



TIFERET HASHABBAT

This Week in Tiferet

Welcome Back! This week Tiferet welcomed back dozens of alumnae who came to Eretz Yisrael during their winter break, for our annual **Alumnae Program and Shabbaton** – filled with Torah, ruach and opportunities to reconnect with their teachers and friends. Some of our alumnae, including Tara Steinberg (5771), Eliya Friedman (5773), Emily Rohan (5773), Mimi Adler (5773) and Ilana Mael (5774), also participated in an alumnae panel for our students, in which they discussed the opportunities for Tiferet alumnae in university. On Sunday Night, we held our **Final Banquet** for this year's **Shana Bet**. We are very proud of what they have accomplished and what we know they will accomplish!

תורת תפארת

Saving Face Rav Elie Mayer Parashat Sh'mot

Upon reviewing this week's parsha, I was struck by the many times that the face is emphasized in the discourse between Hashem and Moshe. In their very first interaction at the burning bush, Moshe hid his face since he was afraid to look at G-d. Thirty prakim later, Moshe asked to see Hashem's face and Hashem replied, "You will not see My face". In the next perek, when Moshe had received the luchot sheniyot, Moshe's face radiated light and he had to wear a mask in order to interact with people. Finally, at the very end of Sefer Dvarim, the Torah tell us that there has never been a navi like Moshe, whom Hashem knew "panim el panim". First, Moshe hid his face from Hashem, then Hashem hid His face from Moshe and afterwards, Moshe spoke face to face with Hashem and had to hide his face from Bnei Yisrael.

The Gemara in Berachot 7a discusses a machloket between Rabbi Yehoshuah ben Korcha and Rabbi Yochanan. The latter asserts that when Moshe covered his face in our parsha, it was praiseworthy since it was an act of humility. As a reward for his anava, Moshe was rewarded with the karnei ohr after Matan Torah. Rabbi Yehoshuah ben Korcha understands Moshe's act of hiding his face at the sneh as timidity and a missed opportunity and was punished midah k'neged midah in that Hashem did not allow Moshe to see His face.

In his Talmudic commentary Ein Ayah, Rav Kook explains this passage as a discussion about how to fulfill our potential. The approach of Rabbi Yehoshuah ben Korcha, explains Rav Kook, is that spiritual enlightenment and closeness to Hashem is the means to achieving perfection. Moshe covering his face at the sneh was misplaced humility at the expense of spiritual growth. Moshe had an opportunity to see Hashem and turned away from it.

There are many times when we are placed in situations where we have the opportunity to be spiritually transformed and we hide our faces. We do not let inspiring moments affect a change in us. In Daat Tevunot, Rabbi Moshe Chaim Luzzato explains that the face is called Panim and the inner depth of a person is called pnim. By turning our face away from

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Alumnae Panel

The newsletters for Parashat Vayechi and Parashat Sh'mot are dedicated in memory of Phillip Sperling, ע"ה נח יהודה אריה בן משה מאיר ע"ה Beloved son of Moshe and Judy Sperling and brother of Daniella Sperling (5775) On the occasion of his yahrtzeit יהי זכרו ברוך



תורת תפארת (המשך)

religious motivation we are not allowing the message to enter the pnim and become internalized. It may be something we learn or something we experience but fearing the commitment that comes from deep inspiration, we rebuff these opportunities and turn our faces. When we collectively turn our face away from Hashem, Hashem in turn hides His face from us, in what is called hester panim.

When Moshe returns from Har Sinai radiating light, Bnei Yisrael complain that they can't look Moshe in the face. They have to turn their faces away from Moshe to avoid the blinding glare of the light of his face. Perhaps this could mean that on a certain level, Bnei Yisrael turned the other way and would not internalize the teachings of Moshe.

The greatness of Moshe was that he learned from the sneh experience to never reject an opportunity to gain deveikut ba'Hashem. Sometimes this entails sacrifice; however the message for us is to never hide our faces from growth experiences. Ultimately, through his perseverance and determination, Moshe was able to speak to Hashem panim el panim.

The Slonimer Rebbe teaches that a real chassid is one whose avodat Hashem is characterized by Hashem b'or panecha yehaleichun - walking in the light of the face of Hashem. The Netivot Shalom teaches that this means that your life's purpose and objective is to experience and feel G-d's presence and not to miss out on opportunities to do so.

May we all be blessed with the fortitude to not turn away from opportunities for spiritual growth and not hide from religious messages of all form and expression.

Shabbat Shalom