



Likkutei Sichos

Volume 17 | Shabbos HaGadol

Internecine Miracles

Translated by Rabbi Mendel Rapoport

General Editor: Rabbi Eliezer Robbins | Editor: Rabbi Y. Eliezer Danzinger

Content Editor: Rabbi Zalmy Avtzon

© Copyright by Sichos In English 2023 ◦ 5783

A note on the translation: Rounded and square brackets reflect their use in the original *sichah*; curly brackets are interpolations of the translator or editor. The footnotes in curly brackets are those of the translator or editors and do not correspond to the footnotes in the original. Bolded words are italicized in the original text.

Considerable effort has been made to ensure the accuracy of the translation, while maintaining readability. As in all translations, however, the possibility of inadvertent errors exists.

Feedback is appreciated — please send comments to: info@projectlikkuteisichos.org

1.

THE GREAT SHABBOS

The Shabbos immediately preceding Pesach is called “Shabbos HaGadol.”¹ The Alter Rebbe, in his *Shulchan Aruch*,² explains:³

The Shabbos immediately preceding Pesach is called Shabbos HaGadol {the Great Shabbos} because a great miracle occurred on that day: The lamb to be offered for the *pesach* sacrifice in Egypt was set aside on the tenth of Nissan, as it says,⁴ “On the tenth of this month, they shall take for themselves — each man — a lamb for the house of every father....” That day was Shabbos.... When the Jews took the lambs for their *pesach* sacrifice on that Shabbos, the Egyptian firstborns gathered around the Jews and asked them: “Why are you doing this?”

The Jews replied: “It is a *pesach* offering to Hashem⁵ Who will slay Egypt’s firstborn.”

The firstborns went to their parents and to Pharaoh and petitioned them to release the Jewish nation, but they did not consent. The firstborns waged war against Pharaoh and his supporters and slew many of them. This is alluded to by the verse,⁶ “To Him Who smote Egypt through their firstborn.”

The commemoration of this miracle for future generations was established on the Shabbos preceding Pesach and the day was called “Shabbos HaGadol.”

We must clarify:

a) Why does the Alter Rebbe emphasize that “a **great** miracle occurred on that day”? This implies that the Shabbos is called “Shabbos **HaGadol**” only on account of a **great** miracle. But even if a regular miracle had occurred, and not a “**great**” miracle, it would still have been reasonable to distinguish this Shabbos by calling it “Shabbos **HaGadol**” because of its superiority and greatness relative to every other Shabbos of the year.

b) Furthermore: What was so phenomenal about this miracle that impels us to refer to it (not just as a miracle but) as a “**great**” miracle? Seemingly, the

¹ {Lit., “the *great* Shabbos.”}

² {Code of Jewish Law.}

³ Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*,” *Hilchos Pesach*, sec. 430, par. 1.

⁴ *Shemos* 12:3.

⁵ {*Shemos* 12:11.}

⁶ *Tehillim* 136:10.

miracle itself, and certainly the outcome and effects of the miracle, do not express any greatness. (The miracle was not more particularly wondrous than any other miracle): Consider that even after the firstborn “slew many of them,” the Jews remained enslaved (in Egypt), and the miracle of “plague of the firstborn” was needed to force Pharaoh to liberate the Jews. As such, what amazing benefit emerged from this “great” miracle for the Jews?

2.

TAKING A SHEEP IS CONNECTED TO SHABBOS

We must also explain the following anomaly: The commemoration of this miracle was not established on the day of the month on which the miracle occurred, as is the case with our commemoration of the miracle of the Egyptian exodus, and the like. Rather, the commemoration was fixed on the day of the week — Shabbos. The Alter Rebbe explains:⁷

Why was the commemoration of this miracle not fixed on the tenth of the month, whether or not the tenth falls on Shabbos, just as all the other festivals are commemorated on a given date? However, because Miriam the prophetess died on the tenth of Nissan, a fast was established on that date when it falls during the week.

