



Passover: Possibilities of Possibilities

By Rabbi Edward Levi Nydle/Levi bar Ido
B'nai Avraham

10 And when Pharaoh drew near, the children of Yisrael lifted up their eyes, and, see, the Mitzrayim marched after them; and they were much afraid: and the children of Yisrael cried out to YHWH. 11 And they said to Moshe, Because there were no graves in Mitzrayim, have you now taken us away to die in the wilderness? Why have you dealt with us in this manner, to carry us forth out of Mitzrayim? 12 Is not this the word that we did tell you in Mitzrayim¹, saying, leave us alone, that we may serve the Mitzrayim? For it had been better for us to serve the Mitzrayim, than that we should die in the wilderness. 13 And Moshe said to the people, Fear not, stand still, and see the Yahshua of YHWH, which He will show to you today: for the Mitzrayim whom you have seen today, you shall see them again no more le-olam-va-ed. Shemot (Exodus) 14:10-13

It was not enough to take Yisrael out of Egypt. It was necessary to take Egypt out of Yisrael.-Hasidic Proverb

The real exile of Yisrael in Egypt was that they learned to endure it.-Rabbi Hanoah of Alexander

I AM YHWH your Elohim, Who brought you out of the land of Egypt, out of the Bayit of bondage. Shemot 20:2

In some traditional teachings, the Exodus is seen as a type of the transformation of the human consciousness and healing journey of the soul from the confines of the ego to the Promised Land of the *ruach*. This foundation of potential for change is built into the foundation of the Creation. The revelation of the *Elohim*² of freedom and possibility is the Good News that Moshe brought to the Yisraelites in their captivity to *Mitzrayim*³. This *Elohim* revealed Itself to Moshe in the burning bush as YHWH⁴. Moshe was standing on "*Adamot Kodesh*"⁵ or the highest level of physical existence upon this earth. It was his revelation in his psyche of the Divine within in the Self in this elevated state. It was his glimpse into the Creation and sees its workings and the possibilities of change in the lower worlds. Vision sees above and beyond the status quo.

Revelation of the Name

YHWH is revealed as the great **I AM** or *Eyeh*⁶ *Asher Eyeh*.⁷ This is a declaration of the Unity of the Divine Nature and Creation. It reveals the active manifestation of the Divine existence in this world. I AM can mean in the Hebrew "I AM what I AM becoming."

¹ This is not found recorded in the Torah but is recorded in the Samaritan Torah after Exodus 6:9

² Mighty One (s)

³ Egypt-From the Hebrew root Metzhar meaning "narrow, squeezed, compressed, and restricted.

⁴ YHWH is found over 7,000 times in the Scriptures. Translators substituted LORD in most translations. The Restoration Scriptures uses YHWH.

⁵ Set-apart ground

⁶ Gematria of 21- the same as the first three Names found in the 13 attributes YHWH, YHWH, EL. The Gematria of Ehyeh times 2 = 42 or the 42 letter Name of the Ana B'koach prayer (Kiddushim 71 a-Talmud)

⁷ I will be there howsoever I will be there-The Schocken Bible; My nature will become evident from My actions-The Jewish Study Bible; I AM pure BEING-Etz Chayim; Erich Fromm says of this Name, "I, Elohim, am in the process of becoming, neither I no

- I AM the Alef and the Tav, the Beginning and the End, says YHWH, Who is and Who was and Who is to come, the Almighty. **Revelation 1:8**

YHWH is composed of three Hebrew words *hayah* (was), *hoveh* (is), and *yihyeh* (will be). Since *Ein Sof*⁸ is beyond all names, images, metaphors, and definitions, YHWH is never static but always unfolding or revealing Itself to mankind. Only the unnamable is the eternally real. To have a revelation of the unnamable essence of *Ein Sof* is to discover our own eternal name, for we are becoming the image of the Son of Elohim.

