

Clarification of the Revelation from the Toras Chaim and the Lev Aryeh

Four Times אלהים Corresponding to the Four Times כו"ס which HKB"H Waived in order to Take Yisrael out of Mitzrayim prior to the Designated Time

In this week's parsha, parshas Vaeirah, we read (Shemos 6, 6): "לכן אמור לבני ישראל אני ה' והוצאתי אתכם ממצרים, ולקחתי והצלתי אתכם מעבודתם, וגאלתי אתכם בזרוע נטויה ובשפטים גדולים, ולקחתי -- Therefore, say to the Bnei Yisrael, "I am Hashem, and I shall take you out from under the burdens of Mitzrayim; I shall rescue you from their service; I shall redeem you with an outstretched arm and with great judgments. I shall take you to Me for a people and I shall be a G-d to you."

Every ben-Torah knows that these pesukim contain the four expressions of geulah: "והוצאתי, והצלתי, וגאלתי, ולקחתי" -- **I shall take you out, I shall rescue you, I shall redeem you, and I shall take you.** To commemorate these four expressions of geulah, our blessed sages instituted that we drink four glasses of wine on the first night of Pesach. The source for this practice is found in the Talmud Yerushalmi (Pesachim 68b); there, our blessed sages provide three additional reasons for this practice:

"מניין לארבעה כוסות, רבי יוחנן בשם רבי בנייה כנגד ארבע גאולות, לכן אמור לבני ישראל אני ה', והוצאתי אתכם וגו' ולקחתי אתכם לי לעם וגו', והוצאתי, והצלתי, וגאלתי, ולקחתי. רבי יהושע בן לוי אמר, כנגד ארבעה כוסות של פרעה (בראשית מ-יא), וכוס פרעה בידו, ואשחט אותם אל כוס פרעה, ואתן את הכוס על כף פרעה, (שם יג) ונתת כוס פרעה בידו וגו'. רבי לוי אמר כנגד ארבעה מלכויות. ורבנן אמרי כנגד ד' כוסות של פורענות שהקב"ה עתיד להשקות את אומות העולם... וכנגדן עתיד הקב"ה להשקות את ישראל ארבעה כוסות של נחמות."

Thus, it turns out that we have four reasons for the institution of drinking four cups of wine on the first night of Pesach: (1) corresponding to the four expressions of geulah, (2) corresponding to the four times Pharaoh's cup is mentioned in the Sar HaMashkim's (the chief butler's) dream, (3) corresponding to the four regimes reigning over Yisrael in galus

subsequent to the galus in Mitzrayim — namely Bavel, Madai, Yavan and Edom -- and (4) corresponding to the four cups of retribution which HKB"H has in store for the goyim and the four cups of consolation which HKB"H has in store for Yisrael.

Now, we have a well-known principle that when Chazal present us with several plausible explanations, an intimate association exists between them, in keeping with the notion of (Eiruvim 13b): "אלו ואלו דברי אלקים חיים" -- **both are the words of the living G-d** — in other words, they all reflect divine truth. Accordingly, it behooves us to explain the connection between these four explanations. Furthermore, why were four expressions of geulah necessary, when in reality there was but one geulah from Mitzrayim?

The Difficult Slavery in Mitzrayim Lasted 86 Years

Let us begin our investigation by presenting the illuminating words of the great Rabbi Avraham Chaim Shor, ztz"l, in his sefer Toras Chaim (Chullin 92a). He addresses our sages' institution to drink four cups of wine corresponding to the four times the word כו"ס (cup) is mentioned by the Sar HaMashkim in relating his dream to Yosef. At first glance, the association between the Sar HaMashkim's dream and the four cups of wine consumed at the Pesach Seder is not obvious. The Toras Chaim goes to great lengths to explain the association.

