



Torah Bytes

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



In loving memory of Irwin Yehoshua ben Natan Goldstein,
& Shimon ben Eliezer Chaim Ross, on their yartzheits

Shabbat Times
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Issue: 111

This week's parsha contains many of the events that took place involving our first forefather, Avraham. Hashem visited Avraham while recovering from his Brit Mila. From here we learn about the importance of Bikur Cholim, visiting the sick. Avraham and Sara are promised a child. Avraham debates Hashem over the idea of destroying Sodom and Amorah. Hashem eventually destroys those cities due to their immense evil. Lot is saved together with his two daughters. Sara miraculously gives birth to Yitzchak at the age of 90. And finally, Avraham is tested with the command to offer Yitzchak as a sacrifice to Hashem, which he passes with flying colors and Hashem spares Yitzchak's life at the last moment. Avraham offers a ram in Yitzchak's place, and they return home together having fulfilled Hashem's will to the fullest.

There are so many lessons we can learn from each of these events, but let's focus on two lessons that comes from a seemingly inconspicuous line in the Torah. When Sodom was being destroyed, the two angels, that had visited Avraham, came to save Lot and his family from the inferno. They instructed Lot's family to flee for their lives, and while doing so, *not to turn around to look*. Rashi explains that the reason why Lot and his family were instructed not to look back was simple. In truth, Lot and his family also deserved to die. They too were wicked. Perhaps not on the level of the people of Sodom, for we know that the people of Sodom were cruel to one another whereas Lot was kind, practicing hospitality that he learned growing up in Avraham's house. Still, the fact that he chose Sodom as a place to live, spoke volumes about his rejection of Hashem and his unwillingness to live by Avraham's system of faith.

Lot and his family were wicked and did not deserve to be saved. It was only in Avraham's merit that he was spared. As such, the angels prohibited them from looking back to witness the destruction of the people, for they deserved that fate as well. They did not deserve or earn the right to look back and gloat as they were being saved.

A few verses later, the Torah tells us that Lot's wife did, in fact, turn around to look, as curiosity got the better of her, and she turned into a pillar of salt.

This is the first lesson we can take from these words. When we are saved or redeemed from trouble, we must not gloat, thinking that it is in our own merit that we deserved to be saved, for we may be living on someone else's merit. Perhaps someone else "paid" for our salvation. Remain humble and don't turn around.

Another message to be gleaned rings especially true. The Torah tells us not to turn around to look at what was. Don't second guess yourself and agonize over 'what if's. Realize that everything that happens comes from Hashem, and that the outcome was exactly the way Hashem wanted it to happen.

Rav Galinsky tells the story of a daughter of Rav Michel Feinstein, zt"l who suffered from severe asthma. Whenever an attack would occur, she would reach for her inhaler and the attack would subside. One time she had a severe asthma attack and she and her family could not find her inhalers. Unfortunately as a result, she passed away. After her death, they found three inhalers by her bedside!! When Rav Galinsky came to pay a shiva call, he mentioned the words of the angels, "Don't look back!" Don't agonize over the fact that you found her inhalers after her death. Clearly Hashem orchestrated the events to bring about her demise and therefore there is no point in saying "if only we would have found the medicine in time!" We can consume ourselves with 'what if's and with 'if only's. "Don't look back" at the past, thinking we could have done things differently to effect a different outcome. The outcome is in Hashem's hands alone.

The ability to live with this awareness requires a lot of emunah, faith. But what a difference such an emunah makes, enabling us to live life without regrets, with the inner peace of knowing that everything comes from Hashem the way He wants it to be!

I am excited to invite you to our 27th Year Gala Dinner scheduled for Sunday Nov 30. It promises to be a fun social evening for couples of all ages and backgrounds. It is your chance to celebrate together with the families of RCK and to salute their accomplishments of the last 27 years. Looking forward to greeting you, dancing with you and having a lechaim with you! **Dovid Horwitz**

27 Year Gala Dinner
TEACHING TORAH. SPREADING LIGHT
30.11.25
RECEPTION 19:15 SEATED DINNER 20:00
Noela Hasharon Hall: 3 Mishol Gil, Kfar Saba
Advanced Registration Required
To register, please scan:  or text: 054-571-0582
Soft launch of RCK Campaign

DAF YOMI
MESECHES ZEVACHIM
RAV AHARON RABI
7:00 AM Shacharis
7:45 AM Sun-Fri
8:45 AM ZOOM
AHUZA 198 Raanana

MESECHES ZEVACHIM
מטמונים
Matmonim
Discover a Treasure on Every Daf
RABBI DAVID LAPIN
6:40-7:00 AM Sun-Fri
7:00 AM Shacharis
AHUZA 198 Raanana

Start your morning the RCK way!