- 19 For the intense expectation of all of the creation waits for the manifestation of the B'nai YHWH. **Romans 8:19**
- 2 Beloved, now we are B'nai YHWH; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. **1 Yochanan 3:2**
- 17 He that has an ear, let him hear what the Ruach says to the Yisraelite congregations; To him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a renewed name written, which no man knows other than he that receives it. **Revelation 2:17**
- 5 Even to them will I give in My Bayit and within My walls 7 a place and a name better than that of sons and of daughters: I will give them an everlasting name that shall not be cut off. **Yeshayahu 56:5**

I AM is the Eternal Now wherein the time-space continuum is suspended. YHWH is a meditation on being in the present. It teaches us to let go of the past and future so we can be in the mystery of the now, for the power to be in the present is what opens the door to true freedom. In learning the variation of the Name of "I AM", Yisrael reconnect with the possibility of change. It is the revelation of being free from the chains of cause and effect by stepping of that plane of existence in their lives and creating the possible. As long as we are bound by our past, we are not totally free to be who we are meant to be. It is only by being in the now that we can move forward into our future free of the attachments of the past.

- Our biggest slave driver or Pharaoh is all our yesterdays. *-the Ba'al Shem Tov*

According to Martin Buber, the essence of a person is distilled from his real being, so that He is present in it once again when it is uttered. This revelation of the "I Am" is a verb not a noun and is genderless. The essence of Hebraic thought is not the nature of Elohim, but the actions of Elohim.

- What is His Name?-What shall I say to them?⁹ 14 And the Word of Elohim said to Moshe, EYEH Asher eyeh: and He said, this shall you say to the children of Yisrael, EYEH has sent me to you. 15 And Elohim said moreover to Moshe, This shall you say to the children of Yisrael, YHWH¹⁰ Elohim of your ahvot, the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Yaakov, has sent me to you: this is My Name leolam-va-ed, and this is My memorial to all generations.1 16 Go, and gather the zechanim of Yisrael together, and say to them, YHWH Elohim of your ahvot, the Elohim of Avraham, of Yitzchak, and of Yaakov, appeared to me, saying, I have surely visited you, and have seen that which is done to you in Mitzrayim:2 17 And I have said, I will bring you up out of the affliction of Mitzrayim to the land of the Kanaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Yevusites, to a land flowing with milk and honey. **Shemot 3:14-17**¹¹
- So, I revealed Myself to deliver them from the power of the Egyptians and to bring them up from the land to a land which is good and spacious...**Targum Onkelos Exodus**

human understanding of Me is yet complete. And you human beings, fashioned in the image of Elohim, are also in the process of becoming." Carl Jung said, "Elohim is Reality itself."

⁸ The unknowable nothing yet everything-the indefinable

⁹ liY maH shmW maH-The last letters of this questions spell out the Tetragrammaton-YHWH (Shem Ha-M'Forash)

¹⁰ Most modern scholars agree that the Name is should be pronounced YaHWeH not Jehovah. Rudolf Steiner (The Inner Nature of Music and the Experience of Tone 1983) claims the Name originally consisted of only vowels –since ancient Hebrew lacked the sounds of the V and J. If that is true then the pronunciation would be Ee-YaH-Hu-WaH.

¹¹ Mt.Horev is another name for Mt.Sinai

We must remember that ancient Hebrew sometimes uses the future tense to indicate a present tense. Here the future tense is used intentionally in the text to say- "I SHALL BE WHOM I SHALL BE.TELL THEM I SHALL BE SENT YOU." Thus, YHWH is the future tense of "TO BE"-HWH. YHWH is trying to express what cannot be said in any language-"THAT WHICH IS SHALL BE TRANSFORMED AND BE MORE FULLY."

YHWH is revealed to Moshe as the Voice out of the Fire that requires us to struggle against what is the existing system of oppression. YHWH is the Force (Light) ¹²that compels everyman to move beyond what is to what ought to be. Since this is a truth, then YHWH cannot be a fixed entity with a fixed essence and limited to science or nature. This *Elohim* of Yisrael is the Force or Energy that transcends all limits and then empowers us to do the same¹³. The impossible becomes possible to individuals, complete nations, and communities. Every moment we live becomes impregnated with the possibility of transformation or *tikkun*¹⁴ for individuals and communities. The revelation of YHWH as the Moshiach then makes rebirth possible and allows the birth of our fullest Self. The Exodus then becomes a metaphor¹⁵ for the rebirth of the Self¹⁶ from above.