Regarding the total number of years of galus Mitzrayim, the Torah states explicitly in parshas Bo (Shemos 12, 40): "ומושב בני ישראל אשר ישבו במצרים שלשים שנה וארבע מאות שנה" -- **the habitation of Bnei Yisrael during which they dwelled in Mitzrayim was four hundred and thirty years.** This passuk indicates that Bnei Yisrael were supposed to endure four hundred and thirty years

of galus in Mitzrayim; in reality, their sojourn in Mitzrayim lasted only two hundred and ten years. Furthermore, the Midrash (Yalkut Shimoni parshas Shemos) teaches us that they only suffered and endured hard labor in Mitzrayim for a period of eighty-six years — beginning with the birth of Miriam. It was for this reason that her father Amram named her "מרים", relating to the "bitter" conditions described in the passuk (Shemos 1, 14): "וַיִּמְרֹר אֶת חַיֵּיהֶם בְּעֹבֶדָה" — **they embittered their lives with hard work.**

Accordingly, they only endured bitter slavery in Mitzrayim for eighty-six years, one-fifth of the four hundred and thirty year sentence they were supposed to serve. As a consequence, they still needed to make up for the other four-fifths of the sentence totaling four times eighty-six years. This explains why the ministering angel of Mitzrayim pursued Yisrael, as it is written (ibid. 14, 10): "וְהִנֵּה מַצְרִים נֹסְעִים אַחֲרֵיהֶם" — **and behold! The ministering angel of Mitzrayim was coming after them.** For, he was of the opinion that Yisrael were departing Mitzrayim prior to completing the term they were obligated to remain there.

In truth, HKB"H performed a tremendous chesed on behalf of Yisrael, by taking them out of Mitzrayim before they completed the full contract of four hundred and thirty years necessary for the complete tikun. For, had they remained in Mitzrayim, they would have sunk to the fiftieth level of tumah and would never have left Mitzrayim. This is why Chazal instituted the practice of drinking four cups on the first night of Pesach; because four times the numerical value of כו"ס (cup) equals four times eighty-six — the number of years HKB"H waived for Yisrael that they were not required to complete in Mitzrayim performing strenuous labor. To commemorate this grand miracle, we drink four glasses of wine at the Seder.

In this manner, the Toras Chaim proceeds to explain the correlation between the institution of the four cups and the four times the word כו"ס is mentioned in the dream of the Sar HaMashkim. Due to his interpretation of this dream, Yosef ultimately went on to reign over the entire land of Mitzrayim. In the process, he made preparations for Yisrael's geulah from Mitzrayim. Therefore, HKB"H alluded to Yosef via this dream, that He was destined to redeem Yisrael before they would complete the sentence of hard labor equaling four times eighty-six years; and to commemorate this fact, on the first night of Pesach, Yisrael would drink four times כו"ס.

Amazingly, this provides us with a wonderful understanding of the elucidation in the Midrash (B.R. 88, 5) concerning the recounting of the Sar HaMashkim's dream (Bereishis 40, 9):

"וַיִּסְפֹּר שֶׁר הַמִּשְׁקִים וְהִנֵּה גֶפֶן לִפְנֵי, אֱלֹהֵי יִשְׂרָאֵל שֶׁנֶּאֱמַר (תְּהִלִּים פ-ט) גֶּפֶן מִמְצָרִים תִּסְיַע, וּבִגְפֶן שְׁלֹשָׁה שְׂרִיגִים, מֹשֶׁה אַהֲרֹן וּמִרְיָם, הִיא כְּפֹרֶחֶת, הַפְּרִיחָה גְאוּלְתָּן שֶׁל יִשְׂרָאֵל, עֲלֵתָה נֹצָה, הַנֹּצָה גְאוּלְתָּן שֶׁל יִשְׂרָאֵל, הַבְּשִׁילוֹ אֲשַׁכְּלוּתֶיהָ עֲנָבִים, גֶּפֶן שֶׁהַפְּרִיחָה מִיַּד הַנֹּצָה עֲנָבִים שֶׁהִנְצוּ מִיַּד בִּישְׁלוֹ, וְכֹס פֶּרֶעָה בִּידֵי, מִכָּאן קִבְּעוּ חֲכָמִים ד' כֹּסוֹת שֶׁל לַיְלִי פֶסַח."

