

“והוצאתי, והצלתי, וגאלתי, ולקחתי”

## The Four Expressions of Geulah Correspond to the Four Aspects of “Da’as” that Were Damaged in the “Cheit Eitz HaDa’as” and Emerged from Galus

In this week’s parsha, parshas Vaeira, we read (Shemos 6, 6):  
“לכן אמור לבני ישראל אני ה', והוצאתי אתכם מתחת סבלות מצרים, והצלתי אתכם מעבודתם, וגאלתי אתכם בזרוע נטויה ובשפטים גדולים, ולקחתי אתכם לי לעם והייתי לכם לאלקים” -- **Therefore, say to 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 “arba leshonos shel 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.

Therefore, I thought it fitting to present a novel idea concerning the “arba leshonos shel geulah” to our esteemed audience. Additionally, what prompted our blessed sages to institute specifically four cups of wine to commemorate these “arba leshonos shel geulah”? Let us utilize the brilliant light provided for us by our predecessors to shed some light on the subject and arrive at a novel understanding.

Additionally, it is worthwhile examining the following passuk in this week’s parsha (Shemos 6, 12): **וידבר משה לפני ה' לאמר, הן בני ישראל לא שמעו אלי ואיך ישמעני פרעה ואני ערל שפתים—Moshe spoke before Hashem, saying, “Behold, Bnei Yisrael did not listen to me, so how will Pharaoh listen to me? And I have a speech impediment (blocked lips).”** Here is the interpretation of the Zohar hakadosh (Bo 25b):

**So long as the element of “dibbur” (speech) was in Galus, Moshe’s voice emerged without articulated speech. This situation continued until they drew near to Har Sinai and the Torah was given to them. At that moment, the element of “dibbur” emerged from Galus, as it states in the Aseret HaDibrot (Shemos 20, 1): “G-d spoke all these words, saying.” Only then was Moshe healed and the element of speech returned to him. Thus, HKB”H’s promise was fulfilled (ibid. 4, 12): “I shall be with your mouth and teach you what you should say.”** We must endeavor to explain the concept of “dibbur” being in Galus.

### The Four Aspects of “Da’as” Disappear when We Consume Four Cups of Wine

Let us begin our journey of enlightenment by examining the holy Torah’s admonition to the “nazir.” He accepted upon himself the stringency of abstaining from wine and intoxicating beverages in order to sanctify himself in matters pertaining to Olam HaZeh. Regarding the “nazir,” it is written (Bamidbar 6,

”מזין ושכר זיזר, חומץ יין וחומץ שכר לא ישתה, וכל משרת ענבים לא ישתה. (3): “**abstain, and he shall not drink vinegar of wine or vinegar of hard drink; anything in which grapes have been steeped he shall not drink, and fresh and dried grapes he shall not eat.** Our blessed sages explain in the Midrash the reason that wine consumption is so despicable. For, it has the power to eliminate the four aspects of “Da’as” that permeate a man’s being. Here are their holy words (Bamidbar Rabbah 10, 8):

”הדעת נותנת ריח וטעם בדבריו של אדם, נכנס היין יצא הדעת, כל מקום שיש יין אין דעת, נכנס יין יצא סוד, יין חשובנו שבעים וסוד חשובנו שבעים. הדעת מתחלקת בארבע חלקים, שנים בשתי הכליות, וחלק אחד בפה, וחלק אחד בלב. ומזין ששני חלקים של חכמה בשתי כליות, שנאמר (איוב לח-לו) מי שת בטוחות חכמה, אלו הכליות שהן טוחות [סתומות] בגוף, וחלק אחד בלב שנאמר (תהלים נא-ח) ובסתום חכמה תודיעני, וחלק אחד בפה, (שם מט-ד) פי ידבר חכמות.

ניתנה הדעת הזו בארבעה כלים האלו, וכנגדן נתנו חכמים שיעור לשכרות בארבעה רביעית יין חי שהן ארבעה כוסות, שמה אדם כוס אחד שהוא רביעית, יצא האדם מרביעית דעתו, שמה שני כוסות, יצאו שני חלקים מדעתו, שמה שלשה כוסות, יצאו שלשה חלקים מדעתו ולבו מטורף, מיד הוא מתחיל לדבר שלא כהוגן, שמה כוס רביעית, יצא כל דעתו, נשתעממו כל הכליות, ונטרף לבו, והלשון נפסק, מבקש לדבר ואינו יכול אלא לשונו עגום, לכך אמרו כהן ששמה רביעית יין פסול לעבודה, ישראל ששמה רביעית יין פסול מלדון, ללמדך שאין טוב יוצא מן היין, הדא הוא דכתיב מזין ושכר זיזר.”