Nevertheless, since everything in Torah is precise, presumably, in addition to this negative reason (as to why they **did not** establish the commemoration on the tenth of the month), there is a positive reason as to why the day of Shabbos is appropriate for the miracle’s future commemoration. In other words, the miracle must be uniquely tied to Shabbos.

This is also demonstrated in that Hashem’s command, “they shall take for themselves — each man — a lamb for the house of every father,” was that they should do so specifically on Shabbos (“on the tenth of this month,” which coincided with Shabbos) — although this act would have involved: an act of acquisition and conducting business, handling an animal, carrying an item from

⁷ {Alter Rebbe’s *Shulchan Aruch*, *ibid.*}

one domain to another, and inspecting an animal for blemishes, activities that are all contrary to the idea of desisting from work and resting on Shabbos!

True, this occurred before the command was given to observe the Shabbos. Still, since our forefathers observed the Torah and its laws even before *Matan Torah*,⁸ presumably [at least some of] our forefathers' descendants observed the Torah, including the **observance of Shabbos**, even before [the command at Marah⁹ and] the *Matan Torah*. Also, the Midrash¹⁰ says explicitly that during the period of Egyptian slavery, Moshe persuaded Pharaoh to allow the Jews to rest on Shabbos and not be compelled to work.

Notwithstanding all of this, Hashem still designated that “they shall take for themselves...” {a lamb} specifically on Shabbos. The timing itself proves that the command “they shall take” is particularly germane to Shabbos.

3.

TRANSFORMING DARKNESS INTO LIGHT

The explanation of all the foregoing will be understood after clarifying what Shabbos is all about:

The Tzemach Tzedek¹¹ explains¹² the verse,¹³ “A psalm, a song for the Shabbos day,” along the lines of the exposition given in the Midrash:¹⁴ “*For the Shabbos day* — for the day that suppresses *mazikin*¹⁵ in the world so they do not inflict harm, as it says,¹⁶ ‘the wolf will lie with the lamb.’” The meaning and theme of Shabbos is rest and reprieve from *mazikin*. This reprieve can come

⁸ *Kiddushin* 82a.

⁹ {When the Jews were commanded regarding Shabbos observance before the Torah was formally given.}

¹⁰ *Shemos Rabbah*, ch.1, par. 28.

¹¹ {Rabbi Menachem Mendel, the third Rebbe of Chabad.}

¹² *Yahel Or*, p. 328 ff. and addenda loc. cit., p. 630 ff.

¹³ *Tehillim* 92:1.

¹⁴ *Yalkut Shimoni*, “*Bechukosai*,” remez 672, quoting *Toras Kohanim* on *Vayikra* 26:6; see *Tzafnas Paaneach*, “*Bechukosai*,” loc. cit.

¹⁵ {Lit., “dangerous or harmful creatures.” In the original, this term can also include any harmful force or entity.}

¹⁶ *Yeshayahu* 11:6.

about in two ways: (a) “Removing them from the world” — their very existence is eradicated;¹⁷ or, (b) “suppressing them¹⁸ so they do not inflict harm” — *mazikin* continue to exist; however, they are suppressed and cannot cause harm. *Toras Kohanim*¹⁹ points out that the second method — suppressing *mazikin* — is superior to the first, because in this way, “darkness is transformed {*is’hapcha*}²⁰ into light.” The *mazikin* are transformed from evil to good.

The primary revelation of Shabbos, which “suppresses *mazikin*... so they will not cause harm,” will transpire in the Future Era. Nevertheless, a semblance of this revelation occurred on the first Shabbos of Creation. In fact, the physical reality had reflected this phenomenon, as our Sages teach,²¹ “the light {of Shabbos} shone for thirty-six hours” — on the first Shabbos of Creation, the verse, “night will shine like the day”²² was fulfilled — the darkness of night was transformed into daylight.²³

4.

