

Pesach

THE WEISS EDITION

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints לזיכרון ולעילוי נשמת הרה"ח הרה"ח
הר"ר ישע'י זושא ב"ר אברהם דוד ע"ה ווילהעלם
גלב"ע ביום ד' שבט ה'תשפ"ב
תנצב"ה

לעילוי נשמת
הרה"ח ר' דן יואל ב"ר דב בער ע"ה ליווי
גלב"ע ביום 'אחרון של פסח' ה'תש"פ

ולעילוי נשמת אביו
הרה"ח ר' דב בער ב"ר חיים אליעזר ע"ה
גלב"ע ביום ה' ניסן ה'תשמ"ז

ולעילוי נשמת אמו
מרת תמר מלכה בת ר' יצחק ע"ה
נפטרה כ"ב אדר ה'תש"פ

תנצב"ה

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גדפס ע"י בני משפחתם שיחיו

Dedicated in honor of
Our Rebbe
and his 123rd birthday on 11 Nissan.

May he lead us to the geula shlaimah Now!

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Dedicated in loving memory of
Yehudis bas Ephraim Fishel Gralnik A'H
In honor of her 2nd yearzeit on 8 Nissan

May we be speedily reunited with her and all our
loved ones with the geula shlaimah Now!

by the Hayman and Gralnik Families

הַחֹדֶשׁ הַזֶּה לָּכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה (שמות יב, ב)

This month shall be to you the head of the months; to you it shall be the first of the months of the year. (Shemos 12:2)

The Two-Headed Year

The Jewish calendar year has two starting points. Rosh Hashana, on the first of Tishrei, marks the start of a new year since the creation of the world and of mankind. Yet when numbering the months of the year, the Torah tells us that the month of Nissan shall be reckoned as the first of the twelve months, in commemoration of our miraculous redemption from Egypt in this month. Hence, Nissan too is the head of the year.

The start of the year in Tishrei is only logical. In addition to marking the years since creation, the calendar year that begins with Tishrei also coincides with the natural processes of the agricultural cycle; Tishrei is the season for planting, and we harvest the fruits of our labor in the spring and summer that follow.

Still, the Torah tells us to regard Nissan as the first of the months. For a Jew must always remember that in truth the events in our lives are being orchestrated by G-d in a manner that transcends nature; therefore, Nissan, the month of miracles, is the starting point from which our entire year extends.

Even the processes and results that seem completely natural are in fact orchestrated from Above, with a precision that is nothing short of miraculous. We therefore reckon the months from Nissan, to emphasize that the produce we harvest in the spring and summer is not merely the natural result of our efforts six months earlier, but of the Divine blessing that transcends nature entirely.

—*Igros Kodesh, vol. 28, pp. 166-168*



שָׁמַר אֶת חֹדֶשׁ הָאָבִיב וַעֲשִׂיתָ פֶּסַח לַה' אֱלֹהֶיךָ כִּי בְּחֹדֶשׁ
הָאָבִיב הוֹצִיאָךְ ה' אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה (דברים טז, א)

*Safeguard the month of spring and offer a Pesach to Hashem,
your G-d; for in the month of spring, Hashem, your G-d, brought
you out of Egypt at night. (Devarim 16:1)*

Pesach: What Spring Teaches about Winter

The Torah commands us to structure the calendar in a manner that ensures that the fifteenth of Nissan—the day Pesach begins—falls in the spring. The emphasis placed on the timing of this holiday highlights the uplifting message conveyed by springtime.

During the months of winter, there are almost no visible signs of thriving plant life. When winter concludes, however, the processes of growth that lay dormant in the earth suddenly come to life, and it becomes evident that the lack of growth we witnessed throughout the winter was only a temporary pause, to allow for nature's rejuvenation. Now, a fresh crop of vegetation can blossom and thrive.

The Exodus from Egypt contains a similar message. Bnei Yisrael suffered bitterly in Egypt, oppressed in both body and spirit. It was only revealed later that the exile had in fact refined them,¹ enabling them to receive the Torah—the very word of G-d—a short fifty days after leaving Egypt.

