



Tiferet

ת פ א ר ת



TIFERET HASHABBAT

This Week in Tiferet

Tiferet proudly celebrated the 48th anniversary of the unification of Yerushalayim on Yom Yerushalayim this week. We started the day with a tour by Rabbi Alan Haber of the various battle sites within Yerushalayim from the Six-Day War. After the tour, we gathered in Gan Haatzmaut for an afternoon picnic in the park. Finally, our students ended their day participating in the parade to the Old city, the "Rikudegalim" dancing at the Kotel and the various concerts that lasted well into the night.

ירושלים הבנויה כעיר שחברה לה יחדיו!

תורת תפארת

An Ideal Conflict

Rav Azriel Rosner

Parashat Bamidbar - Shavuot

Next week we will celebrate Chag Hashavuot, when we have the custom to read Megillat Rut. Rut, the convert who becomes the ancestor of David Hamelech, displays an abundance of midot tovot, and we can learn something from virtually every action that she does, and every statement that she makes.

The third perek of the Megilla takes place after Rut has begun gathering grain in the fields of Boaz, Naomi's relative, and after he has already become acquainted with her. At the beginning of this perek, Naomi gives somewhat unusual advice to Rut. Naomi tells Rut to wash and dress up and then sneak into Boaz's tent in an effort to convince Boaz to fulfill his *yibum* obligation, and marry her.

Rut's response to Naomi seems to be simple, but really has additional layers to it. Tomorrow, we will read that her answer was, "כל אשר תאמרי אלי אעשה" – "Everything that you tell me, I will do." (Rut perek 3 pasuk 5) However, one who is reading the megilla inside will note that this is a case of a קרי וכתוב, when the pasuk is written one way and read another.

The concept of a קרי וכתוב is confusing one; why would a word be written one way and read another? Most rishonim explain that the alternate readings are meant to teach a double meaning. This was a way of teaching two lessons from the same pasuk.

Based on this, let us look at the כתיב of Rut's response. If we were to read the words as written, she would be saying "כל אשר תאמרי ולא אעשה" – "Everything that you tell me and I will NOT do." This is shocking, as here Rut seems to be rejecting the advice of Naomi, exactly the opposite of the קרי of the pasuk. Even more confusing is that Rut indeed does follow Naomi's advice, she does dress up and sneak into Boaz's tent. So what is the meaning of the כתיב?

Perhaps we can answer this by focusing on two of Rut's midot that shine through the story

Continued on pg. 2

Mazal Tov!

Mazal Tov to Rebecca Kirschenbaum (5771) on her engagement to Adam Abergel! May they be zochim to build a bayit ne'eman b'Yisrael together!

Mazal Tov to Eli and Tehilla (Goder, 5770, 5771) Shulman on the birth of a baby girl! May they be zochim to raise her l'Torah, l'chupa u'l'maasim tovim!



תורת תפארת (המשך)

– her chesed and her tzniut. Both of these midot appear throughout the story, and it is clear that Rut is a paradigm of both of these. In this case though, perhaps Rut's two midot seemingly came into conflict. On the one hand, as the exemplar of chesed, she certainly wanted to marry Boaz, ensure both her own and Naomi's financial security and rebuild her in-law's family. But on the other hand, the action that Naomi is demanding of her seems to violate the principle of tzniut.

Perhaps the K'ri U'chtiv stresses this exact conflict in Rut's mind – whether to accede to Naomi's advice as an act of chesed, or to refuse as an act of tzniut. She herself debated what exactly she should do. Ultimately, she decided to listen to Naomi, but the Megilla wants to show us that it wasn't a simple decision.

The truth is that this is the case in our lives as well. Sometime we are conflicted about the decisions we need to make, not because we are lazy or bad, but because it is difficult to balance two good ideals which may be in conflict in a given situation. Rut teaches us not to deny that conflict, but rather to embrace both goals, and understand that in this case, we will have to act according to one.

Time Flies, So Can You Daniella Sperling (5775)

"The Children of Israel shall encamp, each man by his banner according to the insignia's of their fathers' household..." (2:2)

This week's Parsha speaks about the travelling and encampments of the Jewish people. It tells us about the set-up of the tribes, in what position they traveled, who traveled first and last, which families disassembled the Mishkan, the travelling Aron, which tribe carried it as well as the flag of each tribe. Rabbi Eli Scheller asks why is it necessary for the Torah to present these events in such great detail? What message is being conveyed to us?

In order to run a business or do anything successfully, there must be structure. Without traffic lights and proper road signs, no one will ever be able to get anywhere safely. The Torah is emphasizing the same concept in spirituality. If a person wants to grow spiritually, he needs to be organized. When life is structured a person can focus and raise himself to reach his potential with greater ease.

It is common to think, "If only there were 25 hours in a day I would be able to accomplish so much more." The truth is, a person only says this if his day is not planned out. When a person plans ahead of time that between this and this hour he will do something particular, and between this and that hour he will do something else, he'll end up accomplishing so much more and have time for everything. Finishing Shas may seem like a mountain too great to climb, but only when one has no plan or system for how to tackle it.

I hope we can all learn from this midah of using our time wisely and use this to maximize the short time we have left here in Tiferet.