

mine." So, KAZAM -- she's the richest woman in the world!

The frog then inquired about her third wish, and she answered, "I'd like a mild heart attack."

Moral of the story: Women are clever. Don't mess with them.

Attention female readers: This is the end of the joke for you. Stop here and continue feeling good.

Male readers, continue reading ... The man had a heart attack ten times milder than his wife.

Moral of the story: Women think they're so smart. Let them continue to think that way and just enjoy the show.

PS: If you are a woman and are still reading this, it only goes to show that women never listen!

Sam walks into his boss's office. "Sir, I'll be straight with you, I know the economy isn't great, but I have over three companies after me, and I would like to respectfully ask for a raise." After a few minutes of haggling the boss finally

agrees to a 5% raise, and Sam happily gets up to leave. "By the way," asks the boss as Sam is getting up, "which three companies are after you?" "The electric company, water company, and phone company," Sam replied.

What's Nu?!

Choson Kallah Mazal Tov

Mark van Jaarsveld & Jessica du Plessis

Ian Shak & Lara Hirschmann

Calendar

- ◆ Shacharis 8:30 am; Shtibl 8:45 am
- ◆ Brocha in the Seeff Hall in honour of Mark's oifruf.
- ◆ Mincha: 5:30 pm
- ◆ Shabbos ends: 6:38 pm
- ◆ Mincha from Sunday 5:45 pm

Pesach Kashering

Sunday 2 April 10:00 am - 12:00 noon at the Bayit.

Metal utensils only and they must be perfectly clean and unused for the previous 24 hours. Thank you Rabbi Stern.

SYDENHAM SHUL'S "JERUSALEM 50!" ISRAEL TOUR

18-25 May 2017

32 people are signed up.

We have room for a few more.

Speak to Rabbi Goldman or Louis Gorsky in Shul or on 083 310 6140.

- ◆ The **Scottish Leader Signature** whiskey at Shul is sponsored by **Distell** & available for purchase at **Norman Goodfellows**.
- ◆ **Nathan Fine** of I.deal Furnishers at Midway Mall, Bramley Gardens wishes all congregants a Good Shabbos. Call 011 887 5456/082 854 5706. **Furniture, Bedding & Appliances.**
- ◆ **Vehicles wanted. Any make, any condition. Best prices. Phone ARNOLD ORKIN 082 823 7826**
- ◆ Acknowledgements: Chabad.org,
- ◆ Please take Good Shabbos Sydenham home if you will only carry it within the Eiruv.

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After Shul in the Seeff Hall

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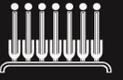
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Good Shabbos SYDENHAM!

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1 Apr 2017 Parshas Vayikra 5 Nisan 5777

Sacrificial Lamb, Anyone?

By Rabbi Yossy Goldman

"Sacrifice" is not a word one hears very often these days. It seems to pretty much have fallen out of our lexicon. It has a negative ring to it, like giving up something precious or losing out on something big. Nobody is getting in line to be the "sacrificial lamb." It simply has a bad vibe to the modern ear.

Well, this week we begin reading and studying a book of the Torah, *Vayikra* (Leviticus), which essentially is a book about sacrifices -- specifically the variety offered on the altar of G-d in the Temple in days of old. So let's confront some of our attitudes towards the word.

For some decades now, the pursuits of "self-fulfilment" and "self-esteem" have been taken as necessary givens in our lives. It has become self-understood that Looking Out for Number One is the overriding priority in the business of life. Although of late martyrdom has become popular in certain cultures, generally Western sophisticates are not looking to be martyrs for anyone, and sacrificial lambs are antiquated, pitiful relics of a bygone era.

Take the case of Jewish mothers. Those loving, selfless souls have long ago been tried, found guilty and convicted of smothering their children. "She demanded Medical School or else!" "She force-fed me chicken soup -- intravenously!" Famous Jewish novelists have made millions denouncing their mothers to the world.

