

## Sefer Vayikra Corresponds to the Third Mention of the Word "אור": "וירא אלקים את האור כי טוב"

On the upcoming Shabbas Kodesh, we begin reading from the third of the five books which comprise Torah she'b'chsav — sefer Vayikra. Chazal (Megillah 15a, Nedarim 22b and Sanhedrin 44a) commonly refer to them as: "חמשה חומשי תורה" — **"Chamishah Chumshei Torah"** — the five chumashim (books) of the Torah. They are known to us as: **Bereishis, Shemos, Vayikra, Bamidbar and Devarim.**

The Zohar hakadosh in the Raiyah Mehemna (Pinchas 216b) addresses the Gemara's (Menachos 29b) elucidation of the passuk (Bereishis 2, 4): **בה' בראם** — **"אלה תולדות השמים והארץ בהבראם"** — **"These are the products of the heavens and the earth when they were created";** the word **בהבראם**, meaning **"when they were created"** can be broken down and elucidated as **בה' בראם**. This teaches us that HKB"H created the universe with the letter **ה'**, possessing a numerical value of five, referring to the five books of the Torah. This is the deeper meaning of Rashi's comment (Bereishis 1, 31): **"יום השישי. הוסיף ה' בשישי בגמור מעשה בראשית, לומר: — שהתנה עמהם על מנת שיקבלו עליהם ישראל חמשה חומשי תורה"** — **the Torah adds the letter ה' to the word שישי at the conclusion of the work of creation to teach us that He stipulated with the elements of creation that they would continue to exist only on the condition that Yisrael would accept upon themselves the "Chamishah Chumshei Torah."**

### The Word "אור" Is Mentioned Five Times During the Depiction of Creation Corresponding to the Five Books of the Torah

It is worth noting what our blessed sages reveal in the Midrash (B.R. 3, 5). The five books of the Torah with which HKB"H created the universe correspond to the five times the word **"אור"** — meaning light — is mentioned in the passage depicting the first day of creation.

Thus, we can appreciate that whenever we engage in any form of Torah study, we are introducing into the world the five aspects of **"אור"** which HKB"H created on the first day of creation. In this manner, we merit walking this earth with the illumination of Torah, as it is written (Vayikra 26, 3): **"אם בחוקותי תלכו" — if you will walk in accordance with my decrees.** In a similar vein, another passuk states (Tehillim 119, 1): **"אשרי תמימי דרך ההולכים" — Praiseworthy are those whose way is wholesome, who walk with the Torah of Hashem.** For, without the light of Torah guiding our way, we are like a blind man, feeling his way through the darkness, unable to reach his desired destination.

Now, let us examine what our blessed sages teach us in the Midrash (Bereishis 3, 5) concerning the association between the five pesukim mentioning the word **"אור"** and the five books of the Torah:

**"אמר רבי סימון, ה' פעמים כתיב כאן אורה כנגד חמשה חומשי תורה, ויאמר אלקים יהי אור — כנגד ספר בראשית שבו נתעסק הקב"ה וברא את עולמו. ויהי אור — כנגד ספר ואלה שמות שבו יצאו ישראל מאפילה לאורה. וירא אלקים את האור כי טוב — כנגד ספר ויקרא שהוא מלא הלכות רבות. ויבדל אלקים בין האור ובין החושך — כנגד ספר במדבר שהוא מבדיל בין יוצאי מצרים לבאי הארץ. ויקרא אלקים לאור יום — כנגד ספר משנה תורה שהוא מלא הלכות רבות."**

**"G—d said, 'Let there be light,'" corresponds to sefer Bereishis, in which HKB"H created His universe; "and there was light," corresponds to sefer Shemos, which describes Yisrael's departure from darkness and entrance into the light; "G—d saw that the light was good," corresponds to sefer Vayikra, due to the numerous halachos it contains; "and G—d separated between the light and the darkness," corresponds to sefer Bamidbar, which separates between the generation that left Mitzrayim and the generation that entered the land; "G—d called the light 'day,'" corresponds to Sefer Devarim, which is also replete with halachos.**

Thus we find that the third sefer of the Torah, sefer Vayikra, corresponds to the third mention of the word "אור": **"וירא אלקים: את האור כי טוב" — G—d saw that the light was good.** It is the only mention of the word "אור" associated with the word "טוב" — **good.** We can explain why sefer Vayikra is more closely related to the notion of "טוב" than any of the other chumashim based on the explanation provided by the Midrash. It explained that this mention of the word "אור" corresponds to sefer Vayikra, because it contains numerous halachos. Simply understood, the Midrash is referring to all the laws pertaining to the korbanos, which are described in sefer Vayikra.

