



# Tiferet

ת פ א ר ת

This edition of Tiferet Updates and the Torah learned from it is dedicated in memory of

Bernard Goldman, ע"ה

by his children,

Michael and Marilyn Goldman

יהי זכרו ברוך

## TIFERET UPDATES

### *This Week in Tiferet*

**Rosh Hashana B'Tiferet** – Our students spent a great “three-day” Rosh Hashana together. Our students davened with a minyan in our very own Beit Midrash and shared seudot with our local Tiferet faculty and with community members. We all enjoyed being able to spend the chag together!

**Helping Hands** – Tiferet Shana Alef students spent this Wednesday afternoon volunteering in two Chesed Organizations in Yerushalayim – Yad Eliezer, which distributes food packages to the needy, and Yad Sarah, which specializes in providing medical assistance throughout Israel.

## תורת תפארת

### **Our Yom Kippur Marriage** **Rav Yehoshua Landau** **Yom Kippur**

The mishna considers Yom Kippur one of the happiest days of the year. It is called “the day of marriage” between Hashem and the Jews. Rashi explains that this tremendous joy stems from the fact that Yom Kippur is the anniversary of the giving of the second *luchos*. Others explain simply that the joy is as a result of our complete forgiveness. Let’s clarify how both approaches together can provide us with an uplifting insight into the joy of Yom Kippur.

The first *luchos* provided an unlimited potential for the Jews to bond with Hashem. The downside was that this relationship was able to be broken. The second *luchos* did not carry with it the same spiritual height of the first ones, but it developed a “marriage” that would remain everlasting. What was this added “eternal ingredient” introduced with the second *luchos* on that famous tenth day of Tishrei?

Built into this covenant was the element of teshuva. This day on the calendar would forever celebrate the anniversary of our “second *luchos* marriage” with Hashem. As part of Hashem’s revisiting this bond, He cleans and purifies us from any stains that could tarnish this special anniversary. So every year we regain a clean and fresh newlywed feeling. The teshuva process for forty days enables us to walk down to the chuppah of Yom Kippur as pure as we did thousands of years ago. This teshuva is the secret to the eternity of the Yom Kippur “second *luchos* marriage.”

The customs of the day assist us in reliving the original simcha. Men wear their kittel, while many women dress in white. As a bride walks around her groom seven times under the chupah, we too proclaim with all our hearts “Hashem is our G-d” seven times.

May this Yom Kippur rekindle within us a refreshingly pure feeling of closeness with Hashem. May all our families be sealed in the book of life, health, blessing and nachas from our children.

# MAZAL TOV!

**Mazal Tov to Rav Avi and Mrs. Leba Schneider** on the birth of a baby girl, Atara Bracha! May they be zochim to raise her l'Torah, l'Chupa u'l'Maasim Tovim!

**Mazal Tov to Sarah Cohen (5769)** on her engagement to Tzuki Glueck ! May they be zochim to build a bayit ne'eman b'yisrael together!



## “This is the Life” ... I Think

Sara Weinberger (Tiferet 5772)

On Yom Kippur, we read about the Avoda of Yom Kippur that took place in the Mishkan. During this reading, we see the story of the two twin goats. One goat, L'Hashem, goes to the Mizbach and the other, L'Azazel, to an open field eventually to be brought up a mountain to be thrown off.

These two goats are an example on how we should look at life. There are two different perspectives says Rav Hirsch. The goat L'Azazel thinks he has it made. His brother is being served up to slaughter while he gets to roam around in open space and led up a beautiful mountain. The L'Azazel thinks that his life is great. It is a life full of freedom without restrictions while his brother is shackled with limitations that eventually get him killed.

We too have this choice. We can live our life full of “fun” with no limitations, or we can be like the Korban L'Hashem who lives his life in kedusha with total commitment and recognition of Hashem. Without a doubt living a life with Avodat Hashem is harder but ultimately more rewarding and satisfactory. In a small way we are all the Korban L'azazel because we don't see life in perspective. We can choose the path in life with no limitations and all pleasures, but we all end up in the same place just like the two Korbanot end up in the same place. Yet one takes a much holier path.

One additional thought: As we are approaching the end of Yom Kippur (mincha time), we read all about the Arayot (inappropriate sexual relationships). How could this be?! How do we go from reading about the Kodesh Kadoshim at the beginning of the day to the Ariot at the end of the day?

This was no accident. This reflects our life on Yom Kippur and following Yom Kippur. On Yom Kippur we are very spiritual and close to Hashem, we have entered the Kodesh kadoshim! Unfortunately, right after Yom Kippur we go right back down to a lower level.

The message we can learn from this is that we have the special opportunity to reach the Kodesh hakidashim in our lives. Our struggle and goal in life should be to try to maintain that kedusha we experience and carry it with us past Yom Kippur

May we all be zochim to have the strength to live our life like the Korban L'Hashem, a life that entails great kedusha.