

Body And Soul - That's What Counts

Based on the Dvar Malchus of Shabbos Parshas Bo, 5752

The question

We were preparing for the *geulah* in parshas Shmos and Vaera. In this week's parsha, Bo, the *geulah* has already started, as the posuk says, "... And it was on that very day that Hashem took the Jews out of the Land of Egypt with their legions..."

The Rebbe Melech Hamoshiach Shlita explained on many occasions that the name of a parsha isn't randomly chosen from a word in the first posuk. Instead, the name of the parsha tells us and contains within it the entire contents of the parsha. We can conclude then that the name of our parsha relates to the redemption in a very unique way.

The Rebbe Melech Hamoshiach Shlita asks, "...What's so special about the words "...Bo el Pharaoh..." (come to Pharaoh) that tell us about the redemption...?"

The Rebbe asks another question. The word "Torah" in Hebrew comes from the word "horaah" in Hebrew, instruction. The instructions the Torah gives us are also relevant today in our times. "What can we learn from the

words "...Bo el Pharaoh..." long after Pharaoh died and how does it relate to the complete redemption?"


Like always, the Rebbe Melech Hamoshiach Shlita will explain and answer our questions according to Chassidus. We will then be able to understand the special meaning behind the words "...Bo el Pharaoh..." and how they relate to the redemption - literally. Once we understand their relevance to the redemption, we will then understand how they're relevant to us, for we are the generation of the redemption.

Hashem gives that special ability

Hashem created the world and He is the source of everything. He is completely good, so therefore whatever he created is also good and holy.

Hashem concealed Himself in order that we shouldn't see and recognize Him. As such the world can forget its origin. Pharaoh also forgot who created him and thought that he was Hashem. When a person forgets about his source, everything takes a turn for the worse.

Pharaoh's source, like everything



else, comes from kidushah. The word "Pharaoh" in Hebrew resembles the word "is-pe-ri-u" in Aramaic that means Hashem's unlimited revelation.

Do you know what happens to someone that sees Hashem? "...A human who sees Me will die..." We see on occasion that when a person gets really excited, he faints, because his heart can't take it. Certainly and to a greater degree when Hashem reveals His unlimited self to us, we would never be able to take it.

Moshe was also afraid of this really high revelation called "Pharaoh". He couldn't take it. Therefore, Hashem told him, "...Bo el Pharaoh..." and not "...Lech el Pharaoh..." (go to Pharaoh). Hashem told Moshe, "Come (with Me) to Pharaoh... I will give you the ability and strength to receive My unlimited and wondrous revelation and you will continue to live..." Moshe didn't become an angel; he continued to live for many more years in this world.

Body and soul - That's what counts

Why was it necessary for Hashem to make such a special miracle in order that Moshe's body would be able to receive such an awesome revelation? Wasn't it possible to take the Jews out of Egypt without such a miracle?

Let's think for a moment. We were redeemed from Egypt in order that we

would eventually receive the Torah, a time when we started preparing this physical world for Hashem's big revelation. Hashem wants to make His home here in this world, the reason for creation. This is what will be when the true and completion takes place. Then, there will be no more evil in the world; only good and holiness. Everything will perceive G-d and will announce in unison, "Here is our G-d" and "Here is the Melech Hamoshiach" and will want to do what Hashem wants.

It will be a novelty for people to unite with Hashem Himself! Hashem therefore revealed His great revelation to Moshe that acted as a preparation before Matan Torah, which in turn acted as a preparation for the true and complete redemption.

The generation of the redemption - body and soul forever

The above also applies to us, soldiers in Tzivos Hashem. We have our limitations and therefore can think that there are things we can't do.

For example, we may think we can't keep at our learning on a regular basis, or perhaps we're not strong enough when people are making fun of us. Or it could be that we think that we are unable to bring another Jew closer to the Rebbe.

The truth is, however, that all of us

are connected to Hashem! Hashem reveals His unlimited self in our physical body and allows us to be faithful soldiers in Tzivos Hashem in all that it entails.

In light of the above, we can now understand what's different and new in our generation. In the previous generation, that of the Rebbe Harayatz, our avodah wasn't finished yet. Therefore, the redemption didn't come then and as such the Rebbe Harayatz departed ("*histalkus*") from his physical body, because the time for the wondrous revelations that will be received by the body didn't yet arrive. The world then wasn't ready yet.

Our generation, on the other hand, and the Rebbe Melech Hamoshiach as our leader, is unique in the fact that it will make the finishing touches. The redemption will be in our generation.

In light of the above, there will not be an "*histalkus*" from the body. The Rebbe continues to be with us with body and soul together. In such a manner he will appear and bring about the redemption.

The novelty in our generation will

be healthy souls and bodies that will live on together forever.

"Tachlis"

Our generation has to complete the job that started in the Rebbe Harayatz's generation. In addition, we should continue to learn his Chassidus and teach it to everyone, doing so with simcha, as the Rebbe HaRayatz did. We should also, as he did, give special attention to children and to educate them according to their abilities.

"...It should be Hashem's will that by making positive resolution on Yud Shvat...and even before doing so, "...Those who are lying in the dust should wake up and dance..." should take place, and the Bal Hahilula leading the procession, immediately, mamash, (literally), with their physical bodies - as is known that tzadikim get up immediately when the "*tichiyas hameisim*" will take place, and will then celebrate with the Bal Hahilula..."

**יחי אדוננו מורנו ורבינו
מלך המשיח לעולם ועד!**

לזכות

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