

Shvilei Pinches

Parshas Bo

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Parshas Bo 5771

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Bnei Yisroel Risked Their Lives to Bring for the Korban Pesach a Lamb the Egyptian God Rather than a Kid !

In this week's parsha, parshas Bo, we learn about the command to sacrifice the korban-pesach. Upon examination, we find something very unique. Usually, when presenting the mitzvos, the Torah merely mentions what HKB"H commanded Moshe to relay to Yisroel; it does not, however, repeat the precise manner in which Moshe relayed the mitzvah to Yisroel—for, we are certain that Moshe Rabeinu did not deviate from HKB"H's instructions.

By contrast, here, concerning the mitzvah of the korban-pesach, the Torah first describes at length the exact manner in which HKB"H commands Moshe to relay the details of this mitzvah to Yisroel (Shemos 12,1):

“ויאמר ה' אל משה ואל אהרן בארץ מצרים לאמר... דברו אל כל עדת ישראל לאמר, בעשור לחדש הזה ויקחו להם איש שה לבית אבות שה לבית... שה תמים זכר בן שנה יהיה לכם מן הכבשים ומן העזים תקחו... ולקחו מן הדם ונתנו על שתי המזוזות ועל המשקוף על הבתים אשר יאכלו אותו בהם... והיה הדם לכם לאות על הבתים אשר אתם שם, וראיתי את הדם ופסחתי עליכם ולא יהיה בכם נגף למשחית בהכותי בארץ מצרים.”

And Hashem said to Moshe and Aharon in the land of Egypt, saying. . . “Speak to the assembly of Yisroel, saying: On the tenth of the month they shall take for themselves—each man a ‘seh’ (lamb/kid) for a father’s house, a ‘seh’ for each household. . . A perfect ‘seh’, a male, within its first year shall it be for you; from the sheep or from the goats shall you take it. . . They shall take some of its blood and place it on the two doorposts and on the lintel upon the houses in which they will eat it. . . The blood will be a sign for you upon the houses where you are; and I will see the blood and I shall skip over you; there will not be a plague among you, to destroy, when I strike in the land of Egypt.”

Immediately afterwards, the Torah records the language in which Moshe Rabeinu delivered this commandment to all of Yisroel (ibid. 21):

“ויקרא משה לכל זקני ישראל ויאמר אליהם, משכו וקחו לכם צאן למשפחותיכם ושחטו הפסח, ולקחתם אגודת אזוב וטבלתם בדם אשר בסף, והגעתם אל המשקוף ואל שתי המזוזות מן הדם אשר בסף, ואתם לא תצאו איש מפתח ביתו עד בוקר, ועבר ה' לנגוף את מצרים וראה את הדם על המשקוף ועל שתי המזוזות, ופסח ה' על הפתח ולא יתן המשחית לבוא אל בתיכם לנגוף, ושמרתם את הדבר הזה לחק לך ולבניך עד עולם.”

Moshe called to all the elders of Yisroel and said to them, “Draw forth and take for yourselves one of the flock for your families, and slaughter the pesach-offering. You shall

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take a bundle of hyssop and dip it into the blood that is in the basin, and touch the lintel and the two doorposts with some of the blood that is in the basin, and as for you, you shall not leave the entrance of the house until morning. Hashem will pass through to smite Egypt, and He will see the blood that is on the lintel and the two doorposts; and Hashem will skip over the entrance and He will not permit the destroyer to enter your homes to smite. You shall observe this matter as a decree for yourself and for your children forever.”

We must explain why the mitzvah to offer the korban-pesach differs from most other mitzvos in the Torah—in that the Torah repeats the command in the language that Moshe delivered it to Yisroel. We can suggest that it comes to teach us that Moshe Rabeinu added several details on his own that were not explicitly commanded by Hashem, but which he understood through divine inspiration were truly the will of Hashem.

