



Bo

Exodus 10:1-13:16

Ceaser

Overview

- The last three of the Ten Plagues are visited on Egypt: a swarm of **locusts** devours all the crops and greenery; a thick, palpable **darkness** envelops the land; and all the **firstborn** of Egypt are killed at the stroke of **midnight** of the 15th of the month of Nissan.
- G-d commands the **first mitzvah** to be given to the people of Israel: to establish a **calendar** based on the monthly rebirth of the **moon**. The Israelites are also instructed to bring a "Passover offering" to G-d: a lamb or kid is to be slaughtered and its blood sprinkled on the doorposts and lintel of every Israelite home, so that G-d should **pass over** these homes when He comes to kill the Egyptian firstborn. The **roasted** meat of the offering is to be eaten that night together with **matzah** (unleavened bread) and **bitter herbs**.

Overview

- The death of the firstborn finally breaks Pharaoh's resistance and he literally drives the Children of Israel from his land. So **hastily** do they depart, there is no time for their dough to rise, and the only provisions they take along are unleavened. Before they go, they ask their Egyptian neighbors for **gold**, silver and garments, draining Egypt of its wealth.
- The Children of Israel are commanded to consecrate all firstborn and to observe the anniversary of the **Exodus** each year by removing all **leaven** from their possession for seven days, eating matzah, and telling the story of their redemption to their **children**. They are also commanded to wear **tefillin** on the arm and head as a reminder of the Exodus and their resultant commitment to G-d.

Parshah Bo

- "Come in to Pharaoh," says G-d to Moses in the opening verse of *Bo* ("come"), "for I have hardened his heart and the heart of his servants, that I might place these my signs in his midst."
- Seven plagues have failed to convince Pharaoh to accede to Moses' demand in G-d's name, "Let My people go, so that they may serve Me." Time and again, while in the throes of a devastating plague, Pharaoh has promised to let the Hebrews go, only to renege the moment the affliction has been removed.
- **Locusts**
- The eighth plague with which Moses threatens the Egyptians is the plague of locusts. "They will cover the face of the earth," warns Moses, "and they will eat the residue of that which remains to you from the hail."
- You say that you want to go serve your G-d? says Pharaoh. I'll let the men go, as long as the women and children stay behind. No, says Moses,

Parshah Bo

- *For I have hardened his heart and the heart of his servants (10:1)*
- When Pharaoh would soften, his servants and ministers would harden themselves; when they would soften, Pharaoh would harden; when both would soften, G-d would harden their hearts.
- (Midrash HaGadol)
- Moses was distressed to see the forces of evil capable of such resolution and determination. So G-d said to him: they, on their own, do not possess such power. It is only because I have hardened their hearts...

Parshah Bo

- You say that you want to go serve your G-d? says Pharaoh. I'll let the men go, as long as the women and children stay behind. No, says Moses,
- *We will go with our young and with our old, with our sons and with our daughters; with our flocks and with our herds will we go.*
- Pharaoh warns Moses that his efforts will only bring tragedy upon his people, and orders him from the palace.
 - *We will go with our young and with our old, with our sons and with our daughters (10:9)*
 - Pharaoh was willing to let the menfolk go, as long as the children remain behind; for as long as the younger generation remains "in Egypt," there would be no future for the people of Israel.
 - The "Pharaohs" of our day have the same attitude. If the older folk wish to cling to Jewish tradition, that is perfectly acceptable; but the youth should be raised in "the spirit of the times" ...
 - (Maayanah Shel Torah)

Parshah Bo

- *And [Pharaoh] said to them: "...See, there is evil before you" (10:10)*
- Pharaoh said to them; "By my astrological art I see the star 'evil' rising towards you in the wilderness; it is a sign of blood and slaughter."
- Consequently, when Israel sinned by worshiping the Golden Calf and G-d threatened to slay them, Moses said in his prayer (Exodus 32:12): "Why should the Egyptians speak and say: He brought them forth in evil." The Egyptians will say: Indeed, we have already said, "See, there is evil before you." Hence, "G-d bethought Himself concerning the evil" (ibid., v. 14).
- G-d then changed the blood, of which this star was an emblem, to the blood of the circumcision. Thus, when Joshua circumcised the people of Israel in the desert (before they entered the Holy Land), he said (Joshua 5:9): "This day have I removed from you the reproach of the Egyptians" -- that which the Egyptian said to you, "We see blood impending over you in the wilderness."
- (Rashi)