SHABBOS REST

The reason *is’hapcha* occurs on Shabbos is that on Shabbos, time itself inherently reflects the dynamic of *is’hapcha*:

Regarding Shabbos, our Sages taught:²⁴ “What was the world lacking {at the end of the sixth day of Creation}? Rest. Shabbos came; rest came.” We need to clarify: There is a well-known teaching of the Maggid²⁵ that just as everything in existence, time itself is a creation. This means that before Creation, not only was there no concept of created beings bound by the measurement (and

¹⁷ Rabbi Yehuda’s opinion in *Toras Kohanim* and *Yalkut Shimoni*, loc. cit.

¹⁸ {Lit., “causes them to rest.”}

¹⁹ *Toras Kohanim*, loc. cit.

²⁰ {*Is’hapcha*, lit., “transformation,” connoting the transformation of evil into good; in *avodah*, the sublimation of negative impulses and urges into positive ones.}

²¹ *Bereishis Rabbah*, ch. 11, par. 2; ch. 12, par. 6.

²² {*Tehillim* 139:12.}

²³ See *Yahel Or*, p. 328 ff. and addenda loc. cit., p. 630 ff.

²⁴ Rashi on *Bereishis* 2:2.

²⁵ Quoted in *Siddur im Dach*, “*Shaar Krias Shema*” (p. 75d ff.).

limitation) of time [for even after Creation, there are many things (intellectual concepts, for example) that are not circumscribed at all by time], but rather, the very existence of time was a “creation”: Just as all created entities — the inanimate, plants, animals, and humans — were created **ex nihilo**, similarly, the existence of time was also a new creation.

Consequently, we understand that just as the first second of time was a new existence, the same applies to the time in all the Six Days of Creation. The time of each day was a new existence: In other words, just as concerning the created beings of the Six Days of Creation — every day saw the creation of new creations that **differed** from the created beings of the previous days — the same applied to the **time** of the Six Days of Creation: Every day brought about the creation of a **distinct** time — the time of day one, the time of day two, etc. For this reason, the *Zohar* says,²⁶ “**Day** in, day out, its work is done,” and, “each day has its own energy.”

[The above only pertains to the seven days of Creation, for all the ensuing days are only reiterations or details of the original seven days. (The first day of Creation subsumes all future Sundays; the second day, all future Mondays, etc.) Therefore, the subsequent days did not entail a unique creation (but a renewal of the former), whereas each individual day of the first seven days of Creation was created distinctly.]

In light of this, we must clarify what is meant by the saying, “Shabbos came; rest came,” {implying} that the novelty of Shabbos was the idea of “rest.” Seemingly, the basic dimensions of our world are time — with all its specifics — and space.²⁷ And since the seventh day hadn’t yet arrived, the world lacked (not only “rest” but also) the very existence of the seventh-day time!

From the above, it is understood that the two concepts are the same: We cannot differentiate between the “time” of the seventh day and its inherent “rest” — the time of Shabbos {Shabbos-time} itself is inherently about “rest.”

²⁶ *Zohar*, vol. 3, 94b; vol. 1, 264b; see Responsa of the *Rashba*, vol. 1, sec. 423.

²⁷ *Tanya*, “*Shaar HaYichud VeHaEmunah*,” ch. 7 (82a).

The explanation: Time comprises the past, present, and future. In this manner (in the transition from the past to the present to the future), all six days of Creation are alike (although each day introduces a novelty vis-à-vis the other days, as discussed). The (**novelty** of the) **time** of Shabbos is “rest” (in time itself), beyond the distinctions between past, present, and future.

This is the meaning of “Shabbos came; rest came.” The **time** of the seventh day (which is circumscribed by the changes from the past, to the present, to the future), is transformed and elevated to time that transcends change — rest and **repose**. And this {transformation and elevation of time} is, in fact, the primary achievement of Shabbos-time and its essential ingredient.