The same is true for us, as individuals. If ever we experience a period in life that seems to be barren, with no signs of productivity or growth, we must realize that this barrenness is almost certainly not our permanent reality. It is merely a temporary break so we can rejuvenate, and ultimately blossom and flourish again.

—*Igros Kodesh, vol. 4, pp. 267-268*



1. See Devarim 4:20 and Rashi ad loc.

המצווה הנ"ה הציווי שנצטוונו להקריב כבש הפסח ביום
י"ד בניסן...המצווה הנ"ו הציווי שנצטוונו לאכל כבש הפסח
בליל ט"ז בניסן כפי תנאיו הנזכרים (ספר המצוות להרמב"ם)

*The 55th Mitzvah is the commandment that we slaughter the
Pesach-offering on the fourteenth of Nissan in the afternoon...*

*The 56th Mitzvah is the commandment that we eat the lamb of the
Pesach-offering on the night of the fifteenth of Nissan according to
the stipulations mentioned.*

(Maimonides, Sefer Hamitzvos)

Freeing Yourself from Egypt in Two Steps

The mitzvah of the Pesach-offering is fulfilled primarily by its participants' eating from meat of the sacrifice. Nevertheless, the Rambam enumerates slaughtering the lamb on the fourteenth day of Nissan and eating from its flesh later that night as two distinct mitzvos, implying that these two components of the mitzvah are each of a unique character and warrant attention on their own.

On a homiletic level, this is because the Exodus from Egypt marked the birth and emergence of our people as a nation of servants of G-d rather than servants of Pharaoh; "For it is to me that the children of Israel are servants; they are My servants, whom I took out of the land of Egypt."² All the details of the Pesach-offering, which served to prepare for the Redemption and set it in motion, are therefore of major importance to this transformative process.

The lamb was an Egyptian deity; to openly take a lamb in the presence of the Egyptians and slaughter it as an offering to G-d was an expression of selfless devotion to G-d. The slaughtering of the Pesach lamb thus represents the first critical step in throwing off the yoke of Pharaoh and the idolatry of Egypt and becoming true servants of G-d: committing ourselves to G-d to the point of self-sacrifice.

2. Vayikra 25:55.

We were then to eat the meat of the Pesach-offering, to ingest and be nourished by this ideal of self-sacrifice to be a servant of G-d, making it a part of our flesh and blood. This is a distinct mitzvah of critical significance on its own: to saturate our entire lives—even what is considered personal and mundane—with an underlying spirit of self-sacrifice for G-d.

-*Likkutei Sichos, vol. 16, pp. 111-113*



וְאֵלֹהֵינוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרֵי אָנוּ
וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֶבְדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם (הגדה של פסח)

If the Holy One, blessed be 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. (The Haggadah)

Ensuring our Freedom

We acknowledge in the Haggadah that if not for our miraculous redemption some 3,000 years ago, we would still be slaves to Pharaoh today. As such, we can truly regard ourselves as though we were the ones redeemed from Egypt, which is the main theme of the Seder.

The Haggadah adds that our children, as well as their children, would still be enslaved, if G-d had not redeemed our ancestors. While it is true that the redemption from Egypt granted our progeny the same freedom it granted us, why must we acknowledge this at the Seder?

Evidently, to fully experience our own freedom, we must be cognizant of our descendants' freedom as well.

Why?

