

So... What's Nu ? Mazel Tov!

Births

Darren and Kady Blend on the birth of son born in Sydney and to grandparents Steven and Zoe Blend
Gavin and Nila Milner on the birth of a son and to grandparents Michael and Vivienne Metz and to great grandparents Cyril and Mireille Linde

Lulavim and Etrogim

To order your Lulav and Etrog, please contact Harelle in the office.
The cost is R600.00/set.

Mikveh for Men

The Mikveh for men will open on Sunday morning from 7.00am until 1pm.

A. DATE	EARLIEST TIME FOR TALLIS AND TEFILLIN	LATEST TIME FOR SHEMA	SUNSET
7 September	5:28:53 AM	9:10:06 AM	5:57:29 PM
8 September	5:27:49 AM	9:09:23 AM	5:57:54 PM
9 September	5:26:45 AM	9:08:40 AM	5:58:18 PM
10 September	5:25:41 AM	9:07:57 AM	5:58:42 PM

Our Sandton Jolly Seniors Club

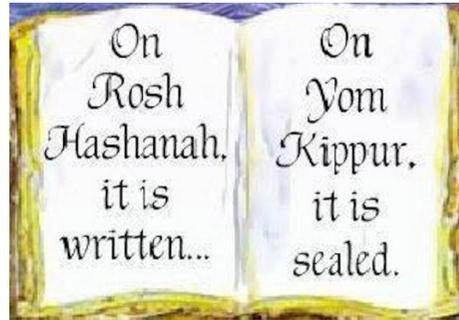
Is on recess until after Simchat Torah

Rabbi Shaw's Shiurim

All Rabbi Shaw's evening Shiurim are in recess until after Simchat Torah

Got a Halachic Question?

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



The Rabbi and the Staff of the Shul wish the community L'Shana Tova Umetukah. May Hashem answer all our prayers for the good.

SECURITY

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

Save the date

For six years, across 1416 cities,

in 97 countries,

and 10 languages,

we've been #KeepingItTogether.

This year's Shabbat Project takes place

on 26-27 October 2018

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Make the Connection

ת"ב

8 September 2018
28 Elul 5778

Candle Lighting: 5.39pm
Parsha: Nitzavim
Mincha: 5.10pm
Havdalah: 6.29pm



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SandtonShul

Parashat Nitzavim: Choosing Life This Rosh Hashana by Rabbi Ron Jawary

The shofar wakes us up from living on auto-pilot.

"You should choose life" (Deut. 30:19). The Chafetz Chaim (1933) teaches that most people feel they belong to an exclusive club of people who will never die. One of the ideas of Rosh Hashanah and the shofar is to wake us up from our tendency to live on auto-pilot. We do so many things without even thinking about them, either because they've become habitual or because we are distracted by all the things going on around us. In order to grow spiritually and morally, a person needs to continually pay attention to his actions and make more meaningful choices. During the Rosh Hashanah prayers, we repeatedly ask to be granted life, not just in quantity, but also in quality, in order to wake us up to try to live our lives to the maximum. Interestingly, the highlight of the prayers is a line where we all acknowledge that life, in reality, is finite. If we understand that we are only here once, we would seriously think about what kind of a legacy we want to leave behind and live our lives accordingly. That's one of the ideas behind hearing the shofar: to wake us up from our spiritual and moral slumber and lethargy. The Rambam teaches that the biggest mistake a person can make is to feel he is perfect and doesn't need to improve himself. Now is the time to wake up and choose life.

A NEW HEAD. Rosh Hashanah literally means "head of the year." Rabbi Aharon Soloveitchik (20th century) explains this to mean that Rosh Hashanah is a time to reset our minds, to look back at the past year, to see where we tended to fail, and to establish a new routine, maximizing the opportunity presented to us every day to deepen our connection to G-d and to life. This idea is symbolized by the blowing of the shofar. We start off with a long straight blast, symbolizing that "G-d made us straight" (the Jewish concept of original virtue), followed by two types of broken sounds symbolizing our moral and spiritual failures in life. Some of us have major failings (symbolized by *shevarim*, three broken sounds), some of us have minor failings (symbolized by *teruah*, 9 shorter sounds), and some of us have a combination of both. When we hear these sounds, we should reflect on our shortcomings and resolve to at least try not to be satisfied with our spiritual and moral status quo.

In order to reinforce the idea that we can indeed change, we blow another long blast at the end to show us that it is within our power to straighten ourselves out and overcome and rectify our mistakes and failings. Attempting to rectify our mistakes is one effective way to ensure our year will be good and sweet.

ROSH HASHANAH'S LENGTHY PRAYER One of the things a person is meant to strive for on Rosh Hashanah and Yom Kippur is to become a more spiritual, moral person . to be less negative and cynical and to become a kinder and more gracious individual. The prayers on Rosh Hashanah emphasize three things a person needs to understand in order to achieve these or any meaningful goal he sets for himself. The first is called "kingship," which represents the idea that in order to achieve any consistent growth, a person needs to have order and consistency in his life. The second section is "remembrance," which reminds us of Abraham's willingness to sacrifice his son. This section signifies that in order to achieve our goals and change our habits, we have to be willing to make sacrifices in life, to let go of our egos and not let most of the petty things that usually throw us off balance affect us. Finally, "shofarot," ending with a "long, straight blast" to signify that we all have the ability and

power to achieve our goals, to "straighten" ourselves out, and to realize that any setback we may experience is only temporary. Our moral and spiritual destiny is in our hands.

Q & A: ROSH HASHANAH IS THE DAY OF JUDGMENT - WHY DOES GOD JUDGE US?

Life is serious business. Every action has its consequence. If G-d didn't judge us then there would be no justice in the world. From our perspective, if we feel that we are being judged, we are more likely to treat life seriously. We will then hopefully correct our mistakes in dealing with other people, ourselves and with the Almighty. Judgment implies caring. If you don't care, you don't judge. We look at G-d's judging us as the ultimate expression of His love and caring about how we live our lives.

Q & A: HOW TO SURVIVE SHUL - OR HOW DO I MAKE MY SHUL EXPERIENCE MORE MEANINGFUL?

Five minutes of prayer said with understanding, feeling, and a personal connection to the words and their significance means far more than five hours of lip service.

- A. "Unfulfilled expectations lead to self-imposed frustrations." Therefore, don't expect to be "moved" by every prayer or to follow along with the entire service.
- B. Read through the prayers and slowly think about what you're saying and don't be overly concerned about being behind. Look, the worst that could happen is that you will fall behind, but don't worry; they'll probably announce the pages so you can always catch up.
- C. If a particular sentence or paragraph touches you - linger a while. Say the words over and over to yourself - softly, but audible to your ears. Allow those words to touch you. Feel them. And, if you're really brave, then close your eyes and say those words over and over for a couple of moments.
- D. You're not that proficient in Hebrew? Don't worry, G-d understands whatever language you speak. And, like a loving parent, G-d can discern what's in your heart even if you can't quite express it the way you would like.
- E. As you sit in your synagogue on Rosh Hashanah and Yom Kippur, you are joined by millions of Jews in synagogues all over the world. You are a Jew and you are making a powerful statement about your commitment to Judaism and the Jewish people!



QUOTE OF THE WEEK:

It is not about being the best in the world...It is about being the best FOR the world.

What Does Hashem Think About Most?

Whatever you think Hashem has in His mind (so to speak), there's nothing as central, nothing as weighty, nothing as urgent in the mind of Hashem as what is happening to the *Am Yisrael* right now, in this little world. ~ R' Avigdor Miller zt"l

Preparing for Rosh Hashanah: 16 Prompts By Tamar Taback

During Elul and the [High Holy Days](#), we are given the gift of *teshuva*, of return - to ourselves, to our loved ones and to G-d. There is no more auspicious time in the Jewish calendar than now to iron out the inevitable creases in our hearts and mend the rifts in our souls that rob us of exuding our natural spiritual beauty.

The following 16 prompts are an effective way to embark on your own process of returning to your deepest essence and greatest potential. Find a quiet time and place, a notebook and a pen, perhaps put on some gentle music, and begin to write your responses to these prompts in your journal. In the first eight questions you'll be meeting your true self, up close and personal. You'll be accessing your deepest dreams and desires for yourself in the year ahead and finding the unique beauty of your soul. Once you have touched your core, you will then be able to examine what are the areas that obscure this authentic self and higher knowing. Self-knowledge is self-power.

May you be blessed with Divine assistance in your pursuit for deeper connection and a truly good and sweet new year.

Connecting to your True Self What are some of your greatest gifts and resources that Hashem has given you?

1. What do you want most for the coming year?
2. What are you grateful for in your life right now/ this past year?
3. What are some of the significant milestones, events, breakthroughs, accomplishments etc. from this previous year? (year in review)
4. When in general did you feel most alive?
5. What are some of the biggest struggles you've had this past year? (When you felt most alienated from your true self?)
6. In what areas have you grown the most?
7. What are some of your greatest insights that you now have that you didn't have as strongly last year?

How do I implement this?

1. What are some of your top areas of priority that require your attention?
2. How could you utilize your G-d-given gifts better to bring greater light into the world?
3. What behaviors are blocking you from being your best self? What can you do to reduce and eliminate these behaviors?
4. If there was one trait that you would like to change to be a more balanced person, what would it be? Can you think of a way to bring yourself into better balance in this area?
5. What recurring thoughts do you have that make you feel fearful, anxious, lonely, depressed or alone? What would be more spiritually productive thoughts to have in these moments?
6. What is one area in your relationship with God that you would like to improve in? What is a practical step you can take work on this?
7. List one area in your interpersonal relationships that you would like to improve in. How can you implement this change in one small way that you can do consistently?
8. What is one area in your relationship with yourself that you would like to improve? How can you begin to work on this?