With all the noise, stress, and distractions of the day — there's nothing like beginning with tefillah and Torah learning. It sets the tone for a successful day, filled with inspiration, meaning, and blessing.



RA'ANANA COMMUNITY KOLLEL

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

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Shabbat Times

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Ask the Rabbi

Rosh Beit Midrash: Rabbi Shabtai Yogel

Question: When we have guests for the Friday night meal, should we skip Shalom Aleichem and Eishet Chayil before Kiddush?

Answer: It's said that the Chafetz Chaim zt"l would not recite Shalom Aleichem or Eishet Chayil when he had guests on Friday night. He would say them later during the meal, so as not to delay serving the food — since delaying hospitality can be seen as delaying a mitzvah.

This idea appears in the Mishnah Berurah (O.C. 271 and 639), where the Chafetz Chaim writes about not postponing acts of kindness. However, many continue the custom of singing these songs before Kiddush — for good reason:

1 The concern applies only when guests are poor and the meal is considered an act of charity.

Most guests today are friends or community members, so this does not apply.

2 Even if the guests are needy, since the host's normal routine is to begin after these songs, it's as if that's the "set time," and there's no delay.

3 The Torah says to give "according to what he lacks" — meaning, in the way he's used to.

Since most people sing these songs before Kiddush, the host doesn't need to change that.

Still, it's proper and considerate — if people are hungry — to begin the meal quickly and not delay more than necessary.

In short: If your guests are hungry, start Kiddush right away.

If not, keep the beautiful songs — they're part of the warmth and spirit of Shabbos.

Learning to See Like Avraham



Rabbi Yisroel Zaslow

When the Torah repeats a word or theme over and over again, Hashem wants us to pay attention to what it's saying. In Parshas Vayeira, one word stands out: "seeing." The Parsha's very name, Vayeira, comes from the root ראה — to see — and the theme of vision runs throughout.

The Parsha opens: "וַיֵּרָא אֵלָיו ה'" — Hashem appeared to Avraham. Immediately after, "וַיִּשָּׂא עֵינָיו וַיִּרְא" — Avraham lifted his eyes and saw three men approaching. Later, at the Akeidah, "וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו" — Avraham lifted his eyes and saw the place from afar. And again, after being told not to harm Yitzchak, "וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא וְהִנֵּה אֵיל" — he lifted his eyes and saw a ram caught in the bush. Avraham is constantly "lifting his eyes and seeing." But what's so special about that? We all look and see. Why does the Torah emphasize this so often? Because seeing — truly seeing — is not a given. Contrast Avraham with Hagar. After being sent away, she wanders the desert with Yishmael until their water runs out. She cries out in desperation, "אַל-אֶרְאֶה בְּמוֹת הַיָּלֵד" — "Let me not see the child's death. She raises her voice and weeps, but does not raise her eyes.

For questions: **0584810910**

Salt – The Secret of Giving Rabbi Moshe Ariel Margi

In this week's Torah portion, Lot and his family are saved from Sodom — but his wife isn't. She turns into a pillar of salt. Rashi explains that because she sinned with salt, she was punished with salt. When guests came, Lot asked her to bring them salt — but she refused. What's so special about salt? Salt is the only part of a dish you can't see. It's there, you taste it — but it disappears so the other ingredients can shine. Its strength is in its selflessness — giving itself completely to make things better. That's true giving: not standing in the center, but adding flavor to the world through others.

But salt alone loses its purpose. A spoonful by itself burns — it's dry and lifeless. Only when it mixes in does it bring taste and life. That's what Lot asked of his wife — to be like salt, to open her heart, to give even when it costs something. But she refused, and so, measure for measure, she became salt — cold, still, and alone. Yet salt holds a secret: when it disappears, it doesn't vanish — it transforms everything. Its touch is felt everywhere, even if unseen. So too with people who give. They don't lose themselves — they find who they really are.

