

Pinchos Is Eliyohu Who HKB”H Will Send in the Future to Reveal the Truth and Dispel the Lies

On the holy Shabbos which approaches auspiciously, we will read from the Torah parshas Pinchos. In a regular year, this parsha always falls during the first of the “drei vochen” - the three weeks beginning with the seventeenth of Tamuz and concluding after the ninth of Av. These three weeks are referred to as “Bein HaMetzorim” due to the reference in the following possuk (Eichoh 1, 3): “כל רודפיה השיגוה בין המצרים” - all of her pursuers overtook her “bein HaMetzorim” (literally: between the narrow straits or the times of trouble). It is incumbent upon each and every Jew, during these days, to feel concern and distress over the destruction of the Beis HaMikdosh and Yisroel’s “golus,” exile. Furthermore, it is essential that we pray for the complete and final “geulah,” redemption.

A Braita cited in the Gemarah (Megillah 31b) teaches us that the reading of a given parsha on any given Shabbos is not coincidental. In fact, Ezra HaSofer arranged the reading of the weekly portions to coincide with the various Shabbatot of the year with deliberate intent. Thus, it should be quite clear to us that an intimate relationship exists between parshas Pinchos and the three weeks known as “Bein HaMetzorim.”

Pinchos Is Eliyohu Who Will Announce the Future “Geulah”

In this essay, it will be our pleasure to present a wonderful reason for the association between parshas Pinchos and the period of Bein HaMetzorim.” At the beginning of the parsha, it states:

“וידבר ה' אל משה לאמר, פינחס בן אלעזר בן אהרן הכהן השיב את חמתי מעל בני ישראל, בקנאו את קנאתי בתוכם ולא כליתי את בני ישראל בקנאתי, לכן אמור הנני נותן לו את בריתי שלום” - Hashem spoke to Moshe, saying: Pinchos the son of Elazar, the son of Aharon HaKohen, turned back My wrath from upon Bnei Yisroel, when he zealously avenged Me among them; so, I

did not consume Bnei Yisroel in My vengeance. Therefore, say: .Behold! I give him My covenant of peace

The Targum Yonesen comments: **את בריתי שלום, האנא גזר** “**יהיה ית קימי שלום, ואעבדיניה מלאך קיים ויחי לעלמא, למבשרא**” **גאולתא בסוף יומיא** - I will establish My peace covenant with him by making him an angel and a messenger who will live for all eternity; he will be the one to announce the redemption at the end of time. In other words, Pinchos is one and the same as Eliyohu HaNovi who ascended to the heavens while still alive without experiencing death; he will herald in the “geulah” for Yisroel at the end of days. At first glance, this Targum Yonesen is rather obscure. Where do we find in this possuk: **“הנני נותן”** **“לו את בריתי שלום”** - Behold! I give him My covenant of peace - any reference to the fact that Pinchos is destined to become Eliyohu and to announce the future and final redemption?

It seems apparent that the Targum Yonesen wishes to express the notion we find expressed in the Midrash (Yalkut Shimoni, Pinchos), elucidating this possuk at greater length: **“לכן אמור הנני נותן לו את בריתי שלום - אמר רבי שמעון בן לקיש, פנחס הוא אליהו, אמר לו הקב”ה, אתה נתת שלום בין ישראל ובני בעולם הזה, אף לעתיד לבא אתה הוא שעתיד ליתן שלום ביני לבין בני, שנאמר (מלאכי ג כג) הנה אנכי שולח לכם את אליהו הנביא לפני בוא יום ה' וגו' והשיב לב אבות על בנים”** As a reward for his act of self - sacrifice Pinchos becomes Eliyohu. Just as he brought peace between HKB”H and Bnei Yisroel in this world, he will have the privilege of fulfilling this same function in the Future to Come.

