

# Zera Shimshon

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## Chapter XXXIII: Bechukotai (Lev. 26:3–27:34)

Essay 4. Jacob took a *vav* from Elijah's name five times

**פסוק** "וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב", פירש רש"י בהמשכה מקומות נכתב מלא ואלהו חסר בהמשכה מקומות, לפי שיעקב נטל אות אחת משמו של אליהו ערבון שיבא ויבשר גאולת בניו עכ"ל.

There is a verse: **“Then will I remember My covenant with Jacob”** (Lev. 26:42), in which “Jacob,” normally spelled יַעֲקֹב, is spelled in *plene scriptum* (fully): יַעֲקֹב, with a *vav*. **Rashi explains, “In five places in Scripture it is written fully,<sup>1</sup> and the name Elijah [אליהו] is written deficiently in five places, as אֱלִיָּהּ, missing the usual *vav*,<sup>2</sup> because Jacob took one letter from the name of Elijah as a pledge that [the prophet] should come and proclaim the good tidings of [Jacob’s] descendants’ redemption.”**

וְצָרִיד עֵיוֹן מֵהוּ הָעֵנֵן הַזֶּה שֶׁל נְטִילַת אוֹת זוֹ, וְלָמָּה דִּנְקָא תְּמַשָּׁה פְּעָמִים, וְמָה אֵיכָפֶת לוֹ לְיַעֲקֹב עַל זֹאת הַבְּשׂוּרָה, וְמָה הַפְּרָשׁ יֵשׁ אִם תְּבֵא הַגְּאוּלָּה בְּלֹא הַבְּשׂוּרָה אוֹ עִם הַבְּשׂוּרָה.

**It requires investigation what this matter is, taking this letter, and why particularly five times, and what difference does it make to Jacob on this “good tidings,” and what difference is there if the redemption will come without good tidings or with good tidings.**

וְגַם לֹדַם דְּאִתָּא בִּילְקוּט עַל פְּסוּק "הִנֵּה אָנֹכִי שֹׁלֵחַ לְכֶם אֶת אֱלִיָּה הַנְּבִיא", אִם אֵין יִשְׂרָאֵל עוֹשִׂים תְּשׁוּבָה אֵינָם נִגְאָלִים, וְאֵין עוֹשִׂים תְּשׁוּבָה עַד שִׁבְאָא אֱלִיָּהוּ שְׁנַאֲמַר "הִנֵּה אָנֹכִי שֹׁלֵחַ" וְכוּ' מָה קְתִיב אַחֲרָיו "וְהָשִׁיב לְבָבָם עַל־בְּנֵיהֶם" עכ"ל.

**It can be said that it's brought in the Yalkut Shimoni on Malachi, remez 595 on the verse, “Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the L-rd” (Malachi 3:23), that if Israel does not repent, they will not be redeemed. But they won't repent until Elijah comes, for it is said, “Lo, I will send the prophet Elijah to you before” etc. Also, what is written afterward concerning Elijah: “he shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction” (Malachi 3:24)?**

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<sup>1</sup> Jacob is spelled with a *vav* in Lev. 26:42 and in four places in Jeremiah: 30:18, 33:26, 46:27, and 51:19.

<sup>2</sup> Elijah is spelled without a *vav* in Malachi 3:23, and in four places in II Kings: 1:3, 1:4, 1:8, 1:12.

