

YOMIM NORAIM 5783

KEHILLAT SHIVTEI YISRAEL

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"I want to encourage more people to step up to give shiurim, start new projects, get involved, take responsibility, lead tefillot & bring new creative ideas to our community."

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BY ANDY ALBUM, CHAIRMAN

A MESSAGE FOR ROSH HASHANA

Our last Rosh Hashana at Shivtei as we know it?

One way or the other, our davening when we usher in 5784 will probably be very different from what we are used to. Hopefully, we will witness the realization of two millennia of yearning and all of Clal Yisrael will be united together in Yerushalayim Ihr HaKodesh to coronate HaShem.

But if our dreams don't come true in the next twelve months, the next Rosh Hashana we celebrate will hopefully be very different anyway, as our building will be progressing towards a physical space that is significantly better than what we currently utilise.

We should be well into the process of starting to construct our new state-of-the-art extension at the back of the property – after the Iriya has approved the plans. But I'm also excited to announce a new project – next Yamim Noraim we will also B"H be using our brand new, completely renewed main shul sanctuary.

When Shivtei was constructed, the interior of the Beit Knesset was brought over from Parow shul in South Africa. It has been put to incredible use over the past three decades and a donor has come forward with an offer to entirely fund a complete refurbishment of the shul interior, continuing the Parow heritage for the future and enabling us to enhance our davening experience. A committee of members and a professional designer is overseeing the effort to reimagine and redesign the main shul. We are working on detailed plans for both exciting projects and will present them to the kehilla in the coming months.

The world has changed immensely in the past year. Thankfully, the Covid pandemic seems to be receding. If this is true then perhaps now is a perfect opportunity to reflect on our priorities in life. For many people, Covid was about ME. It was a time to focus on my immediate family and getting through myriad challenges brought on by the pandemic.



"Lean in, step up, contribute, give of yourself & take part & experience everything that Shivtei has to offer & what Israel has to offer as well "

As we move beyond Covid, I think we should reflect on how we may refocus away from just ME and outwards towards US. We are part of something amazing on a micro level (Shivtei) and on a macro level (the first Jewish state in 2000 years). As members of a truly Zionist kehilla, many of whom have made aliyah, our moment right now is to think how we can build both of these, together.

My prayer for the coming year is that we refocus on US. We all know that to find a truly meaningful life, we do so by being part of something much bigger. 5783 is about grabbing the opportunities that Shivtei - and Israel - offer with both hands. Lean in, step up, contribute, give of yourself and take part and experience everything that Shivtei has to offer (to daven, to learn, to contribute, to give) and what Israel has to offer as well (the places to visit, the things to experience).

That for me is the lesson to learn this Rosh Hashana.

Wishing all of Shivtei and Clal Yisrael a שנה טובה ומתוקה



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new year**



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Shana Tovah



Wishing the community a
happy and healthy new year.

Saven, Robby, Eden, Gidi,
Jed and Jojo Hilkowitz



BY RABBI EITAN BENDAVID

A FOCUS ON JEWISH LEADERSHIP

Dear Shivtei Family, I am very excited about the year ahead at Shivtei. Please God, with Covid in the rear window, we will be able to enjoy an incredible year ahead of spiritual growth and community-building. I want to introduce the theme that we will focus on this coming year - exercising leadership and raising the next generation of leaders in our Shivtei community. What does it take to be a leader? Who can lead? The answer to this question is a message that I plan to stress throughout the year: People are not born with a leadership gene. Any individual can be a leader so long as he/she chooses to step up.

There is an extraordinary passage in the Talmud Rosh Hashana quoted in the name of the great Yerushalmi sage Rav Yochanan, which is so audacious that it borders on blasphemy. After the Jewish people sin by worshipping the Golden Calf, the Torah tells us that Hashem "passed before Moshe" and instructed him to recite the Thirteen Attributes of Mercy whenever the Jewish people are in crisis and in need of divine mercy. According to Rav Yochanan, not only did Hashem instruct Moshe about the Thirteen Attributes, He donned his own tallit and acted as the Shaliach Tzibbur himself in order to demonstrate to Moshe exactly what to do. Here is the passage in full:

ויעבור ה' על פניו ויקרא א"ר יוחנן אלמלא מקרא כתוב אי אפשר לאומרו מלמד שנתעטף הקב"ה כשליח צבור והראה לו למשה סדר תפלה אמר לו כל זמן שישראל חוטאין יעשו לפני כסדר הזה ואני מוחל להם

[The verse states:] "And the Lord passed by before him, and proclaimed" (Exodus 34:6). Rabbi Yohanan said: Were it not [explicitly] written in the verse, it would be impossible to say this, [as it would be insulting to God's honor. The verse] teaches that the Holy One, Blessed be He, wrapped Himself [in a prayer shawl] like a prayer leader and showed Moses [the structure of the] order of [the] prayer. He said to him: Whenever the Jewish people sin, let them act before Me in accordance with this order. [Let the prayer leader wrap himself in a prayer shawl and publicly recite the Thirteen Attributes of Mercy,] and I will forgive them.



"Leadership is about making things happen and not waiting for things to just fall into place. Exercising leadership sometimes demands that we step out of our standard roles..."

What is the meaning of this image of God showing Moshe how to daven? Read through a leadership perspective, this passage has much to say about how we should exercise leadership

First, it is noteworthy that God does not send any of his ministering angels to teach Moshe how to daven. Rather God does it himself. Leadership is about making things happen and not waiting for things to just fall into place. Exercising leadership sometimes demands that we step out of our standard roles or positions and address the needs of the hour.

Second, we learn that yesterday's solutions do not necessarily work for today's problems. A new method, namely the Thirteen Attributes of Mercy, was needed to mend the extraordinary breach that nearly tore apart the covenant between God and the Jewish people. Sometimes, one needs to break protocol or consider creative new ways of dealing with pressing challenges.

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CONTINUED - JEWISH LEADERSHIP

This idea is captured by a cryptic and mystical explanation of the Maharsha (Rav Shmuel Eidels). The Maharsha claims that God donned the very same Tallit that he wore when he created the world. What is the connection between these two events? Just like the act of creation was groundbreaking, God's revelation of the Thirteen Attributes was equally radical in the annals of world history. Sometimes new challenges require us to consider creative ways to move forward. In this case, a new method was required to break the barrier between us and Hashem.

Third, the Shelah Hakadosh points out that the Midrash is not suggesting that God was demonstrating to Moshe how to pray or what special words to recite in moments of crisis. The Midrash's language is key - יעשו לפני כסדר הזה - Moshe is being taught that he must model these Thirteen Attributes in his behavior. In other words, the Thirteen Attributes of Mercy are not some magical incantation that curry divine will, they are qualities of character or behaviour that we need to model in our own lives. This perhaps is the most important lesson of all. Leadership is not so much about what we say, it is about what we do and who we are. In the words of Ralph Waldo Emerson,

"What you are stands over you and speaks so loudly I cannot hear what you say."

In an ironic twist, perhaps the ultimate message of this Midrash is that anyone who is willing to don the tallit of responsibility, is capable of leading. If God can "transform Himself" to meet the world's challenges, Moshe, and each of us, can and must do the same.

This year at Shivtei, we are going to focus on what it means to be a Jewish leader. Over the past few years, I have strongly encouraged many of our members to get involved in teaching Torah. I hope to continue this trend. I want to encourage more people to step up to give shiurim, start new projects, get involved, take responsibility, lead tefillot, and bring new creative ideas to our community.

I hope that you will join us on this journey this year and recognize the nascent leadership qualities within yourself.

Rabbanit Etta and I wish you and your families, and our entire Shivtei community an amazing year ahead!

יהי רצון שנזכה לשנה טובה ומתוקה

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BY RAV DANI SCHREIBER

THE RESONANT SHOFAR

Let's say you somehow acquired a stolen shofar - can you use it to fulfill the mitzva on Rosh Hashana? This actually depends on a big machlokes between the rishonim about whether the mitzva is to HEAR the shofar or to BLOW the shofar. Another ramification of this debate is what bracha we make - לשמוע or לתקוע. The Shulchan Aruch rules about both of these that it's about hearing - hence, we say לשמוע, and you can technically fulfill the mitzva by using a stolen shofar (but don't get any ideas!). The sound, and how we hear it, is what's important.

Nevertheless, people often focus on the shofar itself, and how well it was blown. Was it a big shofar or a small one? Shiny or matte? How long were the blasts? How clear was it? Were the sounds the correct length and tone? And this is justified - blowing the shofar is a skill. However, that's focusing on the תוקע - what about the שומעים? Hearing is also a skill. Sometimes people focus too much on how well the shofar was BLOWN, instead of focusing on their LISTENING.