“Da’as” imbues a person’s words with scent and flavor. When wine enters, “Da’as” exits. Wherever there is wine, “Da’as” is absent. When wine enters, secrets escape. The numerical value of “יין” (wine) is seventy and the numerical value of “סוד” (secret matters) is seventy. “Da’as” is divided into four parts; two are located in the kidneys, one in the mouth and one in the heart. . .

“Da’as” was placed in these four organs. Correspondingly, the sages determined the measure of intoxication to be four “revi’is” of undiluted wine, which is four cups. When a person consumes one cup, which is equivalent to one “revi’is,” a person loses one-fourth of his “Da’as.” If he drinks two cups, two parts of his “Da’as” goes. If he drinks three cups, three parts of his “Da’as” goes and his heart becomes crazed. Instantaneously, he begins speaking incoherently. When he drinks a fourth cup, all of his “Da’as” abandons him . . . Therefore, they said that a Kohen who drank a “revi’is” of wine is disqualified from performing the sacred service; and a Yisrael who drank a “revi’is” of wine is disqualified from judging. This teaches you that no good comes out of wine, as it is written: “From wine and hard drink shall he abstain.”

In order to explain the Midrash in greater depth, let us review what we have learned in the Gemara (Berachos 61a): “תנו רבנן שתי: כליות יש בו באדם, אחת יועצתו לטובה ואחת יועצתו לרעה, ומסתברא דטובה לימינו ורעה לשמאלו, דכתיב (קהלת יב) לב חכם לימינו ולב כסיל לשמאלו. תנו רבנן כליות The Rabbis taught in a Baraisa: **A person has two kidneys. One counsels him to do good, and one counsels him to do evil. It seems likely that the good counsel comes from the right, while the evil comes from the left. For it is written (Koheles 10, 2): “The heart of the wise man is to his right and the heart of the fool is to his left.” The Rabbis taught in a Baraisa: The kidneys counsel, the heart considers, the tongue articulates and the mouth concludes.**

Rashi comments: “The kidneys counsel the heart to act accordingly. The heart comprehends what it is supposed to do; it considers whether to follow the kidneys’ advice or not . . . The tongue articulates the speech that is to emerge from the mouth. The mouth refers to the lips that conclude the process.

Thus, we learn a fundamental principle concerning the order in which the “Da’as” is disseminated among these four locations in a person’s body. Initially, it spreads from the brain to the kidneys that counsel the heart. The right kidney advises a person to do good; while the left kidney advises a person to be bad. From the kidneys, the “Da’as” spreads to the heart; it decides whether to heed the counsel of the right kidney or the left kidney. This is the message conveyed by the passuk (Yirmiyah 17, 10): “אני I, Hashem, discern the deliberations of the heart and evaluate the counsel of the kidneys. The Radak explains that the kidneys are mentioned, because they counsel and the heart concludes the process. [In Divrei Chaim, the Rabbi of Sanz, zy”a, explains that the passuk is referring to the spiritual power of the kidneys.]

After the heart decides which kidney’s advice to follow, the “Da’as” travels to its fourth destination, the mouth. The mouth articulates via speech the decision of the heart. The Chovas HaLevavos (Sha’ar HaBechinah 5) expresses this phenomenon as follows: “הלשון קולמוס הלב—the tongue is the quill (writing implement) of the heart. By means of his speech, a person reveals the thoughts that are concealed within the innermost aspects of his heart. We have now achieved a better understanding of the Midrash’s statement: “Da’as’ is divided into four parts; two are located in the kidneys, one in the mouth and one in the heart.” This coincides very nicely with the Gemara cited above: “The kidneys counsel, the heart considers, the tongue articulates and the mouth concludes.”

