



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

Tiferet offered our students two inspirational options this week to visit. Half of our students went to visit **Yad Vashem**, Israel's Holocaust Museum, where we were given a guided tour by a fellow Ramat Beit Shemesh resident. The other half chose to visit the **Begin Museum**, where they learned about the life and legacy of Menachem Begin, one of Israel's most important and influential Prime Ministers.

We were also privileged this week to hear from **Rabbi Moshe Lichtman**, author of "Eretz Yisrael in the Parsha" and translator of Eim Habanim S'meicha, who spoke about the importance of Medinat Yisrael in our religious lives.

תורת תפארת

The Once and Future Carob

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Parashat Bechukotai – Lag Baomer

On Lag Baomer we commemorate the yahrtzeit of Rabbi Shimon bar Yochai one of the great tannaim of the Mishna. The gemara in Shabbat 33b tells the amazing story of how Rabbi Shimon and his son, Rabbi Elazar, hid in a cave for twelve years from the Roman authorities, who wanted to kill them.

Miraculously, a carob tree grew and a spring burst forth to provide them with food and water while they hid there. Why specifically carobs though? The Maharsha offers an explanation:

אפשר דנקט חרובא דהיה נס בתוך נס דאינו טוען פירות עד שבעים שנה מנטיעתו וכאן טען מיד
"It's possible that carobs were chosen as a miracle within a miracle, since they do not produce fruit for seventy years from the time when they are planted, and here it produced fruit immediately." Since carob trees take a long time to provide fruit, this added an additional miraculous element to the story.

But this seems to be more problematic philosophically. We know that in general G-d prefers to act בדרך טבע, through natural means rather than creating miracles. Miracles are only performed when G-d deems it necessary. So why did G-d choose to create a carob tree, and perform a miracle within a miracle, rather than another plant, which would naturally produce fruit immediately.

Perhaps the answer lies in the story of Choni Ham'agel from the gemara in Taanit 23a. Choni saw a man planting carob trees, and asked him why he did so if the tree would only give fruit after seventy years. The man answered:

"האי גברא עלמא בחרובא אשכחתי. כי היכי דשתלי לי אבהתי שתלי נמי לבראי"
"This person found a world with carobs. Just as my fathers planted for me, I will also plant for my sons."

It would seem that carobs are a symbol for actions taken, not for our own immediate benefit, but for the benefit of generations down the line. The man who Choni

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Mazal Tov!

Mazal tov to Shifra (Bluman - Tiferet 5769) and Benjy Leibowitz on the birth of a baby daughter, Ayelet Esther! May they be zochim to raise her l'Torah, l'chupa u'l'maasim tovim!



תורת תפארת (המשך)

met knew that he would not benefit from the carob trees that he was planting but did so anyway to provide for the future.

Rabbi Shimon bar Yochai lived in the generation immediately following the destruction of the Second Beit Hamikdash. It was probably a time of great sadness and depression, especially for Rabbi Shimon bar Yochai who was forced to hide in the cave. Perhaps Hakadosh Baruch Hu was giving Rabbi Shimon a message with the carob tree – that he could not hide out in the cave and wallow. His job, both there in the cave as well as when he exited was to prepare for the future. Unfortunately, the Beit Hamikdash was not meant to be rebuilt in Rabbi Shimon's generation. But G-d still gave him the responsibility to prepare for the future, so that Bnei Yisrael would be able to survive and flourish, generation after generation, just like the carob tree. And indeed, according to our mesorah, Rabbi Shimon wrote the Zohar in that cave, which would later on be a source of great inspiration and learning for Klal Yisrael for generations to come.

Let's keep in mind as we go through our lives that we are responsible with our actions not just for ourselves and our immediate loved ones. We must be concerned and take responsibility for the repercussions – both positive and negative – that our actions will have for generations in the future.



United We Fall United We Stand Sara Flatow (5774)

In Parashat Bechukotai, it says "five of you will pursue a hundred, and a hundred of you will pursue ten thousand, and your enemies will fall before you by the sword" (26:8). We can interpret this pasuk to mean that when people are united they can accomplish much more than they could have on their own. When people work together not only do their actions become stronger and more effective but also each person grows as an individual.

We saw how five unified people made a difference, and how a hundred unified people made an even greater difference so we should learn from this that as the number increases the effect we can have also increases. When we work together in great numbers there is no limit to what we can do.

Last week all the people of Israel came together to celebrate יום הזיכרון. Standing on הר הרצל on Yom Hazikaron, listening to the siren, looking around at all the people standing together was truly amazing. You felt in the atmosphere that everyone was united and felt each other's pain. We then went into יום העצמאות feeling a sense of pride for our country. We as a Jewish nation must come together to serve G-d in order to bring us closer to the Geula.