

The Rebbe Nun Beis Parshas Bo

משיחות יום ד' פרשו ד' פרשת בא, ג' שבט, ושבט-פרשת בא, ו' שבט ה'תשנ"ב
From the talks of Wednesday, Parshas Bo, the 3rd of Shevat,

Shabbat Parashat Bo, the 6th of Shevat, 5752.

א) God's command to Moses, "Come to Pharaoh," is the beginning—and the name—of the Torah portion that discusses the redemption of the Children of Israel through the Exodus from Egypt. It states, "And it was on that very day that all the hosts of the Lord went out from the land of Egypt... the Lord took the Children of Israel out of the land of Egypt by their hosts."

Since the entire portion, which focuses on the Exodus, is named "Bo El Paroh" (and as is well-known, the name of a Torah portion reflects its entire content), it is understood that "Come to Pharaoh" is connected and relevant to the content of the redemption from Egypt, as further described in the portion.

In other words, aside from the fact that every detail of Moses' mission to Pharaoh serves as a preparation for the redemption, there is additional significance to "Bo El Paroh." Being both the beginning and the name of the redemption portion, as well as a directive given directly by God to Moses, "Bo El Paroh" serves as the actual prelude and beginning of the redemption itself.

Furthermore, as is known, the Exodus from Egypt marks the beginning and opening of all redemptions, including the future redemption (about which it is said, "As in the days when you left Egypt, I will show you wonders"), we can say that "Bo El Paroh"—the beginning of the redemption from Egypt—is also a prelude to the future redemption. It is necessary to understand the connection between "Bo El Paroh" and redemption. At first glance, their meanings seem opposite: "Bo El Paroh" implies that Pharaoh remains in a position of power, to the extent that Moses must "come to him" and engage with him (as the verse continues later, when Pharaoh says to Moses, "Get away from me; beware—you shall no longer see my face, for on the day you see my face, you shall die"). This seems contrary to the idea of the Exodus, whose purpose is to annul Pharaoh's power, defeat him, and thereby achieve freedom and leave Pharaoh and Egypt behind.

ב) This can be understood by first addressing a general question regarding the concept of "Bo El Paroh" (Come to Pharaoh):

Every concept in the Torah is eternal and, therefore, provides eternal guidance for all generations. Based on this, what is the eternal lesson from "Bo El Paroh" after Pharaoh (the king of Egypt) was nullified and defeated through the Exodus from Egypt, and even

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more so after the ultimate and complete redemption when "I will remove the spirit of impurity from the earth," leaving no trace of Pharaoh? Similarly, near the end of exile, when all clarifications regarding Pharaoh's shell and similar matters have already been completed (as discussed many times), what is the enduring relevance of this command?

The explanation for this can be understood based on the principle that everything in the world, even things contrary to holiness and goodness, has a root above in holiness. This root in holiness represents their true essence. However, after a long chain of descent through numerous veils, partitions, concealments, and obscurations, it is transformed below into something opposite.

The same applies to Pharaoh. It is stated in the Zohar regarding the verse "and the voice was heard in Pharaoh's house" that Pharaoh's house is symbolic of a supernal level: "The house from which all lights and all radiances emerge, and everything hidden is revealed." Therefore, the Holy One, Blessed Be He, drew forth all lights and all radiances to illuminate that supernal voice, referred to as a "light without a vav [connection]."

Pharaoh, at his root in holiness, represents the idea of "priah" (revelation and manifestation of God's divinity). However, as this concept descended below, it became distorted, and Pharaoh manifested in this world with all his might, contrary to holiness.

א) Based on this, we can understand the concept of "Bo El Paroh" at its root in holiness: In the Zohar on our portion, the concept of "Bo El Paroh" is explained as it pertains to Pharaoh below. The Zohar asks: "What is written? 'Come to Pharaoh.' It should have said, 'Go to Pharaoh.' Why does it say 'Come'? Rather, the Holy One, Blessed Be He, brought Moses into chambers within chambers to confront a great and mighty serpent, the source of numerous descending levels. And who is this? The great serpent. Moses was afraid of it and only approached the rivers and the levels connected to it, but he did not dare approach it directly, as he saw its root in exalted supernal roots. When the Holy One, Blessed Be He, saw that Moses was afraid and that no other messenger could approach it, He said, 'Behold, I am upon you, Pharaoh, king of Egypt, the great serpent that lies in the midst of its rivers.' The Holy One, Blessed Be He, Himself had to engage in battle with it, as it is written: 'I am the Lord.'"

This means that due to the intensity of Pharaoh's essence (referred to as the "great serpent") in his own palace, rooted in exalted supernal roots, Moses was afraid to enter there. Therefore, God did not say to Moses, "Go to Pharaoh" (indicating that Moses should go alone) but rather, "Come to Pharaoh," implying that God would accompany

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him. The Holy One, Blessed Be He, brought Moses together with Him into the innermost chambers of Pharaoh (the essence of the "shell" of Pharaoh, "chambers within chambers") to completely subdue and conquer him ("to wage battle with him").

Based on this, we need to understand the meaning of "Bo El Paroh" in its holy context (where "all lights are revealed"): Regarding Pharaoh in holiness (a revelation of divinity), how is it possible to say that "Moses was afraid" to enter there alone, requiring the Holy One, Blessed Be He, to command him, "Come to Pharaoh," and lead him there ("God brought him in")?

The explanation is as follows:

Pharaoh in holiness represents the highest revelation of Godliness, both in the essence of the revelation:

1. The revelation of all lights, including the highest levels of divine lights and grades—"all lights and all radiances," even those that were previously concealed.
2. The manner of the revelation: it is "unbounded" (derived from the term "unrestrained"), transcending order, measurement, and limitation.

Moreover, the revelation of "all lights and all that was concealed" in this unbounded manner comes specifically from God's very essence. As the Zohar describes, "The house of Pharaoh... the house from which all lights and all radiances are revealed," and "the Holy One, Blessed Be He, drew forth all lights"—in the king's palace (his "house"), the king himself is revealed in his full essence.

Ordinarily, light is defined and limited by its nature as light—it is drawn and revealed in a specific order, corresponding to its defined and detailed expression. Revelation (light) reflects its source in a structured and measured way. However, for there to be a revelation of "all lights" and "all that was hidden" (the opposite of revealed), and furthermore, in an unbounded manner ("unrestrained"), this must come from God's essence itself—the source of all lights—referred to in the Zohar as "the essence of Pharaoh, from which many levels descend."

This source transcends entirely the concept of source, light, and revelation, and because of this, all lights and all that was hidden are revealed from it, in an unbounded manner ("unrestrained").

Based on this, it is understood why *"Moses was afraid and did not approach"*—because he saw how the revelation of Pharaoh (in holiness) originates from *"exalted supernal roots."* Therefore, he was afraid to enter Pharaoh's palace, where the essence of Pharaoh in holiness is revealed. As a created being, a soul in a body, Moses could not receive the wondrous revelations of God's essence, from which *"all lights are revealed"*

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and emanate," transcending measure and limitation ("*unbounded*"). How could a created, finite being bear the revelation of "*all lights*" and, moreover, a revelation that is beyond all measure and limitation ("*unbounded*"), which emanates from God's essence? The lights and levels in the orderly chain of descent (*seder hishtalshelut*) are within reach of a created being, which is why Moses was not afraid to approach Pharaoh on that level—whether in Pharaoh's palace or even more so outside of it. However, when Pharaoh—derived from the term "*unbounded revelation*" ("*all lights revealed and emanating*")—was present in his palace in full intensity, with the revelations of God's essence, Moses was afraid. This was because a soul in a physical body, by its nature, cannot bear such a revelation.

It can further be said that this is hinted at later in the portion: when Pharaoh said to Moses, "*Leave me, beware that you do not see my face again, for on the day you see my face, you will die*," Moses agreed, replying, "*You have spoken well; I shall not see your face again*." From this, it is evident that even Pharaoh's words have a place in the Torah and in holiness—albeit, when elevated to holiness, they represent perfect goodness.

The explanation is as follows: Since the revelation of Pharaoh in holiness is beyond all measure and limitation ("*all lights revealed and emanating unboundedly*"), it follows that "*on the day you see my face, you will die*." From Moses' perspective as a created being, remaining as a soul in a body, he could not bear the revelation of seeing "*your face*," the inner dimension ("*your face*") of Pharaoh in holiness, which is the unbounded revelation of all lights and beyond all limitation.

The revelation of "*seeing your face*" is possible only when the soul transcends the physical body's limitations and boundaries. This means that the revelation can only be fully experienced by the soul when it is above and beyond the constraints of the corporeal body and physical limitations.

ד) This explains the necessity for a special command and empowerment from the Holy One, Blessed Be He, to Moses: "*And God said to Moses, 'Come to Pharaoh.'*" God Himself brought Moses into "*chambers within chambers*"—a manifestation of God's essence, which transcends all definitions of limitation or limitlessness. This allowed Moses, even as a finite being—a soul in a body—to receive the revelation of "*all lights revealed*" (*itperiu kol nehorin*) from God's essence.

The explanation is as follows, The term *Pharaoh*, derived from "*itperiu*" (unbounded revelation of all lights), can be understood in two ways:

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1. The revelation of all lights in an unbounded manner: A level of revelation that transcends order and hierarchy (*sefer ve'hadraga*). This indicates that the revelation comes from God's essence, beyond the framework of light itself. From the perspective of the nature of light (even as it is connected to its source), it cannot exist in an unbounded manner (*itperiu*), as noted earlier.
2. All lights themselves exist in a state of unboundedness (*itperiu*): The structure and limitations of the lights themselves are expressed in a manner that transcends measure, order, and limitation. In this case, even the structure and limitation inherent to "*all lights*" operate in a state of transcendence—unbounded and limitless.

The unification of opposites (*all lights* and *itperiu*) can only occur through God's essence, as previously explained in Section 3. It is known that light, before it is revealed, is included entirely within the essence of its source (God's essence). However, at this stage, it is not considered "light"; it exists within the essence's capability to manifest all and encompasses all. This includes the ability for "*all lights to be revealed*" (*itperiu kol nehorin*).

Therefore, even when the light is drawn into revelation (in the form of defined light), where it is associated with specific forms and limits, the completeness of the revelation of "*all lights*" is present within it. Furthermore, the limitation and definition of "*all lights*" themselves exist in a manner that transcends limitation (*itperiu*), beyond all measure and order.

From this principle, further empowerment descends: This includes the ability to unite opposites—boundless and limited—within the lights themselves. On a more tangible level, this refers to the union of light and vessel, and ultimately, the union of soul and body. Even a soul within a finite body can receive the infinite light, up to the revelation of "*Pharaoh*," the unbounded revelation of all lights (*itperiu kol nehorin*) from God's essence.

Even more so, this allows the soul within a body to *enter there* (*bo el Pharaoh*)—to "*chambers within chambers*"—into Pharaoh's very essence, in his innermost being and depth.

ה) The reason why the Holy One, Blessed Be He, initiated the innovation of "*Bo El Paroh*"—enabling Moses, even as a soul in a body, to receive the revelation of "*all lights revealed*" (*itperiu kol nehorin*)—can be understood by examining the broader purpose of the Exodus from Egypt, of which "*Bo El Paroh*" is the prelude and beginning, as mentioned earlier.

