

לקוטי שיחות ABSTRACT שבת הגדול וערב פסח

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪



הוראה	ענין	חלק
It isn't enough to just fulfill the Mitzvos – they must be imbued with “life”, the proper intentions	Shabbos HaGadol & Shabbos Teshuva teaches: doing deeds of Mitzvos proper intention, love & awe of HaShem	ג
Chassidus explains when Moshiach comes the moon would be like the sun, indicating אתהפכא	The great miracle (the Great Shabbos) is the Egyptian First-Born fought, total transformation of the darkness into light; indicated by the passing of a Tzadik (Miriam) transforms the three <i>k'lipos</i> of tumah into kedusha	יב
Our task is not to turn away but accomplishment through Mitzvos; the changing of darkness into light by affecting another Jew	Shabbos HaGadol miracle on the day of the week Shabbos is a time above the distinction of past, present, and future; overturning the order of the six days; the civil war on Shabbos expressed the concept of kelipah assisting the holy	יזא
When the 14 th of Nissan occurs on Shabbos, and the fast of the first-born is pushed off to the prior Thursday, is this the new day of the fast, or just a make-up day? What about a Bar Mitzvah on the 14 th of Nissan?		יזב
Hashem is Great when en clothed in the natural order and becomes recognized as His world; this is the true בלי גבול	Shabbos HaGadol is a miracle connected to the days of the week (effecting the natural order of creation) and not the days of the month (which is an addition or modification to the natural order) למכה מצרים בבכוריהם	כזא
1) Lifts one to a state of geulah & of freedom 2) Yet, feel the great lacking in our current situation of Galus	Saying of סדר קרבן פסח on erev Pesach is like doing the actual offering of the Korban, not in deed, but in physical words (an accomplishment, not just a remembrance or a make-up)	לבא
Shabbos is made great since through additional factor of זכר ליציאת מצרים Thus, Pesach is also called Shabbos	Shabbos HaGadol was the beginning of the Geulah; thus, custom to say עבדים היינו & not say ברכי נפשי Connection to Shabbos (and not the 10 th) indicates fundamental change occurred in Shabbos itself	לזא

SHABBOS HAGADOL

Identify the reason this Shabbos is HaGadol

THE MIRACLE HANDLING MUKTZAH SHABBOS BECAME GREAT THE SPEECH LIKE
YOM KIPPUR THE WEEK HAS A SMALL SHABBOS



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הוראה	ענין	חלק
<p>1st principle of Jewish education is that a Jew is different as expressed by our customs</p> <p>When faced by a situation beyond our present abilities, the (cumulative) good of previous generations can enable physical success now</p> <p>1) The Rasha does not have to resign himself to this state; hope exists</p> <p>2) The Chacham is in the best position to restore the Rasha to the proper path</p> <p>3) The Chacham can easily become a Rasha, thus, needs to daven for HaShem's help</p>	<p>א) According to Chabad, why is the first question about dipping twice, which is only a minhag?</p> <p>ה) "I am like a man of seventy years old, yet I did not succeed until ..." Rabbi Eleazor's spiritual age of 70 manifest itself in physical reality</p> <p>ט) Why is the Rasha next to the Chacham? Even though one has sinned, every Jew remains a part of the Jews</p> <p>ישראל הוא ישראל - יש ששים רבוא אותיות לתורה</p>	א
<p>א) 15 <i>simanim</i> of the seder are significant – גדלות אבא – קוצו של יוד – even beyond intellect should come down into intellect</p> <p>ב) <i>Maaseh</i> with Rabbi Eliezer The teachers were not able to feel the light themselves, but their efforts generated light for their students, enough to sense the dawn themselves; through helping another leave his Mitzraim, one is able to leave one's own Mitzraim</p> <p>ד) "He went down to Mitzraim, compelled by G-d's decree" The compulsion was internal; Yaacov knew G-d's intent was to refine Mitzraim, and G-d was to accompany them, so he went down; Golus is not natural, so we must not give up hope</p> <p>י) פסח מצה מרור These Mitzvos reflect the main concepts of the Seder (see table below)</p> <p>יג) לשנה הבאה בירושלים - its meaning</p>	<p>ה – בינה י – חכמה (קטנות אבא) קוצו של יוד – גדלות אבא – even beyond intellect should come down into intellect</p>	ב הוספות
<p>"This is the bread of poverty, which our ancestors ate" Our lack of knowledge causes intellectual poverty and diminished awareness of G-dliness in the world, which defines exile</p> <p>"Whoever is hungry, come and eat" Despite the darkness of exile, G-d promises that whoever is hungry for the knowledge of G-d will be satisfied</p> <p>"This year we are here, next year we will be in Eretz Yisrael" The Jews' participation in the Seder and their acquisition of the knowledge it brings, lead to material and spiritual wealth, and the removal of the poverty, which caused the exile</p> <p>"One may not eat any dessert after the Paschal sacrifice" - Not eaten to fulfill a lack, but to provide an experience of wealth, which transcends one's existence; our spiritual leap (Passover) must be drawn into the realm of intellect (seder)</p> <p>"Chacham, what does he say" - Even what is higher than details & divisions, must come into details עדות חוקים ומשפטים</p>		גא
<p>Both Torah study and prayer are needed for a Jew to reveal the G-dliness in one's soul, fulfilling the purpose of the Exodus and the Torah, by taking the Jew beyond all limits</p>	<p>Seventh Day of Passover – The Splitting of the Sea Served as a conclusion to the Exodus and as a preparation to the Giving of the Torah</p> <p>For the sea to split, the Jews needed two merits: Torah study (the right wall) and prayer (the left wall)</p>	גב



