



Rashi and Ramban explain that both terms relate to a singular phenomenon. The Jewish people had reached a breaking point. Their slavery had become so oppressive that they simply could no longer tolerate the unfolding process of redemption. They didn't want any more speeches or dramatic promises of grandeur and greatness. They just wanted liberation and they wanted it now! Nuanced formulations of freedom are unappreciated by a nation existentially exhausted from generations of servitude. R' Shamshon Raphael Hirsch explains that they simply lost patience with the *process* of redemption. Hearing the various "languages of redemption" only accentuated the incremental nature of their unfolding future.

The *Meshech Chochmah* (6:9) has an entirely different approach:

ולא שמעו אל משה (מקצר רוח ומעבודה קשה). פירוש, ענין הבאה לארץ ישראל, מקוצר רוח ומעבודה קשה. כי דרך קשי יום אשר יחפצו לשמוע רק כדי לצאת מצרתם, ולא לשמוע בהבטחות עתידות ובהצלחות נפלאות.

*They would not listen to Moshe — Meaning that [they wouldn't listen to] the idea of coming to the Land of Israel because of their shortness of breath and cruel bondage. Because people who are having daily difficulties in their lives only want to hear how they can escape their difficulties. They don't want to hear about future promises or phenomenal prosperity.*

The Jewish people could relate to the notion of freedom from their Egyptian oppressors. However, as a coda to the formulations of *geulah*, Moshe mentions the ultimate goal of *yetzias Mitzrayim*, which is *veheiveisi* — to bring us to Eretz Yisrael. The slave mentality of the Jewish people simply could not appreciate the vision of a vibrant and independent homeland. That stood too far beyond the scope of their conception as they remained slaves in Mitzrayim.

*Velo sham el Moshe* — they couldn't hear the words of Moshe because their identity was simply not aligned with a potential reality of that magnitude. The Jewish people desired to extricate themselves from the abyss of

Mitzrayim, but were not yet prepared to live the dream of making their way to Eretz Yisrael.

Indeed, for centuries, we only drink four cups of wine at the Seder, corresponding to the initial four formulations of redemption. The final cup, that of Eliyahu, is left on the table as symbol of our yearning to actualize the fifth formulation of *veheiveisi*.

We find ourselves living in miraculous times. We are privileged to have the opportunity to study, visit, and ultimately settle in the Land of Israel. The dream of *veheiveisi* is within reach for many Jews living in the Diaspora. It is a great privilege for us to partner with Nefesh B'Nefesh in bringing you this issue of *Torah To Go*. There is no doubt that the work of NBN is monumental in bringing the Jewish people back to their homeland. Yeshiva University is proud of its countless institutional relationships throughout Israel, and of the thousands of alumni who have made their way home to settle the Land of our people. It is with great pride that we include in this issue a collection of Hagadah insights from some of our Rabbinic Alumni living in Israel. It is our hope that this issue, which combines insights into Pesach, Yom Haatzmaut and Yom Yerushalayim, will inspire you to reflect on the *kos shel Eliyahu* and its charge to participate in the process of the ultimate redemption of our people.



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