

# SHAILOS L'CHAZARA

*Review Questions*

**Sefer HaSichos 5752**

ספר השיחות · תשנ"ב

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## Parshas Vayeishev

פרשת וישב

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2 sichas in this booklet

Sicha 1: Even France Becomes Holy! · Shabbos Vayeishev, §§1-14

Sicha 2: You Accepted the Yoke! · Communal yechidus, §§1-3

### 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.

# Even France Becomes Holy!

## האדרת והאמונה לחי עולמים

Sefer HaSichos 5752 vol. 1, sicha of Shabbos Parshas Vayeishev, 23 Kislev, Shabbos Mevarchim Teves 5752 (1991). Worked from the Hebrew of Toras Menachem, Hisvaaduyos 5752 vol. 1 (chabad.org), with its section numbers.

The point: *Our generation is ready for the Geulah: Yidden now live in every corner of the world and have refined every place by living there "in its customs". France, the land of the Revolution that the Alter Rebbe fought, has become a center of Torah and Chassidus through the Frierdiker Rebbe (Tzarfes = tziruf = 770). Its anthem became "Ha'aderes v'ha'emunah", a miracle to publicize, and publicizing miracles brings Moshiach: farbreng every day of Chanukah.*

### QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ What question do people ask when they hear that our generation is the last of galus and the first of the Geulah?

*The Geulah depends on the whole world being ready (gathering Yidden from the four corners, refining the nations everywhere). Where do we see that the world today is more ready than in earlier generations? (§1)*

- ★★ Chazal say "Hashem did a tzedakah for Yisroel by scattering them among the nations." Why is the scattering a kindness?

*Outwardly it is a descent, but wherever Yidden settle and live by the (permitted) customs of the place ("when you go to a city, follow its customs"), they refine the sparks of kedushah in that place ("geirim" = sparks). Living there for real, not just visiting, makes a dirah b'tachtonim in every "tachton". (§2)*

- ★★ What are the two stages of refining a place?

*(a) Bringing kedushah into the low place, but it stays low and just receives from above. (b) The place itself becomes a place of Torah and mitzvos, with its own shuls, yeshivos and mosdos, so the people there act in Torah and mitzvos on their own, in the place's own way. Then the essence itself is revealed there. (§2)*

4. ★ How is our generation different from all the earlier ones?

*Never before were Yidden spread to every corner of the world, even the lower half of the globe*

*(America etc.), keeping Torah and mitzvos and building mosdos everywhere. So the refining of every*

*country is already done, and that is why we stand right before the Geulah. (§3)*

5. ★ Which posuk in the haftorah mentions France in connection with the Geulah?

*“V’galus hachel hazeh... asher Tzarfas... v’alu moshi’im b’Har Tziyon... v’haysah laShem hamelucha”*

*(Ovadia 1:20–21). (§4)*

6. ★★ In the war between Napoleon and the Czar, whom did the Alter Rebbe want to win, and why? What did he do?

*Russia. He wrote: if Bonaparte wins, Yidden will be richer but their hearts will drift from their*

*Father in Heaven; if Alexander wins, they will be poorer but their hearts will be bound to Hashem.*

*The French Revolution brought “freedom” from religion. He fled Liadi rather than live under the*

*French, and passed away on the way, 24 Teves, in Piena. (§5)*

7. ★★ How did France change, and through whom?

*Through the Frierdiker Rebbe. The Maharash and the Rebbe Rashab visited France; the Frierdiker*

*Rebbe said maamarim there, sent members of his family to live there for years, and after coming to*

*America founded Tomchei Temimim and other mosdos in France and sent shluchim. Now France is a*

*center of Torah and Chassidus, with yeshivos and seforim printed there. (§§6–7)*

8. ★★ What two hints are in the name “Tzarfas”?

*(1) Tzarfas = tziruf, refining (“yisbareru v’yislabnu v’yitzarfu rabim”). (2) Tzarfas = 770 in*

*gematria: the full number seven (7, 70, 700), the refining of the whole world created in seven*

*days, and 770, the Frierdiker Rebbe’s house, the source of spreading Chassidus: the low place*

*becomes like the essence itself. (§8)*

9. ★★★ Why does refining the lowest place need the “power of the essence”, and what does it reveal?