Ezra HaSofer’s rationale for establishing the recitation of parshas Pinchos at the beginning of the three weeks of “Bein HaMetzorim,” is now more obvious. These are days of mourning over the destruction of the Beis HaMikdosh and Yisroel’s “golus.” What greater consolation and comfort could there be for us than to recall the merit of Pinchos - who is one and the

same as Eliyohu. Due to his act of self - sacrifice, avenging the honor of Hashem, he saved Yisroel from extermination. Thus, we wish to recall his merit so as to evoke divine mercy in the hope that HKB"H will fulfill his promise to Pinchos /Eliyohu: **"הנני נותן לו את ברייתי שלום"** - and send him to announce to Yisroel the ultimate "geuleh."

Hence, it is only fitting, as we enter the three weeks of the "Bein HaMetzolim" - as we mourn the destruction of both the first and second Beis HaMikdash, and as we express our sincere expectations and hope to realize the complete redemption - that we examine the precise nature of Eliyohu HaNovi's task.

Eliyohu HaNovi Will Encourage Yisroel to Repent in Anticipation of the "Geuleh"

Let us begin by introducing the prophetic words of Malachi concerning the mission that HKB"H will send Eliyohu HaNovi on prior to the "geuleh" (Malachi 3, 23): **"הנה אנכי שולח לכם את אליהו הנביא לפני בוא יום ה' הגדול והנורא, והשיב לב אבות על אבות"** - Behold, I send you Eliyohu HaNovi before the coming of the great and awesome day of Hashem. And he will turn back the hearts of fathers with their sons and the hearts of sons with their fathers, lest I come and strike the land with utter destruction. Rashi explains: **"והשיב לב אבות, להקב"ה, על בנים, על ידי בנים"** - Behold, I am sending expressly for your benefit; **"ואת אליהו הנביא לפני בוא יום ה' הגדול והנורא, והשיב לב אבות על אבותם"** - for, if they do not do so of their own volition, I will be forced to strike them a devastating blow by imposing a tyrannical ruler over them such as Haman. This also explains Rashi's choice of terminology: **"יאמר לבנים דרך אהבה ורצון"** - the purpose of Eliyohu's mission is to encourage Yisroel to perform teshuvah willingly and wholeheartedly and not by means of coercion.

After careful consideration, it is evident that Eliyohu's mission is indeed the ultimate preparation for the upcoming "geuleh." For, we have learned in the Gemarah (Yoma 86b): **"גדולה תשובה שמביאה את הגאולה"** - the merit of teshuvah is so great that it brings about the redemption. The Gemarah in Sanhedrin (97b) extends this notion one step further: **"רבי אליעזר אומר, אם ישראל עושין תשובה נגאלין ואם לאו אין נגאלין. אמר רבי יהושע, אם אין עושין תשובה אין נגאלין, אלא הקב"ה מעמיד להן מלך שגזירותיו קשות כהמון, וישראל עושין תשובה ומחזירין למוטב"**. -Rabbi Eliezer says: If Yisroel perform teshuvah, they will be redeemed; if not, they will not be redeemed. Rabbi Yehoshua said to him: If they do not perform teshuvah, they will not be redeemed?! Rather, HKB"H will subject them to a king whose decrees are as harsh as those of Haman; thus, Yisroel will perform teshuvah and He will return them to the right path.

This, in fact, is the opinion of the Rambam who states (Hilchos Teshuvah 7, 5): **"אין ישראל נגאלין אלא בתשובה"** - Yisroel will only be redeemed by means of teshuvah.

It is now quite clear why HKB"H will send Eliyohu HaNovi to encourage Yisroel to perform teshuvah prior to the "geuleh." As we have just learned, without performing teshuvah first, they will not merit the redemption. Moreover, sending Eliyohu on this mission to facilitate their teshuvah is a tremendous "chesed" being performed on Yisroel's behalf. Otherwise, HKB"H would be forced, chas v'shalom, to impose a tyrant over Yisroel to coerce them to return to the proper path.

