INSPIRE

TZAV- SHABBAT HAGADOL
10TH NISSAN - 4TH APRIL 2020

Holy Leftovers

If we think about how we live our lives, most of us will come to the realization that most of our day is not spent on the things we value most. We work all week in order to enjoy time off on the weekend. We spend all day making a living to provide for our families, which, in many cases, leaves us with few waking moments to spend time with our loved ones.

This is all the more so when it comes to our life. Most of our day is dedicated to providing for our material needs—eating, drinking, earning a living, sleeping, exercising, relaxing, etc.—which leaves us with but a few moments each day for the needs of our soul. Our soul, too, desires to be nourished; our soul, too, needs moments of self-expression. Our soul desires to transcend, to engage in holiness, to pray, to study Torah and to do good deeds. Yet, we spend most of our day, and most of our life, feeding the body instead of feeding the soul.

For some spiritual seekers, this is too painful an existence, and they instead pursue a life of asceticism. They seek to minimize the time spent on the needs of the body and maximize the time spent on feeding the desires of their soul. And even during the time they must attend to the needs of the body, they do so with a sense of pain, as they would prefer to focus exclusively on the soul.

Judaism, however, has a completely different outlook, resulting in a vastly different approach to life.

Judaism teaches that if we begin the day with a moment of holiness, if we offer even a small portion of our time to G d in the morning, then that experience will affect the rest of the day, infusing it with significance and holiness. The rest of the day, when we tend to our material activities and needs, is a continuation of the spiritual experience and is considered holy, for it is infused with the holiness of the moments we offered to G d.

This is the inner meaning of the description of the meal offering that we read about in this week's Torah portion. When the Jew brings an offering of grain, which symbolizes all his material needs, only a handful of the flour is actually burned on the altar. Only a few moments of our day are completely dedicated to the spiritual service of G d. Yet, the Torah assures us that while the rest of the flour is eaten by the priests, it is nevertheless holy, as it is considered the remainder of the offering.

The Torah tells us:

And this is the law of the meal offering: that Aaron's sons shall bring it before the L rd, to the front of the altar. And he shall lift out of it in his fist, from the fine flour of the meal offering and from its oil and all the frankincense that is on the meal offering, and he shall cause its reminder to [go up in] smoke on the altar as a pleasing fragrance to the L rd.

The fistful of flour represents the moments that we dedicate to G d. The Torah then continues to describe the leftover flour:

And Aaron and his sons shall eat whatever is left over from it. It shall be eaten as unleavened bread in a holy place; they shall eat it in the courtyard of the Tent of Meeting. It shall not be baked leavened. [As] their portion, I have given it to them from My fire offerings. It is a holy of holies, like the sin offering and like the guilt offering.

The leftovers, the remainder of the day, is also holy. For the holiness of the morning mitzvahs—reciting the Modeh Ani, reciting the Shema, laying tefillin—spills over to the rest of the day, impacting the rest of our pursuits, reminding us that our material needs, too, serve a holy and spiritual purpose

LOUGHTON SHUL
MORE THAN A

Shabbos Times

CANDLE LIGHTING 7:22PM
SHABBAT ENDS 8:25PM

JOIN THE ZOOM 6:20 FOR FRIDAY NIGHT SERVICE

PRAY AT HOME WITH SONG AND JOY

ALL THOSE WITH YARTZEIT EVEN THOUGH ONE CANNOT GET A ALIYAH, THEY CAN LEARN THE TORAH PORTION IN THE MERIT OF THE LOVED ONE

If you would like to sponsor the inspire please email rabbi@loughtonsynagogue.com

J

Selling Chametz

I am becoming more interested in Jewish observance, and with Passover coming soon, I started thinking about how my grandparents would always sell their chametz (bread, etc.) before the holiday. Can you give me some info about selling chametz for Passover in the modern days?

