



Parshat Bo Podcast - Engaging With Emuna

Shemot 10:7

<p>Pharaoh's officials said to him, "How long will this man be a snare to us? Let the people go, so that they may worship the LORD their God. Do you not yet realize that Egypt is ruined?"</p>	<p>וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו עַד מָתִי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ שְׁלַח אֶת הָאֲנָשִׁים וַיַּעֲבֹדוּ אֶת יְהוָה אֱלֹהֵיהֶם הֲטָרָם תִּדַע כִּי אֲבֵדָה מִצְרַיִם.</p>
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Rashi on Shemot 13:18 based on Midrash Mechilta

<p>The Jewish people came out מוֹשִׁים (Rashi's first reading is that they came out armed.) Rashi's second reading is that only one fifth came out and four fifths of the Israelites died in the three days of darkness.</p>	<p>דָּבָר אַחֵר, חֲמִשִּׁים אֶחָד מִחֲמִשָּׁה יָצְאוּ וְאַרְבָּעָה חֲלָקִים מֵתוּ בְשִׁלְשֵׁת יָמֵי אֶפְלָה</p>
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Tefilat Amida - Judges

<p>Restore our judges as in former times, and our counselors as in the beginning; remove from us sorrow and sighing, and reign over us, You alone, Hashem, with kindness and compassion, with righteousness and justice. Blessed are You Hashem, King who loves righteousness and justice.</p>	<p>הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה, וַיִּזְעַצְינוּ כְּבִתְחִלָּה. וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאֲנָחָה, וּמֶלֶךְ עָלֵינוּ אַתָּה יי לְבַדְּךָ, בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יי, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט</p>
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Tefilat Amida - Salvation

<p>Speedily cause the shoot of David Your servant to grow, and increase his horn / power / reputation by Your salvation, for we hope for Your salvation all day. Blessed are You Hashem, who causes the horn of salvation to grow.</p>	<p>אֶת־צֶמַח דָּוִד עַבְדְּךָ מִהֲרָה תִצְמַח, וְקָרְנוֹ תִרְוֵם בִּישׁוּעָתְךָ. כִּי לִישׁוּעָתְךָ קָוִינוּ כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יי, מִצְמִיחַ קָרְן יְשׁוּעָה</p>
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Shemot 13:9,16

<p>⁸ On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.'</p>	
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<p>⁹ This observance will be for you like a sign on your hand and a memory between your eyes that this law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand.</p> <p>¹⁶ And it will be like a sign on your hand and totafot between your eyes that the LORD brought us out of Egypt with his mighty hand.”</p>	<p>וְהָיָה לָךְ לְאוֹת עַל-יָדְךָ וּלְזָכוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ כִּי בְיָד חַזְקָה הוֹצֵאֲךָ יְהוָה מִמִּצְרָיִם:</p> <p>וְהָיָה לְאוֹת עַל-יָדְךָ וּלְטוֹטְפוֹת בֵּין עֵינֶיךָ כִּי בְחֹזֶק יָד הוֹצִיאָנוּ יְהוָה מִמִּצְרָיִם:</p>
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Ramban on Shemot 13:16

Ramban: And the verse says *totafot* (in the plural), and not *totefet* (in the singular) because they are [made up of] many compartments, as we have received [this tradition] about their form from our holy forefathers, who saw the prophets and the early ones making [them] like this all the way until Moshe, our teacher. And behold, **the principle of this commandment** is that we should place the written word of leaving Egypt on our arm and head, which correspond to **the heart and the head that are the dwelling places of thought.**

And it states, "**and for a memory between your eyes,**" that he should place them on the place of memory between the eyes which is the beginning of the brain. And that is the beginning point of memory and where images are stored after they separate from being in front of him.

And now I will tell you a general rule about **the explanation of many commandments.** Behold, from the time of there being idolatry in the world - from the days of Enosh - **the opinions about faith started to blur.**

Some of them deny the fundamental principle and say that the world is prior [to God's creation] and 'they rejected God and say, "It is not Him."

And some reject His knowledge of particulars - 'And they say, "How can He know, and is there knowledge to the most High?"'

And some of them concede His knowledge but reject His oversight, and 'they make man to be like the fish of the sea,' that God not supervise them and there not be punishments and reward with them at all - they say, "'The Lord has abandoned the Earth.'"

And when God favors a certain community or individual and does a wonder for them by changing the natural way of the world, the nullification of these opinions becomes clear to everyone.

As the amazing wonder teaches that there is a God in the world who



innovated it, and **knows** and **supervises** and is **able** [to do whatever He wants]. And when this wonder is first proclaimed by the mouth of a prophet, the truth of prophecy also becomes clear from it - that God speaks with man and reveals His secret to His servants, the prophets. And with this, all of the Torah is established.

And therefore the verses state about the wonders ([Exodus 8:18](#)), "so that you will know that I am the Lord in the midst of the Earth," to teach about [His] **supervision**, that He did not leave it to happenstance, as per their opinion. And it stated ([Exodus 9:29](#)), "so that you will know that to the Lord is the Earth," to teach about [His] **innovation** [of the Earth] - since they are His, as He created them from nothing. And it stated ([Exodus 9:14](#)), "in order that you will know that there is none like Me in the whole Earth," to teach about His ability, that He is the Decider about everything - there is no one that stops Him.

As the Egyptians rejected or were in doubt about all of this. If so, the great signs and wonders were trustworthy witnesses about faith in the Creator and about the entire Torah. **And since the Holy One, blessed be He, will not do a sign and wonder in each generation in front of the eyes of each non believer**, He commanded us that we should always make a memorial and a sign to that which our eyes did see. And we should transmit this thing for our children, and their children for their children, and their children for the last generation. ...And so [too], many commandments in memory of the leaving of Egypt, are similar to these. **And all of it is to be a testimony for us for all of the generations about the wonders, that they not be forgotten; and that there not be an opening for the non believer to speak and reject faith in God.**

Tefilat Amida - Destroyers

Let there be no hope for destroyers, and may all the wicked instantly perish; may all the enemies of Your people be speedily extirpated; and may You swiftly uproot, break, crush and subdue the reign of wickedness speedily in our days. Blessed are You Hashem, who crushes enemies and subdues the wicked.

לְמַלְשִׁינִים אֵל-תְּהִי תִקְוָה,
 וְכָל-הַרְשָׁעָה כִּרְגַע תֵּאָבֵד, וְכָל-אֹיְבֵי
 עַמֶּךָ מְהֵרָה יִכְרְתוּ, וְהַזְדִּים מְהֵרָה
 תִּעַקֵּר וְתִשְׁבֵּר וְתִמְגַּר וְתִכְנִיעַ
 בְּמְהֵרָה בְּיָמֵינוּ.
 בְּרוּךְ אַתָּה יי, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ
 זְדִים.