



# Tiferet

ת פ א ר ת



## TIFERET UPDATES

### ***This Week in Tiferet***

This week, Tiferet students went on a tiyul to the Shomron, an area rich in Jewish history. We visited **Shilo**, where we saw the site where the **Mishkan** was located for over 350 years.

After that, we continued to **Har Kabir in Elon Moreh** to see an amazing view and important gateway to the holy land; the one where the Bnei Yisrael entered the land after 40 years of traveling in the wilderness.

We stood on the mountain that Avraham Avinu stood on when he first made aliya and was promised the whole Land of Israel by Hashem.

Finally, we learned about the **the Samaritans**, visited their museum and spoke to their priest. It was a fascinating day for all of our students!

## **תורת תפארת**

### **House of Representatives**

**Rav Elie Mayer (ravmayer@gmail.com)**

#### **Parashat Vayechi**

Often our vision of unity is one of a homogeneous and uniform society. However, our Parsha teaches that unity is in truth a celebration of plurality. In Bereishit 49:28, after Yaakov has blessed all of his sons, the Torah tells us: **ויברך אותם איש אשר כברכתו ברכך** - Yaakov blessed them each according to his blessing he blessed them.

Rashi comments that the verse should have been more grammatically consistent and said **איש אשר כברכתו ברכך** - each according to his blessing he blessed him. Why did the Torah say "each according to his blessing he blessed them"? Rashi answers that each corresponding blessing benefitted all of the shvatim. Each individual bracha was in reality a bracha for the collective whole.

Rav Shimshon Raphael Hirsch writes that when Yaakov "visualized the tribes of our nation in the sons standing around his death-bed, he saw, not only future priests and teachers, he saw around him the tribe of Leviim, the tribes of royalty, of merchants, of farmers, of soldiers, before his mental eye he saw the nation in all its most manifold characteristics and diverse paths of life and he blessed all of them and each according to his specialty, with and in his different path in life, did he bless them." The unique bracha of each of the shevatim contributes to the greater good of our nation .

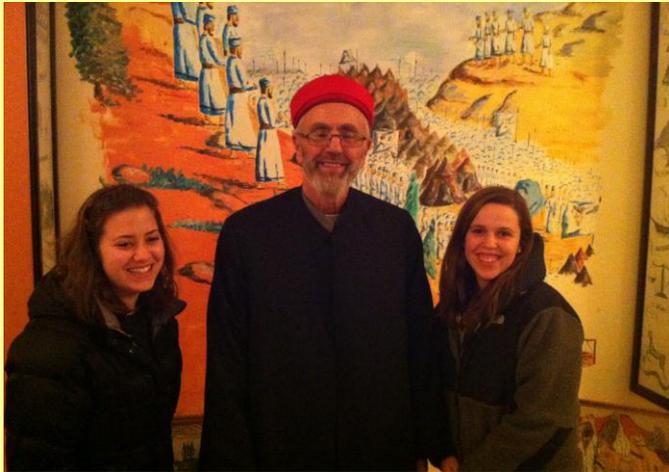
We say in our tefillot: **אחינו על בית ישראל**. Why are we referred to as the House of Israel? Rav Kook teaches in his commentary on the Siddur that each house must have a variety of different rooms serving specific functions. Every house needs a kitchen, bathrooms, bedrooms, laundry room, etc. A house lacking any of these rooms wouldn't be very practical. In our holy nation, we have all types of Jews. We have kitchen Jews, study Jews and even bathroom Jews but we need all of them to come together under the same roof to fulfill their unique contribution to our People. Therefore, the prayer for unity and brotherhood uses the expression the "House of Israel" to remind us as Rav Elie Munk writes: that "the Jewish nation is founded on the principle of unity in plurality".

The Ari teaches that each tribe represents a different approach to avodat Hashem. The Magen Avraham writes in his commentary on Shulchan Aruch on the topic of differing customs of piyutim that there are 12 gates in shamayim corresponding to the 12 shevatim. Each shevet has its own

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## MAZAL TOV!

**Mazal Tov to Aliza Lipschitz (5767) on her marriage this week to Ben Glueck!**  
May they be zochim to build a bayit ne'eman b'Yisrael!



## תורת תפארת (המשך)

form of prayer which ascends to G-d by one of those gates and therefore, it is not proper to change an established minhag.

Some people look at the diversity of Am Yisrael with disappointment. We have so many different hashkafot, customs, politics and perspectives. I believe that our Parsha teaches that we must celebrate these differences for our strength lies in our individuality and the realization of our G-d-given specialized blessing.

As growing individuals, we often attempt to emulate others and sometimes lose our individuality in the process - trying to be someone that we are not. The story is told of Reb Zushe in Olam Haba. Reb Zushe is crying in trepidation before his judgement and cries out to G-d, "I'm sorry that I wasn't like Avraham, I'm sorry that I wasn't like Moshe." G-d responds, "I'm not interested if you were like Avraham or Moshe. All I want to know is if you were Zushe." By realizing that we have something unique to contribute to the world that nobody else in world history can contribute and actualizing it, we strengthen Beit Yisrael and help to bring about tikkun olam.

Shabbat Shalom.

## "To Infinity and Beyond" Liora Posin (Tiferet 5773)

In Rabbi Frand's book on the Parsha, he relates a kabalistic belief mention by the Zohar. Before a soul leaves this world, Hashem shows that soul what it was meant to have accomplished in Olam Hazeah, and many times the soul is in anguish because it is far from fulfilling its task.

In this week's parsha, we see that Ephraim and Menashe are exceptions to this -they not only fulfilled their tasks in life, they even exceeded their missions. The two brothers were born to a Shevet, and ascended to the status of Shivtei Kah.

When fathers bless their children on Shabbat, they bless them to become like Ephraim and Menashe, by exceeding their potential and life before going on to Olam Habaah.

Shabbat Shalom!

## Winter Break Alumnae Program

We are looking forward to seeing many of our beloved alumnae at our alumnae program here in Tiferet!

Thursday, January 10 –  
Sunday, January 13

To register, please contact  
Mrs Karen Hochhauser at  
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