

SICHA ESSAY

By Rabbi Yitzi Hurwitz

Likkutei Sichos Vol 16, Parshas Bo, Sicha 3

In preparation for geulas mitzrayim the Yidden were given two special mitzvahs: The mitzvah of "Dam Milah", and the mitzvah of " Dam Karban Pesach".

Why were these two specifically chosen to be given? Why were any mitzvahs compulsory? And if they did require mitzvahs, why was one not sufficient? And if we did need more than one, why two and not three?

The Yidden were entrenched in the avodah zarah of Mitzrayim. They were bare of mitzvahs and were in need to clad themselves with merits to be worthy of redemption. However, donning these garments, i.e., building a positive connection to earn redemption, or even cleaning up their act of idol worship, would not be sufficient. They needed to remove themselves from the negative spiritual energy of Mitzrayim, in addition to building a positive relationship with Hashem.

Therefore, they received these two fundamental mitzvahs to accomplish both aforementioned goals. The mitzvah of milah is an act of "Asei Tov", forming a positive bond with Hashem. The mitzvah of the Karban Pesach was the "Sur Merah", the removal of the negative spiritual forces. The Yidden had to have at least one mitzvah in both above categories in order to move forward and be worthy of Matan Torah.

In order to prove that the mitzvah wasn't merely a spontaneous act, which would potentially be retracted upon moments later, it was necessary for them to hold the sheep for four days. By doing so, they were able to prove with conviction that they were prepared to cut ties with the idol. Four is not a randomly chosen number. Rashi taught that Avraham went to perform the Akeida on the third day, which was in fact the fourth day after Hashem asked him to go to Har HaMoriah, for he left the next morning and walked for three days. Rashi explains the purpose of four days was that people should not question if Avraham was merely acting out spontaneously, assuming that had he had days to think it through, he would not have been prepared to offer up his precious son Yitzchak.

By performing these two central and important mitzvahs properly, the Yidden proved themselves worthy of Geulah.

The way the Yidden prepared themselves for redemption serves as a life lesson for us sitting in our current galus. One may ask, "The galus is long, we do not have the patience to continue waiting, why can't we just be redeemed?" The answer is that we still have work to do. Just as the Yidden needed to accumulate mitzvahs to truly escape the galus of Mitzrayim, so too we endeavour to do more. We must not be satisfied with the completion of a few good deeds, but rather to ensure that we leave galus "birchush gadol", with an abundance of mitzvahs.

In this coming week we will IYH celebrate Yud Shvat. The Rebbe connects the life-long work of the Friediker Rebbe (and as Chassidim of our Rebbe, it applies to us as well) which was to spread Torah and Mitzvahs to this message above. For example, when we see a Jew that isn't dressed with Tzitzis and Tefilin (these two central and important mitzvahs), it is up to us to inspire him to build a stronger connection to Hashem. May we all succeed in our own avodah to inspire those around us to continue to do one good deed at a time to bring the Geulah Shleima.
