



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

The week began with a special program in honor of **Yom**

Hazikaron, including Tefillot, videos and a very special guest speaker, **Rabbi**

Shalom Gold, who spoke about the significance of the sacrifice that Israel's soldiers have made.

We also traveled to **Har Herzl**, Israel's military cemetery, to show our respect to these heroes and their families.

On **Yom Haatzmaut**, we celebrated Israel's 65th birthday with special tefillot, a seudat mitzvah and a chagiga in honor of this special day. We visited Latrun, site of a significant battle during the War of Independence in 1948, and finished the day with the traditional "Yom Haatzmaut barbecue!"

תורת תפארת

Kedusha Everywhere

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Parashat Acharei Mot - Kedoshim

On Yom Hazikaron I was listening to a radio talk show; the topic of the show was kedushat hachaim and its importance as a value in the army. For chalayim who are trained to kill, training in this value as well is an incredible thing and timely for this week's parsha. In Parshat Kedoshim, we are told "קְדוּשִׁים תִּהְיוּ", you shall be holy. What exactly does kedusha mean in this context? We learn in Vayikra Rabba that this parsha was spoken to the whole congregation because "the majority of the elements of the Torah are dependent on it ("רוב גופי תורה תלויים בה"). R. Levi said: Because the ten commandments are included in it" (Vayikra Raba 24,5).

What does it mean that the majority of the elements of the Torah are dependent on kedusha? Kedusha is a lifestyle that all of the mitzvot bring us closer to. In fact, we can see the heading of the parsha as קְדוּשִׁים תִּהְיוּ with the rest of the parsha and subsequent parshiot presenting the mitzvot as a way to achieve this kedusha. Whether we are talking about mitzvot between man and God such as Shabba and the Beit Hamikdash, or mitzvot between man and man, these mitzvot are a means to achieve a holy life.

The Ramban however saw the mitzvah of kedoshim tehiu in a different way,

"The Torah warned us with respect to forbidden relations and forbidden foods, but permitted relations between husband and wife and the consumption of meat and wine. Therefore, the hedonist will find room to be lustfully addicted to relations with his wife or many wives and to be constantly drinking wine and to be a gluttonous eater of meat and to speak freely with all forms of profanity, for this is not prohibited explicitly in the Torah. And behold, he will be a sordid person with the sanction of the Torah. Therefore, after specifying absolute prohibitions, Scripture followed with a general command that we abstain from excesses from that which is permitted... Scripture's main intention is to warn us regarding such matters, that we shall be clean and pure and separated from the common people who soil themselves with excesses and disgusting things...

The words of the Ramban are especially true today in our world where there is so much

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"Feeling the Passion" Blima Fein (5772)

In one of this week's parshiyot, parshas Acharay Mos, Hashem says, "And you shall keep my statutes and my ordinances, which a man shall do and live by them, I am the Almighty." I want to focus on the words **"and live by them"** and what they truly mean. A simple explanation of these words is to live your life according to the mitzvos, which is beautiful, but we can take the meaning of these words even deeper. The Shelah Hakadosh gives a beautiful explanation. He says that "live by them" means to do good deeds and mitzvos with life, with passion, with enthusiasm. Let these deeds bring you to life, to excitement. When mitzvos or anything in life are done with passion your whole being comes alive.

There are two ways to do things: one way is to just do it simply because you know you have to like you are on autopilot, but the second way is to do things with passion and with enthusiasm. The second way is the next step we should take in performing our mitzvos. The mitzvos when done with passion truly brings us to becoming happier people and closer with Hakadosh Baruch Hu.

I went to a shuir by Rabbi Frand and Rabbi Frand asked a question to the audience: How do we have passion in the performance of our Mitzvos? How do we keep a passion for what we do? It's overwhelming to look at the mitzvos as a whole, and not just to perform all those mitzvos but then to also have passion while doing all those mitzvos. It is no simple task. However Rabbi Frand gave incredible advice for how to achieve this. Pick a mitzvah, make it your own, make it your passion. When you do that mitzvah with great passion it has a ripple effect on all the other mitzvos you do as well without even realizing. Let the mitzvah became yours!

I experienced this on a personal level. The mitzvah of Hafrashas Challah was a mitzvah that was screaming my name. It became my passion. Every week I make challah with the teffilos that Rebetzen Landau gave us and with Rebetzen Aleeza Lebowitz's recipe. My life changed from one mitzvah. Not only did I now have passion for challah but it had an effect on my teffilah, my tznus, and my middos - one mitzvah has that power.

In seminary, college, or anywhere in life we may take on new things and sometimes may feel overwhelmed which can cause us (chas v'shalom) to give up. Instead, find your mitzvah, see what speaks to you. Of course we have to do the mitzvos Hakadosh Baruch Hu gave us, but it becomes easier to do everything when you have that one mitzvah as your anchor. This will help you to achieve growth throughout your life and to build upon that amazing foundation you are building now.

I am going to conclude with a mishna from Pirkei Avos that really highlights this point. Also this time period is a time to learn Perkei Avos so I thought it is definitely appropriate to quote a mishna. In Perek Daled mishna Bet it says Ben Azai says.... Mitzvah Goreres Mitzvah, one mitzvah leads to another mitzvah. I interpret this as if you do one mitzvah and you do that mitzvah with the right intent and with passion it will lead you to doing all the mitzvos with the right intent and passion. I give you all a bracha that you continue to grow throughout life and find that mitzvah that will help you to become passionate about mitzvos, and that you stay passionate about the mitzvos you do now and for the rest your life.

Have a spiritual, meaningful, inspirational shabbos,

תורת תפארת (המשך)

excess. Kedusha comes from not making things over the top. No matter how you see it, the Torah is training us to live a life of holiness through treating our fellow man with sensitivity and for choosing to make concrete time for holiness in our life such as Shabbat. May we all continue on this path of seeing the kedushat hachaim in every one of Hashem's creations and increasing the kedusha in our own lives through mitzvah observance.