Differences between Hashem’s Command to Moshe and Moshe’s Command to Yisroel

Here is one example, among many, of the differences between HKB”H’s command to Moshe and Moshe’s command to Yisroel. The Alshich hakadosh points out in Toras Moshe a difference concerning the placing of the blood. HKB”H commands Moshe (ibid. 7): **“ולקחו מן הדם ונתנו על”** **“שתי המזוזות ועל המשקוף על הבתים אשר יאכלו אותו בהם”** **They shall take some of its blood and place it on the two doorposts and on the lintel upon the houses in which they will eat it.** We see that HKB”H mentions the two doorposts prior to the lintel. By comparison, we find that when Moshe delivers the command to Yisroel, he reverses the order and mentions the lintel first (ibid. 23): **“ועבר ה’ לנגוף את מצרים וראה את הדם על המשקוף ועל שתי המזוזות”** **Hashem will pass through to smite Egypt, and He will see the blood that is on the lintel and the two doorposts.** What possessed Moshe to switch the order?

The Alshich and the Kli Yakar both explain the matter in a similar fashion. The two doorposts allude to Moshe and Aharon—the right alluding to Moshe and the left to Aharon; whereas, the lintel alludes to HKB”H—who looks down upon them from above. The Holy One, Blessed is He, wished to honor Moshe and Aharon by mentioning the doorposts first—which allude to Moshe and Aharon. Moshe and Aharon, on the other hand, choose to place the honor of Hashem ahead of their own; therefore, they mention the lintel first, alluding to HKB”H, before mentioning the two doorposts which allude to themselves.

In this essay, we wish to address another difference found between the two commands, concerning the taking of the korban-pesach. We find that HKB”H commands Moshe: **“ויקחו להם איש שה”** **“לבית אבות שה לבית”** **—they shall take for themselves—each man a ‘seh’ (lamb/kid) for a father’s house, a ‘seh’ for each household.** However, when Moshe delivers the command to Yisroel, it says: **“ויקרא משה לכל זקני ישראל ויאמר אליהם, משכו וקחו לכם צאן”** **“למשפחותיכם ושחטו הפסח”** **Moshe called to all the elders of Yisroel and said to them, “Draw forth and take for yourselves one of the flock for your families, and slaughter the pesach-offering.** Rashi comments in the name of the Mechilta (12,6): **“ולפי שהיו שטופים בעבודת”**

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—כוכבים אמר להם משכו וקחו לכם, משכו ידיכם מעבודת כוכבים וקחו לכם צאן של מצוה”
and since they were immersed in idolatry, he said to them, “Draw and take for yourselves”—
draw your hands away from idols and, in their place, take for yourselves a sheep of a
commandment.

Here we find that Moshe added the word “משכו”—you should draw away—which is not mentioned at all in HKB”H’s original command. We must explain why HKB”H did not find it necessary to order Yisroel to distance themselves from the avodah-zarah of Egypt; conversely, why did Moshe find it necessary to add this directive of his own accord: - “משכו וקחו לכם צאן” —“משכו ידיכם מעבודת כוכבים וקחו לכם צאן של מצוה” —withdraw from acts of avodah-zarah and, instead, perform a mitzvah.

“And He Will See the Blood”—the Blood of Akeidas Yitzchak

Let us begin our journey with the fascinating words of our blessed sages in the Mechilta (Bo 11):
“וראה את הדם, רואה הוא דם עקידתו של יצחק, שנאמר (בראשית כב יד) ויקרא אברהם שם
המקום ההוא ה' יראה, וכתוב (דברי הימים א כא טו) ובהשחית ראה [ה' וינחם], מה ראה, ראה
דם עקידתו של יצחק, שנאמר (שם שם ח) אלקים יראה לו השה”.

Based on similarities in the texts in Bereishis, Divrei HaYamim and our text in parshas Bo, our sages draw a connection between the command of placing the blood of the korban-pesach and akeidas-Yitzchak. So, we must explain: (a) what is the connection between the blood of the korban-pesach and akeidas- Yitzchak? (b) why does the Mechilta wait until the repetition of the command—Moshe’s version which he delivered to Yisroel—to expound this association?