The Aish Rabbi Replies:
One way to dispose of chametz is to burn it – as is customary to do the morning prior to the Passover Seder.However, many of us have a lot of chametz around the house and would like some way of disposing of it, without having to destroy it all. Hence the institution of selling chametz to a non-Jew prior to the holiday.The sale must be a full and valid sale. It is not a charade. If not done properly, then the chametz will mistakenly remain in our possession throughout Passover! This is why we have a knowledgeable rabbi arrange the sale.The contract is worded in a way so that the non-Jew actually has the option of purchasing all the chametz. Inevitably, however, the non-Jew winds up making a small profit from the entire transaction by transferring back the chametz right after the holiday.Many have a custom not to sell real edible chametz like bread, crackers, whiskey, etc. The exception is when getting rid of it will involve a hardship – i.e. you've got a large quantity of it, it's difficult to obtain, or it's expensive. Certainly you can include a half-bottle of scotch in the sale. Otherwise, you can give the food away to a non-Jewish acquaintance. Some cities specifically host food drives for poor people in the days prior to Passover.But what about food that's not "real" chametz – i.e. a can of tuna fish that's not labeled "Kosher for Passover," or food that was cooked in a chametz pot? These things you can sell and just not use during Passover.Whatever you are selling should be put it into a separate cabinet, then locked (or taped shut), and labelled "sold." Your chametz will be sold at mid-morning eating 10:46am selling and burning 11.52, local time, on the day of the Seder. It may not be accessed after that time.By the way, even chametz belonging to a non-Jew that is in your possession must be put away and covered.Good luck – and just hope that the non-Jew who buys your chametz doesn't decide to undergo conversion during the week of Passover. That would really complicate things!
please see email with link to sell chametz via the federation.

WISHING ALL THOSE WITH YARTZEIT THIS WEEK - CHAYIM ARUCHIM

Freedman Bernard Wife Sarah bas Avraham 11 Nissan
Kovler Ivan Father Yonah ben Chaim 13 Nissan
Lieberman Leonard Mother Soro Hindle bas Yaakov HaCohen 13 Nissan
Rains Raymond Mother Ita bas Zalman Halevi 13 Nissan
Michaels Marilyn Husband David ben Yitzchak Yosef 14 Nissan
Goldstone Loretta Brother Moshe Chaim ben Baruch 15 Nissan
Rose Irene Father Chayim ben Hersh Mordecai 17 Nissan

A LITTLE HISTORY

The word Haggadah comes from the Torah command - "And you shall tell (v'Higadeta) your children on that day..." Although the minimal fulfillment of this mitzvah is a simple recounting of the going out of Egypt and explaining a few of the Pesach symbols, proper fulfillment requires much more.Over the centuries additions have been made to the Haggadah to enhance this mitzvah. Many of these additions gained such wide acceptance that they became part of the Haggadah. One of those additions is the Chad Gadya. Another is 'Dayeinu.' Rav Saadia Gaon (882 CE - 942 CE) included neither in his Haggadah, although he did recognize the existence of Dayeinu. Neither Rashi (1040 - 1105) nor Maimonides (1135 - 1204) included Chad Gadya in their versions of the Haggadah, although Rashi did include Dayeinu.In the Machzor Vitri, Rav Simcha of Vitri, an important disciple of Rashi, includes sections which we don't say today. Although Rashi himself did not say them, they were said in Provence (Southern France) in his day.The metamorphosis of the Haggadah concluded in the late middle ages, aided by the invention of the Printing Press, which enabled the basic Ashkenazic version which had been endorsed by the Ari z"l to be accepted even in Sephardic communities. The text is based upon the Haggadah of Rav Amram Gaon, who headed the Babylonian Yeshiva of Sura between 856-876 CE. This text was endorsed by Rashi. Rav Amram's Haggadah concluded with the after blessing on the fourth cup of wine. It did not include 'Chasal Siddur Pesach'.

FOOD FOR THE SOUL

People ask, “How can I have confidence that everything will work out for the best? Perhaps I don’t deserve the best. Perhaps I’ve already messed up so bad, G-d has given up on me.”These people are confusing trust with faith.Faith is something you may or may not have. But trust is something you do. Hard.Trust is when, in times of trouble, you cleave so unshakably to the heavens, you pull them down to earth.Trust is a mighty, heroic bond. Trust changes who you are —and what you deserve.And it is available to anybody, at any moment, no matter who they were the moment before.

Parsha Summary

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.

Haftorah Summary

The haftorah for Shabbat Hagadol is from the Book of Malachi, who lived at the beginning of the Second Temple era. He foretells of the time of Moshiach, and rebukes the Jewish people for putting the wicked on a pedestal, for not serving G- d, especially for not tithing, and ends with a proclamation about the Redemption

HUMOUR???

A flight attendant on a busy New York to Tel Aviv flight nervously announced about thirty minutes after takeoff, "Ladies and Gentlemen, I don't know how this happened, but we have 103 passengers aboard and only 40 dinners."When the passengers' muttering had died down, she continued, "Anyone who is kind enough to give up their meal so someone else will be eligible for free air mile points."Her next announcement came an hour later. "If anyone wants to change their mind, we still have thirty-nine dinners available!"

A man and a little boy entered a barbershop together.After the man received the full treatment – shave, shampoo, manicure, haircut, etc. – he placed little Moishie in the chair. "I have to step out," said the man. "I'll be back in a few minutes."When little Moishie’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 Moishie. "He just walked up, took me by the hand and said, 'Come on, son, we're gonna get a free haircut!'"