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The goal of the Exodus from Egypt was the giving of the Torah, as God told Moses at the very beginning of his mission: *"When you bring the people out of Egypt, you shall serve God on this mountain."* The novelty of the giving of the Torah lies in the fact that it was given to the Jewish people as souls within bodies, enabling them to fulfill the ultimate purpose of creation.

The purpose of creation is expressed in the statement: *"The Holy One, Blessed Be He, desired to have a dwelling place in the lower realms."* This means that within the limitations, concealments, and restrictions of the physical world—where the soul is bound within the confines of the body—there should be a revelation of God's essence. Just as a person reveals their full essence and being in their personal home, so too, God's essence is fully revealed in His "dwelling place" in the lower realms.

This was partially realized at the giving of the Torah and will be fully realized in the ultimate and complete redemption, as it is written: *"Your Master will no longer conceal Himself,"* and God will dwell openly, without any concealments or coverings, even the highest spiritual coverings (*the uppermost garment*). The giving of the Torah created the possibility for this divine dwelling in the lower realms, where the essence of God can be revealed within the limitations of the physical world. This parallels the innovation of *"Bo El Paroh"*: Moses, as a soul in a body, was empowered to enter into Pharaoh's essence (*itperiu kol nehorin*), revealing the ultimate unity of finite and infinite, and preparing the world for its ultimate purpose.

As is well known, before the giving of the Torah, there was a *"decree"* separating the higher realms and the lower realms, such that the higher realms would not descend below and the lower realms would not ascend above. With the giving of the Torah, this decree was nullified, granting the ability to draw down the revelations of the higher realms into the lower realms, even the highest levels of divinity, including God's very essence (*atzmut u'mehuto*). This allowed the physical body, within the physical world, to become holy, ultimately serving as a *dwelling place* for God. This means that within the physical world, the unity of *Israel and the Holy One, Blessed Be He, as one* (*"kula chad"*) is revealed.

From this, it is understood that the exile in Egypt and the Exodus from Egypt—serving as preparations for the revelation of God's essence in the lower realms at the giving of the Torah—emphasize the transition from a state of separation between the higher and lower realms to a state of unity between them. This served as a preparation for the complete unity achieved at the giving of the Torah itself. It can be said that a primary stage in this process was accomplished through God's command to Moses: *"Come to Pharaoh,"* as will be explained further.

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1) To preface, we find a similar idea at the beginning of Moses' mission to bring the Children of Israel out of Egypt: Regarding Moses' argument to the Holy One, Blessed Be He, *"I am not a man of words... for I am heavy of mouth and heavy of tongue,"* and his request, *"Please send whomever You will send"*—it is explained in several places that in the exile of Egypt, *speech* (represented by Moses) was in a state of exile. Therefore, Moses argued that through him, redemption could not manifest in the lower realms.

In the spiritual root of these matters, this stems from Moses' elevated stature. Moses, by his essence, was on a level that transcended the revelation of speech, even above the level of revelation in both the Written Torah and the Oral Torah below. (**"Heavy of mouth"* refers to the Oral Torah, and *"heavy of tongue"* refers to the Written Torah.) Moses was *"heavy of mouth"* because his root was in the world of *Tohu* (chaos), where the lights were immense and could not be contained within vessels. This explains his *"heavy mouth"*—he was unable to channel his intellectual light into the vessel of speech. Therefore, Moses said, *"Please send whomever You will send"*—referring to Moshiach Tzidkeinu (the Righteous Redeemer), who is from the world of *Tikkun* (rectification), where the vessels are capable of containing the lights.

In response, the Holy One, Blessed Be He, said to Moses: *"Who gave a mouth to man?... Is it not I, the Lord?... And I will be with your mouth and teach you what to say."* From God's essence, which is omnipotent (and the source of the vessels of the mouth in the world of *Tikkun*, as well as the expansive lights of *Tohu*), He has the ability to bring about that even during the exile of Egypt—and even for Moses (who, by his nature, is above revelation through vessels)—there would be revelation through speech in the mouth. *"And I will be with your mouth"* means that, even though your root in *Tohu* does not provide you with suitable vessels, *"I, the Lord,"* who created the vessels of *Tikkun* and the lights of *Tohu*, can merge and integrate the qualities of both worlds. This integration would include the expansive lights of *Tohu* along with the vessels of *Tikkun*, so that the lights would remain vast, as in *Tohu*, while the vessels would also expand greatly, as in *Tikkun*.

However, at that time—in Egypt—*"And I will be with your mouth"* was revealed in a miraculous way, so that when Moses spoke to Pharaoh, his words would come out correct. Additionally, God provided Aaron as a prophet: *"He will speak for you; you will place the words in his mouth... he will be your mouth,"* so that the speech could manifest completely, even in a natural manner. Nevertheless, Moses was not yet healed at that point, which is why, afterward, he still said: *"I am of uncircumcised lips."* This healing came through the revelation of *"I"* (*Anochi*) at the giving of the Torah—the

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opening of the Ten Commandments—which is why Moses had the ability to bring about the Exodus from Egypt, even though speech was still in exile at that time.

However, for the complete revelation of speech in the world, the shell of Egypt (*Kelipat Mitzrayim*) had to be broken through *"I will be with your mouth."* This eventually led to the full revelation of speech at the giving of the Torah: *"I am the Lord your God."* At that point, Moses was completely healed.

ר) Based on this, the matter of "Come to Pharaoh" is also understood, in light of the explanation that Moshe was afraid of Pharaoh: Moshe, from his own level (on his own), was "heavy of mouth and heavy of tongue" (due to the abundance of the great lights beyond vessels). He was concerned about how the vessels could receive the great lights, "which disrupt and overwhelm all the rays of light." This is the novelty in the command of the Holy One, blessed be He, to him: "Come to Pharaoh," meaning that the Holy One, blessed be He, entered with him, chamber after chamber. Through this, the Holy One, blessed be He, gave him the power—the power of essence—so that the vessels, the soul within the body, would be able to internally receive all the lofty revelations from His blessed essence, "from which all the rays of light disrupt and are revealed."

The reason for this is that this is the purpose and perfection of the entire order of Hishtalshelut (the chain of descent), of all the lights, down to the level of Pharaoh—where "all the rays of light disrupt." For the Holy One, blessed be He, desired to have a dwelling place in the lower realms, so that within the confines and limitations of the soul in the body in the lower realms, the essence would be revealed. Therefore, it says, "And God said to Moshe, 'Come to Pharaoh,'" that as a soul in a body, he enters Pharaoh, who represents holiness, and receives and absorbs the loftiest revelations from His blessed essence, from which "all the rays of light disrupt and are revealed," etc.

נ) Based on this, it is also understood why "Come to Pharaoh" serves as the prelude and beginning of the redemption. [In addition to the simple explanation that through "Come to Pharaoh," which confronts Pharaoh in his strength within the royal palace, the nullification and breaking of Pharaoh's shell occur, thus beginning the redemption—there is also a deeper, essential concept here]:

The perfection of the redemption from Egypt is to bring about the Giving of the Torah (fulfilling the intent of creating a dwelling place in the lower realms)—a revelation of essence ("I am [Anochi]") below to the Children of Israel as souls within bodies, souls in

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a healthy creation within healthy bodies, as is known that at the Giving of the Torah all the Children of Israel were healed (including Moshe, as mentioned above). One could say that this is also alluded to in the statement of the Holy One, blessed be He, to the Children of Israel before the Giving of the Torah: "And you shall be to Me a kingdom of priests and a holy nation," meaning that even as they are a "nation" in this physical world, they are "holy," and even reach the level of "a kingdom of priests"—"great priests"—as a High Priest must be complete both in his body and his possessions, and even in his garments, "for honor and for glory."

Thus, even as the Children of Israel exist as souls within bodies, they are united as one with the Holy One, blessed be He. And in this way, this connection extends into the world—the unification of the higher and lower realms that was achieved at the Giving of the Torah, leading ultimately to the revelation of essence in the lower realms. And since this is a great novelty (that a created being, a soul in a finite body, can unite with the Infinite, up to [and including] the Essence), as Moshe himself marveled at this and was afraid of it—therefore, as a preparation and prelude for this, it says: "And God said to Moshe, 'Come to Pharaoh.'"

In this act, as Moshe existed as a soul within a body (in a state of limitation and finiteness, and in a situation that could pose a danger due to Pharaoh in his opposition), he entered inwardly into Pharaoh representing holiness and received and absorbed the loftiest revelations from His blessed Essence, from which all the rays of light disrupt and are revealed etc. And through this, since this was the case with Moshe, the power was drawn to all the Children of Israel so that they would be able to receive the revelation of the Giving of the Torah. This revelation effected the connection of the finite and the infinite, where "all the rays of light disrupt"—as in "a mitzvah is a lamp, and the Torah is light"—so that all the "rays of light" (finite) are in a manner of "disruption" (infinite). As is known, Torah and Mitzvot in their essence are above limitation and measure (being the wisdom and will of the Holy One, blessed be He). The novelty here is that not only in their essence are they beyond measure and limitation, but even as they descend below (at the Giving of the Torah) into limitation and measure, their fulfillment and perfection depend specifically on limitation and measure. Thus, their very limitation and measure are themselves beyond limitation and measure.

This applies both to the Torah:

- The Written Torah, which has limitation—such as a specific number of letters, etc.;

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- And the Oral Torah, which must specifically be studied with the intellect and limited understanding of a human being, for only then can one recite the blessing on the Torah.

And all the more so with mitzvot, where each mitzvah has its specific measure and limitation (the many detailed laws and enhancements of each mitzvah according to its nature).

Thus, the very limitation and measure of all the "rays of light" (the "lamp of the mitzvah and the light of the Torah") are in a manner of "disruption," beyond limitation and measure. This is similar to the verse, "And their number is beyond counting," or "Place of the Ark is not within the measure."

From this, we also learn about the service of a Jew who receives the Torah and mitzvot, even when he exists as a soul within a body below, with all the limitations and constraints associated with it, he is required to function in a manner that transcends measure and limitation. This applies not only to the aspect of his soul that is "pure" and beyond the limitations of the body but even as he exists below in true limitation and measure (in his physical body). Even there, he requires the verse "And You preserve it within me," and it is possible and necessary for him to experience the concept of "Come to Pharaoh," from which "all the rays of light disrupt and are revealed." He receives all the rays of light, and more so, his very limitation itself is in a manner of "disruption," transcending measure and limitation.

The reason for this is that "Israel and the Holy One, blessed be He, are entirely one"—not only from the perspective of the soul above (or part of the soul), but his entire being as a soul within a body together is "entirely one" with the Holy One, blessed be He. This is comparable to the principle that when you grasp a part of the essence, you grasp its entirety. This is also understood from the ruling (and according to the view of the Ramban) that the ultimate perfection of reward, and consequently the perfection of all matters, is specifically for souls within bodies during the resurrection of the dead (and not for souls without bodies, as the Rambam holds). On the contrary, in the future, the soul will receive sustenance from the body.

Ⓢ) Based on the above, we can also understand Moshe's words to Pharaoh later in the portion: "You too will give into our hands sacrifices and burnt offerings, and we will do them for the Lord, our God," and afterward, the command of the Holy One, blessed be He, to Moshe: "Speak now in the ears of the people, and let each man ask of his neighbor, and each woman of her neighbor, silver vessels and gold vessels." And it

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says, "The Lord gave the people favor in the eyes of the Egyptians; also, the man Moshe was very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people."

Afterward, the Torah repeats this when the Children of Israel fulfilled it in practice: "And the Children of Israel did according to the word of Moshe, and they borrowed from the Egyptians... and the Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied Egypt."

[This, in addition to the first mention in the portion of Shemot, means that the Torah repeats this three times!]

At first glance, this is not understood:

Why was it significant for the redemption from Egypt that "You too will give into our hands"? And why did "they emptied Egypt" need to be specifically in the manner of "they borrowed from them"? Moreover, why specifically in a manner that came from favor, to the extent that the Holy One, blessed be He, Himself ensured it would be so ("The Lord gave the people favor in the eyes of the Egyptians")?

When the Children of Israel left Egypt, after hundreds of years of enslavement, they should have been looking for ways to escape as quickly as possible, without delaying to... find favor in the eyes of the Egyptians?! Even if it was necessary to "empty" [Egypt] (in order to fulfill God's promise to Abraham, "and afterward they will go out with great wealth"), why did it need to be specifically in the manner of borrowing? They could have taken the vessels during the plague of darkness or in some similar way. Why specifically through the finding of favor?

And we can say the explanation for this: Since the purpose of the redemption from Egypt was to accomplish a "dwelling place in the lower realms," the perfection of this is achieved (not through destruction but) specifically when the physicality of the world itself, and even the opposing forces (the Egyptians), willingly agree to assist (to the extent possible) in the redemption.

[It is true that in situations where no other approach is effective, nullifying and breaking the opposition—such as through the plagues of Egypt—becomes necessary, as it were. However, after that, wherever it is possible, the goal is to achieve things specifically through peaceful and pleasant means.]

This serves as a preparation for the ultimate perfection of the concept of a dwelling place for Him, blessed be He, in the lower realms in the true and complete redemption, when even the "serpent"—the "great serpent" (Pharaoh)—will become a "great servant" for holiness.

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•) However, in the redemption from Egypt, the refinement of the lower realms was not complete, as is understood from the fact that it had to be "for the people fled," "in haste you left the land of Egypt," because the evil was still strong, etc. (This is also understood from the fact that afterward, "Egypt pursued after the Children of Israel," and the exodus from Egypt was not complete until "Israel saw the Egyptians dead upon the seashore").

The complete refinement of the world will take place only at the end of this final exile, in the true and complete redemption, as it is written, "As in the days of your exodus from the land of Egypt, I will show you wonders." Therefore, the departure from exile to redemption will not be in haste, "for you shall not go out in haste, nor shall you go in flight," because "I will remove the spirit of impurity from the earth."

Thus, the departure from exile will occur (with urgency, but) in a manner of peace of mind and tranquility of body, in ultimate perfection and health—souls within bodies. They will immediately (without any interruption) transition to eternal life as souls within bodies, in the true and complete redemption (the ultimate and complete reward, as mentioned above).

יא) Regarding the aforementioned topic, there is also a connection to the 10th of Shevat, the *yahrzeit* (day of passing) of my father-in-law, the Rebbe, the leader of our generation, of blessed memory. It is known that on the day of a *tzaddik's* *yahrzeit*, his soul ascends to higher realms, together with all his deeds, Torah, and service that he performed throughout his life. This becomes revealed and illuminates in a revealed manner, from above to below, and brings salvations "within the earth." Each year on the *yahrzeit*, an ascent occurs that is incomparably higher for the soul of the *tzaddik* whose *yahrzeit* is being commemorated. This is why *Kaddish* is recited on the *yahrzeit* every year—because the soul ascends from level to level.

In the style of our parsha (*Bo*): On the 10th of Shevat, for the Rebbe—the Moshe Rabbeinu of our generation (as it is known that "the essence of Moshe is present in every generation")—it is as if he experiences "Come to Pharaoh," where the Holy One, blessed be He, enters with him, chamber after chamber (from level to level), reaching Pharaoh in holiness, from whom "all the rays of light disrupt and are revealed." And every year—similarly this year—there is an even higher ascent, incomparably elevated. And the revelation of "Come to Pharaoh" concerning the leader of the generation—since "the Nasi (leader) is everything"—is drawn down and revealed below and brings salvations "within the earth" for all members of the generation, especially through the aspect of Moshe present within every Jew, specifically as souls in bodies.

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Particularly in our generation, as the Rebbe, the one whose *yahrzeit* is being marked, stated: this is the final generation of exile and the first generation of redemption. This generation (*Ikveta d'Meshicha*—the footsteps of Moshiach) is a reincarnation of the generation that left Egypt. This strengthens the comparison between the Rebbe, the leader of our generation (the Moshe of our generation), and Moshe of his generation—as our Sages said, "The first redeemer [Moshe] is the final redeemer." As has been stated many times, the leader of our generation has a unique connection to the redemption of all Israel (both of this generation and of all generations) in the true and complete redemption. This is hinted at in his name, *Yosef Yitzchak*:

- *Yosef*—because the Holy One, blessed be He, will "add (Yosef)" and redeem Israel again, as He redeemed them from Egypt, as it is written: "And it shall be on that day that the Lord will again stretch out His hand a second time..."
- *Yitzchak*—because "everyone who hears will laugh with me," referring to the ultimate laughter and joy that will occur in the redemption, as it says, "Then our mouths will be filled with laughter, and our tongues with song."

This is evident in practice, as the Rebbe's service and leadership were characterized specifically by joy. And the wonder of this is even greater when considering that he endured physical suffering, may it not befall us, to the extent that it also affected his spiritual matters (as will be explained below).

