

mond milk container on the table so that everyone knows what it is.

Other Uses

In common parlance, "parev" has come to denote neutrality in other contexts as well. Here are some examples:

"I find both politicians equally boring, so my feelings about this election are pretty parev." Or, "I've learned to get along with my mother-in-law, but our relationship is still far from warm. You can say it is "parev."

Live & Laugh

I called an old classmate and asked what he was doing. He replied that he was working on a project involving "Aqua-thermal treatment of ceramics, aluminum and steel under a constrained environment." I was impressed...

Upon further inquiry, I learned that he was washing dishes with hot water under his wife's supervision.

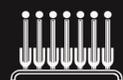
Marissa came home on Thursday and said, "Honey I have good news and bad news about your Lexus"

Mike: "Give me the good news first." Marissa: "The airbags work great!"



Good Shabbos SYDENHAM!

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Pain or Privilege?

by: Rabbi Yossy Goldman

Ok, I admit it. I'm not sure how I would have behaved if I were in the position of the Jews back in the wilderness. We always criticize their lack of faith in G-d and the rough time they gave Moses. Even as G-d was providing them with the most incredible miracles - bread from heaven and water from rocks - they were busy moaning and groaning throughout. But would I have acted differently? Who knows? You think it was easy to live in a desert, even with all the miracles in the Bible? So, I'm not all that confident that I would have never complained myself.

I suppose a lot depends on a person's attitude and perspective in life.

Recently, I heard a powerful insight in the name of Rabbi Moshe Feinstein, one of the outstanding halachic authorities of our time (he passed away in 1986). He was speaking of the generation of Jewish immigrants to the United States who spawned what became known as the "lost generation." Why was it that the children of parents who were religious, or at least traditional, moved so far away from the Yiddishkeit of their parental homes? Reb Moshe argued that it could be summed up in one simple question of attitude. Did those parents convey to their children that Judaism was a burden or a boon, a pleasure or a pain?

Was the constant refrain these children heard at home, Oy, es iz shver tzu zein a Yid! (Oy, it's hard to be a Jew!) or Ahh, es iz gut tzu zein a Yid! (Ahh, it is good to be a Jew!) Was being

Jewish in those early days in America something to kerechtz and sigh about, or something to celebrate and sing about? Whether children grew up hearing that Judaism was a pain or a privilege would determine whether they embraced it happily or escaped from it at the first opportunity. According to Reb Moshe, on that hinged the spiritual success or failure of an entire generation.

Indeed, we know of many Jews who survived the Holocaust and because of their horrific experiences perceived being Jewish as a 'death sentence.' There were those who sought to run as far away as possible from Europe. Many found their way to Australia and became 'closet Jews.' Some never even told their children that they were Jewish.

It was for this reason that the late Chief Rabbi of the United Kingdom, Rabbi Immanuel Jacobovits argued that while Holocaust education was important, there was a danger in over-emphasizing the Holocaust in Jewish Day Schools. We want our children to see that Judaism is a blessing, not a curse. Our Jewishness should not be dark and depressing, but bright and joyous.

I remember having a discussion with a group of businessmen some years ago where we were trying to put together a slide show to promote one of our local institutions. We were looking for a particularly powerful scene. One prominent doctor suggested that, for him, the single most powerful scene in Jewish life was the Rabbi walking into the house of mourning carrying his bag of prayer books. To him, that may have been powerful, but for me - as a Rabbi - I'd never heard anything as depressing! What am I, the Angel of Death?!

Calling all friends, old and new. SYDENHAM HEBREW PRE-PRIMARY SCHOOL INVITES YOU TO OUR SUNDAY OPEN HOUSE FUNDAY. Sunday 11 June 2017 10am-12pm. Fishpond, mini market, tea garden, crafts, science, baking, extracurricular activities, tours of the school...and more! Refreshments will be on sale.

What's Nu?! Choson Kallah Mazal Tov. Joshua Berg & Kerry Vinokur. The Barmy Boy Noah Leibowitz. Mazal Tov to Alan & Janice and grandmothers Audrey Kelvin and Lee Leibowitz. Calendar: Shacharis 8:30 am; Shtibl 8:45 am; Shul Brocha in the Seeff Hall in honour of Noah's Bar Mitzvah; Mincha: 4:45 pm; Pirkei Avos: Chapter 2; Shabbos ends: 5:57 pm; Mincha next week: 5:15 pm.

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ISRAEL TOUR REPORT BACK. This Shabbos after the Brocha. Come share in the Highlights of "Jerusalem 50" and much more. What's Nu @ Sydenham Shul? Sign up for the weekly Newsletter or Follow SydShul on Social Media! www.facebook.com/sydenhamshul www.twitter.com/sydsdul

The Jews in the wilderness had their own issues. We should try and learn from their mistakes and be more faithful and trusting in the leadership of the Moses of our own time. But beyond that, let us not whine and whimper about the challenges of Jewish life. Let us convey to our children that Judaism is a joy and a privilege. Then, please G-d, they will embrace it for generations to come.

## Parsha Pointers

*Beha'aloscha: Artscroll pg 774;  
Living Torah pg 702*

Aaron is commanded to raise light in the lamps of the menorah, and the tribe of Levi is initiated into the service in the Sanctuary.

A "Second Passover" is instituted in response to the petition "Why should we be deprived?" by a group of Jews who were unable to bring the Passover offering in its appointed time because they were ritually impure. G-d instructs Moses on the procedures for Israel's journeys and encampments in the desert, and the people journey in formation from Mount Sinai, where they had been camped for nearly a year.

The people are dissatisfied with their "bread from heaven" (the manna) and demand that Moses supply them with meat. Moses appoints 70 elders, to whom he emanates of his spirit, to assist him in the burden of governing the people. Miriam speaks negatively of Moses and is punished with leprosy; Moses prays for her healing and the entire community waits seven days for her recovery.

