

all kosher meat and poultry must be killed by way of *shechitah*, kosher slaughter. As the verse says, "Flesh torn (*treifah*) in the field you shall not eat; you shall throw it to the dog[s]."

The meat of animals that die of other causes, natural or otherwise, is also forbidden, as we read, "He shall not eat a carcass or anything that was torn (*treifah*)."

The *treifah* net extends even wider. Through carefully analyzing the verses, the sages understand that the flesh of an animal that has not died of its wounds, but is injured or unhealthy to the degree that it would die soon, is forbidden, even if someone performed *shechitah* on it before it dies. Such an animal is also included under the rubric of *treifah*.

The Colloquial Treif

In common parlance, anything that is not kosher is also called *treif*. So a mixture of milk and meat can be called *treif*, as is the flesh of a non-kosher species.

Then, moving beyond the confines of food, any action can be informally referred to as *treif*. This mirrors the use of the word "kosher," which literally means "fit," to refer more broadly to anything that is above board or legit.

Live & Laugh

What did one ocean say to the other? Nothing. They just waved.

What's Nu?!

**The Barmy Boy
Noah Bloom**

Mazal Tov to Gregory & Hayley and grandmother Ruth Bloom

Calendar

Parshas Parah

Shabbos Mevorchim Nissan

Molad: Shabbos 17 Mar 03:53:04

- ◆ Shacharis: 8:30 am; Shtibl: 8:45 am
- ◆ Welcome **Benjie Rosen** who will be davening Shachris & Leining in the big Shul
- ◆ Brocha across the street.
- ◆ **Sushi & Black Label Farbrengen.**
- ◆ Mincha: 5:50 pm
- ◆ **Shalosh Seudos** sponsored by **Aaron Koral** in honour of his 80th birthday.
- ◆ Shabbos ends: 7:01 pm
- ◆ **Rosh Chodesh:** Shabbos 17 March

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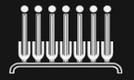
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- ◆ Acknowledgements: Chabad.org Craig Kessler
- ◆ Please take Good Shabbos Sydenham home if you will only carry it within the Eiruv.



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Good Shabbos
SYDENHAM!



10 Mar 2018 Parshas Vayakhel-Pikudei 23 Adar 5778

The Final Exam
by: Rabbi Yossy Goldman

Transparency and accountability - new buzz words for 21st century corporate governance. No doubt all upright, honorable people welcome every genuine effort to stop corruption and dishonesty in whatever sphere of society, corporate, governmental or personal. But is this really a new phenomenon? Is ours, in fact, the first generation in history concerned about such issues?

This week in Pikudei we learn that way back in the days of Moses a transparent accounting and detailed audit was conducted over the donations made by the Israelites towards the building campaign for the Sanctuary and its sacred vessels. The contributions of gold, silver and copper were all weighed out and totaled so that no one could cast any aspersions on the integrity of Moshe and his team. In fact, the commentaries derive from this episode that those in charge of communal charity funds should likewise hold themselves accountable. We all need to be "innocent in the eyes of G-d and man."

Ethics of the Fathers reminds us to consider that one day we will all face ultimate accountability. Each of us will stand before the heavenly tribunal to give a *din v'chesbon*, a "full justification and an accounting" for the way we lived our lives.

It is fascinating to note that somehow the Talmud (Shabbos, 31a) was able to get wind of the actual questions we will be asked by that supernal tribunal. (I can't help imagining the scene of the tough guy cop pulling over his suspect and saying, "We'd like to ask you

a few questions.") Know what the very first question is going to be? Surprise, it's not did you believe in G-d, or fast on Yom Kippur. Believe it or not, the first question on this final of final exams is "Did you deal faithfully in business?" Not how religious you were with G-d but how you conducted your business affairs. Were you honest and fair with people?

The second question, however, does go to the heart of our Jewishness. "Did you set aside fixed times for Torah study?" It would appear that familiarizing oneself with Torah and becoming a knowledgeable Jew is the key that opens the doors to everything else in Jewish life.

