



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

On Monday, Tiferet commemorated **Yom Hashoa** with a special program, including reflections from some of our students who participated in the Heritage program, **Chedva Weissler**, **Eliana Moskowitz** and **Danielle Fries**. We were also privileged to hear from **Mrs. Livia Schachter**, a Holocaust survivor who also is one of Tiferet's "adopted Bubbys."

On Tuesday night, our students traveled to the Old City of Yerushalayim with Mrs. Hochhauser and their rakazot, for an inspiring event to begin the kayitz zman, including an a cappello kumzitz with noted musician, **Chaim Dovid**.

On Wednesday, Tiferet alumna, **Nicole Grubner (5767, 5768)**, came to speak to our students. She inspired all of us with her personal story, including a discussion of her recent Aliyah!

תורת תפארת

Making our Mark Mrs. Karen Hochhauser Parashat Emor/Yom Ha'Atzmaut

On the eve of the 66th birthday of the State of Israel, it's important to reflect on the words spoken by Moshe Rabeinu to Bnei Yisrael as they stood poised to enter the land for the first time.

רָאה נְתַתִּי לְפָנֶיכֶם, אֶת-הָאָרֶץ; באוּ, וּרְשׁוּ אֶת-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵיכֶם לְאֶרֶץ אֲחֵרָהם.
לְיִצְחָק וּלְיַעֲקֹב לְתֵת לָהֶם, וּלְזֶרְעָם אַחֲרֵיהֶם

Behold! I have placed the land before you. Come, conquer the land that G-d has sworn to your ancestors, to Avraham, to Yitzchak and to Yaakov, to give to them and to their seed after them. (Devarim 1:8)

The Midrash picks up on the wordiness of this sentence and asks why the pasuk needed to specifically mention the names of Avraham, Yitzchak and Yaakov after telling us that Hashem has given the land to our ancestors. Doesn't the phrase "your ancestors" automatically include the three Avot?

The Midrash brings a mashal to explain the answer. "This may be compared to a king who gave his servant a field as a gift, but he gave it to him only as it was. The servant rose and improved it and did not leave it as it was, and he planted a vineyard and bequeathed it to his son, and he (the son) did not leave it as it was, and he improved it and bequeathed it to his son, and he (the grandson) did not leave it as it was, and he improved it."

Hashem gave the Avot, starting with Avraham Avinu, the land of Israel as a gift. Each of them, in their own way, took pains to improve the land before passing it on to the next generation.

R' Mordechai Torczyner posits that this was the mission Moshe was passing on to the generation of Jews that merited entering Eretz Yisrael. Hashem says, "Behold! I have placed the land before you." It is a gift that I am giving to the entire nation. But He also says, "Come, conquer the land" and charges the people with the responsibility

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Mazal Tov!

Mazal Tov to Elly (Fox, 5766) and Ezra Markovic on the birth of a baby daughter, Aliza Yocheved! May they be zochim to raise her l'Torah, l'chupa u'l'maasim tovim!

Mazal Tov to Shira Pearlman (5767, 5768) on her marriage to David Mermelstein! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Ita (Ambinder 5768, 5769, madricha) and Amir White on the birth of a baby daughter, Ella! May they be zochim to raise her l'Torah, l'chupa u'l'maasim tovim!

Mazal Tov to Rebecca Zimilover (5769, madricha) on her engagement to Ilan Weitzman! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Chani Spirn (5770, 5771) on her marriage to Nachum Cooper! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Daniella Weitzman (5771) on her engagement to Joe Mann! May they be zochim to build a bayit ne'eman b'Yisrael together!



תורת תפארת (המשך)

of making their mark. They need to take what has been given to them and improve it and then pass it on to the children that would follow.

Yom Haatzmaut is a day where it's easy to appreciate the gift of Medinat Yisrael. We sing and dance, say Hallel and renew our amazement and appreciation for the gift Hashem has given us. But it is also important to take the second message of the pasuk to heart. Are we making our mark in the land of Israel? Wherever we live, are we doing what we can to improve and nurture it? May we merit many years of meaningful time in the Land of Israel, building and planting for both our generation and the next one.

Learning Curve Devorah Giller (5774)

In this week's parsha, the Torah writes "וַיֹּאמֶר ה' אֶל-מֹשֶׁה, אָמַר אֶל-הַכֹּהֲנִים בְּנֵי אַהֲרֹן; וְאָמַרְתָּ לָאֱלֹהִים, לִנְפֹשׁ לֹא-יִטְמָא בְּעַמּוּיָו" Hashem says to Moshe to say to the Kohanim, the sons of Aharon, and say to them to not become טְמָא.

What is the purpose of using the root word אָמַר twice? Rashi explains that the repetition is to show that the Kohanim tell over the message of the halachot to their children.

But then why does it say אָמַר in two different ways? First it says "אָמַר" and then it says "וְאָמַרְתָּ". Sefer Taam V'daat explains that the Torah is using two different words in order to emphasize the two different ways the halachot are given over to the Kohanim, and then to their children. An adult should not be educated like a child and a child not like an adult. In fact each child needs to be taught on his or her level.

Rabbi Paysach Krohn points out that in the pasuk חֲנֹךְ לְנֶגֶר עַל פִּי דְרוֹכוֹ, the word חֲנֹךְ is missing a vav. This teaches us that even the child who is missing something, who may not be as quick or as bright as others, deserves the right to be taught on the proper level.

We learn from this that there are different ways people learn. We must teach people in a way that is fit for them in order for them to understand and accept the lesson.