



Question

1. Our Haggadah

וַנִּצְעַק אֶל־יְדֵי אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע ד' אֶת־קִלְנוּ, וַיִּרְא אֶת־עַנְיֵנוּ וְאֶת עֲמַלְנוּ וְאֶת לְחַצְנוּ. "וַנִּצְעַק אֶל־יְדֵי אֱלֹהֵי אֲבוֹתֵינוּ" כִּמָּה שְׁנָאָמַר... וַיִּוָּצְאֵנוּ ה' מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְיָרֵעַ נְטוּיָהּ, וּבְמַרְא גָּלִל, וּבְאֲתוֹת וּבְמִפְתֵּימָיִם.

And we cried out to Hashem, Gd of our ancestors, and Hashem heard our voice, and He saw our suffering and our struggle and our oppression. "And we cried out to Hashem, Gd of our ancestors" as it is written... And Gd took us out of Egypt with a mighty Hand and an outstretched arm and with great awe and with signs and wonders.

2. Shemot 6:6-9

Therefore, tell the Children of Israel, "I am Gd, and I will take you out from under the strain of Egypt, and I will rescue you from their labour, and I will redeem you with an outstretched arm and great judgments. And I will take you to Me as a nation, and I will be your Gd, and you will know that I am Hashem your Gd, who has taken you out from under the strain of Egypt. And I will bring you to the land, for which I have raised My hand to give it to Avraham, Yitzchak and Yaakov, and I will give it to you as an inheritance; I am Gd." And Moshe spoke thus to the Children of Israel, and they did not listen to Moshe, because of short spirits and hard labour.

Question: Why does the Haggadah omit the frustrated communications between Hashem and the Jews?

Why the communications failed

3. Ramban to Shemot 6:9

שלא הטו אוזן לדבריו מקוצר רוח, כאדם שתקצר נפשו בעמלו...

They did not incline an ear to his words due to their short spirit, like one whose spirit is short due to his struggle...

4. Shemot 4:30

And Aharon said all of the things Hashem had told Moshe, and he performed the signs before the eyes of the nation.

5. Midrash, Mechilta d'Rabbi Yishmael, Bo, Pischa 5

הרי הוא אומר "ולא שמעו אל משה מקוצר רוח וגו'." וכי יש לך אדם שהוא מתבשר בשורה טובה ואינו שמח? נולד לך בן זכר, רבך מוציאך לחירות, ואינו שמח? אם כן למה נאמר "ולא שמעו אל משה"? אלא שהיה קשה בעיניהם לפרוש מעבודה זרה שנ'...

It says, "And they did not listen to Moshe, because of short spirits, etc." – Is there anyone who is told good news, and is not happy? You have a son, your master is freeing you, and he is not happy? Then why does it say, "And they did not listen to Moshe"? But in their eyes it was tough to separate from idolatry, as in Yechezkel 20:7-9...

6. Machzor Vitry 262

כדרך המנחמים לנחם מעט מעט. שהאומ' לנחרב נחמה יותר מדאי דומה כמי שאומר למחזיר על הפתחים למחר אתה מלך שאינו מאמין. כמו שנאמר ולא שמעו אל משה מקוצר רוח ומעבודה וגו'.

This is the like the way of comforters, who console little by little. One who would declare too much consolation to the ruined would be like someone who says to someone who begs door-to-door, "Tomorrow you will be king." He would not believe it. It is as it is said, "And they didn't listen to Moshe, because of short spirits and labour, etc."

7. Rabbi Levi Yitzchok Horowitz, *When and how to mourn: Judaism's many contradictions*

The same Jew who spends his midnight hours reciting *Tikkun Chatzos* in tearful memory of the Destruction, nevertheless marches proudly and happily around the *bimah* in *shul* with his *esrog* and *lulav* on Sukkos – in commemoration of Temple times. So he not only cries, in remembrance of the Temple; he dances, too. The same family that sits on the floor on *erev Tish'a B'Av* eating eggs and ashes, several months later sets a luxuriant table for its Pesach meal – and, leaning in a kingly manner, eats *matzah* and *marror* (bitter herbs) wrapped together to remember how Hillel ate it in the time of the Temple. *Matzah* and *Marror* are not the only things wrapped together at the seder; our joy and our remembrance are intertwined too, not only in *korech* (Matzah Sandwich), but in the roasted egg and shankbone on the *seder*-plate and in the *afikoman* as well, all commemorations of what we had in the *Beis Hamikdash* that is no longer standing.