

a network powered by the Divine.

As the Maggid of Mezeritch said: "G-d gives us physical materiel. We then take the physical and make it G-dly."

### Live & Laugh

A man and a little boy entered a barbershop together. After the man received the full treatment - shave, shampoo, haircut, etc. - he placed the boy in the chair. "I'm goin' to buy a green tie to wear for the parade," he said. "I'll be back in a few minutes."

When the boy's haircut was completed and the man still hadn't returned, the barber said, "Looks like your daddy's forgotten all about you." "That wasn't my daddy," said the boy. "He just walked up, took me by the hand and said, 'Come on, son, we're gonna get a free haircut!'"

Little Rivki Shulman had misbehaved so much all week that her mother decided to give her the worst kind of punishment: she told her she couldn't go to the shul picnic on Sunday. When the day came, Rivki's mother felt like she had been a little too harsh and changed her mind. When she told Rivki she could go to the picnic, Rivki's reaction was not what she had expected. She was all doom and gloom.


"What's the matter?" Rivki's mother asked. "I thought you'd be glad to go to the picnic." "It's too late!" Rivki said. "I already davened for rain."

**Calendar**

- ◆ Shacharis: 8:30 am; Shtibl: 8:45 am
- ◆ Brocha in the Seeff Hall.
- ◆ **Social Shabbos.**
- ◆ Mincha: 6:10 pm
- ◆ Shabbos ends: 7:22 pm

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

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**EDUCATION IN CRISIS!**

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Prof Adam Habib  
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Mr Elliot Wolf  
Director  
King David Schools' Foundation

Rabbi Yossy Goldman  
Moderator  
Sydenham Shul  
President SA Rabbinical Association

**Monday 19 February 2018, 7:45 pm**  
Sydenham Community Centre, Seeff Hall

Entrance: R50. Tea will be served. Secure Parking  
Pre-paid reserved seating recommended: 011 640 5021 or www.sydshul.co.za

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*Good Shabbos*  
**SYDENHAM!**

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17 Feb 2018 Parshas Terumah 2 Adar 5778



## Giving or Getting? by: Rabbi Yossy Goldman

The very first Israel United Appeal was launched this week. Our Parsha deals with the first fundraising campaign in history. Moses initiated it in order to build the Sanctuary in the wilderness as well as to acquire all the materials needed for the special utensils required for the sacred services. This is, therefore, a good time to talk about the art of giving.

The holy Rabbi Israel of Rizhin said that while some people claim that "If you give you are a fool and if you take you are clever," Jewish tradition teaches us that those who give and think they are only giving are, in fact, the fools. But those who give and understand that they are also receiving at the same time are truly wise.

The truth is that in giving, we actually receive more than we give. And not only a slice of heaven in far away paradise but even in the here and now. Certainly, in our relationships – whether family, business or social – our generosity is often reciprocated, and we find the other party responding in kind. But it goes beyond giving in order to get back. The very fact that we have done good, that which is right and noble, gives us a sense of satisfaction. "The takers of the world may eat better. But the givers of the world sleep better."

This explains the unusual expression in our Parsha, *V'yikchu li terumah – and you shall take for me a contribution*. Why take? Surely, give would be the more correct term. But because in giving we are also receivers the word *take* is also appropriate. For the same reason we find

that the Hebrew expression for acts of loving kindness is *Gemilus Chasodim*. It is no mistake that this is in the plural form. Because every time someone performs a single act of kindness, at least two people are benefiting - the receiver and also the giver.

I have seen people over the years who were good people, giving people, who shared and cared for others. Then, after years of being givers, they stopped. Why? They became frustrated at the lack of appreciation for all their hard work. After all they had done for others; they never even got a simple "Thank You." So they were disappointed, disillusioned, and in some instances, even bitter. They resigned from public life and from whatever community services they were involved in.

How sad that they didn't realize that even if human beings are notoriously unappreciative, G-d Almighty takes note of every act of kindness we perform. And He responds with infinite blessings in His own way. Our sages taught that if we express regret over the good that we have done we might well forfeit all the merits we would have otherwise deserved.

The Rabbinate is one of the helping professions. Anyone involved in a congregational position doesn't only make speeches and teach Torah. One is called upon to serve in a pastoral role – visiting, helping, counseling, comforting. While it can be very taxing and often emotionally draining, it is without doubt a source of deep satisfaction; particularly when one is able to make a real difference in people's lives.

There are, of course, many people I have been privileged to help in one way or another over the

years. One feels a very profound sense of purpose knowing that you were able to help someone through a crisis, or lift their spirits in a hospital, or give them hope and solace in a time of loss. Sure, I was the giver. But I received so much back in return. My life was rendered so much more meaningful and worthier for having helped a person in need.

I shall never forget the look on a young woman's face when I gave her the good news that I had managed to locate her wayward, absentee husband and convinced him to sign on the dotted line to give her the long awaited *Get* that would finally free her to get on with her life. She was so radiant, absolutely beaming with joy. Whatever efforts I had made on her behalf were well worth it just to see her feel the freedom.

So, whenever you think you're a big deal because you did something for a good cause, remember; you are receiving much more than you are giving. Let us all be givers and be blessed for it.

## Parsha Pointers

*Terumah: Artscroll Chumash pg 444;  
Living Torah pg 381*

The people of Israel are called upon to contribute fifteen materials -- gold, silver and copper; blue, purple and red-dyed wool; flax, goat hair, animal skins, wood, olive oil, spices and gems -- out of which, G-d says to Moses, "They shall make for Me a Sanctuary, and I shall dwell amidst them."

