



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Going South –

This week, Tiferet went on our annual three-day tiyul to the Negev and Eilat with our great tour guide, Hillel Brenner.

We spent three beautiful days hiking, swimming, camel-riding, boating, learning Torah and enjoying this beautiful region of Eretz Yisrael!

Discovery –

On Thursday, our students attended Aish Hatorah's world-renowned Discovery Seminar in the Old City of Yerushalayim. It was a fascinating educational experience for all of our students!

תורת תפארת

אברהם- איש החסד

Rav Simi Sherman (simisherman@gmail.com)

Parashat Chayei Sara

As we bid אברהם farewell, the Torah leaves us with one final episode; a final capstone event in the life of our patriarch. Interestingly, though, the event we are left with seems somewhat less glamorous than what we may have anticipated. The last recorded episode we are left with is the image of אברהם buying מערת המכפלה as a final resting place for שרה. This is the final image and our lasting memory of אברהם.

But why, asks Rabbi Yoseph Dov Soloveichick. If we were to review אברהם's life in search of his greatest accomplishment, one would hardly have suspected that his purchase of a grave for his wife, שרה, would be at the top of the list. אברהם, against the tide of his own family and community, found Hashem and brought monotheism to the world. אברהם stood firm in his belief in Hashem as he was marched through the האש. Ultimately, אברהם was even willing to bring his beloved son, יצחק, as a sacrifice to fulfill the command of Hashem. Couldn't the Torah have just ended the story of אברהם's life with the עקידה? Wouldn't his passing of this final and most difficult test have been a more fitting final scene for אברהם? And yet, it is the simple image of a real estate purchase that we are left with as our final memory.

Perhaps we may suggest that while אברהם's previous accomplishments demonstrated his ability to act with great strength- גבורה, ultimately אברהם as a person was the quintessential איש החסד. Yes, he performed acts of גבורה throughout his life. But, it was his חסד that defined him. Each of us has certain strengths and abilities that are particular to us and that define us as people. For אברהם it was his חסד. Hence, the final image we are left with is of אברהם performing an act in line with exactly who he was as a person. It is this act of pure חסד that truly captures who he was and the specific character trait that he passed on to each of us.

Moreover, is fascinating to note to whom אברהם performed this final act of חסד. One may have suspected that if אברהם is primarily, and above all else, an איש החסד then his final performance of חסד should have been something very public and something directed towards strangers and outsiders whom אברהם nevertheless embraced as his own kin. And yet, what we find is that אברהם's last great act of חסד is performed for his dearest and closest companion, שרה. Indeed, חסד towards those who are distant from us is vital to the true fulfillment of our mission as a nation, but at the same time, we cannot lose sight of the potential we each have to perform equally valuable acts of חסד to those closest to us.

MAZAL TOV!

Mazal Tov to Rav Rami and Zeva Goldberg on the birth of a baby daughter, Yakira Lana! May they be zochim to raise her l'Torah, l'chupa u'l'maasim tovim!



"Rising Up To The Challenge"

Chani Spirn (Tiferet 5770, 5771)

In this week's Parsha, Parshat Chayei Sara, the Torah states that "Sara died in Kiryat Arba, which is in Chevron in the Land of Canaan." (23:2) Rav Moshe Feinstein says in the Darash Moshe that many of the details in this pasuk seem unnecessary. We already know that Chevron was in the Land of Canaan and why would the Torah tell us that Chevron was also called Kiryat Arba, a name which is rarely mentioned otherwise in the Torah.

Rav Moshe Feinstein says that the Torah relates these details in order to praise Sara. For most of Sara's life she lived in Chevron which was also called Kiryat Arba because of the four giants who lived there. These giants were so powerful and influential that they were able to convince everyone around them that Hashem did not exist. The Torah brings up the name Kiryat Arba to show Sara's greatness that she was able to dwell in this kind of atmosphere and not be influenced by it.

Similarly, Chevron was in the land of Canaan, and Sara was able to deflect the Canaanites influence as well. We see this incredible attribute in many of our forefathers and mothers in the Torah. Avraham was called Avraham Halvri because he was on one side of the world while the rest of humanity was on the other, and when Yaakov was going to have to confront Eisav in Parshat Vayishlach he told his messengers to say "Im Lavan Gartee" "With Lavan I lived" and Rashi expands "ViTaryag Mitzvot Shamarti" "and the 613 Mitzvot I kept." We see the incredible ability of these Tzadikim to live in an environment antithetical to Torah values and flourish. However, could we ever accomplish this ourselves?

Over a week ago Rav Nosson Tzvi Finkel zt"l passed away. Rav Nosson Tzvi Finkel became the Rosh Yeshiva of the Mir, however he grew up in Chicago like any average American teenager. Rav Finkel's story is one of modern day greatness; he was able to lift himself up from where he came from and become a world changing Torah giant. From this we can learn that the incredible abilities of our Avos and Imahos are not just reserved for people of their stature, but all of us with proper Kavana and utilization of our boundless potential can become this great.