

Young Israel of the Main Line

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Parshas Vaera

פרשת וארא

Stone Chumash page 318; Haftarah page 1149.

January 20-21, 2012

כ"ו טבת תשע"ב

Weekday Shiurim

Daily Mussar Shiur: 15 minutes before Shacharis
Mishna Brura: Mon and Wed after Maariv
Sefer Bereishis: Monday at 8pm.
Nefesh HaChaim: Thursday at 10:10pm
Gesher HaChaim Shiur for Women: Monday at 9:30am at 8 Concord Circle.

Chevra Mishnayos

The Chevra Mishnayos is learning Seder Moed. See shul bulletin board to sign up or email eisenber@pol.net with your name and the masechta (and chapters) you intend to learn.

Bnos and Pirchei

Bnos will meet from 3 to 4pm at LMS.
No word about Torah Youth. Rabbi Ari Silver at 610-668-6833 or silverdollar@verizon.net

Shabbos Schedule



Mevorchim haChodesh

Molad for Sh'vat: Monday, January 23, 8:05pm

Light Candles, Mincha and Kabbalas Shabbos:	4:47pm
Parsha Chaburah by Ron Werrin:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:45am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is community sponsored.	
Mincha:	4:40pm
Medical Halacha Shiur given by Dr Daniel Eisenberg.	
Chabura given by Yosef Weinberger on the topic of Yerushas Ha-Achim.	
Maariv:	5:51pm

Kashrus Announcement

Effective immediately Burger.Org, located at 1901 Chestnut Street, is a Glatt Kosher establishment under the strict supervision of Community Kashrus of Greater Philadelphia. This is in addition to Burger.Org located at 326 South Street Street, which is already under our supervision.

Sun, Jan 22	Mon, Jan 23	Tue, Jan 24	Wed, Jan 25	Thu, Jan 26	Fri, Jan 27
Shacharis 8:00am Mincha/Maariv 4:55pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Maariv 7:45pm	Rosh Chodesh Sh'vat Shacharis 6:30am Maariv 7:45pm	Shacharis 6:40am Maariv 7:45pm	Shacharis 6:50am Light Candles 4:55pm Mincha, and Kabbalas Shabbos 4:55pm
27 Tevet	28 Tevet	29 Tevet	1 Sh'vat	2 Sh'vat	3 Sh'vat

Questions? Comments! Sponsorships\$ weeklyupdate@yiml.org



- Mazel Tov to Eitan and Suri Halpern and Family on the upcoming marriage of Dovid and Tamar Katz.
- Mazel Tov to Sandy and Margie Bruck on the birth of a grandson, born to Pinny and Julie Ben David.

Community Announcement

Chai Career Connections is a new volunteer organization to help employers and job-seekers in our community connect. The rabbis and lay leaders of the local Orthodox shuls and kollel have endorsed this effort, which has already made a number of "shidduchim". If you know about a job opening or are seeking employment, contact Joan Betesh at coordinator@chaicareerconnections.org.

Thought of the Week

"...and the staff of Aharon swallowed their staffs" (7:12)

Hashem commanded Moshe and Aharon to appear before Pharaoh. Hashem informed them that Pharaoh will demand that they provide a *mofes* - wonder to validate their claims that they are messengers of a higher authority. Aharon cast down his staff and it turned into a snake. Pharaoh summoned his sorcerers who replicated Aharon's actions. The Torah relates that Aharon's staff swallowed their staffs. What is the conflict occurring between Aharon and the sorcerers? What message is being sent to Pharaoh and his sorcerers?

The Talmud refers to this episode as a "miracle within a miracle". Rashi explains that Aharon's staff swallowed the sorcerers' staffs after it transformed back into a staff. The Maharsha has difficulty with Rashi's interpretation, specifically with why, according to Rashi, this is a "miracle within a miracle"; the snake changing back to a staff is the first miracle and the staff subsequently swallowing the sorcerers' staffs is the second miracle. Should this not be described as a "miracle after a miracle"? The Maharsha suggests that the miracle was that the staff of Aharon did not expand after swallowing all the other staffs. This is the Talmud's interpretation of a "miracle within a miracle". The Maharsha's interpretation not only disagrees with Rashi's comments which make no allusion to this miracle, but is not hinted to in the Talmud either.

It appears that Hashem was performing a powerful miracle for Pharaoh's sake. If the purpose was to impress Pharaoh, why did Aharon's staff swallow the sorcerers' staffs, implying that all the staffs transformed back from being snakes? A staff swallowing a living creature would make a greater impression. Would it not have been a greater miracle for Aharon's staff to swallow their snakes? If, in fact, Aharon's staff did swallow their snakes, and the Torah only refers to their snakes as staffs because that is what they originally were, then it is possible that Aharon's staff never transformed back from being a snake either. How would the Talmud know that the miracle was that Aharon's snake in staff-form swallowed the staffs of the sorcerers?

The Midrash states that the ten plagues which Hashem miraculously brought upon the Egyptians corresponded to the ten utterances through which Hashem created the world. What emerges from the Midrash is the understanding that a miracle is not an illusion or a change in man's perception. Rather, a miracle which involves a transformation in the nature of an object actually creates the change, a new act of creation. A staff that becomes a snake actually becomes a snake. Sorcery can make a staff display snake-like qualities, but the "snake" is actually a staff. Aharon's snake reverting to being a staff is itself a new miracle. The staff being capable of swallowing the Egyptians' staffs is the second miracle. This is truly a miracle within a miracle. The Torah identifies the Egyptians' snakes as staffs for that is all they ever were. Their display of snake-like qualities was only an illusion. Pharaoh and his sorcerers were being taught that their abilities are only illusory, having no basis in reality. Only the Creator of the world who is the ongoing source for all existence, has the ability to recreate that which already exists and give it a new reality.

Adapted from <http://www.torah.org/learning/rabbizweig/5772/vaera.html> by Rabbi Zweig.

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