Let us now see how nicely this interpretation fits into the words of the possuk: **"הנה אנכי שולח לכם את אליהו הנביא לפני בוא יום ה' הגדול והנורא, והשיב לב אבות על בנים ולב בנים על אבותם"** - Behold, I am sending expressly for your benefit; **"ואת אליהו הנביא לפני בוא יום ה' הגדול והנורא, והשיב לב אבות על אבותם"** - for, if they do not do so of their own volition, I will be forced to strike them a devastating blow by imposing a tyrannical ruler over them such as Haman. This also explains Rashi's choice of terminology: **"יאמר לבנים דרך אהבה ורצון"** - the purpose of Eliyohu's mission is to encourage Yisroel to perform teshuvah willingly and wholeheartedly and not by means of coercion.

Eliyohu HaNovi Saved Yisroel from Haman's Decree

We can embellish this idea with a pleasant tidbit derived from the Megillah (Esther 7, 9): **"וַיֹּאמֶר חַרְבוֹנָה אֶחָד מִן הַסֵּרִיסִים לְפָנֵי הַמֶּלֶךְ, גַּם הִנֵּה הֵעֵץ אֲשֶׁר עָשָׂה הַמֶּלֶךְ לְמֹרְדֵכַי אֲשֶׁר דָּבַר טוֹב עַל הַמֶּלֶךְ עוֹמֵד בְּבַיִת הַמֶּלֶךְ גְּבוּהַ חֲמִשִּׁים אַמָּה, וַיֹּאמֶר הַמֶּלֶךְ תְּלוּהוּ עָלָיו, וַיִּתְּלוּ אֶת הַמֶּלֶךְ עַל הָעֵץ אֲשֶׁר הֵכִין לְמֹרְדֵכַי וְחַמַּת הַמֶּלֶךְ שָׁכְחָה"** - then Charvonah, one of the king's chamberlains, said, "Furthermore, the gallows which Haman made for Mordechai - who spoke good for the king - is standing in Haman's house; it is fifty cubits high." And the king said, "Hang him on it." So they hanged Haman on the gallows that he had prepared for Mordechai, and the king's anger abated.

Concerning this incident, we have learned in the Pirkei D'Rabbi Eliezer (Chapter 50): **"באותה שעה מה עשה אליהו זכור: לטוב, נדמה כחרבונה אחד מסריסי המלך, אמר לו [לאחשורוש] יש עץ בביתו של המן מבית קדשי הקדשים גבוה חמשים אמה... מיד עץ בביתו של המן על העץ אשר הכין למרדכי וחמת המלך תלותו עליו"**. At that precise moment, Eliyohu took on the appearance of Charvonah, one of the king's chamberlains. He advised Achashveirosh that Haman had a tree at his house from the Holy of Holies that stood fifty cubits high. The king

immediately issued a command that Haman be hung on it. The Hagohes Maimaniyes (Megillah 1, 7) writes that this is the reason that we say in Shoshanas Yaakov: **”וגם חרבונה זכור”** - and also may Charvonoh be remembered for good. Just as we refer to Eliyohu as **”Eliyohu HaNovi zochur la'tov,”** so, too, we refer to Charvonoh as **”Charvonoh zachur la'tov”** - since Eliyohu HaNovi took on his appearance.

We see that already at the time of the Purim miracle, HKB”H sent Eliyohu HaNovi to rescue Yisroel from the harsh decrees of the wicked Haman. Therefore, in similar fashion, HKB”H will send him prior to the future “geuleh” to insure that Yisroel perform sincere, complete teshuvah. Once again they will be spared from: **”מלך שגזירותיו קשות כהמן”** - a despot issuing cruel decrees like Haman in order to coerce them into performing teshuvah.

