

# 3

בְּכֹל דּוֹר וָדוֹר  
חַיִּיב אָדָם לִרְאוֹת אֶת  
עַצְמוֹ כְּאִלּוּ הוּא יָצָא  
מִמִּצְרַיִם

(פסחים קט"ז, ב)



*In every generation one must look upon  
himself as if he personally had gone out  
of Egypt!*

(PESACHIM 116B)

LIVING LESSON 1  
*Inherently Free*

LIVING LESSON 2  
*Tried and True*

LIVING LESSON 3  
*Make it Personal*

LIVING LESSON 4  
*Powerful Children*

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## Inherently Free

The Hebrew word for Egypt is מצרים which comes from the root word מצר—a limiting boundary or border.

The world we live in constrains us. There are so many things that can restrict what we do. Many limiters are external things like friends, location, or possessions. The most restrictive powers though, are the ones inside of us, such as our fears, temptations and inhibitions. These can often discourage us from reaching our full potential and they limit what we achieve. They can trap us and make us feel enslaved to them.

When we are instructed to remember that Hashem took us out of Egypt, it is also a message to remember that Hashem has given us the ability to leave the constraints of our world. When Hashem redeemed us from "Mitzrayim" and gave us the Torah, he not only removed us from the physical geographic location, but also freed us from truly being a slave to any limiting elements in our life.

He gave us the power that we do not need to fall victim to our circumstances or yetzer hara. We are inherently free! We do not need to listen to the temptations in our heart, or the distracting thoughts in our mind. We do not need to restrict ourselves because of other people's opinions or expectations.

Although it may not always be easy, with Hashem's help, we have the ability to overcome any obstacle and not be limited by anything.

This freedom also allows us to taste infinity! How? Through doing mitzvos. Every mitzvah we do unites us with Hashem and pulls us out of our limited world. For that moment, we rise above and connect with the infinite G-d who created the universe and who is endlessly greater than the universe. Indeed, while we are just a speck of dust compared to the universe, the entire universe is not even like a speck of dust to Hashem.

Each time we do a mitzvah we are transformed from being just an insignificant blip in the universe, to becoming one with His infinite greatness. When Hashem gave us the Torah, He gave us access to Himself. Through giving us the Torah, Hashem has given each Jew a priceless gift, the key to the exit door of our world, and the key to the entrance of infinity.



### Did You Know?

#### Mini Exodus

Krias Shema discusses yetzias mitzrayim because every Krias Shema is really a mini yetzias mitzrayim. When we accept and recognize Hashem's oneness, our souls leave the constraints of our world and become one with Him, thereby being freed from the worldly limitations.



### Our Sages Say

#### Shortness of Breath

When Moshe came to announce the redemption, the Torah says the Jews couldn't listen because of their "shortness of breath." This wasn't just about being physically tired—it also refers to their "short" and closed mindset in which they couldn't imagine life being any different. Only after witnessing the miracles of the ten plagues did their minds open, and they truly desired to break free—not just from physical captivity, but from spiritual slavery as well.

#### Ultimate Freedom

There is no one as free as someone who learns Torah. When you learn Torah, you are connecting to the infinite and timeless Hashem, and are momentarily freed from all constraints of this world.



### Pearls of Wisdom

#### Constant Freedom

Leaving Mitzrayim isn't a one-time event—it's a constant process. The challenges and limits you broke through yesterday won't be your main struggle forever; once you grow past them, new ones take their place. The work of leaving Mitzrayim is never finished, because every new level brings new obstacles to break through.



### I'm Free!

**I**t was late at night, and the farbrengen was still going strong. The participants were inspired and elevated through the stories, nigunnim, divrei Torah and l'chaims. After a while, the l'chaims ran out and they sent a messenger to try and find some more. But in the dead of the cold Moscow night, where could he get his hands on a bottle of mashke?

While searching for a store that might be open at that late hour, the chossid encountered a drunkard sitting on a bench, clutching a bottle of mashke. The chossid approached him and asked if he can buy it. The drunk stubbornly refused. The chossid offered more and more money, but all his offers were rebuffed.

"You don't understand," said the drunkard. "If you give me even 100 rubles for the bottle, all I will have is that 100 rubles. But with this bottle, I feel like the whole Moscow is mine and I can do whatever I want!"

