



The Community

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Boruch Hashem

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Rabbi's Article

The Questions Before the Questions

The *Passover Seder* distinguishes itself with the *mitzva* of *Telling the Story* of our exodus from Egypt. And this *Telling the Story* has been set up in Q&A form, in which the child asks *Four Questions*, and the parent gives the answer. However, in the *Haggadah* there is what we read *before* the *Four Questions*, and *after* the story is told, and all as part of the *Maggid* (*Telling*) section of the *Seder*. Why?

The answer is that the child has *Questions before the Questions*: (i) We clearly state that the exodus from Egypt was by, "I (G-d), and not an angel," hence, why did G-d not make the exodus in a fashion of *once-and-for-all*, but rather, here we are in exile again, to the point of, "For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us"?! (ii) Being that we each left Egypt with, "Great Wealth," why are we back in a state that we have to start our *Seder* with, "Whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the *Seder* of *Passover*"?! (iii) How can we have at the *Seder* the *Four Sons*, among them the wicked, when concerning the *Plague of Darkness* we are taught, "Because there were among the Israelites in that generation wicked people who did not want to leave [Egypt]. They died during the three days of darkness"?!

And because these powerful *Pre-Seder Questions* *interfere* with the child's entire experience of the *Seder*, especially that, "In every generation a man must see himself as having now come out of Egypt," is the basis to all of the acts of royalty that we perform throughout the *Seder*, we must first have them answered!

Hence, we begin with, "This is the bread of affliction that our fathers ate in the land of Egypt --meaning that the bread of exodus of, 'Because the dough of our fathers did not have time to become leavened,' is nevertheless, still called, 'that our fathers ate in the land of Egypt,' because the exodus was not complete. Hence we still have,-- *Whoever is hungry... whoever is in need...* However, if so, what is so great about the exodus?! The answer is, "This year [we are] here; next year in the land of Israel. This year [we are] slaves; next year [we will be] free people --meaning that the exodus of Egypt is the 'opening of the pipeline' which made all future exoduses possible, bringing us to, 'next year in the land of Israel; next year [we will be] free people'." And this is emphasized as well in the final closing blessing of the *Telling of the Story* (*Maggid*), "King of the universe, who has redeemed us and redeemed our fathers from Egypt... So too... enable us to... the rebuilding of Your city, and with rejoicing in Your service [in the Holy Temple]." And it is because of this that we can already now, while still in exile, fully fulfill the, "In every generation a man must see himself as having now come out of Egypt," and even more so, specifically through fully observing this *mitzva*, we bring about our internal exodus, which then brings about the ultimate redemption for us and for the entire world!

Why is it that the exodus of Egypt, specifically as performed by, "I (G-d), and not an angel," was not complete? The answer is because the entire purpose of exile was the format of *atonement and rectification* that our Patriarch Abraham chose for with which his offspring would amend the *Original Sin* of the *Tree of Knowledge*. However, being that the amends were yet incomplete, and therefore, from a stance of *justice*, we were not yet worthy of the exodus from Egypt, and therefore, it could only be by G-d's essence bound with His people, in which G-d freely chooses us as His children, which made exodus possible. Hence, "And the L-rd our G-d (Himself!) took us out with a mighty hand," in order to overrule the *Attribute of Justice*, which was demanding that we were not yet deserving of exodus. And G-d did this for the sake of, that even though, "In the beginning our fathers served idols; (nevertheless, G-d chose) but now the Omnipresent One (to redeem us in order that) has brought us close to His service."

And this (we were not deserving yet of the exodus, and the exodus was only through G-d's *freely chose us*, which represents the deepest eternal bound of, "Was not Esau (equally) a brother to Jacob? And (nevertheless, trans-rationally,) I loved Jacob!" and, "To exchange them for another nation is impossible!") is why there can still be a Jew who is externally a *Wicked Son*, to the point of, "These (Egyptians) serve idols and these (Jews) serve idols?!" and why we conclude with, "and built for us the *Beit Habechirah* (Holy Temple; 'House of the Choice) to (where we can go and do repentance, and have) atone for all our sins." And through this repentance, we will have, "Next year in the land of Israel... next year [we will be] free people"

This Week...

FRIDAY, APRIL 15, 2022 ★ ד' ניסן תשפ"ב

Stop eating chometz: North Miami: 11:11 AM · Burn chometz: North Miami: before 12:16 PM

Mincha: 7:15 PM · Holiday Candle Lighting: North Miami: 7:26 PM · 1ST SEDER NIGHT -See [THE PASSOVER GUIDE](#)

SATURDAY, APRIL 16, 2022 ★ טו' ניסן תשפ"ב

1ST DAY PASSOVER: Shacharit: 9:30 AM · Mincha: 7:15 PM

Holiday Candle Lighting: North Miami: after 8:20 PM · 2ND SEDER NIGHT -See [THE PASSOVER GUIDE](#)

SUNDAY, APRIL 17, 2022 ★ טז' ניסן תשפ"ב

2ND DAY PASSOVER: Shacharit: 9:30 AM · Mincha: 7:30 PM · Holiday Ends: North Miami: 8:20 PM

MONDAY-THURSDAY, APRIL 22-25, 2022 ★ ז'-ב' ניסן תשפ"ב

[CHOL HAMOED](#): Intermediate days of Passover

THURSDAY, APRIL 21, 2022 ★ ז' ניסן תשפ"ב

Make an [Eruv Tavshilin](#) · Holiday Candle Lighting: North Miami: 7:29 PM · Mincha: 7:15 PM