

## THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth  
Dedicated by David & Eda Schottenstein

### הקהל Hakhel

Excerpt from **Hakhel: The Inside Story**  
Published by **Sichos in English**

### *Hakhel Gives Us A Fresh Start*

The verse states: *"These words [of the Torah], which I command you today (hayom), shall be upon your heart"* (Devarim 6:6). The Torah timestamps this directive to teach us that our daily experience of these G-d-given commandments is meant to be as if they are brand new—delivered to us *"hayom,"* on this very day.

*Hakhel's* unique quality is that it offers a refresher of the original Sinaitic experience. By the entire nation coming together to hear from the Torah and affirm their commitment to its commandments, Jews felt like they were getting a fresh start. It felt as though the barriers of time fell away and they were once again hearing the *mitzvos* anew.

With *Hakhel's* inspiration, today's Torah and *mitzvos* are not performed as yesterday's same-old, or even *like new*. We can realize that *"Anochi metzavecha hayom"* (ibid.), G-d's commandment is real, relevant, and fresh today, as if it was given just now, for this current moment.

*Adapted from Sichos Kodesh 5741, Vol. 4, p. 658*

### סיפור חסידי Once Upon a Chasid

By **Yanki Tauber**  
Published 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...”

## אור תורה Ohr Torah

Translated by: **Yechiel Krisch**  
Adapted from the teachings of the **Mezritcher Maggid**

### *Pesach: Our Month*

**P**esach occurs in the month of אביב (*aviv*, see Devarim 16:1), while the High Holidays occur in the month of תשרי (Tishrei). The Zohar observes that the names of these two months are both spelled in alphabetical order. The month of אביב begins with the first letter of the Hebrew alphabet and precedes to the second letter, ב, while the month of תשרי begins with the final letter of the alphabet, ת, and follows with a ו and ר, the penultimate and third-to-last letters of the alphabet. The Zohar then comments that the month of Pesach is for the Jewish people, while the month of the High Holidays (Tishrei) is for G-d.

By way of explanation, letters preceding in order signify divine mercy, while letters preceding in reverse signify divine stringency. Both G-d’s mercy and stringency are acts of kindness. When G-d deals with us mercifully and exposes us to His light, He is saying: “because I love you and have mercy on you, I will impact your life and protect you.” When G-d deals stringently and conceals His light, He is saying “for your own good, I will not overwhelm you with My brilliance.”

This is why the month of Pesach belongs to the Jewish people, while the month of the High Holidays belongs to G-d. Unlike the month of תשרי, when G-d keeps His expression of kindness and mercy to Himself (for our own good), Pesach is when G-d openly reveals His love for us.

*Par. 83*

## גאולה Geulah

Yalkut Moshiaich uGeulah al HaTorah  
Translated by **Yaakov Paley**

### *A Foretaste of the Laughter of Redemption*

*“So that you tell into the ears of your son and your grandson how I made a mockery [hiss’lalti] of Egypt” (Shemos 10:2).*

**G**-d told Moshe that He will make a joke out of Pharaoh. Rashi explains that the term *hiss’allalti* means *sachakti*, to have a laugh at Pharaoh. This is emphasized in the Torah because the exodus from Egypt was a foretaste of the exodus from our final exile. Therefore, every element of the final redemption had to be present in some form in the exodus from Egypt. Regarding the era of redemption, it is stated, *az yimalei sechok pinu*. “Then will our mouths be filled with *sechok*, laughter” (*Tehillim* 226:2). The *sechok* that G-d applied against Pharaoh was a preparation for the true and complete joy of the final redemption.

*Ohr Malei*

## The Obligation of Experiencing Redemption

### The Text

The Mishnah, Rambam and the Alter Rebbe's Shulchan Aruch use different expressions regarding one of the obligations of the night of Pesach.

