

פרשת בהר בחקתי

The Pasuk says "I will remember my covenant with Yaakob"- "זכרתי את בריתי יעקוב". Hashem says that he will remember his promise to Yaakob and redeem his children. Rashi comments that this Pasuk is one of five places in the Tanach that Yaakob's name is spelled יעקוב with a ו' (as opposed to יעקב without a ו'). There is also five places in the Tanach that Eliyahu Hanavi's name is spelled אליה, missing the ו' (as opposed to אליהו with a ו'). Rashi explains that the reason why there are five Yaakob's spelled with a Vav and five Eliyahu's spelled without, is because Yaakob "took" these five Vavs from Eliyahu as a security, to guarantee that Eliyahu will come and herald the Mashiach for the Jewish people.

Why was only Yaakob Avinu the one to be concerned with the final redemption and take security from Eliyahu Hanavi? What about the other Avot and Tzadikim? We also need to understand; why did Yaakov take **five** Vavs from Eliyahu as security? Wouldn't just **one** Vav have been enough? Also, why specifically the Vav? Why not a different letter? Finally, why was a security necessary altogether? One only takes security from someone who he is concerned will not deliver. What was Yaakob so afraid of that he needed to take a security from Eliyahu, as if to imply that he needed a guarantee because he didn't trust him?!

The three Batei Hamikdash (the first two and the future third) correspond to our three forefathers. The first Bet Hamikdash for Avraham, the second for Yishak, and the third for Yaakob. Avraham's Bet Hamikdash was compared to a הר (mountain), Yishak's was compared to a שדה (field), and Yaakob's is compared to a בית (house) which is the most permanent of the three, since the third Bet Hamikdash will never be destroyed.

This answers the first question. Yaakob was the one to be concerned with the final redemption because that is when the third Bet Hamikdash – the Bet Hamikdash of Yaakob- will be built. This will be heralded by Eliyahu. Yaakob was insuring that this will take place. In addition, the Zohar explains that Yaakob Avinu was present to witness the first redemption from Egypt as the Pasuk says; "וירא ישראל את מצרים מת על" "Israel saw the Egyptians dead on the seashore". If the Pasuk was referring to the Jews, the Pasuk should have said **ויראו** (they saw) in plural instead of the

singular term **וירא** (**he** saw). It says **וירא**, because it is referring to Yaakov Avinu, who is called Yisrael (מלשון שר - prince) when discussing such great moments, as opposed to Yaakov (מלשון עקב - heel) when normally discussing Yaakov. Yaakov greeted the Jews as they crossed the Yam Suf and were freed from the Egyptians. The Zohar says that the same “old man” who was present then, will be present again at the final Geulah. **אחרית כראשית** - the later redemption will be like the earlier one in that Yaakov Avinu will be there. This is why it was Yaakov who was concerned with guaranteeing our redemption from exile.

Why *five* Vav's? Today in the exile, Hashem's name is “incomplete”. The Pasuk says **"כי יד על כס י-ה מלחמה לה' בעמלק"** - “for there is a hand on the throne of Hashem, Hashem maintains a war against Amalek”. Hazal explain that in the exile, when we are still at war with Amalek, Hashem's name is: **י-ה** (as the Pasuk says **על כס י-ה**). In the future when Mashiach comes, and Amalek is defeated the **ו-ה** will be added and Hashem's name will be complete (**י-ה-ו-ה**). Our goal today is to complete Hashem's name by bringing the Mashiach. We say in the Kadish **"י-תגדל וי-תקדש ש-מיה רבא"** - “Exalted and sanctified be his great name”. The word **ש-מיה** (his name) can be broken up to be read: **ש-מ-י-ה** (The name **י-ה**). We are asking that Hashem's name - which is currently only **י-ה** - should be; **י-תגדל** - made great and lengthened into **י-ה-ו-ה** with the coming of the Mashiach.

