

## The Centrality of Yetziat Mitzayim in Prayer and Life

In Class #13 we spoke about the transformative power of standing in prayer (in the Amidah), feeling ourselves surrounded by and permeated by Hashem's light. We call this the *Yom Kippur* aspect of our daily prayers. It is achieved only after *climbing* the **mountain-ladder of prayer** that begins in *Birkhot HaShachar* (corresponding to *nefesh/Asiyah*; the realization that the entire physical world, and especially our own bodies, are nothing less than a *mikdash*-temple in which to embody godliness). We then proceed to *Pesukei d'Zimrah* (corresponding to *ruach/Yetzirah*; the arousal of positive emotions through contemplating Hashem's presence behind and within nature and history). We then proceed to *Barukhu, Yotzer Ohr, Ahavat Olam, Shma Yisrael, Gaal Yisrael* (corresponding to *neshamah/Beriah*; arousal of intellect through contemplating Hashem's presence over and above creation). We then enter the *Amidah* (corresponding to *chayah/Atzilut*; entering the super-conscious state of consciousness of *devekut*, which we are calling "standing in the light"). We then proceed either to *Hallel* (on special days) or *Tachanun* (which includes *Viduy*, the recitation of the *Yod-Gimel Midot HaRachamim*, and further supplications), capped off by *Kriat HaTorah* (all of which correspond to *yechidah/Keter d'Atzilut*, where we receive the highest vision of our life and our divine mission).

This progression is not simple. It is very advanced in that it embodies the experiences of the greatest prophets and sages. Learning the prayer system over the years, it has become clear to me that it has to be experiential. It has to be internalized. And with work, this is eminently possible. But for this very reason, jumping in to any one stage or level without having done the work to internalize all the stages is dangerous.

Why then did I jump into *Viduy* in Class #14???? I wanted to move from Standing in Hashem's Light in the *Amidah* to Standing in our Truth in *Tachanun*. I tried to show how *Viduy* provides us with a means to self-cleanse through which we realign ourselves with our deepest truth, namely, to be responsible, to have integrity, to be trustworthy, ethical, honest, and to use our best talents to help others and make the world a better place. The fact that we express the *Viduy* in completely negative terms is in order to emphasize the following realization: By admitting that we have NOT been true to our deepest values, we now realize ***much more powerfully*** how deeply we cherish these values and wish to be true to them.

This is based on something I learned from Rambam in his explanation of *Viduy*, and Ramchal in his explanation of *akirat ha'ratzon*. When we say *Viduy*, we distinguish our Self from the actions we have done. We reclaim the energy that we used to do wrong; we reclaim it for the good. This is the meaning of *akirat ha'ratzon*, literally the *uprooting of the will*, the reclaiming of the vital energy I squandered in negative and unproductive actions and the negative personality structure that resulted from them, reclaiming them to become more me, the truer me.

This idea that there is a True Self, a Higher Self, is absolutely key. This is what we are going to talk about tonight.

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## The Inside Story

In Kabbalah, Moshe is called *Daat Elyon* (supernal *daat*, supernal consciousness) or *Daat Penimi* (inner *daat*, inner consciousness), i.e., the inner point of Gdliness within each human being: “It is Moshe himself who draws down the quality of *daat* in a way that each and every one can know/bond with Hashem, each according to the capacity of his soul and its root above, and its connection with the soul-root of **Moshe who himself is rooted in *Daat Elyon*** of the ten *sefirot* of *Atzilut* which themselves are unified/one within the blessed Emanator Himself” (*Tanya, Likutey Amarim*, Chapter 42. See also *Etz Chayim* 32:1; *Shaar HaPesukim, Shemot, siman aleph*; *Likutey Moharan Tinyana* 5:7, note 122).

