

BS"D Soul Prayer, Class #19, March 31, 2020¹

Spiritual Preparation for the Ultimate Pesach

Ramchal (Rabbi Moshe Chayim Luzzatto, 1707-1746) wrote (*Derekh Hashem* 4:7:6):

The level of each festival depends on the quality of the divine influx and the power of the light that shone on it (when it first occurred)...On each of these special days, something happened whereby at this time a great *tikun* (rectification) was accomplished and a great [spiritual] illumination shone. The Highest Wisdom decreed that, on every anniversary of these days, a complement of their original illumination should shine forth, and the results of its rectification renewed to those who celebrate it. Thus, we are commanded to observe *Pesach* with all its rituals to recall the Exodus. At the time of the Exodus, we experienced an extremely powerful rectification. It is for this reason that, on the anniversary of this event every year, a light shines forth that parallels the one that illuminated us then...

Exodus 12:42

(מב) לַיְל שְׁמֹרִים הוּא לַיהוָה לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם הוּא הַלַּיְלָה הַזֶּה לַיהוָה שְׁמֹרִים לְכָל בְּנֵי יִשְׂרָאֵל לְדוֹרֵתָם:
Leil shemurim hu l'Adonai – it was a night of vigil/guarding for Hashem, to bring them [Israel] forth from the land of *Mitzrayim/Metzarim*. *Hu ha'lailah ha'zeh* – this night remains Hashem's vigil night, [guarded/reserved for redemption] for the children of Israel, for all their generations.

Targum Yonathan ben Uziel on Exodus 12:42

These are the four special nights that were inscribed [since before time] in the Book of Remembrances of the Master of the world: (1) The first night was when He revealed Himself to create the world. (2) The second was when He revealed Himself to Avraham [at the *Brit ben HaBetarim* (Covenant between the Halves)]. (3) The third was when He revealed Himself in *Mitzrayim*; His [left] hand slaying the firstborn of Egypt and His right hand delivering the firstborn of Israel. (4) The fourth will be when He reveals Himself to redeem the *Am Beit Yisrael* from among the nations. All these are called *leil natir (leil shemurim)*, for thus did Moshe explain and say: This is the night that was guarded/reserved for redemption before Hashem, to bring forth the *Am Bnei Yisrael* from the land of *Mitzrayim*; this is the night that is guarded from the angel of destruction for all the *Bnei Yisrael* in *Mitzrayim* and also to redeem them from their exiles for [all future] generations.

Seforno on Exodus 12:42

"Leil shimurim hu laShem" – Hashem was anticipating bringing them out of *Mitzrayim*. He did not afflict them because He wanted to. It was just that He did not find them worthy of redemption until that very night. And it is that night that He is [presently] anticipating, for He desires only *chesed*, as the sages said, "the Holy One was *mechashev et ha'ketz* (calculating the end-time; figuring out ways to bring the *ketz* sooner, *ketz*= 190; 400 minus 190 = 210). *"Hu ha'lailah hazeh laShem shemurim"* – Just as He had in mind to redeem the children of Israel in Egypt all the days that they were in exile, so too does He anticipate the redemption of Israel in the future, as Yeshaya ha'navi said, "Hashem is waiting impatiently to bestow His grace upon you" (Is. 30:18). *"Lekhol bnei Yisrael ledorotam"* – As the sages said, "Just as they were redeemed in Nissan, they are destined to be redeemed in Nissan in the future" (*Rosh Hashanah* 11a).

We saw the **Ramchal** above that the light of *Pesach* shines each year. **Rabbi Nachman** tells us where this light came from (*Likutey Halakhot, Orach Chayim, Netilat Yadayim Shachrit* 2:6):

What is the essence of the redemption from Egypt? From what "place" and "time" were all the miracles and supernatural wonders that occurred then taken ["borrowed"] when Hashem completely changed and overturned the natural order of the world, nullifying the laws and