In fact, this is not a new problem. Yechezkel Hanavi (Chapter 33) described how people can miss the point of a horn-blast: "Suppose he sees the sword advancing against the country, and he blows the horn and warns the people. If anybody hears the sound of the horn but ignores the warning, and the sword comes and dispatches him, his blood shall be on his own head. Since he heard the sound of the horn but ignored the warning, his bloodguilt shall be upon himself; had he taken the warning, he would have saved his life."

"Find a pasuk that really resonates with you & focus on that. Don't just rifle through them, try to remember their context & concentrate."

But this is only an analogy for the more important phenomenon. Yechezkel laments (pun intended) the fact that when prophets speak to the people they listen only to hear how lyrical and poetic the prophet's song is: "Note well, O mortal: your fellow countrymen who converse about you [the prophet] by the walls and in the doorways of their houses and say to each other and propose to one another, 'Come and hear what word has issued from the Lord.' They will come to you in crowds and sit before you in throngs and will hear your words, but they will not obey them. For they produce nothing but lust with their mouths; and their hearts pursue nothing but gain. To them you are just a singer of bawdy songs, who has a sweet voice and plays skillfully; they hear your words, but will not obey them."

The same thing can happen nowadays. You can focus on how the Rabbi spoke and how long or funny it was, but not actually focus on listening to the message. You can read a dvar Torah or article and marvel at a beautiful turn of phrase or inspirational message, but not actually be transformed by the ideas therein.

So how do we listen? Let's turn back to the shofar for a moment. There is a fascinating sonic phenomenon called "sympathetic resonance". When instruments are played by a human, they can cause similarly tuned instruments to vibrate spontaneously. For example, if you strike a tuning fork, its vibrations will cause vibrations in a nearby, similarly-tuned tuning fork. Our job is to let the shofar resonate with something within us. Each sound should evoke something different in each of us. Which means that we need to tune ourselves to the same spiritual frequencies upon which the shofar resonates.

The shofar makes three sounds: Tekiah (strength), shevarim (sadness), and truah (distress). As we hear these sounds, let's try to fill our minds with those emotions.

CONTINUED



Wishing the whole community a Shana Tovah & a chag sameach - Reuben & Ros Mowszowski

CONTINUED - THE RESONANT SHOFAR

Perhaps this is also why Chazal provided ten verses each for the malchiyot, zichronot, and shofarot. Find a pasuk that really resonates with you and focus on that. Don't just rifle through them, try to remember their context, and concentrate.

There is a lovely story about a former naval officer who went for a job interview where one of the requirements was a knowledge of Morse code. He got there almost an hour late, and found everyone just sitting outside, listening to the hall muzak, waiting to be called in, but the secretary wasn't even moving. After sitting for a minute, he got up and walked right into the office. A few minutes later, he came out and the secretary told everyone else to go home. It turned out that in the muzak there was a subtle message in Morse code: "If you've come for the interview, just open the door and come inside. Even if the secretary tells you to return, just go straight to the one in charge".

The shofar has a code that tells us to change. We just have to listen properly.



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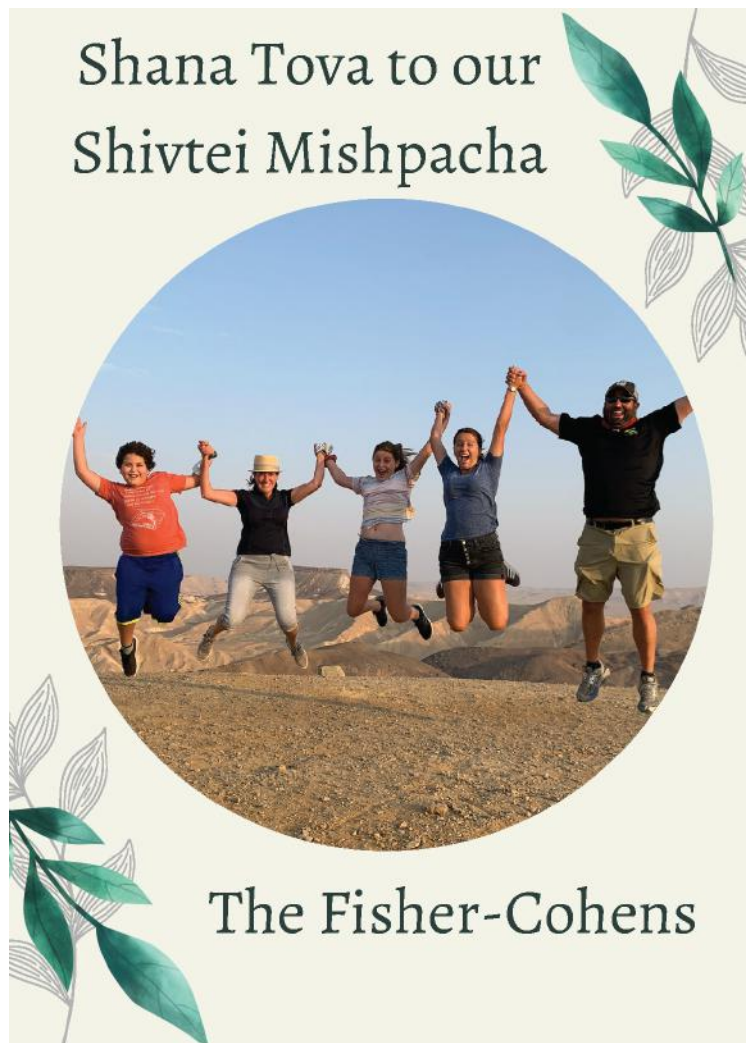
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SHANA TOVA

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Dalia, Yoav, Yael,
Dan and Ella Dickson**



Shana Tova to our
Shivtei Mishpacha

The Fisher-Cohens

BY RABBANIT ETTA BENDAVID

EVEN GOD WANTS A BRACHA: THE POWER OF BLESSING

Every year on Yom Kippur, the Kohen Gadol would prepare to meet Shechinat Hashem in the Kodesh HaKodashim and pray very briefly on behalf of Am Yisrael for God's forgiveness and compassion for rain, crops and healthy births. But one year, something unexpected happened when the Kohen Gadol entered the Holy of Holies and I want to share one of my favourite aggadot from the Brachot 7a (Bavli Talmud) from the voice of Rabbi Ishmael ben Elisha, who served as a Kohen Gadol around the time of the Second Temple period.

תְּנִיָּא, אָמַר רַבִּי יִשְׁמָעֵאל בֶּן אֱלִישָׁע: פַּעַם אַחַת, נִכְנָסְתִּי לְהַקְטִיר קְטוֹרֶת לִפְנֵי וְלַפְּנִים, וְרָאִיתִי אֶכְתָּרִיאל יְהִי' צָבָאוֹת, שֶׁהוּא יוֹשֵׁב עַל כִּסֵּא רָם וְנֹשֵׂא, וְאָמַר לִי: "יִשְׁמָעֵאל בְּנִי, בָּרַכְנִי! " אָמַרְתִּי לוֹ: "יְהִי רָצוֹן מִלְּפָנֶיךָ, שֶׁיִּכָּבְשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ, וְיִגְדְּלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ, וְיִתְּנֶהָ עִם בְּנֶיךָ בְּמִדַּת הַרְחָמִים, וְיִתְּכֶנָּס לָהֶם לִפְנֵים מִשּׁוֹרֵת הַדִּין." וְנִעֲנַע לִי בְּרָאשׁוֹ. וְקִמַּשְׁמַע לִּי, שֶׁלֹּא תִּהְיֶה בְּרַכַּת הַדִּיּוֹט קְלָה בְּעֵינֶיךָ.

Rabbi Yishmael ben Elisha, the High Priest, said: Once, on Yom Kippur, I entered the innermost sanctum, the Holy of Holies, to offer incense, and in a vision I saw Akatriel Ka, the Lord of Host, seated upon a high and exalted throne. And God said to me: Yishmael, My son, bless Me. I said to Him: "May it be Your will that Your mercy/compassion overcome Your anger, and may Your compassion prevail over Your other attributes, and may You act toward Your children with the attribute of mercy, and may You enter before them beyond the letter of the law." The Holy One, Blessed be He, nodded His head and accepted the blessing. This event teaches us that you should not take the blessing of an ordinary person lightly.

