



Tiferet

ת פ א ר ת



# TIFERET HASHABBAT

## *This Week in Tiferet*

This week we said our sad good-bye to our beloved Shana Alef students.

Sunday began with our Staff Appreciation Brunch, in which our students spoke about each staff member, and how he or she contributed to our year in Tiferet. On Sunday night, we held our final banquet, where our administration spoke about each student and the many ways she both contributed to and gained from her year in Tiferet. We will miss this very special 61 students – but we know that we will keep in contact with them for years to come! And we look forward to next year's students... arriving in just a few months!

*Have a wonderful  
summer!*

## תורת תפארת

### Seeing Beyond Mrs. Dina Etigson Parshat Shlach

This week we are witnesses to the infamous “sin of the spies;” however, they are never called “spies” in the Torah, nor are they given a military mission. Rather, the men are sent “la’tour” – literally “to tour” the land, and evaluate the quality and goodness of the land. They find larger- than- life fruit, and giant people; but, rather than seeing the powerful potential of the holy land, they return with terrifying reports that Bnei Yisrael will need to go to battle with giants in a fierce land. They lose their faith in Hashem. They fixate only on the surface level of reality that from a “realistic” perspective, the enemy is much stronger, and Am Yisrael should not be able to conquer them. They forget to look past the surface at the deeper “reality” that Hashem runs the world and can vanquish any enemy for them.

Thus, they begin to create a panic among Bnei Yisrael until Calev ben Yefuneh addresses the nation with the following proclamation— **הארץ אשר עברנו בה לתור אותה טובה הארץ מאד מאד**—the land that we passed through in order to tour it - is a very, very good land. Charged with the same reconnaissance mission, Calev and Yehoshua are able to see the land from a much deeper perspective. They have the faith to look deeper and to see the goodness and godliness of the land, and to trust that Hashem will be able to help them succeed against all odds.

The Parsha seems to end with the randomly placed mitzvah of Tzitzit. However, if we take a deeper look, we find that tzitzit may be the remedy for the sin of the spies. The command to wear tzitzit is the only other place in the Torah that the same verb “latour” is used. The language used is: **“ולא תתורו אחרי לבבכם ואחרי עיניכם”**. Am Yisrael are instructed to keep the mitzvah of Tzitzit as it will safeguard them from straying after their hearts and eyes. How? Tzitzit contains the color –tchelet (sky blue) to remind one of the vast sea which reminds one of the endless sky which ultimately reminds one of how infinite and “beyond” Hashem is. We are instructed to look at the tzitzit (**“וראיתם אותו”**) –to look to the tchelet or the tachlit – to look beyond the surface reality visible to our eyes, and to see the deeper reality that Hashem runs the world! We are instructed to always look for the depth, the

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## Mazal Tov!

**Mazal Tov** to Zevi and **Brie Reich (rakezet)** on the bris of their son, Amichai Menashe! May they be zochim to raise him l'Torah, l'chupa u'l'maasim tovim!

**Mazal Tov** to **Yonina Liechtung (5772)** on her marriage to Max Stern! May they be zochim to build a bayit ne'eman b'Yisrael!

**Mazal Tov** to **Elana Bass (5773, 5774)** on her marriage to Nachum Meyers! May they be zochim to build a bayit ne'eman b'Yisrael!

**Mazal Tov** to **Arielle Teitelbaum (5773)** on her engagement to Yehuda Jacobowitz! May they be zochim to build a bayit ne'eman b'Yisrael!



## תורת תפארת (המשך)

deeper purpose, not to stray and feast our eyes only upon surface level reality.

Interestingly enough, the design for the flag of Israel was inspired by the Talit! The proudly waving flag of Israel is the perfect testament to us overcoming the sin of the spies. Now when we think of Eretz Yisrael and its' symbol – the Israeli flag, our mind should take us directly to the message of the Tzitzit—to look towards the infinite beyond of Hakadosh Baruch Hu. When we gaze upon this land instead of seeing insurmountable obstacles, we should be blessed to see beneath the surface—to the ultimate tachlit—to see that this is the land Hashem designated for us because it is VERY very good!

## Holy Man, Holy Land Ariella Weiss (5775)

This week's *Parsha*, *Parshat Shlach*, talks about the spies. Moshe, on the request of the people, sends out twelve spies to get “intel” on *Eretz Yisrael*. Ten of the twelve come back telling “horror stories,” and convincing the Jewish people that there was no way possible to invade, or to live in Israel. The people cried and complained, so *Hashem* didn't let them enter the land. Instead, *Bnei Yisrael* spent the next forty years in the *midbar* and their children would enter. Last week, Miriam spoke *lashon hara* about Moshe to Aaron, and she was punished.

Rashi asks, why is the *Parsha* of Miriam next to the *Parsha* of the *Miraglim*? To show the even though *Bnei Yisrael* saw the punishment of Miriam when she spoke *lashon hara*, they nevertheless went ahead and spoke *lashon hara* against the land of Israel.

Rav Shwab asks, didn't the Jews learn about *lashon hara* prior to Miriam? He answers that there was a lesson to be learned concerning *lashon hara*, which was brought through the *aveira* of Miriam specifically.

One of the main reasons we don't speak *lashon hara* about another person is so we don't embarrass them. Moshe was the humblest person ever to live. Therefore Rav Shwab states that if anyone were to speak *lashon hara* about him it wouldn't faze him! He wouldn't be embarrassed! So why was Miriam punished? Simply because Moshe is an *eved Hashem*, THE *eved hashem*. If one insults the *eved* of *Hashem*, in essence, he is insulting the King of kings!! It doesn't matter if the target will be insulted or embarrassed; as long as he is stamped with *Hashem's* name it is considered *lashon hara*.

Similarly with *Eretz Yisrael*. Unlike all the other countries, *Eretz Yisrael* is under the direct supervision of *Hashem*! Hence, by speaking *lashon hara* about the land of Israel, the *miraglim* were speaking *lashon hara* against *Hashem* himself!

We were so privileged to be learning in *Eretz Yisrael* for a year. We got to experience the *kedusha* of the land! *Im Yertzeh Hashem* we should all be back living in the land with the *Beis Hamikdash*, *Bmheira Byameinu*! It's up to you to make it happen! Everytime you hold back from saying *lashon hara* you add a brick to the *Beis Hamikdash*! Remember how holy each person is and we can bring it back together.