



Parshas Va'era 2023, The Fifth Dimension

This week's Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna, Shaul Ben Berta, and Lior Gabay Ben Michal.

This week's Parsha Perspective is in loving memory of Leah Mintche Bas Ya'akov Yosef, Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and their memories a blessing.

Our Parsha begins with G-d responding to Moshe's outcry about why He allowed the situation to worsen. Before Moshe demanded that Pharaoh let the Jewish people go, the Egyptians provided straw to make cement.

However, after Moshe approached Pharaoh, the Egyptians no longer provided them with the necessities to make cement. Yet, they kept the same number quota of cement blocks that each Jew had to supply.

G-d responded by revealing one of His most holy names to Moshe, a name that He did not reveal to our forefathers. G-d tells Moshe that He heard the nation's cries and will punish the Egyptians and redeem the Jewish people.

The Parsha contains seven of the ten plagues that G-d struck the Egyptians for enslaving the Jewish nation. **Blood, Frogs, Lice, Wild animals, Death of cattle, Boils, and Fiery Hail.** Each plague's cycle lasted one month. The plague lasted one week, but Moshe and Aaron would warn Pharaoh about the upcoming plague for three weeks.

Amazingly, during the plague of fiery hail, Pharaoh told Moshe (9:27), *"I have sinned this time. The Lord is the righteous One, and my people and I are the guilty ones."*

Nevertheless, as soon as Moshe stopped the plague, Pharaoh's conscience disappeared, and he refused to set them free.

However, a question comes to mind: At the beginning of our Torah portion, G-d tells Moshe five words alluding to the Jewish nation's salvation. “**וְהוֹצֵאתִי - I will deliver out - וְהַצַּלְתִּי - I will save them - וְגָאַלְתִּי - I will redeem them - וְלָקַחְתִּי - I will take them וְהֵבֵאתִי - I will bring them.**” The Jerusalem Talmud in Pesachim (10b) explains that we drink four cups of wine during the Seder, corresponding to the first four words of salvation. Yet, G-d told Moshe a fifth word of redemption, “**וְהֵבֵאתִי - I will bring them.**” What is different about “**וְהֵבֵאתִי - I will bring them**” that we don't dedicate a cup of wine to it? Why don't we drink **five** cups of wine corresponding to the **five** words of salvation?!

The Rambam, Rav Moshe Ben Maimon, a prolific scholar and philosopher whose Yahrzeit was last week on the 20th of Tevet, gives an answer. He answers that in fact we do commemorate “**וְהֵבֵאתִי - I will bring them**” by pouring a fifth cup for Eliyahu HaNavi as we conclude the meal part of the Seder.

The Rambam writes that are many opinions regarding why we drink the four cups of wine. As previously mentioned, the first opinion is that we drink to commemorate the four words of salvation.

A second opinion is that the four cups of wine correspond to Pharaoh's four cups. In Parshas Vayeshev (40:11-13), when Pharaoh's Butler was detailing his dream to Yosef, he mentions Pharaoh's cup four times.

The Rambam explains that the fifth cup never became obligatory because of the many opinions about the four cups. Nevertheless, we still commemorate “**וְהֵבֵאתִי - I will bring them**” by filling up the cup of Eliyahu HaNavi.

The Lubavitcher Rebbe, Rav Menachem Mendel Schneerson, continues with this reasoning that it is impractical to make the fifth cup of wine obligatory. Because “**וְהֵבֵאתִי - I will bring them**” refers to bringing the Jewish nation to our eternal home, the holy land of Israel.

Since Moshe did not merit to enter Israel, "וְהִבֵּאתִי" is hinting to the ultimate redemption, when all Jews will be brought to the promised land.

The Rebbe writes that the fifth cup is in the G-dly dimension, and what it represents is way out of our reach. This means that the majority of our existence is way above our perspective.

No matter what we accomplish or how hard we try, we will not understand the depths of G-d's wisdom and judgment. We can not comprehend the purpose of horrific tragedies because they live solely in the G-dly sphere, the fifth dimension.

This realm, the Rebbe explains, is where the greatest test of our faith in G-d exists. For it is a level where we have to acquiesce and defer to G-d's plan and believe that He and all He does is for good.

This domain can't be forced or contrived, for any notion of falseness destroys access to this crucial element of our soul. Instead, we pour the fifth cup for Eliyahu HaNavi and say the Hallel, where we praise G-d and proclaim that we are ready for the ultimate redemption.

In our daily life, it is imperative we realize that we do not have control or power over anyone else but ourselves. If we want to grow and change our situation, we alone must take the necessary steps to transform our destiny.

But we must equally recognize and acknowledge the hand of G-d dictating our every move. Leading us just in front of the gap we are supposed to close and the space we were born to fill. Showing us a small part of the infinite possibilities for our fifth dimension, the unique soul of G-d within us.

"Home is the human heart.

**Our return to G-d is no way separate from returning to ourselves,
to the point of inner truth out of which our soul shines forth."**

*Have a meaningful Shabbos,
Rabbi Sholom Yemini*