



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

Our students pushed ahead this week in our **Hilchot Berachot** independent learning initiative. Soon after Purim many of our students will voluntarily be taking rigorous tests to challenge them on their expertise in this important area of halacha. Kol Hakavod to every one of them!

משנכנס אדר ב', מרבית בשמחה

Tiferet students surprised the administration this week with a hysterical Rosh Chodesh Adar competition, beginning with several live chickens roaming around the Tiferet building, and ending with a very "unique" drink from Rebar. Thanks for the fun, talmidot!

תורת תפארת

On Your Own

Rav Azriel Rosner (arosner@tiferetcenter.com)
Parashat Vayikra

This week's parasha, Parashat Vayikra, details the various korbanot that were brought in the Beit Hamikdash. At first glance, it seems difficult to relate to the halachot described in this week's parasha; What do korbanot have to do with our lives today?

And yet we know that there is no mitzva in the Torah, no pasuk and no word that is irrelevant to us today. As it says in the gemara "נבואה שנצרכה לדורות נכתבה, נבואה שאינה נצרכה לדורות לא נכתבה." Only prophecies that were relevant for future generations were written down in Tanach; those that were only relevant at the time were not. In that spirit, it is definitely worthwhile to look into the parshiyot hakorbanot, and find meaning and messages for ourselves.

In the beginning of the parasha, Hakadosh Baruch Hu gives over the commandment to Moshe: "אדם כי יקריב מכם קרבן לה'" A person from amongst you, when he offers a sacrifice to G-d. It is interesting to note that the pasuk uses the word "adam" instead of the standard word "ish." Why?

The Kli Yakar explains that the word "adam" is an allusion to Adam Harishon. He notes that Adam's two oldest sons, Kayin and Hevel, both made critical errors when offering their first korbanot. Kayin, offered only "מפרי האדמה", from the lowest quality of produce, as a korban, instead of giving from the best of what he had. Hevel did not make that mistake – the pasuk writes that he offered "ומחלביהן", from the firstborn of his sheep and from their fat.

However, the Kli Yakar notes that even Hevel's offering was not perfect. Hevel only gave a korban as a response to Kayin. According to the Kli Yakar, Hevel then became jealous of Kayin and gave a korban as well. It would have been better to offer a korban voluntarily, on his own initiative, and not just as a response to someone else.

It is this error that is alluded to in the word "Adam." When Adam Harishon offered his first sacrifice, he was still the only person in the world (see Shabbat 28b). Clearly he was not motivated by jealousy or a desire to "outdo" anyone else. His korban was truly his own, and came from his own internal motivation only.

We should keep this in mind in terms of our own Avodat Hashem as well. Too often we are

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Mazal Tov!

Mazal Tov to Chavi Pineles (5768) on her engagement to Michael Denenberg! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Chana Goldberg (5772, 5773, madricha) on her wedding to Chanania Weissler! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Becca Eckstein (5770, 5771) on her wedding to Judah Orlinsky! May they be zochim to build a bayit ne'eman b'Yisrael together!



תורת תפארת (המשך)

looking over our shoulder in terms of our Torah and mitzvot. We look to see what others are doing, and sometimes are motivated to outdo them.

There is no question that "קנאת סופרים מרבה חכמה" – jealousy amongst scholars increases wisdom. But Parashat Vayikra is telling us that we should really aspire to a higher level than that, to fulfilling mitzvot for their own sake. May we all be zocheh to have this powerful internal desire motivating our own Avodat Hashem!

Shabbat Shalom!

Perfect Landing

Tali Lonn (5774)

Everyone delights in a good story and harvests its moral lessons. However enjoyable a book may be, there are always parts in which we would prefer to skim over. For many individuals, Sefer Vayikra is that section in the Torah. It is commonly referred to as Torat Kohanim and mainly depicts seemingly dry descriptions of korbanot.

Although Sefer Vayikra largely deals with korbanot, throughout the parshiot, we find more explicit references to the abundance of Eretz Yisrael. In fact, parshat Vayikra's connection appears in its very first word. When seen in the Torah, the alef at the end of the word Vayikra ("And G-d called to him (Moshe)") is written smaller than the rest of the word. Most commentators view this letter as an expression of Moshe's humility, the Zohar however relates the small alef as a sign of imperfection.

True perfection can only be found in the land of Israel. (Tosafot Hazohar¹, quoted in Itturei Torah, Vol.3, P.7). Now we realize why the alef is small, because this "calling" took place in the Mishkan, in a foreign land. Ultimately, there was probably never a period in history in which the Jewish people experienced a more intimate relationship with Hashem than the 40 years in the desert. They were similar to infants being cared for by their mother. They never had to clothe or guide themselves, they had the Mishkan and they were led by the greatest prophet ever to live. When Bnei Yisrael eventually entered Eretz Yisrael, they had to fend for themselves. They were no longer provided for and began to work the land, fight to protect themselves and make their own clothing. It is evident that their lives in Chutz La'Aretz were better than in Israel, however, something was lacking in their utopian world, for true perfection can only be attained in G-d's special land.

Nowadays, many Jews are quite satisfied with their lives outside of Israel. There is an abundance of Jewish stores, synagogues and schools which makes life easier. However comfortable our lives may be in Chutz La'Aretz, we must realize that the Jews in the desert had it better, yet their lives were considered imperfect, simply because they were not in their home land. The small alef in the word Vayikra should serve as a subtle reminder that no matter how content we may be with our lives outside of Israel, we have not reached our ultimate goal unless we are serving Hashem with complete and utter perfection in His Chosen Land.