Is it not an anomaly of our times that many of our most brilliant legal minds - attorneys, advocates and judges - may have never opened a single page of the Talmud, Judaism's classic encyclopedia of law? Or that some of our finest doctors may be completely unfamiliar with the medical writings of Maimonides, the great 12th century physician and scholar? Or that our brightest business magnates remain Jewishly ignorant, even illiterate?

When it comes to crossing a red light, ignorance of the law is no excuse. No traffic cop will buy the story that the driver didn't know it was illegal. In our day and age, with so many new opportunities for Torah study available, Jewish ignorance just doesn't wash. If the Talmud was once a closed book, today it's available in English - and there are teachers to go with it too. Jewish Studies opportunities abound in every community. And if one is geographically challenged, the internet can work wonders. You can even find yourself a virtual Rabbi!

Starts Monday 26 February 2018

SUICIDE AT MASADA
Fight to the death or live another day? Were they martyrs or madmen?

MAIMONIDES
Was Rambam a radical? His books were burned in Paris!

SANHEDRIN
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Let's ensure that when they pull us over to ask us a few questions we'll all be able to answer in the affirmative.

Parsha Pointers

Vayakhel-Pikudei: Artscroll pg 516; Living Torah pg 465

Moshe relays the Almighty's commands to refrain from building the *Mishkan* (the Tabernacle or Portable Sanctuary) on the Shabbat, to contribute items needed to build the *Mishkan*, to construct the components of the *Mishkan* and the appurtenances of the *Cobanim*. The craftsmen are selected, the work begins. The craftsmen report that there are too many donations, and for the first and probably the only time in fundraising history, the Jewish people are told to refrain from bringing additional contributions!

Pekudei includes an accounting of all the materials that went into the making of the *Mishkan* and details of the construction of the clothing of the *Cobanim*. The Tabernacle is completed, Moses examines all of the components and gives his approval to the quality and exactness of construction, the Almighty commands to erect the Tabernacle, it's erected and the various vessels are placed in their proper place.

The Antidote

By Rabbi Zalman Posner

After breaking the first set of Tablets of Ten Commandments because Israel worshipped the Golden Calf, Moses ascends Mount Sinai and spends forty days there again, praying for forgiveness for his people. On Yom Kippur day his petition for pardon was granted, and he returns to his people.

His first act on the next day was to "gather the entire congregation of Israel" and he told them the things that "G-d commanded us to do." His first lesson was the observance of the Shabbat, singling out the creation of fire among all labor that was to be avoided on the Holy Day.

Couldn't Moses have found something more ennobling to tell the Jews at that moment? They were filled with contrition for their idolatry. They had denied the basis of Judaism,

belief in G-d Himself, and now humbly sought to return to Him. It would have been more appropriate to lecture them on theology, expounding the concepts of ethical monotheism, stressing communion with the Creator through worship and meditation. This would be the logical way of vitiating the influence of the Calf-cult, of insuring against a repetition of backsliding.

Here we find the constant refrain of Torah, the theme that permeates Judaism, that "not expounding is important, but deed." Judaism's shield against assimilation, the guarantor of Israel's integrity, is not its theology but its devotion to observance of mitzvot, carrying out G-d's will in daily living. Israel's ability to withstand the golden calves of all sorts is embodied in the *tefillin* and Shabbat and dietary laws that make Torah as much a part of life as eating and making a living. Devotion to Judaism can be developed only through using Judaism, living it. Throughout history we have seen that Jews who lived Judaism, lived; those who neglected its observance, despite earnestly professed warm feelings and love for its ideals, were ultimately lost to our people.

Home

By Rabbi Yanki Tauber

Nations go to war over it, families sign away a sizeable chunk of their income for the next thirty years to acquire one. The sages of the Talmud go so far as to say that "a man without a homestead is not a man."