- 3 Yahshua answered and said to him, Truly, truly, I say to you, except a man be born again/brit halev, 5 he cannot see the malchut of YHWH. 4 Nakdimon said to Him, How can a man be born when he is old? Can he enter the second time into his eema's womb, and be born?...7 Marvel not that I said to you, You must be born from above. 8 The wind blows where it desires, and you hear the sound of it, but cannot tell where it comes from, and where it goes: so is every one that is born of the Ruach. **Yochanan 3:3-8**

Creating Our Own Mitzrayim

The Yisraelites found themselves in bondage in a land of restriction and confinement of possibilities of potential for the whole nation. *Mitzrayim* is any political, religious, and economic system of oppression and slavery. People can be enslaved to ideas, concepts, thoughts, imaginations, philosophies, inflexible roles, behaviors, mind-sets, and religious dogmas. Anything that restricts our potential and diminishes our awareness of the true nature¹⁷ of our soul¹⁸ is our *Mitzrayim*. According to Ramban it is forbidden for a Jew to travel to or live in *Mitzrayim* on a permanent basis. The concept of freedom for a Yisraelite is foundational for their existence as a distinct people.

NO SYSTEM OF OPPRESSION IS DIVINELY SANCTIONED! Every oppressive order is based upon limiting and forcing human beings, made in the image of *Elohim*, to be less than what they can be or should be. Men are reduced to an image that is less than the image of the *Elohim* of freedom and unity.

- You shall have da'at of HaEmet and HaEmet will give you cherut (Freedom).**Yochanan 8:32**¹⁹

Any social order or society that does not recognize or enhance this image of *Elohim* and potential of every individual within its culture will be unstable and eventually be replaced with another system that allows freedom from this bondage. The powers of these systems "squeeze" the Light from the souls of men.

- 26 And Elohim said, Let Us make man²⁰ in Our image, after Our likeness²¹:6 and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth²², and over every creeping thing that creeps upon the earth .**Bereshith 1:26**

¹² Yochanan (John) 1:9

¹³ Acts 1:8

¹⁴ transformation, correction, restoration

¹⁵ Ancient Midrashim calls the exile of Yisrael in Egypt as "an embryo in its mother's womb." There are many archetypal symbols in the Exodus account that correspond to birth of a child.

¹⁶ Jung called this the Larger Self

¹⁷ gadlut d'mochin- a big mind

¹⁸ katnut d'mochin- a small mind

¹⁹ Yeshayahu 61:1-3

²⁰ Adam=humankind, a code word for all mankind

²¹ Man's character is potentially Divine-Hertz Pentateuch-Elohim created man (Adam) to be immortal, and made him to be an image of His own Eternity-The Wisdom of Solomon 2:23

²² Mankind has an ecological responsibility to care for and preserve the land, as witnessed in the Torah by the Sabbatical and Jubilee years. It does not give man the right to rape the land. Mankind is to be the Good Steward over the earth-YHWH is the Owner

- 4 What is man, that You are mindful of him? And the ben Adam, that You visit him? 5 For You have made him a little lower than the Elohim, and have crowned him with Tifereth and honor. 6 You made him to have rule over the works of Your hands; You have put all things under his feet: **Tehillim 8:4-6**

The Torah's foundation and the coming of the *Moshiach*²³ are based upon the account of Yisrael's emancipation from bondage and oppression. Every Feast Day commemorates the account of the Exodus from *Mitzrayim*. Even the *Shabbat*²⁴ is a *zeycher le'ziyat Mitzrayim* (in remembrance of going out from Egypt). Total freedom is possible in this world and can be experienced individually and collectively.

- 10 And you shall set-apart the fiftieth year, and proclaim liberty throughout all the land to all the inhabitants of it: it shall be a Yovel to you; and you shall return every man to his possession, and you shall return every man to his mishpacha. **Vayiqra 25:10**
- 16 Know you not, that to whom you yield yourselves avadim to obey, His avadim you become; whether of sin to death, or of Torah obedience to tzedakah? 17 But YHWH be given hodu that you were the avadim of sin, but you have obeyed from the lev that form of instruction that was delivered to you. 18 Being then made free from sin, you became the avadim of tzedakah. **Romans 6:16-18**

The reality of this freedom requires a complete reorientation of reality that transcends the "what is" and achieving the "what ought to be". This reorientation shatters the complacency and comfort of individuals and whole communities. Rulers of oppressive systems are shaken by their inability to rule over this type of people. The concept of that freedom was unique in the insistence on the freedom of the individual in order that he might be free to devote himself utterly and without restraint to the service of YHWH and the fulfillment of His will. The locus classicus of this conception is the rabbinical interpretation given to the verse "For unto Me are the children of Yisrael servants," which is emphasized by the repetition "they are My servants" (**Lev. 25:55**), upon which the rabbis comment: "they are My servants, but not the servants of My servants." It was in accordance with this principle of freedom from man in order to be free for the service of YHWH that R. Joshua b. Levi stated, "No man is free but he who labors in the Torah" (**Avot 6:2**), which may be a protest against those who thought of freedom in purely physical or rational terms and not the freedom of the human psyche.