Eliyohu Will Come to Bring the Distant Near - the Three Letters of אמ”ת which Are Distant from One Another

I have been inspired to propose a wonderful idea concerning **”Eliyohu HaNovi zochur la'tov”** - explaining how he will manage to get Yisroel to perform complete teshuvah prior to the “geuleh.” This idea is based on what we have learned in the Mishnah (Eduyos 8, 7): **”אמר רבי יהושע, מקובל אני מרבן יוחנן: שאין אליהו בא לטמא ולטהר, לרחק ולקרוב, אלא לרחק המקורבים בזרוע ולקרוב המרוחקים בזרוע.”** - Rabbi Yehoshua said: I have a tradition from Rabban Yochanan ben Zakkai . . . a law taught orally to Moshe at Sinai that Eliyohu will not come to declare families impure or pure, to distance them or to draw them near - rather, to distance those who were drawn near through force and to draw near those who were distanced by force.

The sefer Bas Ayin (Terumoh) offers an explanation for this Mishnah in the name of the righteous Rabbi from Sudilkov, zy”a, the author of the Degel Machaneh Ephraim. He bases his explanation on what we have learned in the Gemarah (Shabbos 104a): **”מאי טעמא שקר מקרבן מיליה, אמת מרחקא מיליה”** - why are the letters of the word **שק”ר**, meaning lies, close to one another in the Hebrew alphabet, whereas the letters of the word **אמ”ת**, meaning truth, far apart from one another? The first letter of **אמ”ת** is at the beginning of the alphabet; the second letter is in the middle; the third letter appears at the very end of the alphabet. The Gemarah answers: **”שיקרא שכיח קושטא לא שכיח”** - lies are commonplace; truth is not so commonplace. In other words, falsehood and dishonesty are prevalent and

can be found everywhere. On the other hand, truth is a rare commodity and must be sought after.

Thus he applies this concept to explain the Mishnah: **”שאינ” אליהו בא לטמא ולטהר, לרחק ולקרוב, אלא לרחק המקורבים בזרוע”** - Eliyohu’s mission is to distance the three letters of the word **שק”ר**, meaning lies and falsehood, which are close to one another, and: **”ולקרוב המרוחקים בזרוע”** - to draw near the letters of the word **אמ”ת**, meaning truth, which are distant from one another. In other words, according to this interpretation of the Bat Ayin, Eliyohu will come to dispel the falsehoods and to reveal the truth.

HKB”H Will Remove the Sun from Its Sheath

After much consideration, I would like to propose a reason as to why HKB”H chose as a **”halocheh l’Moshe miSinai”** to define Eliyohu HaNovi’s purpose for coming in the future as: **”לרחק את המקורבים בזרוע”** - distancing the three letters of **שק”ר** which appear close to one another in the aleph - Beis and: **”ולקרוב המרוחקים בזרוע”** - drawing near the three letters of **אמ”ת** which are distant from one another in the aleph - Beis. Additionally, what is the significance of distancing the letters of **שק”ר** and drawing near the letters of **אמ”ת**?

Let us begin by introducing a passage from the Gemarah (Nedorim 8b): **”אין גיהנם לעולם הבא אלא הקב”ה מוציא חמה מנרתיקה, צדיקים מתרפאין בה ורשעים נידונין בה, שנאמר (מלאכי ג כ) וזרחה לכם יראי שמי שמש [צדקה ומרפא בכנפיה] וגו’, ולא עוד אלא שמתעדנין בה... והרשעים נידונין בה, שנאמר (שם שם יט) הנה יום בא בווער כתנור וגו’”** - there is no Gehinnom in the World to Come! Rather, HKB”H will remove the sun from its sheath; the tzaddikim will be healed by it, while the reshaim will be punished by it. . . Furthermore, the tzaddikim will actually delight in it. This, too, requires explanation. How will simply removing the blazing sun from its sheath provide healing and delight for the tzaddikim and punishment for the reshaim?