I have always loved this Midrash because there is something so gentle and tender about this interaction between Hashem and Kohen Gadol. Usually when we speak about the Kohen Gadol's entrance into the Kodesh HaKodashim, there is great trepidation and fear as the people anxiously await his return alive and,



"Let us use our power of speech to bless one another & may Hashem hear all our brachot & tefilot with utmost compassion, forgiveness & goodness."

when that happens, are so relieved as it means Hashem has offered forgiveness (ולו היה כהן גדול!). But here, in this intimate moment, we see Hashem presented by our sages as being vulnerable; as needing something from us.

Why would Hashem ask for a blessing? This Midrash is offering a perspective that Hashem wants to teach us something important. When Hashem asks Rabbi Ishmael for a blessing, Hashem is saying: do not just pray to me; rather, may your words become a blessing that shifts My perspective toward you. Hashem is empowering Rabbi Ishmael with the gift of language to make a change through offering a bracha.

And what is the bracha by Rabbi Ishmael? In truth, it is really no different than our tefilot on Rosh Hashana and Yom Kippur. Throughout the Yamim Nora'im we ask Hashem for forgiveness and pray that Hashem moves from his seat of judgment כִּסֵּא הַדִּין to his seat of compassion כִּסֵּא רַחֲמִים. What makes this tender moment different is Hashem's invitation to Rabbi Ishmael to bestow Hashem's goodness onto Hashem. This is what a bracha is, after all; when we channel a

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CONTINUED - THE POWER OF BLESSING

piece of the divine within us that calls upon Hashem to fulfill a specific request for another, whether it is blessing someone with good health, healing, to conceive a child or find clarity.

Rabbi Ishmael steps confidently, beautifully, and audaciously, into the opportunity to bless Hashem. Do this for Your sake, Hashem. Forgive us, have mercy on us, go beyond the letter of the law, all for Your sake, למענך, as we say in our tefilot. We will try to make You proud. By nodding in response to Rabbi Ishmael's blessing, Rashi explains that Hashem says "Amen."

Every Yom Kippur we have a tiny taste of what the Kohen Gadol may have experienced upon entering into this intimate encounter with Hashem. And, like Rabbi Ishmael, we often have significant power to transform ourselves and our situations by davening to Hashem and influencing God's response to us. This connects so beautifully with the theme of leadership in our community this year.

We can choose to recognize our ability to transform a situation around us, to bring out the best in ourselves

and in others, and offering brachot to one another is one beautiful way.

The aggada ends by teaching us not to underestimate the blessing of an ordinary person. If Hashem asked for - and accepted - a blessing from a Kohen Gadol, a human being, all the more so that we ought to appreciate the brachot we receive from one another. I want this lesson to empower us to reach out to one another with brachot this year. Ask your family and friends what they are davening for this year, hoping for, and offer them a bracha. And when you receive a bracha, may the words you hear be accepted in Shamayim and strengthen you as you feel the impact of the blessing.

Let us use our power of speech to bless one another, and may Hashem hear all our brachot and tefilot with utmost compassion, forgiveness and goodness.

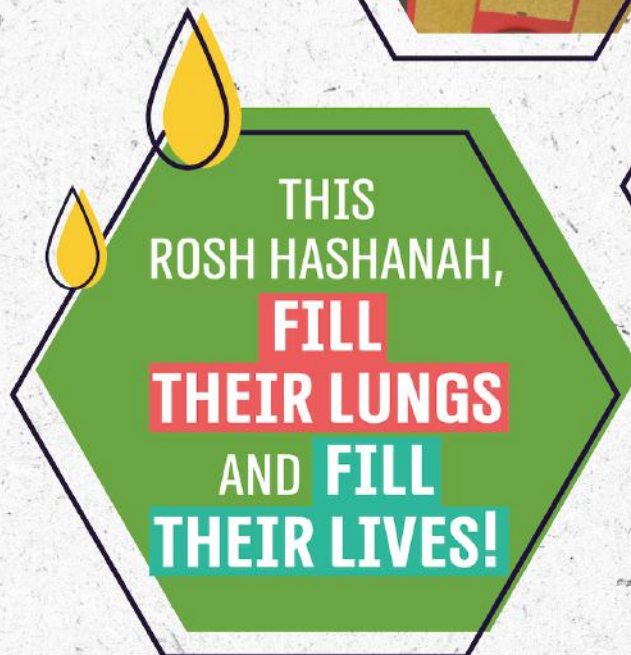
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BY SONYA SCHRIBER

FINDING OUR WAY BACK, FINDING OUR WAY FORWARD

We generally associate teshuva with our wrongdoings, viewing it as a response to the many things we've done wrong. Rav Steinsaltz, however, offers another perspective. Teshuva, he says, is not only repentance for sin, chet. But teshuva is also an opportunity to rectify hachta'ah (of the same shorash), which means miss/misfire. Rav Steinsaltz explains that throughout our lives, there are times

commitment to maintain where we're even at right now, and so it takes both effort and drive to work on surpassing ourselves and growing just that little bit more. Rav Steinsaltz connects this idea to the pasuk, "sheva yipol tzadik, v'kam" – the righteous will fall seven times, but get up (Mishlei 24:16). Falling is a part of life. We all have those moments, those days, and sometimes even those years.

"May we be able to use Elul & Tishrei as an opportunity to reroute ourselves back on the path of purpose & potential, 'to decide where we are headed & begin marching in that direction'."

when we lose our footing and lose our way. Teshuva, therefore, is not only repentance, but is a process we undergo whenever we have that sense of being lost. Whenever we experience losing our sense of purpose, losing our sense of connection, losing our ability to feel something, losing the sense of Hashem in our lives, and ultimately losing our way.

Rav Steinsaltz describes teshuva not only as repenting for specific sins but as "a reckoning of one's life in totality" – a chance to recalibrate and find our way. In this light, teshuva exists as a chance to grow and ascend beyond ourselves – not by comparing ourselves to others, but rather by growing just beyond wherever we are at right now. Step by step – so long as we keep moving forward. In Judaism, it's a virtue to be content with what we have in life – but that's when it comes to material matters. For spirituality, it's never good to be content; because if we aren't ascending, we're descending. It takes work and

But the challenge is to get up. To keep rising, to keep trying, to keep moving forward – and upward. As he beautifully states: "Elul is the time to decide where I am headed and to begin marching in that direction. Ultimately I may not reach my destination; but I, for my part, have at least begun marching. If God grants me strength and time, I will get there – perhaps sprinting, perhaps walking, perhaps even crawling."

As we embark on this year's journey of teshuva, may we be able to recognize not only our sins, but also our straying – those twists and turns that took us off course, those choices and actions that perhaps took us farther away from our goals and values. May we be able to use Elul and Tishrei as an opportunity to reroute ourselves back on the path of purpose and potential, "to decide where we are headed and begin marching in that direction." One step at a time.



With best wishes for a peaceful, healthy & wonderful year - Joel & Beryl Klotnick

pearldental

מרפאת שיניים ●●●

**Wishing the Shivtei Yisrael community
a happy and healthy and yes,
even a sweet New Year!**

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BY GINA JUNGER

WE ARE ALL LEADERS

The Rosh Hashana tradition is to bless "May we be a head and not a tail." שנהיה לראש ולא לזנב. But what does it mean to be a "Rosh"?

My father was visiting my sister in California and walked back from shul with my young nephew. There was a busy intersection to cross and lots of traffic on a Saturday morning. The light allowing pedestrians to cross will not go on unless a button is pressed. It being Shabbat my father didn't press the button and waited patiently for the intersection to be free of cars and then crossed with my nephew. As soon as they got home my sister called out, how was shul? My nephew responded, "Zeide crossed on the red!" My father laughed as he was

One, blessed be He. As He clothes the naked, for it is written: And the Lord G-d made for Adam and his wife coats of skin, and clothed them, so you also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: And the Lord appeared to Avraham by the oaks of Mamre, so you also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: And it came to pass after the death of Avraham, that G-d blessed Isaac his son, so you also comfort mourners. The Holy One, blessed be He, buried the dead, for it is written:

And He buried Moshe in the valley, so you also bury the dead. To walk in G-d's ways doesn't mean

"When we say 'who does he think he is, G-d?' Instead of someone who thinks he is better than others, the image should be someone who is caring towards others. When we see our fellow man & care for them we are behaving in a 'G-d-like manner'."

being tattle-tailed on by his five-year-old grandson to his daughter but he took away an important lesson. As parents, grandparents, siblings, teachers, community members, we are leaders all the time. Whether we chose this role or not children and our peers are watching us. Through our behavior we can be positive role models for those around us.