- "He who accepts the yoke of Torah will have the yoke of foreign rule removed from him, and he who casts off the yoke of Torah, upon him will be laid the yoke of foreign rule" (**Avot 3:5**)
- Maimonides in the last chapter of the *Mishneh Torah*, but he also emphasizes that the "sages and prophets did not long for the days of the Messiah that Yisrael might exercise dominion over the world, or rule over the heathens, or be exalted by the nations, or that it might eat, drink, and be merry. Their aspiration was that Yisrael be free to devote itself to the Torah and its wisdom, with none to oppress or disturb it" (**Yad, Melakhim 12:4**).

The real exile is universal. It began at Creation, not Egypt. It is the hiding of the Divine Light into the natural and ordinary. The perception of the natural as the true reality is true bondage and enslavement of the mind. The exile of Yisrael in *Mitzrayim* is a type of the universal human condition. The redemption from *Mitzrayim* is the first phase of the True Messianic Redemption of the human mind from its slavery of an inner blindness. All mankind may be said to participate in the symbolic Exodus. Exile of the conscious mind does not belong to Yisrael alone but to all mankind because of the fall of Adam (mankind). Therefore, the Good News is for all mankind and not just Yisrael.

- 9 What then? Are we better than them? No, in no way: for we have proven before that the Yehudim, Greeks and Arameans, are all under sin; 10 As it is written, There is not one tzadik, no, not one: **Romans 3:9-10**
- 8 And the Scripture, foreseeing that YHWH would justify the heathen through emunah, proclaimed before the besorah²⁵ to Avraham, saying, In you shall all nations be blessed. **Galatians 3:8**

²³ The Messiah-Anointed One

²⁴ the Seventh Day-sundown Friday to sunset Saturday –Bereshith (Gen.) 2:1-3

²⁵ Good News

Fear of the Uncertain

When Moshe shared this Good News with the Yisraelites it did not fit into their experience as slaves to the system in *Mitzrayim*. The Elders and people wanted to believe Moshe, but they became very despondent when Pharaoh increased their burdens in response to the message of liberation from Moshe and Aharon. This increased bondage from Pharaoh convinced them that freedom is not really possible and a delusion that only increases pain and suffering of a people. Their reaction was cynical realism.

- 9 And Moshe spoke this to the children of Yisrael: but they listened not to Moshe because of their anguish of ruach²⁶, and cruel bondage. **Shemot 6:9**

Today we also suffer from the same orientation of reality. We do not truly believe the Torah and its Good News of transformation. We view it as an illusion that is not reachable to mankind. We live in fear that if we act by faith that things can really be different, we will only increase our own pain and suffering and antagonize those who rule over us.

- Now emunah is the substance of things hoped for, the evidence of things not seen. 2 For by it zichnai -Yisrael obtained a tov report.⁹ 3 Through emunah we understand that the olamim were framed by the word of Elohim, so that things that are seen were made by the invisible. **Ivrim 11:1-3**

Yisrael's fear instead of faith resulted in a resistance to the Good News of Freedom. We forget that all we see is not all there is. Potential is not what is, but what could be. Faith always lives in the potential not the present of what is. True faith is not based on past experiences, but comes from within and creates experiences.

It is terrifying to sever connection to the powers that be and to be at odds with them and the power structure. No matter our position in life, we know that to challenge the way things are, we will be in worst shape than we are now. This is the fear that separates our connection to the *Elohim* of transcendence of the natural order. We may lose our job, friends, family ties, and will be mocked by those who sit in the seats of power. Some may even call us crazy or misguided. BUT, when we start to become a threat to the power elite by our success, we will face repression, physical danger, imprisonment, exile, torture, and maybe even death. To challenge the power elite will bring down their ire, but it will be worth that risk. Those who limit their vision always persecute and are furious towards anyone who thinks that the world could be different than the illusion created by unrenewed minds.

