



# Tiferet

ת פ א ר ת



## TIFERET UPDATES

### *This Week in Tiferet*

Last Week, Tiferet students traveled North on our annual **Golan tiyul**. We hiked the beautiful mountains, toured the ancient site of Gamla, went jeeping on the Golan's rough terrain and learned about the conquest of the Golan in the Six-Day War. The tiyul even included a visit to the famous De Karina chocolate factory. At night, our students enjoyed a memorable concert by Simply Tzfat in our hotel in Chispin. This was a great opportunity to experience this beautiful and important region of Eretz Yisrael!

## תורת תפארת

### **Still Believing Mrs. Leba Schneider ([Instark@aol.com](mailto:Instark@aol.com)) Purim**

מפני מה נתחייבו שונאיהם של ישראל שבאותו הדור כליה... מפני שנהנו מסעודתו של אותו הרשע" (מגילה י"ב ע"א)

The gemara in Megilla asks, Why were the Jews deserving of being destroyed in the time of Achashveirosh? Because they took pleasure in the seudah that Achashveirosh made.

The Minchas Asher asks, what exactly did Klal Yisrael do wrong? They did not eat non-kosher food, rather it's the fact that they agreed and participated in the concepts and values of Achashveirosh's seudah.

In order to understand what we did wrong, we have to look deeper into why Achashveirosh was having a party in the first place. The gemara in Megillah explains that Achashveirosh knew that our prophets had told us that the Babylonian exile would last for 70 years. That is why Achashveirosh threw his party in the third year of his reign; because he thought that 70 years had passed and he wanted to prove Klal Yisrael wrong. He even took out the vessels of the Beis Hamikdash to use at the party, to make a point that he was celebrating the fact that the Jews were not going to be redeemed from exile.

That was the ultimate sin of Klal Yisrael, which brought on the challenges of the Purim experience. The fact that we took pleasure in that meal implies that we were part of his heretical philosophy. We aligned and joined in on the celebrations of our enemy against Hashem's Word!

There is a principle in chazal - דמי שאינו מאמין בגאולה אינו ראוי להגאל - One needs to believe in redemption in order to merit being included in that redemption. (Perhaps this is also why only 1/5 of the Jews were worthy of leaving Egypt at the time of yetziat mitzrayim).

Interestingly, the ultimate Tikun for Klal Yisrael in the Purim story came from Mordechai. The Minchas Asher describes that Mordechai was the antithesis of Achashveirosh's heretical philosophy and celebration. The gemara in Megilla describes that when Haman was instructed to seek out Mordechai he found him learning with his students the laws of kemitza. It is a halacha pertaining to the korban mincha in the Beis Hamikdash. Mordechai was a baal emunah, knowing and declaring that the Beis Hamikdash will be rebuilt and preparations need to be made. Mordechai was the vehicle to bring the salvation to Klal

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## תורת תפארת (המשך)

Yisrael because he typified the emunah that is necessary for geulah.

As we read parshat Zachor this shabbos, have in mind that Amalek's goal is exactly what Achashveirosh tried to achieve. Namely, an ability to forget Hashem's presence in the world. We read Parshat Zachor because an awareness of the enemy allows us to never to be his prey. We, like Mordechai, must have a constant consciousness and connection to Hashem in order to jumpstart the ultimate geulah, when we are promised the full destruction of Amalek..

May this be the year that we achieve the ultimate redemption as the megilla describes:  
 אשר נהפך להם מיגון לשמחה ומאבל ליום טוב.  
 A time that will be transformed from one of grief and mourning to one of festive joy.

Good Shabbos!

## MAZAL TOV!

**Mazal Tov to Abi Manuel (5769) on her engagement to Chaim Burman!**  
 May they be zochim to build a bayit ne'eman b'Yisrael together!

### Hide and Go Seek Jen Reich (5773)

As part of the excitement for the upcoming holiday of Purim, we read Parshat Zachor this *Shabbos* in addition to the regular Torah reading. The three *pesukim* reminding us of Israel's war with *Amalek* while in the desert are taken from *Devarim 25:17-19*. This is appropriate to be read the *Shabbos* before Purim because, as stated in *Megillat Esther*, the wicked antagonist Haman is a descendent of the tribe of *Amalek*, who, like his ancestors, desired to wipe out the Jewish people.

The Lubavitcher Rebbe wrote "*Amalek's* unprovoked and stealthy attack was calculated to shake their [the Jewish people's] belief in God and dampen their enthusiasm for His Torah and *mitzvot*." Rashi writes that in *Shemot 17:8-16*, the Torah juxtaposed Israel's war with *Amalek* to the preceding phrase of Israel testing God by saying "Is Hashem in our midst or not?" to show that God is in fact always with us. If in *Shemot*, only two *parshiot* after the Exodus from Egypt, Israel is already testing God's presence, then how easy is it for *Amalek* to come and test Israel's faith in God later!

Many commentators ask what differentiates *Amalek* from all the other nations that we are commanded to not only never forget what they did to us, but to also "blot out the memory of *Amalek* from under heaven"? Nechama Leibowitz notes that *Amalek* is uniquely identified as "and they feared not God". Unlike all the other nations who were in awe of God and Israel after the Exodus, *Amalek* had no fear of God, and attacked Israel for no reason but to prove their lack of reverence. Consequently, this led all the other nations to see Israel and their God as non-threatening. This is why we are so harshly commanded to obliterate *Amalek*, because they are responsible for diminishing all of the world's awe of God's might.

As many note, God's name is not mentioned once in the entire *Megillat Esther*. It is a common thought that while God's name may have remained hidden, He never left His people. The central theme of Purim is that we see God's presence from behind the scenes. The Purim story takes place already decades after Israel's Exile from the Temple in Jerusalem, and yet somehow the comfortable Jews in Exile were able to know God's presence more than the Jews just taken out of oppressive Egypt. The Jews in the desert experienced the might of God right before their eyes, but the Jews in Exile who are removed from God's immediate presence chose to see God in their lives. Our commandment to "blot out the memory *Amalek*" is not only in the physical sense, but in the mental sense as well. To eradicate their goal in trying to lead us to doubt God and become lethargic towards His *mitzvot*. It is our choice to see God in our lives each and every day. While we might be privileged to be spending a year in God's Holy Land, we are still in Exile just like the Jews of the Purim story. Just like our ancestors, it's important for us to remember the value of seeing God in our lives, even though it may not be apparent He is there.