דְּשִׁמְעוּ מִיָּנָה דְּדוֹקָא כְּשִׁיבָא אֵלֵיהּ וַיְבַשְׂרֵם שֶׁהֶגְאוּלָּה קִרְבָּה לְבָא אֶז "יִגַּל לְבָם" בְּקִרְבָּם וּמְחַמַּת שְׂמֵחָה זֹו תִּתְעוֹרְרוּ נְמִי לַעֲשׂוֹת תְּשׁוּבָה מֵאֵהָבָה, וּמִכָּל שְׂכֹן שְׂאֵלֵיהּ נְמִי יִדְבֵר עַל לְבָם וַיִּשְׁיבֵם. אֲבָל בְּלֹא זֶה אֵי אֶפְשֵׁר שְׂיִתְעוֹרֵר לְבָם עַל הַתְּשׁוּבָה וּבְלֹא תְשׁוּבָה לֹא תֵבֵא הֶגְאוּלָּה. וּמִשׁוּם הַכִּי יַעֲקֹב נִטַּל מִשְׁכּוֹן מֵאֵלֵיהּ כְּדִי שְׂיֵבֵא וַיְבַשֵּׁר לִישְׂרָאֵל וַיִּשְׁיב "לְבַב־אֲבוֹת עַל־בְּנִים" דְּהֵינּוּ שְׂיִעוֹרֵר לְבָם לַתְּשׁוּבָה.

**We hear from here precisely that when Elijah will come and will give them good tidings that the redemption is soon to come, then “their hearts will exalt” (Zech. 10:7) within them. Because of this joy, they will also awaken to repent out of love of G-d, and similarly Elijah will speak to their hearts and turn them in repentance. But without this, it will be impossible that their hearts will be awakened to repentance; and without repentance, the redemption will not come. Because of this, Jacob took a pledge from Elijah in order that he will come and bring good tidings to Israel, and he will “reconcile parents with children,” which is that he will awaken their hearts to repentance.**

וְהֵאֵי דְנִקַּט אֹת הֵנָּה וְהֵינּוּ לְפִי שְׂיִדוּעַ שְׂבִשְׂבִיל עֲזוּנֹת יִשְׂרָאֵל בְּעֲזוּנֵיהֶם הַרְבִּים גְּרָמוּ פִירוּד בְּאוֹתִיּוֹת שֵׁם הַמְּיֻחָד, וּבְפִרְט בְּאוֹתִיּוֹת הָאֲחֵרוֹנוֹת שְׂנִתְרַחֲקָה הֵ"א מִן הֵנָּה וְהֵינּוּ דְכַתִּיב "וּבְפִשְׁעֵיכֶם שְׂלַחְתָּה אִמְכֶם". וּבִשְׂמוֹ שֵׁל אֵלֵיהּ יֵשׁ שְׂלִשָּׁה אוֹתִיּוֹת הַשֵּׁם נִחְסְרָה הֵ"א הָאֲחֵרוֹנָה, וְלִפְדָּ יַעֲקֹב נִטַּל מִמֶּנּוּ הֵנָּה וְלִמְשַׁכּוֹן חֲמִשָּׁה פְּעֻמִּים פְּמִסְפֵּר הֵ"א, כְּדִי שְׂעַל יָדֵי הַבְּשׁוּרָה וְהַתְּשׁוּבָה תִּתְחַדֵּר עִם הֵנָּה וְלֹא יִהְיֶה גְרָאָה בְּשְׂמוֹ שֵׁל אֵלֵיהּ שְׂלִשָּׁה אוֹתִיּוֹת הַשֵּׁם בְּלִי אוֹת הָאֲחֵרוֹנָה דְּהֵינּוּ רִיחּוּק הֵ"א מֵהֵנָּה וְ.

**That he took the letter *vav* from Elijah is because it is known that because of the sins of Israel, among our many sins, we caused a separation in the letters of the Particular Name, i.e., the Tetragrammaton, and particularly in the final letters, which distanced the *heh* from the *vav*. This is as it is written, “because of your crimes, your mother was sent away” (Isaiah 50:1). Within the name of Elijah there are the first three of the four letters of [G-d’s] name, i.e., the Tetragrammaton, with the final *heh* being missing, and therefore Jacob took from him the *vav* as a pledge five times, according to the value of the Gematria of the *heh*. This was done in order that upon the good tidings and the repentance, the *heh* will return to be unified with the *vav* and no longer will we see in the name of Elijah three letters of [G-d’s] name without the final letter, which [results in] distancing the *heh* from the *vav*.**

