



## *Parshas Bo 2024, the leadership gamechanger*

*The Parsha Perspective is in honor of Eretz Yisroel. May G-d protect our brave soldiers. May G-d return all the hostages and return them immediately.*

*The Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna and those who need to experience a speedy and complete recovery with G-d's help.*

*The Parsha Perspective is in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and memories a blessing.*

*This Shabbos is **Yud Shevat**, the anniversary of the Rebbe's leadership over the Chabad movement since 1951. The Lubavitcher Rebbe, Rav Menachem Mendel Schneerson assumed the mantle of leadership just one year after his father-in-law, the Previous Rebbe, had passed away.*

*With immense dedication, the Rebbe set out to rebuild the Jewish people after the Holocaust. He sent thousands of Rabbis to all parts of the globe to connect with every single Jew. Their vast commitment to G-d and the mission the Rebbe gave them helped change world Jewry into the powerhouse it is today.*

*We mark this special day by rededicating ourselves to the mission the Rebbe set before us, reignite the fire of every Jew. The Rebbe constantly emphasized that we are the last generation of exile and the first generation of Geula, may we merit the ultimate redemption and the coming of Moshiach!*

Our Parsha has the last three plagues that G-d struck the Egyptians for enslaving the Jewish people. The first was the plague of locusts; swarms of grasshoppers descended upon Egypt and consumed all the crops and vegetation. Pharaoh relented and called Moshe to end the plague and stop the suffering. But no sooner had it completed, Pharaoh's stubbornness kicked back in, and he refused to release the Jewish people.

In response, G-d struck the Egyptians with the next plague, complete and total darkness. The Egyptians couldn't see for three days but could not move for the last three days as the darkness became extremely dense.

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.

The last plague, the death of all firstborns, began at midnight and wreaked havoc on Egyptian people. As the death toll rose, Pharaoh, a firstborn, 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: Just prior to the last plague, G-d tells Moshe about the Korban Pesach. The Jewish people were to take a sheep into their home for four days and slaughter it on the 14th of Nissan. They shall paint the doorpost with its blood and eat the Korban in its entirety.

The Pasuk writes (12:8) *"They shall eat the meat that same night; they shall eat it roasted over the fire, with Matzah and bitter herbs."* Similarly, just seven Puskim later, it's said to celebrate Pesach for seven days, (12:15) *"Seven days you shall eat Matzahs."* But the last plague, the death of all first born did not

happen, nor did they leave Egypt. The holiday of Pesach is the celebration of our exodus from Egypt, how were they already instructed to celebrate a redemption that had not occurred yet?

The Rabbienu Bachya, Rav Bachya Ben Asher, give an interesting explanation. He answers that the Matzha and celebration here commemorates the Matzah by Avraham Avinu. When the angels came to notify Avraham and Sarah that Yitzchak will be born, the angels were given Matzah to eat.

The Rabbienu Bachya explains that since the notification of Yitzchak's birth signals the continuity of the Jewish people, there is cause for celebration. Before Yitzchak was born, Avraham was told that his descendants would be enslaved but eventually freed to go to the promised land. Now, with the preparations to leave Egypt, G-d is finally fulfilling His covenant with Avraham and redeeming the Jewish people.

However, the Ohr Hachaim Hakadosh, Rav Chaim Ben Attar, gives a deeper and more profound. He agrees with the question, why were we commanded to celebrate a redemption that had not transpired yet? How could they remember and commemorate freedom from slavery that isn't their current reality?!

The Ohr Hachaim answers that this preemptive commemoration set the path for the ultimate celebration and redemption to take place. Through their belief in G-d to fulfill the covenant made with Avraham, they merited and enabled Yetzias Mitzrayim, their exodus from Egypt. The Jewish people's actions set the stage and paved the way for G-d Himself to come down and avenge the blood of His nation.

According to the Ohr Hachaim, our deeds must preempt and anticipate the blessings and holiness we wish to have in our lives. Similarly, the Lubavitcher Rebbe always emphasized and concluded his talks by mentioning that it will take all of us to pave the path for the Geula, the ultimate redemption and coming of Moshiach!

In our daily life, it is imperative that we do not just envision our goals, but set the stage and pave the way towards making them a reality. This is true in our mundane lives as much as it applies in the spiritual realm.

Each day we are presented with opportunities to lay the groundwork to achieve our goals and accomplish our dreams. Whether we take massive leaps or just small steps, we are leading the way for our potential to become our reality.

**"The world is a reflection of our own inner state;  
when we cultivate peace within, we bring peace to the world."**

**- The Lubavitcher Rebbe**

*Have a meaningful Shabbos!  
Rabbi Sholom Yemini*