



TIFERET HASHABBAT

This Week in Tiferet

On Motzaei Shabbat, Tiferet participated in the annual YU/Kedma Choir Competition, singing in honor of our chayalim, who are protecting Medinat Yisrael. We are very proud of their moving performance and of Tiferet's fourth place finish in the competition! Special thanks to our choir heads Madison Schechter, Leah Jacobson and Rachaili Hubsher. On Monday, Tiferet had our Mid-Year Re-Evaluation sessions, enabling our students to reflect on their first semester in

Continued on pg. 2

תורת תפארת

Redemption Through Blood **Rav Yeshoshua Landau** **Parashat Bo**

The Torah relates that before the Jewish people left Egypt, they were commanded to offer and eat the Korban Pesach, and to circumcise all males. The Midrash Rabah explains that the blood used in both of these rituals, symbolized the blood of Avraham Avinu's circumcision. In addition, placing the blood on the two doorposts invoked the merit of Yitzchak and Yaakov. Why was this so necessary in the story of Exodus?

The sefer "Zos Leyaakov" explains that as the slavery began to intensify, the Jews' loyalty to tradition started to fade. In order to find favor among the Egyptians, they curtailed the practice of circumcision, and took on idol worship.

This was the spiritual condition that Hashem found the Jews in when the time came to make good on his promise to Avraham to redeem his children. However, in order to benefit from that oath, they would have to show themselves to be true descendants of Avraham – not only in blood but in spirit as well.

To help the Jews meet such a condition, Hashem gave them two Mitzvot: Korban Pesach to negate the deity of Egypt – reaffirming their belief in monotheism (introduced by the Avos) and Circumcision of all males, renewing their ancient covenant with Hashem. Reconnecting through these Mitzvot to their Abrahamic roots, the Jews were now eligible to be redeemed.

The Sfas Emes adds that with this new spiritual connection restored, the nation received a new infusion of spiritual vibrancy and was elevated to a new plane of existence. Its members were recreated into new beings, and Nissan, the month in which this renewal occurred, must appropriately be counted as the first of the months.

Continued on pg. 2

Mazal Tov

Mazal Tov to Jamie Rohr (5770) on her engagement to Yoey Turkel! May they be zochim to build a bayit ne'eman b'Yisrael together!

This Week in Tiferet (continued)

Tiferet and plan ahead for their goals for the second semester. We are very proud of all that they have accomplished and all that they will accomplish in the future!



תורת תפארת (המשך)

The Midrash also provides for us a strategy for advancing the final redemption: To follow in the ways of the Avos and to strengthen our connection to their ideals.

May we see the final Geula speedily in our days.

No Pain, No Gain Shaindy Stern (5775)

In this week's *parasha*, *Parshat Bo*, the last *makah* is *makat bechorot*, the killing of all of the Egyptian firstborns. Because the Jewish firstborns were spared, the *bechor*, the oldest son, is forever holy to us.

A *Pidyon HaBen* only happens when the birth of a baby boy is unadulterated: no miscarriages preceding their births, no caesarian sections, and of course, he must be the firstborn. Why do firstborns that had miscarriages preceding them or those who are born via c-sections not have to perform this mitzvah? Perhaps the answer is that with a perfect birth, the miracle is taken for granted; the parents could easily just think that everything came to them naturally, with no Divine Intervention.

When couples are having trouble having a child, they turn to Hashem. When that child is finally born, there is no doubt that the parents know it is a gift from Hashem. This is the reason for the *Pidyon HaBen*: to remind us that everything is from Hashem and not to take anything for granted. Parents that have had struggles with having children need not be reminded of this; Hashem's hand in the miracle of childbirth is already very apparent.

We can apply this concept to all areas of our life: we must appreciate everything that happens in our life as gifts from Hashem, and we should not take any of these gifts for granted.