The Mishnah writes: *"A person must see himself as if he left Egypt."* Rambam and the Alter Rebbe write: *"a person must display as if he left the subjugation of Egypt."*

The Mishnah explains that the source of the is the verse: *"You shall tell your son on that day, as follows: It is because of this that G-d did for me when I left Egypt."* Rambam, by contrast, quotes another source: *"He took us out of there"* and *"you shall remember that you were a slave..."* The Alter Rebbe quotes the verse mentioned in the Mishnah as the source of the law, omitting the words *"you shall tell your son on that day as follows."* He then cites the verse, adding one more word from the verse, *"you shall remember that you were a slave in Egypt..."*

### The Explanation

The law of experiencing redemption introduces a few points:

- (1) The reality: The Exodus is "an action that is ongoing."
  - (2) The obligation: There is an obligation to feel that one left Egypt now.
  - (3) The obligation to demonstrate: There is an obligation to display the above feeling.
  - (4) The obligation applies to all aspects of the night of Pesach, not only during the recitation of the Haggadah.
1. The source verse quoted in the Mishnah merely states that the Exodus is ongoing ("Hashem did for me when I left Egypt").

Therefore, Rambam and the Alter Rebbe quote the verse *"you shall remember..."* which emphasizes the obligation.

2. There is an additional obligation of remembering the Exodus on the night of Pesach, over and above the daily obligation, in that on the night of Pesach we are obligated to tell the story to another person. It follows then, that just like there is an obligation to "display" (to others) regarding the mitzvah of telling the story, so too the obligation to "display" applies to all the details of the night.

The Alter Rebbe therefore omits the words "you shall tell your son," and quotes the words "because of this," (which refers to all the obligations of the night of Pesach), to demonstrate that the obligation (is not only regarding the mitzvah of telling the story, "and you shall tell your son," rather it) applies to all the matters of this night.

3. The Mishnah presents the law (that in every generation one must see himself as if he himself left Egypt) as an introduction to the general idea of the Exodus (not as an introduction to the unique obligation of the night of Pesach). The Mishnah, therefore, writes, "(a man is obligated) to see" (and not "to display"), because the daily obligation is to see and not to show.
4. The law is that one must consider himself as if he left Egypt now. This cannot mean that one feels that he has just left the land of Egypt, for that is not the reality, as he was not actually in the land Egypt a moment prior. Rambam and the Alter Rebbe, therefore, explain that the intention is that one "must display as if he left *the subjugation* of Egypt."

- According to Rambam's version, the verse "and you shall tell your son" does not appear in the Mishnah. The Rambam therefore quotes the verse "He took us out of there..." It follows, then, there is no proof that one must consider that he left Egypt in the same fashion of the original Exodus. The Alter Rebbe accepts the common version of the Mishnah, which does include the verse "you shall tell your son... Hashem did for me..." which implies that one must consider as if he left Egypt in the same manner as the original Exodus. Therefore, in addition to the words of, "that you were a slave," the Alter Rebbe adds, "in Egypt."
- There are two distinct concepts: *Cheirus* (freedom) and *pediyah* (release). In the yovel (jubilee) year, they occur at two different times. The *cheirus* occurs on Rosh Hashanah, while the *pediyah*, when the

slave actually leaves the domain of the master, happens on Yom Kippur.

Rambam, (who says that the obligation is to see oneself as being freed from slavery in general), writes "and you went out free (*licheyrus*), and you were released (*vinifdeysa*)," which is the usual order of freedom: At first he is freed and then he leaves the home of his master.

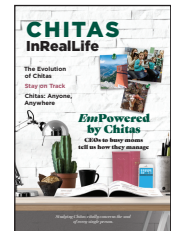
The Alter Rebbe, however, says that one must consider that he was released in the same manner as the original Exodus. Therefore, the Alter Rebbe changes the order and writes *vinifdeysa* (you were released) *viyatsasa licheyrus* (and you were freed). This is because, in the land of Egypt there was no possibility for freedom, as "no slave could escape from there." Only when they left Egypt and arrived at *pi hachiros*, once they were separated could they then be free.

Likkutei Sichos vol. 12, p. 39ff.

## מורה שיעור לחת"ת ורמב"ם לשבת Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	Shemini, 7th Aliyah
Tehillim*	Chapters 83 – 87
Tanya*	Likkutei Amarim Chapter 41. ותפילין. עד עמ' 112 - ותפילין.
Rambam – Sefer Hamitzvos*	Negative Mitzvah #286
Rambam – One Chapter*	Sefer Shoftim – Hilchos Avel, Chapter 12
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Eidus Chapters 11 – 13

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