

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ע"ה ben ט"ט David שי' Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Pesach, 5782 – April 15, 2022

ערב פסח, י"ד ניסן, ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Humility

“Your beginning shall be small but your end shall increase exceedingly” (Iyov 8:7).

A humble beginning is a catalyst, a solid foundation for great success in the end

Keter Shem Tov, Addendum, par. 85

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
Published and copyrighted by Kehot Publication Society

Playing “Rebbe-Chassid”

*The angel of G-d revealed Himself to him in a flame of fire from within a thornbush...
And G-d said: I have seen the affliction of my people... (Shemos 3:2-7)*

Why a thornbush? For G-d says: “I am with him in his suffering” (Psalms 91:15).

- Rashi's commentary.

Once, when Rabbi Sholom DovBer of Lubavitch and his brother, Rabbi Zalman Aharon, were children, they played ‘Rebbe and Chassid.’ Young Shalom DovBer was close to five years of age at the time, his brother a year older. Little Sholom DovBer refused to play the ‘rebbe’, insisting that “there is only one rebbe” (i.e. the ‘real’ Rebbe, their grandfather Rabbi Menachem Mendel). So Zalman Aharon acted the role of ‘rebbe’ and Sholom DovBer played the ‘chassid’.

A chassid’s consultation with his rebbe in yechidus (private audience) usually concerns one of two things: a query of *haskalah*, an intellectual question or problem, or a request for guidance in his *avodah*, his personal relationship with G-d. In

the children’s game, the little ‘chassid’ entered into yechidus with a query in each of these areas.

In the *haskalah* portion of the audience, the exchange went as follows:

“Rebbe, what is a Jew?” asked the ‘chassid’.

“A Jew is fire.”

“So why am I not burned when I touch you?”

- “Fire does not burn fire.”

The little ‘chassid’ then complained of a deficiency in his personal *avodah*, and the ‘rebbe’ advised him on how to correct it. To this the young Sholom DovBer said: “You’re not a rebbe.”

“Why?” asked Zalman Aharon.

“A rebbe,” said the child, “would emit a sigh before replying...”

Are We Celebrating An Imperfect Redemption?

The Premise:

The beginning and end of something— whether of a book, a ritual, or an experience—express the overarching theme of that thing. The essence of the Seder is its narrative portion, the step called *Maggid*. The overarching theme of the Seder, therefore, should be expressed in the beginning sections and in the conclusion of *Maggid*. By investigating these passages, we will discover this theme.

The Questions:

The first passage of *Maggid* reads:

“This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Passover Seder. This year we are here; next year in the land of Israel. This year we are slaves; next year we will be free people.”

- 1) Seemingly this invitation belongs in the synagogue, where the poor people who need an invitation to the Seder are to be found. What is gained by reading it at home?
- 2) If Pesach is the holiday of redemption, why do we begin by highlighting the exile, the “bread of affliction”?
- 3) Similarly, why do we stress the fact that we are “slaves,” “here” in exile, on a night when we focus on redemption?

We open the narrative itself with the following passage:

“We were slaves to Pharaoh in Egypt, and G-d, our L-rd, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed is He, had not taken our fathers out of Egypt, then we, our children, and our children’s children would have remained enslaved to Pharaoh in Egypt....”

How can we say that “we would have remained enslaved” if G-d promised in the Torah that the Egyptian exile would only last for 400 years?

The final passage of the section that outlines the general structure of the Exodus, before the Haggadah turns to a more detailed interpretation of Scripture, reads:

“This is what has stood by our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us; and the Holy One, blessed is He, saves us from their hand!”

- 1) If our oppressors are evil, then our salvation should be expected and unremarkable. G-d should rightfully save us from their hands. Why frame G-d’s salvation in a way that sounds like it is a novelty?
- 2) If oppressors rise against us “in every generation,” why do we make special mention of this at the Seder and not read this passage on any other occasion that commemorates salvation?

We conclude the portion dedicated to discussing G-d’s miracles in Egypt with the *Dayeinu* poem, “How many levels of favors has the Omnipresent bestowed upon us.” The conclusion of that passage reads: “(G-d) brought us into the land of Israel and built for us the *Beis HaBechirah* (Temple) to atone for all our sins.”

- 1) Why is this particular “favor” related to the Exodus?
- 2) Why is the Temple referred to here with the unusual name “*Beis HaBechirah*—G-d’s Chosen House”?
- 3) Why is an explanation provided as to why the Temple is considered a favorable gift—“to atone for our sins”—as opposed to the other 40 previous items for which no explanation is provided?

The Explanation:

Before we can begin the Seder, we are confronted with a fundamental question that challenges the very notion of the Seder itself:

If G-d redeemed us from Egypt with “great wealth,” and everything that G-d does is everlasting, then why do Jews find themselves in the midst of a bitter, prolonged exile, with many Jews experiencing poverty and hardship?

How can we perform the rituals of the Seder

and commemorate our freedom if our current situation seems to contradict the theme of freedom?

To address this difficulty, the Seder begins by explaining that the exodus from Egypt was incomplete—that is why “this year we are here... we are slaves...,” and why there are hungry people who must be invited to “come and eat.” And yet we celebrate the Exodus and it is central to our history, because it marks the beginning of the redemptive process which will culminate with the final and complete redemption, “next year we will be free people.”