וְאֵף עַל פִּי שְׂעִדִּיּוֹן יֵשׁ חֲצִי הַשֵּׁם לְבַד לְפִי שְׂנִרְאָה שְׂחֲצִי הָרֵאשׁוֹן אֵינּוּ מְיֻחָד עִם חֲצִי הָאֲחֵרוֹן, בְּנָה אֵינּוּ קִפִּידָא כָּל כְּדָ, הוֹאִיל שְׂאֵף קוּדֵם מִתָּן תּוֹרָה אָמַר הַכָּתוּב "כִּי־יָד עַל־כַּס יָהּ" וְכוּ'. וַיִּשְׁפֹּלֵם וַיִּתְחַדֵּד בְּהַכְרַתַת וַיִּרְעוּ שֵׁל עֲמִלְק בְּמִהְרָה בְּיָמֵינוּ אָמֵן.

**Nevertheless, even though this presentation of Elijah’s name as אֵלֵיָה still [leaves] half of the Name of G-d alone, because it appears that the first half of G-d’s name, the *yud* and *heh*, is still present within that spelling of Elijah’s name, such that the first half of G-d’s name is not united with the second half, the *vav* and *heh*, there is no such strictness in avoiding this. For even before the giving of the Torah, the Scripture said: “For [His] hand is upon the throne of**

**G-d**” (Ex. 17:16), using the two-lettered name of G-d, i.e., the first half of the Tetragrammaton, the *yud* and *heh*. Thus, we see that the two-lettered name of G-d can stand alone without causing harm. The rest of Ex. 17:16 verse reads, “G-d” [using the full Tetragrammaton] “will be at war with Amalek throughout the ages!” We will see that **[the Name of G-d] will be completed and unified in the eradication of the seed of Amalek**, as a precursor to the redemption and the rebuilding of the Temple,<sup>3</sup> **soon and in our days, Amen.**<sup>4</sup>

ועוד יש לומר שיעקב לקח הנא"ו מאליה חמשה פעמים לרמוז שבחמשה ימי השבוע יכול לבא אצל לא ביום ששי וביום שבת קודש כדאמרין בפרק ד' דעירובין ועיי"ש.

**Further, it can be said that Jacob took the *vav* from [the name of Elijah] five times to hint that there are five days of the week in which he can come, but not on Friday or on the holy Sabbath, as it says in the fourth chapter of tractate Eruvin (page 43b), and see there.**

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<sup>3</sup> Rambam, Mishneh Torah, Kings and Wars 1:2, “The appointment of the king comes before the war with Amalek, as it says, ‘G-d has sent me to anoint you king . . . Now, go and smite Amalek’ (I Sam. 15:1-3). The eradication of Amalek precedes the construction of the Temple, as it says, ‘and it was so, when the king was settled in his home, and G-d allowed him respite from his enemies all around. And the king said to Nathan, the Prophet, “I am living in a house of cedar. . . .” (II Sam. 7:1-2).”

<sup>4</sup> Rashi comments on Ex. 17:16: “The hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס [the deficient spelling of ‘throne’] — why does it not say as usual כסא? And the Divine Name, also, is divided into half [using only the first half of the Tetragrammaton]! The Holy One, blessed be He, swears that His Name will not be perfect nor His throne perfect until the name of Amalek be entirely blotted out. But when his name is blotted out then will His [G-d’s] Name be perfect and His throne perfect, as it is said, ‘The enemy is come to an end, he whose swords were forever’ (Ps. 9:7) . . . The verse in the Psalm continues: ‘and thou didst uproot enemies, their very memorial is perished.’ What does it say immediately after this? ‘But the L-rd’ [using the Tetragrammaton] ‘shall now remain forever’ (Ps. 9:8) — you see that the Name will be perfect [after Amalek is entirely rooted out as is mentioned in Ps. 9:7]. ‘He establishes his throne’ [using the full spelling כסא] ‘in righteousness’ — so you see that His throne will then be perfect.” See also Midrash Tanchuma, Ki Tisa 11.