To address the association between the blood of the pesach -offering and akeidas-Yitzchak, let us begin with the words of the Tur (Orach Chaim, Hilchos Pesach, 430):

“שבת שלפני הפסח קורין אותו שבת הגדול, והטעם לפי שנעשה בו נס גדול, שפסח מצרים
מקחו בעשור כדכתיב, בעשור לחודש הזה ויקחו להם שה לבית אבות שה לבית, ופסח שיצאו
ישראל ממצרים היה ביום ה' כדאיתא בסדר עולם, ונמצא שי' בחודש היה שבת, ולקחו להם
כל אחד שה לפסחו וקשר אותו בכרעי מטתו, ושאלום המצריים למה זה לכם, והשיבו לשחטו
לשם פסח במצות השם עלינו, והיו שינייהם קהות על ששוחטין את אלהיהן, ולא היו רשאים
לומר להם דבר, ועל שם אותו הנס קורין אותו שבת הגדול”.

He explains that the Shabbos before Pesach is referred to as “Shabbat HaGadol” because of the tremendous miracle that transpired on that day. Bnei Yisroel were instructed to take the animals for their offerings on the tenth of the month. They left Egypt on a Thursday. Therefore, in the year of the exodus from Egypt, the tenth of Nissan fell on Shabbos. When they took the animals and tied them to their beds, the Egyptians inquired with regards to the purpose of these animals. When they responded that they intended to sacrifice them to Hashem, the Egyptians were powerless to object to the fact that their gods were going to be slaughtered. The name “Shabbat HaGadol” commemorates this miracle.

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We see that the offering of the korban-pesach was an act of enormous self-sacrifice on the part of Bnei Yisroel. Under normal circumstances, the Egyptians would have killed anyone harming a sheep—which was their god. Miraculously, the Egyptians did not dare utter a single word in protest. This, then, is how we are to understand the Midrash: **“וראה את הדם, רואה הוא דם”**—**“עקידתו של יצחק”**—seeing the blood that Yisroel would smear on the lintel and the doorposts, would remind him of akeidas-Yitzchak. Serving Hashem through self-sacrifice, at the risk of losing our lives, is a characteristic Yisroel inherited from Yitzchak Avinu—who willingly offered his life at the time of the akeidah.

You Shall Observe This Matter as a Decree Forever

This provides us with a wonderful solution to a difficulty raised by the Ohr HaChaim hakadosh concerning Moshe Rabeinu’s statement to Yisroel (ibid. 23): **“ועבר ה’ לנגוף את מצרים וראה את הדם על המשקוף ועל שתי המזוזות, ופסח ה’ על הפתח ולא יתן המשחית לבא אל בתיכם”**—**“לנגוף, ושמרתם את הדבר הזה לחק לך ולבניך עד עולם”**—**Hashem will pass through to smite Egypt, and He will see the blood that is on the lintel and the two doorposts; and Hashem will skip over the entrance and He will not permit the destroyer to enter your homes to smite. You shall observe this matter as a decree for yourself and for your children forever.** Concerning the placing of the blood on the lintel and the two doorposts, it expressly states: **“ושמרתם את הדבר הזה לחק לך ולבניך עד עולם”**—**You shall observe this matter as a decree for yourself and for your children forever.** This decree was certainly not practiced in subsequent generations.

Yet, based on what we have discussed thus far, we can suggest that Moshe Rabeinu was referring to the element of self-sacrifice associated with the blood of the korban-pesach. Willingness to sacrifice one’s life for the sake of the Torah is one of the cornerstones and foundations of Yisroel’s survival throughout the generations. This concept is expressed in the Gemorah as follows (Berachos 63:): **“אמר ריש לקיש, מנין שאין דברי תורה מתקיימין אלא במי שממית עצמו עליה, שנאמר”**—**“(במדבר יט יד) זאת התורה אדם כי ימות באהל”**—Reish Lakish derives from the possuk in Bamidbar (19,14) that Torah can exist only in someone who is willing to sacrifice himself on its behalf.

