



# Tiferet

ת פ א ר ת



## TIFERET HASHABBAT

### *This Week in Tiferet*

This week, our students participated in the finals of our second annual **Hilchot Berachot Competition**, coordinated by our own Rav Simi Sherman. After learning and reviewing Hilchot Berachot for many weeks, our students took a rigorous written test to narrow down the field to five finalists. On Wednesday, our finalists competed in a thrilling competition. Kol Hakavod to our winner, **Rebecca Tepp**, second place winner **Jen Wietzman**, finalists **Avital Silver**, **Rebecca Willner** and **Jessica Zimilover**, and to all of the students who spent so much of their free time learning Hilchot Berachot.

## תורת תפארת

### **Just Passing By**

**Rav Azriel Rosner** ([arosner@tiferetcenter.com](mailto:arosner@tiferetcenter.com))

### **Parashat Tazria**

Our parasha discusses the metzora, one who has grown a sign of *tum'a*, impurity on his skin, because of a lack of Ahavat Yisrael, most specifically connected with lashon hara. Nowadays, no one is able to get the status of metzora, since we are not capable of discerning which skin issues are natural and which are spiritual in their origin. Furthermore, even if we did know, it would not matter much halachically, as most of the halachot of *tum'a* and *tahara* are not relevant nowadays. Even so though, there is much to be learned from the halachot described in our parasha, lessons that can certainly be applied to every generation.

After the metzora is declared impure, he is required to live outside the boundaries of ordinary Jewish settlement. The pasuk states:

"כל ימי אשר הנגע בו, יטמא, טמא הוא, בדרך ישוב, מחוץ למחנה מושבו" (ויקרא פרק יג פסוק מו)

"All the days that the blemish is on him, he shall be impure, impure he is, he must dwell alone, outside of the camp is his dwelling." (Perek 13, pasuk 46) As the gemara explained, "Why is he different from other impure people, to have to dwell alone? Since his lashon hara separated between husband and wife, between a person and his friend, he too is separated." (Erchin 16b)

The midrash learns an additional halachic detail about the laws of impurity from the fact that pasuk describes the metzora's dwelling place as impure. "From here they said that if an impure person is sitting under a tree, and the pure person passes by, the pure person is now impure. But if the pure person is sitting under the tree and the impure person passes, the pure person remains pure." From this midrash, we learn the halacha of "טומאה עוברת", a moving impure object, which does not make

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## תורת תפארת (המשך)

something else impure.

Although we never completely understand the reasons for mitzvot – and certainly not for chukim like the laws of טומאה, perhaps we learn a lesson from this halachic detail.

I received a message from a former Tiferet student recently about a difficulty she was having with a certain halacha. After discussing the issue back and forth, I sent a message, reminding her that even if she made a mistake on occasion, she should not be miserable and label herself as inadequate. We all strive to get perfect grades on important tests, but we understand that we can't always get a 100. So too in our religious lives, all of us make mistakes. But if we remind ourselves that our "dwelling place is pure", and the mistakes are טומאה עוברת, then we can keep going despite those mistakes.



### Hashem's Calling Card of Love

Yonina Levin (5774)

This week's parsha, Parshat Tazria, discusses the spiritual disease, tzara't. According to Rav Moshe Lichtman in Eretz Yisrael in the Parsha, tzara't is Hashem's way of telling a person that his deeds are not aligned with the way Hashem has commanded. Through tzara't, Hashem distances Himself and His Divine Presence from the person who has spoken lashon hara (gossip). However, a person cannot be distanced from Hashem if he never had a relationship with Hashem to begin with. The Ramban teaches us only a person dwelling in Eretz Yisrael is worthy of lack of Hashem's presence because he is living in the King's Palace.

A person might take this as a reason not to live in Eretz Yisrael. One might think if they do not live in Eretz Yisrael, they are "avoiding" tzara't and other Divine Afflictions. However, Hashem gave us commandments and punishments for our own good. He gave them to us to help keep us on a higher and more spiritual level. Just as a parent punishes their child out of love to teach them a lesson, so too Hashem punishes us out of love when we sin to keep us on the right derech of Torah and avadot Hashem.

Tzara't is Hashem's wake up call to us. It is His way of giving us a chance to repent and do teshuva. Fortunate is the person who has a close and personal relationship with Hashem to receive His wake up call when needed.



**Tiferet teachers and students participating in the Jerusalem Marathon last Friday**

