



RA'ANANA COMMUNITY KOLLEL

Torah Bytes

A weekly Dvar Torah on the Parsha by Rabbi Dovid Horwitz
and the Rabbanim of the RCK Vayechi 5786



In memory of Capt. Yaron Chitiz z"l, on his 2nd yartzheit,
who gave his life al Kiddush Hashem

Shabbat Times
16:28  17:28

Issue: 119

There is a well known Rashi at the beginning of this week's parsha that explains the lack of a paragraph space between the end of last week's parsha and the beginning of this week's parsha. This is the only parsha in the Torah that does not have any space to indicate a change of parshiyot. As a result, Rashi describes Parshat Vayechi as being "closed." This parsha is closed because after Yaakov died, the hearts and eyes of the Jewish people became closed or blocked due to the beginning of the slavery. In truth, the Torah in next week's parsha seems to suggest that the bondage only started after all of Yaakov's children passed away. Only then did a new Paroah arise who did not know Yosef and did not feel indebted to Yaakov's family. Only then did the new Paroah begin to oppress the Jewish people. So how can Rashi tell us that the hearts and minds of the people were closed due to the beginning of the Egyptian exile?

We must conclude that the exile that was decreed upon the people by Hashem, was one that started off very light, which gradually became more severe as time went on.

In truth, the exile started long before, when Hashem decreed upon Avraham that his descendants would be exiled for 400 years! Yet the Torah later tells us that they were only in Egypt for 210 years and even then, only the final 86 years were ones of bondage and slavery. So how long was this exile? Was it 400 years, 210 years or only 86 years. All are correct. The actual exile was 400 years, for it started with the birth of Yitzchak a long time before Yaakov's family went down to Egypt. The exile became more pronounced when they moved to Egypt where they spent 210 years, but the actual hard bondage only started 124 years after they had already been in Egypt, giving them a total of 86 very harsh years. What we see from here is we must redefine our understanding of exile, galut. For if exile is defined as living in a foreign land, how could Hashem count the 400 years of exile from Yitzchak's birth? Yitzchak lived his entire life in the land of Canaan, which was to become Eretz Yisrael! Yitzchak was never exiled outside of the land. So what is exile? Exile is the understanding that we are strangers in the land where we are currently residing.

Whether we are living in Canaan, America or in any other land, we are not truly citizens, we are foreigners. Although Yitzchak lived his entire life in Canaan, he never allowed himself to become too comfortable. He never viewed himself as a citizen of Canaan because he was fully aware that it's inhabitants were diametrically opposed to his beliefs and purpose. He never felt as if he belonged, rather he viewed himself as an outsider. Yaakov too, told Paroah that the years of his "sojourn" were 130 years. Even during those years that Yaakov lived in Canaan he, too, viewed himself as an outsider.

Indeed, as long as Yaakov was alive, he made sure that his family realized that they were outsiders. As long as they understood that their beliefs and those of the Egyptians were incongruous, they were spiritually and physically safe and there was no need for the exile to become painful. But as soon as Yaakov died, they left the enclosed environment of Goshen and started to spread to other parts of Egypt in an attempt to integrate into Egyptian society. As they moved away from Goshen and they began to gain their footing in Egyptian life, they started to feel as if they finally "belonged." No longer did they feel like foreigners in a strange land. They could finally call Egypt their home. When this occurred, Hashem needed to increase the pressure so that they would not forget that they were still in exile, galut.

After all of Yaakov's children passed away, there were fewer leaders to keep them on the right path and, sensing their newly found freedom, they began to integrate even more into Egyptian society, to the point that they viewed themselves more as Egyptian than Jewish. Sadly, Hashem had to turn up the pressure and bondage so that they would remember who they truly were.

This idea explains all of the ups and downs of Jewish history. Hashem decreed for us to be in our present galut these past 2000 years. So that we never forget that, Hashem brings us both blessing and hardship. Until Mashiach comes, we are still in galut. Although we live in Eretz Yisrael with tremendous blessing, we must not forget that we still haven't, in the fullest sense, come back home. Only when our exile is truly over, can we rejoice fully in our sacred land of Israel!

Point for Growth | Parshas Vayechi | Comfort



After Yaakov Avinu passes away, the brothers fear that Yosef will take revenge for what they did to him. Instead, Yosef chooses a higher perspective and says the powerful words: "You meant it for harm, but G-d meant it for good." The brothers see betrayal and loss; Yosef sees a process. Not because the pain was not real, but because he understands that we live inside the story and do not see its end. G-d knew how to guide even harm toward good. Because of this painful path, entire nations were saved, Yaakov's family was saved, and Yosef's own life was saved as well. Only when we look back can we begin to understand. Yosef does more than forgive; he truly comforts them, as the Torah says: "He comforted them and spoke to their hearts." Rabbi Samson Raphael Hirsch, based on the Gemara, explains that shallow comfort like "this was decreed" is not comfort at all—it is an escape. True comfort is knowing that even what we do not understand now is for the good, and that if we could see the full picture, we would not change anything. So too in our lives: we all face loss and difficulty, but we see only the middle, not the end. Faith teaches us that there is continuation and purpose in this world and the next, and that good is being woven even from the most painful places, even when we cannot see it yet.