The Arugos HaBosem (Devorim) explains that the light of the sun is an appellation for the light of “emes,” truth, which illuminates and shines like the sun. In contrast, “sheker,” falsehood, resembles the darkness, which is totally devoid of light. Now, in this world, the sun representing the light of “emes” of the Torah and its mitzvos is enclosed and concealed within a sheath and is not visible to all; nevertheless this does not deter the tzaddikim from believing in Hashem and His Torah without question. The reshaim, on the other hand, are mired in darkness and mock anything that is related to kedushah.

Yet, in the Future to Come: **“הקב”ה מוציא חמה מנרתיקה** - HKB”H will remove the sun from its sheath - revealing the light of “emes” without any element of concealment. All of creation will see clearly the veracity of Torah and its mitzvos and the enormous falsehood intrinsic to the frivolous matters of this world - which lack any true substance. Thus, the mere revelation and illumination of this truth constitutes both a magnificent remedy and delight for the tzaddikim and a brutal punishment for the reshaim.

For the tzaddikim, who suffered and sacrificed throughout their lives for the sake of Torah and served Hashem with unquestioning faith, there is no greater remedy or delight. They will have the privilege of seeing all the good that they have done and all that they have corrected in this world through their diligent and holy service. Just the opposite will hold true for the reshaim; for them it will be a rude awakening. This light of truth will reveal to them just how badly they wasted their entire lives on frivolous and meaningless pursuits. They will realize what an unbelievable reward would have awaited them had they only spent their time engaged in the study of Torah and the performance of mitzvos.

We can now appreciate why HKB”H chose as a “halocheh l’Moshe mi’Sinai” to define the coming of Eliyohu HaNovi in the future as: **“לרחק את המקורבים בזרוע”** - to create distance between the three letters of **שק”ר**, which are adjacent to one another in the aleph - Beis, and: **“ולקרב המרוחקים בזרוע”** - drawing the three letters of **אמ”ת**, which are far apart in the aleph - Beis, closer together. As we have seen, the reason for this phenomenon - that the letters of **שק”ר** appear close together while the letters of **אמ”ת** are far apart - is because it is a reflection of the reality in this world. In this world, falsehood is always nearby and is perceived as real. Truth, on the other hand, is perceived as distant.

In the Future to Come, however, HKB”H will send Eliyohu HaNovi to promote Yisroel’s performance of teshuvah by opening their eyes to the light of “emes” and the worthlessness of “sheker.” This will prompt them to perform complete and sincere teshuvah for all of their transgressions. In this merit, they will realize the complete and final “geulah” when: **“הקב”ה מוציא חמה מנרתיקה** - HKB”H will uncover and reveal the light of “emes.” As a consequence, the tzaddikim will be healed and will delight in that glorious revelation. The reshaim, however, will suffer as a result of this revelation, realizing just how miserably they wasted their lives on utter nonsense.

This, then, is the significance of the statement that Eliyohu HaNovi will come: **“לרחק את המקורבים בזרוע”** - to create distance between the three letters of **שק”ר**, which are adjacent to one another in the aleph - Beis - because in this world “sheker” appears real and substantive. Therefore, Eliyohu will come and dispel any such notions - demonstrating that “sheker” lacks substance and is not real. At the same time, he will: **“ולקרב המרוחקים בזרוע”** - draw the three letters of **אמ”ת**, which are far apart in the aleph - Beis, closer together - because in this world “emes” is not so obvious and may even appear far - fetched. Hence, Eliyohu will come to reveal the light of “emes” to Yisroel; they will grasp the truth and reality of Torah, mitzvos and service of Hashem.