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constants of nature, and thereby revealing His unmitigated providence over the world? It was all borrowed from the level called *ha'ketz ha'acharon* (the final end-time), that is, from the light that will be revealed at that time. [For He will then show us that there was never any such thing as "nature."] The so-called laws of nature will be nullified [and all will see that they were merely a camouflage for God's direct and uninterrupted providence]. This ultimate end is none other than the Great *Shabbat* [that will culminate the 6,000 years of this-world]. It is *Alma d'Atei* (the ultimate World-of-the-Future), the complete Sabbath [that will follow the "weekdays" of this world]. It is from that ultimate future that Hashem drew the light of providence, from *sof ha'olam* (i.e., from beyond the boundaries of the world as we know it), from *ketz ha'acharon* (the ultimate end) [in order to overturn the natural order and redeem us from *Mitzrayim*].

The redemption in Egypt was borrowed from the future. [We are getting closer to that future; we can experience this opening in consciousness now.] But now the question is, from where will the **future redemption** be "taken"? What is the source of the light of redemption?² We have numerous sources that all say the same thing: The light of the future redemption, the light of *Mashiach*, the light of the *Beit HaMikdash*, and the light of the Great *Shabbat*, the light of Eternity, are all manifestations of the *Ohr HaGanuz*, the Original Light that Hashem stored away in order to create the universe and man in it.

In the Midrash we read (*Bereshit Rabbah* 11:2; see also *Chagigah* 12a, and Rashi on Genesis 1:4):

Rabbi Yehudah bar Simon said: The [spiritual or mental] light that the Holy One brought into existence on the first day of creation was so great that with it Adam could see from one end of the world to the other. When the Holy One foresaw the wicked deeds of the generations of the Flood and the Tower of Babel, however, He decided to store this light away for the righteous [who would be resurrected] in the Future. How do we know that He hid it? It is thus written, "He has withheld light from the wicked" (Job 38:15). How do we know that He stored it away for the righteous in the Future? It is written, "The way of the righteous is like a radiant light that grows ever brighter until the height of noon" (Proverbs 4:18).

The Gaon of Vilna (*Aderet Eliyahu, Perush Maaseh Bereshit al-derekh Haremez*, p. 37):

The light that the Holy One brought into existence on the first day was not the light of the sun, but a different kind of light altogether with which Adam saw from one end of the creation to the other...That original light is the *ohr ha'sekhel* (light of consciousness), the light that illumines the heart. With it, Adam perceived and grasped the entirety of the universe. This is the *ohr ha'ganuz*, the light that was hidden away for the future when, "The earth will be filled with the consciousness of Hashem as the waters cover the sea" (Isaiah 11:9)

Finally, in the Midrash (*Bereshit Rabbah* 3:6; see also *Yerushalmi Berakhot* 8:6):

It is written, "*Vayar Elokim* – God saw the light, that it was good, *vayavdel Elokim* – and God made a division between the light and the dark" (Genesis 1:4). Rabbi Zeira the son of Rabbi Abahu expounded: Whence do we learn that we do not bless on the *havdalah* candle until we have seen its light clearly and benefited from it? From here: "*Vayar Elokim* – God saw...*vayavdel Elokim* – and God made *havdalah*."