The chossid returned to the farbrengen empty-handed, but with a fresh lesson that kept the farbrengen going strong for many more hours: when we connect with Hashem, for those few moments we raise ourselves above the limitations of the world, and the whole world is insignificant. We are no longer subject to its pettiness, and are truly free, unbound and infinite for those few precious moments.

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## Tried and True

The galus is long and hard. B'nei Yisrael have been persecuted and harassed for so long. Each generation brings new haters with an ancient hatred. It can seem daunting and too much to bear.

When things are tough, remember that Hashem is in charge of the world and orchestrates every single thing that happens. Since Hashem is the Creator, constantly willing everything into existence, nothing and nobody can possibly be more powerful than Hashem.

B'nei Yisrael were captive in the strongest super-power nation of the time. It felt as if there was no way out. Yet, Hashem took us out. Hashem demolished the Egyptians in a way that no one thought possible.

This also applies on a personal level. Life is a battle. Every day, we are given many challenges.

Every day, we must fight to overcome every one of these challenges. Our challenges can be as big as having a serious sickness chas v'shalom, or as small as learning how to tie our shoelaces. But, with the help of Hashem, every single one of our battles, big or small, can be won.

As we get older, our challenges change. They may become even more difficult than the ones we had before. They also may be very different from other people's challenges. Remember, nothing is too big or hard for Hashem.

Reminding ourselves about yetzias Mitzrayim helps to keep this important fact in our mind and heart: No matter how bleak the situation is, Hashem has done bigger and greater things before, so He can certainly help in this situation! With the help of Hashem, we can overcome all our challenges.



### Our Sages Say

#### The Seder Night

Many mitzvos, including most of our holidays and the entire night of the seder, focus on remembering the miracles in Mitzrayim. The Torah emphasizes these miracles again and again because understanding how Hashem took us out of Egypt—and how He runs the world—strengthens our faith in Him.

Remembering these acts also helps us stand strong against anyone who denies Hashem, by recalling the wonders He has performed.

That's why remembering them is such an important and ongoing mitzvah.



### Did You Know?

#### We Can do it Again

The mitzvah not to eat the gid hanasheh (sciatic nerve) of an animal reminds us of Ya'akov's victory over Eisav's malach. The mitzvah of gid hanasheh is like a trophy that we keep as proof of our big win. Each time we remove an animal's gid hanasheh, we are reminded that just as Ya'akov won that battle, so, too, we will win our battles. No matter how often the enemies of B'nei Yisrael try to destroy us, and no matter how bad things seem, Hashem will always help us win.

#### Moshe's Final Address

In his final speech to the Jewish people, Moshe told us not to be afraid to face the nations in Eretz Yisrael. He said we could stay strong by remembering the miracles Hashem did for us in Mitzrayim. Moshe chose his final speech to us to explain a simple truth: when we remember how Hashem helped us in the past, we can face any challenge with courage and confidence.



## The Drunkard's Seder

One year, after R' Levi Yitzchak of Berditchov finished his Pesach Seder, he was told something shocking from Heaven: "The most beloved Seder this year wasn't yours — it was Moshe'le the water carrier's."

The Rebbe called Moshe'le and asked him what had happened at his Seder. Moshe'le was a poor, simple drunkard. The night before Pesach, he drank too much and passed out. When Seder night came, his wife kept waking him, but he couldn't get up.

Finally, she said, "Every Jewish home is having a Seder except ours. The children are about to fall asleep. They're waiting for you."

That broke him. He gathered his children and told them the Pesach story in his own words — from creation, to the Avos and Imahos, to slavery in Egypt, and how G-d took us out. Then he said, "My sweet children, we are still in exile today. But the same G-d who took us out of Egypt is still alive and present—and very soon He will take us out of this exile too."

He then turned to G-d and whispered, "Father in Heaven, thank You for taking us out of Egypt. Please take us out of this exile very soon."

He ate the matzah, drank the four cups, and fell asleep.

When R' Levi Yitzchak heard the story, he cried and said, "I wish just once in my life I could teach my children—and speak to Hashem—with that kind of pure heart."

