THE
Zera Emes
זרע אמת
PROJECT

והגדת לבנך
Keeping Their Torah Alive.

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לזכר נשמת הבחור בנימין בן יהושע פינחס. כ"ד אדר א' תשמ"ד - ג' שבט תשנ"ח (בן י"ג שנה)

The Zera Emes Project by Rabbi Moshe Hubner was created to honor and share the Torah of over 250 Gedolim who weren't zocheh to descendants of their own. Their legacy lives on through their words of Torah and emunah that continue to inspire and touch countless lives. By bringing their timeless divrei Torah and wisdom to life, we create a powerful connection to the past to help inspire today's generation.
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The Four Cups

The Yerushalmi (*Pesachim* 10:1) sources the requirement to drink four cups of wine during the Seder to the four expressions of redemption stated by Hashem in the beginning of this Parashah.

The four expressions are: והוצאתי (I will take you out), והצלתי(I will rescue you), וגאלתי (I shall redeem you), and ולקחתי (I shall take you).

While we were in Egypt we performed four behaviors which created four *zechusim* that ushered in the redemption.

FROM R' SHALOM JACOB ZT"L COLLECTION

The four behaviors that merited redemption are: 1) We did not change our names. 2) We did not inform on each other. 3) We did not engage in immorality (intermarrying). 4) We did not change our language.

It is not just matching the number four to the number four. The Meor Hakkatan (Tarnipol 1697), connects each of the four expressions of redemption to one of the four behavioral merits. The Meor Hakkatan understands that there were four distinct stages of the redemption, and then connects the expressions/merits to these four stages.

ר' מאיר בן ר' יצחק

R' Meir ben Yitzchak Tarnipoler published the Meor Hakkatan (1697) when he was in Itingin. In his introduction he relates. "When I was younger during the Programs of 1648 …the evil nation of the Cossacks, may their name be erased… killed, in anger, fury, and rage, tens of thousands of Jews. Numerous holy communities in the regions of Ukraine and Podolia, which had once dwelled in greatness and splendor, were decimated. Among them was our community, the grand city of Tarnopol…members of my family on my father's and mother's sides, may their memories be a blessing …"Earth, do not cover their blood…" (*Iyov* 16:18). If not for the mercy of Hashem, who stirred the heart of my father and a few individuals from our community to quickly flee from the sword of the dove (a metaphor for war), we would have almost perished entirely. We wandered from city to city and from corner to corner, in heat and cold, and who can recount all the hardships we endured on the journey? In the winter, we returned to our city, only to find our homes burned and our inheritance given to strangers. When summer came, we were pursued by our necks by a people unlike any other—the Tatars, the Cossacks, and other enemies. I left the land of decrees and darkness, and, with Hashem's help, in every place I arrived, people greeted me with joy. I studied for a brief period in Poland, though even there I found no peace, as war broke out with the Muscovites, may their name be erased, and I was among the exiles of Poland. Hashem then arranged for me a suitable match, the daughter of the great poet, Rav Zelig Chazan, may he be preserved and protected. He was, in earlier times, the chazan of the holy congregation of Lvov in Poland, and he too was among the exiles, now residing in the holy congregation of Fürth. The days passed, I did not merit to have lasting offspring…I grew old, advanced in years, and said to myself: What legacy will I leave behind? I have not been granted children to perpetuate my name… Therefore, my heart stirred me to produce something good: to compose a sefer that would be read on Shabbos, Yom Tov, and other days, so that the *passuk* might be fulfilled for me after my passing: "May I dwell in Your tent forever" (*Tehillim* 61:5).

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THE FIRST EXPRESSION

The first expression, והוצאתי, means we would be free from the great burden of slavery. This is tied to our behavior of not changing our names. By not changing our names, we hinted at our hope for future redemption as the Medrash explains that the names themselves represent our hope. The name Reuvein name references that, "Hashem saw our pain" (*Shemos* 3:7), and Shimon references, "Hashem heard our pain" (2:24). This belief in a future redemption was a reason why we merited being freed from the great burden of slavery. This first stage occurred on Rosh Hashanah (6.5 months before the final redemption).[1]

THE SECOND EXPRESSION

The second expression, והצלתי, means we were completely free from enslavement. This is tied to our behavior of not snitching. The Torah states that our redemption was merited based on our davening to Hashem. By not snitching we kept our mouths in a purified state and merited successful prayers for complete redemption. Having our mouths in a purified state is vital because Hashem does not listen to the prayers that emanate from a mouth that was used for transgressions. This second stage occurred on Rosh Chodesh Nisan.[2]

THE THIRD EXPRESSION

The third expression, וגאלתי, refers to having great miracles performed for us at the splitting of the sea. This is tied to our behavior of not engaging in immorality (intermarrying). By remaining moral we were worthy of the miracle of the splitting of the sea. This is supported by a Gemara (*Berachos* 4a) that in the time of Ezra, when the exiles returned to Israel, they could have experienced the same miracles that occurred during Yehoshua's time. However, because there was no intermarriage, these miracles did not occur. Thus, in Egypt, by refraining from immorality we merited a reason for miracles to be performed for our benefit. This third stage occurred at the splitting of the sea.[3]

THE FOURTH EXPRESSION

The fourth and final expression, ולקחתי, means Hashem having us become our own nation. This is tied to our behavior of not changing our languages because this meant we were a holy nation and therefore merited being worthy of receiving the Torah. This final stage occurred at Sinai.

FOUR STAGES

He adds that although it can be considered one long redemption, the Torah uses four expressions because there were four different stages (Rosh Hashanah, the beginning of Nisan, the splitting of the sea, and the giving of the Torah at Sinai) based on the four merits we accrued based on our behavior.[4]

POSTSCRIPT

It's interesting that he writes that Rosh Chodesh Nisan was a major development in our redemption, and it is different from what occurred at the splitting of the sea.

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1 כל השבטים ע"ש גאולתן נקראו ראובן ויאמר ה' ראה ראיתי שמעון וישמע אלקים וכו' ובזה שלא שנו לשונם מלדבר וכו' קדשו וטהרו את לשונם ככלי שרת שבמקדש עי"ש.

2 זכו שקבל הקב"ה את תפלתן וכו'.

3 שלא פרצו בערוה זכו לראות ניסים וכו'.

4 בר"ה בטלה עבודה מאבותינו במצרים ולא יצאו עד ר"ח ניסן וכו' ד' כוסות כנגד ד' לשונות וכו' אע"פ שלכאורה היא גאולה אחת וכו' א' בר"ה ב' שיצאו לגמרי לחירות בר"ח ניסן ג' שראו על הים ניסים מפורסמים ד' קבלת התורה.

EXPRESSION – MEANING	TIMING	BEHAVIOR
והוצאתי – Taking us out from under another	Rosh Hashanah	Names – belief in redemption
וגאלתי – Complete Redemption	Rosh Chodesh Nisan	Not snitching and keeping our mouths pure
והצלתי – Miracles	Splitting of the sea	Refraining from immorality
ולקחתי – Torah	Shavuos	Language