

So... What's Nu ? Welcome!

We are delighted to welcome Rabbi and Rebbetzin Pogrud and their family to Sandton this Shabbos and Shavuot. Rabbi Pogrud will deliver the sermon on Friday night, Shabbos morning, 1st Night Yom Tov and a give the shiur after Kiddush on Shabbat and Monday Morning. Also, the first Shiur of the Tikun Leil on Saturday night.

Shavuot

1st Night:

Candle Lighting Saturday not before 6.01pm and from an existing flame

Ma'ariv 6pm

Dinner 7pm

All night learning programme commences after the dinner – 10.30pm till dawn

1st Day

A scrumptious breakfast and some food for thought at 10am in youth centre is "12 Rules for Life - A guide for Tomorrow" by Rabbi David Shaw

Ten Commandments

Bikkurim Parade

Birkat Koheinim

Candle Lighting Sunday not before not before 6.01pm and from an existing flame

2nd Day

Book of Ruth

Yizkor – to remember our departed loved ones

Birkat Koheinim

Chag ends Monday at 6pm

Message from Rabbi Suchard

Rabbi Suchard wishes the whole Sandton community a good Yom Tov. Rabbi Suchard visited the Kotel and gave a Brocha for the community.

Mazeltov!

Births

Wayne and Jodi Tanner on the birth of a daughter

Bernard and Anne Tanner on the birth of a granddaughter

David and Gila Orkin on the birth of a daughter

Ivan and Nadine Orkin on the birth of a Granddaughter

Condolences To:

To Richard Favis on the loss of his father

Davening Times

Shacharit

Monday and Thursday – 06h00 & 06h45

Tuesday, Wednesday and Friday – 06h15 & 06h45

Sundays and Public Holidays – 07h00

Mincha – 17h15

Rosh Chodesh / Fast Day / Chol Hamoed

1st Minyan – Davening will commence at 05h45 throughout the week

2nd Minyan – Davening will commence at 06h30 throughout the week

SECURITY

CSO Security / Medical Emergency & Information Number: 086 18 000 18

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Make the Connection

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19 May 2018

5 Sivan 5778

Candle Lighting: 5.10pm

Parsha: Bamidbar

Mincha: 5.15pm

Havdalah: In the Kiddush for Yom Tov not before 6.01pm



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SandtonShul

ABC's of Shavuot

by Rabbi Shraga Simmons

Celebrating our receiving the Torah at Mount Sinai.

It is ironic that Shavuot is such a little-known holiday, given that it commemorates the single most important event in Jewish history. Shavuot occurs on the 6th of Sivan, the culmination of a seven-week period, "counting of the Omer," that occurs following Passover. The very name "Shavuot" means "weeks," in recognition of the weeks of preparation and anticipation leading up to the Sinai experience. Since Shavuot occurs 50 days after the first day of Passover, it is sometimes known as "Pentecost," a Greek word meaning "the holiday of 50 days." (Shavuot, however, has no connection to the Christian Pentecost holiday.) Three millennia ago, after leaving Egypt on the day of Passover, the Jews travelled into the Sinai desert. There, the entire Jewish nation – 3 million men, women and children – directly experienced divine revelation: God spoke to you from the midst of the fire; you were hearing the sound of words, but you were not seeing a form, only a sound. He told you of His covenant, instructing you to keep the Ten Commandments, and He inscribed them on two stone tablets. (Deut. 4:12-13)

The giving of the Torah was an event of awesome proportions that indelibly stamped the Jewish nation with a unique character, faith and destiny. And in the 3,300 years since, the Torah's ideals – monotheism, justice, responsibility – have become the moral basis for Western civilization. In the words of U.S. President Calvin Coolidge, "The Hebraic mortars cemented the foundations of American democracy."

