



## SICHA – 11 NISSAN, 5744 – 1984

*Free Translation\**

When the Torah talks about the Giving of the Torah, we do not find mention in the Written Torah or even in the Oral Torah— of the exact moment that “I am the Lord your God” was said.

The same is true concerning Sukkot, as well as Rosh Hashanah and Yom Kippur.

There is an exception specifically at the Exodus from Egypt. There are two moments given, two occurrences: One is the end of the Egyptian rule and exile, and the second is when they actually left Egypt. The moment when each of these took place is clearly identified.

Regarding Pharaoh’s dominion over the Jews— the actual enslavement was annulled several months earlier, on Rosh Hashanah. But the exile in general —when did it end? When Pharaoh started chasing the Jews out of Egypt. When did that happen? The verse informs us: “It was at midnight.”

That is when the exile in Egypt ended.

Similarly, regarding the redemption from Egypt, we are not told that it was some time during the th of Nissan; rather “It was in the middle of this day.” In fact, the Midrash Mechilta points out, “as soon as the time arrived, God did not hold them back for even the blink of an eye.” Meaning, it began at a very specific moment—the blink of an eye. This moment was “at midday” — exactly at noon. That is when they left Egypt.

This highlights the fact that every moment is precious, and no moment may ever be wasted, even if it is “at midnight” — the darkest moment of the entire night. This is obvious to the physical eye. There is the evening — the beginning of the night, and there is the time just before dawn.

From a the person’s viewpoint, just before dawn he can no longer bear to wait for daybreak so it seems to him to be darker than the entire night. But in truth, even to the physical eye, when measuring the amount of light or darkness, the darkest moment of the night is at midnight.

He may think that he will do positive activities and prepare for Mitzvot. But why is it that at the most difficult moment, at the very darkest moment, — and it is merely one moment,

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\*) Taken from the Subtitles that appear on the screen.



or at most several moments— that he must fight against the darkness of the world? Specifically at that time, he must annul his limits and boundaries —the exile and servitude of Egypt? Pesach teaches and stresses, however, that Jews were freed from Egypt exactly at midnight. From then on, “every person is obligated to view himself as if he had personally left Egypt.” Regardless of what is going on in the world around us —“darkness cloaks the land” —

Even if it seems that it is the darkest of nights, as it was in Egypt that night, and even if, Heaven forbid, it is indeed the darkest of nights. As soon as the moment arrives when we can rid ourselves of the Egyptian exile —even if that does involve hardship— the fact that we were informed of this fact, by Divine Providence, is clear proof that we can do it—“I only ask according to his abilities”; we were given the strength, specifically at midnight, to break the darkness of the night. In fact, even the night itself, and Pharaoh and the Egyptians, all come to cry out: The Egyptian exile is no more, go receive the Torah!

The same is true of “midday”; when a person is complete in Torah and its Mitzvot, “the candle of Mitzvah and the light of Torah” —he is “in the middle of the day.”

He may think: Why should he struggle? It is enough if he reviews that which he studied this morning. It is enough to fulfill a Mitzvah with the same excitement as he fulfilled it yesterday. After all, I am at “midday” —a state of perfection.

He is told: Since it is a new day, although you may have reached a state of perfection, where Mitzvot become his second nature, nevertheless, even now you must go out of Egypt! You are in Egypt, “in the middle of the day,” —before the redemption from Egypt “all the Jews had light in their dwellings,” and certainly on the fifteenth of Nissan, and surely after the miracle of the plague “in the middle of the night” when Pharaoh chased them from his land, and you too are now “in the middle of the day” —so why fly away “on the wings of eagles,” “from Ramses to Succoth”? It is enough to proceed slowly, especially since it is “with all , men, and women and children,” and “great multitudes went out with them.”

Yet, there isn’t a moment, even “the blink of an eye,” to waste. “I will lift you upon the wings of eagles”; even in “the middle of this day” the Exodus from Egypt was in a manner of “upon wings of eagles”! Since he is able to leave on eagles’ wings, he is not allowed to leave on foot, or even traveling on horses, mules, or donkeys, etc. —It must be on the wings of eagles, if he only can.

And since he was directed in this way, and he was informed that the redemption is repeated —“every single day it shall be in your eyes as new” —literally, “in the middle of this day” he must perform the Mitzvah once again in a way that is new, even as compared to perfection of “the middle of this day”!