

Two Ways of Constriction, Four Questions

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On the night of the Seder, the Light of No End (Eyn Sof) illuminates us with a powerful radiance through which we were redeemed. The light is so great that it must be constrained so that we receive it with the proper limitation and measurement or else we will become blinded by it. This is why we ask the four questions at the Seder table, because a question by nature is something that shows that our knowledge is constricted and we can only understand the subject by approaching it slowly with specific questions. However, the question must be asked in a way of wisdom, like the question of the wise son. He asks how everything is eluded to, but also admits to the whole Torah. G-d forbid that the question be asked like the question of the evil son, for one must be very careful that the necessary constriction does not go as far as hiding the existence of G-d. In actuality, totally the opposite is true, for the whole purpose of constricting one's intellect is only to be able to receive the Light of the Infinite One in one's heart by means of the constriction.

Based on Reb Noson, Likutey Halachos

Translated by Yossi Katz

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