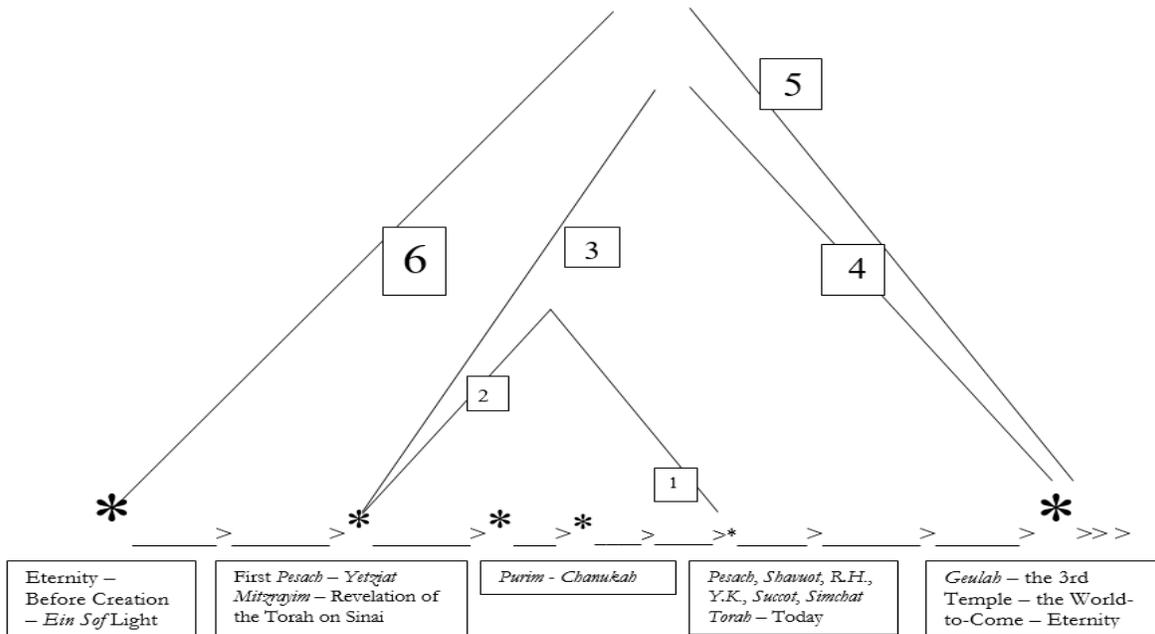
We learn from this last Midrash that, before the first day of creation, it was *Shabbat*! Yes, the light that shone from one end of the world to the other was the light of *Shabbat*. Hashem saw this light and thought: This is so good and sweet, I want to set it aside for the future, that is, for the Great

² In truth, the future redemption will be many times more powerful (to the magnitude of 50 x 50) than the original *Pesach*, as implied in the verse, "*Ki'mei tzet'khem me'erezt mitzrayim ereinu niflaot* – as in the days of your Exodus from Egypt, I will show them (i.e., the last generation) *niflaot-wonders*" (Micah 7:15), where the word *niflaot* can be re-read as *nun-pelaot*, 50 x 50 times the level of wonders, where *nun* (pronounced "noon") is spelled *nun-vav-nun*, i.e., 50 x 50.

Shabbat at the end of history. He therefore made “*havdalah*,” i.e., He separated off the major part of the light and set it aside. This is what we mean when we say on Friday night in *Lekha Dodi*: “Let us go forth to welcome the *Shabbat*, for it is the source of blessing [for the entire week]. It was ordained from the very beginning and before time began. Although last in action, it was first in the thought [of God].”

To put this entire discussion into perspective, see this time-line that moves from left to right, i.e., from Before the Creation of the World, to the Exodus from *Mitzrayim* and the Revelation of the Torah on Mount Sinai, to the miracles of *Purim* and *Chanukah*, to *Pesach* in our own time, inching closer and closer to the *Geulah*, the Final Redemption, the End of History as we know it, the DAWN of a NEW LEVEL of EXISTENCE, the ultimate RETURN to EDEN on a higher level.

From Eternity to Eternity (with some time in-between)



We are trying to get a glimpse of the bigger picture, the greater context within which human history and earth existence unfolds. When we can do this, not only our Pesachs, but each day of our lives, each moment, reveals itself as a moment in eternity. This is the time to start having more and more moments in eternity. *Shabbat* is important; the holidays are important. They are points in time when more of this great light enters the world. But once we really get it, we can access that same level of eternity at any moment. In a prayer, a blessing, a whisper, in the silence of the moment.

That’s part 1. Now Part 2, how did we experience this light on that first *Leil Pesach*? For this we go to *Parashat Yitro*, Exodus Chapter 19:

אַתֶּם רִאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל כַּנְּפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלַי:

You yourselves saw what I [Hashem] did to the Egyptians, and [how] I carried you [as] on the wings of eagles, and [how] I brought you to Me (Exodus 19:4).

Here again we turn to Yonathan ben Uziel. He was given permission to reveal what is hidden in this verse:

אתון חמיתון מה די עבדית למצראי וטענית יתכון על עננין הי כעל גדפי נשרין מן פילוסין [פירוש יונתן: היא רעמסס, כי תרגום של "ויסעו מרעמסס" (במדבר ל"ג ג) "ונטלו מן פילוסין"]. ואובילית יתכון לאתר בית מוקדשא למעבד תמן פסחא. ובהווא לילא אתיבית יתכון לפילוסין ומתמן קריבית יתכון לאולפן אורייתי:

You yourselves saw what I did to the Egyptians, and [how] I carried you on clouds as on the wings of eagles, from *Raamssess*. And I brought you to the site of the *Beit HaMikdash*, to sacrifice the *Pesach* offering there. That night, I brought you back to *Raamssess*, until, from there, I drew you close to [Sinai], the *ulpan* of My Torah.

Yonathan ben Uziel has added something of inestimable value to our understanding of the Exodus. According to the commentary called *Perush Yonathan*, the words "I brought you to Me" forced Yonathan ben Uziel to conclude that Hashem brought Israel to Mount Moriah, *Har HaBayit*, the Temple Mount. It was there, he says, that Israel sacrificed the *Pesach* offering (as generations of Jews would eventually do in the future when the 1st and 2nd *Beit HaMikdash* would be built, and where the 3rd *Beit HaMikdash* will soon stand).

The problem is that the Torah tells us in no uncertain terms that we were not allowed to leave our homes the entire night of *Pesach*. So how could we go out or be taken anywhere, let alone the site of the *Beit HaMikdash* in Yerushalayim which hadn't even been built yet?!

(22) Take a sprig of hyssop and dip it in the blood that will be placed in a basin. Touch the beam over the door and the two doorposts with some of the blood in the basin. **Not a single one of you may go out of the door of your home until morning!** (23) [At midnight] Hashem will pass through and strike Mitzrayim (Ex. 12:22-23).

We stayed in our homes all night. Only in the morning did we actually depart:

(41) All of Hashem's legions departed *Mitzrayim be'etzem ha'yom ha'zeh*—on that very day [i.e., in broad daylight]... (42) *Leil shemurim hu l'Adonai*... It was a night of vigil for Hashem, to bring them [Israel] forth from the land of *Mitzrayim*. *Hu ha'lailah ha'zeh*... This night remains Hashem's vigil night, for the children of Israel, for all generations... (51) *Be'etzem ha'yom ha'zeh*—on that very day [in broad daylight], Hashem brought forth the children of Israel from *Mitzrayim*, according to their hosts [i.e., tribes].

Clearly, we did not leave *Mitzrayim* physically until well into the next day. But if so, how are we to understand Yonathan ben Uziel's statement, "I carried you on clouds as on the wings of eagles, from *Raamssess*. And I brought you to the site of the *Beit HaMikdash*, to sacrifice the *Pesach* offering there. **That night, I brought you back to *Raamssess***"? My contention is that we stayed on the site of the *Beit HaMikdash* all night, and only returned to *Raamssess* at the conclusion of the night, i.e., just before dawn. Of course, you will ask, how does this fit with the fact that we were supposed to remain in our homes the entire night?

We never left our homes that entire night. We never left Egypt physically that entire night. Yonathan ben Uziel is not telling us about a physical trip. Yonathan is telling what happened spiritually. He is telling us how we experienced the light of *Yetziat Mitzrayim* spiritually. In the language of Midrash, Yonathan can tell us that we were flown to the site of the future *Beit HaMikdash*, and yet still maintain that we never left *Mitzrayim* physically. How? We were sitting in our homes and suddenly the outer shell of reality dissolved, and we found ourselves in the Heavenly *Beit HaMikdash*, in Eden, in Redemption. This inner-inner level of reality is what we experienced on that first *Pesach*, and it is this same inner-inner level that we can experience today. It just involves seeing reality from the inside out (from God's point-of-view), instead of from the outside in (Pharaoh's point-of-view). As we have indicated, it was the light that shone before creation and that will shine again in all its glory in the Messianic Age (and which is presently hidden in our very midst) that made and makes this possible.