

קהל זכרון נתן צבי ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת וארא

זמנים לשבת

4:09pm	(40 mins before שקיעה)	הדלקת נרות
4:34pm	(25 mins after הדלי"ג)	מנחה וקבלת שבת
5:19pm		מעריב
8:25am		שחרית
8:50am		שוקן עד
9:08am		סוף זמן קריאת שמע
3:55pm		מנחה
5:25pm	(35 mins after שקיעה)	מעריב
6:02pm	(72 mins after שקיעה)	רבינו תם

זמנים לימות השבוע

7:30am	שחרית
7:15am	ראש חודש
10:00pm	מעריב

שיעורים

R' Meir Kahane will be speaking Friday night between מעריב and קבלת שבת.

The Rav שליט"א will be giving a Hilchos Shabbos shiur during the kiddush following davening.

The Rav שליט"א will be giving a short emunah and bitachon shiur following mincha.

The Rav שליט"א will be giving a shiur for women, this Sunday at 8:30 PM. The topic is בישול. Zoom link will be sent out.

9TH ANNUAL MELAVA MALKA

Come join us for an evening of achdus and inspiration. For men and women.

Motzei Shabbos, Jan 1st | 8:15pm
Gan Machal Hall

Admission: 35 NIS per couple (Includes 1 raffle ticket)
Additional Raffle Tickets: 20 NIS each
Ticket Packages: 3 for 50 NIS / 7 for 100 NIS

GUEST SPEAKER:
RABBI DOVID ORLOFSKY

WHAT WAS THE KAL V'CHOMER?

By R' Yissocher Frand

Parshas Shemos ends with Moshe's complaint to the Almighty: "Since I came to Pharaoh to speak in Your Name, he made matters worse for Your nation, and You have not saved Your people." [Shemos 5:23]. In the pesukim at the beginning of Parshas Vayera, Hashem appears to Moshe and tells him to again speak to the Nation of Israel and tell them that they are on the verge of redemption. However, when Moshe does speak to Bnei Yisrael "they do not listen to him because of shortness of spirit and hard work" [Shemos 6:9].

At that point, Hashem tells Moshe to go back and speak to Pharaoh once more. Moshe responds with a Kal V'Chomer argument: "Behold the Children of Israel did not listen to me (even though this would be "good news" for them); how can I expect Pharaoh to listen to me (when this will be "bad news" for him) and I am of uncircumcised lips." [Shemos 6:12]. Rashi notes that this is one of ten places where we find a Kal v'Chomer argument in the Torah.

Many commentaries point out that this Kal V'Chomer apparently has flawed logic: The pasuk explicitly states why Klal Yisrael did not listen to Moshe Rabbeinu. They did not listen because of "kotzer ruach v'Avodah kashe" (because of their depression and oppression). Pharaoh was a free man sitting in his palace. He might well be in a state of mind to pay attention to what Moshe was going to tell him!

This is a famous question that everyone asks. The sefer Ohr HaYashar answers very logically that the Kal V'Chomer is a legitimate Kal V'Chomer. Why? The truth of the matter is that in Parshas Shemos, when Moshe Rabbeinu came to Klal Yisrael, they did believe him [Shemos 4:31]. The Ohr HaYashar interprets the Kal V'Chomer Moshe argued as follows: "If the people who at one time believed me and were willing to hear my message – but now after my promises did not materialize and their situation has deteriorated, they no longer believe me, then certainly Pharaoh who never believed me in the first place, and on the contrary, was responsible for why it got worse – he certainly is not going to believe me now!

I saw a second interpretation in the sefer Darash Mordechai from Rav Mordechai Druk: He rejects the "pircha" (the question posed to destroy the logical argument). The "pircha" was – the Jews didn't believe Moshe because they were oppressed slaves, but Pharaoh was a free man – he might believe Moshe. Rav Druk observes that Pharaoh was not a free man. He was almost as oppressed as the people were. Why is that? Pharaoh was oppressed because he was forced to live up to the image that he created about himself that he was a deity!

Chazal say that Pharaoh had a major problem in trying to portray himself as a god. Gods do not need to go to the bathroom and that is one problem Pharaoh could not solve. What did he do? Once a day, in the early morning, before anyone else got up, he went down to the Nile and took care of his bodily needs. Imagine that – he could only go once a day and he had to ensure that nobody else saw him! Pharaoh was as oppressed as Klal Yisrael. This is not being facetious. He was so obsessed with his self-image and the image that he needed to maintain – that he literally drove himself to self-torture. He had to watch his every move! Pharaoh too was a slave. He was a slave to his own visions of grandeur. So, if Bnei Yisrael could not listen to Moshe because of their status as slaves – all the more so Pharaoh, who suffered a more intense force of slavery, would not be able to listen to Moshe! Have a wonderful Shabbos! (Torah.org)