



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

This week we were privileged to welcome our new madricha for the second half of the year, **Chana Goldberg**. We are thrilled to have yet another amazing Tiferet alumnae return to Tiferet to help guide our current Tiferet students. We are sure that Chana will be tremendously successful in her new position, and we look forward to many more alumnae following in her footsteps in years to come!

תורת תפארת

Everyone Can Climb the Mountain

Rav Azriel Rosner (arosner@tiferetcenter.com)

Parashat Yitro

Parashat Yitro describes perhaps the most awesome event in Jewish history – the giving of the Torah on Har Sinai. Understandably, in perek 19, Bnei Yisrael are instructed how to prepare themselves for this upcoming event. They must purify themselves, clean their clothes, separate from their spouses and make a border around the mountain, so that no one would even touch Har Sinai during Matan Torah.

In pasuk 13, Hakadosh Baruch Hu adds one additional comment to His warnings against coming close to the mountain.

"במשוך היובל המה יעלו בהר" (שמות פרק י"ט פסוק י"ג)

"When the shofar blast extends, they may go up on the mountain."

Rashi explains that after the Torah was given on Har Sinai, the shofar would sound one extended blast, after which the shechina would leave Har Sinai, and Bnei Yisrael would be permitted to climb up on Har Sinai. It is interesting that we hear about the end of this restriction before the restriction even began. Why did Hakadosh Baruch Hu deem it necessary to do so? Why not just wait until after maamad Har Sinai was over? As we mentioned above, Bnei Yisrael were also commanded to separate from their husbands and wives in preparation for Matan Torah, and after Matan Torah, G-d says, "לכו לאהליכם", go back to your tents. Why does G-d talk about the end of the border around Har Sinai, before that restriction even began?

The Meshech Chochma gives a beautiful explanation. He writes that there was a danger during Matan Torah, that the people would see Har Sinai, as the place of the Divine Presence – a place of special eternal kedusha. When Hakadosh Baruch Hu tells them that they will be able to go up on the mountain after Matan Torah, He is saying, "Do not imagine that the mountain is a holy place, and because of that G-d revealed Himself upon it... For after the shofar sounds, it will be a home for animals again."

The danger of an event such as Matan Torah is the feeling that holiness and connection to G-d can only be achieved in a uniquely holy place. In this pasuk, G-d is telling them that kedusha is not dependent on a specific place, but on how we act in that place. Even a mountain that is a pasture for animals can be the place where the Torah is given.

So too in our day-to-day lives, we should try to make a special effort to bring holiness into

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MAZAL TOV!

Mazal Tov to Rebecca Elefant (5769) on her engagement to Akiva Adler! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Lindsay Stadtmauer (5770) on her engagement to Josh Pianko! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to **Andy Surasky (5770)** on her engagement to Jason Ast! May they be zochim to build a bayit ne'eman b'Yisrael together!



Seeing is Believing Amanda Koppel (5773)

In this weeks פרשה, when יתרו heard all that happened - the war with עמלק, the splitting of the ים סוף, and מתן תורה - he was so moved that he joined בני ישראל in the desert. Why, out of all of the people in all of the other nations, was יתרו the only one to join בני ישראל. We know that all the other nations heard what happened – it says so in אז ישיר. So why was יתרו the only one to join בני ישראל?

The answer lies between the difference between seeing and hearing. A person may believe something that he hears but it doesn't affect him the same way that seeing something does. An example of this is that משה didn't smash the לווחות until after he saw בני ישראל doing חטא העגל, even though ה' told him about it before hand. ה' word is completely true and משה believed it completely but hearing it and actually seeing it are two different things. The latter caused משה to break the holiest object in the world.

But hearing and seeing have different impacts on people. For יתרו, hearing all that ה' had done for בני ישראל was enough to inspire him to leave his house, nation, and country and join בני ישראל in the desert. But then seeing this great nation and all that Hashem did for them sealed the deal for Yitro.

The difference between the other nations and יתרו is that although both heard all that had happened, the other nations didn't think it would affect them. While it scared them, it didn't make them want to get up and join בני ישראל.

This could also explain why ה' allowed בני ישראל to see His voice at מתן תורה. Hearing it may not have been enough for בני ישראל. They needed to see it to. In our times, we hear teachers talk about Hashem's miracles but if we simply open our eyes and look carefully we will see this greatness and it will have a much greater impact on us.

!שבת שלום

Upcoming Alumnae Events

**Mrs Karen Hochhauser will be giving an alumnae shiur at the home of Moshe and Debby Weinberger
739 Mildred Street, Teaneck, New Jersey
On Motzaei Shabbat, February 2nd at 8:30 PM**

**Rav Elie Mayer will be giving an alumnae shiur at the home of Gavy and Barbara Simon
23 Lotus Street, Cedarhurst, NY
On Tuesday Night, February 5th at 7:30 PM**

Looking forward to seeing you there!

תורת תפארת (המשך)

the world through our actions, even when it might seem like the place is not appropriate for kedusha. We can make a Kidush Hashem in college, at work, in stores and on the sports field. It is we, with our actions, that can bring the shechina into this world – wherever we may be at that moment in life.

Shabbat Shalom!