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## Make it Personal

In order to have a strong relationship with Hashem, we must **connect** to the knowledge that we learn about in the Torah. You can know a lot of Torah, but if you view it as abstract information, you will not be moved. In contrast, if you learn even just a little bit, but think about it and make it real and relevant, what you care about will change, what excites you will change, your emotions will change, and most importantly, you, yourself, will change.

This mental process of connecting the concept to your personal life is called Daas. It is how you find ways to make idea relevant and real, using your knowledge to "give birth" to emotion.

Imagine a person who is fascinated by lions. He knows and understands why lions are dangerous, and yet he does not live in a state of constant fear. However, should he one day find out that there is a lion on the loose roaming his neighborhood, he would undoubtedly be terrified. Why? It is possible to know a lot, but as long as your knowledge is theoretical, it will not affect your emotions. Emotions only get involved when your knowledge becomes relevant to your life.

When learning about the things Hashem does for B'nei Yisrael, contemplate the fact that this means you as well.

Imagine a great and powerful king. Now imagine this king leaves his palace together with his royal entourage and travels to the outskirts of town. They finally stop in front of the town's garbage dump. He stoops to the floor and begins to speak to a homeless man who is sitting in the filth. He leads the poor man into his carriage, bringing him inside the royal palace and into his private chamber—a place that no one, not even the highest officials are allowed to enter. There, he kisses and embraces him.

Like a powerful king who lowers himself to embrace a dirty peasant, Hashem lowers Himself to be involved in our lives. He, Himself, descended into Mitzrayim, the lowliest country in the world, and took us out of there. He gave us His Torah and mitzvos so that we can be close to Him. On an individual level, He disregards the garbage we are involved in. He is willing to endure the stench of our pettiness. He lowers Himself to our level and kisses and embraces us.

Hashem took our forefathers out of Egypt but He also takes **us** out!



Our Sages Say

### The Praying Thief

The Gemara<sup>1</sup> talks of the strange phenomenon that a thief might daven to Hashem that his thievery should be successful. How is that possible? If he believes in Hashem, why would he blatantly go against His will?

The thief is missing daas. He knows that Hashem exists and therefore davens to Him. But because he is missing daas; Hashem is not enough of a reality to him to prevent him from sinning.

### New Decree

Torah should be seen as fresh and new every day; like a new decree, which everyone runs to read.<sup>2</sup>

Even though the Torah was given thousands of years ago, we should think of it as if it's being given to us right now. Everything in the Torah can be practical and relevant for our lives today—not just something from the past.<sup>3</sup>



Word Power

### Daas

Daas means taking an idea and making it personal so it actually affects you. You can understand something really well, but if you don't connect to it, it won't change what you do—like knowing soda has tons of sugar but still drinking it. If you actually saw the sugar being poured in, and saw what it does to your body's systems, you'd probably think twice before drinking it.

Daas is when what you know becomes real to you, and that's why remembering Mitzrayim isn't just about knowing the story, but feeling it in a personal, practical way.



**Am I a Circle?**

The story is told about a famous philosopher who taught ethics and morals, who was caught doing something very immoral.

“How can you teach about morals and then do something so immoral?” his students asked him in astonishment.

“I also teach geometry. Does that mean I am a circle?” he responded.

This philosopher understood very well what being moral meant, but he never allowed those ideas to change him. When we learn Torah, by contrast, it is imperative that we not only understand the ideas but allow them to change us as well.

**Just a Drop**

Some chassidim were once hitching a ride in the back of a wagon carrying barrels of mashke (liquor). While traveling in the freezing winter, they pondered the irony of being surrounded by drinks that could easily warm them up, but they still remained freezing cold.

“This teaches us an important lesson,” one of the chassidim realized. “A person can be surrounded by the warm, invigorating ideas of Torah and chassidus. But as long as you don’t actually bring it inside you, you will remain completely cold. Whereas if you would swallow even just a tiny drop, letting it enter deep inside you, you would be warmed to the core!”



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**Powerful Children**

Chazal teach that we shouldn’t just remember leaving Mitzrayim—we should see ourselves as if we personally walked out. That means paying attention to how the Jews left and what their behavior teaches us about how to live today.

One powerful detail stands out: everyone prepared for Yetzias Mitzrayim, but the children were especially ready. At Krias Yam Suf, it was the children who recognized Hashem first—the children who were born in Mitzrayim recognized Hashem earlier and more clearly than the adults.