Nonetheless, it is possible to interpret the Midrash based on that which is written in parshas Kedoshim (Vayikra 19, 1): **"וידבר ה' אל משה לאמר, דבר אל כל עדת בני ישראל ואמרת אליהם: קדושים תהיו כי קדוש אני ה' אלקיכם" — Hashem spoke to Moshe, saying: Speak to the entire assembly of Bnei Yisrael and say to them: You shall be holy, for holy am I, Hashem, your G—d.** Rashi comments in the name of the Toras Kohanim: **"דבר אל כל עדת בני ישראל, מלמד שנאמרה פרשה זו בהקהל, מפני שרוב גופי תורה תלויין בה" — this passuk teaches us that this passage of the Torah was said at the gathering of the entire assembly, because the majority of the essentials of the Torah depend upon it.** The Panim Yafos explains the significance of this statement based on what we have learned in the Gemara (Shabbas 31a):

**"מעשה בנכרי אחד שבא לפני שמאי, אמר לו גיירני על מנת שתלמדני כל התורה כולה כשאני עומד על רגל אחת, דחפו באמת הבנין שבידו. בא לפני הלל, גייריה, אמר לו, דעלך סני לחברך לא תעביד, זו היא כל התורה כולה, ואידך פירושה הוא זיל גמור."**

**There was an incident involving a non — Jew, who presented himself to Shammai. He said to him, "Convert me on the condition that you will teach me the entire Torah while I am standing on one leg." He pushed him away with the cubit — long stick in his hand. He then presented himself to Hillel. He converted him. He said to him, "That which is distasteful to you, do not do to your fellow. This is the message of the entire Torah; the rest are explanations; go and learn."** In Rashi's second explanation, he writes that Hillel is referring to the mitzvas aseh (Vayikra 19, 18): **"ואהבת — לרעך כמוך" — you shall love your fellow as yourself.** This single mitzvah incorporates the majority of mitzvos between man and his fellow man — "bein adam l'chaveiro" — such as robbery, theft, kidnapping and the like.

Accordingly, the Panim Yafos explains the significance of the Toras Kohanim's statement that this passage was delivered to the general assembly of Yisrael gathered together **"because the majority of the essentials of the Torah depend upon it."** In other words, it was said to the entire assembly gathered together in order to unite all of Yisrael as one — with the sole purpose of fulfilling the fundamental mitzvah mentioned in parshas Kedoshim: **"ואהבת לרעך כמוך" — you shall love your fellow as yourself.** For, this one mitzvah encompasses the majority of the essentials of the Torah regarding the mitzvos "bein adam l'chaveiro." This concludes his remarks.

We can now appreciate the meaning of the aforementioned Midrash: **"וירא אלקים את האור כי טוב — כנגד ספר ויקרא שהוא מלא הלכות: "G—d saw that the light was good," corresponds to sefer Vayikra, due to the numerous halachos it contains.** In other words, sefer Vayikra includes all the laws pertaining to the korbanos. Additionally, parshas Kedoshim in sefer Vayikra contains a mitzvah, which the majority of the essentials of the Torah are founded on. Thus, we can suggest that this is why specifically in relation to the third mention of the word "אור", corresponding to sefer Vayikra, we find the association with the word "טוב"; because this sefer incorporates many of the halachos and fundamental principles of the Torah, which is referred to as "טוב" — as we have learned (Avos 6, 3): **"אין טוב אלא תורה" — there is no "טוב" other than Torah.**

## The Torah Provides a Method of Atonement for the Sinner

I would like to propose an explanation for the connection between sefer Vayikra — which details all the laws of the korbanos — and the passuk: **"וירא אלקים את האור כי טוב" — G—d saw that the light was good."** Let us refer to a passage in the Yalkut Shimoni, regarding the passuk (Tehillim 25, 8):

**"טוב וישר ה' על כן יורה חטאים בדרך. שאלו לחכמה חוטא מה עונשו, אמרה להם (משלי יג-כא) חטאים תרדף רעה. שאלו לנבואה חוטא מה עונשו, אמרה להם (יחזקאל יח-ד) הנפש החוטאת היא תמות. שאלו לתורה חוטא מה עונשו, אמרה להם יביא אשם ויתכפר לו. שאלו להקב"ה חוטא מה עונשו, אמר להם יעשה תשובה ויתכפר לו, הדא הוא דכתיב טוב וישר ה' על כן יורה חטאים בדרך, שהוא מורה לחטאים דרך שיעשו תשובה."**

The passuk in Tehillim states: **"Good and upright is Hashem; therefore, He guides sinners on the proper path." They asked "Chochmah" (Wisdom), "What is the punishment for the sinner?" She answered them (Mishlei**