Based on this understanding, the Midrash states that with each cup of wine, a person damages and corrupts one of the four sites to which “Da’as” is disseminated. With the consumption of the first two cups, he corrupts the dissemination of “Da’as” to the two kidneys. With the consumption of the third cup, he corrupts the dissemination of “Da’as” within the heart. Finally, with the consumption of the fourth cup, he corrupts the dissemination of “Da’as” in the mouth. Hence, the Midrash concludes: **“שתה כוס רביעית, יצא כל דעתו, נשתעממו כל הכליות, ונטרף לבו, והלשון נפסק, מבקש לדבר “Da’as” vanishes; both kidneys have been dulled; the heart is crazed, and the tongue is incapacitated—it wants to speak but cannot; instead, the tongue stammers.**

### Avraham Avinu’s Two Kidneys Taught Him Torah and Wisdom

Let us return to the Gemara cited above: **“The Rabbis taught in a Baraisa: A person has two kidneys. One counsels him to do good, and one counsels him to do evil. It seems likely that the good counsel comes from the right, while the evil comes from the left. For it is written (Koheles 10, 2): ‘The heart of the wise man is to his right and the heart of the fool is to his left.’”** How does this accord with the Midrash’s statement regarding Avraham Avinu (B.R. 61, 1): **“אמר רבי שמעון, אב לא למדו, ורב לא היה לו, ומהיכן למד את התורה, אלא זימן לו הקב”ה שתי כליותיו כמין שני רבנים, והיו נובעות ומלמדות אותו תורה וחכמה, הדא הוא דכתיב (תהלים טז-ז) אברך את Rabbi Shimon said: A father did not teach him; and he did not have a teacher. So from where did he learn the Torah? Instead, HKB”H provided him with two kidneys, which functioned like two teachers. They would flow and teach him Torah and “chochmah,” as it is written (Tehillim 16, 7): “I will bless Hashem, Who advised me; also, at night, I was counselled by my kidneys.” ?**

Thus, we have an explicit source stating that Avraham Avinu’s two kidneys taught him Torah and “chochmah.” So, how does this accord with the Gemara’s statement that only the right kidney counsels the heart to do good, whereas the left kidney counsels to act badly? It appears that we can resolve this difficulty in a plausible fashion by referring to a tremendous chiddush presented by the Maharsha in Chiddushei Aggados (Berachos). He refers to the elucidation in the Mishnah (ibid.) regarding the passuk (Devarim 6, 2): **“ואהבת את ה’ אלקיך בכל לבבך וגו’, בשני יצריך, ביצר—when the Torah directs us to love Hashem with all of our hearts, it means with both yetzers, the yetzer hatov and the yetzer hara. In other words, we must sanctify ourselves**

and immerse ourselves in the service of Hashem to the degree that even the left kidney—which functions like a yetzer hara, influencing the heart to embrace evil—is transformed into a yetzer tov, like the right kidney.

Now, we find the following explicit reference in the Talmud Yerushalmi (Sotah 25a): **“אברהם עשה יצר רע טוב, ומה טעמא, (נחמיה ט-ח) אבל דוד לא היה יכול בו והרגו בלבבו, מאי טעמא, ומצאת את לבבו נאמן לפניך... אברך דוד לא היה יכול בו והרגו בלבבו, מאי טעמא, ומצאת את לבבו נאמן לפניך—Avraham transformed the yetzer hara into a yetzer tov, as implied by the passuk (Nechemiah 9,8): “And You found his heart (completely) loyal to You” . . . David, however, could not overcome it, and resorted to exterminating it from his heart, as implied by the passuk (Tehillim 109, 22): “And my heart has died within me.” We find the following interpretation in the commentary of the Korban HaEidah:**

**“אברהם עשה יצר רע טוב, שאף המעשים הצריכים תאוה גופניות כמו האכילה והשתיה ודומיהן, לא עשה להנאתו כי אם לאהבת המקום, שנאמר ומצאת את לבבו נאמן לפניך, שלא היה לו אלא לב אחד, ואפילו בלבבו הרע היה נאמן לפני ה’, אבל דוד לא היה יכול לכופו יצרו כל כך והרגו בפעם אחת, כלומר הרחיק עצמו מתאוות גופניות על ידי תעניות וסיגופים.”**

**Even activities involving physical needs and desire—such as eating and drinking and the like—Avraham performed them solely for the sake of his love of G-d, and not for his own personal pleasure. For, he had a single, unified heart; even the evil side of his heart was totally devoted to Hashem. David, however, was not able to control his heart to that degree. Therefore, he killed it with one decisive blow. In other words, he distanced himself from physical desire by means of fasts and self-afflictions.**

Thus, we see that Avraham Avinu, by means of his incredible kedushah, transformed the yetzer hara into a yetzer tov. This explains very nicely Rashby’s statement in the Midrash: **“HKB”H provided him with two kidneys, which functioned like two teachers. They would flow and teach him Torah and ‘chochmah.’”** With his incredible kedushah, he transformed even his left kidney into a force for good. As a result, both kidneys counselled the heart to do good and taught him Torah and “chochmah.”

