

this Passover we can free ourselves from our own slavery.

We can rush through the *Haggadah* to get to the main course. Then our souls remain trapped. Rather let's take our time, allowing the eternal story of freedom sink in and become a part of us. Let yourself go - free your soul.

Live & Laugh

A couple were out shopping for Pesach. The shopping center was packed, and as the wife walked through the mall she was surprised when she looked around to find that her husband was nowhere to be seen. She was quite upset because they had a lot to do and she became so worried that she called him on her mobile phone to ask him where he was.

In a quiet voice he said, "Do you remember the jewelers we went into about five years ago where you fell in love with that diamond necklace that we couldn't afford, and I told you that I would get it for you one day?"

The wife choked up and started to cry and said, "Yes, I do remember that shop." He replied, "Well, I'm in the bar next door."

KoolKidzClub Pesach Outing

with Tali Levin & the Maddies

Xtreme Bowling

Friday 14 April 10:30am

Ages 5-12 | R30 per child

Refreshments included

RSVP Tali 076 680 8739

URGENT!

RABBI'S PESACH APPEAL

Thank you to all who have responded. If you have not yet, PLEASE make your contribution ASAP as many families are still waiting for help!
Rabbi Goldman Discretionary Fund
Cheques or Cash to Shul office or EFT to FNB Norwood:
Branch Code 258624
Account No: 503 600 89202
Thank You and G-d bless you.

Calendar

- ◆ Shacharis 8:30 am; Shtibl 8:45 am
- ◆ Rabbi Goldman will be giving a Shabbos Hagadol Droshe after Mussaf.
- ◆ Shul Brocha in the Seeff Hall.
- ◆ Mincha: 5:20 pm
- ◆ Shabbos ends: 6:30 pm

SUNDAY 9 April

- ◆ Search for Chometz at nightfall
- ### MONDAY 10 April—Erev Pesach

- ◆ Shacharis (1st minyan): 5:30 am (2nd minyan): 7:00 am
- ◆ A **Siyum** will follow for all first-born males and fathers of first-born males under Bar Mitzvah. The 1st siyum is by **Adrian Chiger** and the 2nd siyum is by **Mendel Goldman (USA)**.
- ◆ Last chance to sell chometz: 9:00 am
- ◆ Chometz may be eaten until 9:45 am
- ◆ Burning of chometz before 10:45 am
- ◆ Candle-lighting: 5:39 pm (Blessings for Yom Tov & Shehecheyanu)
- ◆ N.B. Light a 24-hour candle now for tomorrow night's flame.
- ◆ Full Yom Tov Service: 6:00 pm

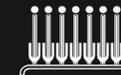
SYDENHAM SHUL'S
"JERUSALEM 50!" ISRAEL TOUR
18-25 May 2017
34 people are now confirmed.
We have room for a few more!
Speak to Rabbi Goldman or Louis Gorsky in Shul or on 083 310 6140.

- ◆ The **Scottish Leader Signature** whiskey at Shul is sponsored by **Distell** & available for purchase at **Norman Goodfellows**.
- ◆ **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,
- ◆ Please take Good Shabbos Sydenham home if you will only carry it within the Eiruv.



Good Shabbos SYDENHAM!

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8 Apr 2017

Parshas Tzav

12 Nisan 5777

Whose Chometz?

By Rabbi Yossy Goldman

It's into the final stretch now. Soon we'll be conducting the search for *chometz* and then it will be Erev Pesach and the beautiful festival of freedom will be upon us.

The very first Mishna in Talmud Pesachim states that we must search for *chometz* in all places where we may have brought *chometz* in during the course of the year. Any room where we never brought *chometz* into does not need to be searched.

There is the well-known interpretation that *chometz* symbolizes arrogance which, like a rising dough, is all about the inflated ego. Now, let us understand the Mishna in light of this definition of *chometz*. *Where should one search for chometz? Anywhere we may have brought chometz into.* This would then mean, *where should one seek to uproot arrogance? Anywhere we may have brought arrogance into.* Now, do we bring arrogance into someone else's personality? Not usually. We are responsible for our own egos not someone else's. So, according to a Chassidic twist on the Mishna, we have no business searching for arrogance in other people. The place we need to be searching is inside our very own personalities and psyches.

It is sad that all too often we tend to find fault with others. We might consider someone else to be bigheaded or egotistical. But, actually, the unhealthy ego which we need to 'search and destroy' is not the one in others but the ego within ourselves. After all, did we bring arrogance into anyone else's personality? Are we ever the cause for someone else's ego? Not really. Why then are we searching in

a place where we never brought any "chometz" into? We should search in our own backyards.

Why do we look for "chometz" in other people at all? Why look for some juicy piece of gossip or a little misfortune to gloat over? Why not look for good news, happy things or positive information?

There is an interesting question raised concerning the traditional custom of searching for *chometz*. This was done - and still is - with a candle, a feather and a wooden spoon - the candle to search for any crumbs in every nook and cranny and the feather to sweep the crumbs into the spoon. Then it is all put into a paper bag which is thrown in the fire when we burn the *chometz* the next morning. So the question is this: it makes perfect sense to burn the objects which came into direct contact with the forbidden *chometz*, i.e. the wooden spoon, the feather, the bag, but why must we burn the remainder of the candle? The candle never touched the *chometz* at all?

And the answer is that it was the candle that went searching to find the *chometz*. This candle is an evil-seeker, searching every corner to find the negative. Such a critical, judgmental, disapproving object deserves to be thrown in the fire!

This is also the week in which we marked the birthday of my saintly mentor and teacher, the Rebbe, on the 11th Nissan. The Rebbe, too, was a candle. But he was a candle that only sought to illuminate the good - to find the spark of G-dliness in every Jewish soul, no matter how far away, no matter how dark its surroundings. The Rebbe saw only the good in everyone and encouraged us to see it too. He sent his students to every

corner of the globe to be candles, lamplighters and lighthouses to illuminate the world and to warm it with the light of Torah and Mitzvos. May his memory be a blessing for all of us.

Please G-d, we will find and remove our own personal *chometz*, our own shortcomings, and only highlight the good in others. Thereby we will help bring our generation to the ultimate exodus and the final redemption.

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.

Why is the Shabbat Before Pesach Called the "Great Shabbat"?

By Rabbi Baruch S Davidson

The Shabbat before Pesach is called "*Shabbat Hagadol*" (the "Great Shabbat") for a number of reasons:

1) The primary event commemorated on this Shabbat is a great miracle which occurred on this day, several days before the Exodus. The Jewish people were commanded by Moses to

take a lamb and tie it to their bedposts on Shabbat, the 10th day of Nissan, five days before they were to leave Egypt. When the Egyptians inquired by the Jews why they were buying lambs en masse, they were told that these lambs were intended for the Paschal Offering, which would be sacrificed in preparation of the Plague of the Firstborn. For some reason, this information rattled the Egyptian firstborn, who immediately insisted that Pharaoh grant the Jews the liberty they demanded. When Pharaoh refused their request, the Egyptian firstborn waged war with Pharaoh's army, and many Egyptians who were guilty of atrocities against the Jews were killed on that day.

2) Furthermore, on this day it was demonstrated that the Egyptians were powerless against the Jews. They must have been mightily peeved by the fact that the Jews were planning to slaughter lambs, an Egyptian deity -- but were incapable of doing anything to hamper their plans.

3) Some suggest that this Shabbat earned the title "*Gadol*," because it is the day when the rabbis traditionally deliver extensive lectures about the laws of Passover, and pontificate about the lessons to be learned from the holiday.

4) The *HafTorah* read in many communities on this Shabbat speaks of the coming of Moshiach, referring to the day of his arrival as the "*yom Hashem bagadol v'hanora*" -- the "great" and awesome day of the L-rd.