Weekly Challenge: Take a quiet moment and think of one situation in your life that felt hard at the time, but in hindsight turned out for the good.

With gratitude and appreciation, Ben Goldstein - RCK manager





Emunah & Amen

REBBETZIN SARA MEISELS
DAUGHTER OF THE BOBOVER REBBE,
RAV SHLOMO HALBERSTAM ZTZ"l

JAN. 3RD | MOTZEI SHABBAT
ACHUZA 198 RA'ANANA | 8:15 PM

LADIES SHIUR
HOT SOUP



IN LOVING MEMORY OF
AYELET HA'SHACHAR GOLDSTEIN



RA'ANANA COMMUNITY KOLLEL

With prayers of success for our soldiers and for the return of our fallen martyrs

Shabbat Times
16:28 17:28

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Issue: 119

Ask the Rabbi

Rosh Beit Midrash: Rabbi Shabtai Yogel

Question: At a wedding, after the birkat kiddushin was recited and the groom tasted the wine, it was discovered that the wedding ring had been left at the groom's home. The groom quickly went to get the ring, which took about 20 minutes. The question arose: because of this interruption, does the birkat kiddushin need to be recited again?

Answer: There is a well-known disagreement between the Rambam and the Rosh about the nature of the birkat kiddushin. Is it a regular mitzvah blessing, or is it a blessing of praise to Hashem for separating us from the nations? This difference affects several practical points, such as whether the blessing must be said before the act of kiddushin and whether the groom must have specific intent to fulfill the obligation through the rabbi's blessing. In practice, we are careful to follow both views: the blessing is said before the kiddushin, and the rabbi instructs the groom (and bride) to have intention to be included in the blessing.

In our case, if birkat kiddushin were strictly a mitzvah blessing, one could argue that the 20-minute delay might be considered an interruption, requiring the blessing to be repeated. However, according to the Rosh, birkat kiddushin is a blessing of praise, and with blessings of praise the concept of interruption is far less relevant. The main point is that the blessing is said as part of the wedding ceremony itself. Since the chuppah gathering did not end—the bride and guests remained there—the blessing still applies, even though the actual act of kiddushin took place later.

Additionally, it is not even clear that this situation qualifies as an interruption at all, since everything that happened was for the sake of the kiddushin. The groom's trip to retrieve the ring was directly related to completing the ceremony, and poskim discuss whether such movement is considered an interruption in the first place.

For questions: **0584810910**

Therefore, based on all of this, and following the rule of "when in doubt about blessings, we are lenient," the birkat kiddushin should not be repeated.

Most importantly, the groom and bride were married successfully and joyfully, and may they build a faithful Jewish home together.

Question: At most weddings, after the rabbi recites the birkat kiddushin and the bride and groom taste the wine, the rabbi then asks the groom if the ring belongs to him and was purchased with his own money. He also asks the witnesses whether the ring is worth at least a prutah. Why aren't we concerned that all of these questions create an interruption between the blessing and the actual act of kiddushin?

Answer: Since all of these questions are directly related to the kiddushin and are necessary for it, they are not considered an interruption. This is similar to cases in halacha where speech that is needed for the mitzvah, like saying "bring salt," is not considered a break.

Ideally, even necessary speech should not be planned in advance to take place between the blessing and the mitzvah, and only after the fact is it clearly not considered an interruption. However, since there is also the opinion of the Rosh that birkat kiddushin is not a regular mitzvah blessing but a blessing of praise, this allows more room to speak even initially, as long as the speech is for the sake of the kiddushin.

As supporting evidence, I personally witnessed a wedding where a prominent rosh yeshiva was the officiating rabbi, and he was careful to ask all of these questions before reciting the birkat kiddushin.

The Slap Napoleon Received

Rabbi Moshe Ariel Margi



In the last parshiyot, we follow the story of Yosef being sold, and in this parsha the circle finally closes. After Yaakov passes away, the brothers stand before Yosef, exposed and afraid, and say: "Please forgive the sin of your brothers." They even add: "We are ready to be your servants." Yosef answers them calmly: "Do not be afraid. Am I in the place of G-d? You planned evil against me, but G-d planned it for good, to keep many people alive."

Yosef does not deny the past. He says it clearly: there was bad intention and real harm. But he draws a clear line. I am not G-d. I am not the one who turns evil into good. If something good came out of this story, that was not my doing.

