

SHAILOS L'CHAZARA

Review Questions

Sefer HaSichos 5752

ספר השיחות · תשנ"ב

Parshas Shemos

פרשת שמות

1 sicha in this booklet

Sicha 1: All Your Days: Bring Moshiach! · Shabbos Shemos, §§1-2

TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

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

All Your Days: Bring Moshiach!

להביא לימות המשיח

Sefer HaSichos 5752 vol. 1, sicha of Shabbos Parshas Shemos, 21 Teves 5752 (1991), the day after the Rambam's yahrzeit. Sections as in the Sichos in English edition (vol. 51).

The point: *The names of the shevatim going down to Mitzrayim are linked to the Geulah: they kept their names, and galus is a stage toward Geulah. Remember Yetzias Mitzrayim by day, at night (galus) and in Moshiach's days, because "all the days of your life" are to bring Moshiach. Rabbi Elazar ben Azariah, Nasi at eighteen, looked seventy and let more students in: Geulah within the night. The Rambam, who wrote in Egypt, gives a taste of the Geulah: learn his works daily.*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ The Midrash says the names of the shevatim in "Ve'eileh shemos" are mentioned in connection with the Geulah. Why is that difficult?

The posuk speaks of the going down to Mitzrayim, and what follows is the start of the slavery, the opposite of Geulah. (§1)

- ★★ What does the second opinion in the Midrash say, and what do both opinions teach?

They went down as Reuven, Shimon... and came up with the same names: they didn't change their names in galus. Both teach that going down to Mitzrayim is a stage in the Geulah, connected to the final Geulah, and remembering Yetzias Mitzrayim every day helps bring it. (§1)

- ★★ Rabbi Elazar ben Azariah said, "I am like seventy years old." What did Rashi explain about this?

He wasn't really seventy. At eighteen he was appointed Nasi in place of Rabban Gamliel, and that night his beard turned white so he looked seventy. The next day Ben Zoma gave the explanation about mentioning Yetzias Mitzrayim at night. (§1)

- ★★ What does Yetzias Mitzrayim mean spiritually, and what are the three times we must remember it?

Freeing the G-dly soul from the limits (meitzarim) of the body, the animal soul and the world, so it can unite with Hashem through Torah and mitzvos. (1) By day: every day go beyond your limits. (2) At night: do this in the night of galus. (3) In the days of Moshiach: we will still remember it. (§1)

5. ★★★ Why will we remember Yetzias Mitzrayim even in the days of Moshiach, though that Geulah will be greater?

Yetzias Mitzrayim opened the way for all Geulos; had we merited, we would have gone straight on to the final Geulah, so they are really one thing, and all the time until then is “the days of your going out of Egypt”. Also, it shows our power to serve Hashem while evil still exists. But then it will be secondary. (§1)

6. ★★ “Lehavi yemos haMashiach” literally means “to bring the days of Moshiach.” What two things does it teach?

All the days of a Jew’s life are for one goal: to bring Moshiach. (1) Live with a taste of the Geulah now, in all your days. (2) That itself hastens the actual Geulah. (§1)

7. ★★ Why, on the day he became Nasi, did Rabbi Elazar ben Azariah learn about Yetzias Mitzrayim? Why did he look seventy?

A Nasi’s job is to connect all Yidden to the Geulah and give them a taste of it in galus. Seventy = a full life, all seven middos (including all ten kochos) refined, with the “ayin” (eye) of holiness that sees G-dliness. He had done that by eighteen: he “left Egypt at night”. (§1)

8. ★★★ Rabban Gamliel let in only students whose “inside was like their outside”; Rabbi Elazar ben Azariah removed the guard. Why the difference?

Rabban Gamliel acted the way of the Geulah, when impurity will be gone. Rabbi Elazar ben Azariah was the power of “Yetzias Mitzrayim at night”: in the night of galus, let more students in, confident the learning would raise them. Even Rabban Gamliel came to his beis midrash. (§1)

9. ★★ How do the beginning and end of Shas and Mishnayos connect to this?

“The beginning is rooted in the end”: Shas begins with Shema at night (kabbalas ol, like Yetzias Mitzrayim, done in the night of galus). Shas ends “whoever learns halachos every day...”, a taste of the World to Come now. Mishnayos ends with shalom, which will be complete in the Geulah. (§1)

10. ★★ How is the Rambam connected with Yetzias Mitzrayim and the Geulah?

RaMBaM = "Revos Mofσαι B'erezt Mitzrayim" (to multiply My wonders in Egypt). He lived in Egypt and wrote the Mishneh Torah because of galus, yet it gives a taste of the Geulah: it includes the laws of the Beis HaMikdash and ends with the days of Moshiach. On his yahrzeit (20 Teves) his work is revealed. (§2)

11. ★ What is "all that is missing" today, in the Frierdiker Rebbe's words?

The avodah is finished, "we have polished the buttons"; all that's missing is for Hashem to open our eyes to see we're sitting at the feast of the Geulah. The very next moment can be the first of the Geulah. (§2)

12. ★★ What practical hachlatah does the sicha ask for?

Strengthen learning Rambam in one of the three tracks (3 chapters a day, 1 chapter, or Sefer HaMitzvos), influence others to learn, and especially learn the last chapters about the Geulah. (§2)

A CHASSIDISHE STORY

A Name on a Little Piece of Paper

A woman from France who had started coming back to her Jewish roots came to the Rebbe for yechidus. Her parents had never given her a Jewish name, and one of her requests was that the Rebbe choose one for her.

The Rebbe answered: "Your French name is Jacqueline. That is the feminine of Jacques, and Jacques is like the Hebrew Yaakov. You should take the name Yaakovah."

She thanked him, but the Rebbe sensed she was a little worried. "You don't understand Hebrew," he said. "Don't worry, I'll write it down for you so you won't forget." The Rebbe wrote "Yaakovah" on a small piece of paper and handed it to her.

She treasured the gift. She had the paper encased, and wore it as a pendant around her neck.

Source: *Eli & Malka Touger, To Know and to Care, vol. 2, "Unveiling Hidden Treasures" (Sichos in English)*

Think: Why did the Yidden in Mitzrayim deserve to be redeemed, according to the second opinion in the Midrash, and how does the story connect?

They didn't change their names. A Jewish name connects a person to who he really is, and the Rebbe made sure this woman had hers, with care for every detail.

THE LESSON FOR YOU

Keep your Jewish identity, your name, your language and your way, even in galus. And live every day "to bring Moshiach": go beyond your limits a little each day, and learn Rambam.

For example: At a sports camp, the counselor calls you by an English nickname. Politely tell him your real name. And start the daily Rambam (Sefer HaMitzvos is easy) this week.