

WORDS OF WISDOM FROM RABBI YITZI

לרפואה שלימה ליוסף יצחק בן ברכה

PESACH

Three Matzahs & Four Cups of Wine

Our sages established that we drink four cups of wine at the Seder for the four expressions of redemption that Hashem commanded Moshe to convey to the Jewish people at the beginning of Parshas Vaera, "I will take you out... I will save you... I will redeem you... And I will take you (to Myself as a nation)..."

If these four expressions of redemption are so significant that they should be symbolized by the Seder, why not have four matzahs? The matzahs are a biblical commandment, as the Mishnah tells us that the reason we have matzah is "because our parents were redeemed from Egypt," as opposed to the cups of wine that are only a rabbinical enactment?

Why do we need three matzahs? The

REDEMPTION IS ONLY COMPLETE WHEN YOU DO IT YOURSELF.

of hamotzi on two whole challahs or matzahs, and an extra broken piece of matzah, poor man's bread, to recite the Haggadah over.

However, being that everything in Torah is perfect and we know that the reason

simple reason is that two whole matzahs are for hamotzi, just like on every Yom Tov, we make the blessing

we have matzah is "because our parents were redeemed from Egypt," the three matzahs must represent redemption as well.

With this understanding, we can conclude that there are two aspects of redemption, one is connected to the number 3 and is represented by matzah, and the other is connected to the number 4 and is represented by wine.

What are these two aspects of redemption? And why are they represented by wine and matzah?

We are told that the Jewish people had sunken to such a low in Egypt that if they would have stayed a moment longer, they would have been totally lost, with no chance of redemption. It was only that Hashem pulled us out in the nick of time. In other words, it wasn't on our merits or through our efforts that we were redeemed. Rather, it was a one-sided redemption; Hashem did it himself.

This is what the Exodus was all about; being redeemed by Hashem himself, without our effort. Being that it was from Him, and we had no involvement, we have no pleasure in it. This is represented by matzah, which doesn't have much flavor. It is poor man's bread, symbolizing that we were poor in understanding and



poor spiritually. We have three matzahs, representing the first three expressions of redemption, "I will take you out... I will save you... And I will redeem you..." These are all one-sided. They are all from Hashem himself without our involvement. Because these three actually happened at the Exodus, they are represented by matzah, a biblical commandment.

The fourth, "And I will take you to Myself as a nation," didn't reach completion until we received the Torah at Mount Sinai, after 50 days of working on ourselves to be worthy of receiving Hashem's Torah. Being that it came about through our effort and in our merit, we have pleasure in it. Therefore it is represented by wine that has flavor. Because it only reached completion 50 days after the Exodus, it is not totally connected to Pesach and, therefore, only a rabbinical enactment.

So you have three that is given and the fourth that is developed by the recipient. This will help us understand a few other things.

This is one of the reasons that we have three fathers and four mothers. In producing a child, the part of the father is to give, but the mother takes what she receives, and with her body's effort, she develops it into a complete baby. Being that the number 3 represents giving, there are three fathers, and since the number 4 represents taking and developing through our own effort, there are four mothers.

The same thing is with Torah. The written Torah is called "The *mussar* (discipline) of your father" because it is given to us completely by Hashem. Therefore, we have no input. It is similar to redemption from above, symbolized by matzah, a

biblical commandment.

However, the oral Torah, the Mishnah, Talmud, etc., is called "The Torah of your mother" because our great rabbis develop and complete its details, showing the importance of personal involvement in the Torah. This is similar to redemption through our effort, symbolized by wine, a rabbinical enactment.

You may ask, the fourth is only one, so why do we have four cups of wine?

Because through our effort, we reveal that the essence and the purpose of the first three is for the fourth, so our effort begets all four. Hence four cups of wine.

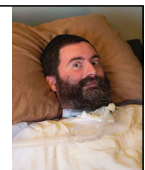
May we soon merit to see the final redemption which we deserve and earned. The time has come.

Being in Rabbi Yitzi's presence is being in the presence of a literal Tzaddik Gamur - an angel on earth! Wow, Rabbi Yitzi is carrying us all on his shoulders if anyone can, and will bring the Geulah, it's him and his incredible wife and family!

- Chaya S, Brooklyn

RABBI YITZI WOULD LOVE TO HEAR FROM YOU! SEND YOUR MESSAGE TO:
(937) 770-4802 | TORAHFROMMYEYES@GMAIL.COM

Despite facing one of life's most difficult challenges, Rabbi Yitzi Hurwitz continues to spread joy and faith to thousands around the globe. Diagnosed in 2012 with ALS, Rabbi Yitzi is now 95% paralyzed and no longer able to speak or breath on his own. Thanks to the miracle of technology, Rabbi Yitzi continues to spread his wisdom through his eyes, focusing on each and every letter of these Torah articles. Rabbi Yitzi, his wife Dina and their seven children are the Rebbe's Shluchim to Temecula, California.



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