

# LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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 ben Horav **Yitzchok Elchonon Halevi** הי"ד  
**Shagalov**  
 Passed away on 21 Tamuz, 5766

Reb **Dovid Asniel** ben Reb **Eliyahu** עי"ה  
**Ekman**  
 Passed away on 5 Sivan - Erev Shavuot, 5765

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**Marenburg**  
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**AND IN HONOR OF**  
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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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Volume II: *Shemot*

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In English rendition  
with Introduction and Notes  
by  
**Jacob Immanuel Schochet**

BO  
YUD SHVAT\*

בא  
יו"ד שבט

A

I. In this *sidra* we are told that the Almighty commanded to take a lamb on the tenth of *Nissan*, to keep it at home for several days and then to offer it on the fourteenth as the Passover-sacrifice.<sup>a</sup>

Why was it necessary to take this lamb on the tenth of *Nissan*? Our sages explain<sup>b</sup> that this served the purpose of arousing the curiosity of the Egyptians. The Egyptians would see the lambs kept in the homes and ask for the reason; and the Jews were to answer them without fear: 'We are keeping this lamb here in order to slaughter it and to offer it as a sacrifice.'

The Egyptians worshipped the lamb, it was their idol (as we see Moses saying to Pharaoh 'Shall we sacrifice [the abomination of the Egyptians before their eyes] and will they not stone us?').<sup>c</sup> Nonetheless G-d demanded that the lamb be kept in the home for four days and that the queries of the Egyptians be answered openly by 'we shall slaughter and offer it unto G-d!'

\* [*Yud Shvat*, the tenth of *Shvat*, is the anniversary of the passing of R. Yosseph Yitzchak Schneersohn, of blessed memory, (5640-5710; 1880-1950), sixth Lubavitcher Rebbe. As this *yahrtzeit* (anniversary) usually occurs in proximity to *parshat Bo*, this section also contains *sichot* relating to the significance of this occasion.]

a. [Exodus 12:3-6]

b. [See *Zohar* III:251a-b; *Da'at Zekeinim* on Exodus 12:3.]

c. [Exodus 8:22. See Rashi *a.l.*: The abomination of Egypt, i.e., that which the Egyptians revere (their idol) . . . but in relation to the Israelites it is called an abomination.]

This inner strength and *mesirat nefesh* on the part of the Jewish people, their being unaffected by the Egyptians, this brought about the redemption. Our sages<sup>d</sup> thus relate that at the time of the exodus from Egypt the Jews were 'naked (devoid) of *mitzvot*,' as it is written<sup>e</sup> 'and you were naked and bare;' indeed, there even was a charge of 'these (Israel) are idolaters and those (the Egyptians) are idolaters.'<sup>f</sup> G-d thus provided Israel with the *mitzvah* of the *korban pessach* (Passover-sacrifice), and by merit of this *mitzvah* — compounded by the *mesirat nefesh* implicit in its fulfillment — Israel was redeemed from Egypt.

II. Scripture states<sup>1</sup> 'As in the days of your coming out of Egypt I will show [the people] marvelous things.' This means that the Exodus from Egypt is a paradigm for the future redemption.<sup>2</sup> When the Torah offers an example, the analogy is exact, corresponding in all details.<sup>2</sup> Thus in our case as well: The conditions which brought about the exodus from Egypt will also bring about the future redemption.

Just as the exodus was the result of fortitude and *mesirat nefesh*, so, too, the future redemption will come about by our acting with fortitude and *mesirat nefesh*.

III. Every *mitzvah* must be fulfilled with determination, thus for sure the *mitzvah* of *ahavat Yisrael* (Love of Israel) — the fundamental principle of the entire Torah.<sup>3</sup> This *mitzvah* must be observed with vigor and without being affected by anyone.

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d. [*Mechilta* and Rashi on Exodus 12:6]

e. [Ezekiel 16:7]

f. [*Zohar* II:170b; *Midrash Tehillim* 15:5. Cf. sources cited in note d.]

1. Michah 7:15

g. [See above, Shemot, sect. III and V, and the reference cited there.]

2. See above, Shemot, sect XVII.

3. *Shabbat* 31a; *Tanya* ch. 32

One must speak with fellow-Jews about Torah and *mitzvot*. If ineffective at first, one must speak to them again. There is no reason to be impressed by an antagonistic reaction. On the contrary, the very antagonism proves that the other was affected.<sup>4</sup> Thus we must continue to speak with him time and again until he becomes receptive.<sup>h</sup>

One must go about this with vigor. To be sure, in order to be heard one must speak gently, with composure<sup>i</sup> — (and as the *Rebbe*, my father-in-law, used to say, 'There is no need to tear off his nose'), but with vigor nonetheless. When speaking with both composure and vigor one will surely succeed.

When not successful at first, the fault lies not in the other but within yourself. The other is good, but because your words do not 'come from the heart' that is why 'they do not enter the heart.' If that should happen recite a Psalm, pray that there be word coming from the heart, and then you will merit that they will also enter the heart.<sup>j</sup>

IV. At the time of the exodus Israel's vigorous refusal to be affected by the Egyptians led to their leaving the land of Egypt — also taking with them the Egyptians' gold and silver.<sup>k</sup> The Egyptians drowned and 'there remained of them but one,'<sup>l</sup> and even this one survivor — Pharaoh

4. [For as long as some reaction is evoked, even if altogether negative, this is an indication that the person is affected and can be impressed.]

See *Kuntres Hatefilah*, ch. 8; *Torat Sholom-Sefer Hasichot*, p. 10b f.

h. [See *Arachin* 16b and *Baba Metzia* 31a, on the *mitzvah* of rebuking those who behave improperly.]

i. [Ecclesiastes 9:17: 'The words of the wise spoken in quiet are heard (more) than the cry of a ruler among fools.']

j. [This paragraph is based on the well-known maxim 'Words coming from the heart (of the speaker) will enter the heart (of the listener).']

k. [See Exodus 11:2 and 12:35-6, and Rashi *a.l.*; cf. also *Mechilta* on these verses, and *Berachot* 9b.]

l. [Exodus 14:28]

— ultimately wound up in Niniveh where he came to suffer still more.<sup>5</sup>

The same applies even now. When going about with vigor and *mesirat nefesh*, without being affected at all by the world around us, all opponents will be nullified and cease to be and the future redemption will come about speedily in our own days.

(Adapted from the Sichot of Acharon Shel Pesach 5712)

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5. *Yalkut Shimoni*, Jonah, sect. 550.

[*Pirkei deR. Eliezer*, ch. 43 (and see there *Bi'ur* and *Hagahot* of R. David Luria). Cf. *Midrash Sechel Tov* on Exodus 14:28, and the marginal notes *a.l.*]

# BESURAS HAGEULO

## The Announcement Of The Redemption

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*[This excerpt follows the Rebbe's instruction concerning the preparation for Yud Shvat (tenth of the month of Shvat), the anniversary of the passing of the Previous Rebbe. The Rebbe called for increases in Torah study and tzedekah. He then proceeds to call for extra emphasis on preparation for the Redemption. Translator's note.]*

The preparation for Redemption should be emphasized more, by strengthening faith and trust in, and expectation of, the Redemption, "I await him every day that he should come."<sup>1</sup> - In the language of the Previous Rebbe:<sup>2</sup> **"Stand ready all of you to greet our righteous Moshiach."**<sup>3</sup>

The above applies specifically in this year, "It will be a year in which I will show him wonders,"<sup>4</sup> and after they've already seen the miracles and wonders in this last period, including and particularly - the exodus of many Jews from that country [the Soviet Union] to the land of Israel, through which they also come closer to Judaism, Torah and its mitzvos. For subject<sup>5</sup> is a reflection and example of, and the immediate preparation to fulfill the promise, "a great congregation will return here."<sup>6</sup>

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1. The 12th principle of the 13 principles [of faith].

2. *[This talk was given the Shabbos before the yahrtzeit (anniversary) of the passing of the Previous Rebbe. Translator's note]*

3. *HaYom Yom* 15 Teves. And in many places.

4. *[In Hebrew, each letter has a numerical equivalent. The letters of the year 5751 (Hey, Tuf, Shin, Nun, Aleph) are an acronym of this phrase, based on Michah 7:15. Translator's note]*

5. *[The emigration from the Soviet Union. Translator's note]*

6. *Yirmiyahu* (Jeremiah) 31:7.

## THE ANNOUNCEMENT OF THE REDEMPTION

There has been an increase in the above during these most recent days.

The events of these final days in the affair of "the kingdoms will struggle with each other" emphasize that we find ourselves in reality close to the Redemption, as explained in the midrashim of our Sages, may their memories be for a blessing,<sup>7</sup> that this<sup>8</sup> is one **of the signs of Redemption.**

In the language of the Midrash [it states<sup>9</sup>], "In the year the King Moshiach will be revealed... the king of Persia will provoke the king of Arabia... all the nations of the world will be in turmoil and terror... and (the Holy One, Blessed be He) will say to them (Israel), "My children, do not be afraid, all that I have done I have done only for your sake... **the time of your Redemption has arrived.**"

...And in regard to the activities of the enemies of Israel, which they try to injure, G-d forbid - there is no substance in them, and their efforts will not succeed,

...The connection of these events to the children of Israel is - the knowledge that "**the time of your Redemption has arrived**"; therefore, stand ready all of you to greet our righteous Moshiach, including and in particular through increasing in matters of Torah and mitzvos, since through "one mitzvah," one tips the scale for himself and the entire world to the side of merit, and causes for himself and them salvation and deliverance."<sup>10</sup>

*From the talk of Shabbos Parshas Bo, 4 Shvat, 5751*

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7. *Bereishis Rabbah* ch. 42:4. *Midrash Lekach Tov*, Lech Lecha 14:1

8. *[The struggle of the nations, particularly the Gulf War, prophetically described in the Yalkut Shimoni (see next paragraph). Translator's note]*

9. *Yalkut Shimoni Yeshayahu* (Isaiah), *remez* 499.