It's Only Natural

A Myth Debunked

By Rabbi Yanki Tauber

Pundits love generalizations. Half the world is this, the other half is that, and that explains just about everything.

Here, then, is our own generalization: the world consists of pagans and transcendentalists. Pagans eat, drink and sleep; transcendentalists work for world peace. Pagans believe that the way things are is the way things should be; transcendentalists believe that we were placed on this earth to change the way things are. Pagans worship nature; transcendentalists worship G-d.

The Egyptians were pagans, the Hebrews were transcendentalists. The Hebrews were slaves to the Egyptians; then G-d intervened, humiliated the Egyptians, freed the Hebrews and set them

loose upon the world. This, in 30 words (more or less), is the story of the birth of the Jewish people.

Thus we read of ten plagues visited upon the Egyptians. These are usually understood as punishments for their cruel treatment of the Jews. But a closer reading of the Torah's account reveals that they also served a more basic function: to discredit the gods of Egypt so that "you shall know that I am G-d."

The Nile -- Egypt's source of sustenance and most revered deity -- turns to blood; the soil turns to vermin, the skies rain a lethal deluge of fire and ice, the light of day turns to inky blackness. Nature is transformed from a nurturing mother into a capricious witch.

Taking the Jews out of Egypt would not have achieved anything if the Jews had taken Egypt along with them when they went. So first the Jews had to witness the destruction of Egypt's gods: they had to hear their masters renounce the natural order they had deified; they had to see the "goodness" of nature exposed for the sham that it is.

Only when the paganism of Egypt had been uprooted from their hearts, could the Children of Israel proceed to Mount Sinai to receive their mandate as "A light unto the nations." Only then could they teach the world that nature is not to be worshipped, but improved upon; that the way things are is to be supplanted with the way things ought to be.

All Who Are Hungry Come and Eat

By Rabbi Aron Moss

Question:

I am always puzzled by the beginning of the *Haggadah*, where we declare, "All who are hungry, come and eat; all who are needy come and celebrate Passover." Being that this is said while sitting at the dinner table, the only people hearing it are those who are already there. What is the point of making grand invitations when the truly needy can't hear it?

Answer:

That invitation is not intended for outsiders. We are inviting ourselves and the people around us

to really be present at the Seder. While we may be sitting at the table, our minds can be miles away. But then we may miss out on the most powerful spiritual journey - the Seder.

Each one of us is hungry, and we are all needy. We have a soul that hungers for nourishment and inspiration, and we all feel a profound need for our inner self to be freely expressed. Our soul yearns to love, to give, to contribute to the world and to connect to G-d. But our soul is sometimes trapped, surrounded by obstacles to its being free - scars from the past that cripple us; fears that prevent us from opening our hearts; bad habits that waste our time and divert our energy; toxic relationships that we have become dependent on; negative attitudes that darken our vision; egotism and complacency that stunt our growth.

We are stuck in our own inner Egypt, with these internal slave-masters holding us back from becoming who we are supposed to be. Like Pharaoh of old, our ego doesn't want to let us go. Even as we sit down to the Seder to read the story of the Israelite Exodus from slavery, we are still slaves.

So at the beginning of the Seder we invite ourselves to really come to the Seder and experience freedom. Don't let yourself be enslaved to your Egypt any longer. "Whoever is hungry, come and eat. Whoever is needy, come and celebrate Passover." If you hunger for inspiration, come and absorb the *Haggadah's* message of liberty. Don't just sit there - enter into the Passover experience with your entire being. Read the story of the Exodus, taste the *Matzah*, the food of faith, and drink in the wine of freedom.

The Seder night is more than just a commemoration of miracles of the past; it is a personal experience, the exodus of the soul. The same spiritual energies that brought about the miracles long ago are reawakened. Freedom is in the air. On Passover long ago we left Egypt;

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