But how do we know what path is correct? Here the Torah gives us guidance encouraging us to "Follow Hashem's ways- והלכת בדרכיו". G-d is G-d; we are just humans. How can we possibly walk in His ways? The Talmud (Sotah 14a) explains, it means to walk after the attributes of the Holy

that we should behave as if we were G-d but that we should emulate Hashem's behavior. When we say "who does he think he is, G-d?" Instead of someone who thinks he is better than others, the image should be someone who is caring towards others. When we see our fellow man and care for them we are behaving in a "G-d-like manner".

The 13 Attributes are a significant part of our prayers during this time period. They describe G-d's mercy, compassion, slowness to anger, his abundant kindness, and that he forgives our sins.



Shanah Tovah – Maish & Phyllis Gork



L'Shana Tovah from the Gelber Clan

To Rabbi & Rabbanit Ben David, Rav Dani & Sonya,
Andy Album & our dedicated committee plus all of our
wonderful Shivtei members, thank you for another
great year with wishes for another great year ahead!

SHANA TOVA

TO ALL OF THE
WONDERFUL
SHIVTEI
COMMUNITY



WITH LOVE
JOSH, ELI, MIA, SHANI AND AVI RUDOLPH

WELCOME NEW OLIM



**WELCOMING SOME OF THE
NEW FAMILIES TO THE
SHIVTEI COMMUNITY**





Join Shivtei in welcoming
THE MEDOVOY FAMILY

Originally from the Ukraine,
Dima and Nanan now live in
Raanana with their 3 kids.
Daniel - Golani Chayal (20)
Rafael - Amit (14)
Alex - Bilu (11)

**FEEL FREE TO REACH OUT ON
WHATSAPP AND SAY HI!**
DIMA: +79(0)35-961084
NANA: 052-4571613



Join Shivtei in welcoming
THE MOUWES FAMILY

Jonathan and Ofra made aliya
from the Netherlands with their
3 kids.

- Gavriel - 6 (Bilu)
- Elior - 3 (Gan Hadas)
- Itay - 1

FEEL FREE TO REACH OUT AND SAY HI!
JONATHAN - 053-3722830
OFRA - 053-4524016



Join Shivtei in welcoming
COLIN & SHIRLEY SHAR

Colin and Shirley made aliya
from Johannesburg, South Africa

They joined their children and
granddaughter in Raanana a few
short weeks ago.

FEEL FREE TO REACH OUT AND SAY HI!
COLIN - 053-3099595
SHIRLEY - 053-3209595



Join Shivtei in welcoming
THE RASKAS FAMILY

Gila and Yossi recently moved
from Jerusalem to Raanana
with their 18 month daughter,
Anaelle.

Gila is originally from
South Africa.

FEEL FREE TO REACH OUT AND SAY HI!
GILA - 053-962-8283
YOSSI - 055-926-2868



בס"ד

Join Shivtei in welcoming
THE LOWENSTEIN FAMILY

Josh and Idit moved to Raanana with their twins - 2 year olds Zeke and Emmy. They would love to get to know more people in the community!

FEEL FREE TO REACH OUT AND SAY HI!
IDIT- 054-9431533
JOSH - 053-3368719



בס"ד

Join Shivtei in welcoming
THE LAZARUS FAMILY

Belinda and Ilan made aliya from SAfrica with their 4 kids
Adin - Chomesh (16)
Shai - Chomesh (13)
Ariah - Yavneh (10)
Dani - Gan (5)

FEEL FREE TO REACH OUT ON WHATSAPP AND SAY HI!
BELINDA: 058-7874242
ILAN: 058-7874243



בס"ד

Join Shivtei in welcoming
THE KATZ FAMILY

Eli & Hadas made aliya from South Africa with their 3 kids

- Amichai (4.5)
- Elad (3.5)
- Halili (1)

Their kids are at Gan Chabad

FEEL FREE TO REACH OUT AND SAY HI!!
ELI - 053-4762640
HADAS - 052-8958571



בס"ד

Join Shivtei in welcoming
THE KAUFMAN FAMILY

Paul and Sarit made aliya from Johannesburg, South Africa with their daughter Gali.

Gali is 5 years old, in Gan Sheizaf and will be moving to Yavne in September.

FEEL FREE TO REACH OUT AND SAY HI!!
SARIT - 053-3585555
PAUL - 050-4578175



Join Shivtei in welcoming
THE JUBILER FAMILY

Michael and Simone made aliya from South Africa with their 2 kids

- **Gadiel (7)**
- **Elad (3.5)**

FEEL FREE TO REACH OUT AND SAY HI!!

MICHAEL - 058-4856300

SIMONE - 058-4892930



Join Shivtei in welcoming
THE GODLEYS

Elana and Simon Godley made aliya from Johannesburg, South Africa and would love to meet more people in the community.

FEEL FREE TO REACH OUT AND SAY HI!!

ELANA - 058-7750249

SIMON - 053-4739041



Join Shivtei in welcoming
THE ALTER FAMILY

Pam and Gidon made aliya from Johannesburg, South Africa with their 3 kids.

- **Zac - 8 (Yavne)**
- **Jade - 6 (Yavne)**
- **Ora - almost 3**

FEEL FREE TO REACH OUT AND SAY HI!!

PAM - 053-4707317

GIDON - 053-8074307



Join Shivtei in welcoming
THE COHEN FAMILY

Dean and Shirley made aliya from South Africa with their 2 kids

- **Mia (10)**
- **Eliana (6)**

The girls attend Ariel School.

FEEL FREE TO REACH OUT AND SAY HI!!

DEAN - 053-4739036

SHIRLEY - 050-2757765

SHIVTEI FUN FAMILY PHOTOS











Pastaria wishes all the Shivtei families a year of peace, blessings and good health.

We thank you all for your ongoing support and look forward to many more years to come.

Pastaria hopes to B'H introduce new exciting ideas this year and always welcomes feedback from our loyal customers

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Shivtei community
and all my students
and their families
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in Ra'anana.



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patience and creativity and
has given my children the
tools to read, write, and
speak in English on a high
level."

"This is one of the most
effective and successful
30 minutes of his week."

For more details
and to register
please contact
Hayley

054-6898736

hayleygray4.wixsite.com/
extremelyenglish

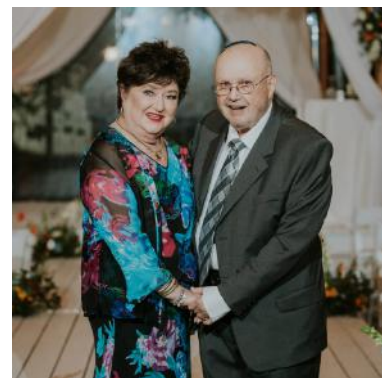


**Thank you to the Shivtei Community
for welcoming us with
open hearts and a love of Torah,
Avodah and Gimilut Chasidim.**

**Our shared service to Hashem is a
model for Klal Yisrael.**

**Shana Tovah
Rav Dvir & The Sephardi Minyan**

FAMILY FAMILY FAMILY FAMILY FA EVENTS EVENTS EVENTS EV



Wishing you a healthy and happy Shana Tova.
- David & Rhona Bagraim

This **ROSH HASHANAH** help Orit find her voice

13 year old Orit suffered socially since gan. She was ostracised by her peers and shut out of group activities.

In the home setting Orit is prone to serious tantrums and excessive crying. Orit has exhibited gifted artistic talents and she loves to sing and design.

Misholim, one of Myisrael's amazing causes, has drawn up a programme for Orit to have therapy that will offer tools, using her talents, to enable her to express her frustrations and needs.

This Rosh Hashanah we want to **fund therapy sessions** for **32 kids** who are on the waiting list.

Donate

myisraelcharity.org.il

New Year's resolutions with

myisrael.



SHIVTEI YOUTH





BY EITAN & ELANA PHILLIPS

THREE THINGS WE LEARNED FROM THE YOUTH AT SHIVTEI

► 1. PEOPLE CRAVE AUTHENTICITY; ESP. TEENS

Sometimes in our need to be and feel relatable we try to be something or someone that we are not. We sometimes develop a persona that is far from being real and authentic. One of the lessons that we learnt from the youth is that when we are able to show our true selves - including our vulnerabilities and weaknesses, struggles and fears - our youth reacted far more positively than when we felt we were not being ourselves. Rav Kook writes about returning to ourselves in teshuva; for Rav kook teshuva is a way of life rather than just an attempt to rectify specific sins. We are constantly in a process of returning to ourselves, being more real and removing our fake exteriors.