10. Rambam, *Hilchos Teshuva*, (Laws of Repentance) Chapter 3, Halacha 4.

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There is an innovation unique to our generation - the ninth [from the Baal Shem Tov]- over all preceding generations, including the previous one (the eighth). Since the Redemption had not actually occurred then, the "come to Pharaoh" (the "revelation of "all the lights"<sup>1</sup> to those below) was not completely perfect, as a soul in a healthy body. (The soul was detached from the body, and also the soul when it was in a body was in the situation of "[his] speech was in exile," etc.<sup>2</sup>). This is not the case with our generation - the last generation of exile and the first generation of Redemption - when imminently and immediately "the lights [sun and moon] will be hung." Not only is nothing lacking in the great lights (the revelation of the Written Torah and the Oral Torah<sup>3</sup>), but just the opposite; for this generation will realize a greater perfection [in the revelation of the Written and Oral Torah]. (There will no longer be the "speech impediments" in the [transmission of] the Oral and Written Torah.<sup>4</sup> Rather they will be transcended.) Even souls within bodies will internalize "the revelation of all the lights" that were "hung" now, by virtue of the imminent arrival of our righteous Moshiach ("Send now by the one You will send"<sup>5</sup>), who will teach Torah to the all the people,<sup>6</sup> including "a new Torah will go forth from Me."<sup>7</sup>

1. *Zohar*, vol. 1 210a.

2. [A reference to the Previous Rebbe's inability to speak due to a stroke. Translator's note.]

3. See *Shaloh* in his introduction 16, end of first side. His tractate *Shavuos* 191a. See *Likkutei Torah Shir HaShirim* 11:d. Or *HaTorah* on *Bereishis* 14a, 36 end of second side. *Bamidbar* p. 46. *Megillas Esther* (in 5750, edition p. 149), Nach, p. 217 and in other sources. See *Likkutei Sichos* vol. 30, p. 10 ff.

4. *Zohar*, vol. 3, p. 28, beginning of first side.

5. *Shmos* 4:13.

6. See Rambam, Laws of Repentance, chapter 9, halacha 2. *Likkutei Torah Tzav*, 17a ff. And in several other places.

7. *Yeshayahu* 51:4. *Vayikra Rabba*, chapter 13:3.

## THE ANNOUNCEMENT OF THE REDEMPTION

...We see in reality (as mentioned many times recently) how the nations of the world in many, many countries are assisting the Jewish people in their Divine service (to an even greater degree than it was during the exodus from Egypt). Even that country [Russia] which was closed and locked for many years, and which did not permit Jews to emigrate, etc. and did not allow the proper observance of the Torah and mitzvos, has recently changed from one extreme to the other. Now not only are Jews permitted to live there as they please, and even to emigrate, but even more, the country assists them.

Things have changed to such an extent that we can see today in reality that, in addition to the Jews being "Ready, all of you" for the Redemption, the nations of the world also stand "ready, all of you" for the Jews to go out already from exile and go into the land of Israel in the true and complete Redemption.

And with our souls in bodies without any interruption at all, we will come immediately to the full realization of "Come to Pharaoh" with the true and complete Redemption, the completion of the revelation of "all the lights will be revealed," "And you, O L-rd, will be a light for the world."<sup>8</sup>

...It has been mentioned many times that already "all the appointed times have passed"<sup>9</sup> and everything is concluded, and the Redemption should have come long ago. But for totally incomprehensible reasons, it has not yet come.

Therefore it follows, that now the Redemption must come imminently and immediately. To employ a colloquial expression: this is High time for the true and complete Redemption!

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8. *Yeshayahu* 60:19.

9. *Sanhedrin* 97b.

## BESURAS HAGEULO

...In terms of spiritual matters (including the "highest" levels of spirituality) there already is perfection, including also the most (spirituality) complete state of Redemption. Thus the spiritual eyes of the Jew can already see it. We must open our physical eyes that they too should see the Redemption in a way that is clearly visible to eyes of flesh in our time...

Of practical relevance, everyone should resolve that his study of the previous Rebbe's Torah should complete and compensate for that which was lacking in the dissemination and spreading of the wellsprings due to the speech impediment of my sainted father-in-law. One accomplishes this both through one's own learning **out loud** as well as spreading of the wellsprings to others.

*(From the talk of Wednesday, Parshas Bo, 3 Shvat,  
and Shabbos Parshas Bo, 6 Shvat, 5752)*

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