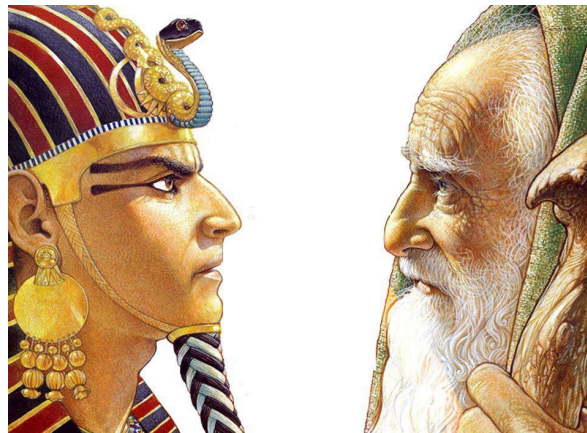


Va'era - וארא - And I Appeared



Exodus 6:2 - 9:35

In the parasha, *Va'era*, the stage is set for the confrontation between Pharaoh and Moses / *Par'oh ve' Moshe*. There will be a great battle of wills but the power of God will be demonstrated and the gods of Egypt - chief of which was Pharaoh himself - will be overcome.

To prepare a reluctant Moshe for his task, God appears to him in the burning bush and reveals His Name (*HaShem* - השם) as YHVH : *Yod - Hei - Vav - Hei* : י - ה - ו - ה
 We read in 6:3 that “He appeared ‘*vaera*’ to make Himself **known**.”

Root : He knew - *yadah* - י - ד - ע **Infinitive**: to know - *le'da'at* - לדעת

I / you know / he knows	ani / atah / hu yo'dei'ah	אני / אתא / הוא יודע
I / you know / she knows	ani / at / hi yo'da'at	נ. אני / את / היא יודעת
We / you know / they know	anachnu / atem / hem yo'dim	ז. אנחנו / אתם / הם יודעים
We / you know / they know	anachnu / aten / hen yo'dot	נ. אנחנו / אתן / הן יודעת

In the biblical narrative, Moshe's brother Aaron / *Aharon* - אהרן now joins him. The brothers are from a family of priests / *kohanim* - כהנים. Once the Israelites are free and in the wilderness, Aharon will be anointed as High Priest / *Kohen Ha'Gadol* - כהן הגדול.

When the other Levites contest his authority, as a sign his appointment is from God, Aharon's rod miraculously bears **almonds** / *shekaidim* - שקידים (almond / sha'ked - שקד).

In the Tabernacle, the almond features in the design of the **Menorah** - מנורה, indicating the authority of God's Word, the light of Truth, which is symbolized by the Menorah.

Psalms 119:105 Thy Word is a lamp unto my feet and a light unto my path.

מֹשֶׁה וְאַהֲרֹן הֵם אֲחִים טוֹבִים Moses and Aaron are good brothers.

הֵם עֲבָדִים שֶׁל הָשֵׁם - הֵם עֲבָדֵי הָשֵׁם. They are servants of HaShem. [Smichut - contraction]

Other examples: Children of Israel - *Banim shel Yisrael* - *Bnei Yisrael* - בְּנֵי יִשְׂרָאֵל
 Fruit of the vine - *Peirot shel ha'geffen* - *Pri ha'geffen* - פְּרֵי הַגֶּפֶן
 Months of the year - *Chodshei ha'shana* - חֳדָשֵׁי הַשָּׁנָה

As Moshe and Aharon evidence, the path of knowing God is one of obedient service. We see illustrated in the design of the Tabernacle / *Ha'Mishkan* - and in the Holy Temple / *Beit HaMikdash* - that it was a place of service as well as worship. The priests would enter the Holy Place to perform the daily services. Only there was found the entrance into the Holy of Holies / *Kadosh ha'Kedoshim* where one could encounter the fullness and intimacy of God's Presence.

VOCABULARY - MILIM CHADASHOT - OPPOSITES

Adjective	Transliteration	Hebrew (m)	Opposite	Trans.	Hebrew (m)
old	yashan	יָשָׁן	new	chadash	חָדָשׁ
light	kal	קָל	heavy	kaved	קָבֵד
big	gadol	גָּדוֹל	small	katan	קָטָן
strong	chazak	חָזָק	weak	chalash	חָלָשׁ
good	tov	טוֹב	bad	rah	רָע
cold	kar	קָר	hot	cham	חָם
easy	kal	קָל	difficult	kashe	קָשָׁה
dry	yavesh	יָבֵשׁ	wet	ratuv	רְתוּב
expensive	yakar	יָקָר	cheap	zol	זוֹל
happy	samei'ach	שָׂמֵחַ	sad	atzuv	עָצוּב

yashan (masc. sing.), *y'shanah* (fem. sing.), *y'shanim* (masc. pl.), *y'shanot* (fem. pl.)

Hu ish chazak. Hi isha ch'zakah. Hem anashim ch'zakim. Hen achiot ch'zakot.

Hu samei'ach / atzuv. Hi smeicha / atzuvah.

Hem smeichim / atzuvim. Hen smeichot/ atzuvot.