



# Tiferet

ת פ א ר ת



## TIFERET HASHABBAT

### *This Week in Tiferet*

This week, **Rabbi Simi Sherman** took our students on an educational tiyul to **Tel Beit Shemesh**, the site of the original city of Beit Shemesh in the Tanach. Rabbi Sherman taught the students about the halachot of ערי כרכים, פרזים, the cities that celebrated Purim on the 14<sup>th</sup> of Adar and those who celebrated Purim on the 15<sup>th</sup> of Adar. It was a great opportunity to learn the sources in Tanach and halacha, see part of Jewish history right in our backyard, and get ourselves into the Purim spirit!

### תורת תפארת

#### **Beyond a Shadow of a Doubt** **Rav Elie Mayer (ravmayer@gmail.com)** **Parshat Tzav/Zachor**

As Purim approaches, we are expected to be b'simcha, however, it is not so easy. There have been many articles in the news media in recent months about the rise of anxiety. Some estimate that one out of every four women in the United States suffer from it. To some extent, we are all riddled with self-doubt, worry and anxiety. The Rashba teaches that אין שמחה כהתרת הספקות - the greatest simcha is the resolution of doubt. In order to experience simcha, we must minimize our self-doubt and lack of self-esteem.

We learn this from the mitzva of making the bride and groom happy. Seemingly, the wedding day is one of the happiest days of their lives-- why are we asked to make them happy? A mitzvah to cheer up someone going through a divorce would seem more sensible. But, it becomes apparent upon observing the expressions on the faces of a Chatan and Kalla, which are more similar to a dead man walking than one about to celebrate a greatly joyous occasion. The bride and groom are anxious and full of questions about their future. By affirming our confidence and celebration of their choice, we alleviate their doubt and thereby, bring them simcha.

It is logical that the Mitzvah of mechiyat Amalek intersects with Purim. I believe that the reason is deeper than the connection to Haman in the story of Purim. The commentaries observe that the numerical equivalent of Amalek is safek - doubt.

Bnei Yisrael spent 210 years as slaves. Then came the makot and Kiryat Yam Suf and we finally believed that we could be more than just slaves. Maybe, we really are an Am Segula. Perhaps we can be Hashem's chosen nation. After the splitting of the sea, the Torah records ויאמינו בה' ובמשה עבדו. More than that they began to believe in themselves. And then came Amalek.

Rav Shlomo Carlebach teaches that the evil of Amalek is that they stole our self-confidence. Their message was that we are no more than a slave nation and would never amount to more. They took the wind out of our sails and reintroduced self-doubt. Our

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## Mazal Tov!

**Mazal Tov to Aviva (Schwarzberg, 5768)**  
and Phillip Reich on the birth of a baby  
daughter, Ayla Miriam, Julie Belle! May they  
be zochim to raise her l'Torah, l'chupa,  
u'l'maasim tovim!



## Lots in Common Rebecca Willner (5774)

There is a well-known saying of the Ari Hakadosh, that there is a connection between *Purim* and *Yom Kippur*. Indeed, *Yom Kippur*, as the name implies, is only like *Purim*, not equivalent to it. The name of the holiday of *Purim* comes from the Persian word for lot, *pur*, and refers to the lots which Haman cast to determine the day and month for the royal decree to wipe out all Jews in his kingdom. On *Yom Kippur*, too, lots are chosen to determine which of two identical goats will be used as a sacrifice on the altar, and which of them will be sent to the wilderness, and there thrown off a mountain to bring about atonement for the people. These two identical goats have totally different life endings all as a result of one fateful choice by lottery. Yet, the very names of these two holidays closely resemble each other. The original Biblical spelling of *Yom Kippur* is actually *Yom KIPURIM* which makes them almost identical. In fact, the Hebrew prefix "Ki" means "as," denoting a similarity and comparison between the two. *Yom Kippur* is indeed a day like *Purim*: both are points in physical time that go beyond the very laws of physical existence. Points at which we rise above the rational structure of reality and reconnect our bond with G-d--a bond not affected by the limitations of physical life.

While these holidays may be similar, there are also significant differences between these two days. *Yom Kippur* is a solemn day of fasting, repenting, and prayer. *Purim* is a day full of enjoyment, and excitement. Everyone dresses up, feasts, drinks and celebrates. Also, the day before *Yom Kippur* consists of eating to fulfill a mitzvah while the day before *Purim* is one we spend fasting.

Well are these two holidays similar or different? In this case it is both. They're different in the way they're carried out. One is a day of seriousness where we find ourselves in shul all day, while the other consists of jokes, fun and celebration. When looking deeper though, one could see how similar the holidays actually are. They are both meant to remember Hashem, and to take the opportunity to reconnect to G-d. Both are different ways for us to work on and improve our relationship with Hashem. This teaches us that a Jew needs both holidays and what they represent to be successful *ovdei Hashem*. They balance each other out, representing the balance a Jew should have throughout their life. A balance between the physical and spiritual, using both to grow and improve as a Torah observant Jew.



## Vaad on Wednesday Night at Mrs Stefansky's House



# פורים שמח

***From all of us here at  
Tiferet  
to all of our  
alumnae, family and  
friends!***



*At Tiferet's Sheva Berachot for our  
student and madricha, Chana  
(Goldberg) and Chanaya Weissler*

## תורת תפארת (המשך)

most dangerous enemies are those that prevent us from believing in our abilities. Sometimes that enemy is in the form of another nation or religion. Sometimes that enemy is under the guise of people we know and trust. And sometimes it is ourselves.

Rav Shneur Zalman of Liadi wrote in Tanya: אם יהיה בעינינו כרשע ירע לבבו ויהיה עצב ולא יוכל לעבוד ה' בשמחה. If you are overly critical of yourself, you will be down on yourself and then you will not be able to serve Hashem b'simcha. The greatest impediment to simcha is not recognizing our lofty potential and our inherent Divine greatness and destiny.

It is for this reason that we learn in Pirkei Avot - אל תהי רשע בפני עצמך. Don't consider yourself to be wicked. We constantly focus on our flaws and imperfections, convincing ourselves that we are not great nor deserving of greatness. If you don't believe that you can become great then you never will. The third chapter of Kohelet teaches: וראיתי כי אין טוב מאשר ישמח האדם במעשיו: Taking pride in your accomplishments, positive qualities and potential is the key to simcha.

At Har Sinai, Hashem had to metaphorically hold a mountain over our heads to coerce us to accept the Torah. Why? Maybe, we didn't believe that we were capable of accepting this great responsibility and having a close relationship with the Creator. On Purim we re-accepted the Torah. We overcame our self-doubt and believed in ourselves. We accepted Torah out of a belief that we can elevate ourselves to the ideals of Torah and be an עם סגולה.

The Megilla says Mordechai the Jew was in Shushan. The Gemara asks, one Jew?! There were thousands of Jews in Shushan. The pasuk teaches that there was only one Jew in Shushan that wanted the whole world to know that he is a Jew. After Purim everyone experienced Jewish pride.

The avodah of Adar and the simcha of Purim is to not listen to the voices that tell us that we cannot learn more Torah, do more chesed, improve our kavanna in our Tefillah, make Aliyah and become a better person. That voice is Amalek. With it's destruction we will experience supernal joy and incredible happiness.

*Have an unforgettable Shabbat and Purim Samayach!*