



# Tiferet

ת פ א ר ת



## TIFERET UPDATES

### *This Week in Tiferet*

Last Motzaei Shabbat, Tiferet was proud to host **Tikun Leil Hoshana Raba**, with shiurim by our staff and a special concert by **Rav Ari Goldwag**.

On Wednesday, our students started the zman with a tiyul by legendary tour guide, Tzvi Sperber, to **Ein Gedi and Yam Hamelach**. It was a warm way to start a winter zman!

## תורת תפארת

### **Gan Eden In Ourselves**

**Rav Natanel Lebowitz (bringmashiach@gmail.com)**  
**Parashat Bereishit**

The mishna in Pirkei Avos (6:4) seems to teach that Torah espouses a lifestyle of deprivation. The Mishna delineates that one who eats only bread, does not drink high quality water, and sleeps on the ground is living in the ways of the Torah. The reward listed in the mishna for living such a lifestyle is “אשריך וטוב לך”, ashrecha in this world and tov lach in olam haba (happy in This World and good for you in the Next World). We may be able to understand how this type of lifestyle will be good in Olam Haba but how does it produce happiness in Olam Hazehe? And more importantly, as we finish Simchas Torah and perhaps undertake commitments for the upcoming year to living a life of Torah, is the only way to be a part of Torah to live a deprived life?

In this week's parsha, Hashem warns Adam that if he eats from the Tree of Knowledge, he will surely die. The Torah does not just warn of potential death but doubles the language referring to death to seemingly stress that death will be coming imminently. However, after Adam eats from the tree, he does not die. In fact he lives for 930 more years. Did the Torah lie? Was Hashem not able to fulfill what he warned?

Ramban learns that what Hashem meant by “you will surely die” was that now the concept of death was introduced to the world. Had Adam not sinned, people would have lived forever. Now that Adam ate from the tree, people will not live endlessly.

Rav Moshe Weinberger offers another explanation. Gan Eden can be defined by a sense of serenity, a feeling that everything is just as it should be. There is a satisfaction with what I have. There is an understanding that Hashem is in charge of the world and that He knows what He is doing. He gives everyone exactly what they need.

If people are too busy looking at what they do not have then they can't focus on what they do have. By seeking things that others have, pursuing pleasures, and chasing after anything that is enticing, we are ignoring and not developing the greatness of what we do have. We can't learn about our own strengths and

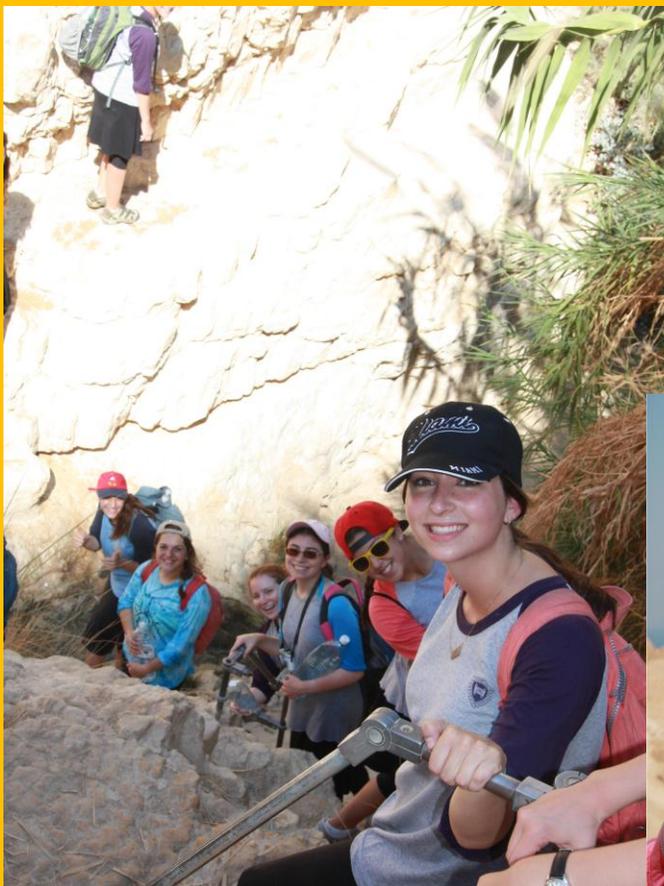
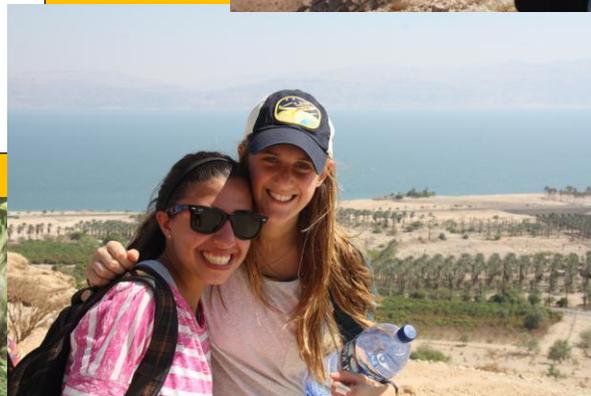
From a recently received e-mail:

*Dear Gift of Life Volunteer,*

*On Oct 20, you helped facilitate a (bone marrow) donor drive in Ramat Beit Shemesh at **Tiferet Center**. We are thrilled to inform you that a donor recruited at that drive has just been requested for transplant for a 21 year old man suffering from Chronic Myelogenous Leukemia .*

*Sincerely,*

*Your friends at Gift of Life*



## A Light Unto the Nations

Sara Olson (Tiferet 5772)

From a Haftarat class by

Rebbetzin Smadar Rosensweig

“Ani Hashem, kiraticha bitzedek v’achazek biyadecha, v’etzaricha, v’etencha livrit um l’or goyim”.

“I am Hashem, I have called you with righteousness, I will strengthen your hand, I will protect you, I will set you for a covenant to the people, for a light to the nations”.  
(Yishayahu 42:6)

In this week’s Haftarah we find mention of the idea of Or Lagoyim – a light unto the nations that will reveal G-d to all. This term is discussed in the commentaries, who all pose different opinions of what this means.

According to Rashi, the verse above is referring to Yishayahu. As the prophet and spiritual leader of Bnei Yisrael, it is up to him to enlighten to nation and ensure that they return to G-d after sin.

From Radak we find the classical approach – that it is the Jewish nation who will be “a light unto the nations” through their conduct and actions. For example, the Sheva Mitzvot Bnei Noach, which is the moral code for the rest of the world, originates from the Torah of the Jewish Nation.

The Malbim takes a completely different track. He starts by noting that Man himself should be a revelation of G-d, for Man is comprised of both Heaven (the soul) and Earth (the body). Right now, man is not necessarily aware of this fact. Only at the time of Mashiach will this fact become real to the entire world. Therefore, the verse above is talking to the Melech HaMashiach himself, who in the future will reveal G-d to the entire world.

## תורת תפארת

talents, and develop those to the degree they are capable of reaching. We in essence are killing ourselves by not giving life to the great person we can be.

Rav Weinberger suggests that while it is true that Adam didn’t die physically after he ate from the tree, there is a certain part of him that did die. Upon eating the fruit, Adam also ingested the idea of wanting, the notion of desiring. By doing so, Rav Weinberger posits, Adam already chased the Gan Eden out of himself before he was even chased out of Gan Eden.

The pasuk notes that Chava looked at the fruit of the tree and the fruit was attractive. It looked overwhelmingly tasty. The reason the Torah stresses this point is to instruct us that the real problem was not that they did not listen to Hashem but rather that they could not control their desires. Chazal tell us that had they waited until Shabbos, the fruit of the Eitz Hadaas would have become permitted. Tragically, they could not wait. They succumbed to their desires even though the object of the desire would have soon become available.

There is a famous mashal of a king that gives someone the key to his treasure room. The subject is invited to take whatever he wants from the wealth, whenever he wants. He has the key. He does not need to check in with anyone. Catching a glimpse of something sparkling and thinking he knows better, the person runs the other way because he thinks that there is wealth in the opposite direction. He thinks the king is setting him up. Hashem gave us the key to the treasure room. We do not need to look anywhere else. Even when we see something attractive in someone else, we need to know that is not my treasure. The more we obsess or even just want something that is not meant for me, we become distracted, saddened and “die” just a little bit.

Olam Haba, says Rav Weinberger, is not just a destination but a reality inside ourselves, a state of mind. When we want and desire what we do not have, we are driving the Gan Eden out of ourselves.

Perhaps the mishna in Pirkei Avos is telling us that if Hashem allowed us to have much material wealth then that is what is meant for us. But if in his wisdom, someone is allotted less material wealth and despite the minimalist lifestyle, they still learn and are not plagued and derailed by desires for what others have, then they will achieve ashrecha in this world and tov lach in Olam Haba.

יהי רצון מלפני אבינו שבשמים that Hashem help us realize the treasures He planted in all of us and give us the wisdom to use that wealth to make ourselves the amazing people we can be.