

Torah Bytes

A weekly Dvar Torah on the Parsha by Rabbi Dovid Horwitz
and the Rabbanim of the Ra'anana Kollel
5785 Bamidbar & Shavuot



RA'ANANA COMMUNITY KOLLEL

Shabbat Times

In the merit of our soldiers and hostages



19:17



20:19

Issue 85

The Gemara states how we always read the parsha of Bamidbar before the festival of Shavuot, in order to distance the curses of Bechukotai from the day of judgment of Shavuot. Yes, Shavuot is a day of judgment. The Mishna in Rosh Hashana states that the world is being judged for its produce on Shavuot, which would explain why Shavuot is also referred to as Chag HaBikkurim, the festival of the first produce. To successfully navigate a day of judgment, we need to bring as an offering, the very object we are being judged for. Since on Shavuot we are being judged for produce, we bring the first wheat of the season to the Temple, so that Hashem will bless our parnassa with success. In order not to mar the judgment day with the curses of Bechukotai, we distance the two by inserting the parsha of Bamidbar on the Shabbat before.

The connection however runs deeper. There used to be an ancient custom to read the entire Torah, not over the span of one year like we do today, but rather over the span of three years! There was a likely chance that the Shabbat before Shavuot they were reading a parsha far from Bechukotai, yet the custom required them to read parshat Bechukotai two Shabbatot before Shavuot. In other words, they went out of their way to make a point of reading the curses just

before Shavuot. Not on the shabbat immediately prior to Shavuot for that would mar the day, rather two Shabbatot before. We see from here that although we do not want to read the curses the week of Shavuot, we do need to read those curses two weeks before Shavuot. What is the positive value of reading this dismal parsha before Shavuot? Why was it deemed necessary that they would read the curses even if they were not up to them in their three year reading cycle?

The answer is that Parshat Bechukotai teaches us that the world does not run haphazardly, governed by the "autopilot" we call nature. The world runs on reward and punishment. If we keep the Torah, our lives will be blessed and we will have prosperity. If we transgress the Torah, then we will be punished and suffer tribulations.

The covenant we forged with Hashem on Shavuot, 3350 years ago, is a serious one. It is not subject to the whims of our moods. We need Parshat Bechukotai to remind us that our relationship with the Torah and with Hashem is unbreakable, for better or for worse. Let's strengthen our commitment to Hashem and to His Torah to ensure that our relationship is not a cursed one but a positive and blessed one!



Put Your Soul in Control

Rabbi Isaac Bernstein

Every day, we face countless battles between our body and soul. Our physical desires pull us in one direction, while our neshama tries to remind us of our true values and aspirations.

The first round of this spiritual boxing match begins the moment we wake up. Do we press snooze on the alarm and return to sleep, or rise with energy and purpose to greet the day? Our neshama is ready to soar, eager for a meaningful start, while our body longs for just a little more time in bed.

The Chabban zt"l teaches that this moment is critical. It sets the tone for the rest of the day. If the body wins and we fall back asleep, it gains control—and likely maintains it. But if the neshama prevails, the soul takes the lead and guides us forward.

Throughout the year, we sleep—often a lot. That's okay. Our bodies need rest. But to sleep, we have to close the sefer.

Matan Torah is the Torah's Rosh Hashanah. It marks the beginning of our mission. Shavuos night is that first ring of the alarm clock. It's our first opportunity to reconnect with Torah in a deep way. Hashem sounds the bell, and the battle begins: physical needs versus spiritual calling. Who will win?

This isn't just one small skirmish. It's the defining battle of the night—and perhaps the year. So on Shavuos night, we declare: I don't know what will happen tomorrow night, or the next. I may fall asleep. I may give in. But tonight is different. Tonight is too important. The outcome of this battle will influence every one that follows.

I can't sleep. I need to learn. I must make the most of this time. I need to show my body who's really in charge. My neshama is the champion.

So wherever you find yourself this Shavuos night, know that the fight has begun. The fight for your future. Who will lead this year—your bodily instincts, or your shining soul?

Join us this Shavuos night and **put your soul in control.**

Shavuot 5785

KBA and RCK English program

Shiurim for men and women:
- 40 minutes of Torah based insights, from the halachik, to the philosophical, emotional to kabbalistic, the line-up includes:

Main program

11.00pm - Rabbi Lapin
12.00am - Rabbi Grant

Ladies Program

11.00pm - Ilan Chasen
11.20pm Rabbi Isaac Bernstein
11.40pm - Uriel: "The Torah of our Forefathers"

~Rabbi Dovid Horwitz
~Rabbi Baruch Lipman
~Rabbi Isaac Bernstein
~Rabbi Itamar Gibli

All night
Beit Midrash
mix and match
learning groups

04.00 - Da'as Torah and Mussar with Rav Isaac Bernstein followed by neitz Davening
08.45 - Late Shachrit
Milk Kiddush followed by Ladies talk by Leanne Zabow

Beit Midrash open all night for Chavrutot, chaburot and learning groups. Open to all, snack bar, coffee and cheese cakes!!



Tel chai 6



גם הדברה השנייה הולכת באותו כיוון: "לא יהיה לך אֱלֹהִים אֲחֵרִים עַל פְּנֵי".
האיסור לעבוד עבודה זרה מופיעה בתורה לא מעט פעמים. בחלק מהמקומות
התורה גם מנמקת מה הסיבה שאסור לעבוד עבודה זרה. אבל הטעם משתנה,
לפעמים הסיבה משום שעבודה זרה היא שקר, לפעמים הסיבה היא שעבודה זרה
היא דבר טמא ומאוס. אבל במעמד הר סיני הסיבה שהתורה אומרת היא "על פְּנֵי".