



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

This week we held our first ever dinner in honor of the students who completed the **Tiferet Independent Learning Incentive Program**. Over the past month, more than half of our student body challenged themselves to learn 30 extra hours of Torah. Many of our students took the opportunity to push themselves, with some making siyumim on Sifrei Tanach and Masechtot of Gemara. We are very proud of them and of all of our wonderful talmidot!

תורת תפארת

The Mystery of the Missing Information **Rav Azriel Rosner (arosner@tiferetcenter.com)** **Parashat Vayakhel**

This week's parasha describes – or rather, doesn't describe – the כִּיּוֹר, the water basin which was used by the kohanim in the Mishkan to wash their hands and feet before working in the Beit Hamikdash. The kiyor is described in one pasuk only:

"ויעש את הכיור נחשת ואת כנו נחשת במראת הצבאת אשר צבאו פתח אהל מועד" (ויקרא פרק לח פסוק ח)

"And he made the basin of copper and the stand of copper with the mirrors of the women who gathered by the door of the Ohel Moed."

It is really quite striking how little physical description of the Kiyor is found in the Torah. The only detail of its construction that we are told is that it was made out of copper. No size, no shape, no details. This is in sharp contrast to the other keilim in the Beit Hamidash which are described in extremely precise detail. Why are similar details lacking here?

Perhaps the answer is linked to the famous explanation on the "women who gathered." Rashi, based on the gemara, explains that Jewish women wanted to donate their copper mirrors to the building of the Mishkan. At first though, Moshe did not want to accept them because he saw them as tools of vanity and the yetzer hara. Hashem explained to Moshe that "these [mirrors] are more beloved to me than everything," because the Jewish women had used the mirrors in Mitzrayim to convince their exhausted husbands to continue to populate the Jewish people. Therefore, the mirrors were accepted and used in the building of the kiyor.

Was Moshe completely wrong in his evaluation of the mirrors? Probably not – in ancient times, they were certainly used primarily as tools of vanity. But the key message is that even something that may look inappropriate, can become a vessel of kedusha if it is used with the proper intent. Since the Jewish women had used their mirrors with the best possible goal in mind, those mirrors were "more beloved than everything." In other words, the mirrors teach us that it doesn't matter as much what something "is", as much as what you do with it.

Continued on pg. 2

תורת תפארת (המשך)

Perhaps this is why the kiyor, which was made from those mirrors, is not described in detail. The message of the mirrors and the kiyor is that you can elevate anything if you use it with a lofty goal, in a holy manner. As Bnei Yisrael were building the precise and beautiful Mishkan, the kiyor was there to remind that the Mishkan's holiness really stems from what is done there, and not from "what it is."

And so too in our lives – we often find ourselves in situations that seem to be antithetical to our spirituality. The kiyor teaches us that we can use any thing, any place and any time to get closer to Hashem; It only depends on how we choose to use them.

Shabbat Shalom!



Mazal Tov!

Mazal Tov to Gavriella Goldrich (5771) on her engagement to Jacob Klein! May they be zochim to build a bayit ne'eman b'Yisrael together!

"What's In A Letter?"

Lauren Packer (5774)

When the Torah lists the gifts brought by the נשיאם the letter yud is missing from the word נשיאם. Chazal explain the reason for the missing yud is that when Hashem asked בני ישראל for donations to the mishkan, the נשיאם said that they will cover anything that was not being donated by the rest of בני ישראל.

On the surface the pledge of the נשיאם seems admirable, so why are they being punished for this arrangement?

Rabbi Frand explains that when the rest of בני ישראל heard that in the end all the funds for the משכן will be covered anyways they no longer felt motivated to give on their own. In that sense the pledge of the נשיאם was taking away the שכר of the rest of בני ישראל. Therefore HaShem took away a yud from their name.

Furthermore by taking away the yud it changed the definition of נשיאם which means to carry. The נשיאם thought they were carrying בני ישראל by offering to fill in the things that were not donated. By taking away the yud it is teaching the נשיאם a lesson that they weren't carrying בני ישראל, rather they were bringing them down.

Rabbi Frand goes on to further explain that when Moshe was commanded to gather funds for the משכן, HaShem said "speak to Bnei Yisroel and let them take for me a portion (25:2)." Why does HaShem say take and not to give?

By giving to the משכן they would be taking for themselves and gaining שכר. HaShem could have made everything for the משכן Himself but HaShem wanted to give בני ישראל an opportunity to gain. So by offering to donate everything the נשיאם took that opportunity away from בני ישראל.

We would like to thank the following parents
who donated to the
Tiferet Independent Learning Incentive Program

Mr. and Mrs. Steven and Shirlee Franco

Mr. and Mrs. Marc and Rachel Fries

Mr. and Mrs. Reuben and Renee Levine

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Mr. and Mrs. Jonathan and Leah Silver

Mr. and Mrs. Michael and Ophira Sone

Mr. and Mrs. Zvi and Chana Weissler

**May you continue to see tremendous nachat
from your daughters!**