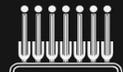




# Good Shabbos SYDENHAM!



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## Staying on Top by: Rabbi Yossy Goldman

Some people are bulldozers. They move mountains, conquer countries, achieve the seemingly impossible. But then when there are no more mountains to climb, they falter. Routines, maintenance and sustainability are not their strong points. They are bulldozers, driven by the pioneering spirit. The day to day grind is not for them. They respond to excitement and challenge, not to the uneventful, monotonous, daily slog.

The title word of this week's Parsha, *Tzav*, means "Command." It introduces G-d's call to Moses to instruct the Kohanim about the laws of the burnt offerings in the Sanctuary. Rashi points out that the word *Tzav*, "Command" - rather than the more familiar and softer "Speak" or "Tell" - is generally reserved for instructions which require a sense of zealotry. These are things which need to be performed not only immediately but for posterity as well.

Would G-d have doubted the commitment of Aaron and his sons? Was there concern that they would do anything other than what they were instructed to regarding the sacred services? After all, they were the saintliest and most dedicated of men. Was there really anything to worry about? Why employ a word implying such urgency?

Says Rashi, it's not only the need for immediacy but also the insistence that the services carry on throughout the generations in the very same way. It is one thing to be committed and excited now when the mitzvah is still fresh and new, but what will happen in fu-

ture? Will that same commitment still be there down the line, or will the enthusiasm have waned?

In the sporting arena there are athletes, and even teams, who make wonderful starts but then fade before the finish. Others go great guns throughout a contest, but then 'choke' at the very end. It is important to be consistent. One cannot achieve greatness by erratic bursts of energy. Concentration and consistency are needed to carry us through until the final moment of the match.

So too in life. People in Hollywood seemingly have no difficulty in finding someone to marry. But how many stay married? And it is no different in Judaism. Lots of Jews are excellent at Yom Kippur. But what happens all year round? Many have moments of inspiration, but it is allowed to become a passing phase.

A fellow came to Shul to observe a Yahrzeit but, sadly, they were struggling to make a Minyan. He vented his anger at not being able to recite Kaddish. One of the men present was less than sympathetic. "And where were you yesterday when someone else had Yahrzeit and needed a Minyan?" he replied.

King David in Psalm 24 asks, "Who may ascend the mountain of G-d and who may stand in His holy place?" It is one thing to climb the mountain but quite another to be able to stay on the summit. There are outstanding trailblazers who struggle with the everyday maintenance of the very programs they themselves initiated. In an ideal world, pioneers would do the initiating and ordinary folk would carry on the routine. But it doesn't always work that way. We cannot necessarily afford the

### What's Nu?!

**Chosson Kallah Mazal Tov**  
*Kevin Shein & Daliah Meents*

### Calendar

*Shabbos HaGadol*

- ◆ Shacharis: 8:30 am; Shtibl: 8:45 am
- ◆ **Shabbos HaGadol Drasha** by *Rabbi Yossy Goldman "Finding Freedom"*
- ◆ Brocha in the Seeff Hall sponsored by **Kevin Shein** in honour of his Oifruf.
- ◆ Mincha: 5:35 pm
- ◆ Shabbos ends: 6:46 pm

**Pesach Ladies Shiur**  
with Rebbetzin Estee Stern  
**Choose Your Children!**  
Sunday 25 March 9am  
Sydenham Community Centre

## URGENT! RABBI'S PESACH APPEAL

Thank you to those who have responded. If you have not yet, **PLEASE** make your generous contribution **ASAP** as dozens of families are still waiting for our help!  
**Rabbi Goldman Discretionary Fund**  
FNB Norwood: Branch Code 258 624.  
Account: 503 600 89 202  
Cheques or Cash to Shul office.  
Thank you and G-d bless you!

- ◆ **Nathan Fine** of Ideal 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.

30 grams (for the ninth and tenth steps of the seder respectively). Before the holiday, make sure to check the lettuce for bugs. You may want to peel and grate the horseradish as well.

