



# Tiferet

ת פ א ר ת



## TIFERET HASHABBAT

### *This Week in Tiferet*

#### **Chanuka Sameach!**

Chanuka began in Tiferet with our annual Chagiga. This year's chagiga featured music and dancing, suganiyot and ice cream, and a fun-filled talent show from students and staff. Much thanks to **Yehudis Gallis** for organizing this amazing event and to **Leah Schiff** for her inspiring Dvar Torah to lead off the evening. On Thursday, our students were treated to a Yom l'yun on Chanuka, with shiurim on the historical, halachic, philosophical and kabbalistic aspects of Chanuka. We are looking forward to another six great days of Chanuka together!

## תורת תפארת

### **The Power of Eight**

**Mrs. Dina Etigson**  
**Parashat Miketz**

The numbers six, seven and eight are fundamental keys to understanding the nature of the world according to Judaism. The number six is representative of the six directions in this physical world, and the six mundane days of the week. The number seven often represents that which is distinguished from the mundane in order to be holy, such as Shabbat, and many of the Chagim. Succot and Pesach are seven days long and take place in the seventh month. (If the calendar year starts in Nissan, Tishrei is the seventh month and if the year begins in Tishrei, then Nissan is the seventh month.) Sefirat HaOmer and Shmitta involve a cycle of seven weeks/years.

Eight is often said to symbolize the idea of "beyond this world", of taking a step beyond seven, beyond the holiness that can be achieved in this world, by tapping into a higher spiritual reality. Even visually, if you turn the "eight" on its side it becomes the sign for infinity! However - is this really the case? If we analyze all the "eights" in Judaism would they all really fall under the category of supernatural? Simchat Torah takes place on the eighth day, as does the Brit Milah. Shavuoth is considered a holiday on the "eighth" because it follows the Sefirat HaOmer which is a cycle of seven times seven. And of course, Chanukah is a holiday of eight. Do these all really tap into something beyond nature or is there another aspect to the nature of the number eight?

Eight can also be understood as representing the fusion of six and seven. Perhaps that is what really makes it so miraculous after all. What is a miracle? Combining spirituality and physicality. The Rema comments on "mafli la'asot" and explains the Mafli (miracle) is that the Neshama stays in the body although it wants to, and *can* escape.

Another perspective is that eight is a return to the mundane physical world after the holiness of seven. For example, after being transformed by the holiness of Shabbat on the seventh day, we return to the mundane world on the "eighth day" and now recognize that even the seemingly mundane world is filled with spirituality and holiness.

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## Home Unsweet Home

Jennifer Giller & Hudi Gallis  
(Tiferet 5774)

In פרשת ויחי, we see the idea that on Friday night, the father should bless the children. In the blessing it says that we should be like אפרים and מנשה. A common question is, why aren't we blessed that we should be like our forefathers? Shouldn't we strive to be like our forefathers over אפרים and מנשה?

The answer to this question can be found in this week's parsha, פרשת מקץ. We learn that אפרים and מנשה are the best-fitting role models for Jews in גלות. They were the first Jews that were born and raised on foreign soil and they stayed true to Judaism. While everyone was assimilating they kept with their Jewish roots. How? How could they do that? They were in Egypt!

יוסף called the name of the first born מנשה, for he said "G-d had made me forget all my toil and all the hardships of my father's house" and he called his second son אפרים for he said "G-d has made me fruitful in the land of my affliction." (41:51-52) These last five words seem to be out of place! How can יוסף call the land of Egypt the land of his affliction?

The Abarbanel says that despite the fame and fortune, יוסף never lost sight that this wasn't the place where he belonged. He constantly yearned to return to his father's home in ארץ ישראל, even though he knew that his financial and social status would suffer. Even though Hashem made יוסף very fruitful in Egypt, he still saw it as a land of affliction.

This is how אפרים and מנשה were able to withstand the temptations of גלות. Based on sources, יוסף instilled this feeling of "being a stranger in a strange land" into his sons' hearts. He made them understand that this is not where they belong. With this type of upbringing, it is not surprising that they turned out the way that they did.

