

Parshas Bo

This week's Parsha, Bo, we are told of the last three of the plagues in Egypt.

This week's Haftora is read from Yirmiyahu Perek 46: 13-28, where Yirmiyahu recounts the destruction of Egypt at the hands of Nevuchadenzar, and its reduction to obscurity, which concludes with words of hope to Bnei Yisrael, that there will come a day of rest for us.

We know the message Rashi explains on Bo, as derived from Zohar, that Hashem was in Paroah's palace protection for Moshe, and since He was there, Hashem tells Moshe to "come to Him" so to speak, and deal with Pharaoh. The message is that Hashem is in the world and everywhere, and we, in our journey in this lifetime must come toward Him, and approach Hashem that is in every part of the mundane, and physical realm in which we live. Instead of assuming we always must forge a novel path through which we can derive spiritual connection, we can go toward that which already 'there' and eternal. When we recognize that Hashem is in everything, then it may be possible to see a light at the end of the dark tunnel of galus that we live in. We can remain hopeful that Hashem who was, is, and will be everything, is here for us to approach, in this world.

The Alter Rebbe in his Mamer on this week's parsha discusses the names of Hashem by which we live, and when those names became part of our lexicon as holy. In that context, the Alter Rebbe explains, that the highest name of Hashem can be found in the worlds that precede us and are us. The Rebbe opened our eyes to this

chiddush that Hashem and his name which are one, even is in this world (asiyah) where we can tap that energy and raise the mundane to holy plains, "lasos lo dirah bitachtonim..."

We know this message to be true, and that the purpose of creation is to tap into this oneness of Hashem which will ultimately be revealed when Mashiach arrives. As is found in this week's parsha, the first commandment (chapter 12) as a nation is to sanctify the new moon. Rashi at the beginning of Bereishis, asks why the Torah didn't begin with Shemos chapter 12 (Hachodesh Haze Lochem). The Rebbe explains from Sforno on Bereishis 1:1, just as time is the first creation, so too the first commandment (as a nation) is to sanctify time. Furthermore, the connection is to tell us that everything since creation leads us to this point in time, (at Shemos, and even now) which is to bring us closer to the Godliness that exists in everything.

Before exodus from Egypt Hashem revealed Himself on one level, but after the exodus, and especially after the giving of the Torah, we can access Hashem- Himself, because everything is sustained by, He Himself. And when we are mivarer the nitzutzim (seeking out the sparks) of spirituality in the mundane, we do that knowing full well we are unlocking access to the highest spiritual realms. In this way, may our work to bring Mashiach and exposing the Godliness in everything be revealed with Mashiach now.

Good Shabbos