



TIFERET HASHABBAT

This Week in Tiferet

On Shabbat Zachor, Tiferet hosted Shabbat together with students from **Darkaynu**, a seminary for students with disabilities, located in Yerushalayim. Our students worked hard to welcome the Darkaynu students, with projects, ruach and activities to make the Shabbat enjoyable and inspiring, ending with cookie-decorating on Motzaei Shabbat! Special thanks to our Shabbaton coordinators, **Rebecca Strauss and Yael Skurowitz**. We look forward to hosting the Darkaynu Shabbaton for many years to come!

Purim Sameach! – Tiferet celebrated Purim together this year as always! On Purim night, we had Megila reading in the Tiferet Beit Midrash for our students, followed by an amazing chagiga for students and staff.

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תורת תפארת

Public and Private **Rav Azriel Rosner** **Parashat Ki Tisa**

After Cheit Ha'egel in this week's parasha, Moshe is commanded to make a second set of luchot to be given to Bnei Yisrael again. The psukim discuss many differences between the first and second sets of luchot, including the manner in which they were given. For example, G-d commands Moshe, "ואיש לא יעלה עמך וגם איש אל ירא בכל ההר, גם הצאן והבקר אל ירעו אל מול ההר ההוא" (שמות פרק לד פסוק ג)

"And no one many go up with you, and no one may appear on the whole mountain, even the sheep and the cattle may not graze opposite the mountain."

When the first set of luchot were given on Har Sinai, Aharon and the *zekeinim* went part of the way up the mountain with Moshe, when he went to receive the Torah. When the second set was given, Moshe was completely alone. Why?

Rashi explains that:

"הראשונות על ידי שניתנו בפומבי שהיו בתשואות וקולות וקהלות, שלטה בהן עין הרע – אין לך יפה מן הצניעות"

"The first ones, since they were given in public with thunders and sounds and masses, the evil eye ruled over them. There is nothing better than tzniut!"

According to Rashi, there was a downside to the majestic giving of the Torah in Parashat Yitro. The public nature of Matan Torah cause individuals to look for fault in the Torah, to give it the "evil eye," as it were, which ultimately led to cheit ha'egel. Therefore the second luchot were given in private, to avoid a negative reactions by those witnessing the event.

But that brings up another question – if tzniut is so essential to the Torah, then why did Hakadosh Baruch Hu give it publicly the first time? Why not just start with a private giving of the Torah?

Perhaps the answer lies in our dual relationship to Torah and mitzvot in general. On the one hand, we have a mitzvah of Talmud Torah, which demands from us to investigate and question, to wonder and contemplate every aspect of the Torah. This requirement demands that we have some aspect of עזות, brazenness, or we would never have the gall to question G-d's commandments.

But that brazenness must be constrained by humility, by an understanding that in the end of the day, our thoughts are nothing compared to G-d's infinite wisdom. Although we are enjoined to ask

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Mazal Tov!

Mazal Tov to Elisa Zisblatt (5770) on her engagement to Adam Rhodes! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Rachel Simon (5772, 5773) on her marriage to Jeremy Jozsef! May they be zochim to build a bayit ne'eman b'Yisrael together!



A Golden Lesson Sara Jacobson (5775)

The main event that occurs in this week's parsha is one of the most infamous events in all of Tanach, the Cheit Ha'Eigel. After seeing firsthand the power of Hashem, from the ten plagues to the splitting of the Yam Suf, and then ultimately experiencing Matan Torah itself, it seems impossible that Bnei Yisrael could commit a sin like Cheit Ha'Eigel.

Rabbi Chaim Halpern, elaborating on Rashi, explains how the Cheit Ha'Eigel was an orchestration of Hashem Himself. Why? So that in the future the generations that followed would be able to look back at the sin Bnei Yisrael committed and say, "If they did Teshuva for such a horrible sin and they were forgiven then surely my sin, which is much less severe, will be forgiven as well if I do Teshuva." The Cheit Ha'Eigel is actually the sin that set the idea of Teshuva into motion.

The Klausenberger Rebbe explains why this lesson of believing in the power of Teshuva is so crucial to a Jew living a Torah life. Realistically life is not constantly filled with moments of inspiration. Life is a roller coaster, there are both ups and downs. However it important to remember that when we fall it is not game over. We always have the opportunity and the ability to persevere and pull ourselves up again.

Rebbetzin Smiles writes about a dean of a high school who told his students that one of the most important things in life to learn is how to ski. Seeing the looks on his students' faces he began to explain. One of the first lessons you are given when you are learning how to ski is how to get back up once you have fallen and the same holds true when it comes to being an Eved Hashem. This is the idea of learning how to do Teshuva and pull yourself back up again after you have fallen down.

And so appropriately does this parsha fall out on the same week as Purim. Because the Jews in Shushan learned from the generation of the Cheit Ha'Eigel that despite the sins they committed at Achashveirosh's party or by bowing down to Haman, no matter how assimilated into the Persian culture they had become, they could always do Teshuva. And because of the lesson learned from the Teshuva done after the Cheit Ha'Eigel, the Jews of Shushan and the 127 provinces of the Persian Empire were saved. (From Torah Tapestries by Rebbetzin Shira Smiles)



תורת תפארת (המשך)

questions our whole lives, we have to also be willing to give in at the end of the day, and to remain steadfastly loyal to every one of the 613 mitzvot – even if we do not understand them.

Therefore the Torah was given once in public and once in private – to teach us that we have to have both midot in mind when we are learning and observing the Torah. We must have the brazenness of the first luchot, where we were an active part of the experience, and the humility of the second, where we were passive receivers. Only with both of these midot together can we be worthy of receiving the Torah.

This Week in Tiferet (continued)

The hilarious sketches and videos by our students and staff brought us all to a new level of Simchat Purim! Special thanks to **Devorah Blisko** for coordinating the entire event! On Purim day, our students were invited to seudot in the Mayer and Rosner homes, seudot which were filled with a true שמחה של מצוה!