



Tiferet
ת פ א ר ת



TIFERET SHABBAT

This Week in Tiferet

This week we welcomed our **new group of Shana Alef students** – a diverse group of 56 students from America, Canada and England, including five sisters of Tiferet alumnae! Our orientation week included sample shiurim, a trip to the Kotel, a fascinating tiyul of Churvat Burgin (the nearby site of an ancient village from Bayit Sheni) and of course, our annual opening barbecue at the Rosners' home. Our 14 returning Shana Bet students hiked from Kever Shimshon to Kever Dan with famous tour guide, Rav Simcha Hochbaum! We are very excited about what we know will be a great year!

תורת תפארת

To Do and Remember

Rav Azriel Rosner (arosner@tiferetcenter.com)

Parashat Ki Tavo

As those of us living in Eretz Yisrael can attest, it is sometimes complicated to observe the laws of terumot and maasrot. This week's parasha describes the **וידוי מעשר**, a statement that each person would make after the third and sixth years of the shmita cycle, attesting that he had fulfilled the laws properly.

There are a few phrases in the vidui maaser though that aren't entirely clear. One of the statements made is **"לא עברתי ממצותיך ולא שכחתי"** (דברים פרק כו פסוק יג) – "I did not pass over Your mitzvot and I did not forget." What is this referring to? Rashi explains that "I did not forget" means that "I did not forget to bless You for the separation of maaserot."

But this explanation itself raises a few questions. First of all, the obligation of Birkot Hamitzvot, making a beracha before fulfilling a mitzvah (such as **על נטילת לולב**) is M'd'Rabanan, and did not exist when the Torah was first given. How could one be obligated to make a statement that he made a beracha, when that beracha didn't exist yet!

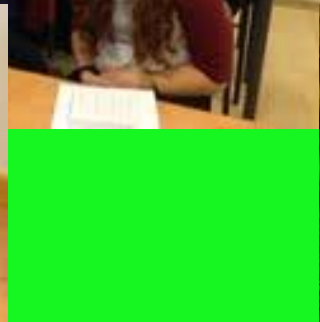
And even if it did exist, what is the connection between the beracha and the phrase, "I did not forget?" When we read the pasuk, it sounds like "I did not forget" is referring to the actual mitzvah of separating terumot and maasrot – and not to the extra aspect of "birkat hamitzvah." The Maharal, in his peirush on Rashi, the Gur Aryeh, explains that Rashi was not referring to the standard birkat hamitzva that we recite nowadays. Rather,

"שלא שכחתי מלשבחך על הפרשת המעשרות, שנתתי המעשרות לשם הקדוש ברוך הוא, ונתתי אותם באהבה, ושבחתי עליו הקדוש ברוך הוא."

"that I did not forget to praise You for the separation of maasrot, that I gave the maasrot for the name of Hakadosh Baruch Hu, and I gave them with love, and I praised Hakadosh Baruch Hu for this." In other words, when one is giving terumot and maasrot, it is important to give them with the proper kavana, for the sake of the mitzvah and with **אהבת ה'**.

The idea of having the proper kavana when fulfilling the mitzvot existed before the institution of birkot hamitzvot. This explanation solves the first, more technical problem, but I believe that it really gives a powerful answer to the second as well. The connection between "I did not forget [the mitzvah]" and "I did not forget to praise You... and I gave them with love" is very clear. It is very easy to fulfill mitzvot casually and habitually, what Chazal called **"מצות אנשים מלומדה"**. Vidui maaser reminds us that the right kavana is an essential part of the mitzvah itself. As Rosh Hashana approaches, may this parasha remind us not just to do the mitzvot, but to do them in a positive way!

Shabbat Shalom!



***First
Week in
Tiferet!***

MAZAL TOV!

Mazal Tov to **Lisa Schlusberg (5766)** on her engagement to Daniel Eisenberg! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Sheera Graber (5766)** on her marriage to Hudi Moskowitz! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Lili Berley (5766)** on her marriage to Elie Gold! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Randee Sultanik (5766)** on her wedding to Shlomo Mordechai! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Tzvi and **Sally (Abraham) Broker** (Madricha 5767) on the birth of a baby girl, Tova Rachel! May they be zochim to raise her l'Torah, l'chupa u'l'maasim tovim!

Mazal Tov to **Bonnie Cooperberg (5768)** on her engagement to Daniel Klein! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Yaakov and **Dana (Strulwoitz) Danishefsky (5768)** on the birth of a baby son, Baruch! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!

