



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

On Sunday night, our students were privileged to hear from **Mrs. Yehudit Spero**, aunt of Naava Applebaum hy"d, who was killed in a terrorist attack nine years ago, the night before her wedding. From there we went to say selichot at **Kever Rachel**, where Naava's wedding dress adorns the kever of Rachel Imeinu.

Our students spent the day after Yom Kippur putting the lessons of Yom Kippur into practice. After a Yom Iyun on the upcoming Chag Sukkot, we went out to the fields to pick two tons of vegetables for the needy, under the auspices of **Leket**.

From there we proceeded to daven mincha at the kever of **Rabban Gamliel**, and more importantly, to learn about his midot and chesed.

תורת תפארת

“You Put Your Whole Body In, You Take Your Whole Body Out...”

**Rabbi Michael Bramson (rabbibramson@gmail.com)
Parashat Haazinu – Sukkot**

There are three mitzvot we do with our whole body immersed in the mitzvah: Living in Eretz Yisrael, Mikvah and Sukkah.

I think that there is a powerful similarity in all three. When one goes to the mikvah he is in a sense reborn. Just like a baby comes out from the mother's womb amid a lot of fluid, we too emerge from the mikvah and start a brand new life/year.

Once immersed into the kedusha of Eretz Yisrael our whole existence is different as well. We are new people. Our spiritual being that was living outside of Israel is now transformed into a spiritual being on a much higher level. We live in the land which Hashem gave to us as a gift - surely we are changed people.

Now for the Sukkah. One view is that the Sukkah is similar to Gan Eden. What is the Garden of Eden? This is the place where worthy souls, having passed from this world, enjoy the light of the divine presence as they await entrance to the World to Come -- i.e. the post-Messianic age (Shabbat 152b; Derech Hashem 1:3:11).

The Zohar, the foremost book of Jewish mysticism, explains that the Sukkah generates such an intense concentration of spiritual energy, that the divine presence actually manifests itself there in a similar way to Eden. During Sukkot the souls of the seven shepherds of Israel -- Abraham, Isaac, Jacob, Moses, Aaron, Joseph, and King David -- actually leave Gan Eden to partake in the divine light of the earthly Sukkot (Zohar - Emor 103a).

Each day of Sukkot, all seven souls are present, but each takes his turn to lead the other six. Collectively these transcendent guests are known as *Ushpizin*, the Aramaic word meaning "guests." To welcome these illustrious souls, many have the custom to recite a lengthy mystical invitation upon entering the Sukkah for the first time. Additionally, many invite the Ushpizin each time they partake of a meal in the Sukkah. Some Sephardic Jews even have the custom of setting aside an ornately-decorated chair covered with fine cloth and holy books.

To be immersed in such an intense home of kedusha surely transforms us into different people.

For those who do not go to the mikvah every day or every week and for those not living in Eretz Yisroel, let us use the Sukkah to immerse our whole body and G-d willing come out as a new and greater spiritual being.



MAZAL TOV!

Mazal Tov to Tziporah Landsman (5768, 5769) on her engagement to Avi Koslowsky! May they be zochim to build a bayit ne'eman b'Yisrael!

THANK YOU!

We would like to take this opportunity to thank the many alumnae who contributed generously to our Rosh Hashana campaign:

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