

“SO THE CHILDREN OF ISRAEL WENT AND DID; AS HASHEM  
COMMANDED MOSHE AND AARON, SO THEY DID.” (SHMOS 12:28)

**He considered it as if they  
already performed the  
mitzvah**

THE TORAH TELLS US that Hashem commanded Moshe and Aharon to tell *B'nei Yisrael* the detailed laws of the Pesach offering. Moshe and Aharon gathered the elders and conveyed Hashem's command. The Torah then testifies that *B'nei Yisrael* did this *mitzvah* as they were instructed to do. Rashi (ibid., first part of *pasuk*) questions how the Torah could state that they fulfilled the *mitzvah* – this *pasuk* was relating the events of the first day of *Nisan* and the *korban* was not to be brought until the fourteenth?! Rashi answers: It is true that they had not yet actually performed the commandment. Nevertheless, Hashem saw that even when they first heard about the *mitzvah*, they were so committed to following through and bringing the *korban*, that He considered it as if they already performed the *mitzvah*.

Rashi continues on to explain the last part of the *pasuk* as praising *B'nei Yisrael* for actually bringing the *korban* and completing every detail of the command. This seems to contradict the first half of the Rashi. If *B'nei Yisrael*, upon hearing of the command, were excited and enthused to perform the word of Hashem, with such passion that they got credited with its performance before they even implemented it, why would they deserve praise for actually completing their task? Wouldn't it be a foregone conclusion that they would go ahead and do what they were so eager to do?

**There can often be a  
large gap between our  
commitment to a project  
and its actual completion**

Rashi's explanation of the *pasuk* shows us that there can often be a large gap between our commitment to a project and its actual completion. True, *B'nei Yisrael* were so committed to bringing the *korban* that Hashem considered the deal as signed and sealed – a virtual *fait accompli*. Nevertheless, it still can be a challenge – one that deserves deserves recognition and reward – to ensure that the *mitzvah* will actually be completed. Our greatest moments of commitment can, and often are, followed by doubt and a weakening of dedication. Having the fortitude to keep the original commitment burning bright in our heart is a necessary step that can be easily neglected. *B'nei Yisrael* were praised for two reasons: one, for their original fiery commitment to do the *mitzvah*; two, for having the fortitude to actually bring that commitment to fruition.

Every year we are faced with a similar situation as we go through the emotional days of Rosh Hashana and Yom Kippur. We can reach peaks of inspiration and make resolutions with such feeling that we cannot imagine slackening off afterwards. Yet months go by and we can find ourselves slowly slipping; our study session is not kept so diligently, our temper flares at family members when it shouldn't and our shul attendance seems to have slid back a few notches. At this time of year, months beyond those days of awe, it behooves us to reignite the spark and reinvigorate our commitment to Hashem's Torah.

**We should not get  
depressed nor let the  
yetzer hara throw us into  
a state of despair**

We should not get depressed nor let the *yetzer hara* throw us into a state of despair when we see an apparent failure in our spiritual growth. Rashi here reminds us that even the greatest generation – the one that saw open miracles and ten plagues in Egypt – can still be challenged to retain their level of zealous conviction. It is a difficult for great people; we can therefore use that knowledge, to resist despair and motivate ourselves to renew our passion to come closer and higher, in our pursuit of greatness, nobility and spiritual excellence.