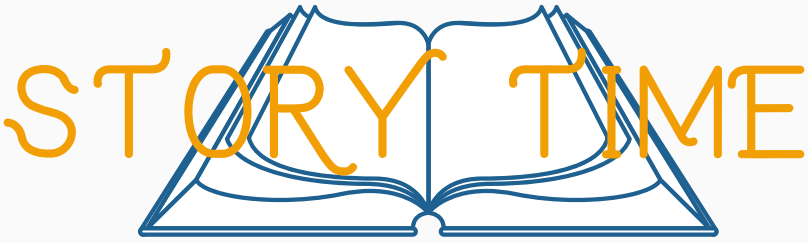
Shira Stern mother was worried that her three-year-old son Benny was unusually precocious, and took him to a psychiatrist."Right," said the shrink, "We'll just try a few simple tests." To Benny, he said "Say a few words - anything that comes into your mind."Benny turned to his mother and asked, "Does he want logically constructed sentences or just a few random and purely isolated words?"

Riddle of the week

Why did the boy canary make the girl canary pay for her own meal on their date?

Answer to last weeks Riddle BY Rebbetzen Rochel

Her Life



Rabbi Shmuel Hanagid was a medieval poet who lived in Moslem Spain from 993-1056 of the Common Era. One of his most prized possessions was a tiny Torah scroll he had written on special parchment, which he always carried with him wherever he went.Rabbi Shmuel Hanagid's love for calligraphy was passed down to his sons, who even as young children demonstrated an aptitude for lettering. By the age of 8, his son Yehosef had already transcribed his father's book of poems, Ben Tehillim. Another work, entitled Ben Mishlei, was copied by his son Elyasaf at age 6½. Rabbi Shmuel wanted his third book, Ben Kohelet, to be copied by his son Yehuda, but the boy unfortunately passed away before he could do so. Rabbi Shmuel Hanagid was grief-stricken, as he had loved his son very much. In the end he transcribed the book himself, and dedicated it to the boy's memory.Rabbi Shmuel had many enemies. When he came under attack, he was forced to defend himself and wage war. He was a fearless and successful fighter, but it was during one of these battles that he lost his precious manuscript, Ben Kohelet. He was especially distressed by the loss, as it was the only copy in existence.Rabbi Shmuel returned home to what he hoped would be a life of tranquility and scholarship. However, this proved impossible, as he found himself besieged by numerous requests for holy books from Torah scholars near and far, who complained about their desperate shortage. (Remember, this was before the invention of the printing press, when all reading materials had to be painstakingly copied by hand.)Rabbi Shmuel thus became the founder of a famous institute for copying Jewish holy books, with a large number of scribes in his employ. Indeed, he was responsible for developing a new method of "mass" production, whereby transcribers would sit in a half-circle around a single "reader" in the middle and faithfully reproduce his words.Thanks to Rabbi Shmuel Hanagid, Jewish holy books became much more readily available to the common man. He also took pains to bind them in attractive bindings. Copies were sent to far-flung Jewish communities around the world. Apprentice scribes flocked to the new school, begging to be accepted. It was said that Rabbi Shmuel Hanagid could determine a person's character just by looking at his handwriting.One day a potential scribe arrived at the school and asked to be accepted as an apprentice. When Rabbi Shmuel asked him to provide a sample of his calligraphy, he took one look at the handwriting and pronounced him to be a professional plagiarist. The man was immediately taken aback, and admitted that he had been involved in producing forgeries. However, he said that he was happy to have been found out, and promised to amend his ways. Rabbi Shmuel decided to take him on as a student.Several years passed, until one day the former plagiarist brought Rabbi Shmuel a copy of the Talmudic Tractate Bava Metzia he had transcribed for his approval. After inspecting his work, Rabbi Shmuel told him that he could see from his writing that he had been "cured," and would never again fall prey to temptation. The man was so happy that he kissed his mentor's hands and gave him a small manuscript as a token of his affection. Rabbi Shmuel could hardly believe his eyes: it was an exact copy of his book, Ben Kohelet, that had been lost years before!The student then told Rabbi Shmuel that as a result of his former criminal associations he had met a man who boasted of having written a book of poetry. Indeed, the man was very fond of quoting "his" poems at length. By that time, the student was well acquainted with Rabbi Shmuel's work and recognized his style. He realized that the poems could have only been authored by him, and learned them by heart, word for word and line by line. He then transcribed them into a book as a gift for his wonderful teacher, who had refused to give up on him and given him a second chance.Rabbi Shmuel Hanagid's joy knew no bounds. Not only had he been proven a good judge of character, but the beloved manuscript he had thought was lost to him forever was restored to him in its entirety.