

SHAILOS L'CHAZARA

Review Questions

Sefer HaSichos 5752

ספר השיחות · תשנ"ב

Parshas Bo

פרשת בא

2 sichas in this booklet

Sicha 1: The Nasi Is the Whole Generation! · 3 Shvat, §1

Sicha 2: Come with Me! · Shabbos Bo, §§1-2

Name: _____

Class: _____

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

The Nasi Is the Whole Generation!

הנשיא הוא הכל

Sefer HaSichos 5752 vol. 1, sicha of 3 Shvat 5752 (1992), the start of the week of Yud Shvat. Sections as in the Sichos in English edition (vol. 51).

The point: *From 3 Shvat we enter the week of the Frierdiker Rebbe's yahrzeit, so a new channel of avodah must open. The Nasi ("nitzutzo shel Yaakov avinu") includes the souls of the whole generation. "Bo el Paroh" means approaching "the source of all lights", and every Jew has a spark of Moshe. His names point to the Geulah: Yosef (the ingathering) and Yitzchak (joy). He served with joy despite great suffering, even though, unlike Moshe, he had no Aharon to speak for him. So: farbrengens everywhere, more Torah to make up for his difficulty in speaking, all with simchah.*

Name: _____

Date: _____

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ Why is 3 Shvat a special day?

2. ★★ "The Nasi is the whole generation": what does the word Nasi hint at, and what does it mean?

3. ★ Who must begin a new stage of avodah this week?

4. ★★ How does "Bo el Paroh" connect, and why does it apply to every Jew?

5. ★★ What happens on a yahrzeit, and on the Nasi's yahrzeit especially?

6. ★★ How does the name Yosef connect to the Geulah?

7. ★★ How does the name Yitzchak connect to the Geulah?

8. ★★★ What was special about the Friediker Rebbe's joy? Compare him to Moshe.

9. ★★ What two things should we do for Yud Shvat?

10. ★★★ Why must we serve with joy even in the pain of galus? What will it hasten?

A CHASSIDISHE STORY

“You, the Cause of My Illness?”

In the summer of 1929 the Frierdiker Rebbe visited Eretz Yisroel. He left on Thursday, August 22, two days before the Arab riots in which scores of Jews were massacred in Chevron and Yerushalayim. Among the dead and wounded were relatives and talmidim of his.

The terrible news reached him on Sunday, on the boat from Alexandria to Trieste. As he wrote to Rav Kook: “I fell ill with a kidney ailment out of sheer pain and distress.” Thank G-d, the G-d-fearing Dr. Moshe Wallach, founder of Shaare Tzedek hospital in Yerushalayim, was on the boat and did much to relieve his illness. Even after he arrived, he could not recover for several days, especially after reading the list of the kedoshim.

At the end of the voyage, Dr. Wallach came and begged his forgiveness: “Rebbe! How can I atone for being the cause of your illness?”

“You, the cause of my illness?” asked the Rebbe in amazement.

“Yes,” said the doctor. “There is no doubt in my mind that if I hadn’t been on the boat, you wouldn’t have fallen ill. You, Rebbe, are a man on whom the entire Jewish nation depends. Surely Hashem would not have let a life-threatening illness come upon you unless the means of your cure was on the ship with you.”

Source: *From the letters and talks of the Frierdiker Rebbe, adapted by Yanki Tauber, “Cause and Effect” (chabad.org)*

Think: How does this story show that “the Nasi is the whole generation” (§1)?

THE LESSON FOR YOU

Yud Shvat week is a time to start something new, with simchah, and to add in learning, to “make up” for what the Frierdiker Rebbe wasn’t able to say.

For example: You have a cold and a big test this week. Still, go to the Yud Shvat farbrengen with a smile, and take on learning one short sicha of the Frierdiker Rebbe every day this week.

My turn: My new start for Yud Shvat:

Come with Me!

בא אל פרעה

Sefer HaSichos 5752 vol. 1, sicha of Shabbos Parshas Bo, 6 Shvat 5752 (1992). Sections as in the Sichos in English edition (vol. 51).

The point: *Pharaoh in kedushah is "the source of all lights", an unbounded revelation, so Moshe was afraid, and Hashem said "Bo", come with Me. Only Hashem's essence can fuse the limited and the infinite, and that fusion is the goal of the exodus: Matan Torah and a dirah in this world. Moshe's heavy speech, from a level too high for vessels, was answered with "I will be with your mouth." That is why the Jews "borrowed" the Egyptians' vessels with their good will: the world itself transformed, not broken. Our generation, led by the Moshe of the generation, sees the world helping Jews, even Russia, so the Geulah will come from prosperity, without fleeing.*

Name: _____

Date: _____

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What made the exodus possible, and what is Pharaoh in kedushah?

2. ★★ Why did Hashem say "Bo", come, and not "go"?

3. ★★ How is such a fusion possible?

4. ★★ What was the goal of yetzias Mitzrayim?

5. ★★ What did Matan Torah change?

6. ★★ Moshe said "I am not a man of speech." Give two explanations.

7. ★★★ Explain Hashem's answer, "I will be with your mouth."

8. ★★ How did Moshe's "fusion" pass to the whole people?

9. ★★★ Why does the Torah stress “borrowing” the Egyptians’ vessels, with a special miracle of favor? Why not leave at once?

10. ★★ Why did the Jews have to “flee” Egypt, and how will the final Geulah be different?

11. ★★ How does this apply to Yud Shvat and to our generation?

12. ★★ What effect has this had on the world, and what will hasten the Geulah?

A CHASSIDISHE STORY

“Maybe Not, but I Can Try”

Michael Rubinoff came from a Modern Orthodox family. In 1954, shortly before he turned sixteen, his father sent him to the Chabad yeshivah in New York. On his birthday, 11 Nissan, which was also the Rebbe's birthday, he went in for a brachah, and the Rebbe spoke to him like a friend for half an hour.

“In those days, I stuttered terribly.” He only didn't stutter when he sang. When the Rebbe said he would like to help, the boy answered, “You can't help me.” “Maybe not,” the Rebbe replied, “but I can try.” He gave him a brachah and suggested a speech therapist. The boy didn't go.

Two years later he came in behind his father, who told him to keep quiet. The Rebbe leaned over the desk to see around his father: “Did you go?” After thousands of people, he remembered.

He became a teacher, and found that while teaching he didn't stutter. Many years later he finally went for speech therapy, and after two years of exercises he spoke fluently. He traveled to New York to thank the Rebbe, who said, “I'm so glad to see you again.” He said the professor had told him fluent speech would change his life. “And something more,” said the Rebbe. “You wait and see.”

As he left he said, “I can never repay you.” The Rebbe answered: “Be good and kind to your fellow Jews.”

Source: Michael Rubinoff, *“The Gift of Speech”* (JEM, My Encounter with the Rebbe / chabad.org)

Think: Moshe said “I am not a man of speech,” and Hashem answered, “I will be with your mouth” (§1). How does this story echo that?

THE LESSON FOR YOU

When a job looks too big for you, Hashem says “Bo”: come with Me. And change the world around you by winning it over, not by force.

For example: You're asked to say a dvar Torah at the Yud Shvat farbrengen, and you're terrified of speaking in front of everyone. “Come with Me”: prepare it well, say a kapitel Tehillim, and say it.

My turn: Something I'm scared to do, and how I'll do it “with Hashem”: