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## THE REAL REALITY

*When Keeping Your  
Commitment Gets Rough,  
Remember What's Real*

# Parsha Overview

Bo

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 fifteenth day of the month of Nisan.

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 lintels 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.

The death of the firstborn finally breaks Pharaoh’s resistance, and he literally drives the Children of Israel from his land.

# Parsha Overview

Bo

So hastily do they depart that 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—fulfilling the promise made to Abraham that his descendants would leave Egypt with great wealth.

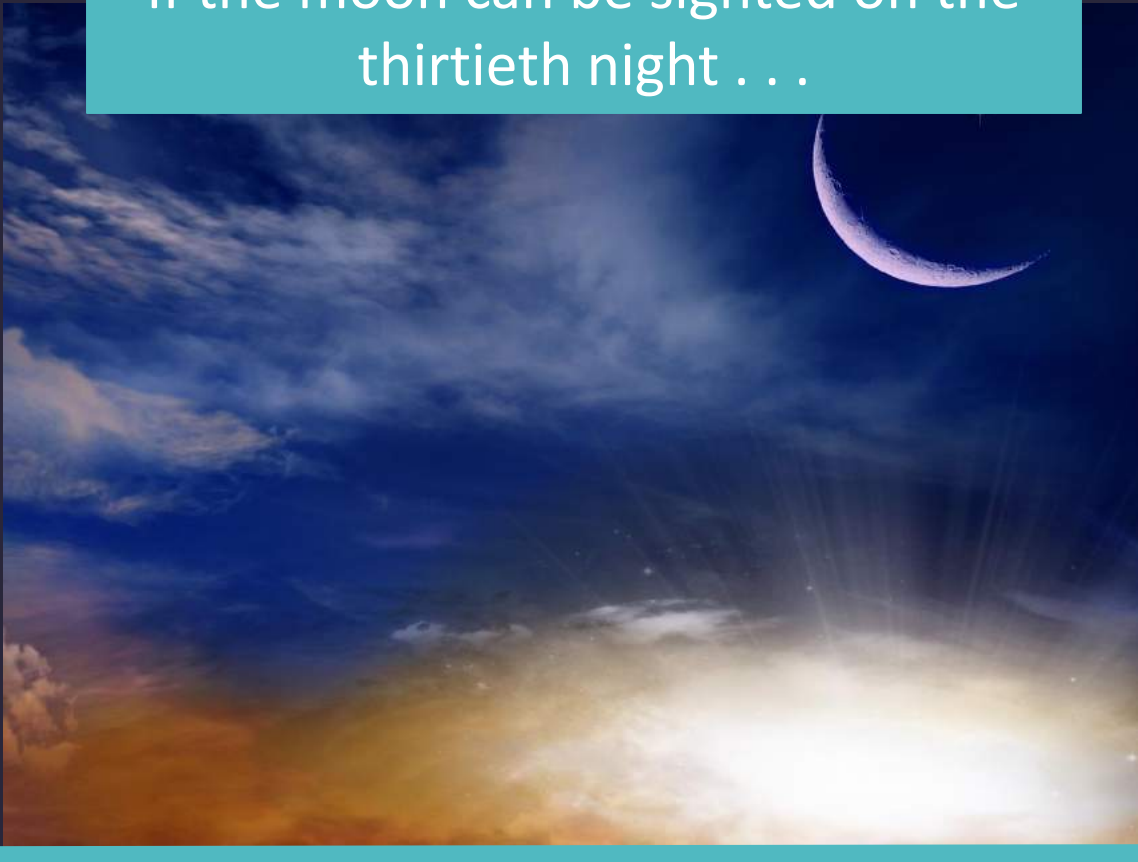
The Children of Israel are commanded to consecrate all firstborn and to observe the anniversary of the Exodus each year by removing all leaven from

their possession for seven days, eating matzah, and telling the story of their redemption to their children. They are also commanded to wear tefilin on the arm and head as a reminder of the Exodus and their resultant commitment to G-d.



On Rosh Chodesh Nisan,  
the first month of the year,  
G-d explains to Moses the  
process of how the new  
month will be determined.

If the moon can be sighted on the thirtieth night . . .



. . . the court waits for corroborating witnesses the following morning, and that day is Rosh Chodesh.

If the moon cannot be seen, or if witnesses do not come . . .



. . . the thirtieth day stays part of the previous month, and the following day is declared Rosh Chodesh.



Upon confirming Rosh Chodesh, the court must proclaim,  
“It’s sanctified!”



Regardless of whether or not they are mistaken,  
the declaration marks Rosh Chodesh and the subsequent festival dates.

“The One who  
commanded us to  
observe the festivals  
is the One who  
commanded [us] to  
rely on them . . .”

—Maimonides, *Mishneh  
Torah*, Laws of Sanctification  
of the New Moon



## Question #1

How can it be that the court accords a ruling that doesn't match up with reality?

*The court is judging G-d's law, the Torah law! Why not align with the truth?*





## Question #2

How do we reconcile the disagreement about Creation taking place either in Nisan or Tishrei?

How is it possible for there to be a debate in the first place?



Not two events, but two dimensions!



*The Conception = The Spirituality*



*The Creation = The Physicality*



## Answer #2

How do we reconcile the disagreement about Creation taking place either in Nisan or Tishrei?

Both opinions are true; the world as a physical entity was created in *Tishrei*.

While the concept for the world came into existence in *Nisan*.





Everything in the world  
has two realms:  
*the reality we perceive,  
and the spiritual reality.*





G-d created a large disconnect between the spiritual and the physical reality;

*our job is to overcome that disconnect and get everything back into line.*

## Answer #1

How can it be that the court accords a ruling that doesn't match up with reality?

*The court's verdict has aligned with a reality that is true, it's just not a truth easily perceived.*





The mitzvah of sanctifying of the new moon is a perfect illustration, highlighting our mission to reveal the spiritual layer in the physical world.



When we encounter forces in life that seem to contradict the sense in keeping a Torah life,



we must remember that we are given a mandate to stand up and live by the true reality that is G-d, the Torah, and the Jewish soul.



Next Week

# BESHALACH



**YOU ARE IN G-D'S HANDS:  
CAN YOU BELIEVE IT?**

*You Are Not Entirely the  
Product of Your Own Success*

