



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

Last Shabbat (Parashat Noach), we traveled to the holy city of Tzfat, for a very special Shabbat. Our students were treated to private exhibitions by artists **Avraham Lowenthal** and **Sheva Chaya**, as well as tours of the historical sites of Tzfat and the ancient Beit hakvarot. **Rebbetzin Tova Mordechai** spoke to our students on Shabbat afternoon, and on Motzaei Shabbat, our students enjoyed the ruach of a concert by **Simply Tzfat!** Much thanks to Rabbi and Mrs Etigson for all of their work on an amazing Shabbaton!

This Monday, the bracha of rain changed our Tiyul plans at the last minute – but the alternative plan was still enjoyed by all! Our morning started with a visit to the new Jump location, where our students enjoyed the attraction. Afterwards we traveled to **Machon Ayalon**, the bullet factory in Rechovot, where our students learned about the heroic and daring work done by young men and women from 1945-1949, to insure that our forces had enough ammunition to win the War of Independence!

תורת תפארת

Deciding Not To Decide Is Not a Good Decision

Rabbi Michael Bramson

Parashat Vayera

We know that quoting in someone's name helps bring the redemption. This is actually learned from the Purim story where Esther tells the king that it was Mordechai who told her about Bigtan and Teresh. As a result of this story, and a few events that followed, the Jews are saved and redeemed. That being said I would like to quote this week's dvar Torah from my own daughter who mentioned this idea at her bat Mitzvah. I feel that it is not really stealing since we did learn together for her Bat Mitzvah.

We know that Esther, when she was queen, ruled over 127 provinces. It is not mere coincidence that Sara lived for 127 years. The question is what is the connection between Esther and Sara?

Sara had to make a difficult and harsh decision when it was time to cast Yishmoel out of the home of Avraham and Sara. Imagine the scene. The biological son of Avraham is being told to get out along with his mother. Avraham does not think this is nice or a good idea yet Sara stays firm in her decision. Sara is not being cruel, she simply realizes that this is the **ONLY** decision that can be made to help the future of Klal Yisroel. As the saying goes "Right is not always popular".

We turn to Esther. She is also faced with a difficult decision. To approach Achashveirosh when not summoned could mean death for Esther. Esther understands this and even hesitates, but after prodding from Mordechai, she realizes that this is the only decision to be made to help out the future of the Jewish people. "Right is not always popular."

Both the decision by Sara and Esther helped insure the continuity of Klal Yisroel. We already know the end results so perhaps to us these decisions seem easy. Try to imagine being in that position of either casting your husband's child into the wilderness or facing a king with death on the line; it could not have been easy.

There is a concept called Maaseh Avot Siman Labonim. Whatever happened to the ancestors is a sign for the descendants. Esther had the role modelling of Sara to help guide her through her difficult decision and this of course is one of many connections between the two.

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Mazal Tov!

Mazal Tov to Rachel Goldstein (5772, 5773) on her engagement to Ari Sussman!
May they be zochim to build a bayit ne'eman b'Yisrael together!

"The Deep See" Atara Saltzman

This week's parasha, parashat Vayeira, is known as the parasha which personifies the attribute of chesed, manifested by Avraham Avinu. The parasha begins with Avraham sitting outside his tent, waiting. He is feeling disappointed that he has no guests, when suddenly, he notices three men walking towards him. The pasuk tells us and, "He (Avraham) lifted his eyes, and he saw: and behold three men were standing upon him. And he saw and he ran towards them from the opening of the tent, and he bowed toward the ground." (18:2)

In this pasuk, why is the word *vayar*, "and he saw" repeated? What is the importance of the second *vayar*? The Torah teaches us that the way to be considered a true ba'al chesed in Avraham Avinu's image is *vayar*: to see. We must just not see people who need help, but we must see what they need help with. In other words, we must not just be kind and have an open heart, but we must also focus on perceiving people's needs.

Rambam, in Hilchot Avel, tells us that true chesed means *הם וחסדם בכל צרכיהם*, to "assist in their needs." Rambam goes on to list different situations where chesed is called upon: visiting the sick, comforting mourners, hosting guests, and more. Each situation listed is unique and presents us with its own set of specific needs for us to take notice of and fulfill. Like Avraham in the first *vayar*, we must "see" that people need our help. Like Avraham in the second *vayar*, we must "see" exactly what it is that people need our help with, depending on the situation.

Let us lift our eyes, and try our best to notice the different needs of other people around us. Only when we accomplish both "vayars" can we really be on our way to becoming true ba'aeli chesed like Avraham Avinu. I'd like to thank Rabbi Rosner, Maayan, and *Rabbi Frand on the Parashah 3* by Rabbi Frand for helping me with my ideas and giving help. I would also like to thank my father for teaching me how to write Divrei Torah, and basically for being the best teacher ever

תורת תפארת (המשך)

Maaseh Avot works in reverse as well. The ancestors knew that others would be following their example and thus have to act in a certain way knowing others will learn from them. Sara knew that her decision would serve as a model for others, she went ahead with that decision knowing this

Every day we are faced with decisions. In parashat Reeh, Hashem offers a beracha and a klala. The word "Hayom" appears right before these words of beracha and klala. Our rabbis understand this to mean that every day is full of potential beracha and klala but it is up to each of us to decide how we want to use the day or moment. We have personal decisions to make every day that affect just us and our immediate future, and then we have more global decisions that affect a greater group or the long term future. The only thing worse than a wrong decision is no decision. Let us use the role models of Sara and Esther to give us the confidence and the knowledge to make the right decision no matter how difficult it may be. "Right is not always popular".