Since Shabbos-time itself incorporates the aspect of *is’hapcha*, Shabbos-time also affects mundane matters (on Shabbos) so that they, too, reflect *is’hapcha*, just as “night shines like day,”²⁸ and so forth.

5.

EXODUS IS A CONTINUAL EVENT

In Jewish law, we find the following illustration of this idea (time that is composed of past, present, and future, but also transcends these distinctions): There are many matters that are contingent on time and persist for a certain span of time but are also circumscribed by **a single point**. For example: In the case of a minor who reaches adulthood during Shabbos or Yom Kippur, the Rogatchover²⁹ rules³⁰ that regarding Shabbos, he is **biblically** obligated in all respects, as each moment of Shabbos is a separate instant. In contrast, regarding Yom Kippur, he is exempt, because the {whole of Yom Kippur} is **a single point**.

²⁸ {*Tehillim* 139:12.}

²⁹ {Rabbi Yosef Rosen, known as the Rogatchover Gaon, author of *Tzafnas Paaneach*, was one of the most prominent talmudic scholars of the early 20th century.}

³⁰ *Tzafnas Paaneach*, 2nd ed., 71d ff.; *Responsa of Tzafnas Paaneach*, ed. Dvinsk, vol. 2, sec. 32; *Michtavei Torah*, letter 154.

The same applies to the obligation to count the *omer* (according to some opinions), etc.

Similarly, there is a concept of an **ongoing** action {or event}. Take, for example, the exodus from Egypt: The Egyptian exodus occurred over, and necessitated, a span of time, with **variations** in this span of time: Before midnight, midnight, after midnight, and the day of the fifteenth of Nissan. As the Gemara says:³¹ “In the evening they were redeemed, and in the morning they left,” {demonstrating} the alacrity of the Egyptians and the Jews. Simultaneously, the **same** theme of the exodus from Egypt is continually expressed in, and impacts, every generation and every day {like the Gemara says}: Every individual must see himself as if he personally left Egypt today,³² to the extent that if Hashem had not redeemed..., **we...** would still be subjugated to Pharaoh in Egypt.³³

6.

THE STRENGTH OF THE *KELIPAH*³⁴

In light of this, we understand why the Alter Rebbe emphasizes, “a **great** miracle occurred on that day,” for this alludes to the correlation {of Shabbos HaGadol} to Shabbos:

We have explained previously at length³⁵ that the greatness of the miracle that occurred on Shabbos HaGadol was that the Egyptians were killed by **their own firstborn** (and a firstborn represents “strength”)³⁶ — the force of *kelipas Mitzrayim*.³⁷ While the Jewish people were still exiled in Egypt, an exile that was in full force under Pharaoh’s rule, and Pharaoh and the Egyptians absolutely

³¹ *Berachos*, 9a.

³² *Pesachim* 116b (in the mishnah); *Tanya*, “*Likkutei Amarim*,” beg. of ch. 47.

³³ See at length the Rebbe’s *Haggadah Shel Pesach*, “*Biurim*,” p. 371.

³⁴ {*Kelipah* translates literally as “a shell” or “a peel.” The term refers to anything that conceals, and thus opposes G-dliness, just as a peel conceals the fruit within. *Kelipah* is often used to refer to wickedness or impurity.}

³⁵ *Likkutei Sichos*, vol. 12, sec. 2, et passim’ and sources noted there.

³⁶ See *Targum Onkelos* on *Bereishis* 49:3.

³⁷ {The negative or evil element that Egypt represents.}

refused to release the Jewish people, the Egyptian **firstborns** demanded that Pharaoh set the Jewish people free. In fact, “the firstborns waged war against Pharaoh and his supporters and slew many of them.” At that time, Pharaoh’s power and the force of exile were so potent that even after the firstborn “slew many of them,” the Jewish people were not set free. This was a “great miracle” unlike other miracles. Other miracles performed to save the Jewish people from calamity worked by breaking or nullifying the *kelipah*. By contrast, the miracle of smiting “Egypt through their firstborn”³⁸ “transformed (the function of) darkness into (the function of) light” — the force of *kelipah* battled on behalf of holiness.

