

# MAGID: TELL THE STORY

## Four Questions

The Four Questions are actually only one question and that question is:

Why is this night different from all other nights?

## Seder in Bnei Brak

The teachers in Bnai Brak were so engrossed in telling the *Passover* story that they did not notice that it was after sunrise.

**REASON** They may have been in a windowless room since they were risking their lives by celebrating *Passover*, against Roman law.

## Like 70 Years Old

Rabbi Elazar ben Azarya says he is “like 70 years old” because even though he was only 18 years old, his hair turned white overnight as if God approved his appointment as Sanhedrin head.

## Four Sons

Only three of the Four Sons' questions are mentioned in the Torah (which all related to the *Passover* sacrifice), since the fourth (smallest) child cannot ask questions. Regarding this child, the hagada says, "Aht p'tach lo" (in the feminine).

**REASON** The mother is supposed to be a child's primary teacher while the child is young.

There is a difference in attitude between the wise son and the evil son: The wise son says "Eloheinu" (OUR God); he is asking a question and seeking an answer. The evil son makes a statement (sort of a rhetorical question), instead of asking a question for which he seeks an answer.

Why is there a “wise” (chacham) son and not a “righteous” (tzadik) son, which would be the logical counterpart to the “evil” (rasha) son?

We don't know who is a tzadik. We cannot be sure by external appearance or even by seeing certain behaviors. We can tell who is a chacham by hearing him speak or by discussing Torah with him.

Yet, regardless of the sons' level of observance, it is a commandment to teach them about going out of Egypt.

## Calculating the End (of Slavery)

God told Avraham (Abraham) that his children would be living in “lands not their own” and would be enslaved for 400 years, Yet the Torah states that the Israelites were in Egypt for 210 years. So we say God “calculated the end” (chisheiv et ha'keitz) of the enslavement: He started the counting from the birth of Avraham's son, Yitzchak (Isaac), until the Exodus (a total of 400 years), as follows:

### Time from Birth of Avraham's Son to Going Down to Egypt

- Yaakov (Jacob) was born when Yitzchak was 60 years old.
- Yaakov told Par'o (Pharaoh) (when he and the rest of his family entered Egypt) that he was 130 years old.
- $60 + 130 = 190$  years before going down to Egypt

### Time in Egypt

210 years in Egypt

### Time from Birth of Avraham's Son to Exodus

190 Before going down to Egypt  
+ 210 In Egypt  
= 400 years from Yitzchak's birth to the Exodus.

**NOTE** Yitzhak and Yaakov did not yet “own” Eretz Yisrael. Since the Israelites were not given Eretz Yisrael until after the Exodus, Avraham's offspring were living in “lands not their own” for 400 years.

## V'Hi She'Amda and Lefichach

When we lift up our wine cups at v'hi she'amda and at lefichach, we cover the matza.

**REASON** So the matza won't feel “embarrassed,” since bread/matza is more important than wine.

## Let Us Deal Cleverly (Hava Nitchakma)

Hava nitchakma (let us deal cleverly) was an attempt at a clever way to keep the Israelites as slaves.

**REASON** The Egyptians were afraid the Israelites might join the Egyptians' enemies in a war.

## Ten Plagues

Each of the plagues was against one of the Egyptian gods, to show that they were actually powerless.

## Spilling Drops of Wine

We spill 10 drops of wine when reading the list of plagues.

**REASON** Wine symbolizes happiness and so we drink less wine to show that we are sad that the Egyptians suffered.

## D'Tzach-Adash-B'Achav

In “the plague of the first-borns” (makat bechorot), did the first-borns suffer by dying or did their families suffer more?

In Rabbi Yehuda's abbreviations of the ten plagues, d'tzach-adash-b'achav, the abbreviation ends with the Hebrew letter “vet” for bechorot (first-borns), implying that it was the families who suffered, since if it ended with a “mem” for makat bechorot, it would have been the first-borns who suffered.

## Dayenu

In dayenu, we say that at each level of what God did for us, it would have been enough. Since we didn't get the Torah until one of the last stages, this seems incorrect, since of what value is money, wandering in the desert, and all of the other details if we don't have the Torah?

The answer is that we need to be grateful to God for each miracle that we received, and that at each stage, we owe praise and thanks to God.

Also, in one sense, we already had the Torah (in some version, even though not in the form in which Moses/Moshe wrote it later).

## Pesach, Matza, and Maror

Pesach, matza, and maror should be read and explained with special attention.

**REASON** They are the main parts of the seder and of the commandment to have a seder.

## In Every Generation

The hagada tells us that in every generation, a person must see himself as if he had personally gone out of Egypt. If so, why didn't our Sages suggest how to visualize or recreate the experience?

It is not possible to actually see ourselves as having left slavery. Rather, we should feel our obligation to do the mitzvot (commandments) as the Israelites felt when they left Egypt, as they switched from being slaves to serving Hashem. We can be freed (b'nei chorin) from physical or spiritual slavery.

## Why Matza and Not Bread

**Question:** Why didn't the Israelites bake bread (the Torah says that they did not have time for the dough to rise)? They knew 14 days ahead of time (on Rosh Chodesh Nisan) that they would be leaving, and they knew it would be middle of night (since God said that is when they would leave).

**Answer:** The Israelites did not do anything to prepare, except what God told them to do: the Passover offering and putting blood on their doorposts.