

“GE’ULAH REQUIRES PATIENCE “

HaShem commands Moshe to tell Bnei Yisrael that He will soon take them out of Mitzrayim. The Torah here uses four words related to this event. “I will bring you out (Ve’hotzeiti), I will deliver you (Ve’hitzalti), I will redeem you (Ve’ga’alti), and I will take you (Ve’lakachti). (Shemot 6:6,7).

We drink four cups of wine at the Seder table to symbolize these four expressions of deliverance. Wine is the symbol of joy (veYayin Ye’samach Le’vav Enosh- “and wine gladdens man’s heart”- Tehilim 104) and therefore reflects the happiness we experienced at the occasion of the Exodus; each expression being a higher level of redemption. Each cup of wine should raise and exalt our dignity and joy to a higher level. Chazal understood that this feeling cannot be accomplished by commanding us to eat 4 pieces of Matza, or drink 4 cups of water; but only YAYIN, Wine will achieve that purpose.(ask any lover of wine)

The Netziv (Rabbi Naftali Tzvi Yehuda Berlin, 1816-1893)) notes that the rabbis refer to these four words as *LE’SHONOT*, which literally means languages, so that the Torah speaks of the “language” of redemption rather than the “words” of redemption. The implication is that each term relates to a stage of the redemption process, and stages means that the process is a gradual one, and not an instantaneous one.

This is an important lesson for us to internalize. In times of desperation, it is very common for people to believe that the only hope is a sudden change – the immediate coming of Moshiach. After the Churban Bayit Sheni, the great Rabbi Akiva thought that Bar Kochba was such a leader that will bring instant help, and that the Moshiach was about to reveal himself. Alas, that did not happen.

In our Parsha, our people were beaten, oppressed, persecuted and murdered. They were desperate for a *yeshua*. They probably felt that the only salvation is one that comes immediately and brings a fast transformation from slavery to freedom. So HaShem tells Moshe, to convey this important message, that the *yeshu’a* will not be a quick one, it will be a process over a period of time. Even after the Exodus, it took 40 years wandering in the midbar before reaching Eretz Yisrael, and then seven years of fighting and another seven years of dividing the land before things settled down.. Indeed, a slow process.

In our times, when we are so fortunate as having a State of Israel, and Yerushalayim as its recognized Capital, we must remember that the Ge’ula Sheleima is on the way, but not quite here yet. We pray and hope for, having peace and security on all our borders, and that the hatred of the anti-Semitic Amaleks all around us will be permanently eradicated, that too will come, but gradually and slowly. Exclaiming “we want Moshiach –Now!!” does not bring it on any sooner. It is a goal that is in a constant process, step by step, or in rabbinic terms, KIMA, KIMA.

During these difficult times, when we hear about terrorists murdering Jews in Israel and abroad, I am still optimistic and I believe very firmly that we are in the process of reaching our *Ge'ula Sheleima*. But that process has its pitfalls, sometimes it moves forward, sometimes it stands still, and at times it even moves backwards. The four *leshonot* of redemption teach us that no matter the obstacles, never to give up hope, for slowly the sun will rise “U’GE’ULA KROVA LAVO”!

Shabbat shalom, from warm and sunny aeilat. Rabbi Aharon Ziegler

QUESTIONS ON PARASHAT VA’EIRA:

1-In 6:6-8, there are 5 expressions of redemption, and for each we drink a cup of wine at the Seder.

So why don’t we drink 5 cups instead of only 4 cups?

2-There is only one word in the entire Torah that contains 10 letters. Can you find it?

It’s in this weeks parasha.

3- In 6:8, HaShem said that He swore to Avraham, Yitzchak and Yaakov that the Land [of K’naan would be given to them as a *Morasha*(heritage)

. What is the difference between a “*Yerusha*” (*inheritance*) and a “*Morasha*”?

4-Which plague did the Egyptians acknowledge by referring to it as “the Finger of Gd”?

5- Yitro was the father in law of Moshe. Who was the father in law of Aharon?

NOTE- IT IS NOT TOO LATE TO INSERT A DEDICATION PAGE IN MY NEW BOOK-‘HALACHIC POSITIONS OF RAV SOLOVEITCHK, VOL 8’

Send your answer (s) to-- aharonlibby@aol.com