From this, it is even more understood how "all the rays of light disrupt" with regard to the Rebbe, especially on the day of his *yahrzeit*. This includes his leadership through joy, which is drawn to each and every Jew and to the entirety of Israel in our generation, enabling them, as souls within bodies, to receive the great lights.

יב Despite the fact that for the Rebbe, the Ba'al HaHilula, the revelation of "Come to Pharaoh" is now in a state where he exists as a soul above the body, it is understood, based on the above explanation, that the ultimate perfection of this revelation occurs specifically when the "disruption of all the rays of light" is revealed in a soul within a body, as will soon be the case for the Ba'al HaHilula, when "those who dwell in the dust will awaken and sing." Furthermore, even during his life in this physical world, the Ba'al HaHilula endured physical suffering, which also affected his spiritual matters. This included, in his later years, experiencing a state similar to "heavy of mouth and heavy of tongue," as described regarding Moshe Rabbeinu. This had an impact on his ability to deliver Chassidic teachings and spread Torah, Judaism, and the wellsprings outward. To such an extent that even his doctor (who was also a professor, which is a higher level than an ordinary doctor) once asked him, with genuine concern:

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How is it possible that his suffering would specifically affect his power of speech, to the point that he could not fully carry out his mission in the world as he desired?!

He—the Ba'al HaHilula—had "shaken the heavens and the earth" (so to speak) with his efforts in spreading Torah, Judaism, and the wellsprings outward. Surely, the Holy One, blessed be He, should have given him the full ability to carry this out to the maximum extent! Therefore, he should have been able to have complete mastery over his power of speech, as the dissemination of Torah and Judaism (especially through the delivery of Chassidic discourses and providing directives) primarily relies on speech.

And on the contrary: Precisely because he "shook the heavens" (worked so tirelessly) in this mission, he should have been given in this matter (not only a lack of obstacles and delays comparable to others, but even more so)—greater powers than other people! And if so, how could it be possible—asked the doctor—that despite all this, one sees the exact opposite with the Rebbe: that the physical suffering of his body affected his power of speech, physically, to the extent that it seemingly also impacted his ability to deliver Chassidic discourses and similar activities? Seemingly, this would result in a reduction (quantitatively) in what should have been: both in the extent of his oral teachings of Chassidic discourses and in the dissemination of his Chassidic teachings in writing (because if he had been able to deliver more discourses, it would have led to more review and written records of those teachings).

And even though one cannot question the ways of the Holy One, blessed be He, in His world—especially regarding the leader of the generation—and one cannot say how things "should have been" or "should not have been," nevertheless, the Holy One, blessed be He, has established the principle that "I do not demand according to My capacity but according to their capacity," so that every individual Jew may strive to understand this according to their human intellect and personal capacity.

Especially in this case—this is not merely a question of logic (as raised by the doctor): how could it be that the leader of the generation could not fulfill his mission as he desired? It is also consistent with Torah principles, as understood from Moshe's complaint to the Holy One, blessed be He: "I am heavy of mouth and heavy of tongue," and "I am of uncircumcised lips," and therefore, "Send, I pray, by the hand of whomever You will send." To this, the Holy One, blessed be He, immediately replied: "I will be with your mouth." Moreover, He added, "Aaron, your brother... he will be your spokesman," and through Aaron, Moshe's words were expressed with perfect clarity!

It can be said that what occurred with the Rebbe, the Ba'al HaHilula, was similar to what happened with Moshe in his generation (as mentioned earlier in section 6): since the

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refinement of the world has not yet been completed, the "speech is in exile" (and Moshe himself, on his own, is beyond the level of revelation through speech). The Holy One, blessed be He, did not heal Moshe, but instead performed a miracle, stating: "I will be with your mouth," ensuring his words were correct.

The ultimate rectification and completion of this matter is achieved through the power of the Ba'al HaHilula—by means of souls within bodies, healthy souls in healthy bodies, in our generation, the ninth generation. Through our efforts, we fulfill the mission, "And Aaron, your brother, will be your prophet," by practically expressing these teachings through speech (in a manner of "the voice was heard in Pharaoh's house") and with an abundance of the Torah's words and directives, as disseminated by the Ba'al HaHilula. Thus, this generation is the one in which it will be fulfilled—and immediately—"Send, I pray, by the hand of whomever You will send," so that through Moshiach Tzidkeinu, the complete revelation of the lights within the vessels of speech will occur, as discussed earlier in section 6. [And it can be said that this is also hinted at in the acronym of the word *Miyad* ("immediately")—*Moshe*, *Yisrael* (the Ba'al Shem Tov), *David* (Malka Meshicha): the completion of the work of Moshe and the work of the Ba'al Shem Tov (which includes all our Rebbeim, up to the Rebbe of our generation) is accomplished through David, the King Moshiach, "Send now by the hand of whom You will send."]

א) It can also be said that the above-mentioned concept is hinted at in the setting of the 10th of Shevat this year—on the fourth day of the week, the day on which "the luminaries were suspended," yet on this day, "the luminaries were also fixed in place," represented by the letter *Tav*: On this day was the *histalkut* (passing) of my father-in-law, the Rebbe (the "suspension of the luminaries"). But this did not mean that the luminaries remained "suspended," God forbid; rather, from the "suspension" was immediately accomplished the "fixing of the two great luminaries," in an even loftier manner.

As is known, through the *histalkut*, an ascent and higher revelations are achieved ("the glory of the Holy One, blessed be He, ascends and spreads in all worlds"), and at that time, the soul is found in all worlds even more than during its lifetime. Through his Chassidim and disciples, who are connected to him as souls within bodies here below in the ninth generation (the ninth represented by the *Tav* of "fixed" compared to the *Tet* of "suspended"), the completion of the "fixing of the luminaries" is also achieved below. Through this, "all the rays of light disrupt and are revealed" as the soul in a body below.