Consequently, Hashem’s command, “they shall take for themselves — each man — a lamb for the house of every father” [which caused the miracle described as, “to Him Who smote Egypt through their firstborn”] was to be carried out on Shabbos, specifically. Since Shabbos reflects the theme of this miracle — the cessation and nullification of the negative energy — the (“firstborn” or strength of the) *kelipah* itself, incongruously, produced light.

7.

THE ONLY REASON FOR SHABBOS HAGADOL

In this context, we understand why, among the many reasons given for the name, “Shabbos HaGadol,”³⁹ the Alter Rebbe specifically chooses the rationale that it is because the miracle is described as, “to Him Who smote Egypt through their firstborns.” (And he does not give another reason, not even a supplemental reason.) Only because of this reason do we fully understand why this Shabbos is called “Shabbos HaGadol”:

The meaning of “Shabbos HaGadol” is that this aspect of “Shabbos” and its neutralization of *mazikin* is “great.” In other words, it is a more sublime form of

³⁸ {*Tehillim* 136:10.}

³⁹ Offered by *Tur* and *Levush*, “*Orach Chaim*,” *Hilchos Pesach*, sec. 430; *Shabbos* 87b, *Tosafos* s.v., “*ve’oso*.” Other reasons offered by *Chizkuni* on *Shemos* 12:3; *Abudarham*, end of “*Chodesh Nissan*,” quoting *Machzor Vitri*.

suppression. Not that the *kelipah* ceases and is nullified, but rather, that as they {the negative expressions of *kelipah*} continue to exist, they are transformed. Not only do they no longer pose any danger, but on the contrary, they support goodness and holiness.

This aspect of Shabbos was manifest on the Shabbos that preceded the Exodus through the “great miracle” – by Hashem smiting “Egypt through their **firstborn**.” Unlike the other plagues, even the plague of the firstborn, when evil and *kelipah* were nullified (like the first explanation and manner of putting the negative evil energies to rest), in this case, the strength of *kelipas Mitzrayim* itself engaged in a battle for the benefit of the Jewish people.

8.

PREPARATION OR DISTINCT THEME?

In light of this clarification, we can explain (based on the inner dimension of Torah) another nuance in the Alter Rebbe’s wording:

At the beginning of the paragraph, where he says, “that day was Shabbos...,” he adds: “The Jewish people departed from Egypt on Thursday, as it says in Section 494. And since the fifteenth of Nissan fell on a Thursday, the tenth of Nissan fell on Shabbos.”

We need to clarify: The fact that “the Jewish people departed from Egypt on Thursday” is explained in the Gemara,⁴⁰ and *Tosafos*⁴¹ makes the calculation from which we know that the tenth of Nissan fell on Shabbos. However, why is it necessary for the Alter Rebbe to quote this in the **Shulchan Aruch**? True, the Alter Rebbe’s approach is to quote “laws with their rationales.”⁴² However, this quote is not a rationale, but a **calculation** or source from the Gemara and *Tosafos*, as noted. Generally, the Alter Rebbe’s approach is to omit the original

⁴⁰ *Shabbos* 87b.

⁴¹ *Tosafos* on *Shabbos* 87b, s.v. “*ve’oso*.”

⁴² See “the *Preface*, by the scholarly sons of the Gaon, the author,” to the Alter Rebbe’s *Shulchan Aruch*.

wording of sources for the laws (and in most instances, he also omits the name of the source). On this basis, it would have been sufficient for the Alter Rebbe to have said merely, “and that day was Shabbos.”

The answer, it can be said, is that this additional citation clarifies the theme of Shabbos HaGadol and its rationale.