Mazal Tov to **Sarah Weintraub (5769)** on her engagement to Marc Merrill! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Rebecca Elefant (5769)** on her marriage to Akiva Adler! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Adina Hertzberg (5769)** on her marriage to Steven Adelman! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Erica Langer (5769)** on her marriage to Alex Kelsen! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Raquela Suchinsky (5769)** on her marriage to Avi Adelsberg! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Lauren Gross (5769)** on her engagement to Kenny Goldstein! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Ariella Rosenblatt (5769)** on her engagement to Chaim Silberstein! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Jordana Gilman (5769)** on her engagement to Ranan Gontowik! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Jodi Cooperberg (5770)** on her engagement to Tzachi Popowitz! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Devorah Hoffman (5770)** on her marriage to Avi Kenig! May they be zochim to build a bayit ne'eman b'Yisrael together!

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Mazal Tov!

Mazal Tov to Kimmie Kfare (5770) on her marriage to David Warmflash! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Andy Surasky (5770) on her marriage to Jason Ast! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Liz Eisenman (5770) on her engagement to Marc Guttman! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Lindsay Stadtmauer (5770) on her marriage to Josh Pianko! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Atara Pollock (5770) on her engagement to Chanan Aschendorf! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Ahuva Graff (5770) on her marriage to Zachary Levovitz! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Rocky Moradi (5770, 5771) on her marriage to Naftali Bitton! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Shifra Edelstein (5771) on her marriage to Josh Senders! May they be zochim to build a bayit ne'eman b'Yisrael together!

Please send us your information so we can share in your simchas!

Happiness As You Have Never Seen Blima Fein (Tiferet 5772)

This week's parsha, teaches us a lot about simcha, being happy, especially in our avodat Hashem. In the Torah it is written, "You shall rejoice with all the goodness that Hashem, your G-d has given you". This pasuk is about the bringing of bikurim the first fruits to the Beit Hamikdash to be given to the kohen. When a person brings bikurim they are showing their appreciation and joy to Hakadosh Baruch Hu for all the good Hashem has given them.

Rabbi Frand quotes Rav Gifter who asked a great question on this pasuk. If bikurim is all about showing hakarat tov for all that Hashem has given us isn't it natural to be happy? Why is it a commandment that the person bringing the bikurim should rejoice? Aren't these people already happy?

Rabbi Frand then adds another question. How can we be commanded to be happy? If a person did not have a lot of crops due to nature or bugs, and now he does not have a lot to support his family, how do we expect him to be happy? He does not have enough to eat!

Rav Gifter says that happiness is not a result of money or the possessions we have. We see this all the time, there are people with plenty of parnasa, nachat, bracha in their lives yet they are not happy. Then there are other people who we look at and say: How can they be happy with such difficulties? Yet they are happy people. Happiness is all about perspective. The reason why the farmer with plenty of crops has to be commanded to rejoice is because this farmer may not be satisfied with these crops and want even more. Perhaps there is a farmer who thought he had plenty of crops and then when he got to the Beit Hamikdash he saw other farmers with more, and then was no longer satisfied.

The Mitzvah is to rejoice in all the goodness that Hashem your G-d has given you. If we learn to be happy with the lot Hashem has given us, with the portion we receive then that is when we can truly rejoice. It's all about our perspective.

Rabbi Yechiel Spero adds there is another meaning to simcha. Simcha means having a purpose. It's not about what we have, or that fleeting external happiness; Simcha is that deep internal joy that I have a purpose in this world, that my life has meaning to it. Ivdu Et Hashem Besimcha, in great times, or even in challenging times, we are able to be besimcha because we know that what I have is meant for me and is the tools I need to be the best person I can be..

Rav Moshe Weinberger connects this idea to Elul and Rosh Hashana. When we think of Elul and Rosh Hashana we think of fear, and being scared. Indeed, din and judgment can be scary but Rav Moshe Weinberger offers has a different perspective. When Hashem is judging us it means that Hashem is remembering us, that Hashem cares about us. If Hashem did not care then he would not care to judge us. This shows that our actions mean something whether they are good or bad. My life has meaning and purpose because if it didn't, Hashem would not care to judge what I am doing. Hashem judging us is showing us that we have so much to do in this world so much to accomplish and Hashem is reminding us that we have a purpose. That is also simcha, the simcha of knowing that Hashem is there and with us all the time remembering us and watching our actions because he wants us to be the best we can be.

We need to change our perspectives, look at the good and look at Rosh Hashana not just a time for fear, which it is, but also a time of Ahava that Hashem loves us as we can not even imagine. I end with a bracha that whatever you receive in your life this year you accept it with joy and may you always be besimcha in all that you do. May your lives be filled with Torah, meaning, and purpose, so that you can reach that ultimate simcha. May Hashem bless you with a year filled with goodness, bracha, and especially simcha.