13, 21): **"Evil pursues sinners."** They asked "Nevuah" (Prophecy), **"What is the punishment for the sinner?"** She answered them (Yechezkel 18, 4): **"The soul that sins shall die."** They asked the Torah, **"What is the punishment for the sinner?"** She answered them, **"Let him bring an 'asham,' and it will atone for him."** They asked HKB"H, **"What is the punishment for the sinner?"** He answered that he should perform teshuvah, and it will atone for him, as it is written: **"Good and upright is Hashem; therefore, He guides sinners on the proper path" — for He shows the sinners the path; they should perform teshuvah.**

According to this Midrash, from the perspectives of "Chochmah" and "Nevuah," no form of tikun is available to the sinner. Only from the perspective of the Torah is the sinner offered a form of tikun; he is advised to bring a korban asham as atonement. Then HKB"H adds the proviso that the sinner should perform teshuvah. In other words, HKB"H is stipulating that for the sinner to achieve tikun, he must perform teshuvah in conjunction with the bringing of the korban. In the words of the Gemara (Berachos 23a): **הוּי קְרוֹב לְשִׁמוּעַ דְּבָרֵי חֲכָמִים, שֶׁאִם חוֹטְאִים מְבִיאִים קָרְבָן וְעוֹשִׂים תְּשׁוּבָה... אֵל תִּהְיֶה כְּסִילִים שְׁחוּטָאִים וּמְבִיאִים "Be ready to listen to the words of the sages; for, if they sin, they should bring a korban and perform teshuvah . . . Do not be like the fools who sin and bring a korban but do not perform teshuvah.**

It turns out, therefore, that the atonement provided for the sinner by the korbanos — which are detailed in sefer Vayikra — is based on the recommendation and perspective of the Torah — who said, **"Let him bring an 'asham' and it will atone for him"** — in conjunction with HKB"H's stipulation that the sinner should perform teshuvah in addition to the bringing of the korban.

We can now suggest that this is the interpretation of the Midrash. The third mention of the word "אור" in the description of the creation: **"וַיֵּרָא הָאֱלֹקִים אֶת הָאֹר כִּי טוֹב"** corresponds to sefer Vayikra that details the laws of the korbanos. According to Rabeinu Bachaye, the word "וַיֵּרָא" in this passuk conveys the fact that the light came into existence and satisfied the wishes of Hashem, the Creator. According to what we have been discussing, we can interpret the passuk as follows: HKB"H concurred with the recommendation of the Torah — which is referred to as **"טוב"** — that the sinner should receive tikun by bringing a korban for atonement. Therefore, HKB"H gave us sefer Vayikra — which details the laws of the korbanos that

constitute the atonement for the sinner — corresponding to this third mention of the word "אור".

### Anyone Who Studies the Passage of the Chatas Is Considered to Have Offered a Chatas

Seeing as it is the nature of the Torah to be elucidated in seventy different ways, let us provide another explanation as to why HKB"H established the third mention of the word "אור" in the passage of creation — **"וַיֵּרָא אֱלֹקִים אֶת הָאֹר כִּי טוֹב"** — to correspond to sefer Vayikra. Our parsha opens sefer Vayikra with the following pesukim (Vayikra 1, 1): **וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר, דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אָדָם כִּי יִקְרִיב — מִכֶּם קָרְבַּן לַה', מִן הַבְּהֵמָה מִן הַבֶּקֶר וּמִן הַצֹּאן תִּקְרִיבוּ אֶת קִרְבָּנְכֶם** He called to Moshe, and Hashem spoke to him from Ohel Moed saying: **Speak to Bnei Yisrael and say to them: "When a person among you will bring a korban to Hashem — from the animals — from the cattle and from the flocks you shall bring your korban."**

Regarding this passuk, we find a statement in the Zohar hakadosh (Vayikra 4b) that here HKB"H notifies Moshe Rabeinu that the Beis HaMikdash is destined to be destroyed as a result of Yisrael's transgressions. Here is a Hebrew translation of the passage in the Zohar:

**"בֵּא וְרֵא, בְּאוֹתוֹ יוֹם שְׁנִשְׁתַּכַּל וְנִגְמַר הַמִּשְׁכָּן, הַקֶּבֶ"ה הַקְּדִים וְשֵׁרָה בּוֹ, מִיָּד וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר, וַיְדַבֵּר ה' אֵלָיו, וְהוֹדִיעַ לוֹ שְׁעִיתִידִים יִשְׂרָאֵל לַחֲטָא לִפְנֵי, וְשִׁיתִּמְשַׁכֵּן הָאֹהֶל מוֹעֵד בְּעוֹנוֹתֵיהֶם, וְלֹא יִתְקִיִּים בִּידֵיהֶם, זֶהוּ שְׁכִתוֹב וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר, מֵהָ אָמַר לוֹ, מֵאֹהֶל מוֹעֵד, מֵעַסְקֵי אֹהֶל מוֹעֵד, שְׁעִתִּיד לְהִתְמַשְׁכֵּן בְּעוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל, וְלֹא יִתְקִיִּים בְּקִיּוּמוֹ, אֲבָל הִרְפּוּאָה לָזֶה, אָדָם כִּי יִקְרִיב מִכֶּם קָרְבַּן לַה', הִרִי לָךְ קִרְבָּנוֹת שְׁמִיגִינִים עַל הַכֹּל."**