Parshah Bo

- All that night, a strong east wind blows; in the morning,
- *The locusts went up over all the land of Egypt... And they covered the surface of the whole earth, so that the land was darkened; and they ate every plant of the land... and there remained no green thing through all the land of Egypt...*
- Once again, Pharaoh begs Moses to pray to G-d that the plague be removed; once again, he promises to let them go; and once again, no sooner did the plague end, than "G-d hardened Pharaoh's heart, and he would not let the children of Israel go."
 - ***And G-d turned a very strong west wind, which took away the locusts, and cast them into the Sea of Reeds; there remained not one locust in all the borders of Egypt (10:19)***
 - **When the locusts first came, the Egyptians rejoiced and said: "Let us gather them and fill barrels with them." Then did G-d say: "Wretches! Will you rejoice with the plagues I have brought upon you?" Immediately, "G-d turned a very strong west wind... there remained not one locust in all the borders of Egypt" -- even those that had been pickled in their pots and barrels took wing and fled.**
 - **(Midrash Rabbah)**

Parshah Bo

Darkness

- For the ninth plague to strike Egypt,
- *G-d said to Moses: "Stretch out your hand towards heaven, that there shall be darkness over the land of Egypt -- palpable darkness."*
- *And Moses stretched out his hand towards heaven, and there was a thick darkness in all the land of Egypt for three days. A man saw not his fellow, neither rose any from his place for three days.*
- *But all the children of Israel had light in their dwellings.*
- By now, Pharaoh has agreed to let even the young children go; "only let your flocks and your herds stay behind." Moses refuses: "There shall not a hoof be left behind; for of them must we take to serve G-d."

Parshah Bo

- ***Stretch out your hand towards heaven, that there shall be darkness over the land of Egypt (10:21)***
- **Why did G-d... bring darkness upon the Egyptians? Because there were transgressors in Israel who had Egyptian patrons and lived in affluence and honor, and were unwilling to leave. So G-d said: "If I bring upon them publicly a plague from which they will die, the Egyptians will say: 'Just as it has passed over us, so has it passed over them.'" Therefore He brought darkness upon the Egyptians for three days, so that the [Israelites] should bury their dead without their enemies seeing them.**
- **(Midrash Rabbah)**
- ***A man saw not his fellow, neither rose any from his place for three days (10:23)***
- **There were six days of darkness... during the first three, "a man saw not his fellow"; during the last three days, he who sat could not stand up, he who stood could not sit down, and he who was lying down could not raise himself upright.**
- **(Midrash Rabbah)**
- **There is no greater darkness than one in which "a man saw not his fellow" -- in which a person becomes oblivious to the needs of his fellow man. When that happens, a person becomes stymied in his personal development as well -- "neither rose any from his place."**
- **(Chidushei HaRim)**

Parshah Bo

- "Go out from my presence," says Pharaoh to Moses. "Take heed to see my face no more; for on the day you see my face again, you shall die."
- Says Moses: "You have spoken well; I will see your face again no more."
- G-d speaks to Moses: "One more plague I will bring upon Egypt, after which he will let you go from here" -- a plague in which all the firstborn of Egypt shall die. Moses relays G-d's words to Pharaoh.
- G-d also tells Moses to instruct the children of Israel that "every man ask of his neighbor, and every woman of her neighbor, articles of silver, and articles of gold" before they depart from Egypt.
- *And G-d said to Moses: "Yet will I bring one plague more upon Pharaoh..." (11:1)*

Parshah Bo

- Ordinarily, G-d spoke with Moses only outside of the city, which was full of idols and impurities. On this occasion, however, He spoke to him in the throne-room of Pharaoh's palace. For Moses had said to Pharaoh, "You have spoken well; I will see your face again no more"; yet in the following verses, he conveys this new message from G-d to Pharaoh! This means that G-d appeared to Moses in the very epicenter of the idolatry and depravity of Egypt.
- (Nachmanides)
- *And G-d spoke to Moses... "Please, speak into the ears of the people, that every man ask of his neighbor, and every woman of her neighbor, articles of silver, and articles of gold..." (11:2)*

Parshah Bo

- To what is this comparable? To a man who is locked up in prison and is told: "Tomorrow you shall be freed from prison and given a lot of money." Says he: "I beg you, free me today, and I ask for nothing more..."
- [But G-d had said to Abraham at the "Covenant Between the Parts": "Know that your children shall be strangers in a foreign land, [where] they will be enslaved and afflicted ... and afterwards they will go out with great wealth" (Genesis 15:13-14).]
- So G-d had to plead with them: "Please! Ask the Egyptians for gold and silver, so that the Righteous One should not say: 'They will be enslaved and afflicted' He fulfilled, but He did not fulfill 'and afterwards they will go out with great wealth.'" (Talmud, Berachot 9b)

