

The belief in Yetzias Mitzraim plays a fundamental role in Judaism. It was through the monumental miracles that occurred, that Hashem demonstrated beyond doubt that He is the one and only G-d, Creator and Director of the entire universe. In fact, its position is so pivotal, we are commanded to bring to mind Yetzias Mitzraim every single day. This obligation is derived from the passuk in Parshas Re'eh:

“In order that you shall remember the day you left Egypt all the days of your life” (Devarim 16,3).

We generally perform this mitzvah with the recitation of the last passuk of Shema, which mentions Yetzias Mitzraim.

The question however arises; if we are required to remember Yetzias Mitzraim every single day, in what way is Seder night unique? What is the difference between the annual mitzvah of *Sipur Yetzias Mitzraim* and the daily mitzvah of *Zechiras Yetzias Mitzraim*?

The Netziv (Ha'amek Dovor, Devarim 16,3) explains that this is comparable to a child who needs to be educated about a particular matter. Firstly, the parent must explain the concept in great detail and make sure that the child really understands it. Subsequently, small regular reminders will suffice to ensure the child does not forget. Likewise, on Seder night we tell the story of Yetzias Mitzraim in its full intensity and technicolour grandeur, and in doing so we reinforce our belief in Hashem's ultimate sovereignty. With our *emunah* thus invigorated and bolstered, we are able to subsist on a small daily reminder (namely that of *Zechiras Yetzias Mitzraim*), to last us until next year's Seder.

I heard an idea in a recorded shiur from Rav Avigdor Nevenztal shlita, that beautifully expresses the same concept. The Hagada responds to the question of the wise son with the words *“Ein maftirin achar haPesach afikoman”* – one may not eat anything after the Korban Pesach. This is generally understood to mean that one must teach the Chacham all the laws of Pesach up to this very last Halacha of the Seder. Rav Nevenztal suggested another interpretation. The reason for the prohibition against eating after the Korban Pesach, is in order that its taste should remain in one's mouth for as long as possible. This symbolises the inspiration of Seder night. It too cannot be allowed to fade from memory but must accompany us throughout the year. When the Chacham questioned the ritual of the Seder, he was not only asking about the intricate and detailed Halachos, but also as to the fundamental purpose of the evening. To this, we respond that the ultimate objective of Seder night is *“Ein maftirin achar haPesach afikoman”*; that the inspiration we receive will remain with us right through the year.

Perhaps the best manifestation of the above is *Nirtza*. This final stage of the Hagada bears testimony to generations of Jews who wished to encapsulate their emotions at the Seder by adding just one more song of praise. Within *Nirtza* we find words of devotion and thanks to Hashem, illustrations of the greatness of Klal Yisroel, and - above all - the hope that we will speedily merit a redemption of our own, with the rebuilding of the Beis Hamikdash.

L'Shana Haba'a B'Yrushalayim!