

Pesach

The Posuk says "...And you will know that I am Hashem who brings you out from under the sufferings of Egypt" (tachas sivlos Mitzraim) [Shmos 6:7].

The Chidushei HaRim and the Kotzker Rebbe both say a very interesting thought. The words of the posuk mean something else. 'Sivlos' doesn't mean suffering, rather it comes from the expression "I can be 'sovel' this", meaning I can take it. (I have the patience.)

The Chidushei HaRim says that the first step of redemption is for the people to say, "I can't take it any more." As long as one can be complacent in the Exile, redemption can never occur. "I bring you out from the 'sivlos' Mitzraim" means that G-d implanted in the Jews the concept of "No more! We have had enough of this rotten Galus!" Up until this point they were 'sovel' it. They bore the burden; they felt they could take it. The Geulah doesn't come to one who can take it. Our Sages say, "no slave ever fled Egypt"

The simple interpretation is that Egypt had a great security system — guards, walls, and dogs — all the things that ensure no slave could get out. Rav Gedaliah Schorr quotes a different interpretation from one of the Chassideshe Rebbeim: No slave ever left Egypt, because they had a great propaganda machine. Each slave thought — this is okay, there is nothing better on the outside world.

When people have such a slave mentality, that it is not so bad and they can take it, Geulah will never come. Geulah can only come when one gets fed up with the Galus. This has to be the first stage of the Geulah.

I saw a Chassideshe story about Reb Nochum Chernobler. Reb Nochum was once in an inn and he arose at midnight to say Tikun Chatzos. (These are prayers that holy Jews say at midnight, imploring G-d to bring the Messiah and end the Exile). The innkeeper, a very simple Jew, heard Reb Nochum reciting Psalms in the middle of the night and went down to him and asked him "What are you saying?"

Reb Nochum explained, “I am saying Tikun Chatzos that the Master of the World should end our bitter Galus and that we should all go to Eretz Yisroel, and it should be finally over”.

The innkeeper was impressed. He went back upstairs, woke up his wife and told her, “You know, there is a Jew downstairs who is praying that the Galus should end and that we should all go to Eretz Yisrael.”

His wife turned over and said, “Go to Eretz Yisrael? What is going to be with the farm? What is going to be with the cows? What is going to be with the horses?”

The innkeeper was bothered by his wife’s questions. He went back to Reb Nochum and said, “But Reb Nachum — what will be with the farm and the cows and the horses?”

Reb Nachum said to him “You’re worried about the cows and the house and the barn? — And when the Cossacks come and the Tartars come and they pillage and plunder — then you’re happy? Is that what you want? G-d will take us to Eretz Yisrael — no more Cossacks, no more Tartars!”

Again the innkeeper was impressed. He ran back upstairs and related Reb Nachum’s response to his wife. The wife said “Go tell Reb Nachum that G-d should take all the Cossacks and all the Tartars to Eretz Yisroel and we’ll stay here with the farm and the cows and the horses!”

This is what it means — “One is ‘sovel’ the Galus”. If one doesn’t leave the ‘sivlos’ of Egypt — if one can still tolerate it — then Redemption is still far away.

Today we may not have barns and cows and horses. But we do ask — what’s going to be with our appliances, and what’s going to be with our mortgages, and what’s going to be with the great life that we have. If we are still attached to all this, the Geulah will not come for us. We have to reach the level of saying, “We’ve had it! No more bitter Galus!”

When that is how we feel, **then** the Geulah **will** come, may it be speedily in our day.