



TIFERET UPDATES

This Week in Tiferet

We are proud of our many students who raced in the **Jerusalem Marathon** last Friday for worthy causes such as Yachad, HASC and Sharsheret. We are glad that they were able to raise money for tzedaka, stay healthy and enjoy themselves all at the same time! This Shabbat, our winter zman will be ending with a Shabbaton in the holy city of **Chevron!** We are looking forward to great stories and pictures next week!

תורת תפארת

Looking Up, Looking Down Rav Azriel Rosner (arosner@tiferetcenter.com) Shabbat Hachodesh

This week we read the last of the four parshiyot, Parashat Hachodesh, in honor of the upcoming Rosh Chodesh Nisan. In the special maftir reading, G-d commands Bnei Yisrael in Mitzryaim to bring the Korban Pesach, a mitzvah which would continue for later generations. However, since that first korban Pesach was given on the very night of *makat bechorot*, there were extra details of the mitzvah that were for that generation only.

On that night, for example, Bnei Yisrael were commanded to place some of the blood from the korban Pesach around the doorframe of their houses, to signify which houses belonged to the Jews. However, the Kli Yakar points out an interesting difference between the way G-d commanded Moshe to perform this mitzvah, and the way that Moshe ultimately commanded Bnei Yisrael to do so.

In Sh'mot perek 12, pasuk 7, G-d tells Moshe to tell Bnei Yisrael: "ולקחו מן הדם ונתנו על שתי המזוזות ועל" "ולקחו מן הדם ונתנו על שתי המזוזות ועל" – "And they shall take from the blood and place it on the two doorposts and on the lintel on the houses in which they shall eat it (the korban pesach)." Note that G-d expects that Bnei Yisrael will first place the blood on the doorposts, and only afterwards on the lintel over the door.

However, later on the perek, when Moshe is retelling this mitzvah to the nation, he says: "והגעתם אל המשקוף" "והגעתם אל המשקוף" – "And you shall reach the lintel and the two doorposts with the blood." Moshe reverses the order, expecting Bnei Yisrael to first place the blood on the lintel and then on the doorposts. Why the change?

One of the Kli Yakar's answers explains the lintel and the doorposts symbolically. The word for lintel in Hebrew is משקוף, which comes from the same root as the verb להשיקוף, to look down, to oversee. According to the Kli Yakar, the lintel represents G-d overseeing humanity, and sustaining the whole world at every moment. The doorposts though, says the Kli Yakar, represent the אבות ואמהות, the various tzadikim who are described as "זרועות עולם", the forearms of the world, who keep the world going through their merits.

According to Moshe, the most important factor keeping us alive is G-d's kindness, his looking down at all people, and specifically Bnei Yisrael, and sustaining us. Thus Moshe lists the *mashkof* first, since that is of primary importance in his opinion.

But according to the Kli Yakar, G-d disagrees. He writes:

"על כן הקדים הקב"ה המזוזות למשקוף לומר שהשפע עולה מלמטה כי הצדיקים מוסיפין כח בגבורה של מעלה" Therefore, G-d put the doorposts before the lintel, to say that the influence really rises from the below, for the tzadikim give strength to the Power Above.

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The Tiferet Administration
wishes to thank

Jay and Malky Spector

for sponsoring

Tiferet's Purim Chagiga
and Purim program

in honor of their daughter,

Jordana's (Tiferet 5769)

engagement to Jason Jacobs

We wish the young couple tremendous
bracha and hatzlacha together!



MAZAL TOV!

Mazal Tov to Ashley (Kotowitz, 5766) and Moshe Hammer on the birth of their daughter, Leah Chaya! May they be zochim to raise her l'Torah, l'chupa, u'l'maasim tovim!

Mazal Tov to Laura Barnett (5769, madricha) on her engagement to Moshe Stiebel! May they be zochim to build a bayit Ne'eman b'Yisrael together!

תורת תפארת (המשך)

By putting the doorposts first, G-d is symbolically telling Bnei Yisrael that the power lies in their hands. What a powerful message for Bnei Yisrael to receive the night before they leave slavery! Slaves are inherently powerless, unable to make their own decisions and to control their own destiny. G-d is telling the Jews that they are not only gaining their freedom, but an amazing power to bring G-d's influence to this world.

The Kli Yakar is teaching us an important lesson to start off the "new year" with. With our actions, we give G-d extra strength, as it were, and thus heighten G-d's influence in the world. Through our mitzvot and chesed, we are able to make a dramatic positive difference in this world. May we all merit doing so in this upcoming year!

"Return To Sender" Mara Finkelstein (5773)

This week there are two parshiyot, Vayakhel and Pekudei. These two parshiyot go into great detail about building the Mishkan. In parshat Vayakhel it says "Every wise hearted person among you should come, and they should make everything which G-d has commanded." (35:10). The Torah stated that everybody should come and help in the endeavor of building the Mishkan both in the compulsory and voluntary giving. Everyone (men, women and children) with the desire should come and share their ability and or time.

The reason it states, "wise-hearted person" is because the Mishkan was given to Bnei Yisroel as a way to repent actively and return after the sin of the golden calf. Any wise hearted person would understand this and rush to do teshuva for their grave sin. All of Bnei Yisroel came to take part in this task whether or not they had taken part in the sin of the golden calf.

Rabbi Hirsh explains that Bnei Yisrael saw the nation's drop in spirituality from the time of matan Torah and realised they were still ritually impure; therefore the building of the mishkan would serve to try and restore purity to the Jewish nation.

Rabbi Hirsh takes his point a step further and says that the building of the Mishkan was proof that at any stage it is possible to return to G-d.

With time passing by in our school year extremely quickly, Passover around the corner and vacation in a few days we should all take from this week's parshiot that at any stage of life, personal growth is possible. No matter where we are holding we can always return to Hashem.

Chazak Chazak Ve' Nitchazek!