When getting a ברכה on Friday night, we are getting a ברכה to be like אפרים and מנשה, to be able to withstand the temptations of anything inappropriate that comes our way.

## Mazal Tov!

**Mazal Tov to Rabbi Azriel and Pesha Rosner** on the Bar Mitzvah of their son, Shalom! May they continue to see much nachat from him!

**Mazal Tov** to Rabbi Shraga and **Mrs Blimi Botwinick** on the engagement of their son, Bezalel, to Nechama Schachter! May they be zochim to build a bayit ne'eman b'Yisrael together!

**Mazal Tov** to **Lisa Schlusberg (5766)** on her wedding to Daniel Eisenberg! May they be zochim to build a bayit ne'eman b'Yisrael together!

**Mazal Tov** to **Arielle Birnbaum (5769)** on her engagement to Solly Silverman! May they be zochim to build a bayit ne'eman b'Yisrael together!

**Mazal Tov** to **Sarah Weintraub (5769)** on her wedding to Marc Merrill! May they be zochim to build a bayit ne'eman b'Yisrael together!

**Mazal Tov** to **Ariella Rosenblatt (5769)** on her wedding to Chaim Silberstein! May they be zochim to build a bayit ne'eman b'Yisrael together!

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

**Mazal Tov** to **Davida Shubowitz (5770, 5771)** on her wedding to Zachary Schlessel! May they be zochim to build a bayit ne'eman b'Yisrael together!

**Mazal Tov** to **Atara Pollock (5770)** on her wedding to Chanan Aschendorf! May they be zochim to build a bayit ne'eman b'Yisrael together!

**Mazal Tov** to **Rebecca Fein (5772)** on her engagement to Jason Katz! May they be zochim to build a bayit ne'eman b'Yisrael together!

# תורת תפארת (המשך)

If we look into the Jewish calendar and take a look at the Eighth "months" of the year (again depending on when you begin the Jewish year) they would be Iyar and Cheshvan. Biblically there are no holidays in these months. Perhaps being the eighth month, specifically following months full of chagim, the message is then to fuse the physical and the spiritual, to take the spiritual high we received and bring it into our everyday reality. We are expected to take a seemingly regular day and see the Kedusha (holiness) of it in Iyar and Cheshvan. Additionally, on Simchat Torah and Shavuoth, there are no special (holy) rituals related these days. These are also days revolving around the "Torah" which is the perfect example of a spiritual reality translated into physical acts. The Mitzvot are actually spiritual concepts represented in this world through specific physical acts.

The Brit Milah is the ultimate application of this idea. It is performed on the body, taking physicality and elevating it. This is the gift of Chanukah - to see the miraculous in the natural. The Gemara only mentions the miracle of Chanukah as being the miracle of the oil lasting for eight days. In Bircat HaMazon there is no mention of the oil, only the miraculous war victory over the Greeks. Perhaps Chazal are trying to teach us the idea that the miracle lies in our perception. Can we really see that the seemingly physical victory was actually a miracle?

Perhaps this is why it is a fundamental principle to believe in Techiyat HaMeitim. If you don't believe in the fusion of spirituality with physicality- you don't understand the fundamentals of Judaism. In the future the most spiritual dimension will manifest itself physically- in the human body.

And perhaps this is the real spiritual war with the Greeks. They tried to "darken our eyes" - to blind us from the miraculous which lies within this physical world. We must not let their perspective continue to distort our perception of a spiritual reality within the physical world.

According to Chassidut- it is not only that the candles are so holy that we cannot make mundane use of them, but when it says "Ela Lirotam Bilvad" –perhaps that is the mitzvah- to look at them in order to regain our spiritual vision, and see HaShem in this mundane world.



## *Upcoming Tiferet Alumnae Events*

Shabbat, December 7<sup>th</sup> – Alumnae Shabbaton at Stern College with Rav Azriel Rosner

Thursday, January 9<sup>th</sup> – Sunday, January 12<sup>th</sup> – Alumnae Program and Shabbaton in Tiferet