Every Yisraelite in the past, present and future²⁷ is faced with these questions: "Should I join this group who are going to the wilderness as a means of escaping slavery? They have no plan, no economic security, no food, and no place to go. Do I really want to be homeless and landless to follow a dream? Do I want to give up the fleshpots of *Mitzrayim* for the uncertain life of commitment to a vision that may not come about in my lifetime?" When faced with these questions, it is no wonder Yisrael could not commit to the Good News that Moshe proclaimed to them while they were enslaved.

- 2 Then the whole congregation of the children of Yisrael murmured against Moshe and Aharon in the wilderness: 3 And the children of Yisrael said to them, Would to Elohim we had died by the hand of YHWH in the land of Mitzrayim, when we sat by the pots of meat, and when we did eat lechem until we were full²⁸, for you have brought us forth into this wilderness, to kill this whole congregation with hunger²⁹. **Shemot 16:2-3**
- 25 Therefore I say to you, Take no thought for your chayim, what you shall eat, or what you shall drink; nor yet for your body, what you shall put on. Is not chayim more than food, and the body more than clothing? **Mattithyahu 6:25**

²⁶ Targum Onkelos Exodus uses –mental anguish; shortness of spirit-The Schocken Bible; crushed in spirit-the Jewish Study Bible; shortness of breath-Ba'al HaTurim Shemot;impatience of spirit-Hertz Pentateuch

²⁷ We are taught to observe the Passover as if we personally are being redeemed from Egypt-In every generation and on every day, a person ought to see themselves as though they are leaving Mitzrayim that very day.

²⁸ Notice how the Yisraelites idealized the life of bondage in Egypt by forgetting the bondage and only mentioning their physical need for food was provided by the Egyptians. Their life of slavery was reinterpreted into the illusion of a life of luxury.

²⁹ Targum Onkelos uses- "pots of meat" when we were eating bread and were satiated; rather you have brought us to this wilderness in order to kill out this entire community through famine

The Yisraelites suddenly realized that on the spiritual journey to Freedom one can no longer depend upon the support of the physical world. Gone are all the familiar support systems that lulled the body and kept the mind ensnared. All that lies ahead is uncertainty and no guarantee of success. Their ego had reduced everything into their immediate situation at hand. Suppressed anger is vented toward Moshe because the psyche had been brought out of an uncomfortable yet secure life only to die in the wilderness a more miserable death.

Another stumbling block is the comfort and safety that we derive from our daily routine. We find it hard to believe that *Elohim* will work to undo our sense of safety and comfort³⁰. When He begins the work to have us move out of the comfort zone we have created, it reminds us that this world operates according to spiritual and not just the material concerns in our life. It reveals to us that we are surrounded by a spiritual reality that far transcends our abilities to understand. The more we hold to the illusion that we draw our security from having everything under control, the more threatening change seems to our minds. We are also threatened with the reality that every cell of our inner being is infused with the song of Divine Freedom instead of a rhythm of fixed regularity. *Elohim's* goal for our lives is to become the embodiment of that Divine Energy and to link our existence to the well being of all mankind. His will manifest to the degree to which we have succeeded in becoming partners with *Elohim* in the *tikkun* of this world.

- When the world was created, everything was in a state of perfection. ***Bereshith Rabbah 14:7***

Moshe's message is horrifying to the power elites who succeed in dominating mankind by their ability to convince us that the existing system cannot be changed and submission is inevitable. Why does this bring fear to our beings? It is because we have adopted a way of coping with our own lives of frustration with our spiritual capacities that involves accepting this frustration as natural and reality.

We have recast ourselves in our minds as a separate being that can exist without fulfilling our needs for spirituality and connecting with the rest of mankind. Thus, we stand alone as individuals seeking our own fulfillment and erecting walls that separate and protect us from others. We view the best self protection is to deny the needs of others and imagine that we are individuals with no connection to the fate of the rest of the world. We believe that we can achieve fulfillment and salvation on our own and without regard to what is happening to any one else. If we function in this manner, then we become fearful of anything that threatens the boundaries we have built or threatens to connect our lives to others, since the reality that we have created in our minds is the illusion that we can achieve a personal salvation and have given up on the possibility of a collective or social salvation.

- 2 And be not conformed to this olam hazeh: but be transformed by the ongoing renewing of your mind, that you may discern what is that tov, acceptable, and even the perfect, will of YHWH. **Romans 12:2**

The Reality of the Possible

The Torah teaches a fundamental interdependence of all human beings, and the fundamental unity (*ECHAD*) of all BEING. The Torah proclaims an ONENESS that is permeated by a transformative energy (*tikkun*) that moves us to transcend our alienation from others and to become partners with *Elohim* in the *tikkun* of reality.