It is for this very reason that we find, after the akeidah, that HKB”H promises Avraham that his offspring will increase and be plentiful (Bereishis 22,16): **“ויאמר בי נשבעתי נאום ה’, כי יען”**—**“אשר עשית את הדבר הזה ולא חשכת את בנך את יחידך, כי ברך אברכך והרבה ארבה את”**—**“זרעך ככוכבי השמים וכחול אשר על שפת הים”**—**“And he said, “By Myself I swear—the word of Hashem—that because you have done this thing, and have not withheld your son, your only one, that I shall surely bless you and greatly increase your offspring like the stars of the heavens and like the sand on the seashore.** Once Avraham and Yitzchak paved the way for their children after them to serve Hashem through self-sacrifice, they became worthy to multiply like the stars in the heavens and the sand on the seashore in order to sanctify the name of Hashem throughout the world.

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Thus, we can now interpret Moshe Rabeinu's words to Yisroel as follows: **and He will see the blood that is on the lintel and the two doorposts**—as the Mechilta explains, HKB"H will be reminded of and see the blood of akeidas-Yitzchak and his willingness to sacrifice his own life; He will see that Yitzchak's descendants, Bnei Yisroel, are following in his footsteps by sacrificing the korban-pesach despite the danger to their lives. In this merit: **וּפִסַּח ה' עַל הַפֶּתַח וְלֹא יִתֵּן** and Hashem will skip over the entrance and He will not permit the destroyer to enter your homes to smite. Regarding this matter, the possuk states: **"וּשְׁמַרְתֶּם אֶת הַדָּבָר הַזֶּה לַחֹק לָךְ וּלְבָנֶיךָ עַד עוֹלָם"**— You shall observe this matter as a decree for yourself and for your children forever. Serving Hashem through self-sacrifice and risk of one's life is a perpetual decree that is inherited from generation to generation. After all, the Torah can only exist in someone who is willing to sacrifice on its behalf.

Yisroel Risked Their Lives by Sacrificing Sheep Instead of Goats

Continuing along this path, let us rise to the occasion and explain the amazing association between the blood of the korban-pesach and akeidas-Yitzchak in greater depth. Let us begin by first addressing why the Mechilta expounded only on Moshe's words--"וּרְאֵה אֶת הַדָּם"—and not on HKB"H's words which preceded them--"וּרְאִיתִי אֶת הַדָּם וּפִסַּחְתִּי עֲלֵיכֶם".

First of all, with regards to the korban-pesach, HKB"H commands (12,5): **"שֶׁה תָּמִים זָכָר בֶּן שָׁנָה"**— A perfect 'seh', a male, within its first year shall it be for you; from the sheep or from the goats shall you take it. Rashi clarifies: **מִן הַכִּבְשִׁים וּמִן הַעֲזִים**—from the sheep or from the goats, from either, since a goat is also referred to as a "seh". . . This teaches us that it is permissible for one to bring as his korban-pesach either a lamb--which comes from the sheep--or a kid—which comes from the goats.

The Ohr HaChaim hakadosh teaches us, here, that by law it is permissible to bring a goat for one's korban-pesach—even to begin with. The source for this allowance is found in the Gemorah (Pesachim 57:). Regarding all sacrifices, although sheep always precede goats in Scriptures, in fact, they are equivalent.

Further support for this fact can be found in Rivka's instructions to Yaakov (Bereishis 27,9): **"לֵךְ נָא"**—Go now to the flock and fetch me from there two choice kid goats, and I will make of them delicacies for your father, as he loves. Rashi comments in the name of the Pirkei D'Rabbi Eliezer (Chapter 32): **"וְכִי שְׁנֵי גֵדֵי עֲזִים הָיָה מֵאֲכָלוּ שֶׁל יִצְחָק, אֲלֵא פִסַּח הָיָה הָאֲחֵר הַקָּרִיב לַפֶּסַח"**—were two kid goats Yitzchak's usual fare? Rather, it was Pesach; so, he sacrificed one as his korban-pesach and he prepared delicacies from the other. In other words, one kid was to prepare delicacies to serve as a korban-chagigah, so that the the second, which was to serve as the korban-pesach, would be eaten to satiety. The Baal HaTurim also explains that one was brought for the pesach and the other was brought for the chagigah.