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	<p>התחלת ההגדה – הא לחמא עניא הקשר דליל ב' דפסח לנס פורים הא לחמא עניא בציר"י הרי אני כבן שבעים שנה וחכמים אומרים ימי חיך העוה"ז כו' אחד חכם ואחד רשע ויאמר לאברם ידוע תדע כי גר יהי' זרעך גו' אילו קרע לנו את הים כו' כמה מעלות טובות למקום עלינו צפון</p>	ג הוספות
<p>This day is not connected even to a concern regarding the laws of <i>Shogeg</i> (ליל שמורים); but, they enable all Jews to be on a level of “not allowed to become Chametz” (Yetzer HaRa) and, thus no fault comes unwillingly</p>	<p>Decree of Rabbah for a holiday that falls on Shabbos (that one might carry to an expert for directions for the Mitzvos of that day) does not apply to Pesach; contrary to the other holidays, the spiritual accomplishments of the Pesach Mitzvos are not achieved by Shabbos</p>	ז
	<p>בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים Many variant readings of this text</p>	יבב
<p>Holiday has three names חג המצות, זמן חרותינו, חג פסח (see table below)</p>		יזא
<p>Retelling of the Exodus story enables us to see ourselves as if we are leaving Mitzraim, leading to the merit of the future redemption that also occurs in Nissan</p>	<p>The various components of the Haggadah express the main concept of the Haggadah הא לחמא, עבדים היינו, מתחלה עובדי ע"ז, והיא שעמדה, כמה מעלות, ובנה לנו את בית הבחירה לכפר...</p>	יזב
<p>Eighth day is the simchah of the redemption of Moshiach</p>	<p>The <i>hiddur</i> of eating <i>gebrochts</i> on the last day of Pesach Seventh day is the completion of G-d's revelation (רשות) Eighth day is the birur from the Jews (הידור במצה שרויה)</p>	כב
<p>The 5th cup of the earlier generations represented a completion of their service Even though not on that level, we pour a 5th cup to express our emunah in Moshiach's coming</p>	<p>The Rishonim mention a 5th cup which is not drunk, which is not our custom nowadays A latter custom was to pour an additional cup for Eliyahu, and this is the accepted custom</p>	כז
<p>We utilize <i>Charoses</i> at the Seder to symbolize the potential goodness of all Jews We place the <i>Charoses</i> on the table to show the pure essence of a Jew We dip into the <i>Charoses</i> to spread the goodness of the essence of a Jew throughout their actions</p>	<p>The Jews in Egypt were in servitude physically, and mainly, spiritually; <i>Maror</i> teaches about servitude in general and has a shiur; <i>Charoses</i> mainly references the core of evil, which has no minimum Yet the <i>Charoses</i> contains apple to remember the miracle of the Jews birthing in Egypt reflecting G-d's love</p>	לב
<p>Since the final redemption is not here yet, we are exempted on the last days by the שהחיינו (and their connection) from the first days</p>	<p>One does not bless שהחיינו on the last days of Pesach and are not considered as a separate holiday The last days of Pesach (while connected to the 1st days) are unique, commemberating the final redemption</p>	לז



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Lesson	Key Point	Order of the Birth of Jewish Nation	Holiday Name
Beginning of one's service is Bitul	ביטול וקבלת עול	Service of Eved Nullify prior existence	חג המצות (חומש)
Next, one can express the essence of one's soul	מציאות של קדושה	Essence revealed like the fish and the sea; nothing separates the Jews and the Torah; freedom is only for one who learns Torah	זמן חרותנו (סידור)
Final service of the G-dly soul without limits is now possible	דילוג שלא בערך	Change in the Jew's nature without comparison to the prior nature Now can reach higher than limits	חג הפסח (חז"ל)

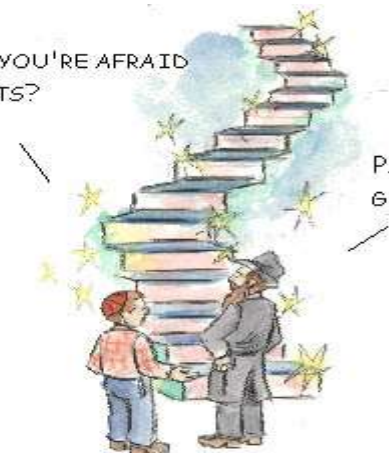
Fulfill all the obligatory	מן התורה	מצה
Fulfill all the stringencies, decrees, beautifications	מדרבנן	מרור
Make vessels for G-dliness in permissible matters	זכר	פסח

Provide the Numbers

כ	ש	ח
ג	כ	ש
מ	ג	כ

Rabbi Riddle

WHAT IF YOU'RE AFRAID OF HEIGHTS?



DON'T WORRY. ON PASSOVER, WE CAN ONLY GO UP - NOT DOWN!



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15 Items

Simanim of the Seder

Dayainu

Steps from the *Ezras Nashim* to the *Azarah*

Shir HaMaalos in Tehilim

<i>Kadesh</i>	Took us out of Mitzraim
<i>Urchatz</i>	Executed judgments upon the Egyptians
<i>Karpas</i>	Executed judgments against their gods
<i>Yachatz</i>	Slain their firstborn
<i>Maggid</i>	Given us their weath
<i>Rachtzah</i>	Split the sea for us
<i>Motzi</i>	Led us on dry land
<i>Matzah</i>	Drowned our foes in it
<i>Maror</i>	Provided our needs in the desert
<i>Korech</i>	Sustained us with Manna
<i>Shulchan Orech</i>	Given us the Shabbos
<i>Tzafun</i>	Brought us to Mount Sinai
<i>Beirach</i>	Given us the Torah
<i>Hallel</i>	Brought us into Eretz Yisrael
<i>Nirtzah</i>	Built for us the Beis HaMikdash