



# Tiferet

ת פ א ר ת



## TIFERET UPDATES

### *This Week in Tiferet*

**Welcome Back!** – Tiferet is thrilled to welcome back the dozens of alumnae who have chosen to spend their winter vacation in Eretz Yisrael, learning Torah and rejoining us in Tiferet. This Shabbat, they will be joining with faculty and staff to enjoy a very special Shabbat together here in Tiferet! We are so glad to have you back!

**Giving of Ourselves** – On Sunday, our students organized the first blood drive of the year in Tiferet. We were so pleased to open our school to this great chesed, and to have so many of our students participate in the mitzvah of saving lives in Eretz Yisrael!

## תורת תפארת

### Still Just Arriving

**Mrs. Bracha Stefansky ([bracha@stefansky.com](mailto:bracha@stefansky.com))**  
**Parashat Shemot**

The first pasuk in this week's parasha says ...ואלה שמות בני ישראל הבאים מצרימה. These are the names of the Bnei Yisrael that came to Mitzrayim. Really the pasuk should have used the word שבאו, meaning "that came", in the past tense, to describe how Bnei Yisrael came down to Mitzrayim. Why does the pasuk use the term of הבאים - that are coming, which is in the present tense?

Rav Shalom Rosner, quoting the Beis Yisroel, explains, that Yaakov implanted within his children the idea that they shouldn't feel as if they were תושבים-residents in Egypt, but that they should always feel and live their lives as if they had just come there. Yaakov didn't want his children to be comfortable in a place that was outside of Eretz Yisrael. Even though he knew they had to be there and live there, Yaakov wanted his children to always remember where they should be at all times and where their thoughts should be directed to.

When you start a new school or move to a new community, you're not comfortable. There's a feeling of a lack of belonging and a longing for the familiar place where you came from. You don't know anyone, and you're not sure if you fit in. Slowly but surely, you get used to your new surroundings and you start to fit in. You begin to make new friends, you begin to know the area and you find yourself forgetting about the old place. You no longer look back with a feeling of longing for what was; Instead you find yourself looking ahead, and staying where you are and being comfortable with who you're with and the place you now live in. You start to feel as if this new place is the place you've always lived in and the memories and attachment you used to feel to the other place slowly begin to fade from your mind.

Yaakov wanted his children to remain attached to Eretz Yisrael and to realize that Egypt was not their permanent home. That may be where they were right then, it may even be where they must be for a while, but their hopes, their dreams, and their longing for a permanent home, should remain for Eretz Yisrael.

But how does one keep that feeling of attachment and commitment alive when they are so far away? Rashi tells us that while Bnei Yisrael were in Egypt they didn't change their way of dress, their names and their language. They held on to what would remind them that this land isn't their land, that somewhere there is a place where they speak a different language and where their mode of dress reflected who they were - that's where our home is, and we mustn't lose sight of that. No matter how long they had to stay in Egypt, they would yearn for what was and continue to behave as if they were הבאים - as if they had just come to Egypt.

# MAZAL TOV!

**Mazal Tov to Danielle Weisstuch (Tiferet 5770)** on her marriage to Zach Daitch! May they be zochim to build a bayit ne'eman b'Yisrael!

**Mazal Tov to Rav Yaakov and Mrs. Sarah Leah Haber,** on the birth of twins, a boy and girl! May they be zochim to raise them l'Torah, l'chupa, u'l'maasim tovim!

**Mazal Tov to Ariella Rosenblatt (Tiferet 5769)** on her engagement to Isaac Yona! May they be zochim to build a havit ne'eman b'Yisrael!



## A Gain in Feeling Pain

Tara Steinberg (Tiferet 5771)

*“Vayigdal hayeled va’tivahu l’bat Paroah vayeih lah l’ben vatikrah shmo Moshe vatomer ki min hamayim mishitihu” (2:10)* “The boy grew up and she brought him to the daughter of Paroah and he was a son to her. She called his name Moshe, as she said, for I drew him from the water”

*“Vayeih bamayim haheim vayigdal Moshe vayeitzei el echav vayar b’sivlotam” (2:11)* “It happened in those days that Mosh grew up and went out to his brethren and observed their burdens”

Why is Moshe’s growth mentioned twice? The term *gadol* defines two levels in Judaism. When a young man becomes a bar mitzvah, he graduates from the status of a *katan* and becomes a *gadol*. And we use the same term to refer to spiritual leaders of our times. *G’dolei Hador* are the select individuals who perfect themselves to the extent that they are unanimously accepted as the leaders of their generation. The first pasuk refers to Moshe growing up physically, while the second pasuk refers to his intellectual maturity.