Think about that. These children were born into slavery and darkness, yet their simple, pure faith, even in the hardest times, gave them the clarity to see Hashem before the adults did.

This carries a huge message for today. Jewish children have a power adults often don’t. A child can believe deeply, without cynicism or excuses. When a child knows what’s right and lives by it, they don’t get pulled down by their surroundings—instead, they lift others up. Their faith doesn’t just protect them; it influences and inspires everyone around them.

This lesson is more relevant now than ever. When Jewish children stand strong in their Torah values, they don’t just follow the path—they lead it. They can show adults the

right direction and inspire people far older than themselves.

And just like in Mitzrayim, in this final galus and coming geulah, it will be the faith of Jewish children that recognizes Hashem first and helps the adults see Him too. Never underestimate the power you have. Your influence is real—and it’s stronger than you think.

So, the next time you have a chance to show another Jew how to live more Jewishly—even someone much older—remember this: throughout history, Jewish children have been the ones who strengthened everyone else’s faith, and showed the way forward. ♦





Did You Know?

**Power of Innocence**

During Purim, the Jewish people faced a grave threat of destruction from Haman's decree.

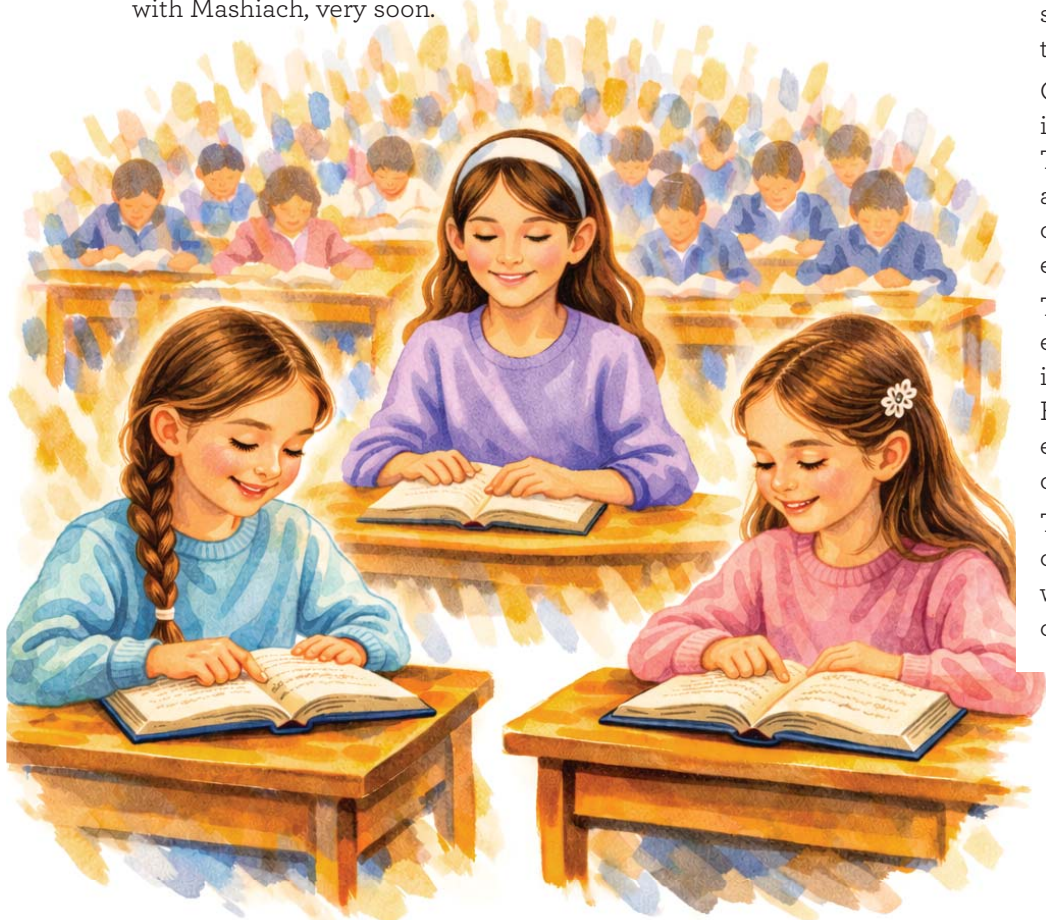
Mordechai understood that the only way to change the Jews' fate was through sincere prayer and Torah study. He gathered thousands of Jewish children, whose hearts were pure and voices free from doubt, to learn and daven to Hashem. It was the innocence and clarity of their prayers that rose straight to Heaven, and only then did Hashem revoke the decree, replacing it with overwhelming joy.