On Pesach we celebrate not only our physical release from bondage, but also our spiritual liberation—the ability to cleave to the infinite G-d, and to transcend

the shackles of our material existence. In the words of the Mishnah, “There is no free person, except for he who occupies himself with the study of Torah.”³

For this reason, the only way we can truly celebrate our redemption is when we are certain of our children’s and grandchildren’s freedom. The only free person is one who has successfully imparted his appreciation for Torah study and excitement for its observance to his children, in a way that ensures they will pass it along with the same passion to their children. Only then can we be certain that the spiritual liberation achieved through Torah will endure forever. As the Talmud teaches, “He who is himself a talmid chacham (Torah scholar), and his son a talmid chacham, and his son’s son, too, is a talmid chacham, the Torah will nevermore cease from his seed.”⁴

—*Sichos Kodesh 5736, vol. 2, p. 99*



רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם. . . וַיֹּאמֹר לוֹ בְּעִבּוּר זֶה עָשָׂה
ה' לִי בְּצֵאתִי מִמִּצְרַיִם. לִי וְלֹא לוֹ, אֱלֹהֵי הָיְהָ שָׁם לֹא הָיְהָ נִגְאָל (הַגְּדָה שֶׁל פֶּסַח)

The wicked one, what does he say? “What is this worship to you?”... Say to him: “It is for this that G-d did for me when I left Egypt; i.e., ‘for me,’ but not for him. If he had been there, he would not have been redeemed.” (The Haggadah)

Why is the Wicked Son at the Seder?

The wicked son dismissively asks what purpose there is in the observance of the Seder, excluding himself from being among its adherents. Yet instead of answering his question, we respond by telling him that, in fact, he would not have merited to be redeemed from Egypt.

3. Avos 6:2.

4. Bava Metzia 85a.

Why not respond to his question? Besides, if he truly has no association with the Seder and the Exodus, then why include this dialogue in the Haggadah at all?

These questions support an alternative understanding of our response to the wicked son, according to which the response is, in fact, intended to draw the wicked son nearer to the Seder, of which he too is an integral part. We are telling the wicked son that only “if he had been there, he would not have been redeemed,” but in the future Redemption he too will be redeemed.

Only in Egypt, before G-d gave us the Torah, was it possible for a Jew to be permanently detached from the Jewish people, and to not be redeemed together with the rest of Bnei Yisrael. At the Giving of the Torah, however, G-d spoke to the soul of every Jew who will ever live, saying in the direct and singular form, “I am Hashem, your G-d,”⁵ your eternal identity and inescapable destiny. We are therefore certain that ultimately, before the coming of the future Redemption, every Jew will return to G-d⁶ and His service and will thereby merit to be redeemed.

With these words of hope, expressing our belief in the unconditional and eternal heritage of every Jew, we welcome the wicked son back to the Seder. With genuine love and concern, we speak of his unbreakable bond with G-d and the Jewish people to inspire him to embrace his natural inheritance, for he too must prepare for his part in the future Redemption.

—*Likkutei Sichos*, vol. 11, p. 2; *Toras Menachem*, vol. 8, pp. 77-78



5. Shemos 20:2.

6. See Tanya, chapter 39.

וַיֵּרֶד מִצְרָיִם אָנוּס עַל פִּי הַדְּבָר (הגדה של פסח)

“And he went down to Egypt” (Devarim 26:5)—compelled by Divine decree. (The Haggadah)

Don't Make Yourself Too Comfortable

The Haggadah recounts the early travails of the Jewish people and asserts that Yaakov descended to Egypt against his will: “He went down to Egypt—compelled by Divine decree.”

This statement is somewhat perplexing. Yaakov, as we know, was devoted to G-d with all his being. If he knew that G-d desired he move to Egypt, how could he be hesitant to oblige? Moreover, G-d had assured him, “I will go down with you to Egypt, and I will bring you up—you will also ascend.”⁷ This made it clear that the descent to Egypt was only temporary, and that the heights he would reach because of it would be extraordinary. With a future so promising, Yaakov should have been thrilled to make the trip! Why does the Haggadah say that he felt “compelled by Divine decree”?

Although Yaakov was happy to do G-d's bidding, his descent to the debased environment of Egypt was a constant source of angst. Despite the benefit that his move would ultimately yield, Yaakov never made peace with the enormous spiritual risk it posed him and his family. Even if its impact would be temporary, he was perpetually uncomfortable, “reluctant” as it were, to be in the Egyptian environment. It was this discomfort, however, that ensured that his children were not entirely consumed by their surroundings, and the purpose of their exile was ultimately realized.