► 2. MEET PEOPLE & TEENAGERS WHERE THEY ARE NOW NOT WHERE WE WANT THEM TO BE

The man that ran the orphanage in the Warsaw Ghetto, Janusz Korczak, wrote that: "Children are not the people of tomorrow, but are people of today". Sometimes in our need to take teenagers on an educational journey and prepare them for adulthood we are constantly talking about the utility of this lesson for later in life. However, we found this to be a mistake, and whenever we spoke about challenges, we realized that our youth needed to hear about challenges they saw and felt right now; not challenges that they would face in ten years from now. Teenagers in tenth grade do not need to hear about the challenges they will face in their 20s or 30s, or even in a year from now, they need help coping with the present. We often see teenagers as potential adults, but no one wants to be viewed only for their potential, they want to be appreciated for who they are now.



► 3. BE PRESENT & GENUINELY INTERESTED

This is an obvious one but can be difficult. The more we were able to be present in conversations the more our youth realized we genuinely cared about them. It's easy to talk through people and our minds often wander in conversation but forcing ourselves to be present and mindful of genuinely engaging in a teenager's world is the key to real relationships. Martin Buber spoke of I-thou relationships as opposed to I "it" relationships. For Buber, the divine and spiritual were essential in thou relationships where no objectification occurred for the purpose of gaining benefit, but rather a genuine spiritual relationship; perhaps we would refer to this in classical Jewish terms as two souls connecting. The more we are able to develop this with our teenagers the more they realize we genuinely care about them and they start to genuinely care what we have to say.




There is so much more, and each individual teenager transformed our time at Shivtei. We hope that our connection with Shivtei youth continues and we miss it already.



SHIVTEI'S NEW YOUTH COUPLE

SHIVTEI'S NEW YOUTH COUPLE WILL BE THE AMAZING TOMER AND RAZ LOCKER.

They married last summer. Tomer's family is Israeli but he lived mostly in the USA before making aliya on his own to go to yeshiva and has completed an engineering degree. Raz is from Ra'anana and her parents still live here. She studied at Tzviya Herziliya, did Sherut Leumi, including a year in the USA, and has just finished her degree as well. They are both very excited to meet you all and begin this awesome journey.



**Wishing our community
to continue going from
strength to strength.
May we all be signed
in the book of life
Shana Tova
Anonymous**

YOUTH LAUNCH EVENT



2022-
2023

SHABBATON IN JERUSALEM





Tzofim Garin Tzabar

*On behalf of Kfar Garin Tzabar Ra'anana lone soldiers and staff we would like to say **Toda Raba** to Kehillat Shivtei Yisrael for their constant support of the lone soldiers community in our village and wish you*

Shana Tova U'metuka

To you and yours

Kfar Garin Tzabar Ra'anana is the largest center for lone soldiers in Israel, accommodating over 220 lone soldiers.

Without the volunteers from the Kehilla we would not be able to give our soldiers the extra support they deserve.

We invite you to take part in our Zionist story & Volunteer with us for further details please contact Kehilla member, Sarah Klyne Volunteer Coordinator - 054-593-3922

For donation - please scan:



COMMUNITY SURVEY

YOUTH SURVEY RESULTS

Shivtei has built one of the most active shul-based youth communities in the entire nation. Last spring, we did a survey of 31 teens and 8 parents to learn more about what they liked and what could be improved in Shivtei's youth program. We conducted the survey to learn about what was working and to help guide our recruitment efforts that led to hiring Tomer and Raz. Here are some of the key findings.



► WHAT DO YOUTH (AND PARENTS) WANT?

We heard loud and clear a few important things. Our youth are looking for programming that leads to caring, connections, fun, and meaningful friendships. They also want to feel involved and be a part of something bigger than themselves.

► IS OUR YOUTH PROGRAMMING WORKING?

One of the key success metrics for any organization is whether individuals would recommend participation to others. In our case, 97% of teens and parents were very satisfied with the youth program and 94% were likely to recommend to a friend that they participate. These numbers represent that what we are doing is having an impact.

► WHAT PROGRAMS ARE DRIVING SATISFACTION?

The respondents told us that the most popular programs are Friday night davening and the annual Shabbaton. They also found great meaning in tiyulim, Saturday morning services, and Torah learning.


► SHIVTEI YOUTH & THEIR JEWISH JOURNEYS

Survey respondents told us that participation in the youth programming led to a deeper connection with their personal Jewish journey. 95% said participation made each feel connected to their Jewish journey. This is a key indicator that today's youth programming helps kids look beyond the right now.

► YOUTH PROGRAMMING HELPS WITH SOCIAL / EMOTIONAL HEALTH

Remarkably, 74% said Shivtei's youth programming helped with the social and emotional challenges we all face. This can be attributed to the powerful relationships our teens formed with peers and youth leadership in the past year - especially as the pandemic remained a part of our lives.

We look forward to another great year ahead with the leadership of Tomer and Raz and the active participation and leadership of all of our youth.



YOUNG ADULT SHABBATOT

Friday Night Activities for
Young Adults Age 18-25
Coming This Fall

CHECK SHIVTEI WHATSAPP
& EMAILS TO GET MORE
INFORMATION



CHATANIM 2022!

Main shul

Gavin Glick



MAZEL TOV



Guv Lebens



Joanee Cohen



Dalia Dickson



Lily Levy

• HONORING OUR CHAYALIM •



Gabriella Kaye (left) & Eliana Kaye (right)



Miriam Levant (left) & Shirelle Blog (right)



Moshe Nathan Joins Army



Shalev Cohen off to New Jersey

• THANK YOU FOR YOUR SERVICE •



Avigayil Valman



Sarit Silver



Yoni Brooks

HaBayit shel Benji expansion – A New Home for lone soldiers

HaBayit shel Benji, built in memory of Major Benji Hillman (ב"ר) who fell in battle during the Second Lebanon War, offers lone combat soldiers serving in the Israeli Defense Forces everything he/she needs in a home. A lone soldier is defined as one whose nuclear family do not live in Israel, or an Israeli lacking any contact with their family, many of whom are socio-economically disadvantaged. There are currently approximately 1,250 lone combat soldiers living in Israel who have chosen to serve the country and risk their lives despite their challenging personal circumstances. Our goal at the Benji Hillman Foundation is to provide these lone soldiers with a home, guidance and anything else they need during and after their military service.

HaBayit shel Benji, currently housing 87 lone combat soldiers, offers each one a private room, three hot meals a day, laundry services, social events and much more. Our goal, with the help of our many volunteers, is to make them feel at home, and provide them everything a person living with his family would receive.

Since opening in early 2013, HaBayit shel Benji has provided a home for over 350 lone soldiers and every year helps guide over 540 soldiers into civilian life after their release. We have successfully completed two expansions (one in 2016, and the other in 2019), almost doubling our housing capacity in just four years. Despite the vast increase in capacity, the home is still in very high demand, and we have a very long waiting list. Soldiers can sometimes wait many months before there is a vacancy.



The time has come for The Benji Hillman Foundation to replicate this proven model and build an additional home!

The land for the new Bayit has already been allocated to us by the local municipality (Ra'anana), and we have submitted plans for approval. It is our intention that works will commence in the first half of 2022.

The new home, adjacent to the existing house, will extend over 2,500 square meters, and will include:

- Accommodation for an additional 93 lone combat soldiers.
- Three floors and a large basement.
- A bedroom for each soldier.
- Public areas – including a lobby, club room and large garden.

The budget for the new Bayit stands at 8 million USD. Currently we have raised over 6 million dollars and are missing 2 million USD. With your help, we will be able to realize this Zionist dream and provide homes to 180 deserving lone combat soldiers!

To help, please visit: <https://benjihillman.org/donate.html>.