While there may be an element of truth in the notion that Jewish parents can sometimes be

overbearing or a little too pushy, I would venture to suggest that the sacrifices our parents, and especially our mothers, have made over the generations are worthy of our respect and eternal gratitude rather than our laying the blame for all our neuroses at their doorstep.

I think if we are objective we would have to admire and hold up as an icon any human being who puts the welfare and happiness of others above their own. Why is such selflessness and sacrifice admirable in the heroes of nations and freedom movements but disdainful in our mothers? Surely the successes of Jewish sons and daughters must have a lot to do with the people who bore and raised them. It is a modern miracle that a generation of penniless Jewish immigrants is directly responsible for their offspring's smooth integration into the "new world" and their remarkable achievements in virtually every sphere of contemporary life. It simply could not have happened without major sacrifices and a total commitment by parents to their children.

But that was then. Today, we take a more enlightened approach. "I need space." "I can't ruin my own life for my kids' sake -- I need my own opportunities for self-expression and personal gratification." All valid needs and worthy goals. But too often we seem to carry it a little too far. Why should a woman who has decided that she wants to be the best mother for her children that she possibly can be made to feel inadequate if she gives up her career or even puts it on hold? If she derives genuine gratification from seeing her children well nurtured, independent, moral and proudly Jewish, is that a less worthy use of her time than

servicing some company's success?

Once upon a time, husbands and wives did not go out every single Saturday night. But they stood by each other through thick and thin. Once upon a time, what parent did in their spare time was take their kids to extra-curricular activities. Today we have our own extra-curriculars -- gym, golf, bridge, poker, the manicurist and, of course, the therapist.

In fact, it may be that the reason our therapists are getting so much business is because we're so darn busy with ourselves and we simply think about ourselves too much. "I'm overweight, I'm unfit, I'm unfulfilled, I'm depressed..." If we spent more time thinking about others and extending ourselves, whether to our own families or the wider community, we might very well be a lot healthier emotionally.

Judaism teaches that sacrifice and selflessness are character traits to respect, admire and hopefully emulate. The *Yiddishe Momma* of old will be an eternal heroine to our people. Let's stop being so obsessed with ourselves and our own satisfaction and start thinking about what we are needed for in this world. Please G-d, we will be able to keep our social and family balances on an even keel.

May the sacrifices we make and the caring and giving we do bring us the blessing of real *nachas* and ultimate personal satisfaction too.

Parsha Pointers

*Vayikra: Artscroll Chumash pg 544;
Living Torah pg 499*

G-d calls to Moses from the Tent of Meeting, and communicates to him the laws of the *korbanot*, the animal and meal offerings brought in the Sanctuary. These include:

The "ascending offering" (*olah*) that is wholly raised to G-d by the fire atop the Altar;

Five varieties of "meal offering" (*minchah*) prepared with fine flour, olive oil and frankincense;

The "peace offering" (*shelamim*), whose meat was eaten by the one bringing the offering,

after parts are burned on the Altar and parts are given to the Kohanim (priests);

The different types of "sin offering" (*chatah*) brought to atone for transgressions committed erroneously by the High Priest, the entire community, the king, or the ordinary Jew;

The "guilt offering" (*asham*) brought by one who has appropriated property of the Sanctuary, who is in doubt as to whether he transgressed a divine prohibition, or who has committed a "betrayal against G-d" by swearing falsely to defraud a fellow man.

Calling Moses

By Rabbi Yanki Tauber

Grab a pencil and a piece of paper. This is one of those insta-quizzes that psychoanalyze your personality, improve your marriage and solve the world's problems -- all in a single go.

Ready? Here goes: Write down the most negative sentence that comes to mind. It should be a short (3-to-10 word) common phrase you might use every day with no particularly malevolent intentions, but which does untold damage to your inner self and outer universe.

Examples: "I hate you." "What's in it for me?" "I couldn't care less." "Everyone does it." "It's hopeless." You get the idea.