We, too, are destined by Divine providence to be at times in situations and environments that are devoid of holiness. Like our ancestor, Yaakov, we must recognize the Divine mission that we have been assigned, and happily devote ourselves to

7. Bereishis 46:4.

infusing our surroundings with holiness and meaning. Nevertheless, to successfully elevate our surroundings while ensuring that the environment does not negatively influence us, we must keep in mind that the environment constitutes a “descent to Egypt”—a place where we as Jews are inherently uncomfortable and are there only because the Divine decree has compelled us to be.

—*Likkutei Sichos, vol. 4, pp. 1218-1220*



שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לָּהּ אֱלֻקִּיךָ (דברים טז, ח)

For six days you shall eat matzahs, and on the seventh day, an assembly to Hashem, your G-d. (Devarim 16:8)

You're an Adult Now

The Torah explicitly excludes the seventh day of Pesach from the positive obligation to eat matzah that day, rendering it optional instead. Using the methodology by which the laws of the Torah are extracted from scripture, the Talmud⁸ extends this “freedom of discretion” to all the days of Pesach other than the Seder night. Meaning, that though we are obligated to not eat leavened bread throughout the entire holiday, only on the Seder night do we have an obligation to eat matzah; after the Seder night, matzah is optional.

Chassidus explains that the discretionary status of matzah on the seventh day (and indeed all of Pesach other than the first night or nights) is, in truth, indicative that the level of Divine service that we draw from these days is even higher than what is drawn from and symbolized by the obligatory consumption of matzah of the first night. How so?

Matzah, the flat and tasteless opposite of leavened bread, symbolizes humility and submission. It is representative of the inner work required of us in the initial stages of neutralizing selfish and negative impulses: to counter our natural inclina-

8. Pesachim 120a.

tions with the humility of simple restraint, whether we fully appreciate the battle and the cause we are fighting for or not.

On the first night of Pesach, as we just begin to free ourselves from the impure influences of Egypt, the discipline and self-effacement symbolized by matzah does not come naturally to us. We must be commanded and instructed to work on this; if left to our own devices, we would not take on this fight.

The subsequent days of Pesach, when eating matzah is by our own discretion, teach us and empower us to reach a more mature level in our internal work. Now, we are given the independence to choose to eat matzah, telling us in effect that it is expected of us to have reached the point that we can be trusted to seek out the humility, discipline, and self-restraint represented by matzah on our own initiative.

-Likkutei Sichos, vol. 22, pp. 32-33



וְהָיָה הַדָּם לְכֶם לְאֵת עַל הַבָּתִּים אֲשֶׁר אֲתֶם שָׁם וְרָאִיתִי אֶת הַדָּם וּפְסַחְתִּי
עֲלֵיכֶם וְלֹא יִהְיֶה בְּכֶם נֶגֶף לְמִשְׁחֵית בְּהַכֹּתִי בְּאֶרֶץ מִצְרַיִם (שְׁמוֹת יב, יג)

And the blood will be for you for a sign upon the houses where you will be, and I will see the blood and spare you, and there will be no destructive plague in you when I smite the land of Egypt. (Shemos 12:13)

Egypt Syndrome

After guaranteeing that G-d will skip over and spare the Jewish homes from the final plague—death of the firstborn—the Torah adds: “And there will be no destructive plague in you.” Rashi explains that these additional words address the query: “What if one of Bnei Yisrael was in an Egyptian’s house? I would think that he would be smitten like him. Therefore, the verse states: ‘And there will be no destructive plague in you.’”

The Jews who lingered in an Egyptian home on the night of the Exodus

were in an appalling spiritual state, one more akin to that of their Egyptian oppressors than to that of their fellow Jews. Consider this: Not only had Bnei Yisrael suffered miserably at the hands of the Egyptians for hundreds of years, but they had also just witnessed the miraculous plagues with which G-d punished their oppressors. Now they offered the Pesach sacrifice to commemorate their imminent redemption from Egypt, and were explicitly warned, “No man shall leave the entrance of his house until morning.” At this point, a Jew who still chose to spend the night in the home of an Egyptian, we could assume, “would be smitten like him,” in Rashi’s words.