As the Piaseczner Rebbe said: "The greatest thing a person can do is to do good for someone else."

Lot's wife turned to salt because she couldn't move beyond herself. Whoever can't give becomes frozen inside. Life begins when we stop taking and start giving. When we give, we don't lose — we grow. Salt teaches: when you humble yourself, you don't disappear — you bring everything around you to life. Giving isn't losing — it's becoming whole.

Then, "וַיִּפְקֹחַ אֱלֹהִים אֶת-עֵינֶיהָ וַתִּרְא וַתֵּרָא בְּאֵר מַיִם" — Hashem has to open her eyes, and only then does she see the well that was right in front of her. Avraham and Hagar represent two opposite ways of living. Avraham keeps his eyes open, always searching for what Hashem wants from him next. Hagar's eyes are looking down—she lacks a sense of mission, and Hashem needs to help her see.

Rav Reuven Taragin notes a striking point: upon expressing his willingness to slaughter his son Yitzchok, Avraham is not yet told that he will be rewarded. Only after he lifts his eyes, sees the ram, and offers it instead, does Hashem bless him. Why? Because even after proving total devotion, Avraham still looks for the next way to serve Hashem. He doesn't stop at "enough." He asks, "What more can I do?" That act of looking — of seeking Hashem's will even after fulfilling His command — is what earns Avraham his blessings. Parshas Vayeira challenges us to choose which path we'll follow. Like Hagar, we can go through life without a sense of mission, or like Avraham, we can raise our eyes and ask ourselves, "what does Hashem want from me in this moment."

Every one of us has treasure before our eyes. If we live with Avraham's sense of mission, lifting our eyes toward Hashem, then — and only then — will we truly be able to see.

Torah Bytes

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

זמני השבת

להצלחת צבא ההגנה לישראל וכוחות הביטחון

16:26

17:23

Issue: 111



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

אני נרגש להזמין אתכם לערב חגיגי ומיוחד לציון 27 שנות פעילות של RCK, שיתקיים בעזרת ה' ביום ראשון, 30 בנובמבר. זהו ערב שמוקדש לקהילה שלנו – ערב של שמחה, השראה וחיבור – בו נביט לאחור בגאווה על הדרך הארוכה שעשינו יחד, ונביט קדימה לעבר המשך הצמיחה והעשייה. הערב מיועד לזוגות מכל הגילאים והרקעים, ויהיה הזדמנות נהדרת להיפגש, ולחגוג יחד את ההישגים המרשימים של 27 שנות תורה, קהילה ואחדות. מצפה לראות אתכם, לשמוח איתכם, לרקוד, ולהרים יחד לחיים – על העבר, ההווה והעתיד של הקהילה שלנו. דוד הורוויץ



דינר חגיגי - 27 שנות תורה
מלמדים תורה. מפיצים אור
30.11.25
קבלת פנים 19:15 ארוחת ערב 20:00
אולם נועלה השרון: משעול גיל 3, כפר סבא
נדרש רישום מראש
להרשמה, סרקו כאן או שלחו הודעה ל- 054-571-0582
השקה רכה של הקמפיין של השנתי

שאלה: האם כאשר יש לנו אורחים שמתארחים אצלנו לסעודת ליל שבת - יש לדגל על אמירת 'שלום עליכם' ו'אשת חיל'?

תשובה: יש שמביאים הנהגה של מרן החפץ חיים זצ"ל שבאשר היו לו אורחים לסעודת ליל שבת, הוא לא היה שר 'שלום עליכם' ו'אשת חיל' אלא רק במהלך הסעודה וזאת כדי לא לעכב את מתן האוכל לאורחים משום חשש של 'בל תאחר' (מצוות לא תעשה שבתורה לא לעכב את מתן הצדקה). וניתן למצוא השתקפות להנהגה זו בדברי החפץ חיים עצמו במשנה ברורה בתחילת הלכות קידוש (סימן רע"א) ויותר בהלכות סוכה בסימן תרל"ט (שער הציון אות ס"ז).

אולם כידוע רבים לא מקפידים על כך וניתן לבאר זאת על פי כמה טעמים: (א) כל המדובר הוא באורחים עניים, שהזמנתם לסעודה הרי היא בגדר 'צדקה' ואז אכן יש חשש של 'בל תאחר' אבל בדרך כלל האורחים המצויים בזמננו, הם אורחים הבאים כמרעים וחברים ואינם בגדר 'עניים', ובהם לא שייך כלל נידון זה.