To preface: The purpose of the command, “On the tenth of this month, they shall take for themselves — each man — a lamb for the house of every father...” which led up to Hashem punishing “Egypt through their firstborn,” can be understood in two ways:

- a) Taking a lamb on the tenth of the month (and the miracles that followed on Shabbos HaGadol) was not only a preparation for the *pesach* offering on the fourteenth of Nissan and the ensuing redemption, but it had its own distinct purpose.
- b) The entire purpose of taking a lamb, etc., was **only** to prepare for the *pesach* offering and the subsequent redemption.

The same applies to the spiritual dimension of these events. {One perspective is:} The Divine revelation through the miracles on Shabbos HaGadol only laid the groundwork for the revelation of the King of Kings, the Holy One blessed is He, Himself,⁴³ which brought about the Egyptian exodus. Alternatively: These miracles contained a distinctive theme unrelated to redemption.

Consequently, when coming to **explain** the idea behind Shabbos HaGadol, the Alter Rebbe says, “the Jewish people left Egypt on Thursday.... And since the fifteenth of Nissan fell on a Thursday, in that case, the tenth of Nissan fell on Shabbos.” With this, the Alter Rebbe aims to further clarify that “on the tenth of this month,” the commandment to “take for themselves...” and the miracles that

⁴³ {In the Hebrew original, “נגלה עליהם ממה"מ הקב"ה בכבודו ובעצמו”}

followed, were a result and consequence of a calculation based on the fact that the Jewish people left “Egypt on Thursday...” — the theme of redemption.

9.

A PREPARATION FOR THE EXODUS

In light of all the above — that the miracle of Shabbos HaGadol resembles the idea of *is’hapcha*, transforming darkness into light — we further understand the (inner dimension of the) addition: “The Jewish people left Egypt on Thursday.”

Shabbos reflects the *sefirah*⁴⁴ of *malchus*,⁴⁵ as Shabbos is referred to as “the Shabbos Queen.”⁴⁶ On Shabbos, *malchus* is in an elevated state, and rises to the level of the higher *sefiros*, namely, *ze’er anpin*⁴⁷ and *binah*,⁴⁸ etc.⁴⁹ *Malchus* inherently is called a dark, consuming light; it burns and destroys. Meaning, *malchus*, on its own, nullifies and incinerates an opponent.⁵⁰

[Although Shabbos “suppresses *mazikin*,” as discussed, this facet will first be revealed primarily when Moshiach comes, when the world will experience an everlasting state of rest and tranquility. In contrast, before that era, Shabbos’s quality of *is’hapcha* affects only ***kelipas nogah***;⁵¹ all the more so when the Jewish people were still in Egypt — before the **command** to observe the Shabbos — this facet of Shabbos did not radiate openly.]

Consequently, the Alter Rebbe explains that the miracle of Shabbos HaGadol was interlinked with the (subsequent) revelation of the **redemption**

⁴⁴ {*Sefiros* are Divine emanations. There are ten *sefiros*, which are various phases in the manifestation of Divinity, generally categorized by intellectual and emotional faculties.}

⁴⁵ {Lit., “kingship,” is the final level of the *sefiros* of each spiritual world.}

⁴⁶ {*Malchus* also symbolizes the feminine dimension of the Divine revelation within the continuum of creation.}

⁴⁷ {Lit., “the small face,” the configuration of the six *sefiros* from *chesed* to *yesod*, corresponding to a person’s emotional faculties.}

⁴⁸ {Lit., “comprehension”; the second of the ten *sefiros*.}

⁴⁹ See Pardes, “*Shaar Erchei HaKinu’im*,” ch. 21, “*Shabbos*,” *Likkutei Torah*, “*Emor*,” 36b.

⁵⁰ See *Siddur im Dach*, 4b ff.

