



Tiferet

ת פ א ר ת



TIFERET UPDATES

This Week in Tiferet

Tiferet commemorated **Yom Hashoa** this week with shiurim, Tehillim, and reflections from our students who just returned from the Heritage Seminar to Poland. We were also privileged to hear the recollections of **Mrs. Leah Kaufman**, child survivor of the Shoah, author of "Live, Remember, Tell the World" and grandmother of Tiferet students Elaina (5770) and Arianna Kaufman (5773).

On Thursday, Tiferet students traveled North to the **Golan** for a day of hiking, rafting and Ahavat Eretz Yisrael, in preparation for **Yom HaAtzmaut** next week!

תורת תפארת

**Rav Elie Mayer (ravmayer@gmail.com)
Parshat Tazria-Metzora and Yom Haatzmaut**

Parshat Metzora discusses korbanot that are offered by someone afflicted with tzaraat. The tumaah from tzaraat affected the individual and his home. The Mishnah discusses whether a person with tzaraat who enters his friend's house without permission results in that friend becoming tameh? Rabbi Yehuda teaches that he is given a short period of grace after which the afflicted person is required to leave his house. Rabbi Yehuda defines this period as equal to the time it takes to light a ner Shabbat.

What is the connection between tzaraat and lighting Shabbat candles? The primary objective of neirot Shabbat is to increase shalom in the home as it prevents family members from tripping over objects. Rabbi Menachem Mendel Schneerson, zt"l, the Lubavitcher Rebbe, teaches that there is a significant difference between neirot Shabbat and all other forms of light. All lights prevent stumbling. But light can also expose imperfections. The light of Shabbat, however, is unique in that it is positive light and causes only peace and tranquility in the home.

When we recite Kiddush on Friday night, we recall briyat haolam. The beginning pasuk of Kiddush, according to some customs is **וירא אלוקים את כל אשר עשה והנה טוב מאד** - Hashem looked at all that He created and behold, it was very good". There is a minhag to look at the neirot Shabbat while saying Kiddush. Perhaps this is to remind us that just as on the first Shabbat, Hashem looked at the world and saw that it was very good despite its imperfections, so too, the light of Shabbat reminds us to only see the goodness in others despite their faults. They say that beauty is in the eye of the beholder; with the light of Shabbat, beauty is all that can be seen.

Perhaps this is why Chazal teach us that the reward for the meticulous fulfillment of neirot Shabbat is children that are Torah scholars. The Gemara teaches that **תלמידי חכמים - מרבים שלום בעולם** - Torah scholars increase peace in the world. Therefore, this is an appropriate reward as neirot Shabbat increase peace in the home.

The Lubavitcher Rebbe continues that therein lies the connection between neirot Shabbat

Continued on pa. 3



Tiferet wishes to thank
Lisa and Seth Kaufman
and
Diane and Larry Wruble
for sponsoring the Yom Hashoah
lecture in honor of
Mrs. Leah Kaufman
and her tireless efforts to inspire
thousands to remember and learn
from the Shoah



Risky Business

Based on a Medical Ethics class
by Rabbi Dovid Gottlieb
Sara Olson (5772)

It is stated in Deuteronomy 4:15, “v’nishmartem mi’od l’nafshotaychem – and you shall greatly beware for your souls.” From this statement we learn the general command to guard our lives and avoid dangerous situations. The Gemara in Shabbat 32a adds that one must not act in a dangerous fashion and depend on a miracle of G-d to save him. Balancing the latter statement is the Gemara in Ketubot 39a which brings the idea of, “shomare pita’im Hashem”, that G-d guards those involved in normal activities that have some risk attached, such as a coal miner or a hunter.

In the realm of medicine, it is a fact that any and all procedures have some risk attached (Ramban, Torat Adam p.43). Therefore, if we are commanded not to put our lives at stake, how can someone ever agree to the performance of a high risk medical procedure if the chances of survival or cure are slim?

Curiously, we can find a biblical answer to this difficult dilemma in the Haftorah of Parshat Metzora: Kings 2, Chapter 7:3-20. It is the story of the siege of the city of Shomron (Samaria) by Ben-Hadad, king of Aram. There was already a famine in the land and the people in Shomron were dying like flies, resorting to cannibalism to stay alive. Just outside of the gate of the city there stood four men, who were mitzora'im – lepers. They contemplated death. On the one hand, they could stay where they were, live for a week or two, and die of disease and starvation. Alternatively, they could head for the Aramean camp in the hopes that the Arameans will have pity on their leprous condition and give them food. But if they will be killed, they would just be dying a bit earlier. Thanks to G-d’s miracle, they found the Aramean camp deserted and were able to save themselves and all of Shomron from starvation.

The Gemara in Avodah Zarah 37b relates that this story introduces the idea of chayay sha’ah, temporary life. That is, if death is certain in either situation, you may risk the bit of life you have left for a chance at survival. The four leprous men knew that death was only a matter of time, so risking their lives was not a violation of, “and you shall greatly beware for your souls”. It is therefore inferred that one for whom death is a certainty can generally have a high risk medical procedure performed in an effort to preserve his life.



תורת תפארת (המשך)

and tzaraat. Chazal explain that one of the causes of tzaraat is lashon hara. Gossip is the antithesis of shalom. Lashon hara causes pain and animosity as opposed to love and brotherhood.

At this time, we commemorate the tragic deaths of the disciples of Rebbe Akiva with a period of mourning until the 33rd day of the Sefirat Haomer. The Gemara illustrates that their deaths were the consequence of not treating their fellow Jew with respect. One of the greatest disrespects is speaking behind someone's back.

My Rebbe, HaRav Mordechai Machlis shlita, suggests that it is not a coincidence that all of the most controversial dates of the Jewish calendar fall out during the weeks between Pesach and Shavuot. Yom Hashoah, Yom Haatzmaut, Lag B'Omer and Yom Yerushalayim are all contested dates in the Torah community. Some claim that we cannot arbitrarily create our own days of commemoration. Therefore, according to Rav Soloveitchik and others, the Holocaust should be memorialized on Tisha B'Av. According to the Chatam Sofer, we should not mark Lag B'Omer as a day of celebration since it does not originate in our sources. Yom Haatzmaut and Yom Yerushalayim are contested by those who do not see the existence of a secular Jewish state before Mashiach's arrival as positive. These controversies have divided our community and been the cause of much enmity and division.

Rav Machlis suggests that Hashem placed these contentious dates specifically during the days of the Omer to give us the opportunity to rectify the disrespect the students of Rabbi Akiva showed to each other.

On Yom Haatzmaut, we celebrate the miracle of the return of Am Yisrael to Eretz Yisrael and Jewish independence and sovereignty over Eretz Yisrael for the first time in over 2000 years. As President Obama said recently, "after centuries of exile and persecution, unparalleled in the history of man, the founding of the Jewish State of Israel was a rebirth, a redemption unlike any in history."

There are countless great accomplishments in Israel's 65 year history including many messianic prophecies fulfilled. However, for us to become, as President Truman said, "not just another nation, but an embodiment of the great ideals of our civilization", we need to unite. It says in Sefer Shmuel, "מי כעמך ישראל גוי אחד בארץ" - Who is like Am Yisrael, one nation in the Land." The Zohar comments that we are only one nation when we are together in Eretz Yisrael. Am Yisrael will reach our potential when we reconnect to our G-d-given homeland and learn to respect one another. Only then will the nevuah of Yechezkel will be fulfilled, ועשיתי אתם לגוי אחד. We've achieved so much divided, imagine what we can accomplish united.

Shabbat Shalom and Chag Samayach!