The vine he describes represents Yisrael, as it states in Tehillim (80, 9): "You transported a grapevine out of Mitzrayim." The vine contained three twigs, representing Moshe, Aharon and Miriam. The blossoming and budding represent Yisrael's geulah. The vine immediately budded and blossomed; the clusters produced grapes which ripened immediately. "And Pharaoh's cup was in my hand." From this passuk our sages established the practice of drinking four cups on the first nights of Pesach.

Based on what we have learned, we can provide an interpretation of the Midrash. It is teaching us that with this dream, HKB"H alluded to Yosef that it was his sacred task to prepare for Yisrael's speedy and early geulah from Mitzrayim — a geulah that would occur prior to the completion of the additional hard labor of four times eighty-six years. Hence, he was shown Pharaoh's cup (כו"ס) four times in the dream, alluding to the institution to drink four times כו"ס on the Seder night — corresponding to the four times eighty-six (the numerical value of כו"ס) years, which HKB"H took Yisrael out of Mitzrayim prior to the designated time.

Yosef's Wisdom: He Instituted that Only One Fifth Would Be Given to Pharaoh

Continuing on with this line of thought, the Toras Chaim enlightens us as to Yosef's wisdom. Initially, he purchased all of the land in Mitzrayim for Pharaoh, as it is written (Bereishis 47, 20): "וַיִּקֶן יוֹסֵף אֶת כָּל אֲדֻמַּת מִצְרַיִם לַפֶּרֶעָה כִּי מָכְרוּ מִצְרַיִם אִישׁ שְׂדֵהוּ כִּי חָזַק" — **thus Yosef acquired all the land of Mitzrayim for Pharaoh, for every Egyptian sold his field, because the famine overwhelmed them; thus the land became Pharaoh's.** After acquiring all of the land for Pharaoh, he issued a law for all future generations, as it is written (ibid. 23):

"וַיֹּאמֶר יוֹסֵף אֶל הָעָם, הֵן קִנִּיתִי אֶתְכֶם הַיּוֹם וְאֶת אֲדֻמַּתְכֶם לַפֶּרֶעָה, הֲאֵל לָכֶם זֶרַע וְזִרְעָתְכֶם אֶת הָאֲדָמָה, וְהִיא בְּתִבּוּאוֹת וְנִתְּנָה חֲמִישִׁית לַפֶּרֶעָה וְאַרְבַּע הַיְדוּת יִהְיֶה לָכֶם לְזֶרַע הַשָּׂדֶה וְלֹאֲכַלְכֶם וְלֹאֲשֶׁר בְּבִתְיֶיכֶם וְלֹאֲכֹל לְטַפְכֶם... וְיִשֶּׁם אוֹתָהּ יוֹסֵף לְחוֹק עַד הַיּוֹם הַזֶּה עַל אֲדֻמַּת מִצְרַיִם לַפֶּרֶעָה לְחוֹמֵשׁ."

Yosef said to the people, "Look, I have acquired you this day, and your land, for Pharaoh; here is seed for you; sow the land. And it will be at the ingatherings that you will give a fifth to Pharaoh; the other four parts shall be yours, as seed for the field, and for feeding yourselves and for those who are in your household, and to feed your young ones . . ." So Yosef imposed it as a law until this very day regarding the land of Mitzrayim; it was Pharaoh's for the fifth.

Let us provide an explanation. Yosef saw via "ruach hakodesh" that Yisrael would only endure the hardships of slavery in Mitzrayim for eighty-six years, which would leave them lacking four times eighty-six years. Therefore, he cleverly issued a law in Mitzrayim that if a person is obliged to pay back a debt to Pharaoh, he only need pay him back one-fifth of the debt; the other four-fifths he could keep for himself. As we know, there is a set halachah (Nedarim 28a): **"דינא דמלכותא דינא" — the law of the kingdom prevails.** Therefore, this legislation remained in place for all times. So, even though Yisrael were obligated to sojourn in Mitzrayim for four hundred and thirty years, according to Egyptian law, they were only required to fulfill one-fifth of the obligation — namely eighty-six years.

The Toras Chaim adds an explanation as to why the institution specifies four cups of wine rather than any other type of beverage based on a teaching from the Arizal (Shaar HaPesukim Shemos). He states that these neshamot that descended into Mitzrayim and endured the difficult slavery, were obligated to make amends for their part in the sin of partaking from the Eitz HaDa'as, when they were part of Adam HaRishon.