HKB”H’s Seal is “Emes” for the Internal and External Aspects of the Name Havaya Are Equal

Continuing along this path, let us explain this concept in greater detail based on what we have learned in the Gemarah (Shabbos 55a): **“חותמו של הקב”ה אמת”** - HKB”H’s seal is “emes.” Concerning this statement, Rashi comments: **“אמצעיית לאותיות וראשון ואחרון, על שם (ישעיה מד ו) אני ראשון ואני אחרון ואני הוא.”**

Let us explain. The “aleph” of **אמ”ת** is the first letter of the aleph - Beis; it symbolizes HKB”H who is the first and number one. The letter “tav” of **אמ”ת** is the last letter of the aleph - Beis; it symbolizes that HKB”H is the last - the end all and be all, the ultimate cause. On the other hand, the letter “mem” of **אמ”ת** is the middle letter of the aleph - Beis. (If we add the five final letters of **מנצפ”ך** in their proper places in the Hebrew alphabet, we arrive at a total of twenty - seven letters - with thirteen letters before the letter “mem” and thirteen letters after the letter “mem.”)

The source for Rashi’s comment is the Yerushalmi (Sanhedrin 2a). It is cited in the commentary of Rabbi Nissim Goen (ibid.). Here is his clarification:

“ובתלמוד ארץ ישראל במסכת סנהדרין אמרו בדבר זה טעם נאה ביותר, ונראה לי לכתבה הנה והכי אמרו, מהו חותמו של הקב”ה, רבי ביבי בשם רבי ראובן אמר, אמת - מהו אמת, אמר רבי אבין שהוא אלקים חיים ומלך עולם. אמר רבי שמעון בן לקיש, אל”ף ראשיה דאלפא ביתא, מ”ם באמצעייתה, תי”ו בסופה, לומר אני ה’ ראשון, שלא קיבלתי מלכותי מאחר, ומבלעדי אין אלהים, שאין לי שותף, ואת אחרונים אני הוא, שאין אני עתיד למוסרה לאחר.”

The “aleph,” the first letter of the aleph - Beis signifies that Hashem is the first; there was no other ruler before Him; He did

not receive His kingship from anyone else; He is the one and only G - d and has no partners. Like the letter “tuv,” Hashem is also the last; this signifies that He will not ever turn over His sovereignty to another.

Now, we shall see that in light of the Yerushalmi's explanation of the idea that “חותמו של הקב”ה אמת” - HKB”H's seal is “emes” - it explains beautifully why the holy name Havaya reflects on His veracity and true nature. It is written in parshas Vaeroah (Shemos 6, 2): **“וידבר אלוקים אל משה ויאמר: לא נודעתי להם”** אליו אני ה', וארא אל אברהם אל יצחק ואל יעקב בא”ל שדי ושמי ה' - **“לא נודעתי להם”** - and I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shakkai, but through My name Havaya I did not become known to them.

Rashi comments on that possuk: **“אני ה', נאמן לשלם שכר טוב למתהלכים לפני... ושמי ה' לא נודעתי להם, לא ניכרתי להם במדת אמתית שלי, שעליה נקרא שמי ה' - נאמן לאמת דברי, שהרי “אני ראוני” - the declaration “I am Hashem” indicates that I am faithful to pay a good reward to those who walk before me. . . “but through My name Havaya I did not become known to them” indicates that I was not recognized by them in My aspect of truth, which My name Havaya signifies and is why I am known by this name; this name indicates that I am faithful to uphold My word. For, I have made promises to the Oves which I have yet to fulfill. From Rashi's comment, it is clear that the name הוי”ה denotes His attribute of truth, “emes.” It is stated explicitly in Tehillim (117, 2): **“ואמת ה' לעולם”** - and the “emes” of Havaya is eternal. Thus, we find the overt association of the holy name Havaya with “emes” - His signature attribute.**

The Shulchan Oruch (O.C. 5) instructs us that it is necessary to have in mind that He “was, is, and will be” - **היה הוה ויהיה** - every time we mention the name Havaya. (Note that the name Havaya is actually a contraction of these three words.) This coincides perfectly with the explanation of the Yerushalmi that **“אני ראשון ואני אחרון ומבלעדי”** - that His seal is “emes,” because its three letters allude to the fact that: **“אני ראשון ואני אחרון ומבלעדי”** - I am the first and I am the last, and aside from Me there is no G - d (Yeshayah 44, 6). The letter “aleph” signifies that HKB”H “היה” - He “was,” He existed before all else. The letter “mem” signifies that HKB”H “הוה” - He “is,” He exists in the present. Lastly, the letter “tuv” signifies that HKB”H “יהיה” - He “will be” for all eternity. This is precisely the meaning of the possuk: **“אני ראשון ואני אחרון ומבלעדי אין אלקים”**.

