



# Tiferet

ת פ א ר ת



## TIFERET HASHABBAT

### *This Week in Tiferet*

This Monday, our students were privileged to take a tour of the holy city of Chevron, with well-known tour guide, Rav Simcha Hochbaum. Our students went to Me'arat Hamachpela where the Avot and Imahot are buried, and heard from Noam Arnon, spokesman of the Jewish community in Chevron. We learned more about the history of Chevron in ancient and modern times in the Museum of the History of Chevron. Most importantly, our students visited the neighborhood and homes of some of the residents of the city of Chevron, and heard about their mesirut nefesh in rebuilding this very unique community.

## תורת תפארת

### **The Land of the Seven**

**Mrs. Pesha Fischer**

### **Parashat Behar-Bechukotai**

In this week's parasha, we read of the brachot and klalot that will befall Bnei Yisrael depending on how they keep the Torah, or more specifically the chukim and mishpatim. In the middle of the Tochacha, we read that while we are in galut the land will get its Shmittahs back; It will rest, for all the Shmitot that were not kept while we lived in the land. "Then shall the land repay (tirtzeh) its shabbatot, all the days of its desolation, while you are in the land of your enemies; then shall the land rest and repay its shabbatot. During all the days of its desolation it shall rest, all that it did not rest during your shabbatot, when you dwelt upon it." (Vayikra 26:34-35). This is an incredible personification of the land being owed something, as a reason for the galut.

It seems like the violation of Shmittah is what causes all the punishments to happen. How could Shmittah be such a major focus of the Tochacha? In Parshat Behar, the previous Parsha, we are prepared to think about Shmittah and Yovel as central to keeping the mitzvot. The opening of Parshat Behar parallels the opening of Parshat Bechukotai in that we see that when you keep the mitzvot, the land will give fruit, including the seventh year. Even though the land rests, you will still have enough fruit to eat. Shmittah is a unique mitzvah both in the demand that it places on us and in the promise of what G-d will fulfill.

Shmittah and Yovel seem to represent all of the Mitzvot. The laws of Shmittah and Yovel represent our restrictions when it comes to exploiting the land or its people, and that our very being in the land is contingent on how we fulfill our lease, how we keep our Torah and Mitzvot. In order to be free from the Klalot (curses), we need to restrict ourselves and how we relate to the land. If we act in a way that is good for our environment, whether how we relate to land or people, then we will have a harmonious relationship and the land will reward us with fruits. Shmittah as a representative of the totality of the Mitzvot helps create positive relationships in our lives so that we understand that sometimes the restrictions are what set us free.

## Mazal Tov!

**Mazal Tov to Loni Stahler (5772) on her engagement to Gavriel Valenski!**  
May they be zochim to build a bayit ne'eman b'Yisrael together!



## All We Are saying Is Give Peace A Chance Yael Skurowitz (5775)

"ונתתי שלום בארץ ושכבתם ואין מחריד"

"And I will make peace in the land, and you will recline without fear"

HaShem promised the Jewish people that everything would be okay as long as we followed His decrees. This means that the crops would grow and the land would be fertile so that we would never have to worry about food! Rashi quotes from the Toras Kohanim, "You might say, 'We have what to eat, and we have what to drink. But if there is no peace, there is nothing!'

Because of this, the Torah adds 'And I will make peace in the land'."

This shows that peace is ultimately the most important thing in life - it is worth as much as everything else combined!

Rabbi Frand comments on this idea saying that the greatest bracha that could be placed upon a family, community, or a nation is shalom. He tells a story of Rav Yaakov Kamenetsky who traveled to Yerushalayim when he was very sick and weak. Even though Rav Yaakov was nearing the end of his life, he insisted on visiting Yeshivat Kol Yaakov. Rav Yaakov spoke to the yeshiva and he began to cry. "All my life I wanted to greet Mashiach. I now feel that I won't have this merit. I don't feel I'll live much longer. But if I can't greet Mashiach myself, at least I want to be among a group of people that will undoubtedly be among those who greet Mashiach. I know that this yeshiva will be among those who greet him."

What was so special about this yeshiva?

Yeshivat Kol Yaakov made peace between the Sephardim and the Ashkenazim. They had an equal student body. This yeshiva embodied peace. It deserved to see the Mashiach. Our job as the Jewish nation is to stop allowing our differences to separate us. We must keep in mind that we are all following the same Torah, the same Mitzvot, and are believing in the same Gd. Black hat, no hat, Chiloni, Tzioni, Yeshivish, Modern Orthodox, Charedi, left wing, right wing, Sephardi, Ashkenazi - the sects can go on forever! אהבת חינום does not mean only loving the Jews that we identify with and feel comfortable with. It means loving every Jew - even those we may disagree with! In order for us to bring the Geula, we need to put an end to the separation that is causing חינום. שנאת חינום. Forget how we look on the outside! It is our roots, our Torah, and our Mitzvot that make us into the amazing nation that we are. As Rav Netanel Lebowtiz said during night seder, if we do not have a עם אחד, there is no way for us to be able to have ה' אחד. May we always remember this so that we can establish the ultimate אהבת חינום and be זוכה to witness the rebuilding of the בית המקדש במהרה בימינו!