



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

On Wednesday, Tiferet began the year with our first "Chesed Tiyul." We began the day with a tour of Yad Lekashish. Yad Lekashish is a unique chesed organization in Yerushalayim that provides employment and social services for the elderly - in particular elderly that have made Aliya. In their many art workshops, the elderly make beautiful pieces of art, Judaica and jewelry that are sold in their gift shop from where proceeds go back into supporting the elderly. That same afternoon, we toured Ir David - and saw where David established his monarchy. By studying the pesukim in Sefer Shmuel, we learned about David's conquest of Yerushalayim and establishing it as our eternal capital. We also read from Sefer Melachim to show that where we were standing was likely the area where Shlomo was anointed king. The tour concluded with a great walk through the water of the 2700 year old Chizkiyahu's tunnel.

תורת תפארת

Let it Go

Rav Elie Mayer

Parshat Nitzavim – Rosh Hashana

Teshuva is a misunderstood concept. It involves introspection and rectification. We must take an honest look at ourselves and evaluate the status of our relationship with our Creator. It is a serious and intense process that commences with Yom Hadin and culminates with Yom Kippur. Teshuva should bring about a feeling of closeness to G-d and the joy and relief that comes with the unburdening of guilt. However, for many, teshuva results in the opposite: anxiety, depression and distance from Hashem.

HaRav Judah Mischel, shlita, shared with me some beautiful insights on the topic and an amazing teaching of the Chidushei HaRim. The Gerrer Rebbe teaches that if you are thinking about your mistakes and your failings this will lead to depression and will preclude your successful teshuva. If you return to the mud then you are going to get dirty. If you obsess over your aveirot then you are both mentally and spiritually reconnecting with those aveirot. The Chidushei HaRim teaches that you have to leave your aveirot behind and **סור מרע** - literally turn away from the **רע** that you have done. How could anyone expect a spiritual high when they are mired in filth? You don't put on your cleanest and finest clothing when you are dirty! As Rav Judah teaches, "Darkness is never fixed with more darkness; it's only by turning on a light." That light is allowing ourselves to see the Divine light and kedusha within.

It's impossible to connect to G-d without seeing the G-dliness in yourself. Therefore, a prerequisite of returning to G-d, teshuva, is believing that you are worthy of returning to G-d. On Rosh Hashana we say, "וסלחת לעונינו כי רב הוא" which can be translated, "Forgive our iniquities because they are overwhelming us." Rav Kook teaches if you don't see that your neshama is carved out of the Throne of Glory then your prayer becomes anxiety ridden and stressful. Once you recognize your inner greatness and integral holiness then you realize that your aveirot aren't becoming of you. This is authentic teshuva.

Rebbe Nachman of Breslov teaches that by recognizing our illustrious ancestry and the essential and inherent kedusha of a Jew, we understand that all aveirot are not us.

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Mazal Tov!

Mazal Tov to Michael and Alyse (Stein 5766) Appelbaum on the birth of a baby boy, Tzvi Aaron! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!



תורת תפארת (המשך)

The first step of teshuva, according to Rebbe Nachman, is not going through a litany of wrongdoings; rather, it is realizing how we are above them.

Some people enter Ellul spiritually broken; they feel like a spiritual Humpty Dumpty that is beyond repair. Rebbe Nachman teaches "If you believe breaking is possible, believe fixing is possible". And in the famous lyrics that have been heard over and over again in my home, "the past is in the past, let it go."

On the last Shabbat of the year, we read Parshat Nitzavim; Atem nitzavim hayom kulchem. The Zohar teaches that hayom is Rosh Hashana. On Sunday night, let's be nitzavim and stand tall with confidence that we are worthy of Hashem's forgiveness, love and mercy. Let's take advantage of this generous opportunity of Teshuva to see how great we really are because only by seeing our potential can we begin to fulfill it.

As we pray on Rosh Hashana that Hashem is גולה עמוקות, He reveals the depths on Yom Din, may Hashem help us discover our hidden greatness and innate holiness.

Shana Tov and Shabbat Shalom.

Take a Break Yael Skurowitz (5775, 5776)

In last week's Parasha, the 98 klalot against Am Yisrael were given. After hearing all of their punishments, Bnei Yisrael were literally green in the face with disgust. They were terrified with the thought of how they could possibly bear these curses. Rashi raises the question: Why is Parshat Nitzavim written after all of these terrifying klalot?

Parshat Nitzavim begins with Moshe's departing speech to Bnei Yisrael. Rav Chaim Strauss points out that Moshe begins to calm them down by saying "אתם נצבים היום" – "You are standing here today". Yes, you have angered Hashem and yes, you have transgressed his Mitzvot, but you have not been destroyed. He states that Rosh Hashana is coming in a few days. We have all sinned and we have all made mistakes, but what is most important is that Hashem still loves us, and He will never turn away from us. No matter how badly we have messed up, we can always face Hashem and ask for forgiveness. This is similar to a father – child relationship. We know that our parents will still love us, no matter the amount of mistakes we make. So too, every member of Am Yisrael is one of Hashem's children.

Additionally, the fact that Bnei Yisrael was standing during Moshe's speech not only sends the message that they are still here as Hashem's children, but it also allows them to stop and stand still, not only physically, but emotionally as well. What does this mean?

Rabbi Frand quotes Rabbi Block's explanation on this question. He points out that humans today are always moving. We often run to the next stage of our lives without putting thought into where we are going. Alternatively, we should try our best to come to a standstill before our next step in life so that we think about what we are doing, thus allowing us to gain the most success.