How to Celebrate Shavuot is a full-fledged Yom Tov, and as such carries most of the same restrictions as on Shabbat – no driving, no writing, etc. The exception is that food preparation (e.g. cooking) is permitted. In Israel, Shavuot lasts one day; outside of Israel it is two days. Perhaps the reason for the relative obscurity of Shavuot is because this holiday has no obvious "symbols" of the day – i.e. no Shofar, no Sukkah, no Chanukah Menorah. On Shavuot, there are no symbols to distract us from the central focus of Jewish life: the Torah. So how do we commemorate Shavuot? It is a widespread custom to stay up the entire night learning Torah. And since Torah is the way to self-perfection, the Shavuot night learning is called *Tikkun Leil Shavuot*, which means "an act of self-perfection on the night of Shavuot."

Those who study all night then say the morning prayers at the earliest permitted time – thus expressing the enthusiasm of the Jewish people to receive the Torah. Most synagogues and yeshivot will organize special classes and lectures throughout the night of Shavuot.

At synagogue services on Shavuot morning, we read the biblical book of Ruth. Ruth was a non-Jewish woman whose love for God and Torah led her to convert to Judaism. The Torah intimates that the souls of eventual converts were also present at Sinai, as it says: "I am making [the covenant] both with those here today before the Lord our God, and also with those not here today." (Deut. 29:13)

Shabbat Shalom!



Chag Sameach Shavuot!

Ruth has a further connection to Shavuot, in that she became the ancestor of King David, who was born on Shavuot, and died on Shavuot.

On Shavuot, it is customary to decorate the synagogue with branches and flowers. This is because Mount Sinai blossomed with flowers on the day the Torah was given. The Bible also associates Shavuot with the harvest of wheat and fruits and marks the bringing of the first fruits to the Holy Temple as an expression of thanksgiving. (see Exodus 23:16, 34:22, Numbers 28:26)

On Shavuot morning, the Yizkor memorial prayer for the departed is also said.

Dairy Foods There is a universal Jewish tradition of eating dairy foods on Shavuot. Various reasons have been suggested, among them:

1. The Biblical book Song of Songs (4:11) refers to the sweet nourishing value of Torah by saying: "It drips from your lips, like honey and **milk** under your tongue."
2. The verse in Exodus 23:19 juxtaposes the holiday of Shavuot with the prohibition of mixing milk and meat. On Shavuot, we therefore eat separate meals – one of milk and one of meat.
3. Upon receiving the Torah at Mount Sinai, the Jews immediately became obligated in the laws of *Sh'chita* – slaughter of animals. Since they did not have time to prepare kosher meat, they ate dairy instead.
4. The numerical value of milk – *chalav* – is 40. This hints to the 40 days that Moses spent atop Mount Sinai, and the 40 years the Jews spent wandering the desert.

Pilgrimage to the Western Wall In 1967, the Six Day War ended just a few days before Shavuot. Israel had reclaimed the Western Wall, and for the first time in 19 years Jews had access to the area surrounding the Temple Mount, Judaism's holy site. On Shavuot itself, the Western Wall first became open to visitors, and on that memorable day over 200,000 Jews journeyed by foot to the Western Wall. (In Jerusalem, no cars or buses run on Jewish holidays.) In subsequent years, this "pedestrian pilgrimage" has become a recurring tradition. Early on Shavuot morning – after a full night of Torah learning – the streets of Jerusalem are filled with tens of thousands of Jews walking to the Western Wall. This tradition has biblical precedence. Shavuot is one of Judaism's three main pilgrimage festivals, where the entire nation would gather in Jerusalem for celebration and study.

Tuning into the Sinai Frequency

by [Rabbi Efreim Goldberg](#)

Was God's revelation a thing of the past or is it a voice speaking to us today?

"Mosquito tone" is a 17 KHz sine wave that teenagers use on their cell phone to alert them when they've got a text message so the teachers can't hear it. Studies say that most adults can't hear much above the 13-14 KHz range, but teenagers can. Our ability to hear high frequencies falls as we age.

I found the mosquito tone online and played it. I heard nothing but my kids in the other room started screaming, "What is that? Turn it off!"