SHUL EVENTS



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NEW TORAHS



ELUL PROGRAM 5782/3

@SHIVTEI

WED
31
AUG

BEIT MIDRASH LAUNCH

8:15-9:10 Chevruta learning: Elul, season of Teshuva,
9:10-9:30 Rabbi Guy Dvir Beit Midrash program
continues every Wednesday until Yom Kippur

1ST GRADE SEUDAT SHLISHIT

שבת
3
SEPT

WED
7
SEPT

WOMEN'S MORNING BEIT MIDRASH

10:15 Sefer Shoftim with Rabbi Bendavid
11:00 The Call of the Teruah with Rabbanit Etta
Continues on the 14 and 21 September

ELUL TISCH AT THE KURS. 1 SAADIA BEN OR

FRI
9
SEPT

שבת
10
SEPT

WOMEN'S KIDDUSH WITH RABBANIT ETTA AND SONYA

Reflecting on a year of mourning with Rabbi Bendavid.
For all those who have lost loved ones over the past
year

MON
12
SEPT

שבת
16/17
SEPT

RABBI MALCOLM HERMAN SCHOLAR IN RESIDENCE

WOMEN'S EVENING OF SONG, INSPIRATION, CONNECTION AND GRATITUDE 1ST NIGHT SELICHOT

מוצ"ש
17
SEPT

SUN
18
SEPT

PRE-ROSH HASHANA L'CHAIM

ANNUAL SHIUR FOR WOMEN BY PERSHA VALMAN

שבת
24
SEPT

FRI
30
SEPT

WOMEN'S TISCH

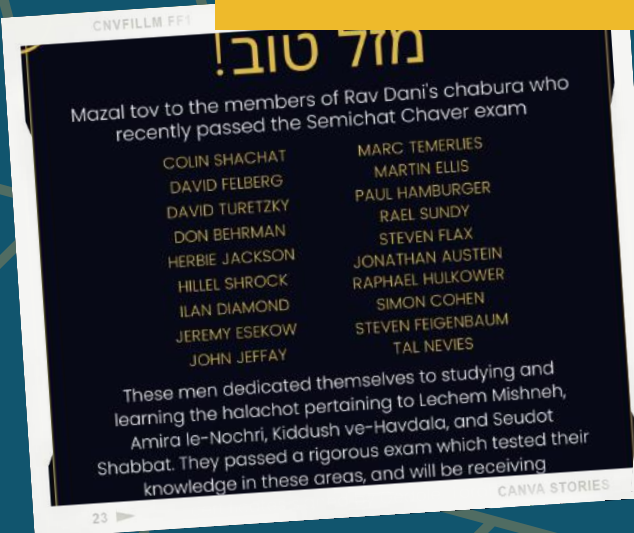
AFTER MINCHA - SHABBAT SHUVA DRASHA

שבת
1
OCT

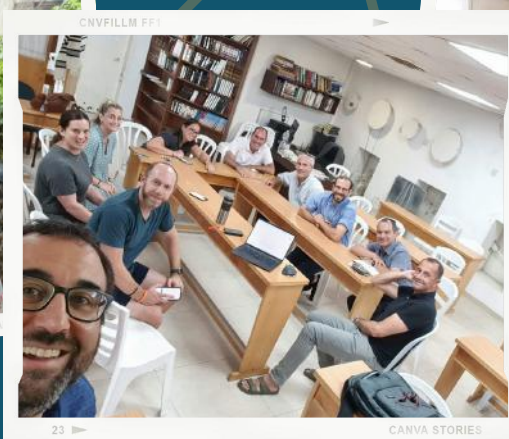
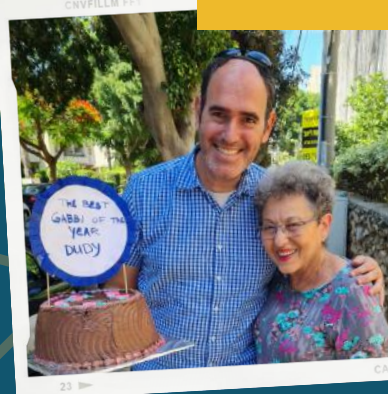
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SEMICHAT CHAVER



COMMITTEE MEETINGS



Beit Midrash Learning @Shivtei

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Every Wednesday Night - Starting 31 August!



Rabbi Bendavid
Building Jewish
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Rabbi Mikey Sunshine
Grade 8 Boys



Rabbi Craig Kacev
Revealing Themes in
Sefer Shemot



Rav Dani Schreiber
Grade 11-12 Boys



Rav Yitzchak Steinberg
Hilchot Shabbat



Rebbetzin Etta Bendavid
Bat Mitzvah Girls



Sonya Schreiber
Grade 9-10 Girls



Gina Junger
Studies in Tehillim



Izzy Fachler
Strive for Truth
Grade 11 - 12 Girls



Itai Mizrachi
Do we still understand
the Torah as we did
when we were kids?



Rabbi Saul Djanogly
Hasidut in The Parasha



Gaston Grausz
Grade 7 Boys



Harry Amdurer
Philosophy: Judaism
and Christianity



Jeremy Kaye
Inspiration from
the Siddur



Tomer Locker
Grade 9 Boys



Raz Locker
Grade 7-8 Girls



Deborah
Dickson



Audrey
Levant

Parasha Perspectives

Group learning in a vibrant atmosphere -
choose from a variety of interesting
topics and speakers
Light refreshments served

WEDNESDAY EVENINGS
20:15 - 21:15

SUKKAH CRAWL

SAVE THE DATE

THURSDAY EVE 13 OCT - Chol Hamoed

Visit 2 Homes & Meet at Shul After

Register to attend/host (Event is Free)

RSVP <https://bit.ly/ShivteiFall2022>



PURIM AT HAYOVEL



Shivtei Sundays 2022/3

Tiyulim in English for Shivtei Members



You made Aliya. Enjoy it!

For details contact David Fensterheim at 0546775410.

23 Oct 2022	Old Akko and Galilee Coast	Be a knight for a day
13 Nov 2022	Mamshit and Ovdat	Who were the Nabateans?
11 Dec 2022	Sharon - the ottoman of the Shomron	Local gems
15 Jan 2023	Caesarea Maritima	Herod's other capital city
12 Feb 2023	Rosh Pina and Hula Valley	Princess of the Galilee
12 Mar 2023	Yodfat and Lower Galilee	The beginning of the end
16 April 2023	Tzfai	Cobbled Stone and Kabala

Dates and destinations are subject to change.



TOURS LED BY DAVID FENSTERHEIM





Nicky, Colin Schachat
& family wish the
Shivtei Community
a Shana Tova &
Ketiva Vechatima Tova



KOTEL TRIPS





WOMEN OF SHIVTEI COME TOGETHER

ערב שירה והתעוררות לנשים

AN EVENING OF
SINGING, INSPIRATION,
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A Journey through
the Messages and Melodies of
Rosh Hashana and Yom Kippur

For
women
only

Motzei Shabbat
September 17
8:30pm
in the Shivtei hall


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ע"ש חיים וחיה מובשובסקי
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NEW YEAR INSIGHTS





BY DR. BATYA L. LUDMAN, PSY.D.

THE GIFT WE GIVE OURSELVES

As I write this we just bid farewell to the latest siege of missiles. Covid too, thankfully feels much less of a threat than last year when I was asked to write for the shul's Yamim Noraim magazine. It's become so easy to wonder what is next in store for us, with some sense of dread, reminiscent of having just lived through the 10 plagues.

Hopefully, having said that, as you are now reading this six weeks later, and on the eve of our beautiful holiday davening, you are feeling that we have moved forward and left the drama from the last few years behind. As you look back at these past few years, it is really important to take the time to truly notice just

New York had a baby and we flew there for three weeks to help out. When I came back to shul the Shabbat after we came home, not only did people inquire about the baby, having read it in the announcements (which most of us take for granted as they simply appear in our inbox, along with the bulletin every week) but they were as genuinely pleased to see me as I was to be back here with them. We missed the community and we felt as if we were clearly missed. Perhaps it has taken the isolation over the past few years for all of us to begin to appreciate what we have, but we really do have something special to offer to each and every one of us from cradle to grave. However it's now up to each of us to recognize that it is there right in front of our eyes.