**Haggadahs - 1 per person** - Ideally, each person should have his or her own Haggadah so as to make it easier to follow along and participate in the Seder. The Haggadah has been translated into tens of languages—you are sure to find one that speaks yours!

## Live & Laugh

Teacher: What does your father do for a living?

Student: He is a magician.

Teacher: what is his favorite event?

Student: He cuts people in two.

Teacher: How many brothers and sisters do you have?

Student: One half-brother and one half-sister.

### ASK THE RABBIS

Pesach is a time for questions. For your convenience, Pesach Questions (Shaalos) may also be addressed to Rabbi Goldman and/or Rabbi Stern via our Shul website [www.sydschul.co.za](http://www.sydschul.co.za). Click on the **Ask the Rabbi** icon and we promise prompt responses.

### SHMURAH MATZAH

Regardless of your Matzah of choice for all-week Pesach consumption, one should try to obtain the highest standard of Matzah AT LEAST for the Seder when we recite the blessings and observe the very important Mitzvah of eating Matzah. Machine-made Shmurah Matzah is available in the shops and hand-made Shmurah may still be available from Sandringham Spar and Moishe's. If not, call Lieba Baumgarten on 082 662 5686.

## Pesach Kashering

**Sunday 25 March 10:00 am - 12:00 noon at the Boma.**

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

luxury of focusing only on the parts of life we enjoy and are stimulated by. More often than not, life is a grind. Moments of excitement and discovery are rare. Charting new courses are not everyday experiences. Our creations need long term, consistent maintenance, otherwise they collapse.

The command to the Kohanim echoes down the ages to each of us. If it is important, do it now. And if it is sacred, carry on doing it forever.

## Parsha Pointers

*Tzav: Artscroll Chumash pg 568;  
Living Torah pg 521*

G-d instructs Moses to command Aaron and his sons regarding their duties and rights as Kohanim ("priests") who offer the korbanot (animal and meal offerings) in the Sanctuary.

The fire on the Altar must be kept burning at all times. In it are burned the wholly consumed Ascending Offering; veins of fat from the Peace, Sin, and Guilt Offerings; and the "handful" separated from the Meal Offering.

The Kohanim eat the meat of the Sin and Guilt Offerings and the remainder of the Meal Offering. The Peace Offering is eaten by the one who brought it, except for specified portions given to the Kohen. The holy meat of the offerings must be eaten by ritually pure persons, in their designated holy place, and within their specified time.

Aaron and his sons remain within the Sanctuary compound for seven days, during which Moses initiates them into the priesthood.

## Undress, Redress

*By Rabbi Elisha Greenbaum*

The Hebrew-Yiddish term *mefunak* is an adjective describing someone of overly delicate sensibilities or of too fastidious a character. I had a friend who used to put on gloves to take the rubbish out to the bin, and I am convinced that even now, as a father of two, he is probably yet to change a baby's nappy. He is an example of a *mefunak*.

Over the last few weeks we have detailed the different types of service performed in

the Temple. Unlike a contemporary Synagogue service, which chiefly consists of private prayer interspersed with occasional tribal chanting and some stand up/sit down for exercise, the Temple rites were much more exciting. Animal sacrifice, incense burning, multi-coloured clothing, ritualized musical accompaniment and choral performance were all part of the daily spectacle.

After the sacrifices had been offered and burnt on the altar, the ashes were collected. The Cohen assigned to clear the accumulated ashes and transport them to the tip was commanded; *and he shall take off his clothes* (which had been worn while serving in the Temple) *and put on other clothes, and remove the ashes outside the camp* (Leviticus 6:4).

Surely this puts my mate's finickiness to shame. Forget changing gloves; the priest used to change his entire ensemble!

### Restaurant Rules

Ever been down in the bowels of a professional kitchen? The scenes of controlled panic and chaos bear no resemblance to the decorum which rules in the restaurant. Similarly, the grubby outfits and utilitarian work-wear that the bus boys and dishwashers are garbed in is far outshone by the formal attire that the waiters don. Makes sense; after all, the waiters are engaged in formal service, face to face with the patron, while the others' role, though vital, is really just preparing plates for use on the morrow.

