

## יציאת מצרים

### הרב עזרא נוברגר

*Yetziyas Mitzrayim* and *Ma'amad Har Sinai* are two halves of one whole. At the moment of התגלות, the Ribono Shel Olam identifies himself as, "אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים" (שמות כ, ב). As well, the first thing Hashem tells Bnei Yisroel when they reach Har Sinai is, "אתם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואבא אתכם אלי" (שמות יט, ד). In fact, the whole *geulah* of *Yetziyas Mitzrayim* begins at Har Sinai with Moshe Rabbeinu at the סנה. That is where the Ribono Shel Olam tells him, "וזה לך אות כי אנכי שלחתיך בהוציאך את העם ממצרים תעבדון את האלקים על ההר הזה" (שמות ג, יב). And, the entire time Moshe was telling Paroah to let Bnei Yisroel leave for three days to serve Hakadosh Boruch Hu, he means to bring them to Har Sinai. The journey out of Mitzrayim begins at Har Sinai and *Ma'amad Har Sinai* is completely referenced back to *Yetziyas Mitzrayim*.

A second *nekuda*: Although Klal Yisroel left Mitzrayim during daytime ("בעצם היום הזה"), it would seem to me that the primary *geulah* was in fact ליל ט"ו, the night before. The night after הפסח, whose *zman* is חצות י"ד ניסן, is when the seven days of פסח commence and that is when the *mitzvos* of the *chag* are performed. This is in distinction to other *mitzvos* such as תקיעת שופר of Rosh Hashana and the לקיחת לולב of Sukkos which are accomplished only at daytime. On Pesach, we eat the קרבן פסח and מצה as well as fulfill סיפור יציאת מצרים at nighttime. I suggest this is because the *ikkur geulah* happened that night.

The idea I would like to explain is the following: Although מכת בכורות is the tenth and last of the מכות, it also stands alone. There is a fundamental difference between it and the other nine which preceded it. When Moshe Rabbeinu first comes to Paroah, he gives over the message from Hashem: "בני בכורי ישראל" (שמות ד, כב), that Klal Yisroel are My chosen people and if you don't let them go, "...הנני הורג בנך בכורך" (פסוק כג). The choosing of Klal Yisroel as the *bechor* of the Ribono Shel Olam is facilitated by the killing of the *bechorei Mitzrayim*, at the moment of "ויהי בחצי הלילה" (שמות יב, כט).

*Yetziyas Mitzrayim* is a re-creation of the world. The first world of *Adam*, of אלפים תוהו, was created with עשרה מאמרות, and now the אלפים תורה, this new world where Klal Yisroel is *Adam*, is inaugurated with the עשר מכות. Klal Yisroel is now the צלם אלקים and the vehicle in which the world reaches its *tachlis* and brings about *kevod Shamayim*.

Not only do the מכות parallel the מאמרות, but I would suggest additionally that the מכות progress in the opposite order than the מאמרות. The first מכה, דם, parallels the last מאמר, which is "נעשה אדם בצלמנו". The ninth מכה, חושך, parallels the second מאמר, which is "יהי אור". And finally, מכת בכורות is opposite Creation itself, הויה. Hence, מכת בכורות is the creation of the new reality that Klal Yisroel is the Chosen Nation of the Ribono Shel Olam which makes us the vehicle in which *kevod Shamayim* will manifest itself in this world.

*Leil HaSeder*, we all say from the *Haggada*, "ויוציאנו ה' ממצרים...לא על ידי מלאך ולא על ידי שרף ולא על ידי שרפים אופנים וחיות הקדש". Everything in the *B'riya* is a manifestation of the *Ratzon HaBorei*, but much of it is carried out thru agency, through מערכות which the Ribono Shel Olam has created. The Sun, Moon and stars are agents for shining light into the world. שרפים אופנים וחיות הקדש are all different vehicles that the Ribono Shel Olam uses to manifest Himself throughout the world.

Even the other *makkos* were done by Moshe or Aharon, through some level of agency. The uniqueness of מכת בכורות is that the Ribono Shel Olam Himself appeared to Klal Yisroel. We say in the *Haggada*, "מורא" "גדול-זו גלוי שכניה". Bnei Yisroel were protected inside their houses by the דם הפסח and דם המילה. While there,

they experienced the revelation of the *Shechinah* at חצות הלילה. Klal Yisroel saw clearly that the Ribono Shel Olam had chosen us as His *bechor*, separate from the אומות, and that is "לקחת לו גוי מקרב גוי". That is the pinnacle of the *geula*.

This is what is being described in the *posuk* which brings together the two unique events in the history of the world, where there was a pure התגלות השכינה to Klal Yisroel at Har Sinai similar to that which occurred at the התגלות of *Geulas Mitzrayim*. The *pesukim* in *Parshas Va'es'chanan* describe this juxtaposition: "השמע" (דברים ד, לג) עם קול אלקים מדבר מתוך האש כאשר שמעת אתה ויחי" (דברים ד, לג) "או הנסה אלקים לבוא לקחת לו גוי מקרב גוי במסת באתת ובמפתים ובמלחמה וביד חזקה ובזרוע נטויה ובמוראים" "גדולים ככל אשר עשה לכם ה' אלקיכם במצרים לעיניך" Klal Yisroel saw the התגלות השכינה during ליל פסח. This is ליל שמורים of the האירה לילה כיום. The darkness of the *shibud* turned into the brightness of the *geula*. In both these events of *Ma'amad Har Sinai* and *Geulas Mitzrayim* the next *posuk* concludes: "אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו" The clear, matching התגלות השכינה of these two seminal events in history create the new *briya* of Klal Yisroel as the הנבחר עם and *keli* through which *Kevod Shamayim* comes to this world.