



The Two Parts of **יציאת מצרים**

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The **משנה** in **ברכות (יד:)** discusses a **מחלוקת** about whether we will say **זכר ליציאת מצרים** after **משיח** comes. The **גמ'** cites a **ברייתא** in which **בן זומא** tells the **חכמים** that the **פסוק** says (**ירמיה כג:ז-ח**) that after **משיח** comes we won't mention **יציאת מצרים**, but rather the redemption from the present **גלות**. The **חכמים** respond that we will still mention **יציאת מצרים**, but it will become secondary to the redemption by **משיח**. The **רשב"א** explains that **בן זומא** holds that the purpose of remembering **יציאת מצרים** is to instill in us the firm belief that **ה'** runs the world and no one can stop him. By mentioning the **גאולה** from our **גלות**, which will involve a greater set of miracles and proof that **ה'** runs the world, we will be fulfilling the purpose of remembering **יציאת מצרים** and accomplishing the goals of the **מצוה**.

Perhaps another way to explain the opinion of **בן זומא** is to explain the time of **יציאת מצרים**. The **מפרשים** all point out that the **פסוק** says **כלל ישראל** will be in **גלות** for 400 years, but in actuality they were only there for 210 years. Many different answers have been presented. The **עיון יעקב** explains that **משה** had this same question and therefore originally refused to go on the **שליחות** from **ה'**. In response, **ה'** explained to him that even though the time was not up, given the situation of **כלל ישראל** spiritually, He will take them out. But He adds that there might be a necessity for a future **גלות**, to finish off what needed to be accomplished in **גלות מצרים**.

According to this approach, had **כלל ישראל** been able to survive 400 years in **מצרים**, no other **גלות** would have been necessary. The **גלות** today is a result of an early **יציאת מצרים**, followed by the sins that would not have happened if Bnei Yisrael had lasted. Therefore, in reality, **יציאת מצרים** was split into 2 parts – Part I when we left **מצרים** and Part II when we are finished with today's **גלות**, the final one. We can also understand the **כוס** of **אליהו**, which the **רמ"א** says is to remind us of the coming **גאולה**. Its aim is to connect Parts 1 and 2 of **יציאת מצרים**, where according to **בן זומא** we will mention Part 2 of **יציאת מצרים** and the **חכמים** say we will also mention the secondary, Part 1 of **יציאת מצרים**.

כימי צאתך מארץ מצרים אראנו נפלאות

It is the same **גאולה**, just the final part. **כ"כ**