

FROM THE PUBLISHER AND EDITOR



An even more wonderful opportunity presents itself this Pesach. The first Seder night falls on Shabbos, enabling us to experience the sanctity of Shabbos, the highlight of the week, with the miracles of our Exodus from Egypt. The taste of the World to Come combined with Pesach, a foretaste of the final redemption means we are in for a particularly special treat.

Speech is the key to Pesach, it's inherent in the word itself, and our speech is also different on Shabbos. By recounting the story of our journey from slavery to freedom, thanking and praising Hashem, we acknowledge that He redeemed us then and He alone will save us again. Shabbos, too, is a time for being aware of our speech. We rest from the mundane, everyday words and rise to something more holy. This Shabbos on the first day of Pesach is a double opportunity for elevating our speech to Hashem even more and, with it, raising the day itself and the entire Chag to a higher level. With everyone doing it, it could mean that when we say "Next year in Jerusalem" the final redemption might not be very far away at all.

This is our 11th Pesach issue. It is also a special privilege to be part of a team that is constantly finding new ways of discussing Pesach. Robert and the entire JL team have produced an issue packed with insights that will keep us all thinking and being entertained throughout the Chag and prepare us for Shavuot at the beginning of June. The skill and dedication of everyone involved is amazing, thank you! (You can see who they are in the credits list on this page). They are what differentiates JL and makes it so respected in South Africa and around the world. We also thank our advertisers for their tremendous support. The quality of their advertisements enhances the magazine enormously. Their commitment to JL and to the Jewish community is greatly appreciated.

We hope you enjoy this special edition.

Wishing you all a chag kasher v'sameach.

MARTYN SAMUELS, PUBLISHER



When it comes to the news, there's one thing we can always count on: the Jews are to blame for every problem and we're always the aggressor, even when we're busy defending ourselves. It's hard not to think sometimes that the world has lost its collective mind. But, the fact is that the situation is nothing new; it's a smear campaign that started all the way back in Egypt.

Our Sages tell us of the unspeakable cruelty inflicted upon us by the Egyptians - to the point that if they lacked a brick when they were building, they would simply put in its place a Jewish child. How was it possible for people to act so callously towards other human beings and treat them as sub-human?

Pharaoh achieved this by convincing the Egyptians that the Jews were a threat to their very existence, telling his people: *The Jews are plotting with our enemies to destroy us! They are counting the days until they are able to dispossess us of our land. You must know that these Jews are oppressors! If they are allowed to stop for a minute from their work, we will all be destroyed! We must kill them all!*

Pharaoh was the originator of "the Jewish problem", as well as the perpetual "final solution" that has been offered ever since: convince people that the oppressed are really the oppressors and that they must be killed before they can do more harm. Save the world before the Jews destroy it!

Throughout history, this has been the method of the haters of the Jewish people - to turn the Jewish people into the bad guys, to claim that we secretly run the world and are the cause of all its wars and problems. This was the way, for example, of Hitler, *yemach shemo* (may his name be blotted out), who told the world that the Jewish people were the oppressors of humanity and that he too had come to "save" the world from our destruction.

The genius of this philosophy is that it makes it possible to convince ordinary people who would, under normal circumstances, never hurt a soul, that we must be exterminated at all costs, even if it means killing young children and babies in the most horrifying ways.

We may have left Egypt 3 331 years ago, but we just have to turn on the news to see that the slander that Pharaoh first spoke against us remains as strong as ever.

Chag kasher v'sameach from everyone at JL.

**ROBERT SUSSMAN,
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Based upon Tiferes Shimshon al HaTorah

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JEWISH LIFE is published by Total Publishing
(Pty) Ltd ©2008.

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ISSN 1994-8670

Total Publishing (Pty) Ltd

PO Box 52339, Saxonwold 2132

The views expressed in this issue of
Jewish Life are not necessarily those
of the Publisher or Editor.



Certified for the period

July - December 2018: 12 423

ON THE COVER:

Our Sages established that we drink four cups of wine at the Pesach Seder. We must lean to the side when we drink each of these cups because this is the way of free men and because this is a remembrance of the freedom from Egypt. According to the Rambam, this is how a person shows that he himself went out from Egypt. Bigstockphoto.com

