



# Tiferet

ת פ א ר ת



## TIFERET UPDATES

### *This Week in Tiferet*

**B'ruchim Hashavim**  
- Tiferet is proud to be hosting the over thirty alumnae who have chosen to spend their winter break here in Eretz Yisrael at **Tiferet's Alumnae Program**.

This has been a great opportunity for them to attend shiurim with their favorite Tiferet teachers, strengthen the strong relationships built in their year in Israel and spend a Shabbat together in Tiferet. We are especially thankful to the alumnae who participated in the special **Alumnae Panel** this week, where they were able to share their post-Israel experiences with our current students. Thank you all for coming!

## תורת תפארת

### **Hearing and Accepting** **Rav Yehoshua Landau** **Parashat Va'era**

The Torah relates two different occasions when Moshe informs Bnei Israel of the future redemption. In Parshas Sh'mos the nation listens, believes and bows with gratitude. In our Parsha, it states: "But they did not heed Moshe because of shortness of breath and hard work." (6, 9)

Why is the reaction so negative here? Earlier the Jews were also enslaved bitterly, but managed to listen and rejoice.

Chazal explain that the Jewish people didn't listen to Moshe the second time because it was too hard for them to detach themselves from idol worship. The question then arises, why were they willing to accept the first time? – They were immersed in idolatry at that point to the same degree!

Harav Dovid Hoffstater writes that the distinction can be found within the Aramaic translation of the two events. In the first encounter it translates: "And they heard that Hashem...", while in the second encounter it translates, "And they did not accept..." The first message of Moshe required mere listening – nothing more. B'nei Yisrael were able to listen and be happy. Nothing more was required of them. Moshe's second message required "accepting" – to internalize and accept. This added component was too difficult for the nation.

The first prophecy was a general report of a future redemption. Hashem has heard their plight and intends to bring salvation swiftly. No details of when and no specific demands are mentioned. This was optimistic and uplifting news that the people "heard" and responded with joy.

The second prophecy was a more specific description of what this spiritual redemption would entail. Here Moshe is instructing and educating the nation how to prepare and what the life-changing ramifications will be. "I shall take you to me for a people, and I shall be a G-d to you. and you shall know that I am Hashem your G-d." (6. 7) The



## MAZAL TOV!

**Mazal Tov to Jordana Spector (5769)**  
on her engagement to Jason Jacobs!  
May they be zochim to build a bayit  
ne'eman b'Yisrael together!

**Mazal Tov to Tehilla Goder (5770,  
5771)** on her marriage to Eli Shulman!  
May they be zochim to build a bayit  
ne'eman b'Yisrael together.

### More than Just a Song Rebecca Hagler (Tiferet 5773)

In this week's Parsha, Parshat Va'era, we see the first seven Makot. Makat dam is the first one, making all the liquid, river and water that the Egyptians touched turn to blood. In essence this plague afflicted the Egyptians as a whole not just the individual.

As the plagues progress we see that same communal type of pattern continue. All except the plague of the frogs. צפרדע is just different.

One major difference of the plague of the rampant frogs from the rest is the fact that all the frogs came from one giant one. In no other plague do we see a beginning similar to "ותעל" הצפרדע.

One other difference is mentioned in the song we have known since our childhoods. "Frogs here, frogs there, frogs were jumping everywhere... There were frogs on his head, frogs on his bed."

This is not just a song for little children; it is based on one of Rashi's thoughts. Moshe says to Pharaoh, ושרץ היאר צפרדים ועלו ובאו בביתך ובחדר משכבך ועל מטתך ובביתך עבדך ובעמך" *The frogs will ascend into YOUR house, YOUR bedroom and YOUR bed and into the house of your servants and people. As we can derive, YOUR in this case is none other than Pharaoh himself. When Moshe and Ahron were warning Pharaoh about what will happen at the next makah there is no mistake in this language.*

Rashi Brings down, "התחילה פורענות..." The danger of the plague came onto 'those' who wanted to enslave the Jews first, then to the followers. The one most responsible was of course... Pharaoh. Pharaoh initiated the slavery and therefore he got punished first. Thus the frogs went to his dwelling, room and bed first. Then, they went on to all of the Egyptian followers and his staff.

## תורת תפארת (המשך)

particulars of the spiritual transformation and the molding of a G-dly nation were difficult for the masses to "accept."

Chazal are teaching us that we are all anxiously awaiting the upcoming redemption. We yearn and daven for Moshiach daily. The challenge is changing our lifestyles to merit such a geula. To detach ourselves from certain habits may be as hard for us as it was for Moshe's generation. Hashem should grant us all the ability to not only listen but to accept and internalize the eternal messages that will bring us closer to our upcoming geula.