



## The Community

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Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Boruch Hashem

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Vol. 29, No. 17

## From The Rebbe's Teachings

### Pledged to G-d

The verse states, "I am G-d, your G-d, who brought you out of Egypt, out of the house of slaves." Rashi quotes only the middle phrase, "who brought you out of Egypt," and comments, "the taking you out of Egypt is sufficient reason that you be pledged to Me." (i) Rashi never gives a comment unless he feels that the child student has an issue with the verse that needs to be explained. (ii) Tashi is extremely precise with the words of the the verse he focuses on, and whether he would say and , "etc." or not. Thus, what is Rashi telling us on this phrase of the verse, and why?

Rashi is bothered on why the verse is saying the middle phrase, when Israel were already informed in Egypt that the intention of G-d taking us out of Egypt was, "So they serve Me at this Mountain," meaning to receive the Torah at Mt. Sinai. Thus, Rashi doesn't see this verse telling us that the, "who brought you out of Egypt," is as a reason for, "I am G-d, your G-d." Rather, he sees the, "who brought you out of Egypt," as a new detail in the commandment of, "I am G-d, your G-d." A condition that has Rashi say, "it is sufficient," rather than, "on the condition that." As I brought you out of Egypt on condition that you accept that I am G-d your G-d."

"I am G-d Your G-d," means to accept G-d's Kingship. And therefore, we follow all his commandments.

Thereafter, G-d added another concept, that it is not enough that we that we accept G-d's Kingship and follow His commandments. Rather, Jews need to be pledged to G-d., completely beholden to G-d. Accepting G-d's Kingship does not negate our having our own "private" life, in which we are void of G-d. It just means that in the areas where the King has given His commands we obey. Being pledged to G-d, absolutely beholden to G-d, means that we have no own freedom. Rather, we are absolutely, completely and utterly subservient to G-d in everything we do.

This is why Rashi does not quote the third phrase of the verse, "out of the house of slaves," because Rashi is avoiding the terminology of *slave*. When one is a slave, his is the *possession of his master* (unlike a *worker* who only does work for his employer). Nevertheless, the yoke of his being a slave expresses itself only in the work he does for his master. And therefore, in the times in which he eats, sleeps, etc., he doesn't feel the yoke of his master. To the point that when the master doesn't need his work, he can rest, and is not obligated to seek work to do for his master.

*Pledged* emphasizes the thrall of the slave to his master, in a manner of a consistent yoke, in everything that his does, to his master. This is the emphases of Rashi, "sufficient reason that you be pledged to Me."

That the *Giving of the Torah made of Slaves to G-d*, that we *Belong to G-d*, because, "And I will take you to Me as a people," was already accomplished by the, "I am G-d your G-d." Then, "who brought you out of Egypt," brought a new concept, that, "is sufficient reason that you be pledged to Me." Meaning that even though the condition of being taken out of Egypt was that, "take you to Me as a people," nevertheless, above this, the exodus of Egypt, "is sufficient reason that you be pledged to Me." For in Egypt the Jewish people were not just slaves. They were *pledged* to the Egyptians, with breaking work and a beyond boundaries "Let the labor fall heavy upon the men." Thus, "the taking you out of Egypt is sufficient reason that you be pledged to Me."

## This Week...

FRIDAY, FEBRUARY 8 2025 ★ שבת תשפ"ה

[Shabbat Candle Lighting](#): 5:55 PM · [Kabbalat Shabbat](#): 5:45 PM

SATURDAY, FEBRUARY 14, 2025 ★ י' שבת תשפ"ה

TORAH READING: [Yisro](#) (Exodus 18:1-20:23) · HAFTORAH: [Isaiah](#) (6:1-13)

Shmooze with Rabbi: 9:30 AM · [Shacharit](#): 10:00 AM · [Mincha](#): 1:04 PM · [Shabbat Ends](#): North Miami: 6:49 PM

THURSDAY, FEBRUARY 20, 2025 ★ ב' שבת תשפ"ה

Yahrtzeit: [Rebbetzin Chaya Mushka Schneerson](#) (1901-1988): Wife of the Rebbe. Daughter of the Previous Rebbe