### Four Cups on the Night of Pesach Corresponding to the Four Aspects of Da’as

Continuing onward and upward with this line of reasoning, we shall now address the matter of the “arba leshonos shel geulah,” mentioned by HKB”H in relation to the exodus from Mitzrayim. As we know, Chazal instituted the consumption of



four cups of wine at the Pesach Seder to commemorate these four expressions. Now, the Sefas Emes (Nasso 5651) explains that the “arba leshonos shel geulah” correspond to the respective redemptions of the four aspects of “Da’as” that were released from Galus. Hence, it was instituted that we drink four cups of wine indicating that there were four geulot—one for each of the aspects of “Da’as” that emerged from slavery to freedom.

Clearly, his holy insight deserves further clarification. After all, the Midrash states that a person who consumes four cups of wine loses all four aspects of his “Da’as.” So, how can we claim that Chazal instituted the drinking of four cups of wine to commemorate the geulah of the four aspects of “Da’as”?

Let us justify the comment of the righteous Sefas Emes. A careful examination of the Midrash reveals that it specifically speaks about a person who consumes four cups of pure wine, undiluted with water. Thus, the Midrash states that the measure of intoxication that causes a person to lose all four aspects of “Da’as,” is specifically four “revi’is”s of pure, undiluted wine.

Now, we have learned in the Gemara (Pesachim 108b): **“ארבעה כוסות הללו צריך שיהא בהן כדי מזיגת כוס יפה—these four cups must contain a sufficient amount to pour a “nice cup.”** The Rashbam explains that this refers to the cup of Birkas HaMazon discussed in the Gemara (Shabbat 76b): **“כוס של ברכה צריך שיהא בו רובע רביעית, כדי שימזגנו ויעמוד על רביעית—the cup used for blessing must contain a quarter of a “revi’is,” so that he can mix it (with water) and it will still amount to a “revi’is.”** In other words, the cup must contain a “revi’is” of pure wine mixed with three “revi’is”s of water. This definition is based on Rava’s statement (ibid. 77a): **“כל חמרא דלא דרי על חד תלת מיא לאו חמרא הוא—any wine that is not sufficiently strong to be mixed with three equal parts of water is not considered wine.** In other words, real wine must be potent enough that it can be mixed with three measures of water equivalent to the measure of the wine. For this reason, they instituted that four cups of properly mixed wine be consumed on the night of Pesach. Seeing as it is not customary to drink pure them, there is no fear that a person will lose the four aspects of his “Da’as.”

Notwithstanding, we still have not arrived at a satisfactory understanding of the words of the Sefas Emes. He said that the four cups of wine were instituted to correspond to the “arba leshonos shel geulah,” which represent the four respective redemptions of the four aspects of “Da’as.” As explained, four cups of properly mixed wine diluted with water do not cause intoxication. So, what prompted our blessed sages to institute the consumption

of four cups of wine specifically to allude to the four geulot of the four aspects of “Da’as”? After all, if they are not diluted properly they can lead to the total loss of “Da’as.” Seemingly, it would have been preferable to institute some other method to commemorate those four geulot which is less risky than wine.

## The Galus in Mitzrayim Was a Galus of “Da’as” Caused by the “Cheit Eitz HaDa’as”

I was struck by a wonderful idea. The Galus in Mitzrayim represented the Galus of “Da’as.” The Toldot Yaakov Yosef (end of parshas Vayishlach) expresses this fact in the name of his teacher and master, the Ba’al Shem Tov hakadosh, zy”a: **“שמעתי ממורי כי ענין גלות מצרים היה, שחסר להם הדעת שידעו להכריע שיש בורא אחד המחדש בטובו תמיד מעשה בראשית, עד שבא משה ועל ידי הניסים שעשה, נתפרסם בעולם שיש בורא אחד המחדש תמיד.”** The knowledge and cognizance that there exists a single creator in the universe, who renews and revitalizes creation constantly, was absent. Then Moshe appeared and by means of the miracles he performed, the existence of a single creator, who renews the world on a continual basis, became universal, public knowledge.

