



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Learning from Our Guests – We were privileged this week with two opportunities to learn and gain from special guest speakers in Tiferet. On Monday, Dr. David Luchins, noted expert on Jewish-American politics, who spoke on “The Aftermath of Gilad Shalit.” On Tuesday, we heard from Mrs. Eta Morris, from the Koby Mandel Foundation, which provides emotional support to families of terror victims.

תורת תפארת

Portable Torah

Rav Azriel Rosner (arosner@tiferetcenter.com)

Parashat Teruma

Parashat Teruma describes the various *keilim* used in the Beit Hamikdash, each of which have halachic as well as symbolic significance. The holiest of these *keilim* was the *Aron Kodesh*, in which the *Luchot Habrit* were placed.

The Torah describes an interesting halacha regarding the poles used to carry the *Aron*, which is unique to the *Aron*.

בְּטִבְעַת הָאֲרוֹן יִהְיוּ הַבָּדִים לֹא יִסְרוּ מִמֶּנּוּ (פרק כ"ה: פסוק ט"ו)

“In the rings of the *Aron* shall be its poles, they shall not be removed from it.”

The Rambam counts this as one of the 613 mitzvot – that it is forbidden to remove the poles from the *Aron*, even when it is not being actively moved. Why is this forbidden? For all of the other *keilim*, the poles may be removed when the *kli* is stationary. Why is the *Aron* different?

Rav Shimshon Raphael Hirsch explains that the *Aron* is a symbol of Talmud Torah. According to the gemara, it even contained in it the first Sefer Torah that Moshe Rabbeinu had written. He then explains: “The poles of the *Aron* symbolize their destiny and the task: to carry the *Aron* and its contents, when necessary, even beyond the borders of their current location.”

Rav Hirsch explains that although there are many special aspects to Eretz Yisrael, we should never think that Torah is limited to that one location. The poles of the *Aron* are there to stress that one can learn Torah anytime and anywhere in the world.

There is no greater symbol of this than the modern Daf Yomi shiur. Wherever one travels on the globe, one can always find someone learning “the daf,” exactly on pace with all his fellow Jews throughout the world

When students come to Israel to learn for the year, it is important to remember that learning Torah does not end when the “Year In Israel” ends. No matter where we find ourselves in whatever stage of our lives – there is always an opportunity to learn more.

MAZAL TOV!

Mazal Tov to Yael Disenhouse (Tiferet 5769) on her engagement to Moshe Hillel Lipson! May they be zochim to build a bayit ne'man b'yisrael together!

The Tiferet administration would like to thank **Menachem and Felicia (Kastner - Tiferet 5768) Vinpa** for their generous donation to Tiferet's scholarship fund.



משוננס אדר מרבים בשמחה!



Table Manners

Rachel Goldstein (Tiferet 5772)

We read in perek 25, pasuk 11; "and you shall cover (the ark) with pure gold...". If the ark was meant to hold the *luchot*, then why was it so important that the outside was also covered in gold? It says in the gemara in Yoma 72b; "any *Torah* scholar who is not *Tocho Kebaro*, identical inside and out, is no *Torah* scholar." From here we see how important it is that our insides match our outside. When we learn *Torah* or have a moment of inspiration, we can't just have it sit inside of us, rather we have to use it, to make an action out of it.

The Aron was not only made of gold, but also of *Shittim*, acacia wood, an expensive wood. The *Shulchan*, the table was also made out of this wood. The word *shittim*, can be broken down, each letter representing a different word. *Sh*; Shalom-peace, *T*; Tova- good, *Y*; Yeshua- salvation, *M*; mechilah- forgiveness. These are four basic things *Bnei Yisrael* received when they did *Avodat Hashem* in the *Mishkan* and the *beit Hamikdash*.

Today, when we no longer have the *Beit Hamikdash* or *Mishkan* to do *Avodat Hashem*, how can we receive the four gifts? In Chagigah 27a it says, "now that the *Beit Hamikdash* is no longer standing, a person receives atonement through his own table". What does "table" refer to? It is referring to our dining room table. Our dining room table is a place where we invite people in who need a place to eat, where words of *Torah* are shared, etc. We learn from here how important the *Kedusha* and lessons learnt at our dining room table are. To speak words of *Torah* and not words of *Lashon Hara* is the mode of behavior we should strive for at our tables. These are the things we will ultimately take with us throughout our lives.



Vaad by Rebecca Perlman