



Tiferet

ת פ א ר ת



TIFERET SHABBAT

This Week in Tiferet

Last week, our students spent a special **Rosh Hashana** in Tiferet, with davening and meals shared together. Afterwards, our students had a full week of preparations for Yom Kipur. On Tuesday night, our students enjoyed a kumsitz with our own Rabbi Ephy Greene, followed by late night selichot at **Kever Rachel**. On Wednesday, we went on a chesed tiyul, first visiting the elderly at the **Beit Bayer Retirement Home**. From there we visited and volunteered at **Yad Sarah**, the major medical assistance organization in Israel. Tiferet will once again be hosting all students who would like to stay in their home in Tiferet for **Yom Kipur**, with davening together in our own Beit Midrash.

תורת תפארת

Rising to Royalty

Mrs. Leba Schneider (Instark@aol.com)

Yom Kippur

Teshuva is often described as a depressing and difficult process. We are forced to remind ourselves of our misgivings and mistakes from the last year. We are sorry for our errors, but inevitably what creeps up in our minds is the fact that we apologize every year for the same mistakes. We then have to acknowledge that we haven't changed and refined ourselves the way we had hoped to during the previous עשרת ימי תשובה.

The Nesivos Shalom develops a theme in Parshat Emor that will aid us in remedying the repetitive nature of teshuva and will try to insure that we change once and for all! He writes that the theme repeated most in the Torah when discussing the Har Sinai experience is kedusha. This includes, the kehuna, kedushat Eretz Yisrael, kedushat zemanim of the holidays, etc..... Why? The answer he develops is that the definition of being kadosh is being distinct and unique, like royalty. We came out of Mitzrayim as the antithesis of kedusha: we were a slave nation with a slave mentality, lost in the crowd, and we lost our self-importance and self-esteem as individuals. The experience of Har Sinai trained us to leave behind our simple-minded slave mentality and enter into the "royal family". That is why the theme of kedusha repeats itself so much at the Har Sinai experience. We needed to learn to walk, talk, dress, eat and function always as **royalty**. We began to understand that we are a chosen nation, עם סגולה. The gemara in Sanhedrin says we must see the world every day and say it was created for ME! We must find our confidence and see our contribution to the world as necessary and significant. This began in the beginning of time as Kohelet Rabbah describes that Hashem showed Adam Harishon everything in Gan Eden and told him it was all created for HIM.

I would like to suggest that this concept of the Nesivos Shalom can be borrowed to create a new attitude towards teshuva and change. True royalty does not sin because it's beneath them. Someone who views the world as created for him would think twice about misbehaving. We need to build ourselves and see ourselves as chashuv and then many challenges and negative behaviors will begin to recede. Royalty wants to act like royalty.

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MAZAL TOV!

Mazal Tov to Shmuel and Chaya Rivka (Garboos, 5768) Zhubrak on the birth of their son, Eliyahu Dov! May they be zochim to raise him l'Torah, l'chupa u'l'masim tovim!

Mazal Tov to Harry and Rachel (Weinstock, 5766) Rozenberg on their recent Aliyah! We wish you a yishuv kal in Eretz Yisrael!

Upcoming Alumnae Events

On Tuesday night, September 24th, our alumnae and friends are invited to join our annual **Tikun Leil Hoshana Raba** in Tiferet. There is free transportation from Yerushalayim for those who are interested – just contact us at info@tiferetcenter.com

Rabbi Rosner will be joining our alumnae for our annual **Alumnae Shabbaton in Stern College**, on Shabbat Parashat Vayigash, December 7th.

Our **Alumnae Learning Program and Shabbaton in Israel** is scheduled for Thursday, January 9th to Sunday, January 12th. If you'll be visiting Israel then, we would be thrilled to see you there!

תורת תפארת (המשך)

Teshuva should empower us; it is Hashem's forgiveness and Him saying he believes in us.

In the Mussaf of Yom Kippur we sing about the appearance of the kohen gadol when he left the kadosh kedoshim, we say, "כזר הנתון על מצח מלך", "Like a crown that is placed on the king's forehead, was the appearance of the kohen gadol" May we merit to greet the kohen gadol speedily in our days and be zoche to see real royalty.

Seek And You Shall Find Rachel Korn (Tiferet 5771)

As we near the end of the Torah reading cycle and prepare to begin again it is interesting to note the themes which permeate the five books. Often times at the beginning of a sefer each parshan will discuss the overarching theme of the sefer, bringing supporting evidence from pesukim. However Rashi does not seem to follow in this practice. The first Rashi of each sefer appears to discuss a topical issue rather than a global message. One could attribute this to the time period in which Rashi was writing his perush. Rashi set out to write a perush on pshat, his frame of reference being the Midrash Raba. The commentating style of later parshanim was influenced by their contemporaries; perhaps this is why most parshanim begin a sefer by introducing a theme. I would like to suggest that upon closer inspection Rashi does offer a theme to each sefer, one that is of particular pertinence to Yom Kippur.

Let us examine the first Rashi of each sefer. Rashi begins Sefer Beresheit by explaining why the Torah begins with the story of creation as opposed to the first mitzvah. Rashi explains that Hashem begins the Torah this way out of his love for the Jewish people. Other nations will accuse the Jewish people of being 'listim' (robbers) because they conquered the land of Israel through force; but the Jewish people will point to Beresheit and say Hashem created the world and chose to give the land to us.

Sefer Shemot begins with the names of those who came down to Egypt with Yaakov. Rashi explains that Hashem is listing these people again even though he counted them in their lifetime out of his deep love for the Jewish people.

In Sefer Vayikra, Hashem calls out to Moshe before giving over his commandment. This term 'vayikra', the calling out to Moshe, is a term of endearment expressing Hashem's love once again.

Bamidbar continues with the counting of the Jewish people. Rashi explains that Hashem counted the Jewish people often 'mitoch chibatan' because we are dear to him.

The final book, Devarim, begins with the rebuke of the Jewish people. Hashem does not specifically refer to the sins of the people rather alludes to them and says 'Eileh Had'varim' (these are the words.) Once again Rashi explains that this was out of Hashem's love and respect for the Jewish people.

While Rashi does not offer an overt theme for each sefer the recurring message of Hashem's unconditional love for his people is apparent. On Yom Kippur we ask Hashem to show his mercy and love for us. Reflecting on the five books of Torah it is clear that Hashem always shows his compassion and love, it is up to us to see it. Teshuva will come from a loving relationship with Hashem. We should all be zoche in this coming year to interact with Hashem from a place of love, recognizing that this is how Hashem connects with us.

