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avur zeh), did the Lord do [this] for me in my going out of Egypt" (Ex. 13:8), to teach that the story must be told when "matza and maror are placed in front of you." This allusion to a behavioral act is a second strategy for sustaining inspiration. By imbuing external objects with emotional significance and utilizing them as part of a meaningful ritual, the storyteller can recreate the original reaction. Rabbi Dr. Abraham J. Twerski, in his commentary on the Five Books, writes that this suggestion helps not just those who left Egypt, but also future generations because, "the sense impression of the miracle faded, and we are now left with only an intellectual knowledge of the Exodus. To reinforce our conviction of the events of the Exodus, we use tangible objects, such as matzah and maror, to stimulate a sense impression."

Professor Nehama Leibowitz, in her *New Studies in Shemot*, elaborating on the importance of ritual, writes that since "Man is a prisoner of his five senses" he therefore "requires tangible... symbols to keep him to the true path." Just thinking about something is not enough. We need a "concrete token that will constitute a means prompting the desired inner thought and verbal utterance." This is not just accomplished through *matza* and *maror* on Passover, but, according to Professor Leibowitz,

is the essential element underlying the daily donning of Tefillin