



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Shabbat Yerushalayim – Tiferet students spent last Shabbat in the holy Old City of Yerushalayim. We were privileged to go on a night time tour of the hidden corners of the Old City with Rabbi Barnea Selevan, and to hear from noted speakers Rabbi Motti Berger and Rabbi David Aaron. It was inspiring to spend the last Shabbat of the zman in such a special atmosphere.

עמו אנכי בצרה – Klal Yisrael experienced a terrible tragedy this week with the murder of four innocents, three of whom were school children in a terror attack in Toulouse, France. Our students showed their unity and support by attending the funeral of these holy neshamot in Eretz Yisrael.

יהי זכרם ברוך

תורת תפארת

What does it mean to be Holy?

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Parshat Vayikra

This Shabbat, Jews across the globe begin Sefer Vayikra. Otherwise known as Torat HaKohanim, the Book describes the Avodah of the Kohanim and delves into the notion of Kedusha. We are mandated by the Torah, both individually and nationally, to be קדוש. But what does קדושה really mean?

I heard an insight from Rabbi Leib Keleman that can help us more deeply understand the concept of Kedusha. Parshat Vayikra begins: ויקרא אל משה וידבר ה' מאהל מועד לאמר: Rashi explains that the meaning of ויקרא is לשון חיבה - an expression of love and affection. אבן לנביאי אומות העולם נגלה עליהן בלשון עראי וטומאה. However, to the Gentiles, G-d reveals Himself with an expression of טומאה - impurity. Rabbi Keleman points out that Chazal teach that Kedusha is the opposite of Tumah. If you know that Kedusha and Tumah are opposites and Chiba and Tumaah are opposites, as Rashi explains, then logic dictates that Kedusha and Chiba are connected.

In the 26th chapter of Messilat Yesharim, the Ramchal offers a definition of Kedusha as a state in which a person even in the midst of performing physical and mundane acts, never strays from the highest level of connection with Hashem. A person in the state of Kedusha is so focused on G-d that nothing distracts him. According to the Messilat Yesharim, a level below this is Tahara where you are still connected but can get easily distracted. Kedusha is connecting to Hashem in the deepest and most intimate way without any distractions.

However, in Parshat Kedoshim we learn from the commentaries on קדושים תהיו that Kedusha means פרושים - to be separate. How do we reconcile these apparently contradicting understandings of Kedusha? Rabbi Keleman suggests that these two approaches to Kedusha are complementary. If you want to take two surfaces and seamlessly attach them, all residue, dust and dirt must first be removed. Similarly, in order to facilitate Kedusha, we must separate ourselves from all the distractions of life to focus on Hashem.

An example of this is קידושין. Under the Chupah, a Chatan says to his Kallah, הרי את, מקודשת לי. He is telling his bride that he has removed every other woman from the picture and there is nothing in the way of them seamlessly bonding and nothing to come between them.

MAZAL TOV!

Mazal Tov to Yael Edelman (Tiferet 5767) on her engagement to Joshua Geller! May they be zochim to build bayit ne'eman b'yisrael together!

Mazal Tov to Esti Schneider (Tiferet 5767) on her marriage to Ariel Waintraub! May they be zochim to build a bayit ne'eman b'yisrael together!



"Leadership Qualities" Blima Fein (Tiferet 5772)

"ויקרא ה' אל משה" In the first pasuk in this week's parasha, the aleph in the word Vayikra is written small. Why is the aleph written smaller than all the other letters?

By Bilaam, the Torah says Vayikar instead of Vayikra to show that the Nevua (prophecy) he received was random and that he should not receive credit for it. Moshe is an ענו (humble person) and he asked Hashem for it to also say Vayikar by him, because he felt he was undeserving.

Hashem said to Moshe that there is a time for modesty and a time for leadership. Moshe was the ultimate leader of Klal Yisrael and therefore Hashem said in the Torah it must say Vayikra. Hashem then compromised and made the aleph small. Moshe had to take a stand even though he was an ענו.

Certain times in life we need to step up to the plate and take a stand, and other times we have to be an Anav. With vacation just starting, I thought this Dvar Torah really applies to us. If we go back to Chutz Laaretz or if we are staying in Eretz Yisrael, we need to stay strong in our beliefs and not fall to peer pressure, take a stand. However, we must also remember to be an Anav and have in mind that everyone is equal and not to judge anyone because we are all on the same level. I wish you all Hatzlacha and a Pesach Sameach!

תורת תפארת (המשך)

We are surrounded with technologies such as smartphones, iPads, Facebook and Twitter which ironically were meant to create connectivity between people but more often than not, result in the opposite. We have so many distractions in our lives. We have become distracted from our purpose in life, from our Avodat Hashem and from the people that we love.

As Jews begin to clean their homes for Pesach, it is appropriate to take a look at the dust and dirt that gets in the way of our relationships. The halacha on Pesach is that even a crumb of chametz is assur. Rav Shlomo Carlebach explains this halacha homiletically. So often, he teaches, it is the crumbs that get in the way of Chiba. Many relationships have been torn asunder over insignificant issues - crumbs. As we prepare for Pesach, we need some emotional and spiritual cleaning. Chiba and Kedusha result when we successfully remove the distractions and petty issues that get in the way of a close connection with Hashem and our fellow Jews. After the tragedy that took place in France this past week, there is no more fitting a time for us to come together as families, as a nation, and to reconnect intimately with Hashem.