



Redemption Comes at Night

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Part I: When Does Redemption Come?

1. Massechet Berakhot 4b

Rabbi Yohanan holds: Redemption occurred in the evening as well; however, the full-fledged redemption was only in the morning. Rabbi Yehoshua ben Levi, holds: Since it only occurred in the morning, it was not a full-fledged redemption, there is no need to juxtapose the blessing of redemption to the evening prayer.	דְּרַבִּי יוֹחָנָן סִבֵּר גְּאוּלָּה מְאוֹרֶתָא נְמִי הוּי, אֶלָּא גְּאוּלָּה מְעַלְיִיתָא לֹא הוּיָא אֶלָּא עַד צִפְרָא. וְרַבִּי יְהוֹשֻעַ בֶּן לֵוִי סִבֵּר כִּיּוֹן דְּלֹא הוּיָא אֶלָּא מִצְפָּרָא — לֹא הוּיָא גְּאוּלָּה מְעַלְיִיתָא.
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Part II: Crying Into the Night

2. Numbers 14:1-4

The whole community broke into loud cries, and the people wept that night. All the Israelites railed against Moses and Aaron. “If only we had died in the land of Egypt,” the whole community shouted at them, “or if only we might die in this wilderness! Why is the LORD taking us to that land to fall by the sword? Our wives and children will be carried off! It would be better for us to go back to Egypt!” And they	וַתִּשָּׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכּוּ הָעָם בַּלַּיְלָה הַהוּא: וַיִּלְנוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל־בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ: אֱלֹהִים כָּל־הָעֵדָה לֹא־מָתְנוּ בָּאָרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לֹא־מָתְנוּ: וְלָמָּה יְהוָה מֵבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת לְנַפֵּל בַּחֶרֶב נָשִׁינוּ וְנִטְפָנוּ וַיְהִי לָבָז הָלֹא טוֹב לָנוּ שׁוּב מִצְרָיִם:
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said to one another, “Let us head back for Egypt.”	וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו נָתַנָּה רֹאשׁ וְנָשׁוּבָה מִצְרָיִם:
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3. Lamentations 1:2

Alas! Lonely sits the city once great with people! She that was great among nations is become like a widow; The princess among states is become a thrall. Bitterly she weeps in the night, Her cheek wet with tears. There is none to comfort her of all her friends. All her allies have betrayed her; They have become her foes.	אֵיכָהָ יֹשְׁבַת בְּדָד הָעִיר רַבְתִּי עִם הָיְתָה כְּאַלְמָנָה רַבְתִּי בְּגוֹיִם שָׂרְתִי בְּמַדִּינֹת הָיְתָה לְמָס: בָּכוּ תַבְכָּה בַּלַּיְלָה וּדְמַעַתָּה עַל לִחְיָהּ אֵין-לָהּ מְנַחֵם מִכָּל-אַהֲבֶיהָ כָּל-רֵעֶיהָ בָּגְדוּ בָּהּ הָיְתָה לָהּ לְאִיבִים:
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4. Massechet Sanhedrin 104b

“She cries [<i>bakho tivke</i>] at night” (Lamentations 1:2)... Alternatively, the term “at night” indicates that with regard to anyone who cries at night, his voice is heard. Alternatively, the term “at night” indicates that in the case of anyone who cries at night, the stars and the constellations cry with him. Alternatively, the term “at night” indicates that in the case of anyone who cries at night, one who hears his voice is touched by his suffering and cries with him.	(איכה א, ב) בכה תבכה בלילה... ד"א בלילה שכל הבוכה בלילה קולו נשמע ד"א בלילה שכל הבוכה בלילה כוכבים ומזלות בוכין עמו ד"א בלילה שכל הבוכה בלילה השומע קולו בוכה כנגד
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Part III: Redemption Begins At Night

5. Exodus 14:10-23, 27-31

As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to the LORD.

And they said to Moses, “Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt?