Moshe Rabbenu	<i>Daat Penimi</i> – Inner Point of Gdliness
Bnei Yisrael	<i>Midot</i> – Character Traits, Emotions
Pharaoh, Mitzrayim	<i>Daat d'Sitra Achra</i> – <i>Klipah</i> – Husk

Superconscious	Moshe on Mount Sinai; Moshe in Spiritual Dimension
Conscious	Moshe at Burning Bush; Sinai Desert
Subconscious	Moshe born in Egypt

This one single key opens up the entire Torah. Of course, the characters and the events of the Torah are real. They actually happened. But because the Torah is a multileveled and multidimensional text – and because it was given to the *bnei Yisrael* as a guidebook for all humanity – we can now also read its stories and its commandments as internal realities. With this key, we can begin to learn the Torah in a completely new light, namely, as the ultimate guide to the development and perfection of human consciousness. This will be seen to be true with regard to the collective consciousness of Israel and mankind, as well as with regard to the individual consciousness of every human being. Of greatest importance in the context of my work, this has tremendous implications in terms of prayer.

Moshe Rabbenu (*daat penimi*, inner divine consciousness, *daat d'kedushah*, the true Self) is vouchsafed a prophetic experience (*nevuah*) at the burning bush which connects him to his highest soul-root and soul-mission. This mission involves returning to Mitzrayim to confront Pharaoh (*daat d'sitra achra*, external *daat*, the false self), to release the *bnei Yisrael* (the *midot*, the emotions, the inner wounded child) from the bondage and servitude of Egyptian exile (*galut*), the exile of *Daat*, and to bring them to Sinai to be lifted up to the highest level of collective *nevuah* ever experienced.

*Daat d'sitra achra* means literally “*daat* of the other side.” Compared to *daat penimi* (inner *daat* or frontal *daat*), *daat d'sitra achra* is “*daat* of the backside.” This is consistent with the fact that the word *pharaoh* contains the letters *oreph* (nape) and also *peh ra* (evil tongue, toxic judgments). On an inner level, *pharaoh* embodies the power of the *nachash* (the primordial serpent, snake, sneak). According to ancient sources, *nachash* is the master of *lashon hara* (*Beresheet Rabbah* 20:1-2). It speaks from behind a curtain, from beneath the threshold of consciousness. It whispers, saying, “Who told you not to eat from the tree?” meaning, “Who said you have to listen to Gd’s command?” meaning, “Who said He is Gd?” meaning, “Who said there is a Gd?” It is not by chance that the *nachash* is called sly and sneaky, for it mesmerizes us and wraps us around its finger with the power of its words. Whether we call it *nachash* or *pharaoh* or *amalek* or the *matrix* (all four of which attach themselves to us at the back of the neck), it is imperative that we overcome this negative force. We must guard our tongues and watch what we say even in our mind, i.e., be wary of allowing this force to insinuate itself into our thought process. The only way to do this is by enhancing its opposite, *daat penimi d'kedushah*, the inner Moshe.

Pharaoh thus has powerful weapons at his disposal which he uses to keep the *bnei Yisrael* (the *midot*) in servitude; his whole empire is built and maintained by the energy they provide. As the Ari and the Baal Shem Tov teach us, in Mitzrayim, *Daat* is in exile. The reason we have to go into our mitzrayims and confront our own pharaoh is to redeem and thereby reclaim our *Daat*.

On the one hand, like Moshe, we are little Egyptian princes and princesses born in the matrix of Mitzrayim and brought up in Pharaoh’s matrix-palace. On the other hand, we are descendants of Avraham-Sarah, Yitzchak-Rivka, and Yaacov-Rachel-Leah, all code-names for the Higher Soul. We are all Higher Souls who descend into this world which is called Mitzrayim, Narrow Straits and Double Binds, in order to redeem sparks of holiness and ultimately elevate the entire world from *nefesh/Asiyah* to *ruach/Yetzirah* to *neshamah/Beriah*, to *chayah/Atzilut* and beyond.

***Atah horeita la'daat: In its stories, the Torah informs us – enlightens our daat – regarding the nature of the human condition from Gd’s perspective, from the point of view of heaven. With this daat, this meta-awareness that we are exalted souls, we elevate the world from below.***