This teaches us that children's faith and purity are not just admirable—they can influence the destiny of an entire nation.

**A Korban for Children**

Before Yetzias Mitzrayim, the main way B'nei Yisrael prepared for geulah was by bringing the Korban Pesach. What's special is that children were included in this mitzvah. They weren't on the sidelines—they were able to join the groups who brought the korban and take part in the mitzvah themselves.

Today, we can't bring korbanos, but we can still give something to Hashem. You can give your time, your energy, and whatever you have by using them for Torah and mitzvos, and by helping other Jews do the same. Every time you give something of yourself to Hashem, you're helping move the world closer to the true and complete geulah with Mashiach, very soon.



Word Power

נער

The Hebrew word for youth, נער, comes from a root that means "to shake off."

This teaches us something remarkable: young people have the power to shake the world. Their energy, passion, and clarity can move things in ways adults often cannot.



Our Sages Say

**From the Mouths of Children**

Dovid Hamelech writes in Tehillim, "From the mouths of little children and babies You have established strength, to stop Your enemies and defeat those who hate You."

Chazal say that when pure, innocent children daven or learn Torah, their actions produce a power so great that it can overcome even the strongest enemies of the Jewish people.

The Gemara emphasizes this even more: "Reish Lakish said in the name of R' Yehudah Hanassi: The world continues to exist only because of the breath of children learning Torah."

This teaches us that the youth create a profound impact on the world—far beyond what adults can sometimes achieve!



Our Sages Say

**See-Through Womb**

When B'nei Yisrael sang the Shirah after crossing the Yam Suf, even the tiniest children joined in! Babies and infants still nursing "saw" Hashem and joined the song. Amazingly, even those still in their mother's womb were able to see Hashem—their mother's womb became like a clear crystal, allowing the unborn children to recognize and praise Him.

**Change the World**

The most influential person in history was Avraham Avinu—the first to teach the world that there is one G-d. Today, millions of people believe in this idea, all tracing it back to Avraham.

What makes this even more amazing is that his discovery of Hashem and his impact on the world began when he was just a child. Chazal teach that starting at only three years old, Avraham started to recognize Hashem and began challenging the beliefs of his time. From such a young age, he started a revolution that changed the world forever!

Avraham's story teaches us that you don't have to be old or powerful to make a difference—even a child can influence the entire world more than anyone else in their generation.



Did You Know?

**Guarantors**

When the Jewish people were about to receive the Torah, Hashem asked them to provide someone to guarantee that it would be faithfully observed for generations to come.

They first suggested the Avos, but Hashem declined. Next, they offered the Nevi'im, and again, Hashem refused. Finally, they said, "Let our children be the guarantors."

Hashem replied, "Now these are worthy guarantors. Because of them, I will give you the Torah."

Children hold extraordinary power. Their purity, faith, and connection to Hashem are so strong that only they can ensure the continuation of Torah and mitzvos!



**Where Leaders Look for Hope**

When Mordechai Hatzaddik learned of Haman's terrible plan to destroy the Jewish people, he felt a heavy weight on his heart. He went to check on the children learning in the school, curious about what they were studying.

He approached the first children he saw leaving school and asked them what they learned that day. The first boy recited confidently, "Do not fear sudden terror, nor the destruction of the wicked when it comes." The second boy added, "You can plan your schemes, but they will fail; your plots will not succeed, for G-d is with us." The third boy said calmly, "From beginning to end, I am with you. I have made you, I will carry you, I will sustain and deliver you."

Hearing these words, Mordechai's face lit up with joy, taking comfort from the lessons of the children. Haman, noticing his smile, asked sharply, "Why are you so happy?" Mordechai answered, "Because of the glad news these children brought me — they remind me that I need not fear your evil plot. G-d is with us, and nothing can stop His plan."