Is this not the very thing we told you in Egypt, saying, ‘Let us be, and we will serve the Egyptians, for it is better for us to

וּפָרַעְהָ הִקְרִיב וַיִּשְׂאוּ בְנֵי-יִשְׂרָאֵל
אֶת-עֵינֵיהֶם וַהֲנֶה מִצְרַיִם | נֹסַע
אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ
בְנֵי-יִשְׂרָאֵל אֶל-יְהוָה:
וַיֹּאמְרוּ אֶל-מֹשֶׁה הַמַּבְלִי אֵין-קָבְרִים
בְּמִצְרַיִם לְקַחְתָּנוּ לָמוֹת בַּמִּדְבָּר
מֵה-זֹּאת עָשִׂיתָ לָנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם:
הֲלֹא-זֶה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ

serve the Egyptians than to die in the wilderness’?”

But Moses said to the people, “Have no fear! Stand by, and witness the deliverance which the LORD will work for you today; for the Egyptians whom you see today you will never see again.

The LORD will battle for you; you hold your peace!”

Then the LORD said to Moses, “Why do you cry out to Me? Tell the Israelites to go forward.

And you lift up your rod and hold out your arm over the sea and split it, so that the Israelites may march into the sea on dry ground.

And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots and his horsemen.

Let the Egyptians know that I am LORD, when I gain glory through Pharaoh, his chariots, and his horsemen.”

The angel of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them,

and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, **so that the one could not come near the other all through the night.**

Then Moses held out his arm over the sea and the LORD drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split, and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left.

The Egyptians came in pursuit after them into the sea, all of Pharaoh’s horses, chariots, and horsemen

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Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But the LORD hurled the Egyptians into the sea. The waters turned back and covered the chariots and the horsemen—Pharaoh’s entire army that followed them into the sea; not one of them remained.

But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left.

Thus the LORD delivered Israel that day from the Egyptians.

בַּמִּצְרַיִם לֵאמֹר חֲדַל מִמֶּנּוּ וְנַעֲבֹדָה
אֶת־מִצְרַיִם כִּי טוֹב לָנוּ עֲבֹד אֶת־מִצְרַיִם
מִמָּתְנֵנוּ בַּמִּדְבָּר:

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֲלֵי־תִירְאוּ
הַתִּיַּצְבוּ וּרְאוּ אֶת־יְשׁוּעַת יְקֹוֹק
אֲשֶׁר־יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם
אֶת־מִצְרַיִם הַיּוֹם לֹא תִסִּיפוּ לְרַאֲתָם
עוֹד עַד־עוֹלָם:

יְקֹוֹק יִלְחָם לָכֶם וְאַתֶּם תַּחֲרִישׁוּן:
וַיֹּאמֶר יְקֹוֹק אֶל־מֹשֶׁה מַה־תַּצְעֵק אֵלַי
דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וַיִּסְעוּ:
וְאַתָּה הֲרֹם אֶת־מִטְרְךָ וְנָטָה אֶת־יָדְךָ
עַל־הֵימָּה וּבִקְעָהוּ וַיָּבֹאוּ בְּנֵי־יִשְׂרָאֵל
בְּתוֹךְ הַיָּם בַּיָּבֵשָׁה:

וְאַנְיִי הִנְנִי מִחֲזִיק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ
אַחֲרֵיהֶם וְאִפְכָּדָה בַּפְּרֹעָה וּבְכָל־חִילֹו
בִּרְכָבוֹ וּבַפָּרָשָׁיו:

וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי יְקֹוֹק בְּהַכְבִּדִי
בַּפְּרֹעָה בִּרְכָבוֹ וּבַפָּרָשָׁיו:
וַיִּסַּע מֶלֶאכַךְ הָאֱלֹהִים הַהֵלֶךְ לִפְנֵי
מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע
עֲמוּד הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם:
וַיָּבֹא בֵין אֶמְחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה
יִשְׂרָאֵל וַיְהִי הָעָנָן וְהַחֹשֶׁךְ וַיִּאָּר
אֶת־הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה
כָּל־הַלַּיְלָה:

וַיֵּט מֹשֶׁה אֶת־יָדֹו עַל־הַיָּם וַיֵּוָלֶךְ יְקֹוֹק
אֶת־הַיָּם בְּרוּחַ קָדִים עֲזָה כָּל־הַלַּיְלָה
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:

וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:

וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:

וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:
וַיִּשָּׁם אֶת־הַיָּם לַחֲרָבָה וַיִּבְקְעוּ הַמַּיִם:

Israel saw the Egyptians dead on the shore of the sea.
And when Israel saw the wondrous power which the LORD had
wielded against the Egyptians, the people feared the LORD;
they had faith in the LORD and His servant Moses.

מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת
עַל־שַׁפַּת הַיָּם:
וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר
עָשָׂה יְקֹוֹק בְּמִצְרַיִם וַיֵּירָאוּ הָעָם
אֶת־יְקֹוֹק וַיֵּאֱמִינוּ בַּיְקֹוֹק וּבַמֹּשֶׁה עַבְדּוֹ:

6. Massechet Berakhot 9a

Rabbi Abba said: Everyone agrees that when the children of Israel were redeemed from Egypt, they were redeemed only in the evening, as it is stated: “In the spring the Lord, your God, took you out from Egypt at night” (Deuteronomy 16:1). And when they actually left, they left only during the day, as it is stated: “On the fifteenth of the first month, on the day after the offering of the Paschal lamb, the children of Israel went out with a high hand before the eyes of Egypt” (Numbers 33:3)...

It was also taught in a *baraita*, regarding the verse: “The Lord, your God, took you out from Egypt at night,” the question arises: Did they leave at night? Didn’t they leave during the day, as it is stated: “On the day after the offering of the Paschal lamb, the children of Israel went out with a high hand”? Rather, this teaches that the redemption began for them in the evening.

אָמַר רַבִּי אֲבָא: הַכֹּל מוֹדִים כְּשֶׁנִּגְאָלוּ יִשְׂרָאֵל
מִמִּצְרַיִם, לֹא נִגְאָלוּ אֶלָּא בַּעֲרֵב, שְׁנֵאמַר: “הוֹצִיאָךְ ה’
אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה”, וְכִשְׁיָצְאוּ — לֹא יָצְאוּ אֶלָּא
בַּיּוֹם, שְׁנֵאמַר: “מִמַּחֲרַת הַפֶּסַח יָצְאוּ בְנֵי יִשְׂרָאֵל בְּיָד
רָמָה”.

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תֵּינִי נְמִי הָכִי: “הוֹצִיאָךְ ה’ אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה”:
וְכִי בַּלַּיְלָה יָצְאוּ? וְהֲלֹא לֹא יָצְאוּ אֶלָּא בַּיּוֹם, שְׁנֵאמַר:
“מִמַּחֲרַת הַפֶּסַח יָצְאוּ בְנֵי יִשְׂרָאֵל בְּיָד רָמָה”! אֲלֵא,
מִלְמַד שֶׁהַתְּחִלָּה לָהֶם גְּאוּלָּה מִבְּעֶרֶב.

7. Rabbi Avraham Yitzhak HaKohen, Ein Aya, Massechet Berakhot, 112, 19th c.

“Rabbi Abba said, Everyone agrees that when the children of Israel were redeemed from Egypt, they were redeemed in the evening but left during the day.” The redemption from slavery to freedom with respect to a whole people occurs in two stages. The first is the freedom that a person feels within himself, the rising up as

א"ר אבא הכל מודים כשנגאלו ישראל ממצרים לא
נגאלו אלא בערב, וכשיצאו לא יצאו אלא ביום.
הגאולה מעבדות לחירות בכלל, פועלת בכלל
עם-שלם שני ענינים. האחד הוא החופש שירגיש
בנפשו התרוממות שיצא מכלל שפלות העבדות
ונעשה בן חורין ואדון לעצמו. והשני הוא הפעולה
הנגלית בעולם, בהיותו עם חפשי חי ופועל.
ובישראל עוד יתר שאת לשני אלה, כי החופש