⁵¹ {Lit., “*kelipah* that is translucent”; thus, *kelipas nogah* can be elevated and refined.} *Yahel Or*, pp. 328, 631.

and **exodus** from Egypt, when the light of *sefirah* of *binah*, the World of **Freedom**,⁵² shone. Perhaps we can say that since *binah* is the source⁵³ of “*gevuros*,”⁵⁴ it facilitates the dynamic of *is’hapcha* — as discussed above, the phenomenon of smiting “Egypt through their firstborn.” The principle is that “stern judgments are **sweetened** from within their own source.”⁵⁵ Therefore, the suppression of the *mazikin*, on a “great” scale,⁵⁶ which reflects the concept of *is’hapcha* — that the *mazikin* themselves assist the side of holiness — comes from the *sefirah* of *binah*.

10.

PRACTICAL AVODAH⁵⁷

There is a well-known teaching from *Arizal*⁵⁸ on the verse, “and these days will be remembered and observed”:⁵⁹ When the *remembrance* is befitting, then it precipitates *observance*.

True, “we are still servants of Achashverosh,”⁶⁰ and we are presently in an especially intense darkness [similar to the situation of the Jewish people in Egypt on the tenth of Nissan — on Shabbos HaGadol].

Nevertheless, through his *avodah* of fulfilling the command to “draw away and take for yourselves...,”⁶¹ as *Mechilta*⁶² interprets: “*Draw away* — from idolatry, and cling to the *mitzvos*,” every Jew distances himself from any service that is “foreign to him” and **strange** for a Jew. (Obviously, actual idol worship is

⁵² See *Likkutei Torah*, “*Emor*,” 36c.

⁵³ *Tanya*, “*Likkutei Amarim*,” ch. 13; see *Zohar*, vol. 2, 175b.

⁵⁴ {The attributes of severity. All evil is simply a degenerate form of the attribute of severity that derives from the realm of holiness.}

⁵⁵ *Tanya*, “*Likkutei Amarim*,” ch. 31.

⁵⁶ {In the original, “אין אן אויפן פון גדול.”}

⁵⁷ {Divine service.}

⁵⁸ See *Ramaz* in *Sefer Tikkun Shovavim*.

⁵⁹ {*Esther* 9:28.}

⁶⁰ *Megillah* 14a.

⁶¹ *Shemos* 12:21.

⁶² On the verse.

totally foreign to a Jew, especially after the *yetzer hara*⁶³ for idolatry was eradicated.)⁶⁴ This verse adjures a Jew to cleave to *mitzvah* observance.

In general terms, the phrase, “draw away” implies “turn from evil,”⁶⁵ whereas “*take for yourselves* — cling to the *mitzvos*” implies “do good.”⁶⁶

A Jew must perform this *avodah* with the appropriate strength and devotion, and inspire and influence other Jews also to do so. (This effort should start with his own family, as the verse says, “they shall take for themselves — each man — a lamb **for the house of every father.**”)

In this way, he will also successfully inspire the world around him, even the gentile nations of the world, to the extent that their “firstborns” will advocate forcefully on behalf of the Jewish people just as it was during the exodus from Egypt — the great miracle occurred while they were still in exile.

And the Jewish people prepare themselves for Moshiach’s arrival — “I will show you wonders.” “We will go with our youngsters and with our elders, with our sons and with our daughters...,”⁶⁷ not a hoof shall remain behind.”⁶⁸ We will leave exile, with the true and complete redemption, through our righteous Moshiach, very soon.

— From a talk delivered on Shabbos *parshas Tzav, Shabbos HaGadol*, 5735 (1975)

⁶³ {Evil inclination.}

⁶⁴ *Yoma* 69b; *Sanhedrin* 64a.

⁶⁵ {*Tehillim* 34:15; this denotes refraining from violating prohibitions.}

⁶⁶ {The subsequent clause in this same verse; this denotes fulfilling positive mitzvos.}

⁶⁷ *Shemos* 10:9.

⁶⁸ *Shemos* 10:26.