Here's what I wrote:
"*It so happened that....*"

Sounds pretty benign, doesn't it? But according to the Chassidic masters, these four seemingly innocuous words are at the root of the difference between the holy and the profane, and--ultimately--between good and evil.

Holiness is purposeful; profanity is arbitrary. In the realm of the sacred, actions and events have significance; in the realm of the profane, they are adrift in a void of futility. Goodness is the faith that life has meaning and the commitment to actualize it; evil is the denial of meaning and the absence of commitment.

The difference will often be quite subtle. Two people will look at the same set of occurrences, and one will see a splatter of coincidences while the other sees an intricate and purposeful process. Two people will contemplate an earth-shaking event; one will regard it as a hiccup of history,

while the other discerns a milestone in the unfolding purpose of Creation. But they are really not that far apart: the merest shift in perspective will take one from one view to the other. Yet that tiny shift will make all the difference in the world.

In the Holy Tongue, this paradigm shift is represented by a pair of words: *vayikar* and *Vayikra*. *Vayikar* means "and he happened upon"; *vayikera* means "and he called upon." When G-d talks to the evil prophet Bilaam, the Torah uses the term *vayikar*--"And G-d happened upon Bilaam"; when G-d talks to Moses, it is in the form of *vayikera*--"And G-d called upon Moses."

The difference between these two words hinges upon the presence of a single letter--the Hebrew letter *aleph*--which transforms *vayikar* into *vayikera*. In fact, in the opening verse of the Book of Leviticus, *vayikera* is written in the Torah with a miniature *aleph*, further emphasizing how ostensibly similar the two words are. Yet the apparent similarity enfolds within it a vast difference: the difference between arbitrary happenstance and purposeful engagement.

We all stand poised, every moment of time, on the cusp of these two faces of reality. At every juncture of our lives we face a choice: Do we surrender to the anti-truth of happenstance? Or do we embrace the divine calling of meaningful life?

The Inner Animal

By Rabbi Zalman Posner

Today we begin the book of Leviticus, so-called because it is concerned largely with the laws of the priesthood, the descendants of the tribe of Levi. The dominant theme, that of the sacrificial offerings brought on the altar, is introduced with these words: "A man who offers from you an offering to G-d..." The sequence of the words seems incongruous -- it should read, "A man from you who offers..."

Underlying the ritual of sacrifices, the ceremonial acts of the *Kohen*, there is the intent of the donor of the offering. The animal offering was symbolic of a greater sacrifice, that of the donor himself.

There is the animal and the divine within men, constantly struggling for domination. The "animal" takes a different form in each person,

but universally urges man to earthly pursuits, physical pleasures, as opposed to serving G-d and concern for the soul.

That Torah teaches us that the offering must be "from you," that every man must seek out and recognize clearly his own animal. He must know his feelings and actions for what they are, not disguising faults as virtues, but correcting them. The sacrifice is not the symbol of some incomprehensible; it is to emphasize to man what he must do with himself. The value of the offering is measured not by its costliness, but by how much of himself man offers to his Creator.

Live & Laugh

Ladies, Read Only The First Part -- Men, The Rest

A woman was out golfing one day when she hit the ball into the woods. She went into the woods to look for it and found a frog in a trap. The frog said to her, "If you release me from this trap, I will grant you three wishes."

The woman freed the frog, and the frog said, "Thank you, but I failed to mention that there was a condition to your wishes. Whatever you wish for, your husband will get times ten!"

The woman said, "That's okay." For her first wish, she wanted to be the most beautiful woman in the world. The frog warned her, "You do realize that this wish will also make your husband the most handsome man in the world, an Adonis to whom women will flock." The woman replied, "That's okay, because I will be the most beautiful woman and he will have eyes only for me." So, KAZAM -- she's the most beautiful woman in the world!

For her second wish, she wanted to be the richest woman in the world. The frog said, "That will make your husband the richest man in the world. And he will be ten times richer than you." The woman said, "That's okay, because what's mine is his and what's his is

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