## Miriam's Courage

*By Rabbi YM Kagan*

At the conclusion of the parshah we read how when Miriam had to live outside of Israel's desert encampment for seven days, "...the people did not journey till Miriam was brought in again.

Two million people, with all their leaders, their prophets, judges, elders and sages delayed their scheduled journeying to wait for one individual! For they remembered; they remembered how she had waited at the

banks of the Nile to guard her baby brother Moses floating in the reed box in the river; they remembered how Miriam, a little girl, had moulded Israel's destiny and changed the course of history...

Amram, father of Aaron and Miriam, was the leader of the generation prior to the exodus from Egypt. When Pharaoh decreed "Every son that is born you shall throw into the river" (Exodus 1:22) Amram declared that it was useless to continue bearing children, and he divorced his wife Yocheved. All the Jews followed his example and divorced their wives. Then Miriam spoke up. Only six years old at the time, and well aware that her father was righteous and the leader of the nation, she courageously voiced her conviction: "Your decree is worse than Pharaoh's! For Pharaoh only decreed against the boys; but you decree against boys and girls. Pharaoh is an evil man, and his decree may or may not be effective; but you are a righteous person and your decree will be effective."

Miriam declared that one must follow G-d's commands, including the precept to "...be fruitful and multiply" (Genesis 9:1) without regard to "logic" or "rational" and without regard to the consequences. Amram recognized the truth and sincerity of his little daughter's words. He immediately remarried Yocheved, and all Israel, inspired by his example, followed suit.

What was the result of Miriam's actions? Moses was born; and as soon as his mother placed him in the river, Pharaoh's astrologers declared, "Their deliverer has already been thrown into the water" and the decree (to drown all male children) was revoked.

The undaunted courage of a six-year-old girl, to "tell it like it is" even to the leader of the generation, effected the annulment of the evil decree while still in the exile of Egypt, and eventually brought deliverance, through Moses, not only for herself, for her parents and for her family, but for all Israel.

*Sydenham Shul 24 Main Street, Rouxville, 2192.*

*Telephone: 640-5021, Fax: 485-2810*

*E-mail: [sydshul@sydshul.co.za](mailto:sydshul@sydshul.co.za)*

*Website: [www.sydshul.co.za](http://www.sydshul.co.za)*

*[www.facebook.com/sydenhamshul](http://www.facebook.com/sydenhamshul)*

## Illumination By Rabbi Tzvi Freeman

In truth, there is no need to change the world, but only to illuminate it.

For each thing is created anew at every moment only for the glory of its Maker. It is just that, in the dark, there is no way to understand the purpose of each thing and how it should be used. No way to know whether something is clean and ready for use, or soiled and must first be cleansed.

And so, that which could be cleansed and used for good is despised as hateful, and that which is wholly good is used for evil.

Torah is light and all G-d's creatures are in need of it.

You can blunder around in the dark, carefully avoiding every pit. Groping through the murky haze for the right stuff, falling in the mud and struggling back up again.

Or you can turn on the light, the inner light buried without a doubt inside your heart. Even if it is ever so small, even a small light can push away the darkness of an enormous cavern.

*A university student once asked the Rebbe what is his job. The Rebbe gestured to the ceiling of his room and replied: Do you see that light bulb? It is connected by wires to a power plant that powers the whole of Brooklyn. And that plant is connected to turbo-generators at Niagara Falls that power the whole of New York State and more.*

Every one of us is a light bulb wired in to an infinitely powerful generator. But the room may still be dark, because the connection has yet to be made. The job of a Rebbe is to take your hand in the dark room and help it find the switch.

## What is Parev?

Pronounced PAH-REV, it is a Yiddish (and by extension, Hebrew) term for something that is neither meat nor dairy.

This is significant because Jewish law does not allow one to cook or consume meat together with milk products. Parev food, however, may be eaten together with both meat and milk. Examples would be water, eggs, fish, and anything that

is plant-derived, such as fruit, nuts and veggies. Thus, a cookie labelled as "Parev" can be eaten together with cream-laden coffee, or after a steak dinner.

Since meat and dairy utensils are also kept separate, dishes that are used for neither meat nor dairy are also known as "Parev."

Some Important Pareve Information

**Eggs:** Although eggs come from an animal, eggs are still parev. Why? Think about it. Milk comes from an animal too, and it sure isn't considered meat!

The prohibition mentioned in the Torah is to mix meat (beef) with milk. This injunction was extended by the Sages to include fowl as its meat can be confused with beef. Eggs do not fall into this category as they cannot be mistaken for meat. Furthermore, eggs are considered a separate entity once they have been laid and are considered to be parev, or neutral, so that they can be eaten with either milk or meat.

**Fish:** Fish is Parev. However, because of health concerns, the sages of the Talmud prohibited eating it with meat. (There are varying customs about eating fish with milk. However, fish may be prepared on either meat or dairy utensils and eaten right before or after meat or milk with no concern, as long as one washes one's mouth out.)

**Bread:** Almost all bread is Parev. Recognizing that dairy bread could easily be taken for parev and eaten with meat and vice versa, the sages forbade the production of bread with milk or rendered fat unless it is clearly marked, or if such a small amount is produced that it will be served only to people in the know.

**Faux Meat or Dairy:** Soy burgers and almond milk are often parev. But onlookers may be misled if they see you sipping milky coffee with meat or topping your burger with cheese, not realising that the milk or meat they are seeing is not real. Thus, the sages decreed that these products must be specially marked if they are to be consumed with something that appears incompatible. For example, an almond floating in your almond milk would allow you to serve it with a beef dinner. A more contemporary application would be to leave the al-