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MONTHLY NEWSLETTER

May 2021
Sivan 5781

SHABBAT TIMES

🕒 Parasha - 🕒 Candle Lighting
🕒 Shabbat ends (Maariv & Havdalah)
For service times see page 3

14 & 15 May – 4 Sivan

🕒 Bamidbar
🕒 5:11 – 🕒 6:02

21 & 22 May – 11 Sivan

🕒 Nasso
🕒 5:08 – 🕒 5:59

28 & 29 May – 18 Sivan

🕒 Beha'alotcha
🕒 5:06 – 🕒 5:58

4 & 5 June – 25 Sivan

🕒 Shelach
🕒 5:05 – 🕒 5:57

RABBI'S MESSAGE

Coming soon, to a synagogue near you... the Ten Commandments. Season 3333.

We love round numbers. The celebrations of decades, half centuries and centuries always take on special significance. Next week, on Shavuot, we will celebrate, for the 3333rd time, the anniversary of the Gift of the Torah on Mount Sinai. The Covenant took place in the year 1948 from Creation (1313 BCE) hence 33 centuries and 33 years have now elapsed. Besides being an esthetically pleasing number with a great ring, is there any significance to the number thirty-three thirty-three?

Turns out that the number 33 is very closely connected to the essence of the Sinai Covenant. Allow me to take you on a journey into some simple numerology. In Psalms 119, King David begs Hashem to "Uncover my eyes so that I can behold wonders in your

Torah." The Hebrew for uncover is 'gal' which is spelt gimme-lamed. According to the Gematria code, which ascribes a numerical value to each of the letters of our alphabet, a gimme is worth 3 and a lamed 30. That adds up to 33!

On the very first Shavuot, back in the year 1948, the assembled Nation at the foot of the Mountain had their eyes opened to the true reality of this world—a place where G-dliness permeates and fills all space. Being a physical environment, the realm that we inhabit conceals, by its very nature, its true essence. But there at Sinai, we were shown a glimpse of the hidden Divine dimension of this world.

There we were given the Torah: a set of detailed instructions enabling us to crack the veneer of suppression, to uncover for ourselves the deeper spiritual dimensions of this world. The Mitzvot, 613 Divine instructions (248 obligations and 365 prohibitions) form the code that unlock that reality. Studying this Book of the Law helps us to delve into the G-dliness that is all around us. Following the instructions therein, by all of us across many generations, will reveal the true reality that comprises this world.

Each generation builds on the achievements of the former. As we move down the course of history, closer and closer to an era when the knowledge of G-d will finally fill the world, we are delving deeper and deeper into loftier and more sublime levels of Torah. The initial unearthing took place at Mount Sinai, one week

into our current month of Sivan. Another watershed event in this process was the Revelation of the Kabbalah, the inner dimension of Torah, by the great Talmudic Scholar Rabbi Shimon bar Yochai. This took place on his final day on this earth. The anniversary of his death, and of the huge exposure of Torah, is the 18th of Iyar, corresponding to the 33rd day of the Omer—a day commonly referred to as Lag B'omer (Lag is spelt Gimme-lamed = 33)!

King David prayed for Hashem to open his eyes and reveal to him the wonders that are found in Torah. This year's Shavuot comes to us after a year and a half of what appears to us to be deep concealment. And weeks after a day of Lag B'omer which saw celebration turn into total tragedy. As we prepare to celebrate the Gift of this Torah, for the 3333rd time, we beg of Hashem to open our eyes and show us the Divine within this physical world, so that all will finally be understood.

Monday morning, at a synagogue near you, come to hear the Ten Commandments read from the Torah. May Season 3333 turn out to be the final one, ushering in the era of Moshiach that Jews have prayed and hoped for these 33 centuries and 33 years.

Chag Sameach.

Rabbi Yossi Chaikin

Shavuot is on Monday and Tuesday 17 & 18 May. This article originally appeared in the Shavuot edition of the SA Jewish Report.

FROM THE REBBETZIN

The last thing my mother said to me was to look after my dad. I thought the medicine she was taking was confusing her. She was coming home to look after him and all of us again.

I can't wrap my head around this new reality, the one where she isn't coming home.

The week of shiva is quite surreal. I sat and watched while people poured in to offer us comfort, memories, support and food. I got messages of love from all over. Each person bringing a whole new set of emotions and love with them or their message. We cried and we laughed.

And now we are trying to slot into ordinary life again. There are moments of feeling absolutely fine and then sadness and grief just wash over without any warning. I know this journey is just beginning and eventually I will find my way. And I thank you all for holding me up as I do.

In truth, my mom is coming home – she will be in each of our hearts and homes for ever. I will continue to talk to her. I will try to take her advice; I will try to implement the things she taught us. I will cook the food she loves. I will learn the way she loved to learn. I will try to smile and be friendly to friends and strangers as she was.

I will take pride in each of my children and grandchildren believing that no one could do any wrong.

And I know that she was confused when she gave me the instructions because she will be taking care of all of us forever.

May her memory be a blessing forever.

Have a good month

Rivky

DVAR TORAH**MEDITATION ON AN EMBRACE**

by Tzvi Freeman (chabad.org)

Marriage at Mount Sinai

The Exodus was a romance, Mount Sinai was a marriage—a marriage of the Children of Israel and the G-d who rescued them from Egypt, of a created being and its Creator, of earth and heaven, body and soul, being and not-being.

Marriage is a story in three parts, each part an eternal moment.

First, two must fall in love.

