



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

This week our students prepared and ran yet another group Chesed event – this time a pre-Rosh Chodesh Adar carnival for the children of Emunah's Beit Elazraki Children's Home in Netanya. Our students prepared games, booths and prizes for the children living in Beit Elazraki, in an inspiring, uplifting and enjoyable event. Special thanks to our project heads Penina Seigel, CB Rothberg and Jessica Roussel. The day ended with mincha together on the beautiful beach of Netanya.

תורת תפארת

Lessons From Eved Ivri

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Parashat Mishpatim

After the spiritual peak of Matan Torah in last week's Parsha, the Ishbitzer Rebbe, author of the Mei HaShiloach, asks why is it that the first law that Moshe brings down to teach Am Yisrael has to do with Eved Ivri? How can we go from being so lofty to addressing such lowly topics, like slavery and stealing (according to Rashi, slavery is the punishment for stealing)? It seems dissonant, given the spiritual level Am Yisrael is on at this point.

On one level we can understand that Am Yisrael just came out of being slaves themselves, and therefore this topic is very relevant to them. Often in history "the oppressed becomes the oppressor," the natural instinct of one who has been oppressed or abused is to then seek vengeance on innocent victims, thereby perpetuating the cycle of oppression. Therefore, the first message that Moshe gives over to Bnei Yisrael, is that they must go beyond their nature and treat a slave with dignity. (The Halacha brings down that if a slave owner has only one pillow he must give it to his slave). From the very first law we see that the Torah serves as a moral objection to this and other reprehensible practices, and it is therefore fitting to begin teaching Am Yisrael this strong message.

On a deeper level, the Mei HaShiloach explains that the concept of Eved Ivri actually contains the deepest secret of our purpose on earth. When the world began, Hashem commanded Adam Harishon not to eat from the Eitz HaDaat. Chava ate from the tree and also gave to Adam to eat as well. In essence, this was the first "stealing" in history. This tree belonged to Hashem and Adam Harishon was forbidden to take from it. The Torah teaches that when a thief cannot repay the owner for the stolen object - "Venimcar Begnaivato" – instead he repays the master by becoming his slave. Adam Harishon, obviously, could not return the fruit he had eaten, and therefore he had to "become a slave" to the Master, Hashem.

Every soul that comes into the world has an aspect of Adam Harishon's original soul. Essentially, it is incumbent upon all of humanity to rectify Adam's sin. We are here in this world to fix the sin of Eitz Hadaa'at.

How do we fix the sin? By serving the Master, Hashem, as slaves ourselves. Why does a thief get sold into slavery? Mostly for rehabilitative purposes. The master is to serve as a role model for the slave, and teach him ethics and morality for six years, so that ultimately on the seventh year

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MAZAL TOV!

Mazal Tov to Lili Berley (5766) on her engagement to Elie Gold! May they be zochim to build a bayit ne'eman b'Yisrael together!

תורת תפארת (המשך)

the slave can go free and rejoin the world. Adam Harishon had to leave Gan Eden and be put into this world to fix the sin of Etz Hadaat. Adam Harishon followed his desires and now we, as sparks of that same original soul, require 6000 years (1000 years per year) to be "slaves" and learn how to imitate the master (Hashem!) so that we can ultimately go free.

In the Gemara, Niddah 61b, there is cryptic mention of the possibility that "Laatid Lavo Mitzvot Beteilotin"—in the end of days, Mitzvot will be nullified. One might think that the interpretation of this idea is that we will no longer need to fulfill the commandments—we will be "free" from the yoke of the Mitzvot. Obviously, this is not the case-- we will still have Mitzvot in Messianic times. Therefore, according to the Chassidic Masters, we can understand this statement to mean that the Mitzvot will no longer need to be "commanded"—they will become our nature, they will be intuited. That is the goal of the "slavery" in this world. The Mitzvot are to transform from being something external, something imposed upon us, to something internal and essentially, our essence.

This idea is so fundamental that Moshe Rabbeinu taught it immediately following Matan Torah. This is the paradigm for all of life. We are here for six thousand years to serve the master until it becomes internalized so that we can ultimately become truly free Ovdei Hashem!

Hear Today, Gone Tomorrow Renina Michelson (5773)

In this week's parsha, parshat Mishpatim, we are given twenty-three positive mitzvot and thirty prohibitions. Pasuk after pasuk we read detailed guidelines for how we, as the people, must run our lives now that Hashem has redeemed us from Egypt. From laws about treatment of Hebrew slave to not cooking milk and meat together, we are told how we should ideally run our lives – but why all the details? Why do we specifically need to bring the first fruits to the Kohanim and get rid of all the leavened bread before Pesach? All of those details seem to be superfluous.

Rabbi Frand makes a refreshing point from this week's parsha on this matter. He references the process by which a Jewish slave can remain enslaved by his master if he desires to. The Torah says that the master must drill the slave's ear to the doorpost and the slave will then remain with him until the Yovel year, when he must be freed. Rabbi Frand quotes the Sfat Emet with the following question: Why the ear? Why not any other body part?

What is the ear's significance? The Sfat Emet explains that the reason why it is the ear is because this is the direct body part with which the Hebrew slave is making his mistake. In announcing that he desires to remain as a slave to a human master, he sees no conflict in serving a master who is not Hashem, the true Master of the universe. Hashem's message never reached the brain, it stopped at the ear.

The same can be said of one who doesn't hear the beauty in the details of Hashem's laws. Hashem could have created the world in black and white, devoid of beauty. But instead He made variations of every shade of color and beauty available for anyone who yearns for it. And the greatest of this beauty can be heard in the beauty of the details of Hashem's Torah.