Now, we have learned in the Gemara (Berachot 40a): **"תניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר גפן היה, שאין לך דבר שמביא — it was taught in a Baraita concerning the tree from which Adam HaRishon ate: Rabbi Meir says it was a grapevine — for there is nothing that brings wailing (misfortune) upon a man like wine does.** Therefore, to commemorate the miracle of HKB"H taking Yisrael out of Mitzrayim four times eighty-six years before they completed the tikun for the "cheit Eitz HaDa'as" — which involved wine — it was instituted to drink four cups (86=כו"ס) of wine. In this manner, we celebrate the fact that four times eighty-six years were waived for them by HKB"H.

Also, we learn another chiddush from the Toras Chaim. On the one hand, it is true that HKB"H waived four parts of the servitude for Yisrael, so that they wouldn't sink to the fiftieth

level of tumah. On the other hand, however, they still had to compensate for those four parts. They did so by mitigating the element of "din" associated with four times the name Elokim (which also has a numerical value of 86) by enduring four exiles: Bavel, Madai, Yavan and Edom. This is somewhat perplexing, seeing as the duration of these exiles has far exceeded the four times eighty-six years which were originally lacking. Yet, the Toras Chaim provides an explanation (ibid.):

"אף על גב דגלות בבל לא נמשך כי אם שבעים שנה, וגלות ארם נמשך יותר מאלף ות"ק שנים, יש לומר הוא יתברך חישב ושקל את הצער ועינוי שסבלו ישראל במצרים אותן פ"ו שנה, וכפי משקל הצער ההוא סבלו ישראל צרות ועינוי בכל אחד מארבע גלויות, פעמים היו הצרות תכופות זו לזו, ולפעמים היו מרווחות ובאריכות, והוא יתברך יודע לכוון המשקל."

The galus in Bavel lasted only seventy years; while the galus of Edom has lasted more than one thousand five hundred years. He explains that the Almighty calculated and weighed the amount of suffering and agony endured by Yisrael in Mitzrayim during those eighty-six years of actual servitude. In accordance with that calculation, Yisrael suffered indignities and misery during each of the subsequent four exiles. It all accords with HKB"H's calculation.

Rabeinu HaArizal: Four Hundred and Thirty Years Aimed at Rectifying Five Times Elokim

Let us now enjoy the wonders of the Torah! This grand idea presented by the Toras Chaim is also developed in the amazing sefer Lev Aryeh, authored by the great "darshan" (teacher and expounder), Rabbi Yehudah Leib Hashki (Vaeirah 1), in the name of the great kabbalist, our master and teacher Rabbi Elchanan, z"l. The words of the Lev Aryeh complement and illuminate the words of the Toras Chaim. First, however, it is essential that we introduce a fundamental principle from the impressive and immaculate teachings of the Arizal.

In Shaar HaPesukim and in Likutei Torah (Bo) regarding the passuk (Shemos 12, 40): **"ומושב בני ישראל אשר ישבו במצרים שלשים -- שנה וארבע מאות שנה" — the habitation of Bnei Yisrael during which they dwelled in Mitzrayim was four hundred and thirty years** — the Arizal provides a rationale for the sum of four hundred and thirty years. During the galus in Mitzrayim, Yisrael were supposed to mitigate by means of their hard labor the five aspects of the name **אלהים**; for they are the source of the "dinim" — justice and severity; and five times **אלהים** (86) equals 430.