Not a rational love—no, that won't do. They must be nuts for one another. Obsessed. They must feel they cannot live without one another, as though their very existence depends on their closeness to one another. They must feel that they are truly one, even as they are apart.

But they are not yet one.

There must be a covenant. A covenant that excludes all others, that says “only you and I exist in this space.” He says to her, “You are sanctified to me”—you are separate from all others, distinct and unique.

That covenant is an intertwining of souls, bound by love, and not easily untied, because it is meant to last forever. But still they are not yet one.

The love is not enough, for each feels a different love. The covenant is not enough, because they remain two beings. They must rise and enter a space that can hold the two of them as one, a space in which there is no other, because there is no otherness, there is only One.

And that is the chuppah. Here they are one.

From now on, every moment of the rest of their lives together, they will continue to make two into one, in a constant union of love, covenant and embrace.

All of You

The chuppah of the Jewish people was Mount Sinai. The chuppah for each one of us is a mitzvah. Any mitzvah. Because every mitzvah of the Torah carries you into a space beyond all things, a space where there is no otherness, only the One.

Every mitzvah is an embrace, a kiss, and a union of spirits. is an embrace, a kiss, and a union of spirits.

An embrace, because as an embrace grasps you from all sides, so the mitzvahs of Torah embrace every facet of your being. Not your heart alone, not your mind alone, but your every limb, your every sinew, and all the kishkes within you.

Give a few dollars to a homeless veteran so he can spend the night in warm and decent quarters. Your hand gave the dollars. Your entire being worked hard to earn it. You could have bought something else for yourself with that money. So now, all of you is tied up in this mitzvah. Divine light embraces your entire being.

The same occurs when you prepare a royal Shabbat meal. Carpool your kids to a Jewish school. Wrap yourself in a tallit—all of you. Bind the leather straps of tefillin on your arm and head. Munch your matzah on Passover. Feel the hunger of Yom Kippur. Immerse in the joy of learning Torah.

Each is a caress and a hug, each grasping another part of you, until every limb of your body and every facet of your life is held tightly in His embrace, pulling you close in oneness from head to toe, enveloping all your being.

Divine Kiss, Mystic Union

“Let him kiss me with the kisses of his mouth, for his love is better than wine.” So begins King Solomon’s Song of Songs, a parable of the love between us and our G-d.

What is a kiss? It is when love can no longer be expressed in words of love—because there are no words for such love. It is when lips no longer speak as one speaks to another—

because there is no other. And so two lips become one.

“When you read and speak words of Torah,” the Midrash tells, “G-d reads and speaks every word along with you.” So that every word of Torah is a kiss. Our lips and His in union.

They are His words, the words He speaks to Himself, the words that speak of what he desires from heaven and earth, of His deepest desire.

They are the words of halacha—of what we are meant to do, of how His desire is to be expressed in this world.

Yet they are our words, the words given to us, in our mouths to expand, explain and apply. And they remain His words. Because in them we and Him are one in soul and spirit, as two minds think as one, experience as one, desire as one, in that intimate union of a kiss.

And there is a union of souls.

In the discovery of the wisdom of His Torah as your mind becomes absorbed in a divine way of thinking, and in the heartfelt focus of that prayer, in the tears that drip down your cheek as you return to Him, in the joy of a mitzvah that bursts out in spontaneous song, there your soul calls to the Soul of All Life, and the two are drawn together

to merge as one in perfect union.

We Are His, He Is Ours

That is why a Jew doesn’t just do a mitzvah. A Jew says, “Blessed are You, G-d, our G-d, Majesty of the Universe, who has sanctified us with His mitzvot...”

Just as a man says to his beloved beneath the chuppah, “Behold, you are sanctified to me with this ring...”

Rabbi Schneur Zalman walked out from his study and heard his wife teaching other women. He heard two words. She said, “Mine says...”—referring to him, her husband, who became hers through marriage.

He leaned against the doorpost in a deep trance, uttering, “With one mitzvah, I became hers. With how many mitzvahs, have I become His!”

At Mount Sinai, we became His, and He became ours.

SERVICE TIMES

Services have now TG resumed. All services are by prior booking. Please call the office.

SHACHARIT (A.M.)

Sunday & Public Holidays	8:00
Monday to Friday	7:15
Shabbat & Festivals	9:30

MINCHA AND MAARIV (P.M.)

Sunday to Thursday	5:15
Friday	5:20
Shabbat	5:00

MAZALTOV

We wish a hearty Mazal
Tov to:

BIRTHS

- Annette Angel on the birth of a great granddaughter in Jerusalem.

BIRTHDAYS

- Sharon Margo on her 70th birthday on the 5th May.

- Freda Wolff on her 90th birthday on the 10th May.
- Hymie Feinberg on his 85th birthday on the 17th May.

ANNIVERSARIES

- Marke & Jeanette Markovitz on the occasion of their 68th anniversary on the 3rd May.

REFUAH SHLEIMA

We wish a
Speedy
recovery to:

- Mervyn Smith

**BEREAVEMENTS**

We wish long life to

- Nan, Kyle, Meagan and Ronnie Woolf and to Harianne Wener and families on the sad passing of their husband, father and brother, Simon.
- Stephen and Colin Kapeluschnik and their families on the death of their mother, Doreen.
- Rivky Chaikin and family on the death of her mother, Selma Bacher

May Hashem comfort them and their families among the mourners of Zion and Jerusalem and grant them long life.



SHAVUOT IS ON MONDAY 17 MAY
AND TUESDAY 18 MAY



TEN COMMANDMENTS ARE READ ON MONDAY MORNING
YIZKOR IS ON TUESDAY MORNING

חג שמח