This moment could have gone very differently. Yosef could have lived the rest of his life with anger and bitterness toward his brothers, who sold him as a slave and left him helpless. But Yosef does not act out of revenge, and not from a need to prove himself. Instead, he chooses to see the entire story through a different lens.

Throughout his life, Yosef understands himself as part of a Divine mission, living inside a plan greater than him. Because of that, when the brothers finally fall before him, forgiveness is no longer difficult. He already forgave them long before.

My grandfather of blessed memory used to tell a story that captures this idea. Napoleon once went to conquer Russia, convinced it would be a short campaign. Instead, the winter and resistance turned it into a long and exhausting war. Wanting to understand the spirit of the Russian soldiers, Napoleon disguised himself as a simple peasant and entered a small inn near the front line. Suddenly, one soldier recognized him. The situation became dangerous. In a moment of quick thinking, the general with him slapped him in public, making everyone laugh. "That's Napoleon?" they said. "A man who gets slapped in an inn?" In the confusion, they escaped.

Later, Napoleon told the general: "A slap to the emperor deserves punishment. But a slap that saves lives can only be planned by G-d." The brothers planned evil. Yosef paid a heavy price. But from this process, a mission was built: to keep many people alive. And when it becomes clear in hindsight that there was a Divine plan all along, forgiveness is no longer a struggle. "You planned evil against me – G-d planned it for good."

Torah Bytes

דבר תורה שבועי מפי רבני הכולל הקהילתי ברעננה
פרשת וישב התשפ"ו

זמני השבת

להצלחת צבא ההגנה לישראל וכוחות הביטחון

16:28

17:28

Issue: 119



שאל את הרב ראש בית המדרש הרב שבת יגל שליט"א לשאלות 0584810910

שאלה: ראיתי ברוב החופות שלאחר שהרב מסדר החופה מברך את הברכות והחתן והכלה טועמים מהיין, הרב שואל את החתן אם הטבעת שלו, וקנה זאת מכספו, ושואל גם את העדים אם הטבעת שווה פרוטה וכו', ושאלתי היא מדוע לא חוששים שכל השאלות הללו מהוות 'הפסק' בין ברכת הקידושין למעשה הקידושין?

תשובה: מאחר וכל השאלות הללו הם לצורך הקידושין ובעניין הקידושין, הרי שאינן נחשבות הפסק (כמו 'הבא מלח') ואמנם גם דיבור שהוא לצורך היה עדיף לכתחילה לא לתכנן מראש ולעשותו בין הברכה לקיום המצווה (ורק 'בדיעבד' זה לא נחשב הפסק) מכל מקום מאחר ויש גם את דעת הרא"ש הנוקט שברכת הקידושין היא 'ברכת השבח', מחמת כך כנראה סומכים לכתחילה להפסיק בדיבור שהוא לצורך הקידושין ולא נחשב הפסק. ואעידה נאמנה כי בחתונה שהשתתפתי, וערך את החופה אחד מראשי הישיבות שליט"א הוא אכן הקפיד לשאול את כל השאלות הללו קודם שביקר את ברכת הקידושין.

מעשה היה בחתונה שלאחר ברכות הקידושין וטעימה מכוס היין, שמו לב כי טבעת הקידושין נשכחה בבית החתן, ומיד החתן יצא במהירות לביתו להביא את הטבעת וכל זה לקח כ-20 דקות.

ונשאלה השאלה, האם צריך לשוב ולברך ברכת הקידושין מחמת 'הפסק' זה?
תשובה: נחלקו הרמב"ם והרא"ש בגדר ברכת הקידושין, האם זה ברכת המצוות, או ברכת השבח לקב"ה על כך שהבדילנו מן העמים. נפקא מינה ממחלוקת זו האם יש לברך ברכה זו קודם הקידושין, וכן האם החתן צריך לכוון לצאת ידי חובה בברכה זו מהרב המסדר קידושין, ולהלכה אנו חוששים לשתי השיטות ולכן מברכים ברכה זו 'עובר לעשייתו' וכן הרב אומר לחתן (ולכלה) לכוון לצאת ידי חובה בברכתו.

והנה בנידון דידן אם ברכת הקידושין היא ברכת המצוות אכן יש לדון שכל הזמן הזה שהחתן יצא להביא את הטבעת נחשב כ'הפסק' ויש לברך שוב, אך מאחר ולדעת הרא"ש ברכת הקידושין היא 'ברכת השבח' ובברכת השבח לא כל כך שייך הפסק, שהעיקר לברך ברכה זו במעמד החופה והקידושין, ומאחר והמעמד עצמו לא התבטל, אלא הכלה והמוזמנים נשארו במקום, הרי שהברכה חלה, ומה לן בכך שמעשה הקידושין נעשה בפועל לאחר 20 דקות, סוף סוף נאמרה כאן ברכה במעמד הקידושין.