The Arizal adds that this is why the name **אלהים** is mentioned five times in three adjacent pesukim related to the bitter enslavement in Mitzrayim (Shemos 2, 23): **וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ וַתַּעַל שׁוֹעֲתָם אֶל הָאֱלֹקִים מִן הָעֲבֹדָה. וַיִּשְׁמַע אֱלֹקִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹקִים אֶת בְּרִיתוֹ — אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב וַיֵּרָא אֱלֹקִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹקִים** — **and it happened during those many days, that the king of Mitzrayim died, and the Bnei Yisrael groaned because of the work and they cried out. Their outcry because of the work went up to Elokim. Elokim heard their moaning, and Elokim remembered His covenant with Avraham, with Yitzchak, and with Yaakov. Elokim saw the Bnei Yisrael, and Elokim knew.**

As a loyal servant in the presence of his master, I would like to explain the Arizal's statement that the four hundred and thirty years were necessary to mitigate the force of five times Elokim. As mentioned above, the Arizal himself explains (ibid. Shemos) that it was Yisrael's task in Mitzrayim to achieve a tikun for the "cheit Eitz HaDa'as." He explains in Shaar HaPesukim (Bereishis) that as a consequence of that sin, Adam HaRishon triggered five types of "gevuros" — severity and restraint — that were not mollified.

Thus, the difficult four hundred and thirty year enslavement of galus Mitzrayim was necessary to achieve a tikun for the five types of "gevuros" triggered by the "cheit Eitz HaDa'as," represented by five times Elokim (5x86=430). I humbly submit that I found a pleasant allusion to substantiate this explanation in HKB"H's rebuke of Adam and Chava in the aftermath of the "cheit Eitz HaDa'as." In HKB"H's rebuke, the Torah mentions the name Elokim precisely five times, as we shall illustrate (Bereishis 3, 8-14):

וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹקֵי מֶתֶחֱלָךְ בְּגֵן לְרוּחַ הַיּוֹם, וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי ה' אֱלֹקֵי בְּתוֹךְ עֵץ הָגֵן, וַיִּקְרָא ה' אֱלֹקֵי אֶל הָאָדָם וַיֹּאמֶר לוֹ אֵיכָה... וַיֹּאמֶר ה' אֱלֹקֵי לֹאשָׁה מָה זֹאת עָשִׂיתָ וַתֹּאמֶר הָאִשָּׁה הַנַּחֲשׁ הִשְׁיֵאֲנִי וְאוֹכַל, וַיֹּאמֶר ה' אֱלֹקֵי אֶל הַנַּחֲשׁ כִּי עָשִׂיתָ זֹאת אֲרוּרָה אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה.

The Incredible Insights of the Lev Aryeh

Let us now delight in the words of the Lev Aryeh presented in the name of the great kabbalist Rabbi Elchanan, z"l. HKB"H, Who sees all that is concealed, foresaw that Yisrael would not be able to withstand the difficult enslavement of galus

Mitzrayim for the entirety of five times **אלהים** years; for, they would inevitably sink to the fiftieth level of tumah and never be able to leave Mitzrayim. Therefore, in His infinite mercy, He hastened the geulah. They only endured eighty-six years of difficult servitude corresponding to a single **אלהים**; the remaining four times **אלהים** were mollified for them without necessitating further servitude.

Then the Lev Aryeh adds an incredible insight. HKB"H mitigated the four remaining names of **אלהים** for Yisrael in the merit of their tefilos. This is alluded to by the three pesukim in which the Arizal notes that the name **אלהים** is mentioned five times. For, upon examination of those pesukim, we find the first passuk only mentions the name **אלהים** once; whereas the name **אלהים** appears four times in the remaining pesukim.

Thus, the single mention of **אלהים** in the first passuk corresponds to the actual suffering they endured in Mitzrayim during the eighty-six years of backbreaking labor. Correspondingly, it is written: **וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּזְעָקוּ וַתַּעַל שׁוֹעֲתָם אֶל הָאֱלֹקִים מִן הָעֲבֹדָה.** In other words, as a result of their insufferable agony, they cried out to **הָאֱלֹקִים** — five times Elokim. [The word **"הָאֱלֹקִים"** breaks down to ה' equaling five and **אלקים**.] They cried out to **"הָאֱלֹקִים"**, because they knew that they were supposed to endure the difficult enslavement for four hundred and thirty years — a sum equal to five times **אלקים**. This prompted their outcry, because they felt that they could not endure that long a period of servitude.

