



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

As we all know, this has been a difficult time here in Eretz Yisrael. The bad news over the past weeks has made all of us feel unsettled and aghast. Even though our students' ability to travel throughout the country has been limited this week, we are very proud that they have made up for that with a redoubled commitment to their learning, chesed and mitzvot. We hope that their zechuyot, along with the tefillot of all of Am Yisrael, will bring a speedy end to the current crisis, and safety and security to all of Am Yisrael. Shabbat Shalom!

תורת תפארת

WE BUILT THIS CITY ON "ROCK" AND ROLL

Mrs. Bracha Stefansky
Parashat Noach

Towards the end of Parshat Noach, we learn about the Dor HaFlagah that tried to build a tower to fight with Hashem. In פרק י"א פסוק ג' it gives a seemingly superfluous introductory pasuk to the building of the tower.

And they said to one another, "Come, let us make bricks and fire them thoroughly"; so the bricks were to them for stones, and the clay was to them for mortar.

וַיֹּאמְרוּ אִישׁ אֶל רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשָׂרֵפָה וַתְּהִי לָהֶם הַלְבֵנָה לְאֶבֶן וְהַחֲמֵר הָיָה לָהֶם לְחֵמֶר:

Is it really necessary for the Torah to tell us how they made the bricks and what building materials were used to build the tower to fight Hashem?

Rav Frand, quoting Rashi, explains, that the reason for the details in the pasuk is that in Bavel there were no stones for building and therefore they needed to actually make the bricks in order to build the tower. In the very next pasuk we are told the reason for the brick construction.

And they said, "Come, let us build ourselves a city and a tower with its top in the heavens, and let us make ourselves a name, lest we be scattered upon the face of the entire earth."

דְּוִיֹּאמְרוּ הִבֵּה | נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֵאשׁוּ בְּשָׁמַיִם וְנַעֲשֶׂה לָנוּ שֵׁם כִּן נִפְוֶץ עַל פְּנֵי כָל הָאָרֶץ:

Their ultimate plan was to build a tower to the heavens and "make a name for ourselves" In other words, the Torah is telling us that the construction of the tower to the heavens came as a direct result of the manufacturing of the bricks. What is the correlation between the two?

Rav Frand continues and brings down a great answer from Rav Yosef Chaim Sonnenfeld. Rav Sonnenfeld explains that the creation of bricks at that time was a monumental technological breakthrough. Until that time, they had used only stones to build with and now that they themselves had figured out a way to make

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Upcoming Alumnae Events!

November 7th – Alumnae Shabbaton in Stern College with Rabbi Elie Mayer!

November 16th – Mrs. Leba Schneider will be giving shiur in the Queens College JLIC

January 14th – 17th: Alumnae Program and Shabbaton in Ramat Beit Shemesh!

We look forward to seeing you there!

תורת תפארת (המשך)

bricks, they now possessed a methodology to create building materials at will, even when there were no natural stones to work with. The problem was, that this new invention of theirs caused them to fall into the trap of thinking that they controlled their own destiny and didn't need G-d anymore. If they could be so inventive in this way, surely the sky was the limit for them. As the pasuk in Devarim 8:17 says; " כחי ועצם ידי עשה לי " – "My strength and the power of my hands made all this wealth". Creating a few bricks led the generation to believe they could reach the heavens to be equals to G-d.

In today's day and age of remarkable technological and bio-medical breakthroughs, (many of which are created here in Eretz Yisroel), we have a choice in the path we can take. We can choose the path of the Dor Haflagah, thinking that it's all because of our own genius and our own might . Or, we can take the true path, realizing that all of these "discoveries" are given to us from G-d, and it's our job to use every new invention to come closer in our relationship to G-d and not allow our technological advances to move us further away from Him.

Shabbat Shalom!

Faith Floods the Mind Eliya Fridman (5773)

In this week's parsha, Parshat Noach, we receive a big lesson on Emunah and Bitachon by learning from the actions of Noach. Noach followed the instructions of Hashem exactly, never deviating from the plan, never questioning His directions, and never giving into his fear over the Word of Hashem. This can clearly be seen when Hashem tells Noach to leave the Ark after the rain had stopped falling - Noach did just that, despite the trauma and fear that is involved in leaving his safe haven. It was due to his Emunah in the Ribono Shel Olam that he was zoche to be saved. This concept can also be learned from the work "Teva" "Ark." The Orach Chaim explains that another definition for "Teva" is "Word," for just as an ark prevents passengers from drowning, so too the word of Hashem saves us from drowning.

If we fast-forward a few hundred years we learn that Moshe Rabbeinu was found in a "Teva" - Why? He was destined to deliver the word of Hashem to Bnei Yisrael that would save them.

We learn from this week's parsha is that the only way to stay afloat - the only way to be saved - is to listen to and trust in the word of Hashem. It is all too normal to feel like we are drowning in our fight with our own flood that is Galut, but we can survive by having Emunah and Bitachon.

Rabbi Lord Jonathan Sacks says on his commentary of Noach, "Faith is the courage to take a risk for the sake of God; Faith is not certainty but the courage to live with uncertainty."

We won't always know what lies ahead, but we do know that we must use the Torah as our guide to light the way - we must have Emunah to keep us afloat.