HOCHMAN

In this week's פרשה we learn about the בגדי כהונה. One of the בגדי כהונה is the אפוד, apron, which holds up the חושן, breastplate. On top of the אפוד there are two special stones called the אבני ששה. Regarding these stones the תורה states:

"ששה משמתם על האבן האחת ואת שמות הששה הנותרים על האבן השנית כתולדתם" – "Six of their names on one stone, and the names of the six **remaining** ones on the second stone, according to the order of their birth" (28:10).

Why does the Torah have to say "הנותרים" – "The remaining ones?" Do we not already know that there are 12 שבטים? If the תורה tells us that there are six שבטים listed on one side, then can we not deduce that there will be six on the other side?

There are some people who love eating leftover food from שבת. Some even eat leftover food until the following Thursday. While to some this may seem a bit much, there is a logic behind the leftover eaters' actions. They feel that leftovers are still part of that original שבת meal. Even though that meal might be finished, it still continues until the "very last drop."

The מהר"ל דיסקין explains our פסוק in a similar fashion. The תורה uses the word "נותרים" to teach us that the second set has to look at themselves as if there are נותרים, leftovers of a single entity, and are not two separate groups. They have to be split because there are two stones, but they should never look at themselves as if they are second class citizens or a different group with a different agenda.

Every Jew is a נותר of the Jewish people. There are not two or five or ten different groups that make up בני ישראל. We might have different needs and talents, but each and every Jew is a piece of the puzzle of ישראל עם.

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## THE OLIVE IN ALL OF US

ELANA KAMINETZSKY ('12)

In the beginning of Parshat Teztaveh, amidst the instructions to build the Mishkan, the Jewish people are commanded to specifically use “*shemen zayit zach*”—“the purest drop of oil from olive” in the Mishkan service. The midrash refers to Bnei Yisrael as this type of *zaayit*, olive, amongst the many fruits to which Hashem compares us; for example, pomegranates, nuts, grapes, figs, dates and more.

In Sefer Yirmiyahu, the Jewish people are compared specifically to olives. Why does Yirmiyahu pinpoint the olive? Why is this *shemen zayit* such a symbolic, integral part of the Jewish people that it has become their “nickname?”

Olives are notorious for the grueling process they must undergo in order to create their oil. On the tree they are banged around, and when taken off they are smashed, grinded, and pressed with stones and ropes until oil is produced. The *zaayit* goes through arduous processes before it acquires its true identity. It is crushed, pressured, and stomped on until it creates its delectable oil. The crux of its image is the process and toil.

Bnei Yisrael have also been batted round from place to place and surrounded by enemies and chains until we do tshuva and Hashem responds to us. We focus on the procedure rather than the destination. It is not only about a finished product— it is not just about *shemen zaayit* but also the *zaayit*. The effort is essential.

It is no coincidence that this week’s parsha coincides with the week of Purim. The Purim story is testimony to the fact that putting in effort, and stepping out of your comfort zone, as Esther does, is necessary. Each obstacle we face is an opportunity for growth. Our rise to the challenge creates a more united front and turns us into a powerful nation.

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## BE ATTUNED

JARED SAMILOW ('14)


In this week’s parsha the Torah declares, “It shall be on Aharon when he performs the service, and its sound [bells] shall be heard when he enters the Kodosh Hakdoshim before the Lord and when he leaves, so that he will not die” (Exodus 28:35).

Ramban explains that Aharon’s arrival to the Mishkan should be publicized through the ringing of bells in order to liken Hashem to a king. When an advisor or a messenger comes before a king, bells would be sounded to indicate that the king’s privacy is ending due to the presence of another being.

Similarly, the bells in our pasuk symbolize the respect that Aharon maintains toward Hashem’s sanctity, for He is our King.

*Continued page 3*





*Samilow continued*

The Torah relays an ever important message to the Jewish people here: if it is necessary for Aharon to recognize the holiness of Hashem, we should all the more so be mindful to respect the privacy and rights of other people.

Furthermore, the pasuk later emphasizes that Aharon must be wearing his special garments when entering the Kodesh Hakdoshim or else he will receive the death penalty.

Rashi highlights that the Torah instructs Aharon to be clad in his special garb so that “he might not die,” not because “he will die.” This is the Torah’s way of teaching us to view all events in a positive light and, to cite an age-old expression, view situations as “half-full,” rather than “half-empty.”

## **RESTORING THE *URIM V'TUMMIM* IN OUR LIVES** **BRACHA BRAUSER ('13)**

In Parshat Tetzaveh, the Torah discusses the different garments worn by the Kohen Gadol, one of which is the breastplate studded with jewels called the *Choshen*. Each stone has the name of one of the twelve tribes engraved on it, and on the shoulder there are two more diamond-shaped stones with the names of the Patriarchs.

As a result of this intricate design, all 22 letters of the Hebrew alphabet appear on the stones. The breastplate is capable of being the *Urim V'Tummin*, a medium through which the Jewish people could receive important prophecies from Hashem.

Rabbi Berel Wein explains that the *Urim V'Tummin* symbolizes the connection between Hashem and Bnei Yisrael, and ultimately the connection between the physical and spiritual worlds. Only by using this physical instrument are the Jewish people able to tap into Hashem's prophecy and understand His divine will. The physically beautiful and lavish breastplate is valuable only if its purpose is something lofty and spiritual— a way to connect to Hashem.

In the time of the Second Beit Hamikdash, the breastplate no longer worked as an *Urim V'Tummin* because human spirituality had declined. Our Sages said that because of this, the new Beit Hamikdash was doomed from the start.

In order to successfully have a strong relationship with Hashem, we must create the interplay between physical and spiritual.

It is our mission to uplift the physical in our lives and utilize it in order to serve Hashem. It is on this bridge between the physical and the spiritual that Moshiach will arrive.



# THINK BEFORE YOU SPEAK

MATTHEW SILKIN ('14)

“Be careful for what you wish— it may just come true!” How many times have we heard this old adage? I am sure we have all had a moment where we accidentally let something slip out of our mouths and then immediately wished to take it back.

This week’s parsha deals with laws concerning the Kohanim and the Beit Hamikdash. While this parsha superficially looks like any other factual parsha in the Torah, it is fact very different. Why? Because nowhere in this week’s parsha is Moshe’s name mentioned.

Many commentators have addressed this question. To answer it, we can look to an inspiring midrash that is brought down in next week’s parsha, Ki Tisa. Next week the narrative of the Golden Calf begins. Moshe tells Hashem that if He does not forgive the Jewish people, then He should erase Moshe’s name from the Torah. What the Torah does not tell us, and what the midrash fills in, is that Hashem actually takes Moshe up on his word, but not completely. Hashem erases Moshe’s name, but only from one parsha— Parshat Tetzaveh, this week’s parsha.

We can learn a powerful lesson from this midrash. Sometimes, people might say something that they will immediately regret, and it is often too late to take back the spoken words. Therefore, one must be conscious not only of what he or she does, but also of what he or she says, and ensure that every word is genuine.

*Rabbi Hochman continued*

Sometimes we are not the lead actor in the play, the star on the team, or the one to get the credit for the project. However, we must understand that we still play a vital role in the success of that team and without us the job would be lacking tremendously.

Each of us has to know how important we are to the greater good of כלל ישראל. Even if we perceive ourselves at times to be a “leftover,” we are still highly valued.

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## Final Editor

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## Faculty Advisor

Rabbi Avi Hochman

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RAVH@WYHS.NET

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7902 Montoya Circle

Boca Raton, FL 33433

Phone: 561-417-7422

Fax: 561-417-7028

www.wyhs.net