As we know, HKB"H heard their cry of despair as it ascended heavenward. In this merit, he mitigated the force of the four mentions of **אלקים** in the remaining two pesukim: **וַיִּשְׁמַע אֱלֹקִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹקִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב וַיֵּרָא אֱלֹקִים אֶת בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹקִים** — so that they would not need to accomplish this feat themselves by means of difficult labor.

Later on, he presents in the name of the brilliant Rabbi Wolf of Pozna, z"l, how he applies this concept to explain why four expressions of geulah were necessary. They convey that HKB"H redeemed Yisrael from the severe "din" of four times **אלהים**, so that they would not need to endure additional hard labor corresponding to these four names. Hence, it was established that we drink four times **כּוֹס** on the night of Pesach, which possesses the same numerical equivalent as four times **אלהים**.

With His Kedushah Moshe Rabeinu Mitigated the Force of Four Times אלהי"ם

In this manner, he interprets the mysterious dialogue that takes place between Moshe Rabeinu and HKB"H (Shemos 3, 11): **"ויאמר משה אל האלקים מי אנכי כי אלך אל פרעה וכי אוציא את בני ישראל ממצרים, ויאמר כי אהיה עמך וזה לך האות כי אנכי שלחתיך בהוציאך את העם ממצרים תעבדון את האלקים על ההר הזה" — Moshe replied to Elokim, "Who am I that I should go to Pharaoh and that I should take the Bnei Yisrael out of Mitzrayim?" And He said, "For I shall be with you — and this is the sign for you that I have sent you: When you take the people out of Mitzrayim, you will worship Elokim on this mountain."**

Let us explain. Moshe was well aware of the fact that Yisrael were supposed to be in exile in Mitzrayim for 430 years, a number of years equal to five times the name אלהי"ם. Upon realizing that HKB"H was sending him to take Yisrael out of Mitzrayim after a mere 86 years of taxing servitude, he expresses his astonishment to HKB"H: **"ויאמר משה אל האלקים" — he specifically addresses "האלקים" (which breaks down to "ה' אלקים"), alluding to five times אלהי"ם; and he asks: "Who am I that I should go to Pharaoh and that I should take the Bnei Yisrael out of Mitzrayim?"** After all, they have yet to complete the number of years of enslavement equal to four times אלהי"ם.

In truth, however, this is precisely why HKB"H chose Moshe to redeem Yisrael from Mitzrayim. For, he possessed the necessary kedushah to mitigate the force of four times אלהי"ם. The very name משה alludes to this fact. For, it possesses a numerical value of 345 — one more than the value of four times אלהי"ם, which equals 344 — indicating that he possessed the power to overcome the gevuros of four times אלהי"ם and diminish their force.

This then is the impact of HKB"H's response to Moshe: **"And He said, 'For I shall be with you'" — specifically "with you"** as alluded to by your name משה; and the proof confirming your worthiness for this task: **"וזה לך האות" — for your name exceeds four times אלהי"ם by one.** [Translator's note: The word האות rather than meaning "the sign" can be interpreted as "the letter" — implying that Moshe's name possesses one additional letter or for our purposes possesses a value of one greater than four times אלהי"ם.] This alludes to the fact that you have the power to mitigate their force with your kedushah. This is your proof **"that I have sent you."**

Furthermore: **"When you take the people out of Mitzrayim, you will worship Elokim on this mountain."** Rashi explains that Yisrael were destined to receive the Torah on Har Sinai. By toiling and laboring in the study of Torah, they would successfully mitigate the force of "din" and severity of all five names of אלהי"ם. Once again, this is alluded to by HKB"H's statement: **"תעבדון את האלקים" — employing the term "האלקים" which breaks down to ה' אלקים — five times אלהי"ם.** This is what they would accomplish **"on this mountain."** These are his incredible insights.