The Torah tells us the virtue that earned Moshe that status of a *gadol*. Moshe could have lived a comfortable life in Egypt as an over privileged prince, ignoring the suffering of his fellow Jews. However Moshe made a special effort that his eyes should see and his heart should feel the suffering of *Bnei Yisrael*. He would moan with them and try to console them. When he witnessed an Egyptian hitting a Jew, Moshe killed that Egyptian. Moshe must have known that this would anger Paroah but he could not look away as his brethren suffered. Moshe’s desire to care for and to help his people, rather than dismiss their sufferings from his thoughts, is what earned him the status of a *gadol*.

Rav Chayim Shmuelevitz says that sight is the means by which you are able to feel for another person. Only by seeing can a person have a strong degree of empathy for the suffering of others. Vision alone is not sufficient. Rather a person needs to make a “special effort” to observe with sensitivity. When a person observes carefully, he will be able to feel for another person from the depth of his heart. The attribute of sensitivity towards others is a basic trait that all can develop. When one makes an effort to truly “see” people for what they are feeling, one’s focus is on helping them. By understanding their needs, you can emotionally connect to them and truly feel what they are going through.

By doing this, we eventually become accustomed to the idea that there are other people in this world who need our consideration. Yet we still consider our own needs as primary and the other people’s needs as secondary. How can we train ourselves to treat other people’s needs as seriously as our own?



Aleeza and her group during this week's Rakezet Appreciation Night

*To all our wonderful  
alumnae who have come  
to spend their vacation  
with us:*

**Welcome  
Home!**

## תורת תפארת (המשך)

Even now in Eretz Yisrael, we can't be comfortable with the status quo. We have only the

Kotel to remind us of what we are missing. We have to have the mindset of הבאים and realize that although physically we, Baruch Hashem, have Eretz Yisrael, spiritually, we are lacking the full picture- our Beis HaMikdash.

A story is told of a Belzer chassid who was having difficulty making a parnassah and went to the Belzer Rebbe to ask what to do. The Rebbe told him to go where he could find work even though he had no friends or family there. The Rebbe asked the chassid to send him monthly letters detailing his progress and keeping the Rebbe updated about his life there. The chassid and his family took the Rebbe's advice and at the end of the first month, as promised, he sent the Rebbe a letter detailing what was going on in his life. Baruch Hashem, the parnassah was much better but the ruchinyut wasn't so good and the environment wasn't what he wanted for his family. He asked the Rebbe's advice as to what to do. The Rebbe told him to stay as long as the parnassah was good for them.

The next month the Rebbe again received a letter replete with the chassid's complaints about not being so comfortable being in an environment not conducive to Torah but at the same time happy with the parnassah he was making. Again, the Rebbe advised him to stay.

The following month, the Rebbe again received a letter from the chassid. B"H he had finally acclimated. His family was happy and he was making a good parnassah. The Belzer Rebbe replied to him, "Come back". As long as the chassid realized the dangers in the situation he was in, the Rebbe was fine with his remaining there, but once the chassid became comfortable living in the environment, and no longer complained about the lack of spirituality, the Rebbe said it's time to come back.

When something isn't good for our neshama, we have our guard up and we're aware of the situation, of the difficulties we face. If we're constantly on alert, it might be okay to stay in that situation. But once we reach the point that we are no longer bothered by the challenges to our ruchinyut, it's time to make a change. Yaakov wanted to push Klal Yisrael to remember to always feel as if we are מצרימה הבאים -that we have just arrived at our destination. To recognize the challenges the we face no matter where we are. And to always have our hearts directed toward our goal to be constantly striving to reach our true destination-Eretz Yisrael.