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Now, if we were to suggest that it is preferable to bring a lamb for the korban-pesach, why did Yaakov bring his father a kid goat rather than a lamb? It is true that Rashi goes on to explain: **”כאשר אהב, כי טעם הגדי כטעם הצבוי”**—that Yitzchak preferred the taste of the kid goat, since it resembled the taste of the deer. Nevertheless, if it is preferable, based on the letter of the law, to bring a lamb when possible, surely Yitzchak would have insisted on having a lamb. We must conclude, therefore, that there is no preference in this matter—as pointed out by the Ohr HaChaim hakadosh.

The Egyptians Worshipped the Lamb Not the Kid

Now, in reality, the Egyptians worshipped only the lamb, which is a sheep; they did not worship the kid, which is a goat. Proof of this fact is found in the Ramban’s commentary on this week’s parsha (Shemos 12,3), where he discusses the rationale behind the mitzvah of the pesach offering. Its purpose was to discredit and demean the Egyptians’ god, the lamb—which is the first of the zodiac signs and reigns during the month of Nissan. We see clearly that they specifically worshipped the lamb—the astrological sign for the month of Nissan—and not the kid—which is the sign for the month of Teves.

If so, why did HKB”H command Yisroel to bring the pesach-offering either from sheep or from goats? Bringing a goat would not discredit or invalidate the Egyptians’ god. Furthermore, we can only wonder, if it was equally permissible to bring a kid as a korban-pesach—which was not an Egyptian god—why did Yisroel put themselves at risk by specifically bringing a lamb, which was an Egyptian god?

The Option of Bringing a Goat Indicates that Yisroel Were Not Held Accountable

I would like to suggest a novel approach to answer these questions based on a Midrash Abakir cited by the Parashas Derachim (Drush 1):

”והמים להם חומה, מלמד שירד ס”מ ואמר, רבונו של עולם לא עבדו ישראל עבודה זרה במצרים [בתמיה], ואתה עושה להם נסים, מה הללו עובדי עבודה זרה אף הללו עובדי עבודה זרה, אמר לו הקב”ה, שוטה שבעולם, והלא לא עבדום אלא מתוך שעבוד ומתוך טירוף דעת, ואתה דן שוגג כמזיד ואונס כרצון.”

We learn from the Midrash that the samech-mem came down and protested before HKB”H: “Master of the Universe, did Yisroel not practice idolatry in Egypt? Nevertheless, you are performing miracles on their behalf. Just as the Egyptians are idol-worshippers, so, too, are Yisroel.” HKB”H responded to him: “You fool! They only worshipped the Egyptian gods because they were under extreme duress and mentally unstable. One cannot view an inadvertent transgression the same as a deliberate one, nor a transgression committed under duress the same as one committed willingly.”

Based on this Midrash, we can suggest that HKB”H anticipated the samech-mem’s accusations. Therefore, when He instructed Moshe in the matter of the korban-pesach, he intentionally commanded him: **”שה תמים זכר בן שנה יהיה לכם מן הכבשים ומן העזים תקחו”**— A perfect

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'seh', a male, within its first year shall it be for you; from the sheep or from the goats shall you take it. As we have learned from the Ohr HaChaim hakadosh, this conveyed to Moshe that it was equally permissible to bring whichever species one wished—either a lamb or a kid.

For, had HKB"H commanded to bring only a sheep, it would have implied that Yisroel were equally guilty of worshipping the lamb—and that they were required to offer a lamb, specifically, for the korban-pesach as an atonement for their transgression. Then, on the seventh day of Pesach, when HKB"H wished to split the sea for Yisroel, the samech-mem would have been able to indict Yisroel with the argument: **"מה הללו עובדי עבודה זרה אף הללו עובדי עבודה זרה"**-- Just as the Egyptians are idol-worshippers, so, too, are Yisroel.

