



Tiferet

ת פ א ר ת



TIFERET SHABBAT

This Week in Tiferet

On Sunday, our Shana Alef students began the choref zman with a tiyul to **Ein Gedi and Yam Hamelach**, with legendary tour guide, Tzvi Sperber. On the same day, the Shana Bet students went on a walking tour of the Nachlaot neighborhood in Yerushalayim with Rabbi Benji Levine. A great time was had by all! On Monday morning, our students were excited to get back to their classes and learning again! This Friday morning, we'll be traveling north to spend an amazing Shabbat in Tzfat! We're looking forward to telling you about it!

תורת תפארת

אלה תולדות נח
Mrs. Bracha Stefansky
Parashat Noach

The name of this parsha is נח, which is the third word in our parsha. However פ' תולדות has the same beginning as our parsha, yet is named תולדות and not צחק. Why is our parsha named Noach?

Another question that can be raised is that if the posuk starts off that "these are the descendants of Noach" why does it go back and describe Noach, as opposed to going straight to listing his children? The Ba'alei Mussar explain, that the first and foremost child of Noach was... Noach. Every human being is born with different imperfections in their character traits that need work. The Vilna Gaon even says that one of our main missions in this world is Tikun Hamiddos, perfecting our character traits. Noach succeeded in this charge to perfection, just like a parent is מחנך a child, Noach was מחנך himself, becoming his own child.

Noach was so successful that the Torah gives him a very important title, the title of איש a man. Rav Moshe Feinstein points out that even before the description of צדיק the Torah stresses that Noach was an איש, a mensch. Noach built himself up until he was not just someone who just did the Mitzvos but was a mensch as well.

This was in stark contrast to the rest of his generation. Rashi explains that the גזירה of the Mabul was only sealed because of stealing. Rashi adds though, that the stealing itself was always less than a peruta, the required amount to have the item be returned. They would steal in this way each time until the vendor was left with nothing and they couldn't even be punished. According to the strict din, the letter of the law, what they did was not punishable, however where was the mentchlichkeit? Where was the behavior of an איש? Perhaps this was why Noach was specifically chosen to be saved from the Mabul. Since Noach acted in a way that was diametrically opposed to those in his generation and was a mensch first.

If Hashem already had to do a miracle by putting Noach, his children, and all the animals into the teivah and saving them, why did He not just add to the miracle and feed them as well? Why force Noach to make sure everyone had their food? According to what we have said, we can explain that the teivah was a continuation of Noach's מעלות. More opportunity and more chances to do chessed and be a mensch by being busy with feeding all the animals. Also just imagine a whole year of family bonding time affording plenty of opportunity to be considerate and have patience along with a host of other middos. The Teiva was an incubator of tikkun hamiddos, an opportunity to fix the world by doing chessed and by being the ultimate איש.

Continued on pg. 2

We would like to thank the following parents for sponsoring our evening of learning

Tikun Leil Hoshana Raba

- Mr. and Mrs. Gregg and Naomi Gittler, in honor of their daughter, Gillian (5774)
- Dr. and Mrs. Yossi and Yosefa Knoll, in honor of their daughter, Sharoni (5773, 5774)
- Mr. and Mrs. Mikhail and Diana Maltsman, in honor of their daughter, Miriam (5773, 5774)
- Mr. and Mrs. Jeffrey and Ariella Schwartz, in honor of their daughter, Sarah (5774)
- Mrs. Laurie Teperman-Szenicer, in honor of her daughter, Aden (5774)



תורת תפארת (המשך)

My grandfather, Seymour Kleiman Z"l, had a famous vort that he would tell us in the name of Rav Rutner זצ"ל. He would tell us about the five chalakim of the Shulchan Aruch. When we would look at him puzzled, obviously knowing there are only 4 books of the Shulchan Aruch, he'd say with a cheeky grin, "Do you know what the fifth chelek is?" "Zol zein a mentsch – to be a mentsch." All the Torah and halacha that one learns need to be followed by actions that are worthy of being called an ish - a man who is a mentsch.

With this in mind we can return to our original question, asked by Rav Tubolsky. He explains that תולדות is all about the story of Yaakov and Eisav so we call it תולדות as opposed to יצחק. נח however is not about the generations that came from him, rather it's about the first תולדה, Noach. How Noach molded himself into the quintessential איש, by being first and foremost a mentsch.

MAZAL TOV!

Mazal Tov to Tali Grosser (5768) on her engagement to Nafi Orlofsky! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Debbie Epstein (5771) on her engagement to Noah Lasko! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Rivkah (Herman, 5771) and Chezky Brach on the birth of a baby boy! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!

A Towering Lesson Sara Trombka (5773, 5774)

Rashi asks which was worse, Dor Hamabul or Dor Haflaga (the generation of Migdal Bavel)? Dor Hamabul struggled with thievery, resulting in Hashem destroying the world. Dor Haflaga on the other hand, rebelled against Hashem by building the Tower of Bavel. Hashem punished them by dispersing the perpetrators. Based on these facts, one would think Dor Haflaga was far worse because of the action. If this is true, why was the punishment worse for Dor Hamabul?

The people of Dor Haflaga were completely united and strived in their Bein Adam L'chavero. This achdut merited them a mild punishment. Dor Hamabul lacked unity and therefore suffered a terrible punishment.

Later Rashi brings a story about Dor Haflaga of a man who asked his friend for a brick. Since Hashem had separated them, the friend spoke a different language and accidentally gave him plaster. The man was so upset and furious that his automatic reaction was to kill his friend. How is this possible? These people lived in a generation that was saved because they worked together. They were described as a unified nation. How could it be that they went from such unity to extreme opposition?

Achdut comes easily while working for a common goal. Building the Tower of Bavel, the people took pride in what they had accomplished and therefore were united. The minute that they were separated and not succeeding together they lost their unity and respect for each other.

We learn from this that Hashem views the mitzvot of Bein Adam L'chavero on a high level. No matter the situation, we need to remember the importance of treating fellow human beings with honor and respect.