



Tiferet

ת פ א ר ת



TIFERET SHABBAT

This Week in Tiferet

On Monday, Tiferet students went on a special "Ahavat Yisrael" tour, hearing from speakers from different communities on the theme of Ahavat Yisrael. We were privileged to hear from **Rabbi Shlomo Riskin**, chief Rabbi of Efrat and Chancellor of Ohr Torah Institutes, noted author and lecturer **Rabbi Hanoth Teller**, **Rabbi Chaskel Friedman**, representative of Belzer Chassidut, **Rabbanit Naomi Sharabi**, Executive Director of Ezrat Avot (and grandmother of Abby Lasry, Tiferet 5774) and **Rebbetzin Fruma Rochel Altusky**, daughter of Rav Chaim Pinchas Sheinberg. It was an inspiring day where our students really grew in their love and appreciation of Klal Yisrael. Special thanks to Abby Lasry and Devorah Giller for their assistance in putting together this program.

תורת תפארת

Be All That You Can Be Mrs. Bracha Stefansky Parashat Va'era

"הוא משה ואהרן" ו:כ"ז

Moshe and Aharon are compared many times throughout the Torah. The Torah emphasizes to us that they were equal in their kedusha as well as in their greatness. R' Moshe Feinstein, in his sefer, Drash Moshe, asks how is it possible to equate the two? Moshe is the **אב שבנביאים**, the father of all the prophets, who was chosen to be the conduit through which we were given the Torah. Doesn't that imply that Moshe was greater than anyone else, including Aharon who was not chosen for such a monumental task? What is the message that Hashem is relaying to us and the lesson we can learn from this?

R' Moshe explains that they were equal in that each one did everything he was commanded to do and completed any and all jobs that Hashem had requested of them. Each one used the abilities that they were given to fulfill their tafkid and complete it. Moshe was able to reach the level of the ultimate **עבד ה'**, the father of all neviim, the most humble person to have walked this earth.

Aharon's job was different but he too, though, used all of the kochos he had been given to become the best Aharon he was meant to be. The Aharon who was the peacekeeper who impacted the lives of the Jewish people in a loving way - while at the same time serving Hashem as the kohen gadol.

The fact that the Torah equates them doesn't mean that they were the same. It means that each of them became the best he could be using the abilities that Hashem had given them. Aharon wasn't supposed to be the same as Moshe, or even on the same level of Moshe; Aharon was supposed to become the best Aharon he could be. And in this way Moshe and Aharon were the same in Hashem's eyes.

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Mazal Tov!

Mazal Tov to Chana Goldberg (5772, 5773, madricha) on her engagement to Chananya Weissler! May they be zochim to build a bayit ne'eman b'Yisrael!



תורת תפארת (המשך)

Each of us has talents, abilities, kochot that we are given. Our task is not to constantly strive to be someone else, but to use what Hashem has given each of us to achieve our potential. Hashem never gives us more than we can handle and He doesn't expect more than we can give. But Hashem does expect us to rise to any occasion and become who we can become by using our own strengths and potential within.

There is a well-known Chassidic story about Rav Zusia. The Rav would say he wasn't worried the heavenly court would ask him why he wasn't like Moshe Rabbenu, because he would answer he didn't have Moshe's abilities. But he was very scared that he would be asked why he wasn't like Rav Zusia and to this he had no answer. He was worried that he hadn't lived up to his full potential.

May we continually live up to our full potential and strive for the greatness in each of us.

"Did You Remember To Say Thank You" Penina Brandeis

In the middle of this week's parsha, Hashem tells Moshe to tell Aharon to "take [his] staff and stretch out [his] hand over the waters of Egypt...and there shall be blood..." (ט"ז). Hashem then tells Moshe the same thing for the next two *makot* - frogs and lice (ג', ח:ב). Why was Aharon told to perform these *makot* instead of Moshe? From here we learn a very important *middah* of *Hakarat Hatov* (gratitude/appreciation).

Moshe did not perform these three *makot* because he had an immense *Hakarat Hatov* even towards an inanimate object. By not hitting the water for the *maka* of blood and frogs, he was showing his *Hakarat Hatov* for the water for saving his life while in the *teva*. By not hitting the dust of the earth for the *maka* of lice, he was showing his *Hakarat Hatov* to the ground for engulfing the *Mitzri* after Moshe killed him.

Rabbi Eliyahu Dessler describes the seriousness of this *middah* - one must thank even inanimate objects because *Hakarat Hatov* is mainly about the impact on the appreciator rather than upon that which is being appreciated. Hashem didn't want Moshe to strike the water or the dust because then it would make those inanimate objects inferior in his eyes and he would not be able to appreciate them afterwards.

Even more so in a seminary where we have the most amazing teachers and administration looking out for us at all times, we must show our *Hakarat Hatov* to them no matter how big or small the thing they did for us. If we are taught from this parsha to show our gratitude towards inanimate things just think how much more so we should be thanking the people around us. There's an outlet for this *middah* all around us, we just have to keep our eyes open and plug in our *Hakarat Hatov* in order to shape ourselves as human beings and prepare ourselves for the next world. A big thank you to everyone in Tiferet for making this year all that it is and will continue to be.