Let us add one more amazing allusion from the divine kabbalist Rabbi Shimshon of Ostropoli, hy"d, in Likutei Shoshanim. He comments on the passuk (Shemos 19, 2): **"ויסעו מרפידים ויבואו מדבר סיני" — they journeyed from Rephidim and they arrived at Midbar Sinai.** The numerical value of the name רפידי"ם equals 344 — the same as four times אלהי"ם. For, when they arrived from Rephidim, they had not yet achieved the tikun for the four times אלהי"ם which they had failed to rectify in Mitzrayim. Subsequently, they arrived in Midbar Sinai to receive the Torah and accomplish the necessary tikun of these four names. This tikun is alluded to by the words of the passuk related to Matan Torah (Shemos 19, 3): **"ומשה עלה אל האלקים" — Moshe ascended to complete the tikun of ה' אלקים — all five aspects of Elokim.** This completes his sacred remarks.

Combining the Four Reasons Given for Drinking Four Cups of Wine

Let us now rise to the occasion and connect the four reasons given in the Talmud Yerushalmi for the institution of drinking four glasses of wine on the night of the Seder. Reason #1: They correspond to the four expressions of geulah: **"והוצאתי, והצלת, וגאלתי, ולקחתי"**. These four expressions indicate that HKB"H waived the majority of the sentence of servitude and did not require Yisrael to complete the remainder of the tikun of four times אלהי"ם in Mitzrayim. To commemorate this miracle, they instituted the drinking of four times כוס, which equals four times אלהי"ם.

Reason #2: They correspond to the four times Pharaoh's cup is mentioned in the chief butler's dream. For, as a result of this dream Yosef rose to become the ruler of Mitzrayim and he imposed the following law in Mitzrayim: **"You will give a fifth to Pharaoh; the other four parts shall be yours."** As an upshot of this law, Yisrael were only required to serve

Pharaoh with backbreaking labor for 86 years, one fifth of 430 years. Corresponding to the other four parts, they instituted that we drink four cups of wine.

Reason #3: They correspond to the four regimes related to the four exiles which Yisrael endured after the exile in Mitzrayim. Although HKB"H waived the years of slavery in Mitzrayim required for the tikun of the additional four names of אלהים -- so that Yisrael would not sink to the fiftieth level of tumah -- nevertheless, they had to complete this tikun during the four exiles. Therefore, they instituted the drinking of four cups of wine on the first night of Pesach to encourage us and provide moral support. Just as HKB"H rescued us from the galus in Mitzrayim after accomplishing the tikun of one of the five aspects of Elokim; in similar fashion, he will rescue us from all four galuyot after we complete the tikun of the remaining four aspects of the name Elokim during those periods of exile.

Reason #4: They correspond to the four cups of retribution that HKB"H is destined to serve the goyim and the four cups of solace that HKB"H is destined to serve Yisrael. During the galus in Mitzrayim, Yisrael rectified and mitigated the force of one aspect of the name Elokim. In the merit of the "midat hadin" associated with that name of Elokim, HKB"H decreed the epic, catastrophic downfall of the Egyptians — beginning with the ten plagues and concluding with their drowning in Yam Suf. Similarly, after Yisrael accomplish the tikun of the other four aspects of the name Elokim during the subsequent four galuyot,

HKB"H will impose on the goyim that embittered the lives of Yisrael during those four exiles four cups of retribution. In contrast, He will provide Yisrael with four cups of consolation to compensate them for the suffering they endured during those four galuyot. Thus, all four reasons given by the Yerushalmi share a common thread.

At this point, it is worth addressing an issue that may appear to be a blatant contradiction. On the one hand, we learned that the four expressions of geulah correspond to the difficult servitude HKB"H waived for Yisrael corresponding to four times Elokim; HKB"H provided the tikun for them. On the other hand, we claimed that they completed the tikun at the time of Matan Torah. Thirdly, we explained that they completed the necessary tikun during the four exiles.

In truth, the intelligent person will understand that there is no contradiction. Initially, HKB"H did not insist that Yisrael complete the tikun in Mitzrayim corresponding to four times Elokim — before they had received the Torah — because otherwise they would have sunk to the fiftieth level of tumah; and they would never have left Mitzrayim. He did so on the condition that they would accept the Torah and then labor and toil in the study of Torah. They would commit to do so not only when dwelling in Eretz Yisrael under optimal conditions but even during the four periods of exile. By committing to these conditions, they would successfully be able to complete the tikun of the four aspects of the name Elokim. Thus, all the completions and tikunim serve the same purpose.



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