



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Simchat Tiferet – This Wednesday, Tiferet students shared their simchat Purim through the mitzvah of chesed. Tiferet students organized and ran a carnival for 150 children of the Beit Elazraki Children's Home in Netanya. Led by **Ayelet Lerman, Elana Bass and Jenny Korman**, our students set up games, food and prize booths for the excited children. We are so proud to see our students showing that real Simcha can only exist when shared with others.

Pictures on page 3

תורת תפארת

Two Dimensions of Holiness

Rav Yehoshua Landau
Parashat Tetzave

The Rambam in the Laws of the Beit Hamikdash writes that it is a positive mitzvah to build a House for Hashem in order to bring sacrifices. The source for this mitzvah is the pasuk in Sefer Shemos (25:8), "They shall make for Me a Sanctuary."

However, in the Laws of Kings, the Rambam writes that the source for building a Beit Hamikdash is a pasuk in Devarim (12:5), "Shall you seek out His presence and come there." This seems to be a contradiction!

Rav Bergman in his sefer, Shaarei Orah, answers that there are two purposes for the Beit Hamikdash. One purpose is a place for sacrifices (the pasuk in Shemos), and the second purpose is a place for the Shechina to dwell (the pasuk in Devarim).

Similarly, we find both of these functions expressed by the two altars that were used. The Kli Yakar describes that the copper altar came to atone for the body of man that sinned. The Rambam relates that the place of the copper altar was the very same place where Adam, Kayin and Noach all brought their sacrifices. It was also the place from which Hashem took dirt to create man. On that same place stood the copper altar to atone for the body of a man who sinned.

The incense altar was to atone for the soul of man that sinned. On the altar, spices were offered to create a smoke and a "satisfying aroma to Hashem." This coincides with the gemara in Berachos that states that smell is the "sense of the soul."

Ultimately, these are the two functions of the Beit Hamikdash – a place for sacrifices to provide atonement for man, and a place to reconnect Hashem's Shechina with the soul of man.

Even in our acceptance of the Torah we can find these two dimensions. The acceptance at Har Sinai was the nation's "body" accepting the 613 mitzvot. The acceptance of the Torah in the days of Mordechai and Esther was to reconnect the nation's "soul" to Hashem.

In various sources, Purim is referred to as a holiday of "smell." The Zohar pairs up the

Thank You!

**To Mr. David Itzkowitz
and Mrs. Gail Itzkowitz,
parents of Lindsey Itzkowitz
(Tiferet 5772)
for sponsoring
Tiferet's Chesed Carnival at
Beit Elazraki!**

MAZAL TOV!

Mazal Tov to Batya Gartner (Tiferet 5768) on her engagement to Michael Schafer! May they be zochim to build a bayit ne'eman together!

Mazal Tov to Yael Liederman (Tiferet 5769) on her engagement to Zack Stone! May they be zochim to build a bayit ne'eman together!

תורת תפארת (המשך)

month of Adar with the nose of man. Esther's other name was Hadassah, a fragrant myrtle. Mordechai's name, according to the gemara, also alludes to some of the spices of the Beit Hamikdash.

Let us keep this in mind as we approach the holiday of Purim. It is the Yontiff of smell, the holiday of our neshama. We are celebrating the ability to house Hashem's Shechina within our hearts.

"Hide and Go Seek" Stephanie Stein (Tiferet 5772)

In this week's parasha, Moshe's name is not mentioned. He is only referred to as "ve'ata". Why is this?

When Bnei Yisrael sinned with chait ha'eigel, Moshe said to Hashem, "Save them and erase my name from the entire Torah." But Hashem didn't erase his name from the entire Torah just from Parasha Tetzaveh.

Why specifically Parasha Tetzaveh? The Sichot Mussar writes that in Parashat Shemot when Hashem wanted to send Moshe to Paroh, Moshe did not want to accept the mission at first because he was afraid of belittling Aharon. Aharon was his older brother and Moshe was afraid of hurting him and not showing him the proper derech eretz. Moshe says in Shemot 4:10, "Send the one You usually send," implying Aharon. At that moment Moshe lost the Kehuna and Aharon received it. Since Tetzave is the Parasha where we talk about the Kohanim, their jobs and all their specifics and details, this is the Parasha from which Moshe's name was erased.

In addition, Moshe wanted to dedicate one Parasha completely to Aharon. He wanted Aharon to receive all the credit and publicity so this is the Parasha where it happened.

Although Moshe's name isn't in the Parasha, he is alluded to many times by the usage of the word "ve'ata". Nechama Lebowitz says that even though Moshe didn't have the kehuna, it is all through him that Bnei Yisroel were able to do the Mitzvot. Also, Moshe was able to make the clothes of the Kohanim and Moshe has a role throughout the parasha.

Moshe's name is not mentioned in Tetzaveh but it is very clear that he is there and is involved in every aspect of everything. We see this idea in connection to Hashem in Megilat Esther. Hashem has a very strong and clear hand that is present and helping us survive even though everything and everyone was against us.

Just like Moshe in the Parasha, Hashem remained hidden throughout the whole Megillah. But Hashem is also alluded to many times; you just have to open up your eyes and look at the miracles that took place. The fact that we were saved, Esther was chosen as queen, and Esther successfully interfered and demolished Haman's plans when we had a death sentence set upon us was huge and could only have been Hashem. Just as we see with Moshe and Aharon in Parashat Tetzaveh, Hashem wanted to give praise to Mordechai and Esther and therefore Hashem remained behind the scenes and isn't mentioned in the Megillah.

When Hashem seems to be hidden, it's really that we are distancing ourselves from Him. We have to accept the challenge and remember that He is there and look for Him.



Tiferet Carnival At Beit Elazraki!

