

CANDLE LIGHTING: 4:31 PM

SHABBOS ENDS: 5:35 PM

COMMUNITY

TORAH PORTION VA'EIRA | ואֵירָא

2 SHEVAT 5784 - FRIDAY, JANUARY 12, 2024



ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 4:30 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....4:35 PM

RABBI'S DRASHA.....4:55 PM

MAARIV.....5:35 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....4:35 PM

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED
BY **TALI AND NAOMI YESS** IN
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IN LOVING MEMORY OF
מרת רבקה ע'ה בת הרב ר'שלמה ז"ל

RONA & SEYMOUR KESSEL
MELISSA & EZRA BLAIN
IN LOVING MEMORY OF
סימא בת שלמה אברהם ע'ה
AND THE REFUA SHLEIMA OF
יצחק איסר בן סימא שיחי

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI.....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM**MAARIV** SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its
gratitude to our dedicated **Ba'al**
Korei, R' Yossi Nigri.

Special thanks to the **security team**
led by **Yury Zimavilin** who help
keep us secure while we daven.

Yasher koach to the kiddush
volunteers, **Marnin Rand,**
Mordechai Hirschhorn and **Serge**
Zenou who work tirelessly to bring
us a wholesome kiddush each
week!

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Contact Yury Zimavilin

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KIDS AND TEENS

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WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

CTEEN EVENTS

STAY TUNED FOR GREAT EVENTS!

ADULT EDUCATION

SUNDAY

ADVICE FOR LIFE

Sun., beg. Feb. 4th.... 7:15-8:45 pm

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....4:35 PM

JEWISH WISDOM.....4:35 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the
safety and liberation of our
brothers and sisters in captivity; for
the healing of our wounded; and in
sacred memory of those brutally
torn from us. ל"ל

Chapters 20, 22, 69, 122, 150, 81-90



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SHABBOS, JAN 13, 2024

EASTERN STANDARD TIME

EARLIEST TALLIS..... 6:19 AM
LATEST MORNING SHEMA..... 9:40 AM
EARLIEST MINCHA (GEDOLA)..... 12:30 PM
PLAG HAMINCHA..... 3:55 PM
EARLIEST EVENING SHEMA..... 5:21 PM

PARSHAH IN A NUTSHELL

PARSHAS VA'EIRA

Exodus 6:2-9:35

G-d reveals Himself to Moses. Employing the "four expressions of redemption," take out the Children of Israel from Egypt, deliver them from their enslavement, redeem them, and acquire them as His own chosen people at "Mount Sinai"; He will then bring them to the land He promised to the Patriarchs as their eternal heritage.

Moses and Aaron repeatedly come before Pharaoh to demand in the name of G-d, "Let My people go, so that they may serve Me in the wilderness." Pharaoh repeatedly refuses. Aaron's staff turns into a snake and swallows the magic sticks of the Egyptian sorcerers. G-d then sends a series of plagues upon the Egyptians.

The waters of the Nile turn to blood; swarms of frogs overrun the land; lice infest all men and beasts. Hordes of wild animals invade the cities; a pestilence kills the domestic animals; painful boils afflict the Egyptians.

For the seventh plague, fire and ice combine to descend from the skies as a devastating hail. Still, "the heart of Pharaoh was hardened and he would not let the children of Israel go, as G-d had said to Moses." ❖

Chassidic Masters

The world was created from absolute nothingness. There wasn't even a vacuum. Nothing was there. G-d didn't have to create it; He did so because He wanted to. Why did He want to? Our Sages tell us He wanted a dwelling in the lower worlds: that He create a world where His presence is not evident and that realm become a home for Him, a place where He manifests His presence as comfortably as a person does in his own home.

So if G-d were to nullify the natural order and make the ordinary framework of existence reveal His presence, then the entire exercise would have been in vain. A continuous sequence of overt miracles would defeat His entire purpose. Therefore, He hides His miracles in nature. ❖

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Enlightening Wisdom From the CHASSIDIC MASTERS

Rain, a River, Fire and Ice

Based on the teachings of
the Lubavitcher Rebbe.
Courtesy of MeaningfulLife.com

On the eve of their entry into the Holy Land, Moses described to the Children of Israel the nature of their new homeland in the following way:

For the land which you are entering to inherit is not like the land of Egypt from which you are coming... it is a land of hills and valleys, which drinks water of the rain of the heavens (Deuteronomy 11:10).

Our Sages explain that this distinguishes the Land of Israel from "the land from which you are coming" since "The land of Egypt does not drink rainwater; rather, the Nile rises and waters it" (Rashi, Genesis 47:10).

Rain represents the reciprocal relationship between heaven and earth. Chassidic teaching cites the Torah's description (Genesis 2:6) of the first rainfall: "A vapor rises from the earth" to the heavens, and the heavens

return it as rain which "quenches the face of the land."

This, explain the Chassidic masters, represents the spiritual truth that "an arousal from below evokes an arousal from above"--that G-d responds to the efforts of man, reciprocating our prayers, yearnings and deeds with nurture from Above.

But rain alone does not suffice to make the land flourish and give fruit. The soil must be plowed--broken up and softened--before it can receive the seed and absorb the rain. Spiritually, this means that it is not enough to send up "vapors" of lofty feelings and virtuous works; one must first "plow" one's ego, crush the clods of coarseness and arrogance in one's personality, to make one's life receptive to the flow of divine nurture from Above.

In the "Land of Israel" one plows, and is nourished by rain. But in "Egypt" things were different. Egypt was nourished not by descending rain but by the overflow of the Nile, which would periodically flood the land.

Nor was it necessary to plow its soil: the floodwaters of the Nile would leave behind a layer of fertile silt which required no breaking up prior to planting.

