



Tiferet
ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Gush Etzion – On Wednesday, our students spent all day on a memorable tiyul in the Gush Etzion region. There, they toured the historical sites of Kfar Etzion, hiked across the mountains to Bat Ayin and worked pruning the grapevines in the vineyards of our tour guide and Gush Etzion resident, Gershon Ference.

Shiru Shir LaHashem – Congratulations to our talented choir for performing beautifully at the annual inter-seminary choir competition last Motzaei Shabbat. Special thanks to our choir heads **Talia Silverstein, Blima Fein, Brittani Hirsh and Rachel Mendelson.**

תורת תפארת

How We Can All Sanctify G-d's Name **Rav Moshe Yeshurun (mryeshurun@yahoo.com)** **Parashat Bo**

Perek Yud aleph begins with God commanding the Jews to ask the Egyptians for all kinds of materials and goods prior to their leaving Egypt. The Torah then relates that the Jews found favor in the eyes of the Egyptians and they gave the Jews from their possessions. It also records that the Egyptians recognized the greatness of Moshe.

A few questions emerge from this story. First of all, why did God command the Jews to ask for these items? Didn't the Jews simply deserve to take whatever they wanted from these evil people who tormented them and stripped them of everything for decades? Second, why did the Egyptians have such a change of heart towards Moshe and the Jewish people? How could it be that in one moment they perceived the Jews as the lowly enemy slaves and in the next they are suddenly showering them with gifts? Finally, when the Torah reports that the Jews went to the Egyptians for these gifts, it uses the word "Vayish'alu" which means that the Jews **borrowed** these items. Does that suggest that the Jews told the Egyptians that they were simply borrowing from them when in reality they meant to take it permanently? Could there be a greater desecration of God's name than an act of such deception?

The Rashbam explains that the word "Vayish'alu" does not only mean "borrow." He shows places in Tanach where it means "request." While this answers our last question, we now must once again understand why the Jews had to request it and why the Egyptians so willingly gave up their possessions.

Rav Hirsch teaches that during the plague of darkness an amazing change took place in the way the Egyptians viewed the Jews. According to our Sages, the Egyptians were literally paralyzed during this plague with thick darkness surrounding them. While frozen in place, they could hear the Jews coming into their homes. They were sure that when darkness ended, they would find all of their possessions stolen and in the hands of the Jews. But when the plague ended and their eyes could once again see and they realized that none of their possessions were stolen, their eyes were truly opened and they recognized the special values of the Jews and their leaders. They understood that we were people of great ethics and morals and also now understood why God chose to redeem them from Egypt. This caused the Jews "finding favor in the eyes of the

MAZAL TOV!

Mazal Tov to Rav Ezra and Rena Gross on the birth of a baby son! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!



Not Your Average Date Davida Shubowitz (Tiferet 5770, 5771)

Why is it that the names of the months are not mentioned in the Torah? It never says Nissan or Iyar, only the first month, second month, referring to the numbers. Why is it this way? Why refer only to the numbers and not the actual names?

HaRav Beinish Ginsburg answers by quoting the Rambam. The Ramban explains that we were taken out of Mitzrayim during the first month, Nissan. The reason why we count the numbers of the months is because we are referring back to that first month of Yetziat Mitzrayim. By saying, "today is the 4th month" one is then able to think that this is the fourth month after that first month when Hashem took us out of Mitzrayim. It helps us remember all the miracles He has done for us during Yetziat Mitzrayim.

We also see this concept by the fact that we refer to everyday of the week as numbers, Yom Rishon, Yom Sheini, etc. Here by referring to the dates of the week we are reminded of Shabbos. We do this every day when we say shir shel Yom. By saying the days we are fulfilling "זכור את יום השבת לקדשו". This helps us remember Shabbat every day of the week.

Being Jews we are constantly taking everything in our lives and uplifting it. We are taking the mundane aspects in our lives and dedicating them to Avodat Hashem. Our goal should always be how to bring what's in our lives to a higher level. We take the physical and make it spiritual, and so even by mentioning a date, we can infuse it with Kedusha. Everything should refer back to its original source, Hashem, and this will bring us closer to Him. There are so many ways in which we can bring more kedusha in our lives, such as: saying brachot or even just the way we tie our shoes. We have to seek out those ways to bring more kedusha into our everyday lives. By doing this it helps us appreciate all that Hashem has given to us and recognize everything as a gift from G-d.

תורת תפארת (המשך)

Egyptians" and explains God's command that they must ask the Egyptians for possessions and they could never simply take something which belonged to someone else.

May we all recognize that the essence of the Jewish people should be our morals and values and when we demonstrate these qualities to the nations of the world, they come to honor us and give us respect. All of us have the opportunity to sanctify God's name on a daily basis when we interact with people in school, at work, and simply out in the street. This is our chance to be a light onto the nations through our honesty and integrity.