In order to preclude the samech-mem's indictment, HKB"H intentionally allowed, from the very start, the option of bringing the korban-pesach from goats. This was intended as a clear-cut indication that Yisroel did not require atonement for having worshipped the lamb; after all, HKB"H does not regard an inadvertent transgression the same as a deliberate one, nor a transgression committed against one's will the same as one committed willingly.

Moshe Wished to Absolve Yisroel from All Transgressions

On the other hand, Moshe Rabeinu, Yisroel's loyal shepherd, wished to honor HKB"H as much as possible. As we pointed out earlier, he mentioned the lintel, alluding to HKB"H, before the two doorposts, alluding to Moshe and Aharon—reversing the order in which he had received the command from HKB"H—in order to emphasize HKB"H's honor before their own. Similarly, he wished to cleanse Yisroel of even the slightest hint of wrongdoing—whether it was performed inadvertently or even reluctantly—in order to glorify Hashem. Therefore, he instructed Yisroel of his own accord: **"משכו וקחו לכם צאן"**—**Draw forth or buy for yourselves one of the flock.**

Based on our sage's elucidation, he meant to convey the following: **"משכו ידיכם מעבודה כוכבים וקחו לכם**

"צאן של מצוה" -- **draw your hands away from idols and, in their place, take for yourselves a sheep of a commandment.** In other words, they understood that it was permissible to bring a kid as their Pesach offering by law, and that they would avoid any risk to their lives by doing so—seeing as the Egyptians did not worship kid goats. Nevertheless, Moshe requested that they deliberately bring a lamb as their offering in order to demonstrate that they were withdrawing their hands from idol-worship and actively performing Hashem's mitzvah—even if it meant endangering their lives.

It is now quite clear why HKB"H did not say: **"משכו"**, insinuating that they withdraw their hands from acts of idolatry. For, according to HKB"H's view, Yisroel were not guilty of the sin of avodah zarah and were not in the need of atonement for such. Even so, Moshe Rabeinu advised Yisroel to pay careful consideration to HKB"H's honor and to atone even for what they had transgressed inadvertently and unwillingly. Hence, he added the following directive to Yisroel, of his own accord:

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“משכו וקחו לכם צאן” -- draw your hands away from idols and, in their place, take for yourselves a sheep of a commandment.

At this point, we begin to comprehend the magnitude of Yisroel’s self-sacrifice in their adherence to the instructions of Moshe—who, in essence, was the first and foremost of the sages of the Torah she’b’al peh. Everyone brought a lamb and tied it to the foot of their bed, in order to demonstrate to the Egyptians that they were distancing themselves from the Egyptian idols and gods. We can suggest that this is the meaning of the possuk (Shemos 12,28): **“וילכו ויעשו בני ישראל כאשר”** **“צוה ה’ את משה ואהרן—And Bnei Yisroel went and did as Hashem commanded Moshe and Aharon.** Just as Hashem commanded them in the Torah she’b’chsav, the written law, to bring a pesach offering, **“כן עשו”**—**so they did**—they did just as they were commanded to do by Moshe, representing Torah she’b’al peh, the oral law; they specifically brought lambs.

The Reason that Yaakov Brought Yitzchak Kid Goats for His Korban Pesach

Come and see, how, based on what we have just learned, we can begin to make sense of why Yaakov Avinu—at Rivka Imeinu’s behest—specifically brought Yitzchak on leil Pesach two kid goats—one for a chagigah and one for a pesach. In truth, by the letter of the law, one is afforded the option of bringing a kid goat as one’s pesach-offering. Nevertheless, since Bnei Yisroel risked their lives to offer a lamb as their korban-pesach—to demonstrate unequivocally that they were abandoning the Egyptians’ gods—what was Yaakov’s rationale for bringing a kid instead of a lamb?