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From this, we understand the uniqueness of our generation—the ninth generation—compared to all previous generations, even the generation immediately preceding it (the eighth generation): Since the redemption did not yet come into actual reality in the previous generations, the "Come to Pharaoh" (the revelation of "all the rays of light disrupt below") was not in a state of ultimate perfection, as a healthy soul within a healthy body. Instead, there was the *histalkut* (departure) of the soul from the body, and even when the soul was in the body, it was in a state where "speech is in exile," etc. This is not the case with our generation—the final generation of exile and the first generation of redemption—where immediately the "luminaries are fixed." Not only was nothing lacking, God forbid, in the great luminaries of the revelation of the Written Torah and the Oral Torah, but on the contrary—there has been an added level of loftier perfection. [Not in a manner of "heavy of mouth" regarding the Oral Torah and "heavy of tongue" regarding the Written Torah, as it was above this.] Rather, it is in a way where souls within bodies receive internally the "all the rays of light disrupt" that are now "fixed." This is achieved by the fact that Moshiach Tzidkeinu is coming imminently, "Send now by the hand of whom You will send," and he will teach Torah to the entire nation, including "a new Torah will emerge from Me."

From this, it is understood that the innovation of our generation—the ninth generation—compared to all previous generations, including the eighth generation, achieves completion and elevation for all previous generations through the awakening of "those who dwell in the dust" and the Ba'al HaHilula at their head.

The uniqueness of our generation compared to previous generations is visible in the actual work of this generation: In our generation, there is an unparalleled increase in the dissemination of Torah, Judaism, and the wellsprings outward. This is evident both in the abundance of resources (printed books, etc.) and in transforming the entire world, even the most distant places, into vessels capable of receiving the great lights. This applies both to the Jewish people—through the fulfillment of the 613 mitzvot—and to the nations of the world, through the spreading of the Seven Noahide Laws.

In this way, the entire world is illuminated with the "lamp of mitzvah and the light of Torah," in a manner of "all the rays of light disrupt," enabling everyone to receive the light as a healthy soul within a healthy body. It is evident in practice (as has been emphasized many times recently) that nations of the world in several countries are assisting the Jewish people in their mission (in a way even greater than during the exodus from Egypt). This includes nations that were previously closed off for many years, preventing Jews from leaving and hindering their ability to observe Torah and

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mitzvot fully. These nations have now changed completely—from one extreme to the other. Not only do they now allow Jews to live freely and leave, but they even assist them in doing so. Today, we see that in addition to the Jewish people being prepared as "armed for redemption," even the nations of the world are standing ready to help bring the Jewish people out of exile and lead them to the Land of Israel in the true and complete redemption.

Souls within bodies, without any interruption, will immediately achieve the ultimate perfection of "Come to Pharaoh" in the true and complete redemption—the complete revelation of "all the rays of light disrupt," where "the Lord will be your everlasting light."

ד"י) From this, we understand the lesson learned now from "Come to Pharaoh" It has already been stated numerous times that "all the deadlines have passed," and everything has already been completed. The redemption should have come long ago, yet, for reasons that are entirely incomprehensible, it has not yet arrived. From this, it is clear that at the very least, now, the redemption must come immediately. In the language of the world: "This is the peak time (the 'highest time') for the true and complete redemption!

It is worth noting that the phrase "peak time" hints at the essence of redemption: "time," which is associated with measure and limitation (past, present, and future), becomes "peak" (the "highest"), in a way that there is nothing higher than it. In other words, limitation ("time") itself becomes unlimited ("peak"), to the extent that they completely unite, similar to what was explained above regarding the concept of "all the rays of light disrupt." And on the contrary the main emphasis here is on the boundary of physical time—because in spirituality (even at its highest levels), there is already completeness in all matters, including the perfection of redemption (on a spiritual level). The spiritual eyes of the Jewish people already see the redemption. What is needed now is only to open the physical eyes so that they, too, can see the redemption as it is revealed to physical eyes in this physical time.

And as is also understood simply: the primary longing for redemption is not so much from the perspective of spirituality and the soul, because in terms of spirituality, the soul is already complete, and all matters are in a state of perfection (and even though a Jew is a soul within a body in this physical world, from the perspective of the soul and spirituality, the darkness of the world is not felt). This is not the case when it comes to the physical aspects of the body, where the concealment and hiding are primarily felt, and as a result, this strongly arouses the longing for redemption even more intensely.

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The innovation of the redemption lies in the fact that the revelation of "all the rays of light disrupt" will also be in the physical world, visible to physical eyes, in a physical place and time, creating a dwelling place for Him, blessed be He, in the lower realms. And on the contrary: in this lies the ultimate perfection of spirituality (and thus, in the future, the soul will derive sustenance from the body), because redemption in the physical realm will bring redemption to all worlds and higher levels.

10) Regarding practical application, As we stand in the days of preparation for the 10th of Shevat, the *yahrzeit* of the leader of our generation—when an additional elevation occurs in the leader of the generation, my father-in-law, the Rebbe, of blessed memory, and through him, in all the people of the generation, including the men, women, and children of the generation—every single Jew in our generation, men, women, and children, must take upon themselves good resolutions in all the matters that the Ba'al HaHilula demanded. This begins with "a lamp of mitzvah and the light of Torah," studying Torah (both the Written Torah and the Oral Torah) and observing the mitzvot with *hiddur* (enhanced beauty and meticulousness). This applies both to oneself and to others—the work of spreading Torah, Judaism, and the wellsprings outward—in the manner of "Come to Pharaoh," turning every single Jew into a vessel to receive "all the rays of light disrupt" from the "two great luminaries," the Written Torah and the Oral Torah, the revealed aspect of Torah and the inner dimension of Torah. This includes, and especially emphasizes, adding in the study of the Torah of the Ba'al HaHilula himself and fulfilling his directives.