Parshah Bo

- Mitzvot
- G-d then conveys to Moses and Aaron a series of mitzvot (divine commandments) in preparation for their Exodus from Egypt.
- The first mitzvah is to set the Jewish calendar in accordance with the monthly birth of the new moon, and to regard the month of the Exodus as "the head of the months."
 - *This chodesh (new moon, month) shall be to you the head of months; it shall be for you the first of the months of the year (12:2)*
 - G-d showed Moses the new moon at its moment of rebirth, and said to him: "When the moon is reborn, mark the beginning of a new month."
 - (Mechilta)

Parshah Bo

- *What blessing was to be recited by one who beholds the new moon, in the period when Israel used to sanctify the new month? Some of the Sages hold: "Blessed be He who renews the months." Others say: "Blessed be He who consecrates the months." And others say: "Blessed be He who hallows Israel," since unless Israel sanctify it, it is not sanctified at all.*
- *(Midrash Rabbah)*
- *The people of Israel set their calendar by the moon, because they are the moon of the world.*
- *(Zohar)*

Parshah Bo

- Mitzvot
 - There was a large courtyard in Jerusalem called Beth Ya'azek, where all the witnesses (who had seen the appearance of the new moon) used to assemble, and the *bet-din* (rabbinical court) used to examine them. They used to entertain them lavishly there, so that they should have an inducement to come...
 - The pair of witnesses who arrived first were cross-examined first. The senior of them was brought in and they said to him: "Tell us how you saw the moon -- in front of the sun or behind the sun? To the north of it or the south? How big was it, and in which direction was it inclined? How broad was it?" ... Rabban Gamaliel used to have diagrams of the phases of the moon on a tablet on the wall of his upper chamber, and he used to show them to the unlearned and ask, "Did it look like this or this?" ...

Parshah Bo

- Mitzvot
 - After that they would bring in the second witness and question him. If their accounts tallied, their evidence was accepted. The other pairs were questioned briefly -- not because they were required at all, but so that they should not be disappointed and discouraged from coming (the next time).
 - The head of the *bet-din* would then proclaim: "Sanctified!", and all the people would repeat after him, "Sanctified! Sanctified!"
 - (Talmud, Rosh Hashanah ch. 2)

Parshah Bo

- **Mitzvot**

- The months of the year are lunar months, as it is written: "... This *chodesh* shall be to you the head of months." So said our sages: G-d showed Moses the figure of the [new] moon in a prophetic vision, and said to him: "Thus you should see and sanctify."
- However, the years which we figure are solar years, as it is written: "Keep the month of spring" [i.e., ensure that the month of Passover is always in the spring season].
- The solar year is eleven days longer than a year of [twelve] lunar months. Therefore, when this surplus accumulates to the amount of 30 days -- either a little more or a little less -- one adds an extra month so that the year has 13 months; this is what is called a *shannah meuberet* ("pregnant year"). [This is done] because one cannot make the year to consist of so many months plus so many days, since the verse says, "[It shall be for you the first of] the months of the year" -- implying that the year should consist of months, and months only.

Parshah Bo

- **Mitzvot**
 - The moon is concealed each month, and remains invisible for approximately two days -- for about one day before it is closest to the sun, and about one day after it is closest to the sun -- after which it can be seen in the west in the evening. The night on which it is visible in the west marks the beginning of the month, and one counts from that day 29 days. If the moon is visible on the eve of the 30th, then the 30th day is *Rosh Chodesh* ("head of the month"); if not, then the 31st day is *Rosh Chodesh*, and the 30th day belongs to the previous month.
 - (Rambam's Mishneh Torah, Laws of the Sanctification of the Month)