The Cohen did not just change clothing out of fear of dirtying his clothes. Rather, when engaged in the actual service of G-d in the Temple, he would dress up to the nines as an act of homage to the Deity in whose service he was engaged. When occupied with the more prosaic task of removing the ashes, vital though it may have been, he changed out of his formal attire and slipped into something more functional.

### It's a Matter of Respect

However, unlike the distinction between the Maître 'd and the lowly labourer, each with his own

clearly delineated role, in G-d's home the same Cohen fulfilled both functions.

In Judaism there is no disconnect between the 'upper class' and the 'honest battlers.' Not for us any petty caste systems where some dwell in the fields of academia and others labour, unseen and under-appreciated, at less appealing tasks. The same priest who offered the sacrifices would shortly thereafter embark on the far less glamorous, companion role.

Everyone enjoys the Seder; the glamour moment of Judaism. Resplendent in our finery and reclining in freedom we all thrill to participate. Less enjoyable, though equally vital, is helping to prepare the home in the weeks leading up to Passover. It is imperative to keep in mind, while scrubbing and scouring, that the same G-d who commanded us to have a Seder is equally served by our exertions now.

When working for G-d, it is important to "change your clothes." Go out to the public and put on a happy face. Demonstrate that the Judaism you love and live is functional and comfortable. Don't stay wrapped up in your cocoon of formality but relax and show that every single task G-d sets us is simultaneously a privilege and a pleasure.

## The Poor Man's Offering

*By Rabbi Zalman Posner*

The various types of offerings brought on the altar in the Sanctuary and in Jerusalem were classified as Major Sanctity and Lesser Sanctity. The *Mincha* (meal) offering of the poor is called *Kodesh Kodoshim* (Major Sanctity) "like the sin-offering" of the repentant.

Abarbanel, the great Spanish commentator, observes that while other offerings may be of relatively minor sacredness, those of the poor, who give with sacrifice and self-denial, are of major holiness. Similarly, the expression of contrition by the erstwhile sinner, his remorse for evildoing, is cherished by his merciful Creator.

The significance of the offering lies less in its quantitative measure than in the degree that the donor is involved, how much of himself he offers. The wealthy with their more lavish philanthropies need not patronize their less grandly

endowed brothers. At the same time, the measure for G-d being the heart, it ill becomes the modest contributor to charity to deprecate the wealthy or to boast of his own relative generosity ("if I can give five dollars he can give ten thousand..."). While the negotiable value of the large gifts of the wealthy is not diminished by pride, small charities given arrogantly have little material or spiritual significance.

## Seder Shopping List

**Matzah - 3 whole matzahs per seder plate per seder.**

Try to get some handmade *shmurah* matzah, otherwise machine-made *shmurah* matzah as a first choice, especially for the mitzvah of eating matzah on Seder nights.

**Seder Plate - 1 (or more) per seder table.**

While any plate can do, it is customary to use a beautiful plate to honour and venerate this momentous occasion. You do not need to buy a new one each year.

**Matzah Covers/Afikoman Bags - 1 per seder plate -**

Matzah covers have been made from a wide range of fabrics and even from silver, ornately designed in honor of the special mitzvah. They often come with matching bags in which to place the *afikoman*. If you are unable to obtain a matzah cover, stack the matzahs atop each other, with each matzah resting on a piece of cloth or napkin. Cover the top matzah with a cloth as well.

**Wine and/or Grape Juice - Enough wine for four cups per person per seder, plus enough to fill Elijah's cup.**

During the seder, each person should drink four cups of kosher wine or grape juice. The goblets must be filled to the top for each of the four cups, so make sure to buy enough for four full goblets per person plus a little extra.

**Wine Goblets - 1 per person.** Each person should have his or her own wine goblet. The goblet may be made of any material, but nicer is better, and it should have a minimum of 86 ml. capacity.

**Maror (Bitter Herbs) - Romaine lettuce and/or horseradish.** Make sure to purchase enough for each person to have a portion at least

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