

Shabbos Zmanim

קבלת שבת
London 6:08
Manchester 6:18
מוצאי שבת
London: 7:16 (7:38 ר"ת)
Manchester 7:29 (7:48 ר"ת)

חזון בני

י"ג ניסן תשפ"א

שבת הגדול - חג הפסח

EMUNOH IN
THE YOM TOVאנכי ה' אלוֹקִיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ
מִצְרַיִם
(שמות כ"ב)

The **Ibn Ezra** asks an obvious question: Why did Hashem introduce Himself at Har Sinai as the One Who redeemed us from *Mitzrayim*? Surely it would have been far more impressive to say "I am Hashem Who created the entire Universe"! The answer is that although creating the Universe was indeed a far greater feat, nevertheless nobody was there to witness it, so it remains a bit detached from us. *Yetziyas Mitzrayim* on the other hand was something experienced by millions of people! It confirmed beyond doubt Hashem's total control over all of nature. And it happened to Klal Yisroel specifically. *Yetziyas Mitzrayim* is therefore the foundation of our entire Yiddishkeit - every mitzvah, every *halochah*, traces itself back to the 1st of the Aseres HaDibros: I am Hashem Who redeemed you from *Mitzrayim*. This is why Pesach is the 1st Yom Tov of the year: as we relive the story of *Yetziyas Mitzrayim* we fortify for ourselves the very bedrock of our *Emunoh* - not just in the *Ribono shel Olom*, but also in ourselves, His people, who have been honoured with the incredible privilege of representing His Name in the world.

EMUNOH IN
THE MITZVOS

The experience of Pesach in the *Beis Hamikdash* must have been something out of this world! The eating of the *Korban Pesach* was the highlight of the Seder, with every morsel consumed. However, for the last 1915 years we haven't had the opportunity to do so and it's as if we don't even know what we are missing.

In order for the *Bnei Yisroel* to go free physically they first needed to be liberated emotionally and spiritually. The *Korban Pesach* was all about tying up the Egyptian god for four days straight, slaughtering, roasting and eating it before their very eyes. Although they were still on Egyptian soil, the tables had turned. The *Yieden* were now free and their captors were helpless. The *Korban Pesach* illustrates the idea of *cheirus* more than anything else.

Today, we commemorate the *Korban Pesach* with the *zero'ah* on the *k'oroh* as well as by eating the *Afikomen*. The sefer *Marbeh Chayim* explains that all the *inyonim* of *Korban Pesach* are right there in the *Afikomen*! It's an opportunity for us to stop and think about what we would like freedom from and to gain clarity in how we can best serve *Hakodosh Boruch Hu*.

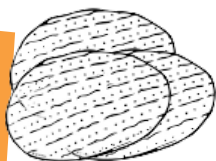
Q: IF WE'RE STILL IN GOLUS - WE EVEN SAY "HASHTO AVDEI" IN THE HAGODOH - WHY ARE WE CELEBRATING OUR FREEDOM?

A: THIS EXCELLENT QUESTION IS RAISED BY MANY MEFORSHIM. ONE ANSWER IS THAT THERE IS ONE MAJOR DIFFERENCE: THIS GOLUS IS IN OUR HANDS TO END, ESPECIALLY AS WE ARE NOW IN THE ERA OF GOLUS YISHMOEL.

WITH INCREASED LIMMUD HATORAH AND MORE KAVONAH IN TEFILLOH SPECIFICALLY, WE ARE ABLE TO BRING MOSHIACH CLOSER. TRUE, WE ARE STILL PRISONERS TO THIS GOLUS, BUT WE ARE CELEBRATING THE FACT THAT WE ALSO HAVE THE KEYS TO OUR OWN REDEMPTION...



EMUNOH IN THE MATZOH



Food occupies an important part in our lives. It provides us with energy and nourishment, it becomes a part of us and it nourishes us. In the times of the *Beis Hamikdosh*, we had the incredible opportunity to eat from Hashem's own table; by eating *korbonos* we would have literally been energised by *kodshim*!

The **Chasam Sofer** zt"l points out that without a *Beis Hamikdosh* the only *mitzvah de'oraysa* that we fulfil by eating is *Matzoh* on Seder night. This should therefore be done with *simcha* and focus, as we internalise its many lessons.

The incredible thing about *Matzoh* is that it can contain the ideas of both *avdus* (as mentioned in *ho lachmo anyo*) and *cheirus* (as mentioned in *matzo zu*.) It is a food that literally takes us on a journey as we progress through the Seder.

The *Zohar Hakodosh* therefore refers to the matzoh as the 'bread' of *emunoh*. It represents the *emunoh* that got us through the slavery and also propelled us to the *geuloh*. *Matzoh* is a *ruchniusdike* food, made in almost no time, taking up almost no space. **Rav Pincus** zt"l explains that it's just made of flour and water, with no man-made ingredients or additives, to symbolise the direct connection between *Hakodosh Boruch Hu* and ourselves.

Food for thought indeed!

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EMUNOH IN OUR LIVES

After leading an awe-inspiring Seder, **Reb Levi Yitzchok of Berditchev** zy"a fell asleep and dreamed of the *Malochim* having a discussion with *Eliyohu Hanovi* about which was the finest Seder that year. *Eliyohu* said: Reb Levi Yitzchok's Seder was magnificent but even more special was that of Yankel". Reb Levi Yitzchok woke up with a shock and said to his Chassidim: "Find me this Yankel!" When Yankel arrived he appeared as a very simple *Yied*. Perplexed, the Rebbe said to him: "Tell me about your Seder!" Yankel replied: "I work as a water carrier and came home from shul exhausted. I went to rest for a few minutes but woke up very late! My wife and I quickly rushed through the *hagodoh*, drank 4 *kosos* and gobbled down some *matza* just in time. I then turned to Hashem and cried: This *golus* is so long and exhausting! But you redeemed us from *Mitzrayim*. Please redeem us again! That's all." The Rebbe turned to his Chassidim and said: "Sometimes we get so lost in the details that we can forget what Seder night is all about! This *poshute Yeid* has reminded us of the basics: *Ribono shel Olom*! You redeemed us before! Please redeem us again!"