

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 1

לקוטי שיחות · חלק א

Parshas Vayigash

פרשת ויגש

2 sichas in this booklet

Sicha 1: Yeshivos First, No Calculations! · p. 94, §§1-8

Sicha 2: Bring Them to the Torah! · p. 98, §§9-15

Name: _____

Class: _____

★ easy ★★ medium ★★★ harder

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

Yeshivos First, No Calculations!

להורות לפניו גשנה

Likkutei Sichos vol. 1, Parshas Vayigash, p. 94ff, sections 1-8. §§1-2 from a sicha of Shabbos Parshas Vayigash 5711 (1950); §§3-8 from a sicha of Shabbos Parshas Shemos 5713 (1953).

The point: *Yehuda was ready even to go to war against the mighty Yosef, because he had taken responsibility for one child, Binyamin. So every parent must be moser nefesh for each child's chinuch. Before going down to Mitzrayim, Yaakov first sent Yehuda to set up a yeshivah. "Never did a yeshivah leave our forefathers," even in Mitzrayim, the hardest galus of all. So no calculations. Not "this isn't the time for yeshivos", not "I'll give when I'm comfortable", not "first I must secure parnassah". That kind of thinking comes from the "air of the street". Today the work is much easier, because most of the sparks have already been refined.*

Name: _____

Date: _____

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★ What do Chazal say about how Yehuda approached Yosef?

2. ★★ Why is it surprising that Yehuda was ready to fight?

3. ★★ So why was Yehuda ready to risk himself?

4. ★ What is the lesson for every father and mother?

5. ★★ Why did Yaakov send Yehuda ahead to Goshen? What does it show?

6. ★★★ Give the four reasons Galus Mitzrayim was the hardest galus.

7. ★★ What does the Rebbe answer to those who say “now isn’t the time for yeshivos”?

8. ★★ What about someone who says, “When I’m comfortable, I’ll give to the yeshivah”?

9. ★★★ Why is it bad even to walk past a place of avodah zarah, if all you see is wood and stone?

10. ★★ What is the “air of the street” doing to some yeshivah students?

11. ★★ How does the Rebbe answer those students?

12. ★★★ Why is our work so much easier today?

A CHASSIDISHE STORY

A Yeshivah That Never Stopped

In Elul 5657 (1897) the Rebbe Rashab founded Yeshivas Tomchei Temimim in Lubavitch, with Chassidus as part of the learning schedule. Then came hard times. The yeshivah had to move to Rostov, where the bochurim lacked the most basic necessities. In 1921 the Communists closed it, arrested the teachers, and drove the students out of the city.

Did the Frierdiker Rebbe stop? No. That same year he opened a branch in Warsaw, and for decades secret, “underground” branches kept learning all across Russia, with students and teachers always hunted by the Soviet police.

In 1936 the yeshivah moved to Otwock, a golden period. Then in 1939 the Germans invaded Poland and the yeshivah was scattered. From Riga the Frierdiker Rebbe worked tirelessly to get visas for his students. Many escaped across the world, through Japan, to Shanghai.

And in Shanghai, far from home in the middle of a world war, the yeshivah kept learning. The bochurim even set up a printing press and printed a Tanya and maamarim of the Rebbe Rashab. After the war, those same students went on to build Chabad communities around the world.

Source: Mordechai Rubin, *“From Lubavitch to Shanghai: The History of Tomchei Temimim in 11 Images”* (chabad.org)

Think: How does this story show “a yeshivah never left our forefathers” (§§3–5)?

THE LESSON FOR YOU

Yeshivah is the foundation of the Jewish people, and your learning now is your "Goshen". Learn without calculations, don't let the "air of the street" in, and take responsibility for one younger child, like Yehuda.

For example: You catch yourself in seder thinking, "What will I be? How will I make money?" That's street air. Hashem takes care of that. Right now, learn. And take "achrayus" for one younger boy: help him with his Mishnayos every day this week.

My turn: The younger boy I will be "areiv" for:

Bring Them to the Torah!

אוהב את הבריות ומקרבן לתורה

Likkutei Sichos vol. 1, Parshas Vayigash, p. 98ff, sections 9-15. From a sicha of the second night of Pesach 5714 (1954).

The point: *Yosef told the Egyptians "Ha lachem zera" and made them do bris milah. He meant to spread G-dliness, but because he did it on his own, not as Hashem wanted, it gave strength to the kelipos and made the galus stronger. Moshe taking the erev rav on his own led to the Eigel. The lesson: love every Jew and bring him close, but bring him to the Torah, not the Torah to him. No compromise, not even on a minhag. Changing Torah is like trying to put out a fire with kerosene, and you may not be "more righteous than the Shulchan Aruch". "Ha lachma anya" is the tikkun: "Come and eat", but "come and do the whole Pesach".*

Name: _____

Date: _____

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ According to the Arizal, what did Yosef's "Ha lachem zera" cause? And what does "Ha lachma anya" hint at?

- ★★ How does the Arizal vowel the word "ha" in "Ha lachma anya"? What does it mean?

- ★★ Why does it seem Yosef did something good?

- ★★★ So what was wrong with it?

5. ★★ Where do we find something similar with Moshe Rabbeinu?

6. ★ What did the Frierdiker Rebbe say is the main thing in everything we learn?

7. ★★ What must we always do, and what must we always remember? Give the mashal.

8. ★★ What are the two lessons in “ohev es habriyos umekarvan laTorah”?

9. ★★ What do some people say about outreach? What is the Rebbe’s mashal?

10. ★★★ Retell the Frierdiker Rebbe's answer about water and fire.

11. ★★★ "Who cares about one hair, if I gain the main thing?" Give the Rebbe's two answers.

12. ★★ How is "Ha lachma anya" the tikkun for "Ha lachem zera"?

A CHASSIDISHE STORY

Kosher on Campus

In the early 1960s Rabbi Efraim Sturm, head of Young Israel, saw a frightening trend: more and more frum boys and girls who went to out-of-town colleges were dropping Yiddishkeit. His organization asked several Jewish leaders what to do. One said they needed more Orthodox professors. Another said high schools must give students more Yiddishkeit. None of it was practical. Then they went to the Rebbe.

"Americans are not interested in debating religions," the Rebbe explained. "They respect consistency. If a person is religious consistently, the average American will respect him." But, the Rebbe continued, picture a boy eating cottage cheese alone every day in a college dining hall. How long can he hold out when friends say, "Have a taste, it's delicious"? Not because they mean to pressure him, but that's life.

So the Rebbe advised: bring the Jewish students together at their most vulnerable time, not in the classroom but at meals. Set up kosher dining clubs on the campuses.

Young Israel did it, and the clubs were hugely successful. "Of all the advice we were given," said Rabbi Sturm, "the only one we found practical was the Rebbe's. And it worked."

Source: *Rabbi Efraim Sturm, "Keeping Kosher on Campus", JEM My Encounter with the Rebbe (chabad.org)*

Think: How does the Rebbe's advice fit "bring them to the Torah, not the Torah to them" (§11)?

THE LESSON FOR YOU

Love every Jew and bring him closer, but bring him to the real Torah, not a watered-down version. People respect a Jew who is consistent. Changing Torah to "help" is pouring kerosene on the fire.

For example: Your cousin, who isn't frum, invites you to his party at a non-kosher restaurant. Go, be warm and happy with him, but don't eat there. Bring your own kosher food, or eat before. He won't push you away. He'll respect you more, and maybe one day he'll want what you have.

My turn: A friend I will bring closer, the real way: