



## *Parshas Tazria 2022, awareness then spirit*

*This week's Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna, Leah Mintche Bas Gittel and Shaul Ben Berta. And in loving memory of Edward Ben Efraim, Shlomo Ben Edward, Yirachmiel Daniel Ben Gedalia, and all those who lost their lives in the terrorist attacks this week.*

Our Parshas discuss some complex laws about Tumah V'taharah, ritual purity, and impurity. We begin with the purification process that a woman must undergo after childbirth. This involves immersing herself in a Mikvah and bringing a sacrifice in the Beis Hamikdash.

The Parsha then explains the intricate laws of Tzara'as, a skin discoloration. Since it is a physical reaction to spiritual transgression, the person who receives it is ritually impure. The Gemara in Arakhin (15b) states, *"Whoever speaks Lashon hara will be inflicted with Tzara'as."* One of the main reasons a person receives Tzara'as is *speaking badly about a fellow Jew.*

A Cohen must see a person who thinks they have the symptoms of Tzara'as. He examines it, and judging by the various signs (such as an increase in size after seven days), a Cohen will pronounce it pure or impure.

A person diagnosed with Tzara'as must dwell alone outside of the city limits until it is healed. Once the prescribed time has passed, they must undergo a rigorous purification process to return to their city and community.

However, a question comes to mind: At the beginning of the Parsha, Moshe repeats the important Mitzvah of Bris Milah. On the eighth day of a boy's life, he is circumcised and entered into the Covenant of Avraham Avinu. But if Bris Milah is so essential and fundamental to the Jewish experience, why do we wait seven days before doing it?!

The Sforino (*Rav Ovadiah Sforino, an Italian commentator and medical doctor from the early 1500s*) gives a simple answer. He explains that the baby has enough coagulants and blood clotting proteins to heal from the Bris Milah on the eighth day fully. Since we meant to live with Mitzvah and not the opposite C "V, G-d commands us to delay the Bris Milah until there is a high probability of survival.

However, the Ohr Hachaim Hakadosh (*Rav Chaim Ibn Attar, a Moroccan commentator and Kabbalist*) gives a deeper and more profound explanation. He writes that the Bris Milah is only from the eight days and on to provide the baby and his soul a whole week's experience without this vital Covenant. Meaning G-d wants the baby boy and his bodily soul to endure six days and a Shabbos before entering the Bris Milah pact.

The Ohr Hachaim explains that G-d could have created a man already circumcised, bypassing the need for circumcision. Yet interestingly, G-d wanted us to complete His creation by removing a small part of ourselves.

But to do so, we first need to recognize that it is extra and unnecessary for the physical existence of a G-dly soul. Hence, we are commanded to delay to the Bris Milah, so it is engraved in the boy's mostly undeveloped mind that we are alive for a divine purpose.

The Ohr Hachaim continues that we only name the baby after being circumcised because his name will directly correlate to his connection to G-d. Since we must be the first to initiate our relationship with G-d, we wait for the baby and his bodily soul to slightly grasp the significance of G-d's role in his life.

This crucial understanding is gifted to the baby during Shabbos, when we are given an extra soul to experience an element of the world to come. We suspend putting the finishing touches on G-d's creation, so they can begin to fathom and appreciate their G-dly soul and its role in their lives.

In our daily life, we must realize that the journey and struggle to reach our goals makes the achievement much sweeter. If we succeed by chance or without putting in much work, we are less likely to value our worth. It is our effort, drive, and determination to cross the finish line that enables us to experience and reap the benefits of our hard work fully.

**"The real way to measure success  
is not so much by the position that one has reached in life.  
But by the obstacles which one has had  
to overcome while trying to succeed."**

*Have a meaningful Shabbos.*

*Rabbi Sholom Yemini*