

So... What's Nu ?

Carmella Leah Tehillim Group

NEXT Tehillim Group will take place on Rosh Chodesh Elul – Sunday 12th August at 9am in the Youth Centre

Sandton Shul Magazine

If you would like to sponsor a greeting in this year's magazine, please e-mail magazine@sandtonshul.co.za

Cost per greeting is R100

Blood Drive

Date: 12 August 2018

Time: 09h00 – 14h00

Venue: Manor Medical Centre, 189 Kelvin Drive, Gallo Manor

Welcome Rabbi Professor

Daniel Hershkowitz

We welcome back Rabbi Professor Dr Daniel Hershkowitz and his wife Shimona. He is a brilliant mathematician, former Knesset and Cabinet Member, author and Rov of a Kehillah. He will address us on Friday night in Shul, Shabbat morning after the Kiddush and at Seudah Shlishit.

Rabbi Yechezkel Shraga Weinfeld

We are delighted to welcome Rav Weinfeld – Rov of the Beis Midrash Lev Avroham, a Kehillah in Ramot, Jerusalem. He has held various positions in Jewish Leadership and teaching for 4 decades. Author of ground breaking books. He will address the community on Shabbos morning in Shul

Rabbi Dr Akiva Tatz

We look forward to welcoming Rabbi Dr Tatz as our scholar in residence next Shabbos. Communal Dinner bookings in through the office.

Condolences

Evette Rosen on the loss of her husband

This week is **Shabbat Mevarachim**. We bless the new month of Elul – Rosh Chodesh is next Shabbat and Sunday. That's just one month to Rosh Hashanah

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

Davening Times

Shacharit

Monday and Thursday – 06h00 & 06h45

Tuesday, Wednesday and Friday – 06h15 & 06h45

Sundays and Public Holidays – 07h00

Mincha – 17h30

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

ת"ב

4 August 2018

23 Av 5778

Candle Lighting: 5.24pm

Parsha: Eikev

Shabbat Mevarachim

Mincha: 4.55pm

Havdalah: 6.15pm



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SandtonShul

Parashat Eikev: A summary

Moshe continues his discourse guaranteeing the Jewish people prosperity and good health if they follow the mitzvot, the commandments. He reminds us to look at our history and to know that we can and should trust in G-d. However, we should be careful so that we are not distracted by our material success, lest we forget and ignore G-d. Moshe warns us against idolatry (the definition of idolatry is the belief that anything other than G-d has power) and against self-righteousness ("Do not say because of my virtue that G-d brought me to occupy this land ... but because of the wickedness of these nations that G-d is driving them out before you.") He then details our rebellions against God during the 40 years in the desert and the giving of the Second Tablets (Moshe broke the first Tablets containing the Ten Commandments during the sin of the Golden Calf.) This week's portion dispels a common misconception. People think that "Man does not live by bread alone" means that a person needs additional foods beyond bread to survive. The quotation in its entirety is, "Man does not live by bread alone ... but by all that comes out of G-d's mouth" (Deut. 8:3). The Torah then answers a question which every human being has asked of himself: What does G-d want of you? "Only that you remain in awe of G-d your Lord, so that you will follow all His paths and love Him, serving G-d your Lord with all your heart and with all your soul. You must keep G-d's commandments and decrees ... so that all good will be yours" (Deut. 10:12).

Dvar Torah: Rabbi Zelig Pliskin

The Torah states: "And you shall eat and be satisfied and bless the Almighty, your G-d, for the good land which He gave you. Guard yourself lest you forget the Lord, your G-d, and do not observe His commandments and His laws and His statutes which I command you this day" (Deut 8:10, 11). What lesson for life are we to learn from the juxtaposition of these two verses? In the blessings we make after eating a meal, in addition to thanking the Almighty for the land of Israel, the Sages have included thanking Him for the Covenant with Him and for the Torah which He gave us. This ensures that we focus on a Higher level rather than just the food and materialism - which would cause us to forget the Almighty. Therefore, this is the lesson we learn from the juxtaposition of these two verses: If you will eat and are satisfied and bless the Almighty for just the land itself - then (verse 11) you must be on guard not to forget the Almighty and His commandments (Chatam Sofer).

An Essay on living Life

Good Shabbos! Did you ever wonder what really distinguishes a human being from an animal? Every human has four deep seated needs - meaning, pleasure, understanding and self-actualization. Cows don't have these needs. Dogs don't have these needs. Cats ... no way! **The renowned psychiatrist** Viktor Frankl wrote in Man's Search for Meaning, "Man's search for meaning is the primary motivation in his life and not a 'secondary rationalization' of

instinctual drives... A public-opinion poll was conducted a few years ago in France. The results showed that 89 percent of the people polled admitted that man needs 'something' to live for."

According to Western ideology, there is no absolute purpose to life. Good and evil, meaning and meaninglessness, are matters of personal taste. Yet with all the "freedoms" this philosophy embraces, it disposes of the one and only ingredient that gives life profound and lasting satisfaction: a transcendent purpose - the recognition of a Creator who cares about man's actions. A Creator Who invests him with the ability to make choices that either further G-d's purpose or undermine it.

