



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

On Thursday, our Shana Alef students participated in Aish Hatorah's **Discovery** educational program in the Old City of Yerushalayim. It was a great opportunity to learn about matters of faith and belief from the unique perspective of this great Kiruv institution. Meanwhile, our Shana bet students spent the morning working at the **Karmeil Ha'ir** soup kitchen in the center of Yerushalayim. Certainly a fulfilling day for all of our students!

תורת תפארת

Women Times Three Mrs Dina Etigson (etigsons@gmail.com) Parshat Chayei Sarah

At the end of this week's parsha we are blessed to see the continuity of Avraham and Sarah's legacy through Yitzchak and his marriage to Rivkah. We read in Perek 24: Pasuk 67: "Vayevieha Yitzhak HaOhela Sarah Imo" – Yitzchak brings Rivkah to Sarah, his mother's, tent. Rashi explains here that when Sarah was alive there was a constant flame lit from Erev Shabbat until the following Erev Shabbat, there was abundant blessing to be found in the Challah dough and there was a cloud hovering above the tent. When Sarah passed away these phenomena disappeared, and with Rivka's appearance these miracles resurfaced. The Chizkuni adds to Rashi's commentary by explaining that these three occurrences represent the fundamental Mitzvot connected to women- Hadlakat HaNer, Challah and Niddah. (The cloud disappears and reappears-similar to the the Niddah cycle.)

In addition to the fact that these Mitzvot are central to women's spiritual lives, it seems that these themes serve a more global purpose as well. Looking into the core constitution of the Beit Hamikdash we see the themes of light, bread and spirit re-emerge. The Menora, imbued with the same ability to be lit from one week to the next can be likened to the candles in Sarah's tent; the Challah likened to the Lechem HaPanim and the cloud to the Ketoret. As ritual, and perhaps more importantly public display of ritual often serves as the cementing glue in religion, we can see how transforming these private spiritual customs necessitated more public accessibility. These basic elements represent the significance of incorporating physicality (bread), this-world-spirituality (light) and beyond-this-world-transcendence (smell, incense) into our connection with God.

[As Jews, we incorporate physicality in our connection with HaShem – making brachot, elevating physical pleasures, etc. Shabbat is an example of this-world spirituality by being a combination of physical and spiritual, and Yom Kippur being an example of accessing HaShem through transcendence (fasting, denial of physicality). These constitute connection to HaShem in all realms.]

Interestingly there is a true connection between the Beit Hamikdash/Kohen Gadol, and the Jewish home/Jewish woman. The laws of Tuma and Tahara exist most



תורת תפארת (המשך)

notably to delineate who would be allowed and who would be denied entry into the Beit Hamikdash. Today, most laws of Tuma and Tahara are suspended until the building of the Beit HaMikdash (Bimhaira Beyameinu!) with the most glaring exception of Niddah. The idea of Tuma and more importantly, the opportunity to become Tahor are relegated now only to women and the private domain of the home.

Once again, as in the days of Sarah and Rivkah Imeinu the home serves as the mini – Mishkan, the primary gateway to accessing holiness and connection to Hashem. Symbolically every Shabbat we can remind ourselves of this important mission we as Jewish women have to be the catalyst for bringing HaShem's presence in this world, by looking into our Shabbat candles, eating of the challah on our table (mizbayach) and smelling the Shabbat flowers (incense).

May we be blessed to recreate the spirituality and palpable connection to Hashem in our personal homes, until B'ezrat HaShem we merit to experience true connection and oneness with HaShem in the Beit HaMikdash with the coming of Meshiach Tzidkenu Bimhaira Beyameinu!

Shabbat Shalom!!

MAZAL TOV!

Mazal Tov to Jennifer Becker on her engagement to Nachi Friedman!
May they be zochim to build a bayit ne'eman b'Yisrael together!

"It Ain't Over ..."

Liora Posin (Tiferet 5773)

Avraham Aveinu was given 10 tests by Hashem, and according to many commentaries, each test became progressively harder.

One would think that the Akeidah - the command to sacrifice Avraham's beloved son- would be considered Avraham's greatest challenge. However, Rabbeinu Yonah writes that Avraham's most difficult test was finding a burial place for Sarah. Although it certainly was not a simple task for Avraham, how could it compare to being asked to sacrifice Yitzchak?

To understand this, one must imagine the relief Avraham must have felt after the Akeidah when his son Yitzchak was spared and Avraham proved himself to be a true Eved Hashem by reaching the highest level of Emunah. It is painful to even imagine the shock Avraham must have experienced when he returned home and discovered Sarah had passed away. Avraham could have justifiably been angered at Hashem, but instead he calmly handled the process of burying his wife. Not once do we see Avraham complain.

There is an important lesson here we can take from Avraham, and that is to keep pushing ourselves. When we think we've given our 100%, and that there's nothing more that we can do, we should emulate Avraham's actions and continue moving forward, with the belief that Hashem has our best interests in mind.
Shabbat Shalom!