



# Tiferet

ת פ א ר ת



## TIFERET UPDATES

### *This Week in Tiferet*

Our Kayitz Zman in Tiferet started powerfully, with all of our students returning ready, willing and able to make the most of the rest of our year together. On Thursday, We commemorated **Yom Hashoa** together with a powerful shiur by Mrs. Schneider, as well as presentations by four of our students who attended the Heritage program in Poland last month – **Rachel Goldstein, Noa Hubsher, Rebecca Perlman** and **Talia Silverstein**. We thank them for their inspiring stories and for helping us to remember the six million.

### תורת תפארת

#### Eyes of Tiferet Mrs. Dina Etigson Parashat Tazria-Metzora

According to Netivot Shalom, the Parsha is not only telling us our history but also our present reality. I would like to connect the Parsha - *Tazria Metzora* with what we are experiencing right now in time, specifically Sefirat HaOmer and Yom Haatzmaut .

This week we will usher in the week of “Tiferet.” Every week of Sefirat haOmer from Pesach leading up to Shavuot has its own distinct flavor and divine attribute to work on. The Sefirot enable us to understand how HaShem interacts in the world and also provide for us the blueprint on how to become godly. The first 3 sefirot - Chochma, Binah and Daat are in the realm of thought and the lower seven - Chesed, Gevurah, Tiferet, Netzach, Hod, Yesod and Malchut are in the realm of action. During these 49 days, we are trying to make corrections—“tikkunim” of the 49 levels of spiritual impurity that we were on when we left Egypt in order to merit receiving the Torah on Shavuot. We spend seven weeks perfecting our actions.

Tiferet is often defined as beauty, truth, balance and compassion. At first glance it is hard to connect those ideas. Perhaps we can start with the easier connection between truth and balance. Truth alone is not always balanced. We are taught from our sages that real truth must be balanced with compassion. For example—we are taught we can even tell a hideous bride that she looks beautiful on her wedding day. Truth must be balanced with peace—Aaron HaCohen taught us that if there are two people in conflict it is permissible to tell each that the other desires to reconcile even if that is not the case. (Of course in both examples—these are not lies—there is a special beauty to a bride on her wedding day despite what her actual physical features look like and regarding peace—the deeper truth is that underneath their stubborn exterior, both parties want to reunite). And indeed, isn't this true beauty?

This week's Parsha is about Tzaraat and Chazal tell us that Tzaraat is often a consequence of Lashon Hara. Lashon Hara, by definition, is sharing negative information that is true, and Lashon Hara applies not just to an individual but to a group as well. Thus, as Yom Haatzmaut approaches and we spend more time talking about Israel, we should try to be more cautious not to say Lashon Hara about Medinat Yisrael, or about different groups of Jews living in Eretz Yisrael and their foreign social norms and behaviors. It is very easy to be critical, but we need to have “eyes of Tiferet” to look beneath the veil and see the *real* – balanced truth, and inner beauty shining through the surface.

A few weeks ago I “lightly grazed” a car while trying to get into a parking spot. I immediately apologized and said that I would pay for all the damages, etc. As I began to leave my car in order to give the owner of the other car my personal details, he said- “Wait, let me help you park first.”!!! This country is filled with the love of living with close family, and G-d's inner beauty shimmering through everything. I want to bless us all to see this holy country with the “eyes of Tiferet” .