



## *Parshas Bo 2021, the first step*

*This week's Parsha Perspective is dedicated by the Pershin family In honor of their father's birthday. May he have success, health, and nachas from his entire family.*

*This week's Parsha Perspective is in honor of the complete and speedy recovery of Sasson Betzalel Ben Batya, Shaul Ben Berta, and Sapir Bas Ariela.*

Our Parsha begins with Moshe and Aaron warning Pharaoh about the upcoming plague of locusts. After Moshe and Aaron left, Pharaoh's ministers begged him to set the Jewish nation free; they argued that the Egyptian people suffered excessive pain.

Pharaoh then called back Moshe and Aaron and told them he would allow them to serve G-d in the desert, but they must leave their children behind as collateral. Moshe and Aaron rejected his offer, and Pharaoh stubbornly refused to allow the Jewish people to go with no prior conditions.

When the plagues of locusts and darkness concluded, Pharaoh called Moshe back and offered to let the Jewish nation leave without their animals. When Moshe refused, Pharaoh sent him away and warned him never to appear in his presence again (10:28) *"You shall no longer see my face, for the day you see my face, you shall die!"*

The last plague, the passing of all firstborns, began at midnight and started to wreak havoc on Egyptian people.

As the death toll rose, Pharaoh, a firstborn himself, ran to Moshe and told him to lead the Jewish people out of Egypt immediately. The Jewish nation gathered their belongings and the Egyptian's valuables and left Egypt midday on the fifteenth of Nissan.

However, a question comes to mind: G-d told Moshe to have the Jewish people take a small lamb and tie it to their bedpost for four days before the last plague. They were then to use this lamb as a sacrifice and sprinkle its blood on the doorpost, and G-d would skip over them during the last plague, killing all firstborns. The Pasuk writes (12:13), *“And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.”* Why did the Jewish nation need a sign for themselves if it was for G-d to pass over them when killing the Egyptian firstborn?

One of the many answers given is that the word *“Le’os”* in Hebrew can be translated in a few different ways. When G-d said, *“Vehayah Hadam Lachem Le’os,”* He was saying that this blood will be for you a miracle that I will save you. As the Pasuk continues, *“Vera’isi Es Hadam Ufasachti Aleichem - I shall see the blood and pass over you.”*

We have the same translation for this word in the prayer we recite every day right before Az Yashir - the song of the sea. *“And you have given miracles and amazing wonders to Pharaoh and all of his people.”*

However, the Alshich Hakadosh (*Rav Moshe Alshich*) gives a deeper and more profound explanation. He quotes Rashi, who writes that the blood was indeed a sign for the Jewish nation. In fact, Rashi details that the blood was actually spread on the interior doorpost so they would see it and recognize G-d’s power over the world.

The Alshich explains that G-d wanted the Jewish nation to show their willingness to be redeemed. They needed to demonstrate to G-d that although some were comfortable where they were, they genuinely wanted to be saved and taken out of Egypt.

This is why G-d first told the Jewish people, *“The blood on the houses shall be a sign for you. For it’s a bold action that is an indication of your desire to leave Egypt. Then, I will save you with great strength and choose you as My nation.”*

As the Midrash Rabbah on Shir Hashirim writes ( 5:2), *“G-d says to the Jewish people, my children, open for me an opening like the eye of a needle and I will enlarge it to be an opening through which wagons can enter.”*

In our daily life, it is imperative that we understand that it takes nothing to stand on the sidelines with the rest of the masses. But it takes courage and determination to defend your beliefs and values against an ever-growing opposition. However, that is when your true self comes out, and your soul shines.

This lesson is ever more prevalent as this shabbos is Yud Shevat, the 71st anniversary since the Rebbe assumed leadership in 1951.

The Rebbe’s mission was simple, to not stand on the sidelines but instead actively seek out every Jew and help them serve G-d. So, as we mark this special anniversary, allow me to suggest a practical idea. During the next month, reach out to someone you know and help them do a Mitzvah and inspire them to do the same as well.

***“If you see what needs to be repaired and how to repair it,  
you have found a piece of the world  
that G-d has left for only you to complete.”***

*-The Rebbe*

*Have a meaningful Shabbos,  
Rabbi Sholom Yemini*