The Baal Shem Tov explains that the great Tsadikim were concerned with “completing” the name of Hashem, and their service was done with that intention. This should also be all of our intentions- to complete Hashem's name with the adding of **ו-ה**. This is hinted to in the Pasuk: **"י-מלא ה' כל משאלותיך"** - literally “May Hashem fill all your requests”. This Pasuk can be divided to read: **י-מלא ה' - כל משאלותיך** to complete Hashem's name (**מלשון מלא**), **כל משאלותיך**, **that** should be all your requests and desires! We await the Mashiach and the **ו-ה** being added to Hashem's name. This explains why Yaakov took *five* Vavs since **ו-ה** is five Vavs! (**ה** equals five, thus **ו-ה** is the letter Vav five times). Yaakov chose five Vav's as the guarantee from Eliyahu, because this is the result of the Geulah that Eliyahu will announce!

In addition, on Pesah night we drink four cups of wine. The four cups correspond to the four terms of redemption that is written in the Pesukim; **והוצאתי, והצלתי, וגאלתי, ולקחתי** (I shall take you out, rescue you, redeem you, and take you). We have a custom to pour a fifth cup of wine and leave it on the table for Eliyahu Hanavi. Where does this custom come from? One reason given is that on every Mosei Shabbat,

Eliyahu Hanavi would visit the Baal Shem Tov and wish him a Shavua Tov. One time however, Eliyahu walked into the room of the Baal Shem Tov and left immediately without wishing him a Shavua Tov. The Baal Shem Tov's students asked him; why did Eliyahu left so fast?! The Baal Shem Tov explained that he (Baal Shem Tov) had reached such a high level and-on this occasion- did not control and conceal it before Eliyahu came. The holiness was too much even for Eliyahu and he had to run out! On Pesah night, Hashem lifts us to the highest level- the 50th level! On that night, we become so holy that even Eliyahu is "afraid" to approach us. The Gemarah advises that for fear, one should drink wine to calm himself. We give some wine to Eliyahu to "calm him" from the sudden fright of walking in to our homes and seeing us on such a lofty level!

Another reason for the cup of Eliyahu is that it represents a fifth term of redemption, and that is ו-הבאתי i will bring you (into Israel) because, what good is the redemption if we don't have a place to go?! The fifth cup of Eliyahu corresponds to ו-הבאתי, because Eliyahu is the one who will herald the coming of the Mashiach, and bring all the Jews into Israel. The word ו-הבאתי is numerically 424 which is the same numerical value as משיח בן דוד. It is also the same numerical value as the word כדת, which is the name that the Mashiach will wear on his forehead (this name is hinted to in the Megilat Esther that says מה לעשות (כדת)). This is why Yaakov took **five** Vavs from Eliyahu, because Eliyahu represented ו-הבאתי the **fifth** term of redemption, the **fifth** cup of wine, and the final Geulah.

The שפתי חכמים explains that Yaakov took **five** Vavs as if to make Eliyahu swear on the **five** books of the Torah that he will redeem the people. The Targum Yonatan ben Uziel brings an explanation regarding the coverings that were made for the Mishkan. One of the coverings was an eleven section long covering that was six sections connected to another five sections. The Targum explains, that the reason why it was broken up into six and five is because, the six stands for the ששה סדרי משנה (the six books of the Mishnah- the oral Torah) and the section of five represent the five books of the תורה שבכתב (the written Torah). From here we see six and five representing the two parts of the Torah- the written and oral.

The Torah is crucial to our redemption from the exile. The אור החיים הקדוש explains that the four exiles (Bavel, Paras, Yavan, Edom) correspond to the four Sadikim- Avraham, Yishak, Yaakov, and Moshe. We are currently in Galut Edom which is the exile corresponding to Moshe Rabeinu. Moshe does not want to redeem a nation

of בטלנים (idle people who waste time)! The only way Moshe will advocate our redemption is if we apply ourselves to the study of Torah- the five books of the written and the six books of the oral. (The fact that the Torah is our key to the redemption is hinted to in the Pasuk that describes the Geulah "ציון במשפט תפדה ושביה בצדקה"- "Zion will be redeemed through justice and its returnees through righteousness". The numerical value ציון במפט תפדה is 1076 which is the same Gematriyah as: תלמוד ירושלמי, and equals 524 – exactly the same as תלמוד בבלי. The redemption is dependent on our immersing ourselves in Torah study! [This Gematriyah is from R' Moshe Chaim Sonnenfeld, and when he showed it to the Brisker Rav, the Rav first checked the calculation then exclaimed; "even though i do not normally get excited from Gematriyot - this one is definitely said with Ruach Hakodesh!!])