Now, it is well-known that Yitzchak Avinu’s attribute is judgment and severity—referred to as “Pachad Yitzchak.” It is possible that Rivka was concerned that if Yaakov were to bring his father a lamb as his korban-pesach—to commemorate the fact that his offspring in Egypt were destined to follow Moshe’s advice and bring lambs to atone for their inadvertent and unwilling acts of idolatry—Yitzchak might refuse to bless Yaakov’s offspring. Due to his severe attribute of judgment, he might not wish to bless future idolaters.

With this concern in mind, Rivka cleverly instructed Yaakov to bring Yitzchak two kid goats—one for a chagigah and one for a pesach. She reasoned that this would remind Yitzchak that HKB”H permitted Yisroel to bring a kid, as well, as a korban-pesach—as it is written: **“מן הכבשים ומן”** **“העזים תקחו”**—**from the sheep or from the goats you shall take it.** By allowing a kid to be brought, HKB”H indicated that Yisroel were not, in fact, guilty of idol-worship, since their acts were performed unintentionally and under duress. Under these circumstances, they were still worthy of Yitzchak’s blessings.

Avraham Avinu Represented Torah She’b’chsav Yitzchak Avinu Represented Torah She’b’al Peh

Our incomparable teacher, the Chasam Sofer, posits an important principle for us in his Responsa of the Chasam Sofer (O.C. 208) pertaining to akeidas-Yitzchak. He suggests that Avraham Avinu’s role in the trial of the akeidah constituted self-sacrifice on behalf of Torah she’b’chsav; whereas,

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Yitzchak Avinu's role in the trial of the akeidah constituted self-sacrifice on behalf of Torah she'b'al peh. For, Avraham received the command to bind Yitzchak directly from HKB"H, Himself, just as Torah she'b'chsav was given directly from the mouth of HKB"H at Sinai.

Yitzchak Avinu, on the other hand, did not hear the command for the akeidah directly from HKB"H. Rather, his father, Avraham, took him to Har HaMoriah, bound him and placed him on the altar. Yitzchak could have refused to comply. He could have argued that: (a) he was not commanded to do so by HKB"H, or (b) maybe Avraham was mistaken and had not understood his Creator's command correctly—after all, they were taught that only animals were to be sacrificed on the altar and not human beings. Despite all of these possible questions and doubts, Yitzchak complied with his father's instructions, since he knew him to be Hashem's prophet. Hence, we see that Yitzchak was willing to sacrifice his life on behalf of Torah she'b'al peh—directives issued by Torah scholars in every generation.

Now, we can reflect back on the Mechilta, having shed some light on the subject. The Mechilta chose to expound, specifically, on Moshe's words to Yisroel: **“וראה את הדם - רואה הוא דם עקידתו של יצחק”**—informing them that when the Almighty would see the blood, He would recall akeidas-Yitzchak—a display of enormous self-sacrifice on the parts of Avraham and Yitzchak. It did not expound upon HKB"H's original directive to Moshe: **“וראיתי את הדם ופסחתי עליכם”**—**and I will see the blood and I shall pass over you**. For, in HKB"H's directive, it allowed for the offering of a kid as the korban-pesach, which would not have demonstrated any requirement to perform acts of self-sacrifice.

Regarding Moshe Rabeinu's directive, however: **“משכו וקחו לכם צאן”**—**Draw forth and take for yourselves one of the flock**—the Mechilta taught us that he was conveying the following message to Yisroel--**“משכו ידיכם מעבודת כוכבים וקחו לכם צאן למצוה”**-- **draw your hands away from idols and, in their place, take for yourselves a sheep of a commandment**. This was a clear-cut indication that they needed to bring a lamb, specifically, as the korban-pesach. As we know, they heeded Moshe's instructions—in the form of a Torah she'b'al peh directive—and risked their lives by bringing a lamb—even though they could have avoided danger by bringing a kid. This manner of self-sacrifice resembled that of Yitzchak exactly; he, too, acted in accordance with Torah she'b'al peh. So, we now understand why the Mechilta chose to expound on Moshe's directive specifically: **“וראה את הדם”**—**and He will see the blood, He will see the blood of akeidas-Yitzchak**.