

THE TELLING - מגיד

"...מצווה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים, הרי זה משובח."
"...it is incumbent upon us to tell the story of the Exodus from Egypt. And the more one tells of the Exodus from Egypt, the more one is praiseworthy."

וישמע ה' את קולינו. כמה שנאמר: "וישמע אלקים את נאקתם, ויזכור אלקים את בריתו, את

אברהם, את יצחק, ואת יעקב." שמות ב, כד

And HaShem heard our voice; as it is said, "And G-d heard their groaning, and G-d remembered His covenant with Avraham, with Yitzchak and with Yaakov." Exodus 2:24

This was the foundation of the exile in Egypt: The children of Israel had lost the ability to long. A sign had been handed to them: "*Pakod Pakadeti* - I have surely remembered." (Genesis 50:24,25; Exodus 3:16; Exodus 4:31) (Exodus Rabbah 3:8; 5:13; *Pirkei de-Rabbi Eliezer*, Chap. 48; *Tosafot, Sota* 13a; *Rashi* on Exodus 3:18)

When they would once again be capable of longing, that would mark the time of the redemption. Note the double language. The secret consists in this double remembrance: remembering above and remembering below; divine remembering and human remembering.

On an individual level, each of us is handed this selfsame sign. The increase of longing signals we are closer to our goal. Every longing is a good remembrance.

Rabbi Yaakov Moshe Harlap*, *Mikhtevie Marom*, p. 38; *Mei Marom*, Volume 4 – *Hagadah shel Pesach*, pp. 49-50, 1953.

*One of the outstanding disciples of Rav Kook.

<p>Yosef said to his brothers, "I am about to die, but G-d will surely remember you and bring you up out of this land to the land that He swore to Avraham, Yitzchak and to Yaakov." Then Yosef adjured the Children of Israel saying, "When G-d will indeed remember you, then you must bring my bones up out of here." Genesis 50:24-25</p>	<p>ויאמר יוסף אל אחיו, אנוכי מת ואלקים פקוד יפקוד אתכם והעלה אתכם מן הארץ הזאת אל הארץ אשר נשבע לאברהם ליצחק וליעקב. וישבע יוסף את בני ישראל לאמור פקוד יפקוד אלקים אתכם והעליתכם את עצמותי מזה. בראשית נ, כד כה</p>
<p>And G-d heard their groaning, and G-d remembered His covenant with Avraham, with Yitzchak and with Yaakov. Exodus 2:24</p>	<p>ישמע אלקים את נאקתם, ויזכור אלקים את בריתו, את אברהם, את יצחק, ואת יעקב. שמות ב, כד</p>
<p>Go and gather the elders of Israel and say to them, "HaShem, the G-d of your forefathers has appeared to me, the G-d of Avraham, Yitzchak and Yaakov, saying, 'I have surely remembered you and what is done to you in Egypt.'" Exodus 3:16</p>	<p>לך ואספת את זקני ישראל ואמרת אלהם ה' אלקי אבותיכם נראה אלי אלקי אברהם יצחק ויעקב לאמור פקוד פקדתי אתכם ואת העשוי לכם במצרים. שמות ג, טז</p>
<p>And the people believed, and they heard that HaShem had remembered the Children of Israel...Exodus 4:31</p>	<p>ויאמן העם וישמעו כי פקד ה' את בני ישראל... שמות ד, לא</p>

Exodus 3:18

"*They will heed your voice* - "וישמעו לקולך - G-d assured Moshe that the elders would heed Moshe's call because of their tradition from Yaakov and Yosef that the eventual redeemer would use the expression **פקד** פקדתי - I have surely remembered. (*Rashi*). *Ramban*, however, cites the Midrash that the reason the people would believe Moshe was because he had fled Egypt, and would not have known the above tradition, except from a direct revelation from HaShem.