Why was the Exodus from Egypt an incomplete redemption? The purpose of exile is for the Jewish people to elevate and redeem the Divine sparks within their host’s land and culture. In Egypt, the Jewish people did not complete their task. Egypt had so corrupted the Jewish people that G-d had to forcibly remove them from there before they had fully refined the evil within themselves and the land of Egypt.

That is why we say, “*If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we... would have remained enslaved to Pharaoh in Egypt...*” Our task being unfinished, if it were not for G-d’s mercy, we would have remained in Egypt until we elevated every last Divine spark, ushering in the final redemption.

And this is why the idea that G-d saves us in every generation is novel and worthy of praise: As

long as we have not completed the work of exile, the Divine attribute of judgment can claim that we are deserving of punishment. The fact that G-d overrides this legitimate claim is a testament of His love for us.

If the exodus from Egypt was an urgent, last-second salvation of an unworthy people, then why is celebrating it so fundamental? This is explained at the conclusion of Maggid, “G-d brought us into the land of Israel and built for us the *Beis HaBechirah* (G-d’s Chosen home) to atone for all our sins.”

When we say G-d chose something, we refer to His essential bond with that thing that transcends any logical or conscious-level connection with it. Externally, the Exodus may seem to be G-d saving an imperfect people, but beneath the surface, it was an act of G-d’s choice—He redeemed us because of His essential, unbreakable bond with the Jewish people. This dimension of the Exodus, however, only became fully revealed when “G-d... built for us the *Beis Habechirah* to atone for all our sins.” True forgiveness stems from the essential bond we share with G-d. Reflecting on this bond allows G-d to transcend the imperfections on the surface. When we were given the opportunity to gain G-d’s forgiveness in the Temple, that revealed that in the very beginning, at the Exodus, G-d redeemed us because of His essential love.

Likkutei Sichot vol. 17, p. 78ff

גאולה ∞

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

Birth Pangs and Happiness

Our Sages state that the exodus from Egypt was incomplete and unearned, and it was therefore followed by subsequent exiles. It is referred to in the feminine, just as a woman who suffers birth pangs knows that her newborn daughter will eventually suffer the same pains. But the future redemption will be brought by our merits, and it will therefore be complete and everlasting. It is referred to in the masculine, just as a woman who suffers birth pangs knows that her newborn son will never suffer these pains.

We recite in Hallel, “*This was from G-d; it is wondrous in our eyes. This is the day that G-d made; we will exult and rejoice in it*” (*Tehillim* 118:24). The first phrase refers to the Exodus and uses the term *zos*—“this,” in the feminine. “*It was wondrous in our eyes,*” meaning that we were undeserving and it therefore seemed wondrous and above us. The second phrase refers to the final redemption, and it uses the term *zeh*—“this,” in the masculine. We will then exult and rejoice in full.

Chasam Sofer

A story that echoes through time

“And you shall keep this law [Passover] at its appointed time, from year to year” (Shemot 13:10).

The phrase “from year to year” (מימים ימימה) can also be translated [through precise grammar] as “from masculine, impactful days to feminine, recipient days.” For certain points in history are considered masculine days, insofar as they impact the “feminine” events that subsequently receive their energy. Each of the six days of creation, for example, acts a masculine impacting force that influences a corresponding day of the week. Every Sunday receives its energy from the first day of creation, every Monday from the second day of creation, and so on.

Our annual celebration of Passover is a recipient day, which receives its energy from the light revealed during the exodus from Egypt. In fact, all holidays are recipients of that same energy, which is why the Torah designates the seemingly unrelat-

ed holidays of Sukkot and Shavuot as “in memory of the exodus from Egypt.” The exodus therefore represents a revelation of light which influences all holidays—“from a masculine, impactful day to feminine, recipient days.”

The Jewish people are responsible for drawing light from the original exodus into the annual Passover holiday by ornamenting the day with a detailed recounting of the exodus from Egypt. Accordingly, the phrase “at its appointed time” (למועדה) shares a root with the word “ornament.”

This indicates that the Jewish people draw light from the original exodus down to each year’s Passover celebration whenever they adorn the holiday by relating the story of the exodu

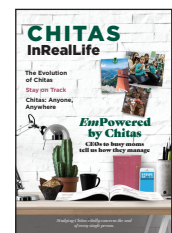
Magid Devarav Le Yaakov, par. 96

מורה שיעור לחת”ת ורמב”ם ליום ראשון של פסח

FIRST DAY OF PESACH CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Acharei-Mos, 7th Aliyah
Tehillim*	Chapters 77 – 78
Tanya*	Likutei Amarim Chapter 41. עמ' נז - משא"כ אם לומד... עד עמ' נז - לידועים.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #246
Rambam – One Chapter*	Sefer Taharah – Hilchos Metam'ei Mishkav uMoshav, Chapter 10
Rambam – Three Chapters**	Sefer Mishpatim – Hilchos To'en V'nit'an, Chapters 10 – 12

*Available in the Chayenu Print & App **Available in the Chayenu App and in Chayenu-3



To view our Chitas In RealLife booklet, visit Chayenu.org/Chitas

לזכות
חיים דוד רפאל בן שרה שי'

A PROJECT OF
חיינו
CHAYENU
DAILY TORAH STUDY. DELIVERED.