This is why *Elohim* appears to Moshe not as a mountain but a voice coming out of the fire, and a bush that burns but is not consumed. This bush burns with intensity and power. Experiencing the perfect Torah of Liberty seems dangerous to a people who have made their peace with a world of alienation and selfishness.

- 25 But whoever looks into the perfect Torah of freedom, and continues in it, he will not be a forgetful hearer, but a doer of the mitzvoth; this man shall be blessed in his mitzvoth. **Ya'akov (James) 1:25**

To discover the REALITY that we are made in the image of an *Elohim* Who is the Force that makes transformation and possibility removes the stability from our world that we have created within and a fixed conception of reality of self. Within us lies the possibility of radical transformation of human nature that has been molded into the image of the world of alienation and oppression.

The Exodus dissolves the false security that people find in religion. We, as did Moshe, tremble before the revelation of YHWH. This is an *Elohim* that is experienced through the thunder and lightning of Mt.Sinai, when a whole nation was confronted with a revelation of YHWH that shook it to its very core.

³⁰ Leaving the known (the conscious) to enter into the unknown (the unconscious) in order to face our inner fears and uncertainties by total trust (faith) in the Word of *Elohim*.

It would confront the *Elohim* that has made possible the liberation from *Mitzrayim*. YHWH is the *Elohim* that assures that the way things will be need not be the way they have been in the past. He will enable a whole nation to break the chains of negativity and pain that links generations. This revelation's sound is still reverberating through the universe! Any mystical awakening, as the revelation at Mt.Sinai, leads to social action and change. We must come out of our own *Mitzrayim*, our conceptual universe of our own creation, in order to help and allow others to be set free from their own.

They were no longer the slaves of *Mitzrayim* and could not go back. With their new level of awareness, you can try to lie to yourself and even hide, but at the great cost of inner turmoil. Nothing what they knew, Yisrael separated from those who did not share their understanding and revelation of YHWH. They could now recognize *Elohim* and the image of *Elohim* in one another. Only one who recognizes YHWH can feel commanded, because being commanded is recognizing your role as a partner with *Elohim* in the *tikkun* of the world. The Torah was not to be observed in fear of punishment or mere rituals, but rather in a higher consciousness of the recognition of mankind with the highest possible potential to be YHWH's agents in the earth and not slaves to a repressive system or power.

If you are not leaving Egypt, then you are already back there!
We cannot be defined by our histories but we must be called by our destinies.

For our Pesach is the Moshiach, Who was slain instead of us- 1 Cor.5:7b

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JOIN US FOR PESACH ON APRIL 23, 2005 (AVIV 14/15 5765)
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Traditional Seder (written by Rav Nydle)
Also meal hosted by B'nai Avraham
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Shemot 12:48 -49 And when a stranger shall sojourn with thee, and will keep the Passover to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.'

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TO:

Special Passover Issue

Passover Thoughts

The redemption from Egypt happened by virtue of the Yisraelites rising to the challenge with great fortitude and *mesirof nefesh* (readiness for self-sacrifice). Before this time, Yisrael did not perform this *mitzvah*. They were assimilated into the Egyptian life-style. YHWH thus provided them the *mitzvah* of the *Pesach*. In the merit of the observance of the *Pesach* offering, they were redeemed from Egypt.

“As in the days of your going out of Mitzrayim, I will show the people wondrous things.” **Mikah 7:15**

The Exodus is a paradigm of the future Exodus and redemption at the return of the *Moshiach*. When the Torah offers a model, the analogy is precise in every detail. The present leaving of our own Egypt and the future Exodus needs the virtues of faith, fortitude, and self-sacrifice. The Messianic Redemption can only come about by our acting with *mesirof nefesh*. We must not allow the world to distract or intimidate us because there will come a time in the future that all opposition and hostilities will dissipate.

Rosh Chodesh Aviv April 9th pm- Search for Chometz April 21st -Burn all Chometz April 22nd - Passover April 23rd pm-Unleavened Bread April 23rd pm-May 1st pm.-Pesach Sheni May 23rd - Lag B'Omer May 27th -Shavuot 5765 (2005) is June 12th pm -14th pm.