(ב) גם אם מדובר באורחים עניים, מכל מקום מאחר ואדם אינו רגיל להתחיל את סעודתו אלא לאחר אמירת זמירות אלו, הרי זה כקובע זמן למתן הצדקה, שכל זמן שעוד לא הגיע זמן זה - לא עובר על 'בל תאחר'.

(ג) יש לתת לעני 'די מחסורו' כפי מה שהוא מורגל בו - ומאחר ובכל בית ההרגל הוא להתחיל את הסעודה רק לאחר אמירת זמירות אלו, לא נדרש בעל הבית לנהוג עמו אחרת ממה שהעני עצמו נוהג בביתו.

ומכל מקום בוודאי הנהגה נכונה היא שבאשר יש סביב השולחן אנשים רעבים (בין אם הם בגדר עניים או לא, ובין אם הם אורחים או מבני המשפחה) לא לעכב את הסעודה יתר על המידה, וימהר מעשיו כדי להתחשב בתחושות הרעב של סובביו.

מלח - סוד הנתינה

הרב משה אריאל מרגי שליט"א



בפרשת השבוע מסופר על הצלת לוט ומשפחתו מסדום.

אך אשת לוט לא ניצלה. היא גם לא מתה כדרך כל הארץ – היא נהפכה לנציב מלח.

רש"י מסביר: שבגלל שהיא חטאה במלח, לכן היא נענשה במלח.

כאשר באו האורחים לביתם, ביקש לוט מאשתו שתיתן להם מלח, אך היא סירבה. מה כל העניין הגדול מה"מלח" הזה?

שמעתי לבאר בדרך רמז:

המלח הוא הדבר היחיד שבתבשיל שלא רואים, הוא נוכח ומורגש אבל הוא לא נראה. הוא נעלם כדי להבליט אחרים.

כוחו דווקא ביכולת שלו להתבטל – לתת את כולו לאחרים.

זהו סוד הנתינה האמיתית: לא לעמוד במרכז, אלא להעניק מעצמך כדי להוסיף טעם לעולם.

אבל מלח שעומד לעצמו – מאבד את מהותו.

אף אחד לא נהנה מכפית מלח בפני עצמה.

המלח לבדו צורב, מייבש, בלתי נסבל.

וכך גם האדם: כאשר לוט ביקש מאשתו שתהיה "כמו מלח" – הוא ביקש ממנה שתפתח את ליבה, שתתן להעניק גם כשזה בא על חשבונה, שתתן להתבטל כדי לעשות טוב לאחר. אך היא סירבה.

היא רצתה לעשות חסד – אבל לא אם זה דורש ויתור מעצמה.

ועל כן – מידה כנגד מידה – היא נהפכה לנציב מלח.

כאילו אומרים לה: מי שלא רוצה לתת ורוצה להיות שלעצמו בלבד, הוא בעצם כמו גוש מלח.

גוש מלח שעומד לבדו, קר, ויבש, ששואב לתוכו כל דבר סביבו.

כך גם האדם שאינו נותן – הוא רק לוקח.

ואף על פי כן, יש במלח סוד גדול:

כאשר שמים אותו בתבשיל, הוא כאילו נעלם – אבל באמת הוא משפיע על כל הסיר.

בכל טעם וטעם מורגש כוחו, אף שאיננו נראה.

כך גם האדם הנותן באמת:

כאשר הוא מעניק לאחרים, נדמה שהוא מתבטל – אך בעצם הוא מתמלא.

הוא מגשים את עצמו, מגלה את טעם חייו.

וכדברי האדמו"ר מפיאסצנה:

"הדבר הגדול ביותר בעולם – הוא לעשות טובה למישהו אחר."

אשת לוט קפאה למלח, כי סירבה לזוז מעצמה.

מי שלא יודע להיפתח – נהפך לנציב דומם.

החיים מתחילים בדיוק במקום שבו מפסיקים לקחת ומתחילים לתת.

כי אדם לא מאבד מעצמו כשהוא נותן – הוא רק מגלה כמה יש בו.

המלח מלמד: מי שמוכן להתבטל, דווקא הוא משפיע על הכול.

הנתינה היא לא ויתור – היא הגשמה.