Yet, out of His love for the Jewish people, G-d Himself descended, as it were, into the homes of the Egyptians to single out the Jews who might be among them. “I will go out into the midst of Egypt,” says G-d, to save a Jew who was so spiritually hollow that even on this fateful night he still clings to his Egyptian friends and neighbors.

In doing so, G-d demonstrated the lengths to which we must go to save a Jew, whether physically or spiritually—i.e., to draw him nearer to the worship of G-d. Emulating G-d’s ways, we must seek to reach even the Jew who is so assimilated that engaging him can require “descending” and compromising (within the guidelines of halachah) our own high spiritual standards. We must search for the Jew who cannot be found in a holy environment and is still “in an Egyptian home,” to rescue him and draw his heart closer to his Father in Heaven.

—*Likkutei Sichos, vol. 36, pp. 50-51*



בְּנֵי אַרְבַּעַת בָּנִים דִּבְרָה תוֹרָה: אֶחָד חָכָם. וְאֶחָד רָשָׁע.
וְאֶחָד תָּם. וְאֶחָד שְׂאִינֵי יוֹדֵעַ לְשִׂאוֹל (הגדה של פסח)

The Torah speaks of four children: One who is wise, one who is wicked, one who is simple and one who does not know how to ask.

(The Haggadah)

The Unlucky Child

In four places, the Torah instructs us to relate the story and mitzvos of Pesach to our children. The Haggadah interprets this as four different conversations, reflecting four types of “sons” who might be asking the question: the wise son, the wicked son, the simple son, and the son who does not know how to ask.

The Haggadah’s placement of the son who does not know how to ask at the very end of this list seems unfair. If the first mentioned is the wise son, the most virtuous, then at the very end of the list should be his nemesis, the wicked son. Why does the Haggadah list the wicked son immediately after the wise and righteous son, and the son whose only crime is his lack of knowledge at the very end?

In doing so, the Haggadah highlights the crucial need to ensure that every Jewish child receives a Jewish education. In a certain sense, an individual who is lacking Jewish education and training is in a more lamentable position than one who received a proper education but chose to rebel against it. Those who were never taught how to live Jewishly, i.e., in accordance with the Torah and mitzvos, will still be a long way off even when they ultimately seek to return to their heritage.

The wicked son, on the other hand, though he is currently going through a rebellious or defiant phase, can entirely transform himself at any moment into “a wise son.” Furthermore, we are certain that the wicked child will ultimately repent before the coming of Moshiach, as we are promised that “No one banished from Him will remain banished.” It is not a question of if, but when. And at that moment, since he has been fortunate enough to

receive a satisfactory Jewish education, he will be capable of immediately assuming a full Torah lifestyle.

That said, on our part, we must do whatever possible to bring all the “sons” to the Seder.

—*Toras Menachem 5743, vol. 3, pp. 1279-1280*



לעילוי נשמת
הרה"ת יעקב אהרן ב"ר גדלי'
ע"ה קארף
גלב"ע
י"ט ניסן ה' דחג הפסח התש"פ
תנצב"ה

לזכות
הת' דוד שלמה שי'
לרגל הכנסו לעול המצוות בשעת"מ
ביום כ"ד ניסן התשפ"ה
יה"ר שיגדל להיות
חסיד, ירא שמים ולמדן
לנה"ר הוריו וכל משפחתו שיחיו
נדפס ע"י הוריו
הרה"ת תנחום וזוגתו מרת נחמה דינה
שיחיו פינסאן

לעילוי נשמת הרה"ת
זאב וולף ב"ר שמואל ע"ה
זלמנוב
גלב"ע ביום י"ז ניסן התשע"ד
תנצב"ה