one goes from the debasement of slavery to a free person and his own master. And the second is the action that is revealed to the world in being a free people alive and with agency. Even more so Israel carries both of these aspects, because personal freedom is the beginning of the completion of themselves, in the sanctification of the attributes, through Torah, mitzvot, and her wisdom. And the external revealed freedom, this is that which enables Israel to be a light to the nations, of which a large part has already happened even today, and this process is finished when God has compassion on God's people, "because from Zion, Torah goes forth," and "And the coastlands shall await God's Torah" (Isaiah 42:4) . For this reason, redemption is divided into two parts, when Israel was redeemed from Egypt, the internal redemption was at night, in which the essence of it was the good feeling of their personal freedom. And when they went out, they went out only in the day, with a hand raised and revealed for all of the world's inhabitants, to teach of their actions revealed in the world, to enlighten for the good all those created in their shadow to be enlightened in God's light, as it's said, "And nations shall walk by your light, Kings, by your shining radiance."

הפנימי הוא התחלה לשלמות עצמם, בקדושת המדות בתורה ומצותי' וחכמתה. והחופש הגלוי החיצוני, הוא עומד בישראל להיות לאור גויים, כאשר כבר נעשה חלק גדול מזה גם לעת כזאת, ויגמר בתכליתו לעת ירחם ד' את עמו, כי מציון תורה תצא ולתורת ישראל איים ייחלון. ע"כ נחלקו הגאולות לשני חלקים, כשנגאלו ישראל ממצרים הגאולה הפנימית, הי' מבערבי, שע"ז אין העיקר הידיעה והפרסום של זולתם, כ"א ההרגשה הטובה בחופשתם הפנימית. וכשיצאו לא יצאו אלא ביום, ביד רמה גלוי לכל יושבי תבל, להורות על פעולתם הגלויה בעולם, להשכיל להיטיב לכל ברואי בצלם להאיר באור ד', כדבר שנאמר "והלכו גוים לאורך, ומלכים לנוגה זרחיך"

8. Mary Oliver, The Uses of Sorrow

Someone I loved once gave me
a box full of darkness.

It took me years to understand
that this, too, was a gift.

SONGS

Kumi, Roni Balaylah, Chabad
(Lamentations 2:19)

קוּמִי רוֹנִי בַלַּיְלָה, לְרֹאשׁ אֲשֻׁמְרוֹת
שִׁפְכִי כַמַּיִם לַבֶּרֶךְ, נִכַח פְּנֵי אֲדֹנָי

*Kumi roni balaylah
I'rosh ashmurot.
Shifkhi kamayim libeikh
nokhach p'nai Hashem*

Arise, cry out in the night,
as the watches of the night begin;
pour out your heart like water
in the presence of the Hashem.

Min Hameitzar, Deborah Sacks Mintz
(Hallel , Psalms 118:5-6)

מִן הַמִּצָּר קָרָאתִי יְהוָה עֲנֵנִי בְמֵרְחֹב יְהוָה:
ה' לִי לֹא אֵירָא מָה יַעֲשֶׂה לִי אָדָם.

*Min hameitzar karati Yah,
anani vamerchav Yah.
Adonai li, lo ira,
Mah ya'aseh li adam*

From the Narrow place I called out to God
who answered me with the Divine Expanse.
The LORD is on my side, I have no fear
what can man do to me?

Kareiv Yom, Yanai (5th-7th Century)

from the poem Vayehi Bachatzi Halaylah, Pesach Haggadah, Trad.

קָרֵב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה
כִּם הוֹדַע כִּי לְךָ הַיּוֹם אַף לְךָ הַלַּיְלָה

שׁוֹמְרִים הִפְקִיד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה
תִּאֲוֵר כְּאוֹר יוֹם חֲשִׁכַת לַיְלָה. וַיְהִי בַחֲצִי הַלַּיְלָה

Karev yom

asher hoo lo yom v'lo lyla

Rahm hoda ki

I'cha hayom af I'cha halayla

Shomrim hafked I'eercha

kol hayom v'chol halyla

Ta'eer k'or yom

kheshkhat lyla

Bring near the day

that is neither day nor night.

Most High, make known

that Yours is the day as well as the night.

Appoint watchmen [to guard] Your city

all day and all night.

Illuminate like day

the dark of night.