"Giving back to our community is a gift we give to ourselves. Not everyone will be a leader or choose sit on a committee."

how far you, your family, and our community at Shivtei, has come. This much-needed sense of gratitude and appreciation for all that you do have, is an excellent topic for discussion with your friends and loved ones. All being well, you will be blessed to have the good fortune to sit together with them this year over the chagim. With all of the uncertainty we have had, it is important to take a moment to invite your children and others to reflect together and appreciate it. Yes, it's definitely so much easier to focus on the negative (because kvetching is somehow an innate tribal rite, that we all like to do and do well) but that won't help us as we continue to build on what's truly special about our community. I hope that you will forgive me as I reflect on just three personal experiences I have had in the past year. I suspect you have your own as well. This past November, I had knee replacement surgery. For a full month I could not "stand" to cook (some might say I've never been able to)! The outpouring of love from the chesed committee - from many whom I did not even know, was incredibly special and not something ever to be taken for granted in this "I" world where so many people have no time or inclination to reach out to others. Second, in July of this year, our children in

Last Shabbat morning I arrived to discover a woman I had not met before sitting in my usual seat. I smiled as I took a seat across from her and when she left towards the end of davening, I noticed a siddur and chumash belonging to the shul remained at her place. When I got up to leave after davening, I thought for a moment about going over and taking her two books and returning them to the shelf. My hands were full and to be honest, it would have been very easy to leave them. After all, someone is on shul duty and it is part of their "job" right? No, I thought, we are one community, and we all belong and are part of the shul. In the past, I too had witnessed others picking up books and papers, and even garbage that was not theirs and I too was so impressed that they just "did it". As I picked up the books to return I was further reminded of a book I bought for our children when they were young. This book, called "What if everybody did that?" (Ellen Javernick, 1990) drew attention to the negative. I saved it all these years and heartily recommend it. It shows people littering the roads, feeding animals in the zoo without permission, splashing others in the pool, interrupting during story hour and more. What if we at Shivtei wrote the positive sequel?

CONTINUED

CONTINUED - THE GIFT WE GIVE OURSELVES

Giving back to our community is a gift we give to ourselves. Not everyone will be a leader or choose sit on a committee. These are very important. However it's the small things that most of us miss, that really make a difference. Reach out to someone new, ask someone how they are, wish them a long life, put a siddur back on the shelf, tell someone how nice it is to see them, wish someone Shabbat Shalom (in an email or in person) and thank our leaders. What if everybody did that? You might just be surprised by how good it feels to care. Many of us are quick to complain but if we all take the opportunity to look for the positives together, I think that we will have learned what we were meant to learn from the craziness of the past few years. Kol Yisrael arevim zeh bazeh, All of Israel is responsible for one another. We are meant to be here, in this place now, and draw meaning in it, by being here connected, and for each other.

From our family to yours, we want to wish you and your loved ones a Shana Tova. May it be filled with much good health and happiness.

Dr. Batya L. Ludman, Psy.D. FT
Licensed Clinical Psychologist



Shana Tova & Best Wishes from the Waiman Family



BY ANDI SAITOWITZ

DEBUNKING MYTHS ABOUT THE NEW YEAR

Shana Tova. I sat down with some clients recently to debunk some myths that many of us hold on to, about the end of one year and the beginning of a new one and this time of year in general when the pressure feels on. Does it need to be? Does a new year have to be such a big deal?

We utilize Elul and the Yomim Noraim to examine the year that past and get ready for the year to come. Maybe some of these will resonate with you too, maybe some will help you with where you're stuck in your own life, maybe some will help you get out of your own way, and maybe some will spark something inside of you that will expand your own awareness. This gave me profound food for thought. If even one of these points helps you be more compassionate to yourself, it will be worth it.

► **MYTH 1:** I have to take a good hard look at myself as a new year begins.

DEBUNK: You can take a good hard look at yourself ANY day of the year and you don't have to do it on anyone else's timeline.

► **MYTH 2:** Once a year, I have to take stock, get real with my life and know a set plan for the entire new year – and that in itself is so overwhelming for me.

DEBUNK: You can take stock, get real and plan each day, each week, each month or each year at any given moment. You don't have to make this a once a year EVENT. Personal development is a PROCESS not an event. It is more like a gauge than a switch.

You can choose. You can work on multiple levels at any stage of your life at any time of the year. You don't have to wait for a year to end or until you have a crystal clear picture of the year ahead. Each purposeful choice you make will lead you in the direction of where you want to go gradually and intentionally. You don't have to know everything right now. You do not have to know

the whole story. All you have to know is your next step. Success is not an EVENT. It is a PROCESS.

► **MYTH 3:** Everyone around me is setting resolutions and sharing what they've accomplished. Everyone is focusing on their wins. This time of year just makes me think of all the things I haven't done yet or failed to accomplish.

DEBUNK: You are allowed to review your year and choose what to focus on. You can focus on what you haven't managed to do yet or you can choose to focus on things you have achieved. If you can review your year and take a challenge you've overcome or something you did that you are proud of, you are allowed to focus on that and celebrate that.

We get to choose where to shine the spotlight on; either on all the things we haven't managed to do – or – to shift our focus and put our attention, soaking up inspiration and motivation from the things we have managed to do. Whatever we focus on grows. You get to decide. You get to review everything that went wrong, or everything that went right. Or both.

► **MYTH 4:** Everyone has it together. I'm a disaster.

DEBUNK: Fact: No one has it perfectly together. We get a glimpse into people's lives by what we see or what we have exposure to. There are countless behind the scene moments throughout the year where everyone we know is fighting a battle we know absolutely nothing about. The biggest gift we can give ourselves is that of not comparing, not judging our successes and failures in relation to others.

It's dangerous. It leads to jealousy which is a futile emotion that allows us to count other people's blessings instead of our own. It also tempts us into using other people's definitions of success as the yardstick for our own progress. And we may land up

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CONTINUED - DEBUNKING MYTHS

climbing to the top of someone else's ladders only to sadly realize we climbed the wrong one! What a shame that would be.

Our job is to look at ourselves. Live honest, authentic lives with integrity in alignment with our own values. Live your truth, your purpose – not someone else's. To the extent that we can strengthen this abundant mindset, there is plenty for everyone and we can all achieve joy, fulfillment, and meaning in our own ways. We can even help others achieve their goals and help them as much as possible. It's quite awesome actually. No one has it all together and you are not a disaster.

If you aren't sure how to think about your year to come, just imagine your 90th birthday party celebration and someone stands up to make a speech.

The speech is all about you. Everyone is gathered around to celebrate your life and your success. What do you want them to say? What do you want to be known for? What legacy do you want to leave? What contribution do you want to make in this world and this lifetime? Our time here is fragile and precious. Who do you want to be celebrated for?

Your answers to this question are magnificent clues and insights for you to create a life you want to celebrate.

Andi Saitowitz

Life & Leadership Coach

www.andisaitowitz.com



To everyone at Shivtei Shul, wishing you all the very best for the coming year - Terry Mowszowski



*Shana
Tova*

Wishing the community
a healthy new year!
With love,

Sara, Jeremy, Eliana,
Gabriella
and Matan Kaye

BY ARNY BELLER

והאיש משה ענו מאד מכל אדם אל פני האדמה מכל אדם

AND MOSHE THE MAN WAS MORE MODEST THAN ANY HUMAN ON THE FACE OF THE EARTH

(במדבר יב, ג)

LIYLUY NISHMAT HARAV
DANIEL BEN MORDECHAI

If you had never read Sefer Bamidbar in your life and someone asked you to guess which character trait the Torah found to be the one that personified Moshe, would you have chosen ענוה? Maybe you would choose something else as Moshe's defining characteristic: Courage? Wisdom? Strength? Vision? Yet the Torah uses this word to describe Moshe. In general, an explicit description is unusual for the Torah text. Most often we are left to understand the personas that we encounter through their actions, rarely through an explicit description, yet here it was important enough to be stated explicitly.

To understand this more, let us see the context. The Torah makes this statement at a difficult moment. Moshe's own brother and sister, Aharon and Miram, are criticizing him on his life choices. They assume that his relationship with G-d was similar to theirs. It wasn't, and the Torah tells us "Moshe anav mikol adam", "Moshe was the most modest of men". This is not just as an explanation for Moshe's mild reaction, it is a clarification of how Moshe's relationship to G-d and prophetic ability were fundamentally different from that of his siblings. It followed concomitantly that his life was going to be fundamentally different from theirs. All this because of his "anava".

What is the meaning of the word "anava"? Is it modesty? Humbleness? Humility? Midrash Tanchuma calls it "tolerance and lowliness", Ibn Ezra calls it "a lack of any self interest". The Netziv tell us that it is "a lack of ego". While I think all of these explanations hold a piece of the truth, how do they reconcile with what we know of Moshe from the events of Shemot and Bamidbar – the courageous leader who stood up to Pharaoh, handled the vicissitudes of Am Yisroel's journey and orchestrated the building of the Mishkan?



"If Moshe was a strong & courageous leader it was because of his clarity about who he was in the face of G-d"

The word "lowly" just does not come to mind. And who was Moshe actually? Was he not someone who might have thought well of himself, certainly if we looked at his life from a human standard of success? His genealogy was the tribe of Levi who, even in the time of slavery, were recognized as leaders and teachers. He was adopted into the family of the Pharaohs and grew up as royalty. Even in his most unstable time, when he ran from Egypt, he was taken in by Yitro, the highly respected religious and political leader of the Midiyanim, and was good enough to marry his daughter. If we use the definition of anava as lowliness, we will have a hard time with this as a description of Moshe.

