



TIFERET UPDATES

This Week in Tiferet

On Sunday, Tiferet hosted a **blood drive** for Magen David Adom. Our students were proud to donate blood for Am Yisrael in Medinat Yisrael!

Tiferet students also toured the beautiful and historic **Gush Etzion region** on Wednesday. We visited Kfar Etzion and heard about its founding and its heroic battle during the War of Independence. We toured the Herodion, and learned about the history of this amazing archaeological site. Finally, we went "spelunking" in the caves in the region, crawling, bending and climbing in the underground caverns. It was a memorable day for all.

תורת תפארת

Jumping Right In

Mrs. Bracha Stefansky (bracha@stefansky.com)
Parashat Beshalach

In this week's parasha, there are two well-known psukim which describe the miracle of kriyat Yam Suf.

"ויולך ה' את הים...וישם את הים לחרבה ויבקעו המים ויבאו בני בתוך הים ביבשה והמים להם חומה מימינם ומשמאלם" (שמות י"ד:כ"א-כ"ב)

G-d caused the sea to go back... dividing the waters and making the sea dry land. The Children of Israel walked into the midst of the sea upon dry ground, with walls of waters on their right and left side.

"ובני הלכו ביבשה בתוך הים והמים להם חמה מימינם ומשמאלם" (שמות י"ד:כ"ט)

"The Children of Israel walked on dry land within the Sea , with walls of waters on their right and left sides.

The Vilna Gaon asks the following questions:

1. Why does it first say, "The Children of Israel walked within the Sea on dry land" (שמות י"ד: כ"ב) only to later switch the order of the words and say, "They walked on dry land within the Sea" (שמות י"ד:כ"ט)?
2. Why does it mention that the water was a wall for them twice with the second time writing the word for "wall" incomplete (without a vav), as if it could be read as cheima - anger?

The Vilna Gaon explains that the Torah is alluding to the fact that there were two groups of Jews at the Sea. The first group was of those Jews who completely trusted in Hashem and believed wholeheartedly that Hashem was always watching over them. They were willing to follow Him anywhere without question. As the Midrash says, Nachshon ben Aminadav and his entire tribe, jumped into the Sea before it even split, with complete trust in Hashem and their belief that He would save them. It is to this group that the verse refers when it writes, ויבאו בני בתוך הים ביבשה, "The Children of Israel walked within the Sea on dry land"- because they entered the Sea before it even split!

The second group of Jews had less faith in Hashem and were hesitant to go anywhere without first seeing a proof that they would be able to pass through safely. They only entered the Sea after they saw it had split and that dry land had appeared. It is to this less-trusting group that the second verse alludes " ויבאו בני הלכו ביבשה בתוך הים, They walked on dry land within the Sea".

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Save The Date!

*Mrs. Karen Hochhauser will be giving
an alumnae shiur at:*

The Weinbergers Home

739 Mildred Street, Teaneck, NJ

On Motzaei Shabbat, February 2nd at 8:30 PM

Looking forward to seeing you there!



תורת תפארת (המשך)

All of Bnei Yisrael should have trusted that Hashem, who had already performed many miracles for them in Egypt, would also save them from the Egyptians at the Sea. They should have all behaved as Nachshon had. This is also why the word for "wall" was written the second time without the vav, חמה, so that the word can also indicate Hashem's displeasure with this lack of faith.

We all have times where our faith is tested, where it seems like the odds are against us and there is no way to fully believe. Sometimes we lag in our belief and in our actions and don't know the right way to respond. It is especially in those times, that we must remember Nachshon Ben Aminadav and just take that leap of faith and Hashem will part the way for us.

Mazal Tov!

Mazal Tov to Adina Hertzberg on her engagement to Steven Adelman! May they be zochim to build a bayit ne'eman b'Yisrael together!

"I Get By with A Little Help From Hashem"

Eliya Fridman (5773)

Parsha Beshalach begins with Hashem freeing Bnei Yisrael from Mitzrayim to start their long journey to Eretz Yisrael. Paroah however is unwilling to let the Jews go free and charges after them with the entire Egyptian army into the desert, eventually trapping them at the sea. When it seems that all hope is lost for Bnei Yisrael, Hashem instructs Moshe to raise his hand and the sea splits. The chase continues until every last Jew has made it safely to the other side. Then the sea walls come crashing down upon the Mitzrim. The Jews, led by Moshe and Miriam, break out into the beautiful song of Az Yashir.

As I learned in my tefillah class last week, Az Yashir was not a song celebrating the Egyptians' deaths, because only evil people would rejoice in the tragedies of others. But rather Az Yashir is about celebrating seeing the proof that God is always behind the scenes.

The last time Moshe used the word Az was as the end of Parashat Shemot. Moshe questioned Hashem with the phrase "U'mei'az baati el Paroah. Moshe complains there, "I went to Paroah and all these bad things happened." In our parsha, Moshe uses the word Az again but this time to rejoice at Hashem's help. It is now that Moshe sees that all Hashem does is for the good.

Like a song, one note does not make much sense but when you put them all together, there is a beautiful song. So too, Hashem's individual actions do not always make sense to us but put them all together and we rejoice at how wonderful Hashem is to us.

Even when times are tough and it is hard to see G-d's hand in our lives, Az Yashir stands as a reminder that goodness will always prevail because if we keep our faith in Hashem, He in turn will help us conquer the evil surrounding our lives.