As vitally as he needs to breathe, eat and sleep, every human being needs to know that his existence matters. The philosophies of relativism and purposelessness, however, inevitably engender in man gnawing questions about the meaning and purpose of his life. "If nothing really matters, why am I making such an effort to be a good person? Is life just about killing time until death?"

Understandably, this creates a subconscious anxiety which many people dread uncovering. Better to convince oneself that life has no purpose at all, than to confront the tormenting realization that I have lived life in ignorance of that purpose.

Those who do confront the question often embark on a painful, protracted search for meaning. Frequently, they drift through the array of alternatives to Western values, such as Zen, Buddhism and Transcendental Meditation. The greater majority, however, accepts society's insistence that there are no answers, and tries to deaden their pain through various mediums of distraction.

Some lose themselves in the world of entertainment and illusion -television, movies and video games. Others dedicate mind and soul to "making it" in their careers. Many, in an attempt to relieve their anxiety, adopt the belief that there is no Creator, no responsibility, no accountability and no goals. Without a viable alternative to meaninglessness, these people have no choice but to avoid contemplating life too seriously.

However, despite the best efforts of distraction and rationalization, our souls long for meaning. And until the soul receives the nourishment (read: meaning and purpose) it so vitally needs, man will never find lasting tranquility. On some level (most often subconscious), he will continue to be plagued by disharmony between what he deeply craves and what Western ideology claims life to offer.

As Torah Jews, our inner longing to lead meaningful, productive lives is nurtured and guided. The goal is our relationship with G-d. Our tools are the mitzvot, the commandments. The framework for success and meaning is neatly laid out for us in the intricate structure of Torah life. Best of all, we need not struggle to find the goal. We are free from the start to focus our energies and resources on achieving it.

Through Torah, the most mundane and routine activities of life are elevated to a Higher purpose. While we may never accomplish all that we should, a Torah lifestyle removes the specter of meaninglessness that haunts so many lives. The Torah provides an internal stability, gained from the knowledge that life is purposeful and valuable. We are given ongoing opportunities to accomplish things that are meaningful - and the realization that

our choices truly matter. This is tremendously empowering and reassuring. *(from the teachings of Rabbi Noah Weinberg, adapted from The Eye of the Needle by Rabbi Eric Coopersmith)*

“Quote of the Week”

IF YOU WANT HAPPINESS - DON'T SEEK HAPPINESS. SEEK MEANING!

Date	Earliest time for Tallit & Tefillin	Latest time for Shema	Sunset
3 August	5:58:21 AM	9:29:47 AM	5:42:07 PM
4 August	5:57:46 AM	9:29:25 AM	5:42:36 PM
5 August	5:57:11 AM	9:29:02 AM	5:43:05 PM
6 August	5:56:34 AM	9:28:39 AM	5:43:34 PM

FUNNY THINGS: The New Son-in-Law

Ira Mandelbaum was a very successful businessman who had a textile factory. After his daughter and son-in-law settled into married life he decided to call in his new son-in-law for a meeting. "I love my daughter, and now I welcome you into the family," Mandelbaum said. "To show you how much we care for you, I'm making you a 50-50 partner in my business. All you have to do is go to the factory every day and learn the operations." The son-in-law interrupted, "I hate factories. I can't stand the noise." "I see," replied Mr. Mandelbaum. "Well then, you'll work in the office and take charge of some of the operations." "I hate office work," said the son-in-law. "I can't stand being stuck behind a desk all day." "Wait a minute," said Mr. Mandelbaum. "I just make you half-owner of a moneymaking organization, but you don't like factories and won't work in an office. I was told you have a good head for business!" "I do," said the young man. "Prove it," said Mr. Mandelbaum. "I have a perfect solution for both of us," said the young man. "Buy me out!"

A Word on Humility

"Now, Yisrael, what does Hashem, your Elokim, ask of you? Only to fear Hashem, your Elokim . . ." (10:12) The Gemara (Berachot 33b) asks: Is fearing Hashem a small thing (that it says "only")? The Gemara answers: Yes, for Moshe Rabbeinu it was a small thing. If you ask to borrow a large bowl from someone who has such a bowl, it's a small thing. But, if you ask to borrow a small bowl from someone who doesn't own such a bowl, it's a big deal. [Until here from the Gemara] The Gemara's answer ("Yes, for Moshe Rabbeinu it was a small thing") requires explanation. After all, Moshe was not talking to himself, he was speaking to Bnei Yisrael! R' Yitzchak of Volozhin z"l (1780-1849) explains: Moshe was the most humble of all people. The nature of a humble person is to see his own good qualities in others, while thinking that he, himself, lacks perfection in those same areas. Undoubtedly, Moshe thought that he was not humble enough, while he did notice the humility of others. And, our Sages say, fear of Hashem results from humility. It follows, therefore, that Moshe Rabbeinu sincerely believed that fear of Hashem would be easy for Bnei Yisrael.

(Nefesh Ha'Chaim: Introduction)