



TIFERET HASHABBAT

This Week in Tiferet

Last Shabbat, we were privileged to hear from Rav Gavriel Friedman, noted lecturer for Aish Hatorah, who joined us as our guest for Shabbat. It was especially moving to hear his stories of his Rav, Rav Moshe Twersky, הי"ד, who was a victim of last week's tragedy in Har Nof. This week we also initiated our **"Thirty for Thirty"**, Incentive Learning Program. Tiferet students are taking on extra Torah learning in the Tiferet Beit Midrash during their own free time as part of this initiative. We are excited and inspired by their tremendous motivation!

תורת תפארת

Going Out With Yaakov

Rav Elie Mayer
Parshat Vayeitzeh

Parshat Vayeitzei begins with Yaakov fleeing from Esav. The opening pasuk describes Yaakov's departure: "Vayeitzei Yaakov mi'Beersheva, vayelech Charana." Rashi notes the superfluous mentioning of where Yaakov was leaving. We know where Yaakov was, therefore, informing us of where he was going would have been sufficient. The message of the text is to teach us, "yetziyat tzaddik min hamakom oseh roshem". When a righteous individual leaves a city, his absence is felt by those who remain behind.

The Kli Yakar is bothered with why this teaching is only found with Yaakov and not Avraham and Yitzchak who had also left many cities. Had they not profoundly impacted the population of the cities they visited as had Yaakov? Rabbi Shlomo Ephraim of Luntshits posits that indeed, all of the Avot, in their righteousness and greatness, made their mark on every place in which they dwelled. In fact, the Torah tells of Avraham's influence on the people of Charan and of his contribution to the city of Beersheva.

The Kli Yakar suggests two answers. One is that when Avraham and Yitzchak traveled, they left with their entire families leaving behind a spiritual vacuum. However, when Yaakov left Beersheva, he left behind two great Tzaddikim in Yitzchak and Rivkah. Therefore, the Torah emphasizes that Yaakov was so great that despite his illustrious parents remaining in Beersheva, his loss was still felt.

Additionally, the Kli Yakar suggests that only Yaakov's departure is noticed because the people of the cities visited by Avraham and Yitzchak were not on the level to appreciate the righteousness in their midst. Therefore, they were unable to experience the loss of their parting.

Still fresh in our minds is the departure of several Tzaddikim. It has been ten days since the brutal murders of Rabbis Aryeh Kopinsky, Avraham Shmuel Goldberg, Kalman Levine, Moshe Twersky and police officer Zidan Saif. Since their gruesome murders, many stories have been told of their righteousness and great religious stature.

Rabbi Kopinsky had a freezer Gemach in Har Nof. Recently, someone saw Rav Aryeh, as he was known, shlepping a freezer, by himself, on a two-wheeled hand cart, bumping it up and down many stairs to deliver it to the recipient of his chesed. The person confronted him and told him,

Continued on pg. 2

Oh Brother Ariella Elias (5775)

In this week's parasha, יעקב goes to חרן. When he arrived there, he sees the shepherds all sitting around the well. There is a huge rock on top of the well and no one is working. יעקב says to them, "Aren't you supposed to be working and not just sitting around?" In normal circumstances this would elicit quite a harsh response from the shepherds, yet they simply explain to him that they are waiting for the rest of the shepherds to come help lift the rock off the well. Could you imagine asking a construction worker in New York City why is he just sitting around, shouldn't he get back to work? There is a good chance you will end up as part of the cement. Yet, Yaakov seems to be able to get away with it

It is important to know that יעקב did not start the conversation with this question but rather he started off with the word אחי, my brothers. He showed a general love for them and concern for their situation. We learn from here that when you are trying to give מוסר to help someone you need to first show them you are looking out for their best interest. If you go to them right away with negative words, they won't listen to you. It's important to show them that you are interested in looking out for them before approaching them with מוסר.

In seminary this is very important because it's a year for each and every one of us to grow and become who we truly want to be. If we are approached with negative words, no one will want to hear them. The rabbis and teachers in Tiferet show that they care for us and build connections with us which makes us want to listen to what they have to say.

Mazal Tov!

Mazal Tov to Randee (Sultanik, 5766) and Shlomo Mordechai on the birth of a baby boy! May they be zochim to raise him l'Torah, l'Chupa u'l'maasim tovim!

Mazal Tov to Michelle (Sigman, 5768) and Ari Glatt on the birth of a baby girl! May they be zochim to raise her l'Torah, l'chupa u'l'maasim tovim!

Mazal Tov to Rebecca Zimilover (5769) on her marriage to Ilan Weitzman! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Daniella (Schwartz, 5770, 5771) and David Liechtung on the birth of a baby girl, Atara Mindel! May they be zochim to raise her l'Torah, l'Chupa, u'l'maasim tovim!

Mazal Tov to Kira Lustman (5770, 5771) on her marriage to Kevin Rhine! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Gavriella Goldrich (5771) on her marriage to Jacob Kelin! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Blima Fein (5772) on her marriage to Ben Weintraub! May they be zochim to build a bayit ne'eman b'Yisrael together!

תורת תפארת (המשך)

"Isn't it enough that you lend people a freezer for free? Let them pay 50 shekel for delivery!" Rav Aryeh protested, "This is my chesed." Rav Aryeh made an indelible impression on Har Nof by inspiring them with incredible levels of sensitivity, kindness and generosity.

Rav Gav Friedman, a student of Rabbi Moshe Twersky, wrote that in February 2003, there was a major snowstorm in Yerushalayim. The Holy City ground to a halt. Schools, yeshivot, stores and businesses were closed as nobody could get to their respective workplaces. The talmidim of Rav Twersky were outside having a snowball fight when they saw their Rosh Yeshiva trudging through the heavy snow. They stood agape as they realized that Rav Twersky had walked over 4 miles from his home in Har Nof! His students will always remember his awesome and selfless dedication and his tremendous mesirut nefesh for Torah. This is the true understanding of yetziyat tzaddik min hamakom oseh roshem.

Rav Twersky was the grandson of Rav Soloveitchik. Rav Soloveitchik teaches that implied in Rashi's statement is that Yaakov's leaving Beersheva temporarily separated him from the land of his spiritual destiny - Eretz Yisrael. According to the Ramban, the brachot of Avraham could only be manifest in Eretz Yisrael. Additionally, Yitzchak was not allowed to leave Eretz Yisrael. Clearly, Hashem wanted Yaakov to be in Eretz Yisrael. That being the case, why would Hashem want him to leave?

Rav Soloveitchik answers that Hashem wants to teach us that even if we experience suffering, exile and destruction, we can and must rebuild. As the Rav wrote, "That is precisely what we are continually called upon to do in Jewish history, to resist succumbing after total destructions and instead continually to rebuild new worlds."

After the terrible tragedies suffered in Eretz Yisrael in the past few weeks, we cannot despair. We must remain resolute in our determination to vanquish our enemies both in Israel and abroad. We must be steadfast in our dedication to our homeland, Yerushalayim and our Torah. Let us not forget the many uplifting lessons that we can learn from the victims' lives. Let us appreciate the lives of the Tzaddikim who lived amongst us. These tzaddikim have left this makom. They have made a roshem. Let us make their roshem continue for generations. Hashem Yikom Damam.

Shabbat Shalom.