



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

Our students went up north this week to our annual overnight **Golan tiyul**. We packed an extraordinary amount of activities into our two days there. Our students were privileged to explore this beautiful region, hiking Mt. Arbel and the Banias Springs. We learned about the ancient history of the area, visiting the historical site of Gamla. Our students also used this tiyul as an opportunity to hear about the modern battles for the State of Israel that took place on the Golan, viewing the Syrian border from Har Ben Tal, and viewing the Oz 77 documentary about the Yom Kipur War. We were treated to a visit to the famous De Karina chocolate
Continued on pg. 2

תורת תפארת

Easy Come, Easy Go Rabbi Moshe Yeshurun Parashat Ki-Tisa

In this week's Parasha, Parashat Ki-Tisa, the Torah describes in detail the Jewish people's involvement in the greatest of all sins committed in the Midbar, the Chet Haegel. The idea or even the mere thought of the Jews worshipping Avodah Zara demands an explanation. After witnessing the ten Makot in Egypt, the splitting of the sea, the miracles that occurred on a daily basis in the desert (Mana, Slav, Be'er, the Annanei Kavod, etc.) and to top it all off, the great revelation at Mount Sinai that revealed the awesomeness of G-d in ALL His glory, the Jews reached the highest level of spirituality. If so, **HOW** is it possible that the Jews sank to such a low level and served the Golden Calf?!

To answer this question we must first understand another event mentioned in the Parasha. After Chet Haegel, the Psukim describe how Moshe Rabbeinu led the Jewish nation. He pitches his tent outside of camp and returns to camp only to deliver G-d's words to the nation. Anyone wishing to learn Torah from Moshe needed to leave camp. There was one individual who remained with Moshe Rabbeinu at all times - " **ויהושע הנער לא ימוש מתוך" האהל**". Why is the fact that Yehoshua remained by Moshe's side at all times so significant that the Torah takes a special effort in mentioning it now?

Yehoshua witnessed all these great miracles in the desert alongside the rest of the Jewish nation. However, Yehoshua understood something that the rest of the nation did not appreciate. Yehoshua realized that without constant effort to strive higher, anything he received "on a silver platter" would disappear with time - easy come, easy go. True, the Jews did witness all these great miracles as well. However, they never worked hard or put in any effort to receive them. That is why the great level of spirituality vanished and they involved themselves in such a great sin.

May we be zocheh to learn from Yehoshua and be involved in Avodat Hashem on a daily basis so "when push comes to shove", we will be able to stand up to the challenges we confront proudly.

Mazal Tov!

Mazal Tov to Jessica (Kfare 5767, 5768) and Elie Niedober on the birth of their daughter, Ariella! May they be zochim to raise her l'Torah, l'chupa, u'l'maasim tovim!

Mazal Tov to Ariella Caplan (5769, 5770) on her wedding to Ahron Mendlowitz! May they be zochim to build a bayit ne'eman b'Yisrael!

Mazal Tov to Rachel Hill (5771, 5772) on her wedding to Tzvi Goder! May they be zochim to build a bayit ne'eman b'Yisrael!



This Week in Tiferet (cont.)

factory, where our students tried their hand at chocolate making themselves. Finally, at night, we enjoyed a concert by **Simply Tzfat**, to add to the ruach of the event!

A Golden Opportunity Danielle Fries (5774)

Usually the first thought that comes to mind when we think of **עגל** is how? How did **בני ישראל** commit such a terrible sin right after the whole **הר סיני** experience? But perhaps if instead we focus on 'what' we can learn from their mistake, we will be able to see the story of the **עגל** in a whole new light.

Hashem was ready to destroy **בני ישראל** because of what they did and only due to Moshe's **תפילה** were they forgiven. We learn two very fundamental ideas from this instance. Firstly, this is the ultimate example of teshuva. **בני ישראל** were on the lowest possible level but the **תפילה** of Moshe was still able to pierce the heavens. No matter how bad of a sin you have committed, by davening you can still break through any boundaries. Secondly we see that even after serving the **עגל**, the Jewish people were able to do **תשובה**. Nobody is ever lost completely, no matter how low you may have fallen. It is always possible to get back up.

Chazal say that the **פרה אדומה**, which is the mother cow, repents for the sin of **עגל**, which is the baby calf. Rav Hirsch teaches us a deep connection between the two. He explains that the only two times the Torah uses the phrase "**זאת חקת התורה**" is in regard to **הכשר כלים** and the **פרה אדומה**. From this we learn that just like a non-kosher vessel is able to become kosher, so too any person, even one who was in the most **טמא** state, can become pure through the **פרה אדומה**. Fundamental to our world view is the belief in repentance and personal improvement. Each one of us can improve on our past shortcomings and become better people. This explains how the "mother cow" cleans up the mess of the "calf", as the **פרה אדומה** teaches us the power of teshuvah. We may not have all the answers as to why **בני ישראל** did what they did, but we can look at how they picked themselves back up and apply that lesson to our own lives.