A home is more than a roof to keep out the rain, walls to keep out unwanted visitors, a kitchen in which to prepare food and a bed in which to sleep. Forts, office buildings, hotels and restaurants can perform those functions as well, or better, than any residence. But only at home is a person at home. Home is where you can make faces at the mirror, wear an old green sweater with a hole under the armpit, and eat pickles with peanut butter—because you feel like it.

G-d, too, desires a home—a place where He can

be fully and uninhibitedly Himself. The mystics ask: Why did G-d create the physical world? What can our coarse, finite, strife-ridden existence give Him that the spiritual dimensions of creation cannot? And they answer: G-d created the physical world because He wanted a home—a place where He can do things because He feels like it.

G-d's first home was a two-room, 45-by-15-foot building. According to Exodus 25, it was made of the following materials: gold, silver, copper, blue, purple, and red-dyed wool, flax, goat hair, animal hides and wood. It was made to order, from detailed specifications given to Moses at Mount Sinai. It sat in the very center of the Israelite camp in the desert, and was designed so that it could be dismantled and reassembled as they wandered from place to place for the forty years between their exodus from Egypt and their entry into the Holy Land. Later, a larger and more permanent version was constructed on the Temple Mount in Jerusalem.

Said G-d to man: I created wisdom, knowledge and understanding, and in these creations My mind dwells. I created love, justice and compassion, and in these my character resides. I created beauty, splendor and majesty, and in these I invest My personality. But none of these are My home, any more than the office at which you work or the theater at which you are entertained is yours. So I created physical matter—the most undivine thing I could conceive of—so that I should have a place in which there are no roles for Me to play and no characteristics for Me to project. Only My will to fulfill.

When you take your gold (your material excesses), your silver (your stolid middle-class wealth) and your copper (your pauper's subsistence pennies) and use them to fashion a reality that conforms to My will, you have made Me at home in My world.

Raising Funds & Children

By Rabbi Elisha Greenbaum

Door to door *tzedakah* collectors are a common sight in most Jewish neighborhoods. Whether representatives of charitable institutions or fund-raising for their own needs, they are traditionally welcomed into the house, receive a friendly

word and a donation, and then continue on their way. Our tribe enjoys a reputation for open hearts and wallets, and it is a matter of pride that we look after our own.

When we were kids we'd fight to get to the door first to welcome the *meshulachim* (fund-raising representatives). My folks would give their donation and then it was our turn. We'd hand over a dollar or two and receive a receipt in return. The *meshulachim* never seemed to mind the imposition, variously amused or bemused by the seriousness with which we treated the transaction. I kept my collection of receipts in my top drawer and I vividly remember comparing and contrasting the different styles of receipt that various institutions equipped their representatives with on their travels.

Obviously my parents hoped to instill in us the understanding that giving *tzedakah* is a privilege, not a burden, and the poor guy knocking on your door is a welcome guest not a nuisance.

There is a fascinating Midrash on this week's Torahsection that bears out this point. The Tabernacle construction was funded by the generous donations of all the Jews in the desert. Men, women and children all lined up, eager to contribute to the cause. One would hardly imagine that the children's gift made much of a difference to a project as grand as that of the Tabernacle. In fact, the Torah relates that just a short time after first appealing for funds, Moses was forced to close the doors, overwhelmed by the spontaneous generosity of his people. Clearly they encouraged the kids to contribute on educational grounds rather than out of necessity.

The Tabernacle was the house of G-d, a place for G-d to dwell. We all share the ability and responsibility to change the world, bringing the Divine into our lives. If you wait too long to begin training your kids to make their contribution to society, you may find that you're too late. By welcoming and encouraging children to give of their own to the common cause, we help them grow into functioning citizens, with an appreciation of their gifts and a readiness to share.

If we can raise our young with this breadth of vision and generosity of spirit, we'll soon deserve to be solicited towards the ultimate building project; the third and final Temple in Jerusalem.

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