Parshah Bo

- The second mitzvah is to bring a "Passover offering" to G-d while still in the land of Egypt:
- *On the tenth day of this month, they shall take to them every man a lamb... a lamb for each household...*
- *You shall keep it until the fourteenth day of the same month; and the entire community of the congregation of Israel shall slaughter it towards evening.*
 - ***On the tenth day of this month, they shall take to them every man a lamb... You shall keep it until the 14th day of the same month; and the whole assembly of the congregation of Israel shall slaughter it towards evening (12:3-6)***
 - ***When G-d told Moses to slay the paschal lamb, Moses said: "Master of the Universe! How can I possibly do this thing? Don't You know the lamb is the Egyptian god? 'Lo, if we sacrifice the abomination of the Egyptians before their eyes, will they not stone us?"***
 - ***Said G-d: "By your life, Israel will not depart from here before they slaughter the Egyptian gods before their very eyes, that I may teach them that their gods are really nothing at all." This is what He actually did; for on that night He slew the Egyptian firstborn, and on that night the Israelites slaughtered their paschal lamb and ate it.***
 - ***(Midrash Rabbah)***

Parshah Bo

- *That year, the 10th of Nissan was a Shabbat; this is why the Shabbat before Passover is called Shabbat HaGadol ("The Great Shabbat") -- because a great miracle happened on that day. For when the Children of Israel took their paschal lambs on that Shabbat, the Egyptian firstborn converged on them and asked them: "Why are you doing this?" They replied: "It is a passover sacrifice to G-d, for He will kill the firstborn of Egypt." The firstborn approached their fathers and Pharaoh to request that Israel be allowed to go, but they refused; so the firstborn waged war against them, killing many of them. Thus the verse (Psalms 136:10) proclaims: "[Offer thanks] to He who smote the Egyptian with their firstborn."*
- *(Tosafot to Talmud, Shabbat 87b)*
- *I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt... and against all the gods of Egypt I will execute judgments: I am G-d (12:12)*
- *"I will pass" -- I, and no angel; "I will smite" -- I, and no seraph; "I will execute" -- I, and no messenger; "I am G-d" -- I am He, and no other.*
- *(Passover Haggadah)*
- *And against all the gods of Egypt I will execute judgments (12:12)*
- *Those that were of wood rotted; those that were of metal melted.*
- *(Rashi)*

Parshah Bo

- The First Seder
- *They shall take the blood, and put it on the two side posts and on the upper doorpost of the houses in which they shall eat it. And they shall eat the meat in that night, roast with fire, and unleavened bread: and with bitter herbs they shall eat it...*
- *Thus shall you eat it: with your loins girded, your shoes on your feet, and your staff in your hand; you shall eat it in haste, it is G-d's passover.*
- *For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgments: I am G-d.*
- *And the blood shall be to you for a sign upon the houses where you are: when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*
- The event shall be established a festival for all generations,
- *"for on this very day I have brought your hosts out of the land of Egypt... Seven days shall there be no leaven found in your houses... in all your habitations shall you eat matzot (unleavened bread)."* ²²

Parshah Bo

- **The Exodus**

- *And Pharaoh rose up in the night, he, and all his servants, and all Egypt; and there was a great cry in Egypt; for there was not a house where there was not one dead.*
- *And he called for Moses and Aaron by night, and said: "Rise up, and get you out from among my people, both you and the children of Israel; and go, serve G-d, as you have said. Also take your flocks and your herds, as you have said, and be gone; and bless me also."*
- *And Egypt was urgent upon the people, that they might send them out of the land in haste; for they said: We are all dead men.*

- **So hastily were the Children of Israel driven out by the Egyptians that "the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders."**
- **Nor did they forget to take the wealth of Egypt with them, as G-d had requested. "They requested of the Egyptians articles of silver, and articles of gold, and garments. G-d gave the people favor in the sight of Egypt, so that they lent them; and they despoiled Egypt."**

Parshah Bo

- The Exodus
 - *And it came to pass at midnight, that G-d smote all the firstborn in the land of Egypt (12:29)*
 - *The Jews in Egypt had sunk to the "forty-nine gates of impurity" so that, morally and spiritually, they were virtually indistinguishable from the Egyptians. Thus, when G-d passed over the Jewish firstborn to kill the Egyptian firstborn, the divine attribute of justice argued: "How are these any different from these? These are idol-worshippers, and these are idol-worshippers!" Nevertheless, G-d chose to extract the Children of Israel from "the bowels of Egypt" and acquire them as His chosen people.*
 - *This is why the plague of the firstborn occurred precisely at midnight. The first half of the night embodies the divine attribute of gevurah (justice), and its second half, the divine attribute of chessed (benevolence). Midnight is the juncture that fuses and supersedes them both, since the power to join two opposites can only come from a point that transcends their differences. "Midnight" is thus an expression of a divine involvement in creation that transcends all standard criteria for punishment or reward.*
 - *(Ohr HaTorah)*

