



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Tiferet Darkaynu – Last Shabbat, Tiferet welcomed the students of Darkaynu, a seminary for students with special needs, to our school Shabbat. It was a Shabbat filled with ruach, learning and achdut! See pictures on pg. 2!

Late Night with Tiferet – On Thursday night, Tiferet had an amazing all-night Mishmar, with students staying up and learning all night! This was followed by a trip to the Kotel to daven Shacharit at “vatikin” and a great breakfast together in the Old City!

Sound Mind in a Sound Body – On Tuesday night, Tiferet had its annual teacher – student basketball game. This year the students took home the trophy, but the teachers are anxious for a rematch!

תורת תפארת

Going Out of Our Way

Dr. Avigail Rock
Parashat Veyeshev

This week's parsha opens with a description of the circumstances leading to Yosef being sold by his brothers. It seems that all involved are at fault:

First, Yaakov, for expressing his love in an all too apparent fashion. As Shadal points out, the coat Yaakov gave Yosef was more than just giving a nice gift. Rather, it represented giving Yosef the status of royalty. A **כתנת פסים**, says shadal, is a coat that reached the **סו** – line of the ankle and line of the wrist. Long clothing was a symbol of freedom, as those who worked in the fields generally wore shorter clothing, as opposed to those who were exempt from labor. By granting this status to Yosef, Yaakov causes this beginning of the brothers' animosity towards Yosef.

Second, Yosef: The brothers' negative feelings towards him are festered by Yosef's childish behavior. He should have been careful and more sensitive and aware of the delicate situation, and upon receiving the dreams – should have remained silent, as opposed to running to his brothers revealing his dreams of leadership and subordination of his brothers, thus exacerbating the rivalry between them.

And last are the brothers themselves: They should have controlled their anger and jealousy, as justified as they may have been.

The story goes on and describes the brothers going to the city of Shchem to shepherd the sheep. Interestingly, Yosef does not go along; as we have seen, Yosef is exempted from labor. However, Yaakov asks him to go out to check on the brothers: **"לך נא ראה את שלום אחיך"**. Perhaps Yaakov begins to realize the tense relationship between Yosef and his brothers, and therefore send Yosef to join his brothers, even for a short time, so that he is not singled out. Maybe that is the meaning of Yaakov's words to Yosef **"ראה את שלום אחיך"**, go seek peace with your brothers.

Yosef goes to Shchem, and can't find his brothers there. He is told by a man in shchem that his brothers had gone to Dotan. Yosef follows his brothers to Dotan and finds them. The question is begged: Why does the Torah go out of its way to tell us about Yosef's conversation with the man in Shchem? It does not seem at all essential to the story. The Torah could have easily written: Yosef went looking for his brothers, and eventually

*Jiferet - Darkaynu
Shabbaton*



*All Night Mishmar
and Vatikim
at the Kotel*



*Faculty - Student
Basketball Game*



G-d's Love and Chanuka Atara Hagler (Tiferet 5772)

When we light the Chanuka שמנורה, we say two ברכות. These two ברכות are "להדליק נר של" and "חנוכה שנעשה נסים לאבותינו בימים ההם בזמן הזה." The ברכה referred to in the second ברכה are our victory in the war against the Greeks and the finding of the jug of oil. Not only did we find this jug of oil, but miraculously the oil lasted for eight days. This נס is a true expression of G-d's presence, as only He could have done something like this.

Rav Pam points out the fact that many נסים occurred in the בית המקדש every single day, listed in the משנה. These נסים include the לחם never getting stale and flies never going on the קורבנות. Rav Pam therefore asks why we don't say the ברכה "שעשה נסים לאבותינו בימים ההם בזמן הזה" every single day to commemorate the נסים that happened each day? Why is the חנוכה נס so special that we only say this ברכה?

This can be answered by using the Pnei Yehoshua's commentary on מסכת שבת. There is a concept of "טומאה הותרה בצבור." This describes a situation when the majority of ישראל are impure and therefore the בית המקדש service can be carried out in a state of impurity. Based on this concept, we see there was no need for a נס, because we could have used the impure oil. We see from this unnecessary נס that only did this נס show an added amount of love, חיבה יתירה, for בני ישראל.

The Bach concludes that if בני ישראל were subject to the decrees of the Greek and the desecration of the בית המקדש then they must have done something very bad to deserve this. He suggests that since מידה נשקטת בני ישראל via מידה נשקטת בני ישראל, it may have been due to בני ישראל being lazy in the service of the בית המקדש. Perhaps the service was being done by routine without the proper intentions and excitement. Later on, the sons of Matisyahu rededicated themselves to the service of the בית המקדש. The Pnei Yehoshua is saying that with this חיבה יתירה, בני ישראל are trying to show that after they did תשובה, their relationship is fully restored. The relationship is just as strong as it was before. The impure oil would have been sufficient, but they wanted to show בני ישראל that the level of their relationship was equal to what it previously was.

This נס was special, different from all other נסים. בית המקדש teaches us a very important lesson. G-d does not hold grudges. He will always allow us to return to Him as long as it is through a sincere תשובה!

Mazal Tov!

Mazal Tov to Ariel (Abrams, Tiferet 5769, 70, *madricha*) and Yoni Miller on the birth of a baby girl! May they be *zochim* to raise her *l'torah, l'chupa u'l'maasim tovim!*

The administration, faculty and staff offers its sincere condolences to Jessica Prawer (Tiferet 5766) and the entire Prawer family on the passing of their father, Steve Prawer ע"ה.

יהי זכרו ברוך.

תורת תפארת (המשך)

found them in Dotan. Instead, we have this very lengthy description of Yosef's conversation with the man who finds Yosef wandering in Shchem:

"A man discovered him, and he was wandering in the field. The man asked him "what do you seek"? He (Yosef) said, "My brothers do I seek, tell me please where are they pasturing". The man said, "they have journeyed on from here, for I heard them saying, 'let us go to Dotan'. So Yosef went after his brothers, and found them in Dotan. (Bereshit 37, 15-17).

Why does the Torah describe at such detail the conversation between this man and Yosef? The Ramban explains that this story is important so that we can learn from this story Yosef's greatness. Yosef, upon arriving to Shchem and not finding his brothers, could have easily turned back and gone home to tell his father that he was unsuccessful. However, Yosef goes out of his way to fulfill his father's wish, even though he knew the brothers hate him, and even though he had a good excuse for returning home. This idea of the Ramban's is a valuable idea in our Avodat Hashem. Many times, doing a mitzvah entails a certain difficulty or challenge. The question is how much of an effort do we do – even though the obstruction exists. For example, one who tries to visit another, but the person is sick – does one absolve themselves of obligation by saying, 'I tried my best'? From Yosef we learn to take one step further in keeping mitzvot, to express our love of the mitzvah and thus of Hashem who commanded the mitzvot.