



## TIFERET UPDATES

### *This Week in Tiferet*

This was a week filled with chesed in Tiferet! On Tuesday, Tiferet hosted an event for **Zichron Menachem**, Israel's support organization for children with cancer. Women from around the city came to Tiferet to donate hair for wigs for cancer patients. We are especially proud that so many of our students also jumped right in and donated over 12 inches of their own hair to Zichron Menachem. Chesed is described in the gemara as a mitzvah one does בגופו – with one's body, and this was the best possible example! The Israel army put out a call earlier this week for students to volunteer at bases to package food supplies that had been depleted during the recent operation. So on Thursday, our students traveled up North to Chaifa to work for seven hours

## תורת תפארת

### **I Will Be Right Here Waiting For You**

**Mrs. Bracha Stefansky (bracha@stefansky.com)**

#### **Parashat Vayishlach**

In this week's parasha, we find the famous statement of Yaakov, "אם לבן גרתי", "I have lived with Lavan," and Rashi's explanation, "ותר"ג מצוות שמרתי", I have observed the 613 mitzvot. The explanation though begs a question.

How can Yaakov say he kept all 613 Mitzvot? We know there was no Beit HaMikdash yet and therefore Yaakov couldn't possibly have kept all the Mitzvot pertaining to it. So how can Yaakov, known for being the איש אמת have said ותר"ג מצוות שמרתי, that he kept all the mitzvot?

There is a beautiful explanation of this that I heard from Rav Yaakov Vidomlanski. The word שמר, has another meaning besides to keep or to watch. In next week's parasha, parashat וישב, Yosef tells his brothers about his dreams. The pasuk there states, "ואביו ושמר את הדבר". Rashi explains that Yaakov was waiting and anticipating the day when the dreams would come true.

We see from here that the word שמר can also mean to wait for something to come true. Here too in our parasha, Yaakov wasn't necessarily saying he kept all מצוות שמרתי but rather that he was waiting for the day when he would be able to keep all 613 mitzvot. Yaakov had a feeling of anticipation, longing for the day when he would be able to keep all of the mitzvot he possibly could.

In the famous restatement of the Rambam's "ג עיקרים", it states, "אני מאמין באמונה שלמה בביאת המשיח ואף על פי שיתמהמה עם כל זה אחכה לו בכל יום שיבוא"

We don't just state our belief, we continue that even though Mashiach's arrival is long in coming, we are waiting for it daily. How many of us really yearn for Mashiach to come each day? How many of us strive to be like Yaakov Avinu and really anticipate the coming of the Geula and the opportunity to do as many of the 613 Mitzvot as possible?

May we all merit saying, "תר"ג מצוות שמרתי"!

### ***This week in Tiferet (continued)***

straight, under the auspices of **Sar-El**, an organization which enables those who wish to volunteer to assist the Israeli army.

Finally, this Shabbat, Tiferet is hosting a joint Shabbaton with Darkaynu, a seminary program for girls with mental disabilities. Our students have been working hard preparing for Shabbat – but more on that next week!

### **Living, But Not Learning Tova Rand (Tiferet 5773)**

In this week's parasha, we learn that Yaakov sent an angel to Esav with the following message, "עם לבן גרת". Rashi says "ותריג מצוות שמרתי ולא למדתי" "וממעשים הרעים" - I observed all of the mitzvot, and I didn't learn from his evil actions. If it says "ולא למדתי ממעשים הרעים", then why does it need to say he kept all the מצוות? Isn't it obvious that if Yaakov did not learn from Lavan's bad ways, then he kept all the mitzvot

One possible explanation is that Yaakov is telling Esav that he did not keep the ways of לבן. There are many Jews that try to keep the מצוות, but live the way of לבן. For example, the way of לבן is not doing any תשובה when one does wrong.

Another behavior of Lavan was that he may have kept the letter of the law but he did not preserve the spirit of the law.

Many times this leads a person to eventually violate the letter of the law as well

Even though יעקב lived and worked for לבן he did not change who he was. Even though Yaakov was living with a man who did whatever he could to bypass the law and not show remorse for it he never changed being an Ish Tam (a wholesome man.)

We can learn from Yaakov that even when there are negative influences around us we do not need to give into those influences and change who we are. We can do what we think is right and not be influenced, even if it is all around us.

## **MAZAL TOV!**

**Mazal Tov to Rochelle Adler (5769)** on her engagement to Eli Herskovits! May they be zochim to build a bayit ne'eman b'Yisrael!

**Mazal Tov to Noam and Raizie (Erreich - 5766)** Weissman on the birth of their son, Eyal Yitzchak! May they be zochim to raise him l'Torah, l'chupa, u'l'maasim tovim!

