

So... What's Nu ?

Professor Alan Jotkowitz

We welcome Professor Jotkowitz – professor of Medical Ethics at the Ben Gurion University who will be giving a shiur after the Kiddush on Medical Ethics

Fast of Tammuz

Fast begins on Sunday morning @ 5.42am
Shacharit @ 7am
Mincha @ 4.45pm
Fast ends on Sunday evening @ 5.45pm

Got a Halachic Question?

Need a quick answer?
Sms or WhatsApp Rabbi Shaw on
0726966535 or e-mail
davidshaw@sandtonshul.co.za

Our Sandton Jolly Seniors Club

Join Rabbi Shaw every Wednesday morning for a fun filled inspirational morning!
BRING YOUR FRIENDS!
Time: 10h00
Venue: Games Room

Timeline for restrictions during the 3 weeks

Please note that this table is just a guide as to when the various restrictions come into being. There are many more details, but this serves as a general guide.

	17 – 29 Tamuz	1 – 6 Av	7 Av	8 Av
	Mon night 7pm – Sun afternoon 5pm	Sun night 7pm – Shabbos afternoon 5pm	Shabbos 7pm – Sun afternoon 5pm	Sun night 7pm – Mon afternoon 5pm
Dancing	x	x	x	x
Haircuts & shaving	x	x	x	x
Music	x	x	x	x
Shehecheyanu	x	x	x	x
Weddings	x	x	x	x
Bathing & shower	✓	x	x	x
Formal celebratory meals	✓	x	x	x
Home improvements	✓	x	x	x
Laundering	✓	x	x	x
Making new items	✓	x	x	x
Meat & wine	✓	x	x	x
Planting	✓	x	x	x
Purchasing new items	✓	x	x	x
Using fresh laundry	✓	x	x	x
Wearing new items	✓	x	x	x
Nail cutting	✓	✓	x	x
Outings	✓	✓	✓	x
Parties (no formal meal)	✓	✓	✓	x
All repairs	✓	✓	✓	✓
General gardening	✓	✓	✓	✓
Getting engaged	✓	✓	✓	✓

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 a 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

Edited by Rabbi David Shaw

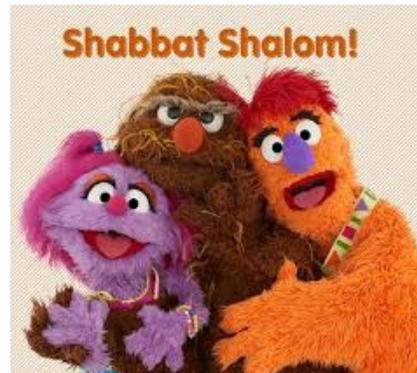
Published by Sandton Shul

Telephone No: 011 8834210

E-Mail: sandtonshul@sandtonshul.co.za

Quote of the Week

Death leaves a heartache no one can heal --
Love leaves a memory no one can steal



Make the Connection

ד"ר

30 June 2018

17 Tammuz 5778

Candle Lighting: 5.08pm
Parshat Balak
Mincha: 4.40pm
Havdalah: 5.01pm
Haftorah: Michael Shain

PARSHA PAGE NO.:

ART SCROLL:
Sedra Page 856
Haftorah Page 1189
HIRSCH:
Sedra Page 598
Haftorah Page 900



SandtonShul

Dvar Torah

The Torah states: "Let me die the death of the righteous, and let my end be like his" (Numbers 23:10). **What did Bilaam mean when he said this? We see** from this statement of Bilaam that he realized the truth that one should lead a righteous life. Why then did he himself not live righteously and only wished that he could die and be rewarded as the righteous? **Rabbi Simcha Zissel** of Kelm explained that although Bilaam had an intellectual awareness of the proper way to live, in his own life he found this too difficult. Because he had faulty character traits, he was not able to live according to the ideas and principles he knew were true. **We see** from here the importance of correcting one's character traits. Without an awareness of what is proper and what is improper one cannot live righteously. However, even after one has studied and knows what is good and what is evil, he must be able to follow through in his daily behavior. A person needs to be in control of his impulses. Having this mastery over one's natural tendencies will enable a person to live according to his ideals. Lacking this, one will do all kinds of improper actions. **The problem** is not one of knowledge, but of self-discipline. For this reason, we must work on improving our character traits for only then will we be able to act righteous. The only way to die as a righteous person is to live as one, and to do this takes much self-discipline. *By Rabbi Zelig Pliskin*