Moses is given detailed instructions on how to construct this dwelling for G-d so that it could be portable during their journeys in the wilderness.

In the Sanctuary's inner chamber, behind an artistically woven curtain, was the Ark containing the Tablets of Testimony engraved with the Ten Commandments; on the Ark's cover stood two winged cherubim hammered

out of pure gold. In the outer chamber stood the seven-branched Menorah and the Table upon which the "showbread" was arranged.

The Sanctuary's three walls were fitted together from upright wooden boards, each of which was overlaid with gold and held up by a pair of silver foundation sockets. The roof was formed of three layers of coverings: multi-colored wool and linen, goat-hair, and ram and *tachash* skins.

## I Asked for Money

*By Rabbi Elisha Greenbaum*

He is a wealthy businessman, well able to afford a donation. I've known him for a while, we've become friendly, he'd expressed interest in our organization and had even made a few suggestions about projects we may care to undertake. I figured that he was already emotionally invested in us and decided it was time to ask him to support the cause.

We arranged an appointment. I came prepared. I made my pitch, explained our plans, emphasized the opportunities that lay ahead and then paused.

The pause.

Fundraising manuals explain that this is the moment when you sit back and let the potential donor step through the door you have opened. You don't want people to feel overly pressured, but hopefully you have sold your vision for the future so effectively that people jump on board for the ride.

That time it didn't work.

It wasn't that he didn't agree to contribute; he did. It wasn't that he wasn't enthusiastic; he loved the idea and said so at length. He's not cheap, nor did he claim to be overcommitted—he just asked for a bit more time to consider.

He's still thinking about it.

I stop by once in a while. He's still super friendly, still vitally interested in our good work, but he's also still considering his options and deciding what level of support he wishes to offer. I honestly believe that he's not lying or deliberately toying with me, he just cannot bring himself to cross the finish line of philanthropy. With all the good will in the world he is yet to give any actual assistance.

### I Do

I was watching a wedding the other day, when a thought struck me. It's sort of strange that right in

the middle of the ceremony we pause to read the *ketubah*. The *ketubah* is a dry document written in Aramaic legalese that details the financial obligations of the husband. It is bland, it is boring, and you would think it somewhat intrusive to the path of true romance.

Marriage is a serious moment; the unification of two souls. It's a time to take stock of our past lives and make commitments for the future. We resolve to live a life of love and harmony, be ever watchful of each other's feelings and dedicate ourselves to bring happiness to our new spouse.

So why bring up finances at this blissful moment?

I'd like to suggest that all the high-minded commitments, the love and promises of the *chupah*, have to be grounded in practical reality. It is easy to make theoretical pledges but life swiftly develops into a long, hard slog out into the real world. We're expected to cope with real-time demands as we're dragged into the prosaic politics of practical existence. The realities of financial contracts and pre-nuptial agreements are not an intrusion on newlywed contentment; they are the glue that binds a couple's flight of youthful fantasy into a solid and dependable partnership.

### Build Me a Temple

Could it be for this reason that the very first mitzvah we were given after receiving the Torah on Sinai was the commandment to donate towards the building of the Temple?

The Jews of the desert had made an open-ended promise: *na'aseh venishma*—"We will do and listen." They had committed to joining G-d's team, signed up for a lifelong relationship.

But it's easy to promise, much harder to deliver. In theory, everyone wants to donate to worthy organizations, look after our spouses and be true to our G-d. However, when it comes to practice, many of us lose enthusiasm when confronted with the harsh light of reality.

G-d tested our mettle and trained us to obey. By demanding generosity and then building a Temple with the proceeds, G-d transformed our vague promises of commitment into a secure bond. We paid our pledges, fulfilled our promises and settled down to enjoy a guaranteed return on our life-long investment.

## The Purpose of Wealth

*By Rabbi Shlomo Yaffe*

In this week's Torah reading, we read about the *Mishkan*, the portable Tabernacle, the Sanctuary that pre-dated the Holy Temple in Jerusalem. A huge amount of gold, silver and precious gems went into the construction of the *Mishkan*, its vessels, and the vestments of the *Kohen Gadol*, the High Priest. This wealth came from the treasure the Jews brought out of Egypt, reparations for their decades of slavery. Indeed, G-d promised Abraham that after his children's slavery they would leave their land of captivity *birechush gadol*, with great wealth.

Possessions, however, are not an end in themselves. Indeed, if anything, a person whose life revolves around them becomes a slave to his or her property. We can end up right back in an Egypt of our own making.

In this week's Torah reading, though, the whole issue comes into focus: We take the gold and silver we salvaged from Egypt and make of them a *Mishkan*—a dwelling place for G-d.

Since the Torah is eternal and personal, there is clear message here to each of us: G-d grants us physical possessions; we transform them into vessels for G-d's presence.

When G-d grants us a house, we fill it with Torah study and Shabbat and holiday guests. The bricks and mortar then become a home for G-d.

When G-d grants us wealth, we use it for charity in all its guises. The effort we put into our professions then becomes effort put into sustaining the poor, the study of Torah, and the spreading of Torah to those who thirst for it, but do not even yet know that this is what they are missing. Our mundane activity in the market place becomes a vehicle for G-d's will.

When G-d gives us wisdom and knowledge, we use it to teach Torah to ourselves, our families and others. Our human mind then becomes a place where G-d's mind dwells.

When G-d gives us charisma and social skills, we use them to inspire our fellows to grow in their attachment to G-d, and we organize a community for to do good things and holy things. We have then made our soul interaction

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