

INTRODUCTION TO THE הגדה של פסח

When sitting down to the ליל סדר, it is important to understand that גלות differs greatly from that of the ארבע גלויות. In fact, one can wonder why do we only refer to בבל מדי יון and אדום and not include מצרים as a fifth.

It is obvious that גלות מצרים differs from the other four. The ארבע גלויות came about as a punishment. כלל ישראל sinned and was sent to גלות as a כפרה to spur them on to do תשובה. Whereas, גלות מצרים did not come about because of עבירות, rather its purpose was to cleanse the בני ישראל from the remnants of עבודה זרה that remained from their ancestors and prepare them to become the עם הנבחר. Mitzrayim served as the כור הברזל, the smelting pot, to removed impurities and refine the בני ישראל. Golus Mitzrayim did not break Klal Yisroel, on the contrary it built them.

As we sit בליל הסדר recounting and reliving גלות וגאולת מצרים, we are in fact purifying our נשמות and reaffirming our status as the עם הנבחר.

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Customarily, we refer to ליל פסח as the סדר night, the סעודה as the סדר. In so much as the mitzvas halayla is להגדת לבנוך, the mitzvah of יציאת מצרים, would it not be more befitting to call the night ליל סיפור - the night of retelling.

The שפת אמת shares a very powerful insight. We left Mitzrayim in much haste, בבהילות יצאנו ממצרים. When things occur at a very fast pace often the sequence of events are blurred and distorted. What came first and what came second, the cause and effect are often confused. The הפז חיים explains that only after קריאת ים סוף when the rush subsided was כלל ישראל able to perceive what actually took place in מצרים as it says וירא ישראל את היד הגדולה אשר עשה ד' במצרים.

The full revelation of הקב"ה can only be appreciated when we successfully arrange all the events and occurrences that transpired in מצרים into their

proper order. When everything is in its chronological order the 'גבורת ד' is displayed in its fullest. Then, says the Sfas Emes, we are zoche to גאולה. This is the meaning of the Navi when he writes regarding the העתידה גאולה that, לא במהרה יגאל. Only when we slow down and properly focus on cause and effect will we be ready for the geulah.

The purpose of סיפור יציאת מצרים is to delve into all the details, relive them and place them in their proper sequence. Hence the עבודה of the Seder is לסדר - to arrange. We therefore call the ליל פסח the ליל סדר, the actual seuda the סדר.

In the forthcoming installments, contributed by the Mesivta Rabbeim, we hope to increase our insight in 'גבורת ד' and be zoche to see the 'יד ד' that Hashem displayed in מצרים and be זוכה to the ultimate גאולה.