The spiritual "Egyptian" is one who does not recognize the Heavenly source of the blessings of life. He believes that all is generated from below--that everything he has and has achieved is of his own making. Nor does he see the need for any "plowing" of his personality--he is fine as he is, clods and all.

Perverting Rain

When rain does fall in Egypt, it falls as hail--hail that is ice without and fire within. Thus the Torah describes the seventh of the "ten plagues" to visit the Egyptians:

And G-d rained hail upon the land of Egypt. And there was hail, and fire burning within the hail... (Exodus 9:23-24)

We often speak of "warm" and "cold" personalities. A "warm" person is a passionate, loving, outgoing individual, always ready to extend a hand and a smile to a fellow.

(continued on next page)

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A "cold" person is reserved, self-centered, indifferent to the fate of others. But the cold individual is also aflame—fired with self-love, ablaze with egotistical passions. Indeed, it is his excess of inner heat that is the cause of his icy exterior.

When rain falls in Egypt, it falls as a hail of ice-enclosed fire. In this unplowed land, where the heavenly source of its water is unseen and unrecognized, the nurture that descends from Above is perverted as a source of increased love of self and greater alienation between man and his fellow.

The Exodus came to deliver us from this rainless, ice-fire state of existence, and bring us to a "holy land" defined by faith, humility and a reciprocal relationship between earth and heaven. ❖

From the Rebbe



The miracles of the exodus serve as testimony of G-d's control of the natural order for subsequent generations. In Egypt, even Pharaoh had no choice but to acknowledge G-dliness. At other times, G-d's influence may not be as evident, but it is always He who is ordering our world and our destiny.

Nature itself is no more than a recurring series of miracles. For is there a reason why the sun should rise or the grass should grow? ❖

HAFTORAH IN A NUTSHELL

FOR SHABBAT VA'EIRA

Ezekiel 28:25-29:21

This week's haftorah begins with a mention of the ingathering of the exiles, echoing G-d's promise mentioned in the Torah portion: "I will take you out of the suffering of Egypt." The prophet then goes on to discuss the decimation of Pharaoh and Egypt, reminiscent of the primary theme of the Torah portion—the devastation G-d wrought upon Egypt.

Ezekiel begins with a description of what will occur during the ingathering of the exiles. "When I gather in the house of Israel from the peoples among whom they have been scattered, and I have been sanctified through them in the eyes of the nations, then shall they dwell on their land that I gave to My servant, to Jacob. And they shall dwell upon it securely..."

The prophet then proceeds to convey a prophecy regarding Pharaoh and Egypt, foretelling the fall of the Egyptian empire. Egypt merited this punishment for two reasons: a) They had reneged on their promise to come to Israel's aid against the attacking Babylonians. b) They had incredible arrogance, considering themselves un-reliant on G-d, instead attributing their success to the bounty their deified Nile afforded them. Therefore, Ezekiel warns: "And the land of Egypt shall be desolate and in ruins, and they shall know that I am the Lord! Because he [Pharaoh] said, 'The river is mine, and I have made it.'" G-d warns that the land of Egypt will be empty and desolate for forty years, after which G-d will return the people to the land to reinhabit it, but it will no longer be an important nation to be reckoned with. ❖



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Va'eira, along with stimulating commentary.

I will bring you out, I will save you, I will redeem you, I will take you (Exodus 6:6-7)

The four expressions of redemption (represented at the Passover Seder by the Four Cups of wine) relate to the four aspects of our liberation from Egypt:

1) "I will bring out"—our physical removal from the geographical boundaries of Egypt;

2) "I will save"—our delivery from Egyptian hegemony (Egypt was a superpower that enslaved and oppressed many nations and peoples outside its borders);

3) "I will redeem"—the elimination of any future possibility of enslavement, by the "great judgments" inflicted upon the Egyptians;

4) "I will take you to Myself as a nation, and I will be to you a G-d"—our election as G-d's chosen people at Mount Sinai, the purpose of the Exodus.

(Nachmanides; Soforno)

The flax and the barley were destroyed, for the barley was in the ear and the flax was in bud. But the wheat and the spelt were not struck, for they were still pliant (9:31-32)

A person should always be pliant like a reed, and let him never be unyielding like the cedar.

(Talmud, Taanit 20b)

Aaron's rod swallowed up their rods (7:12)

G-d said: "If Aaron's serpent will swallow up the serpents of the Egyptians, there will be nothing remarkable in that, for serpents usually swallow each other. Therefore, let it resume its original form and swallow up their serpents."

(Midrash Rabbah)

The Torah's "ways are ways of pleasantness, and all its paths are peace" (Proverbs 3:17)—our task is to create light, not to battle darkness. Nevertheless, there are times when we are forced to resort to battle, when we must vanquish those who seek to vanquish us. Thus Moses, the gentle shepherd of Israel, and Aaron, the ultimate man of peace, find themselves in the role of "judge and chastiser of Pharaoh," crushing the might of Egypt and obliterating its icons and myths.

Therein lies the lesson to be derived from the fact that Aaron's rod swallowed the "serpents of the Egyptians" after it had reverted back to its original form, rather than as a serpent itself. For even when he wages war, the Jew is not a warrior. Even when he consumes the serpents of the enemy, he is not a serpent himself, spewing poison and hate. His instrument of vengeance is as devoid of vengeful feeling as a petrified rod, as cold to the rage of war as a lifeless stick.

(The Lubavitcher Rebbe)

Seven days were completed, after G-d had smitten the River (7:25)

With each of the plagues, Moses would warn them for 24 days, and the plague itself would last seven days. (Midrash Rabbah ❖

שבת שלום!

Good Shabbos!



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