Interesting Questions and Answers on the Parsha

Q1. Which relative of Balak has a name linguistically related to a relative of Moshe? **A1** The father of Balak is Tzipor (Numbers 22:2), related to the name of Moshe's wife, Tzipora (Exodus 2:21). Both names mean "bird."

Q2. In this parsha, who is compared to an ox, a lion, and a lion cub? What two other people in the Torah are compared to a lion cub? **A2** In this parsha, Moav compares the Jews to an x licking up its surroundings (Numbers 22:4). In the blessing that Bilaam gives to the Jews, they are compared to a lion and a lion cub (*lavi*) (Numbers 24:9). In parshas Vayechi, Yaakov compares Yehuda to a lion cub (Genesis 49:9), and in parshas Vayera, Moshe compares the tribe of Gad to a lion cub (Deut. 33:20).

Q3. In this parsha, to whom does Hashem ask a question? What three other places in the Torah does Hashem ask someone a question? **A3** In this parsha, Hashem asks Bilaam, "Who are these men with you?" (Numbers 22:9). In parshas Bereishis, Hashem asks Adam, "Where are you?" (Genesis 3:9). Also in parshas Bereishis, after Kayin killed Hevel, Hashem asks, "Where is Hevel your brother?" (Genesis 4:9). In parshas Vayera, after Sarah laughed upon hearing the news of her upcoming childbirth, Hashem asks Avraham, "Why did Sarah laugh?" (Genesis 18:13).

Q4. In this parsha, Bilaam saddles his own donkey (Numbers 22:21). Who else in the Torah saddled his own donkey? What two people in the Torah harness their own chariot? **A4** In parshas Vayera, Avraham saddled his own donkey to travel to the binding of Yitzhak (Genesis 22:3). (Bilaam's donkey of is a female - *ason*, while Avraham's is a male - *chamor*.) In parshas Vayigash, Yosef harnessed his own chariot when going to greet his father Yaakov (Genesis 46:29). In parshas Beshalach, Pharaoh harnessed his own chariot to go chase the Jews (Exodus 14:6).

Q5. In this parsha, in what context is veering to the right or left mentioned? Where is this concept mentioned in parshas Chukas? **A5** The third time that the angel appears, the donkey is unable to veer "right or left" (Numbers 22:26). In parshas Chukas, the Jews guarantee the king of Edom they will stay on the main road and not veer "right or left" (Numbers 20:17).

Q6. In this parsha, a donkey speaks to Bilaam (22:28). Where else in the Torah does an animal speak to a human? **A6** In parshas Bereishis, the snake speaks to Chava and entices her to eat from the Tree of Knowledge (Genesis 3:1).

Q7. Where in this parsha does someone clap his hands? **A7** Balak claps his hands in anger when hearing Bilaam, for the third time, blessing the Jews instead of cursing them (Numbers 24:10).

Q8. In this parsha, what location is mentioned that shares its name with a type of wood mentioned elsewhere in the Torah? **A8** In this parsha, the Jews encamped at Shitim (Numbers 25:1). Shitim is also the Hebrew name for acacia wood, used as a primary material for many of the Tabernacle's vessels (Exodus 25:5).

