

BITACHON LESSON FOR PESACH

חג הפסח תשפ"ו

ואפילו כלנו חכמים, כלנו נבונים, כלנו זקנים, כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים וכל המורה לספר ביציאת מצרים הרי זה משבח

There's a Mitzvah to relate the story of Yetzias Mitzrayim on Pesach, and one who intensifies his retelling of this story is praiseworthy.

We don't find such a principle by other Mitzvos. We are not told that if we shake our Lulav for an additional hour after we already fulfilled the Mitzvah it is praiseworthy. We are not applauded for reading the Megilah a dozen times on Purim, nor are we urged to count the Omer multiple times a night. Once we have fulfilled a Mitzvah satisfactorily, there is no mandate to keep doing it. Why is Sipur Yetzias Mitzrayim different? Why do many scrupulous Yidden literally spend the entire night fulfilling this Mitzvah, à la מצוה ברבי אליעזר ורבי יהושע ורבי אלעזר בן עזריה ורבי עקיבא ורבי טרפון שהיו מסבין בבני ברק והיו מספרים ביציאת מצרים כל הלילה

The Nesivos Shalom explains that the foundation of חג הפסח is Emunah and Bitachon. As the Midrash (Yalkut Shimoni Hoshea 519) teaches:

בזכות אמונה נגאלו אבותינו ממצרים ובזכות אמונה עתידין להגאל
In the merit of Emunah we were redeemed from Mitzrayim, and in the merit of Emunah we will be redeemed from the final Galus.

Mitzrayim stood for כפירה, denial of Hashem, as Parao arrogantly proclaimed (Shemos 5:2) **לא ידעתי את ה'.** The Makos and Yetzias Mitzrayim brought them to their knees and to the realization of **יודעו מצרים כי אני ה'** (Shemos 7:5)

The Yidden, on the other hand, despite their being immersed in the 49 levels of impurity of Mitzrayim, did not sink into the 50th level of impurity. That 50th level, the *Seforim Hakedoshim* tell us, was the realm of Emunah. In that area the Yidden remained firm! **ויאמן העם** (Shemos4:31)

With Emunah intact, one can be liberated even from the depths of impurity. Had they been lacking Emunah, they would have been beyond the point of redemption.

Emunah and Bitachon are the keys to Yiddishkeit. They are the keys to everything.

Yetzias Mitzrayim was the birth of Klal Yisroel, and Pesach, each and every year, is the rebirth of Klal Yisroel. That birth demanded Emunah at the highest level, and our annual rebirth demands that same elevated Emunah.

How does one reach such exalted heights of Emunah? It takes work. It takes perseverance. It takes strength. It takes repetition!

האמנתי כי אדבר. *I believe as I speak.* The more we talk about it – to ourselves, to others and to our children – the more real it will become to us, and the more it will become part of us! The more Pesukim of Emunah and Bitachon we say and memorize, the less abstract, and more genuine it will become.

האמנתי כי אדבר. Keep talking! Keep expressing Emunah and Bitachon! Keep fighting the Mitzrayim that lurks within all of us! Keep shunning the philosophy of Mitzrayim spewed by the media and by secular society around us! Keep putting up those walls and keep those harmful influences out of our minds, our hearts, our homes and our lives!



האמנתי כי אדבר. The more, the better. **וכל המורה הרי זה משבח** **וכל המורה** It isn't just doing the Mitzvah again or doing it more; **וכל המורה** **is** the Mitzvah! Emunah demands **וכל המורה**. We must never stop boosting our Emunah and Bitachon; it's a lifelong task of fighting the Mitzrayim within us and around us.

וכל המורה doesn't just mean that it's a praiseworthy thing to do; it's much deeper than that. It means that when you are **מורה לספר**, YOU become **משבח**. The more you express your Emunah and Bitachon, the more elevated YOU become, the better Yid YOU become, it makes YOUR Emunah and Bitachon more real.

Just as Hashem is **אין סוף**, our Emunah in Him has to be **אין סוף**. We can never reach the pinnacle; it's a lifelong climb. Hashem wants us to strive higher, from level to level, from clarity to clarity.

The Yidden in the Yam Suf "saw" Hashem and proclaimed **א-לי ואנוהו** (Shemos 15:2), and seemingly reached the summit of their Emunah, yet a short while later, they climbed even higher and the Torah says (Shemos 14:31) **ויאמינו בה' ובמשה עבדו**. As high as we go, there's always more to strive for. **וכל המורה** **הרי זה משבח**. There is no end; just like Hashem Himself.

האמנתי כי אדבר. Just keep talking about Emunah and Bitachon!

Good Yom Tov!