*The power of revelations can only draw kedushah into a place that is a fitting vessel. The power of the essence, above high and low, can refine even a place that is no vessel, and even draw the essence itself there. And the other way: precisely through the lowest place the essence is revealed. (§8)*

10. ★★ What “wonder” shows openly that France was turned around?

*Chassidim began singing the French anthem, the song of the Revolution, with the words “Ha’aderes v’ha’emunah l’chai olamim”. Very soon after, France changed its anthem. The elder chassidim explain: the angel of France felt the song had become holy. Some today don’t even know the niggun came from somewhere else. (§10)*

11. ★★ A chossid says, “I was raised that my job is only to learn; I have no time for miracles.” What does the Rebbe answer?

*First, we must recognize and thank Hashem for His miracles, especially near Chanukah, whose whole point is pirsumei nisa, for miracles “then and now”. And most important: Chizkiyahu could have been Moshiach but didn’t say shirah for his miracles, so publicizing today’s miracles brings the Geulah. (§11)*

12. ★★ What is the main hora’ah for Chanukah?

*Publicize, to yourself and to others, the miracles Hashem does for us. Besides all the Chanukah mitzvot, make chassidishe farbrengens every day of Chanukah: say Torah (nigleh and Chassidus), take on good hachlatos growing like the candles, and talk about the miracles of then and now. (§12)*

## A CHASSIDISHE STORY

**Success Beyond Imagination**

Shmuel Azimov, called “Moulé”, was born in the Soviet Union in 1945. His family escaped to Paris, where his father ran the Chabad Hebrew schools. Moulé learned in the Chabad yeshivah in Brunoy, outside Paris, and then in 770, where he became close to the Rebbe.

In 1968 he married, and that same year the Rebbe sent the young couple back to Paris as his shluchim, with a blessing: “success beyond imagination.”

From his first days in Paris he taught Torah to young children. As his work grew, he asked the Rebbe whether he should stop teaching to have more time for everything else. The Rebbe told him to keep teaching, so every day, even while running dozens of Chabad Houses, he went and taught children. Once he took the train himself to bring fresh kosher milk to five families in Orly, so they could keep kashrus at the highest level.

Many of the French Jews he brought close became shluchim themselves. When he passed away in 2014, there were more than 450 shluchim in 115 Chabad centers in 95 cities across France.

Source: Menachem Posner, “Rabbi Shmuel ‘Moulé’ Azimov, 69, Headed a Jewish Revival in France and Beyond” (chabad.org, 2014)

Think: How does this story show both stages of refining a place (§2), and the Frierdiker Rebbe’s power working in France (§7)?

*First kedushah was brought to France from outside; then French Yidden themselves became shluchim, with their own mosdos and their own seforim, in the French style. It grew from the shluchim and yeshivah the Frierdiker Rebbe set up there.*

## THE LESSON FOR YOU

No place and no person is too far for Torah. Wherever you are, you can make it holy in its own language and style, and you can even take something from “outside” and turn it into a niggun for Hashem. And notice Hashem’s miracles, and tell others about them.

For example: This Chanukah, at your family party, tell one miracle you saw this year (a refuah, a rescue, a near-miss that turned out fine) and why it was from Hashem. Then make a small farbrengen with your friends one night of Chanukah.

# You Accepted the Yoke!

## פדה בשלום נפשי כי ברבים היו עמדי

Sefer HaSichos 5752, communal yechidus on the night following the 20th of Kislev 5752 (1991), for guests, Bar and Bas Mitzvah children with their parents, and chassanim and kallos. Sections as in the Sichos in English edition (vol. 51).

The point: *Every Yid inherits the blessings of the Avos; the work is done ("polished the buttons"), the feast of the Geulah is ready. Begin right away to add in Torah, tefillah and tzedakah, lighting up the outside like Chanukah lights. Bar Mitzvah boys have accepted the yoke of mitzvos and join all Yidden as one through the Torah ("ki v'rabim hayu imadi").*

### QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ Why is "begin with blessing" especially fitting at this gathering?

*It comes right after Yud-Tes Kislev, which that year fell on Tuesday as it did originally, the day*

*"ki tov" is said twice. Also it was a leap year, a "perfect year", with full Cheshvan and Kislev:*

*385 days, the most possible. (§1)*

2. ★★ Why does every Yid receive the blessings of the Avos ("bakol, mikol, kol"), no matter what he did?