לעילוי נשמת
הרה"ח הרה"ת ברוך בן הרה"ח
הרה"ת אברהם ע"ה פריז
גלב"ע ביום כ"ב ניסן, שביעי של
פסח התשל"ז תנצב"ה
נדפס ע"י בנו הרה"ת יוסף
יצחק וזוגתו מרת סימא שיחיו
פריז

לעילוי נשמת
הרה"ת משה ב"ר שלמה ע"ה פרוינדליך
גלב"ע י' ניסן התשס"ט
ולעילוי נשמת בנו
הרה"ת שלמה ב"ר משה ע"ה פרוינדליך
גלב"ע ט"ו ניסן א' דחג הפסח התש"פ
ולעילוי נשמת
הרה"ת אליעזר ב"ר שלמה ע"ה ליווי
גלב"ע י"ג ניסן התשכ"ו
תנצב"ה

לעילוי נשמת
הרה"ת דוד אריה הכהן ב"ר
אברהם שלמה ע"ה
יארמוש
גלב"ע ביום ט"ו ניסן התשנ"ט
תנצב"ה
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נדפס ע"י בני משפחתו שיחיו

לזכות

הת' חיים ישראל יוסף שי'
לרגל הכנסו לעול המצוות בשעטו"מ
ביום כ"ד ניסן התשפ"ה

יה"ר שיגדל להיות חסיד, ירא שמים ולמדן
לנח"ר הוריו וכל משפחתו שיחיו

נדפס ע"י הוריו

הרה"ת מנחם מענדל זוגתו מרת ציפורה שיחיו וייס

לעילוי נשמת

הרה"ת יהודה ב"ר יצחק שמואל ע"ה
בעקער

נלב"ע כ"ב ניסן אחרון של פסח התש"פ

תנצב"ה

נדפס על-ידי ולזכות בני משפחתו שיחיו

לזכות

הת' שלום זאלע שי'

לרגל הכנסו לעול המצוות בשעטו"מ
ביום י"ט ניסן - ג' דחווה"מ פסח התשפ"ה

יה"ר שיגדל להיות חסיד, ירא שמים ולמדן
לנח"ר הוריו וכל משפחתו שיחיו

נדפס ע"י הוריו

הרה"ת אשר זעליג זוגתו מרת שרה שיחיו הערסאן

לעילוי נשמת
החסיד הרב ר' יצחק זלמן ב"ר שלום ע"ה
פוזנר ז"ל
שליח כ"ק אדמו"ר
תנצב"ה

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הוקדש ע"י צאצאיו משפחת דענעביים שיחיו
שלוחי אדמו"ר בבית חב"ד דפאלם ספרינגס

לזכות
הת' נתן יהושוע זעליג שי'
לרגל הכנסו לעול המצוות בשעטו"מ
ביום כ"ו ניסן ה'תשפ"ה

יה"ר שיגדל להיות חסיד, ירא שמים ולמדן
לנח"ר הוריו וכל משפחתו שיחיו

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נדפס ע"י הוריו
הרה"ת יהודה לייב וזוגתו מרת חנה שיחיו
מרזוב



לעילוי נשמת
הרה"ת יעקב מנחם מענדל
הכהן
ב"ר רפאל משה ע"ה
שפערלין
נלב"ע ד' ניסן ה'תש"נ
תנצב"ה





לעילוי נשמת
הרה"ת בנימין הכהן ב"ר
יהודה יוסף הכהן ע"ה
כ"ץ
נלב"ע ביום
ה"י ניסן ה'תשע"ט
תנצב"ה



לזכות

החתן הת' יעקב שי' בעדקאוויץ
והכלה הגה פערל תחי' ווייס
לרגל בואם בקשרי השדוכין בשעטו"מ

יה"ח שיזכו לבנות בית נאמן בישראל על
יסודי התורה והמצוה כפי שמוארים
במאור שבתורה זוהי תורת החסידות

ולזכות הזרי הכלה הרה"ת משה אהרן צבי
וזוגתו מרת העניא רבקה רות ומשפחתם

שיחיו ווייס

שערמאן אוקס, קאליפורניא

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