This is another reason why Yaakov chose to take five Vav's, since ה' is five and ו' is six to show us that through the five and six books of the Torah שכתב ובעל פה, we will merit to be redeemed from the exile. This is also alluded to in the Pasuk itself that we started with (וזכרתי את בריתי יעקוב). There are exactly five Vav's in that Pasuk: וזכרתי את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם אזכר והארץ אזכר. These Hint to the five Vav's take by Yaakov.

The Pasuk of ויושע as mentioned, describes Yaakov greeting the Jews upon their exit from the first exile of Egypt. In this Parasha as well, there are five verbs that begins with Vav (וירא, וירא, וירא, וירא, וירא) signifying the five Vavs and the Torah that will redeem us from the Galut.

There is another important function that the 6 and 5 books of the Torah serve. That is to help us **endure** the Galut. There are so many things that divert us, and all types of distractions and addictions that one may succumb to. The Torah is what gives us the clarity and fortitude that protects us from the influences. The Torah is the key to our **making it** to the end of our exile. With this idea the Sar Shalom (original Belzer Rebbe) explained the prayer that some have the custom to recite on Friday night. It says "שתרחמי עוד בגלותי לגאלני"- "have mercy on me while in the Galut to redeem me." The Sar Shalom asked: why doesn't it say "have mercy to redeem me *from the Galut*" why does it say: *while in Galut* to redeem me?? He answers that the prayer is referring to be redeemed from the problems and pitfalls of the current Galut in order to endure and survive to see the final redemption of the exile! We need to be redeemed in order to make it to the redemption!

This explains why Yaakov needed to take the five Vavs as security from Eliyahu. It wasn't that he was afraid Eliyahu wouldn't fulfill his duty, It's because Yaakov wanted to take something to help us make it through the Galut, and that was the Torah- which is represented by the ו' and ה'. These six and five books are what we need to keep us on track for the Geulah!

There is another reason given as to why Yaakov chose to take specifically the Vav from Eliyahu, and that is from the בעל מגלה עמוקות, who explains that when Yaakov's brother Eisav was born he came out "done" and complete (with hair, teeth, nails, etc...). For this reason they called him עשו which is like the word עשוי-done. The question is, why not call him עשוי? Why did they choose עשו-without the י' of עשוי? He answers, that when they were born, Yaakov "grabbed" the י' away from Eisav and took it for himself. This is hinted to in the name of Yaakov. He was called יעקב, because when he came out of the womb, he was holding on to the עקב-heel of Eisav. Shouldn't he have been called עקב? Why יעקב with a י'? This shows us that Yaakov had taken the י' from עשו for himself and turned his name into יעקב. The words of the Pasuk show this to us. It says "וידו אחזת בעקב עשו"-his hand was grabbing the heel of Eisav". The word וידו-his hand, can also be read ויודו (his Yud) -he was grabbing **the י'** from the heel of עשו, the heel is the end-and the end (the last letter) of עשוי is the י'. Showing that Yaakov had taken the end of the name of עשו and kept the י' for himself to be called יעקב.

When Mashiach comes the Vav will be taken from עשו, leaving him only with the letters עש. עש means to "fall apart" or "dissipate". At the time of the redemption the ו' of עשו will be taken, destroying the wicked Eisav. This is why Yaakov chose the Vav as collateral. He was telling Eliyahu: "when you take the Vav from עשו I will give you your Vav's back!

At the time of Mashiach the Vav from Eisav will merge with the Yud of יעקב. (The combination of these two letters ו' and י' have great significance. They represent the Geulah. On Shabbat we have a slight feeling of the Geulah, for this reason we often see on Shabbat this combination of וי'..[ויכלו, ויכל, וישבת, ויברך, ויקדש]).

How wondrous are the words of Rashi Hakadosh?! In just a few words he was hinting to all these concepts and ideas that apply to us now, and will occur in the time of Mashiach! May we be Zocheh to see Eliyahu Hanavi and the Mashiach speedily in our time Amen.