Let us develop this thought a step further and substantiate the notion that the name Havaya is congruent with the idea that “HKB”H's seal is ‘emes’.” The Megaleh Amukos (Bamidbar

presents a wonderful allusion to the principle that a person's inner self should match his outer self - **תוכו כברו**. For, as we will demonstrate, this is true of the name Havaya. The letters of the name Havaya - those that are seen and written - have a numerical value of twenty - six. The “milui” - the unseen letters obtained by spelling out the name of each visible letter - also equals twenty - six. The name Havaya spelled out fully would yield: **“ו”ד ה’ ו’ ה’ יו”ד ה’ ה’ ו’ ה’**; thus, the unseen letters of the “milui,” or for our purposes the internal letters, are **ה’ ו’ ה’**.

Hence, the four visible letters of the name Havaya are its external self, “כברו”; while the unseen letters of the “milui” are its internal self, “תוכו”. As demonstrated, both sets of letters possess the same numerical value; thus, we can say of the name Havaya that it is **תוכו כברו**. To emulate Hashem's ways a person's inner self must match his outer self, just like the name Havaya. We now see according to the insight of the Megaleh Amukos why the statement that “HKB”H's seal is ‘emes’” is a reference to the name Havaya. This name's inner and outer aspects are equivalent - a reflection of truth and consistency.

The Amazing Allusion of “תוכו כברו”

Come and witness the wonders of the Torah! The Agra D'Pirkeh (89) explains the allusion inherent in the term **תוכו כברו**: **“בתיבת תוכו השם הוי”ה הוא אתון פנימיים, ובתיבת כברו השם הוי”ה הוא לבר”**. In other words, the two middle or internal letters of the word **תוכו** - meaning “his inner self” - equal twenty - six - the numerical equivalent of the name Havaya. Similarly, the two outer letters of the word **כברו** - meaning “his outer self” - also equal the numerical equivalent of the name Havaya. This very same allusion is pointed out by the Yismach Moshe (Noach) in the name of the Sefas Emes on Mishlei: **“תוכו הוי”ה באמצע, כברו הוי”ה מבחוץ, אז נגלהו ונסתרו לשמו יתברך אין טוב מזה”**.

The vital lesson that they are conveying based on the allusion contained in the words “תוכו כברו” is that a person must direct all of his actions - whether internally in his thoughts or externally in his deeds - solely toward the service of Hashem. This is demonstrated by the fact that the inner letters of the word **תוכו** are **כ”ו** - the numerical value of the name Havaya. Similarly, the outer letters of the word **כברו** are also **כ”ו** - once again the numerical equivalent of the name Havaya. This, in fact, is the message of the Mishnah (Oves 2, 12): **“וכל מעשיך יהיו: לשם שמים”** - let all your deeds be for the sake of Heaven.

Now let us recall what we learned from the Megaleh Amukos. The inner aspect and the outer aspect of the name

Havaya are equivalent, because the unseen letters of the "milui" of Havaya also equal twenty - six. This idea allows us to understand the allusion provided by the Agra D'Pirka and the Yismach Moshe in the name of the Sefas Emes on yet another level. We can suggest that the two internal letters of the word **תוכו** - meaning "his inner self" - which equal twenty - six, allude to the "milui" of the name Havaya. Whereas the two external letters of the word **כברו** - meaning "his outer self" - which also equal twenty - six, allude to the name Havaya itself - as it is written and seen outwardly. The two together illustrate the principle of **"תוכו כברו"**.