Elsewhere (Pekudei), the Toldos explains that this is why Pharaoh’s immediate and initial response to Moshe and Aharon was (Shemos 5, 2): **“לא ידעתי את ה’—I do not know Hashem.** His response alludes to the fact that he represented the klipah of “Da’as’—the antithesis of “Da’as” emanating from the realm of kedushah—reflected by the passuk (D.H.I 28, 9): **“דע את אלקי אביך—know the G-d of your father and serve Him.**

From this it is evident that Yisrael’s geulah from the Galus in Mitzrayim included the geulah of “Da’as.” Hence, “Da’as” is frequently mentioned in connection with the exodus from Mitzrayim (Shemos 6, 7): **“וידעתם כי אני ה’ אלקיכם המוציא אתכם מתחת—סבלות מצרים—and you shall know that I am Hashem your G-d, Who takes you out from under the burdens of Mitzrayim.** Similarly, it is written (ibid. 10, 2): **“ולמען תספר באזני בנך ובן בנך את—and so that you may relate in the ears of your son and your son’s son that I have amused Myself with Mitzrayim and My signs that I placed among them, that you may know that I am Hashem.** So, we see that by means of Yisrael’s exodus from Mitzrayim— involving miracles and supernatural phenomena— “Da’as” came out of exile. It was so apparent that even the Egyptians recognized Hashem—as it is written (ibid. 7, 5): **“וידעו מצרים כי אני ה’—and Mitzrayim shall know that I am Hashem.** In a similar vein, it states (ibid. 7, 17): **“כה אמר ה’ בזאת תדע כי אני ה’—so says Hashem, “Through this shall you know that I am Hashem.”**

Yet, we must still endeavor to understand why indeed was it necessary for Yisrael to endure the Galus of “Da’as” in Mitzrayim. The matter is explained very nicely by our teacher, the Arizal (Sha’ar HaPesukim, Shemos; Sha’ar HaKavanot, Drush 1 for Pesach). He explains that all of the neshamot of Yisrael that suffered the enslavement in Mitzrayim were originally part of Adam HaRishon when he sinned with the Eitz HaDa’as. As a consequence, they required tikun by means of multiple reincarnations in order to refine them and purge them completely of the filth and contamination they had incurred.

First, they reincarnated into the “dor hamabul”; however, the evil still clung to them, causing them to behave corruptly. Subsequently, they underwent a second reincarnation into the generation of the dispersion. Once again, they failed to correct the defect and continued in their evil ways. The Torah attests to this in the following passuk (Bereishis 11, 5): **“וירד ה’ לראות את העיר ואת—Hashem descended to see the city and tower which the sons of Adam built.** The passuk clearly alludes to the fact that they were the sons of Adam HaRishon and were part of his being. After that, they reincarnated for a third time into the populace of Sodom. Once again, they failed to correct their ways and demonstrated corrupt behavior, as described by the passuk (ibid. 13, 13): **“ואנשי סדום רעים וחטאים לה’ מאד—****the people of Sodom were exceedingly wicked and sinful to Hashem.**

After reincarnating into these three different generations, they reincarnated a fourth time into Bnei Yisrael in Mitzrayim. By enduring the difficult servitude in Mitzrayim, they were refined to the degree that they merited receiving the Torah. Therefore, just as they were wiped out by the flood in the “dor hamabul” for their corrupt ways, similarly they were now subjected to Pharaoh’s parallel decree (Shemos 1, 22): **“כל הבן היולד היאורה—every male child that will be born, you shall throw him into the river.**

Corresponding to the sins they committed during the generation of the dispersion, it states (Bereishis 11, 3): **“ויאמרו איש אל רעהו הבה נלכנה לבנים ונשרפה לשרפה, ותהי להם הלכנה לאבן והחומר היה להם לחומר—each man said to his fellow, “Come, let us make bricks and burn them in fire.” And the brick served them as stone, and the bitumen served them as plaster.** They attempted to ascend to the heavens, deny Hashem’s sovereignty and wage war against Him. Consequently, in Mitzrayim, they were punished as follows (Shemos 1, 10): **“הבה נתחכמה לו... וימררו את חייהם בעבודה קשה—come, let us act wisely toward them. . . They embittered their lives with hard work, with mortar and with bricks.** Corresponding to the building of the city and the tower

in that previous reincarnation, they were punished accordingly in Mitzrayim (ibid. 11): **“ויבן ערי מסכנות לפרעה את פיתום ואת רעמסס— they built storage cities for Pharaoh, Pitom and Raamses.** With this understanding, the Arizal explains that since all of the neshamot in Mitzrayim had sinned previously with the Eitz HaDa’as Tov VaRa, their “Da’as” was damaged and defective. As a consequence, the element of “Da’as” was in Galus in Mitzrayim.

### Adam HaRishon Caused the Defect in Da’as by Drinking Wine

As a loyal servant in the presence of his master, I would like to provide some clarification. How exactly did the “cheit Eitz HaDa’as” cause the defect in “Da’as” that ultimately led to the reincarnations of the neshamot into Mitzrayim, where they experienced the Galus of “Da’as”? Now, we have learned in the Gemara (Berachos 40a): **“תניא אילן שאכל ממנו אדם הראשון, רבי מאיר אומר גפן היה, שאין לך דבר שמביא יללה על האדם אלא יין, שנאמר (בראשית—it was taught in a Baraisa: Concerning the type of tree from which Adam HaRishon ate, Rabbi Meir says: It was a grapevine; for there is nothing that brings wailing upon a person as wine does, as it is stated: “And he (Noach) drank from the wine and he became drunk.”** We see from here that Adam HaRishon’s sin involved drinking wine that came from the Eitz HaDa’as. This accords wonderfully with the elucidation in the Midrash (B.R. 19, 5) related to the passuk (Bereishis 3, 6): **“ותקח מפריו ותאכל, אמר רבי איבו, שחטה ענבים ונתנה לו—”She took from its fruit and she ate.” Rabbi Eivo said: She squeezed grapes and gave it to him.**

Now, based on the fact that our blessed sages specified that the “cheit Eitz HaDa’as” involved the consumption of wine—**“that brings wailing upon a person”—**it stands to reason that the wine was not properly diluted; instead, it must have been intoxicating wine. Thus, we can suggest, with the utmost reverence and adoration, that Chava squeezed grapes for him in the amount of four cups of pure, undiluted wine. As we have learned from the Midrash above, one who consumes four cups of pure wine loses the four aspects of “Da’as.” As a result, Adam HaRishon—along with all of the neshamot that were contained within his being at the time of the sin—effectively damaged the four aspects of “Da’as.”

This is consistent with Rashi’s comment (ibid. 2, 25): **“ואע”פ שנתנה: בו דעה לקרות שמות לא נתן בו יצר הרע עד אכלו מן העץ ונכנס בו—even though he had been endowed with the aptitude (knowledge) to assign names, a yetzer hara had not been placed in him until he ate from the tree; and then it entered his being.** In other words, by



drinking the wine that Chava squeezed for him, he damaged the four aspects of “Da’as,” enabling the yetzer hara to enter his being. As we have learned in the Gemara (Sotah 3a): **“אין אדם עובר עבירה-- אלא אם כן נכנס בו רוח שטות”** **“a person does not commit an aveirah unless he is possessed by a whim of insanity.** In the absence of “Da’as,” a person is subjected to a whim of insanity introduced by the yetzer hara. As a consequence, all of the neshamot that were part of Adam HaRishon at the time of the “cheit” reincarnated into Mitzrayim in the Galus of “Da’as,” in order to remedy the damage they had caused to the four aspects of “Da’as.”

### The Four Aspects of the Torah Rectify the Four Aspects of “Da’as”

We can now address the challenging task of explaining how the damage to the four aspects of “Da’as,” caused by the “cheit Eitz HaDa’as,” was remedied in Mitzrayim. The Alshich hakadosh explains at length in Torat Moshe (Shemos) that the purpose of Galus Mitzrayim was to cleanse Yisrael of the contamination introduced by the “nachash hakadmoni”—the primeval serpent--into all of creation as a result of the “cheit Eitz HaDa’as.” By means of the strenuous servitude they were purified of the nachash’s contamination and ultimately merited receiving the Torah.

The Alshich brings explicit proof for this assertion from the following passuk (Devarim 4, 20): **“ואתכם לקח ה' ויוציא אתכם מכוור ברזל ממצרים להיות לו לעם נחלה כיום הזה”**—**but Hashem has taken you and withdrawn you from the iron crucible (“kur habarzel”), from Mitzrayim, to be a nation of heritage for Him, as this very day.** Rashi explains: **“כור הוא כלי שמזקקים בו את הזהב—a “kur” is a vessel in which they refine gold.** In other words, it is necessary to remove the impurities and dirt attached to the gold by means of an iron melting pot; so, too, HKB”H refined the neshamot of Yisrael of their attached impurities by means of the suffering and severity of the labor in Mitzrayim. This was all done to prepare them for receiving the Torah: **“To be a nation of heritage for Him, as this very day.”**

In this manner, the Alshich hakadosh interprets HKB”H’s pronouncement to Avraham Avinu at the “Bris bein HaBetarim”: **“ידוע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אותם ארבע מאות שנה”**—**know with certainty that your offspring shall be sojourners in a land not their own, they will enslave them, and they will oppress them four hundred years**—to refine them of the contamination the nachash introduced into all of creation; **“וגם את ידוע תדע כי גר יהיה זרעך בארץ לא להם ועבדום וענו אותם ארבע מאות שנה”**—**and also the nation that will enslave them, I shall judge, and afterwards they shall leave with great possessions**—this refers to the great wealth

inherent in Torah she’b’chtav and Torah she’b’al peh, which they will merit receiving as a result of this arduous purification process in Mitzrayim. This is the gist of his magnificent explanation.

It appears that we can draw a connection between this matter and the tikun of the four aspects of “Da’as” damaged as a result of the “cheit Eitz HaDa’as.” It is known that Torah-study is characterized by four distinct forms of exegesis represented by the acronym **פּרד"ס**—**פּשט רמז דרוש סוד**. They are **“pshat”**—the simple, straightforward understanding of the text--**“remez”**—the interpretation of the text based on allusions--**“drush”**—understanding based on more intricate elucidations--and **“sod”**—mystical interpretations of the text based on concealed meanings.

In Sha’ar HaGilgulim (Introduction 11), the Arizal discusses the mitzvah of talmud-Torah, which is equivalent to all of the other mitzvos:

**“ויש בה ד' פירושים, שסימנם פרד"ס, פשט, רמז, דרש, סוד, וצריך לטרוח ולעסוק בכלם עד מקום שיד שכלו מגעת, ויבקש לו רב שילמדוהו, ואם חסר אחת מארבעתם כפי השגתו יתגלגל על זה.”**

He emphasizes that it is critical to strive to engage in all four categories to the best of one’s abilities. A person should seek a teacher to guide him. If he lacks one of the four categories, according to his abilities, he will be subjected to “gilgul” for this deficiency. Similarly, he writes (ibid. end of Introduction 16): **“דע, כי האדם מחויב לעסוק בתורה בד' מדרגות, שסימנם פרד"ס, והם, פשט, דע, רמז, דרש, סוד. וצריך שיתגלגל עד שישלים אותם.”** Here, too, he stresses that a person is obligated to engage in all four aspects of Torah-study known as **פּרד"ס**. He concludes by stating that a person will continue to reincarnate until he has completed all of them.

Now, it is plausible to suggest that this is why HKB”H purified Yisrael via the Galus in Mitzrayim in preparation for receiving the Torah. He wanted them to be worthy of receiving the Torah which encompasses four aspects in order to remedy the four aspects of “Da’as” that were damaged by the “cheit Eitz HaDa’as.” When a person toils to attain the illumination of the Torah, he illuminates his “Da’as” with the “Da’as” of the Torah, which is comprised of four aspects. Thus, the light of the Torah illuminates the four aspects of his “Da’as.” Therefore, when Yisrael were ready to emerge from the Galus in Mitzrayim, HKB”H employed four expressions of geulah: **“והוצאתי, והצלתי, וגאלתי, ולקחתי”**. He was alluding to the four geulot of the four aspects of the Torah that emerged from the klipah of Mitzrayim.

This explains very nicely why HKB”H concludes the “arba leshonos shel geulah” with the passuk (Shemos 6, 7): **“ולקחתי אתכם”**—**I shall take you to Me for a people and**

**I shall be a G-d to you.** The Ramban explains that this passuk refers to when they will come to Har Sinai and will receive the Torah, as it states (ibid. 19, 5): **“You will be a treasure to Me.”** In similar fashion, the Ohr HaChaim hakadosh comments (ibid. 6): **“I shall take you for a people” refers to Matan Torah; for there we were designated as His people and He designated His name upon us. This is the meaning of His statement: “And I shall be a G-d to you.”** Based on what we have learned, HKB”H mentions in relation to the fourth geulah: **“I shall take you to Me for a people”**—to indicate that Yisrael will merit receiving the four aspects of the Torah on Har Sinai, which will provide the tikun for the four aspects of “Da’as” that they damaged during the “cheit Eitz HaDa’as.”