ובפרט שגם אין זה כל כך ברור אם זה נחשב 'הפסק' שהרי הכל היה לצורך הקידושין, וההליכה עצמה (ממקום החתונה לבית) כבר דנו הפוסקים אם היא נחשבת הפסק או לא.

ולכן מכל הנ"ל נראה שספק ברכות להקל, ואין לברך ברכת הקידושין שוב. והעיקר שבסוף החתן והכלה התחתנו בשעה טובה ומוצלחת, ויקימו בית נאמן בישראל!



שיעור
מפי ראש הכולל הרב צבי ליכט שליט"א
סוגיות סת"ם
גמרא מנחות פרק שלישי
8:45-9:30
שלישי-רביעי
AHUZA 198 RAANANA 058 794 5168

וארוכה. כדי להבין את מצב רוחם של החיילים הרוסים, האם הם תשושים או עדיין בטוחים בעצמם, החליט נפוליאון לרדת לשטח בעצמו. הוא לקח איתו גנרל והשניים התחפשו לאיכרים רוסים פשוטים. כך נכנסו לפונדק קטן בעיר סמוכה. הפונדק שהיה על קו החזית היה מלא חיילים - שתייה, צחוק, שיחות רמות. נפוליאון יושב בפינה, שותק, מקשיב. ואז - ברגע אחד - הכול קופא.

אחד החיילים קם, מצביע לעברו: "זה הוא. הייתי בפריז. אני מכיר אותו. זה נפוליאון."

האוויר בפונדק משתנה. נפוליאון מבין: כנראה שהוא לא יוצא חי מהסיפור הזה. אין חיילים, אין משמר, אין הסבר. בתושיה של רגע הגנרל הצרפתי שהיה איתו קם, והתחיל לשאוג על "החבר" שלצידו:
"כמה זמן לוקח להביא עוד כוס?! ולעיני כולם סוטר לו סטירה מצלצלת. הפונדק מתפוצץ מצחוק. "זה נפוליאון? אדם שמקבל סטירה באמצע פונדק?" ובתוך הרעש והלעג - שני הזרים נמלטו החוצה. למחרת קרא נפוליאון לגנרל. "על סטירה לקיסר מגיע עונש", אמר לו. "אבל העונש חייב להיות במידה כזו - שתציל חיים. מגיע לך סטירה אבל שתציל את חיך. ולתזמן סטירה שתציל חיים - רק אלוקים יכול." האחים חשבו מחשבה רעה. יוסף שילם מחיר כבד. אבל מן המהלך הזה נבנתה שליחות - להחיות עם רב. וכשמתברר למפרע שאכן הייתה כאן תוכנית אלוקית - הפיוס כבר לא מאבק, והמחילה כבר לא מאמץ. "אתם חשבתם עלי רעה - אלוקים חשבה לטובה."



הסטירה שקיבל נפוליאון

הרב משה אריאל מרגי שליט"א

בפרשיות האחרונות אנו מלווים את סיפור מכירת יוסף, ובפרשתנו - המעגל נסגר. האחים עומדים לפניו, לאחר פטירת יעקב אבינו -חסרי הגנה, ואומרים: "אנא שא נא פשע אחיך וחסאתם." והכי חריף: "הננו לך לעבדים."

ויוסף עונה להם: "אל תיראו, כי התחת אלוקים אני? ואתם חשבתם עלי רעה - אלוקים חשבה לטובה, למען עשה כיום הזה להחיות עם רב." יוסף לא מטשטש את העבר. הוא אומר בפירוט: הייתה מחשבה רעה, הייתה פגיעה אמיתית. אבל הוא משרטט גבול חד: אני לא אלוקים. אני לא זה שיכול לקחת רעה ולהפוך אותה לטובה. מהמעשה הזה צמחה הצלה אז זה לא החשבון שלי.

זה רגע שהיה יכול להיראות אחרת לגמרי. יוסף היה יכול לחיות את כל שארית חייו במרירות כלפי אחיו, הם מכרו אותו לעבד, יתום חסר הגנה. אבל יוסף פועל לא ממקום של נקמה, וגם לא ממקום של "אני יראה להם שאני בן מוצלח". הוא פשוט ממסגר את כל הסיפור שונה לגמרי.

לאורך כל הדרך הוא ממסגר את חייו כשליחות, כמהלך אלוקי שהוא פועל בתוכו - לא בעליו. אז בסוף כשהאחים נופלים לפניו, הוא לא צריך לסלוח להם, הוא כבר סלח ממוזמן. סבי צ"ל היה מספר סיפור שממחיש את הנקודה הזאת, כשנפוליאון יצא למסע הכיבוש לרוסיה, הוא היה בטוח שמדובר במערכה קצרה. בפועל - החורף, המרחקים וההתנגדות הפכו את המלחמה למתישה