Parshah Bo

- The Exodus
 - ***And the children of Israel journeyed from Raamses to Sukkoth, about six hundred thousand men on foot, besides children.***
 - ***A mixed multitude went up also with them; and flocks, and herds, very much cattle.***
 - ***And they baked unleavened cakes of the dough which they brought out of Egypt, for it was not leavened; because they were driven out of Egypt, and could not delay, neither had they prepared for themselves any provision...***
 - ***And Moses said to the people: "Remember this day, in which you came out from Egypt, out of the house of bondage; for by strength of hand G-d brought you out from this place: no leavened bread shall be eaten. This day you came out, in the month of spring."***

Parshah Bo

- The Exodus
 - ***"Egypt rejoiced when they went" (Psalms 105:38). Said Rabbi Berechiah: This is comparable to a fat man who is riding on a donkey. The donkey longs: "O when will he get off me"; and he longs: "O when will I get off the donkey." As soon as he gets off, the man is happy and the donkey is happy. Still I do not know: who is the happier?***
 - ***So, too, when the Jews were in Egypt, and the plagues were befalling the Egyptians, the Egyptians were longing: "O when will the Jews get out!" And the Jews were longing: "O when will G-d redeem us!" As soon as they went out and were redeemed, these were happy and these were happy. Still, I did not know: which was the happier? Until King David came and said: "Egypt rejoiced when they went."***
 - ***(Midrash Tehillim)***

Parshah Bo

- The Exodus
 - ***And you shall relate to your son on that day, saying: This is done because of that which G-d did to me when I came out of Egypt (13:8)***
 - ***In every generation, a person is obligated to see himself as if he himself came out of Egypt; as it is written: "... This is done because of that which G-d did to me when I came out of Egypt."***
 - ***(Talmud, Pesachim 116b)***

Parshah Bo

- **More Mitzvot**
- Moses also instructs them to observe the following mitzvot as commemorators of the Exodus:
 - * Each year, on the 14th of Nissan, all leaven must be removed from every Jewish home; that night, matzah should be eaten and the story of the Exodus told to one's children. No leaven should be eaten or be found in one's possession for seven days.
 - * All firstborn should be consecrated to G-d, in commemoration of G-d's killing the firstborn of Egypt and sparing the Jewish firstborn. Firstborn animals are to be sacrificed as offerings to G-d, and firstborn sons are to be "redeemed."
 - * The *tefillin* should be worn as "a sign on your arm and a remembrance between your eyes, that G-d's Torah be in your mouth; for with a strong hand did G-d bring you out of Egypt."

Our Connection

Ceaser

- The Book of Shemot begins as a book of Stories but as we continue reading each week this book of stories becomes a Book of Torah Laws.
- A few Laws have preceded the Book of Shemot. In the Book of Genesis these first laws included the Mitzvah of being fruitful and multiplying, The seven Noahide Laws consisting of:
- The seven laws listed by the Tosefta and the Talmud are[3]
 - 1. Prohibition of Idolatry: You shall not have any idols before God.
 - 2. Prohibition of Murder: You shall not murder. (Genesis 9:6)
 - 3. Prohibition of Theft: You shall not steal.
 - 4. Prohibition of Sexual Promiscuity: You shall not commit any of a series of sexual prohibitions, which include adultery, incest, bestiality and male homosexual intercourse.
 - 5. Prohibition of Blasphemy: You shall not blaspheme God's name.
 - 6. Dietary Law: Do not eat flesh taken from an animal while it is still alive. (Genesis 9:4)
 - 7. Requirement to have just Laws: You shall set up an effective judiciary to enforce the preceding six laws fairly.

Our Connection

Ceaser

- **The Law of Circumcision was given to Abraham and a sign of the covenant between the decedents of Abraham and Hashem.**
- **The Law of the Sciatic Nerve which comes about when Jacob dislocated his leg when wrestling with and angel.**
- **Now in this week's Parshah Reading in Chapter 12 we read:**
- **2. "This month shall be to you the head of the months; to you it shall be the first of the months of the year."**
- **Here we begin the Laws of Sefer Shemot with of all things a commandment to create a calendar based upon a Lunar Cycle. Why is this important?**
- **Bnei Israel has been sitting in Egypt for 210 ten years,**
- **We have been slaves, treated terribly to say the least,**
- **We have witnessed nine plagues,**
- **We have been told that Hashem is about to redeem us as He has promised,**
- **And now Hashem gives us the first of a whole series of Laws and he begins with a law to make a calendar.**
- **Why? It doesn't seem to make sense.**

Our Connection

Ceaser

- **Let go back for a moment and consider our lives in Egypt.**
- **From the time Jacob entered Egypt with a total of 70 of our ancestors we fully believed in the G_d of Abraham, Isaac and Jacob. There was no doubt who Hashem was, is, and will be. Our ancestors depended upon Hashem in all that they did. But as time drifted on many of the decedents of Jacob started to assimilate with the Egyptians and drift away from Hashem.**
- **We originally lived isolated in the land of Goshen. But as the Torah later explains we began to multiple and we began to fill the land. In this process we began to adopt some of the Egyptian customs along with their idolatrous practices.**
- **While the Egyptians had as many as 20,000 gods the highest of the Egyptians gods was considered by the Egyptians to be the sun god called Ra of which Pharaoh himself claimed decendency.**
- **The Egyptians understood that all the warmth came from the sun and in one way or another all of their plants depended upon the sun for life. The Egyptians were to a large extent vegetarians. So when in the ninth plague of darkness begins, the Egyptians were more then a little frightened. Their whole existence and their belief system was being shattered, destroyed because of their King and a couple of men who carried a staff.**

Our Connection

Ceaser

- The calendar of the Egyptians was a solar calendar. Everything depended upon that. Their festivals and religious days were all connected to this Egyptian calendar. So when Hashem says
 - “This month shall be to you the head of the months; to you it shall be the first of the months of the year.”
- Hashem is also saying to Bnei Israel that everything that they learned in Egypt was about ready to change. Bnei Israel was going to move along a new path. A path largely unknown to that generation; who as the Rabbis say, had fallen to the 49th level of Tumah, the lowest possible level to where a people can still be redeemed.
- So important is this calendar law that when the Jewish People are finally allowed to enter the Land, it was the job of the Elders of Israel also called the Sanhedrin to determine exactly when the first of each month happens. There was no more higher religious and communal authority to determine this.

Our Connection

Ceaser

- More laws
- The Torah continues with the laws of Passover, the dabbing of blood on the lintels and door posts, the laws of eating the Pascal Lamb, the Laws of Matzot and concludes with the Law of Tifillin:
- 16. And it shall be for a sign upon your hand and for ornaments between your eyes, for with a mighty hand did the Lord take us out of Egypt.
- What is this Tifillian that we learned this week? Why is this so important that every Jewish man must lay Tefillian each day?
- This is like the sign of the Covenant between Abraham and his decedents Bnei Israel to Hashem. The Tifillian is our continuing remembrance of Hashem redeeming His People out of Egypt and our connection to Hashem. That with a strong hand and an outstretched arm Hashem redeemed us out of Egypt.
- We learned yesterday that after we place the Tifillian upon our arms and we then place the Tiffilian upon our Heads. When we place the Tefillian upon our heads we remember what happened in Egypt. Our Rabbis explain that in so doing we are in fact Wrapping ourselves in to brilliance and the Glory of Hashem.

Our Connection

Ceaser

- We conclude each day Tifillian service by reaffirming our marriage to Hashem by wrapping the middle finger with the straps of the Tefillian. This is a reaffirming of our marriage contract to Hashem and that we will intend to fulfill all of the Torah commandments that Hashem will give us at Har Sinai.
- As the Moon reflects the light of the sun, the Jewish People are expected to reflect the Spiritual Light of Hashem. Our mission as a People is to be a Spiritual Light to all of Mankind. To connect everyone with Hashem. Not in a manner of forcing everyone to do something they oppose but live as an example of how mankind should live. In a little over seven weeks when we stand in front of Har Sinai we will say with one voice together “We will do and we will hear!”. This is our mission and this is the reason why the calendar is so important.

Final Thoughts

- **Tomorrow we once again celebrate Hashems creation of our Universe.**
- **Light a few candles, bake some Challah, make a nice kosher dinner. Get the kids cleaned up and put on something appropriate for Shabbat. Open a bottle of kosher wine and say a few blessings.**
- **“Remember the Sabbath day and to keep it Holy.” This is one Mitzvah that we all can do. It’s not hard, but it is so very important. This is our celebration of Hashem’s creation of the material world that we see, and the Spiritual from where we came and to where we are all destined to go.**

Final Thoughts

- **The Torah is not just the blueprint to creation and a collection of laws, it is also the road map to our Spiritual Journey to come closer to the Creator.**
- **“May it be Your Will, HaShem, that the Holy Temple be rebuilt speedily in our days and grant us our share in Your Torah....”**

Shabbat Shalom