Based on what we have learned, we can explain satisfactorily the Zohar’s contention that Moshe’s speech impediment was related to fact that “dibbur” was in Galus in Mitzrayim. At Matan Torah, he was healed and his speech returned to normal. Let us explain. The Galus of “dibbur” stemmed from the loss of the four aspects of “Da’as.” Therefore, at Matan Torah, when the four aspects of Torah-study provided the tikun for all four aspects of “Da’as,” the “dibbur” emerged from Galus as well. As a result, Moshe Rabeinu’s speech was cured.

Support for this notion can be found in the commentary of the Sefas Emes (Vaeira 5637): **ד' לשונות של גאולה, כי כל הגלויות, והם נגד ארבע פירושים שבתורה פרד"ס, והם הד' לשונות נכללים בגלות מצרים... והם נגד ארבע פירושים שבתורה פרד"ס, והם הד' לשונות של גאולה.** **There are four expressions of geulah, because all of the exiles were included in the Galus in Mitzrayim . . . and they correspond to the four types of Torah exegesis known as פרד"ס; they are the four expressions of geulah.** He does not explain the association between the “arba leshonos shel geulah” and the four categories of פרד"ס. Based on what we have discussed, we can provide an explanation: The “arba leshonos shel geulah” correspond to the four aspects of Torah-study, which illuminate and provide tikun for the four aspects of “Da’as” that were damaged during the “cheit Eitz HaDa’as.”

### The Four Cups of Wine Correspond to the Four Elements of פרד"ס

With joy in our hearts, we can now appreciate why our sages instituted the drinking of four cups of wine on the Seder night, which correspond to the four expressions of geulah, in order to remedy the four aspects of “Da’as” that were damaged. As explained, the

four cups of wine consumed on the night of Pesach must be diluted with three equivalent portions of water, in keeping with Rava’s statement: **“Any wine that is not sufficiently strong to be mixed with three equal parts of water is not considered wine.”**

Let us suggest that this dictum alludes to the four elements of פרד"ס. The undiluted wine by itself represents the element of “sod.” For, the Gemara states (Eiruvin 65a): **“נכנס יין יצא סוד”**—**when wine enters, “sod” is released.** The Gemara explains that the numerical value of י"ז (70) is equivalent to that of ס"ד (70). The three parts water added to dilute the wine represent the other three types of Torah interpretation: **בשט, רמוז, דרוש.**

Now, the following pronouncement of the Rama (Y.D. 246, 4) is well known: **“ואין לאדם לטייל בפרדס רק לאחר שמלא כריסו בשר ויין, והוא לידע איסור והיתר ודיני המצוות—a person should only stroll in the after he has filled his belly with meat and wine, possessing a knowledge of that which is permitted and that which is prohibited and the laws pertaining to the mitzvos.**

This then is the allusion inherent in Rava’s clever statement: **“Any wine that is not sufficiently strong to be mixed with three equal parts of water is not considered wine.”** In other words, one should not venture into the realm of “sod”—represented by the undiluted wine—until one has first added three parts of water—representing the methodologies of “pshat,” “remez” and “drush.” Wine that has not been properly prepared in this manner is undrinkable. In other words, one should not learn the Torah of “sod” until one is well-versed in the other three areas of Torah scholarship—the Torah that is more apparent and accessible. On the other hand, wine that has been diluted properly with three portions of water is not only suitable for drinking but is suitable to be a “cup of blessing.” For it encompasses all four aspects of פרד"ס.

At this point, we have achieved a very nice understanding regarding the custom instituted by our blessed sages to drink four cups of wine. Both the number of cups and the wine itself, which must be mixed with three parts of water, allude to the four aspects of Torah-study. As such, they provide a wonderful tikun for the “cheit Eitz HaDa’as.” When Adam HaRishon together with all of the neshamot drank the intoxicating, undiluted wine, they caused the loss of the four aspects of “Da’as.” By consuming four properly diluted cups of wine—representing the four aspects of Torah exegesis—we achieve an amazing tikun; we successfully restore all four aspects of “Da’as” and illuminate them with the light of the Torah.

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