All of this must be done with a particular focus, each individual should take upon themselves that learning the Torah of the Ba'al HaHilula will also complete and fulfill what was lacking in the dissemination of the wellsprings due to the limitations and delays caused by the Ba'al HaHilula's power of speech. This applies both through one's personal study and speech and through the dissemination of the wellsprings outward to others.

11) In more detail, the Ba'al HaHilula devoted himself to every type of Jew according to their unique needs, as seen in the warm, joyous demeanor he showed to every single Jew—men, women, and children—each according to their specific situation: men according to their needs, women according to theirs, and children according to theirs. This was one of the unique innovations of the leader of our generation, particularly in his later years, where he dedicated himself fully to spreading Torah and Judaism—especially in the areas of Torah study and education for Jewish women and girls, as well as for children in Israel (a novel approach for a leader in

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Israel). And although we find similar efforts among great Jewish leaders in earlier generations, as is known from their writings and other sources, these efforts were not universally accepted. Even when they were accepted by some, it was with certain limitations.

In contrast, the actions of the Ba'al HaHilula in this regard spread and reached many places across the world and continue to expand. As a result, there has been an unparalleled increase in the Torah study of Jewish women, girls, and children in Israel. From this, we derive the instruction that the focus of activities connected to the 10th of Shevat must include all types within the Jewish people—men, women, and children—each group according to its unique needs. There is a particular emphasis on activities involving Jewish women, girls, and children, as their work not only affects their own spiritual development but also enhances the efforts of the entire household, including the men. The uniqueness of children lies in the fact that they must be educated gradually, in accordance with their capacities, in a way that they can absorb. As the verse states, "Joseph (and similarly Joseph in our generation) prepared food proportionate to their needs."

Additionally, children have a natural tendency to break food into smaller pieces, enabling the nourishment to also reach others who, for now, can only receive in small portions.

Similarly, regarding Jewish women and girls: Among the mitzvot uniquely connected to Jewish women and girls is the lighting of Shabbat and Yom Tov candles. This is also an innovation of our generation, where there has been a significant increase in the number of Jewish women and girls lighting Shabbat and Yom Tov candles. Through this, they illuminate their homes and the world with the "lamp of mitzvah and the light of Torah," in a manner of "all the rays of light disrupt." As is plainly evident, when a candle is lit, the entire room becomes illuminated by its light. Since this is a holy candle that has been blessed over, it illuminates the entire room with sanctity—similar to the concept of "all the rays of light disrupt." [This differs from other mitzvot, which can sometimes exist in a way where one mitzvah is separate from another. As the sages phrased it precisely: "They are filled with mitzvot like a pomegranate."] Indeed, one may be full of mitzvot, but they are divided and covered by a shell, similar to the seeds in a pomegranate.

Based on this, it is also understood how, through the Shabbat candles lit by Jewish women and girls, the observance of mitzvot by all members of their household is enhanced, including that of the husband and the children.

Simply put the lighting of Shabbat candles serves as the opening that ushers in the

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sanctity of Shabbat for the entire household. Only afterward come the Shabbat prayers and the holiness observed by the men. In a broader sense, as the Talmud states: through the lighting of Shabbat candles, one merits children who are Torah scholars, as it is written, "For the commandment is a lamp, and the Torah is light"—through the "lamp of the mitzvah" of Shabbat, the light of Torah comes. One may say that this is also hinted at in the numerical value (gematria) of the word *ner* (candle) — it corresponds to the 248 positive commandments, infused and guided by the "two jars" of love and awe.

ר"י) In general, the lesson from this is that a Jew's service must be in a manner of "all lights revealed" (*It'p'riyu kol nehorin*), where their entire existence is imbued with the "lamp of mitzvah and Torah light," and they carry out their service with a healthy soul in a healthy body, akin to a High Priest who is complete in all aspects (as mentioned earlier in Section 8).

Even if, Heaven forbid, there is an interruption or a descent, as in "For a brief moment I have forsaken you" (*Isaiah 54:7*), such as losing a father or mother (*Heaven forbid*, as the redemption has not yet fully come)—this descent is for the purpose of ascent, merely to reach a loftier level in the revelation of "Come to Pharaoh," both in the soul and, even more so, in the children of the household, especially the daughters, who will strive to fulfill and continue the work that was done in life, in the spirit that was instilled in them through education. In this way, through her children being "alive," she too is "alive" (*Berachot 18a*). In general, through this, there will be an even greater revelation of the soul, in the aspect of the *shoshana* (rose), which receives from the Holy One, Blessed Be He, Who is called *Shoshan* (lily). This will ultimately result in a complete unification of Israel with the Holy One, Blessed Be He, as one entity (*Kolah chad*).

נ"י) May it be the will [of God] that, through the very acceptance of resolutions related to Yud Shevat—including each person's participation in all the activities and customs associated with Yud Shevat, beginning with the gatherings (*hitva'aduyot*) held in every place on this day, as well as during the preceding and following week—the awakening and rejoicing of "those who dwell in the dust" shall already take place, with the Rebbe (*Ba'al HaHilula*) at the forefront.

Immediately and literally (*mamash*), in the truest and most tangible sense of *mamash*—as it is known that the righteous will arise at the resurrection of the dead immediately—and together with him, we will celebrate this Yud Shevat.

Immediately and literally, "Pharaoh will send the nation," and "the children of Israel will depart with an uplifted hand," leaving the exile and journeying to the Holy Land, to

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Jerusalem, the holy city, to the holy mountain, to the third Holy Temple (*Beit HaMikdash HaShlishi*), and to the Holy of Holies (*Kodesh HaKodashim*), where "Hashem shall reign forever and ever" (*Exodus 15:18*).