*Every Yid is the Avos' spiritual heir, and an inheritance goes to the heir regardless of his*

*personal level or avodah. (§1)*

3. ★★ What did the Frierdiker Rebbe mean by "we have polished the buttons", and what is the feast of the Geulah?

*All the service needed has been finished; the times for Moshiach have passed. All we need is to*

*open our eyes and see that the Geulah is here. The Leviatan, the Shor HaBar and the aged wine are*

*ready: we can come to the table and sit down. (§1)*

4. ★★ What is the connection between "Padah b'shalom nafshi" and that year?

*It was the Rebbe's 89th year (moving to 90, shnas hatzaddik), and 89 is the gematria of "padah".*

*The posuk goes on, "ki v'rabim hayu imadi": scattered Yidden are "many", yet united "with me".*

*(§1)*

5. ★ What should begin "immediately, directly after this gathering"?

*An increase in the three lines of avodah, Torah, tefillah and gemilus chassadim, growing like the*

*Chanukah lights. (§1)*

6. ★★ How should these increases be done, in the spirit of Chanukah?

*“Outside the entrance of the home”: lighting up the world, pirsumei nisa, and mehadrin min*

*hamehadrin, in the most beautiful way, plus learning the halachos of Chanukah and teaching them to*

*others. (§1)*

7. ★ Why do Bar Mitzvah boys deserve a special blessing?

*Because they have now accepted the yoke of mitzvos on themselves. (§2)*

8. ★★★ How does “ki v’rabim hayu imadi” (in Tuesday’s Tehillim) speak specifically to a Bar Mitzvah boy?

*It teaches that all Yidden, wherever they live, are fused into one through the Torah, united with*

*Hashem. A Bar Mitzvah boy now accepts the Torah and mitzvos on his own, so he joins this unity*

*himself. (§2)*

9. ★★ What does the Rebbe ask the Bar Mitzvah boys to add, and what does he bless them with?

*Extra tzedakah connected to the Bar Mitzvah, growing like the Chanukah lights. Blessing: to go*

*from the Bar Mitzvah to many more simchos (weddings, pidyon haben), leading to the time Hashem*

*redeems His “firstborn”, the Jewish people. (§2)*

10. ★★ What blessing does the Rebbe give the chassanim and kallos, and how is a wedding connected to the Geulah?

*They are building a Jewish home, an eternal structure on Torah and mitzvos; a chosson “stays free*

*for his home” the first year, with happiness and revealed good all their lives. The Geulah is the*

*wedding of Hashem and the Yidden, an eternal structure with no galus after it. (§3)*

## A CHASSIDISHE STORY

**Not Even One More Day**

In August 1975 Benzion Rader of London was in Detroit on business. At a late-night gathering, a man kept asking about tefillin. "I haven't put on tefillin for over twenty years," he finally admitted. He owned a bakery, so at 6:30 the next morning, among the sacks of flour, he put on Mr. Rader's tefillin. He knew every brachah. He would put them on every day, he said, if only he had a pair. Mr. Rader promised to bring him one when he came back in six weeks.

The next day in 770 Mr. Rader wrote the Rebbe a note about it, and added that he was flying home that night for a special Shabbos with his whole family.

The Rebbe answered: "Do you think it is right that a Jew who put on tefillin yesterday for the first time in over twenty years should wait another six weeks?" Buy tefillin today, the Rebbe wrote, and get them to him today, even if it means you go back yourself and miss Shabbos with your family. "When this Jew sees how important it is to you that he does not miss even one day, this mitzvah will be especially important to him."

Mr. Rader bought the last pair in the store on Kingston Avenue and put them on a plane to Detroit. Months later the baker told him he hadn't missed a single day, "because of the trouble you went to."

Source: Benzion Rader, "Another Day Without Tefillin?" ([chabad.org](http://chabad.org))

Think: The Rebbe says the increase should begin "immediately, directly after this gathering" (§1). How does the story show why "now" matters?

*The Rebbe didn't let even one day of tefillin be lost, and the urgency itself made the mitzvah*

*precious to the baker. A mitzvah you can do today shouldn't wait.*

## THE LESSON FOR YOU

When you become Bar Mitzvah, the Torah becomes yours, and you join all Yidden everywhere as one. Don't push off a mitzvah to "later": start right away, and add tzedakah that keeps growing, like the Chanukah lights.

For example: You decided to say Krias Shema al hamitah properly "starting next week, after the tests". Start tonight. And put one coin in the pushka each morning before davening.