

your leaving Egypt all the days of your life. Second, there is the Mitzvah of the Seder night. As explained in the Hagaddah, this special obligation is derived from a verse in Sefer Shemos (13:8): And you should tell your son on that day saying, "This (i.e. the observance of the Seder ritual) is because of that which Hashem did for me when I left Egypt."

There is an extensive discussion in Rabbinic literature as to the differences between these two obligations. (See Minchas Chinuch, Mitzvah 21:1) One obvious difference, as cited in the Sefer Emek Beracha (Haggada 1) in the name of R. Chaim Brisker, is that the daily obligation does not require a comprehensive elaboration of the exodus story; the Seder Mitzvah requires that the miracles of the exodus be recounted in great detail.

Yet, why we need both remains unexplained. In light of our earlier observation, this redundancy can also be explained; the commemoration of the Seder night leaves the deep impression while the daily commemoration provides the ongoing reinforcement. We may even suggest that this idea is the root of R. Chaim Brisker's insight. Just as a person reviewing a page of Gemara does not have to re-analyze every point as even a superficial review is sufficient to freshen the memory of the initial analysis, likewise, because the Seder night has left such a profound impression, a mere mention every day is enough to keep that impression alive.

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Rosh Yeshiva

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