



# TIFERET HASHABBAT

## *This Week in Tiferet*

On Monday night, Tiferet held a celebration dinner in honor of the students who completed the **Tiferet Independent Learning Incentive Program**. Many of our students challenged themselves to learn 30 extra hours of Torah. We are very proud of them and of all of our wonderful talmidot! On Wednesday night, Tiferet hosted **Mr. Robby Berman**, president and founder of HODS, the Halachic Organ Donor Society. Mr. Berman explained to our students the various opinions on this important and topical issue, in a fascinating lecture.

## תורת תפארת

### To Sing or Not To Sing Rav Azriel Rosner Parashat Beshalach

As the Mitzrim were chasing Bnei Yisrael, the night before K'riat Yam Suf, the pasuk says, "ולא קרב זה אל זה כל הלילה." (שמות פרק י"ד פסוק כ) – "And they did not come close to each other all night." The simple meaning is that the pasuk is discussing the Mitzrim and Bnei Yisrael, and noting that the Mitzrim did not catch up to Bnei Yisrael that night.

However, the gemara in Megila gives an additional explanation:

מאי דכתיב: ולא קרב זה אל זה כל הלילה? בקשו מלאכי השרת לומר שירה, אמר להם הקב"ה: מעשי ידי טובעים בים ואתם אומרים שירה!?

"What is the meaning of "they did not come close to each other all night?" The ministering angels wanted to sing. Hakadosh Baruch Hu said to them: the creations of my hand are drowning in the sea and you are singing?!"

This important gemara is teaching us the importance of every human being, indeed every creature in the world. Even though the Mitzrim were chasing Bnei Yisrael, to kill or enslave them, and even though their death in Keriat Yam Suf was justified, Hakadosh Baruch Hu is still telling the angels that it was inappropriate to sing in honor of the occasion.

In fact, according to the Shiblei Haleket, this is one of the reasons why we do not say a full Hallel on the seventh day of Pesach, despite the miracle that occurred on that day. Since that day is commemorating Keriat Yam Suf, it would be inappropriate to sing in praise of the event.

On the other hand though, we know that following Keriat Yam Suf, Bnei Yisrael themselves did indeed sing the Shirat Hayam, a song praising G-d for their salvation. The Perisha (Orach Chaim 490: 1) even quotes the Maharil who had a minhag of calling the last day of Pesach "יום שמחתינו", "day of our happiness" in davening, and not "יום חרותינו", day of our freedom, because "everyone is happy that the Mitzrim were drowned in the sea." How can we resolve these two approaches?

*Continued on pg. 2*

## Mazal Tov!

**Mazal Tov to Rabbi Azriel and Pasha Rosner** on the Bat Mitzvah of their daughter, Ella!  
May they be zochim to see continued nachat from her!

**Mazal Tov to Eliana Lieberman (5773)** on her engagement to Nat Druce! May they be zochim to build bayit ne'eman b'Yisrael together!



*Alumnae Shiur with Mrs. Karen Hochhauser  
in Queens College this week*

## תורת תפארת (המשך)

The Torah Temima gives one explanation, writing that there is a difference between singing during the event and singing after the event. While the water was crashing down on the Mitzrim, it would have been inappropriate to praise G-d for the salvation. Yes, their deaths were necessary, but there is still a loss for the world, that they did not do teshuva and deserved such a terrible end.

But afterwards, when one is able to look at the picture as a whole, once can see the full plan of Hakadosh Baruch Hu and appreciate the ultimate conclusion of that plan. Only then can one praise G-d, not for the deaths per se, but for the guiding hand which leads our lives to the proper destination.

## A Leap Of Faith Tamar Lyons (5775)

When the Jews were standing by the Yam Suf and had nowhere to turn, Moshe prayed to Hashem to save them. Hashem answered Moshe in a strange way. Hashem said: "Why do you cry out to me? Tell Bnei Yisrael that they should travel." This answer seems confusing. What else would a G-d-fearing Jew do in a tough situation aside from praying directly to Hashem?

Rashi says that Hashem's statement means: "All they have to do is travel, and the sea surely won't stand in their way." The Siftei Chachamim explains, saying that "If you travel, the sea will split for you. If you don't travel, then the sea won't split and you will fall into the hands of your enemies."

A great lesson to be learned from this is that faith without any followed action is insufficient. Up until now, the Jews only had faith--they didn't turn that faith into action. By entering the sea at this point, they displayed their faith in Hashem with concrete actions. Hashem answered Moshe's prayer in this way to teach us that faith alone is insufficient! They must travel into the sea and it will not stand in their way. Without taking any proper actions, Moshe's prayers would have been ineffective.

The same lesson applies nowadays in regards to Mashiach. All of us claim that we believe in him, but is the sole belief in him sufficient?! We need actions in order to validate our belief and to bring him faster. We must do what Bnei Yisrael did in the time of Kriyat Yam Suf-- "Speak to Bnei Yisrael so that they will travel"-- We need to take action by traveling and moving to Eretz Yisrael, the Jewish homeland, and then Hashem will grant us success. If we do not take action, our prayers will be insufficient.

A person who believes in something but just sits around, expecting it to happen miraculously, doesn't show proper devotion to the subject and one could argue how much they actually care about it. A person's external faith causes him to fool himself. A person who takes action and does something concrete to help accomplish his requests--Hashem sees that person's prayers for a higher purpose.

This is exactly what happened in Egypt. Hashem was saying that prayer alone will not help them out of their situation. Instead, they need to take actions that show their dedication and belief in Hashem. They entered the Yam Suf and because of that great action of faith in Hashem, it merited them in being saved. So too, nowadays, we must show Hashem with concrete actions of care and dedication to Hashem and His mitzvot, so that He will redeem us.

(inspired by R. Moshe Lichtman)