"Eliyohu in Four" Signifies that He Will Complete the Letters of the Holy Name

Following this lead, we can now address why HKB"H will send Eliyohu HaNovi in the future: **"לרחק את המקורבים בזרוע"** - to eliminate the proximity between the three letters of **שק"ר** which are adjacent to one another in the aleph - Beis, and **"ולקרב המרוחקים בזרוע"** - and to close the distance between the letters of **אמ"ת** which are far apart from one another in the aleph - Beis. First, let us explain the notion of (Beroches 4b): **"אליהו בארבע"** - Eliyohu in four. Many interpretations of this enigmatic statement have already been proposed.

Let me propose an idea of my own as well based on the possuk (Shemos 17, 16): **"ויאמר כי יד על כס י"ה מלחמה לה' בעמלק"** - and he said, "For there is a hand on the throne of G - d: Havaya maintains a war against Amalek, from generation to generation. Rashi provides clarification for us. HKB"H's name is currently split in two; only the first two letters, **י"ה**, are mentioned, while the letters **ו"ה** are missing. For, HKB"H vows that His name will not be complete until the descendants of Amalek have been eradicated. We see, therefore, that in order to merit and achieve the redemption the two missing letters, **ו"ה**, from Hashem's name must be restored.

We can suggest that this fact is alluded to in the very word for redemption - "geuleh." The letters of the Hebrew word **גאולה** can be rearranged to spell **גאל ו"ה** - indicating the necessity to redeem the two missing letters which are in exile - the **ו"ה**. This redemption can only be realized through the process of **תשובה**

- whose letters can be rearranged to form **תשב ו"ה** - indicating that the two letters **ו"ה** must be restored to complete the holy name Havaya. This idea can be insinuated from the statement (Yoma 86b): **"גדולה תשובה שמקרבת את הגאולה"** - only through **תשובה** - **תשובה**, the process of returning the two missing letters **ו"ה** can we hasten the "geuleh," **גאל ו"ה** - **הגאולה**.

Now, we can also better appreciate why HKB"H will send Eliyohu HaNovi to encourage Yisroel to perform teshuvah in the future: **"והשיב לב אבות על בנים ולב בנים על אבותם"** His very name **אליהו** can be rearranged to form the words **אלי ו"ה** - alluding to the fact that it will be in his merit and with his assistance that we will finally be able to complete the name Havaya by restoring the two missing letters - the **ו"ה**. This then is the allusion in the statement: **"אליהו בארבע"** - Eliyohu in four. It is Eliyohu's job to restore the full name Havaya with all four of its letters.

This also enlightens us with regard to why Eliyohu will come: **"לקרב המרוחקים בזרוע"** - to bring the three letters of **אמ"ת** closer together. As we have learned, HKB"H's seal of "emes" is in fact the name Havaya - whose inner and outer aspects are equivalent. Hence, so long as this name is incomplete, it is impossible to reveal the truth. Yet, after Eliyohu comes and elicits Yisroel's teshuvah, in this merit, he will restore the complete name Havaya with all four of its letters - **"אליהו בארבע"**. As a result, the sun will be removed from its sheath revealing the light of "emes" - which the tzaddikim will delight in but which will cause the reshaim to suffer.

Let us conclude with a wonderful allusion found in Eliyohu HaNovi's name. We have learned in the Gemarah (Beroches 7b): **"דשמא גרים"** - a person's name reflects on his character and essence. Eliyohu will appear in the future to reveal the "emes" by completing and restoring all four letters of the name Havaya - HKB"H's seal of "emes." The name Havaya is "emes," because its inner and outer aspects are equal. The name Havaya itself and the "milui" of the name both equal twenty - six. This fact is alluded to by the name **אליהו**. The numerical value of **אליהו** is exactly two times the value of the name **הוי"ה** - twenty - six for the name itself and twenty - six for the "milui." May we merit the revelation of this magnificent light of the "emes" swiftly, in our days. Amen.

