



לקוטי שיחות
PROJECT
LIKKUTEI
SICHOS

Sicha Summary

Chelek 17 | Tazria | Sichah 1

In Egypt, circumcision was performed at night, because the Exodus connotes leaping over all boundaries.

“On the eighth **day**... he shall be circumcised.” *Toras Kohanim* infers that circumcision must be done during the day, not at night. This law only applies to circumcision as it is practiced after the Giving of the Torah. In Egypt, however, the *Midrash* tells us that the Jews performed circumcision at night.

The reason for this distinction is as follows: At the time of the Exodus, the Jews were, in a sense, unworthy of redemption. Thus, the Divine revelation we experienced at that time overstepped all rational boundaries and limitations. Everything in existence has a root in Torah. The source in Torah of breaking through boundaries is expressed by us overstepping the Torah’s limitations – in this instance, by the Jews circumcising at night, even though the law prohibits this after the Giving of the Torah.

This transcending of boundaries was expressed through circumcision specifically because circumcision is an “eternal covenant” with G-d; it is a commitment that transcends the bonds of time.

Such leaping over boundaries, even the boundaries of Torah, only applied in the context of the circumcision on the eve of the Exodus, because the Jews were preparing to leave one extreme type of existence, spiritual exile, in order to enter another, the domain of G-d. When passing through this great divide, all boundaries are eliminated.

After the Giving of the Torah, however, now that the Jews are firmly rooted in the world of holiness, such a radical act of “leaping over” is no longer necessary.

The lesson: The Exodus must be reenacted daily. Even if we find ourselves in the “night” of our worst instincts and desires, we must still connect with G-d, despite our limitations.