I think a more accurate understanding of anava is that provided by the Netivot Shalom (Slonim Rebbe). The Netivot Shalom defines anava as: your clarity regarding yourself in relation to G-d. The clearer you were, the more you had a sense of bitul or nullification in the presence of G-d – in Moshe's case a near perfect clarity. This accurate and ever-present sense of the awesomeness of G-d created in Moshe a very complete "bitul", or a complete nullification of himself with regards to G-d – anava.

The Netivot Shalom words it thus:

ולכך משה רבינו שהגיע למדירה הגבוהה ביותר בראיית כבוד ה' והיה דבוק בו לגמרי - הוא היה ענו מאד מכל האדם-סא

CONTINUED

CONTINUED - MOSHE THE MAN

Moshe was well aware of his talents, his status and his abilities. He could not otherwise have achieved all that he did. His actions, however, were always directed by this nullification of self; this anava. He became a vehicle for doing Hashem's commands and put all his talents in service of them. Paradoxically, it was his superpower - this visceral connection to Hashem and constant awareness of Hashem - that was also actually his essence. Netivot Shalom tries to give a parable to illustrate this:

"If an enormous cask is brimful of water, it has value and presence, but if we pour that water into the depths of the ocean the water has not disappeared, but it is nullified in the presence of the great waters of the ocean." This was Moshe's quality. The Torah tells us several times that Moshe's Prophecy was qualitatively different from any other human פנים משה פנים אל פנים שמואל ל: יא

What about all of Moshe's other achievements and talents? Were they not worth mentioning? They all existed, but anava was the prerequisite for all his success. If Moshe was a strong and courageous leader it was because of his clarity about who he was in the face of G-d.

The Torah itself tells us in the very last verses of Devarim דברים that Moshe was unique in his connection to G-d: ולא קם עוד נביא עוד כמושה בישראל

While we cannot be a Moshe, and leaders who we can take as role models who are both confident and humble are rare, we can all look to maintain a clarity in the leadership roles that we take on, whether they are large or small. We can remember that we don't need to downplay our talents or achievements, but rather we should up-play our sense of anava וכן, and remember that ultimately what we do, we do not in the service of ourselves, but in the service of Hashem.



Shanah Tovah - Allan & Lyn Kacev

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כתיבה והתימה טובה

Judith Schwarcz

052-2488288 moogy@netvision.net.il

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BY RAV GUY DVIR, SEPHARDIC MINYAN

CROWNING THE KING

Apart from being the first day of the year, what is the focus of Rosh Hashana? Our rabbis have taught: "God said, 'recite before Me verses of kingship on Rosh Hashana, in order to accept My sovereignty upon yourselves.'" Rosh Hashana is about accepting God's kingship (malchuth).

Historically, Rosh Hashana was the day that God became the King of the Universe. Although God created the world five days prior to Rosh Hashana, He only became the King on the sixth day since it was then that man was created. This is because it was only then that there was someone who could willingly accept His throne. Without man to accept His throne, God cannot be considered a king in the full sense of the word. Becoming a king requires constituents who can relate to their king.

because Adam recited it on the sixth day of creation. But what does it mean that God is the King of the universe? There is a difference between a king and a ruler. The verse states, "For kingship is Hashem's and He rules over the nations." A king is a leader that is accepted by his people who willingly subject themselves to his rule. In contrast, a dictator is someone who is not chosen by the people but imposes his will over them. With regards to the Jewish people God is a king, but to the nations he is a ruler, since they didn't choose him.

The Pahad Yitzhak explains that our acceptance of God as the king on Rosh Hashana is different than during the rest of the year. Although we accept God's kingship throughout the year in the recitation

"...one of the reasons why we sound the Shofar on Rosh Hashana since it was customary to blow the Shofar at the inauguration of a new king, as if to say 'long live the king'."

For instance, the lion is called "king of the jungle." But man, although superior to the lion, is not called king of the jungle. Why is this so? The answer is that a lion is an animal and, therefore, can relate to the animal species, whereas man cannot. Similarly, God is not considered King of the universe if there are no humans that have the capability to accept him as their king.

Subsequently, God became the King of the universe when Adam was created. This is why the first song Adam recited the day he was created was "Hashem will have reigned, He will have donned grandeur." We recite this Psalm every Friday in our morning and evening prayers,

of the Shema, it is not a new acceptance but a perpetuation of an existing state. But on Rosh Hashana we crown God as king as if were the first time. We not only declare God's ongoing kingship over the world, but we choose Him anew. This is one of the reasons why we sound the shofar on Rosh Hashana since it was customary to blow the shofar at the inauguration of a new king, as if to say 'long live the king.'

On Rosh Hashana we come before God and say, "You are our king and we are your subjects." But just saying it isn't enough, we must live up to it as well. We must put God in the center of our lives.



**Wishing everyone a happy healthy & sweet New Year.
- Mick & Amanda Kemble & Family**

Women of Shivtei
come together to learn and celebrate

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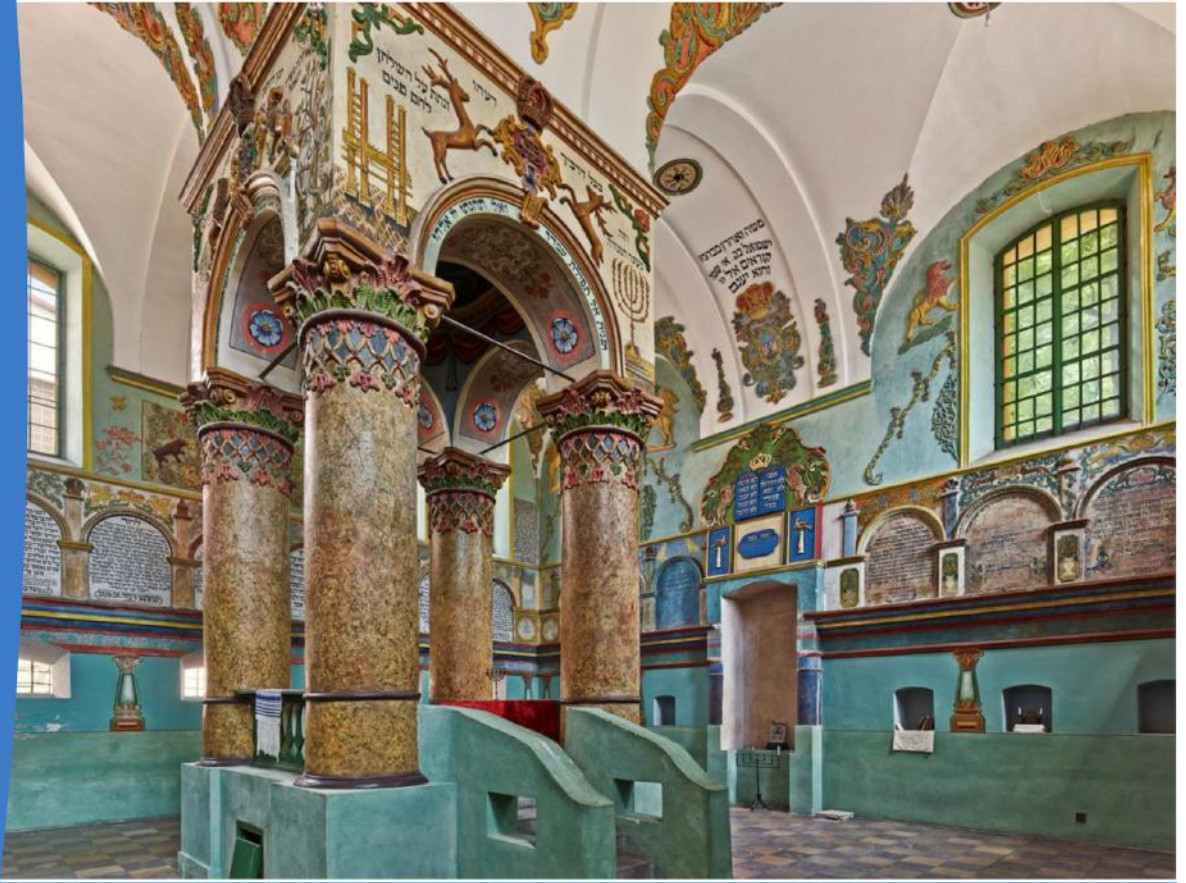
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