Q9. What weapon is mentioned in this parsha, but appears nowhere else in the Torah? **A9** The "spear" used by Pinchas to kill Zimri (Numbers 25:7) is not mentioned anywhere else in the Torah. By Rabbi Moshe Erlbaum

Honour and Self Esteem

"I will honor you greatly" (Numbers 22:17). We sometimes think that honor is something we deserve for the things we own, the clothes we wear, and the cars we drive, yet the Torah teaches us that true honor has nothing to do with those things. In fact, we are told that those who chase that kind of illusory honor are, in actuality, chasing it away. True honor is found in how we relate to others; it is having the inner dignity and self-respect to graciously and willingly give others the respect they deserve. It is the ability to always find the good in others and to respect them for it. A person should try to cultivate a sense of humility within himself. Doing so opens us up to see others for who they are: a reflection of the Divine. The Ramban (13th Century) teaches us that we should always try to see others in a positive light despite their shortcomings, and to view every individual as if he is bigger than you. The Ramban, himself, exemplified such characteristics, yet this never detracted from his self-worth and inner strength. In fact, he had such inner strength that he succeeded in defending the Torah against the Catholic Church in a four-part debate before the king of Spain. He earned the respect of the royal court, yet never grew arrogant or detracted from the honor he directed towards others. The healthier our self-image, the more we will be able to see the good in others, as the mishna says, "Who is the honorable person? One who gives honor to others" (Ethics of the Fathers, 4:1). Rabbi Ron Jawary

Seventeenth of Tammuz

The beginning of a 3-week period of mourning is the 17th of Tammuz, a fast day commemorating the fall of Jerusalem, prior to the destruction of the Holy Temple. On the 17th of Tammuz, no eating or drinking is permitted from the break of dawn until dusk. Since the 17th is on Shabbat this year, the fast is delayed until Sunday. Five great catastrophes occurred in Jewish history on the 17th of Tammuz:

1. Moses broke the tablets at Mount Sinai – in response to the sin of the Golden Calf.
2. The daily offerings in the First Temple were suspended during the siege of Jerusalem, after the Kohanim could no longer obtain animals.
3. Jerusalem's walls were breached, prior to the destruction of the Second Temple in 70 CE.
4. Prior to the Great Revolt, the Roman general Apostamos burned a Torah scroll – setting a precedent for the horrifying burning of Jewish books throughout the centuries.
5. An idolatrous image was placed in the Sanctuary of the Holy Temple – a brazen act of blasphemy and desecration.

CLASSIFIEDS

Back to Basics

A Brand New 6 Part Series

A fascinating journey into the Laws, Customs, Traditions and Myths about all the major events in our *Life Cycle*

By Rabbi David Shaw

Tuesday Nights @ 7.30pm in the Upstairs Shul

Series Commences: 19 June 2018

Men and Women welcome / Refreshments will be served

Selwyn Segal Shabbaton

Has been postponed until mid-November

Ladies Guild

Please consider volunteering to assist with our Brochas – Contact Kirsty Ross – 083 3919600

FUNNY THINGS: Reporting Home

Eight-year-old Rivky brought her report card home from school. Her marks were good ... mostly A's and a couple of B's. However, her teacher Mrs. Lipshitz wrote across the bottom:

"Rivky is a smart little girl, but she has one fault. She talks too much in school. I have an idea I am going to try, which I think may break her of the habit. Please sign back the report card to provide me with your authorization."

Rivky's dad signed her report card, putting a note on the back:

"Dear. Mrs. Lipshitz: Please let me know if your idea works on Rivky because I would like to try it out on her mother."

Date	Earliest time for Tallit and Tefillin	Latest time for Shema	Sunset	Shabbat Ends
29 June	6:06:12 AM	9:33:13 AM	5:26:30 PM	5:56:35 PM
30 June	6:06:17 AM	9:33:21 AM	5:26:50 PM	5:56:54 PM
1 July	6:06:22 AM	9:33:29 AM	5:27:10 PM	5:57:14 PM
2 July	6:06:26 AM	9:33:35 AM	5:27:32 PM	5:57:34 PM
3 July	6:06:28 AM	9:33:42 AM	5:27:54 PM	5:57:55 PM