Adults have now struck back using the teenagers' technology against them. Inventor Howard Stapleton has created the Mosquito teen repellent (I kid you not). He says only a few people over age 30 can hear the Mosquito's sound. Stores and parks in England and Japan have begun to use it to keep teenagers from loitering. The repellent continually plays a high frequency. Adults can't hear it and teenagers can't stand it.

The most seminal moment in human history occurred when God addressed millions of people at Mount Sinai in an act of supreme revelation. Indeed, this moment was unprecedented, unparalleled and unrepeatable. The Torah says, "These words that God spoke to all your assembly in the mountain out of the midst of the fire, the cloud and the thick darkness, with a great voice which was not heard again... [*v'lo yasaf*]" (Deut. 5:19)

The simple meaning of the words, *v'lo yasaf* as explained by the Ibn Ezra and other commentaries, is that the voice and experience were "not to be repeated." This was a onetime only deal, an exceptional and transcendent moment in human history, never to be replicated.

On the one hand, the uniqueness of this event is significant and special. We eternally reflect back and recognize that the moment is inimitable and unique, distinct and singular. On the other hand, its uniqueness forces us to consider the fact that no matter how we live and whatever choices we may make we can never experience revelation like Mount Sinai again. This generates a sense of disenfranchisement and deflates our spiritual ambition. If God only spoke once and we missed it, how do we connect today? How do we access the affirmation that only God's voice can provide as to His existence and our charge in the world?

Commentators were troubled by this dilemma and offer another layer of interpretation of the phrase *v'lo yasaf*. Onkelus, the famous convert who lived in the period of the Tannaim from 35 – 120, translates *v'lo yasaf* not as never repeated, but rather as *v'lo p'sak*, God's voice never ended or ceased. The Ramban brings a few sentences as evidence that the Hebrew root – *yud, samech, fey* – can mean 'never stops.' According to this interpretation, God spoke at Sinai thousands of years ago and his voice and message continue to carry until today and beyond.

Do we view the giving of the Torah on Mount Sinai as part of the past, or does God voice speak to us today? The choice is yours.

So, which is it? Does *v'lo yasaf* mean God's voice never repeated or does it mean God's voice never ceased?

I believe the answer is up to each and every one of us. We each have a critical choice to make. Do we view the giving of the Torah on Mount Sinai as part of the past, a historical event and previous occurrence, or does God voice speak to us today?

Each year on Shavuot we recall the Sinai experience and challenge ourselves with the question of which interpretation best reflects our life. Are we going to choose the reading that says the voice of God is no longer heard, or are we going to continue to listen carefully for the reverberation of God's message in our lives? Are the events of Mount Sinai representative of an ongoing, developing relationship with God, or are they an isolated event?

In truth, God's voice is all around us. Like the mosquito tone, a frequency is playing, the only question is if we can hear it.

Each time we open a book and challenge ourselves by learning Torah, expanding and broadening our wisdom, understanding and insight, God's voice is reverberating. Each prayer in which we are not only physically present but spiritually invested, God's voice is reverberating. Each magnificent sunrise or sunset that we pause to take in, God's voice is reverberating. Each act of kindness we share with others God's voice is reverberating.

There is no doubt that God's great and mighty voice is all around us. Shavuot demands of us to consider: are we tuned into the Sinai frequency or do we simply go through the motions, and view God's voice as something of the past?

The choice is yours to make.

FUNNY THINGS: Like a Surgeon

The Rosenblums invited their friends the Kushners for Shabbos dinner where they planned to serve a feast including a whole stuffed turkey. Dr. Kushner was a well-known surgeon so Heshie Rosenblum made quite the show when he started carving up the Turkey.

"How am I doing, doc? How do you like that technique? I'd make a pretty good surgeon, don't you think?"

When Heshie was finished and the slices of turkey were distributed, Dr. Kushner spoke up: "Anybody can take them apart, Heshie. Now let's see you put them back together again."