**Come and see! On the very same day that the Mishkan was perfected and completed, HKB"H immediately dwelled within it. Immediately: "He called to Moshe, and Hashem spoke to him from Ohel Moed saying . . ."** Hashem spoke to him and notified him that Yisrael were destined to sin against Hashem; the Mishkan would be forfeited due to their transgressions; it would not remain in their hands. This is the significance of the words: **"And Hashem spoke to him from Ohel Moed saying."** What did He say to him? From Ohel Moed — from matters pertaining to Ohel Moed — that it was destined to be forfeited due to Yisrael's transgressions; and it would not continue to exist in its current state. Nevertheless,

**the remedy for this is: "When a person among you will bring a korban to Hashem." Here you have korbanos that safeguard against everything.**

Upon careful examination, we see that the conclusion of this passage in the Zohar hakadosh requires further explanation. It states that in this passuk HKB"H notifies Moshe by means of nevuah that the Ohel Moed is destined to be destroyed due to Yisrael's transgressions. So, how can it claim that HKB"H revealed to Moshe the remedy to prevent this undesirable event: **"אדם כי יקריב מכם קרבן לה"** — in the form of the korbanos? When all is said and done, we see that the remedy did not prevent the destruction of the Beis HaMikdash.

It appears that we can reconcile the meaning of the Zohar based on what we have learned in the Gemara (Menachos 110a): **"כל העוסק בתורת חטאת כאילו הקריב חטאת, וכל העוסק בתורת אשם — anyone who studies the Torah of the Chatas, it is considered as if he actually brought a Chatas — offering; and anyone who studies the Torah of the asham, it is considered as if he actually brought an asham — offering."**

We can propose an explanation for this phenomenon based on the well — known commentary of the Ramban (Vayikra 1, 9) regarding the process by which the korban provides atonement for a person. The sinner must imagine that everything being done to the korban should have been done to him. Because he sinned against G—d with his body and soul, his blood deserved to be spilled and his body burned. It is only due to the Almighty's kindness that a substitute was accepted in his stead. In this manner, the korban provides atonement — its blood in place of his blood, its life in place of his life. Here are the actual words of the Ramban: **"כדי שיחשוב אדם בעשותו כל אלה, כי חטא לאלקיו בגופו ובנפשו, וראוי לו שישפך דמו וישרף גופו, לולא חסד הבורא שלקח ממנו תמורה, וכיפר הקרבן דמו תחת דמו נפש תחת נפש."**

Furthermore, we are well aware of the famous principle stated by the Gemara (Berachos 63b): **"מניין שאין דברי תורה מתקיימין אלא במי שממית עצמו עליה, שנאמר (במדבר יט-יד) זאת התורה אדם — the study of Torah demands self — sacrifice."** Therefore, anyone who is willing to sacrifice in order to study the Torah of the Chatas and the Torah of the asham, and while engaged in this study has in mind that these procedures should have been performed on him, it is considered as if he actually sacrificed a korban Chatas and a korban asham.

**"A person from among you who will bring a korban"**  
**"A person who dies in a tent"**

Now, we can suggest that this is the meaning of the Zohar hakadosh. HKB"H informed Moshe that the Ohel Moed was destined to be destroyed due to Yisrael's sins. Then He revealed to Moshe the remedy for this tragedy: **"אדם כי יקריב מכם קרבן לה"** — **"A person from among you who will bring a korban to Hashem."** In other words, HKB"H revealed to him that even in the aftermath of the churban, when it will no longer be possible to actually sacrifice korbanos, nevertheless: **"אדם כי יקריב מכם קרבן לה"**. A person should offer himself as a korban to Hashem by sacrificing himself and dedicating himself to study the Torah of the Chatas. While doing so, he should have in mind that everything that was done to the sacrificial animal should have been done to him: **"מן הבהמה מן הבקר מן הצאן תקריבו את קרבנכם"**.

In this manner, we can reconcile the comment made by Rashi. Why does HKB"H employ the term **"אדם"** in association with the offering of a korban: **"אדם כי יקריב מכם קרבן לה"**? Based on what we have learned, we can suggest that HKB"H employs this language to allude to another passuk: **"אדם כי ימות באהל"** — **if a person should die in a tent**. This latter passuk teaches us that Torah is only retained by a person who is willing to sacrifice for the sake of his Torah — study. The very same **"אדם"** who sacrifices himself for the sake of the Torah — **"כי יקריב מכם קרבן לה"** — is viewed as if he sacrificed an actual korban.

At this point, we can appreciate why HKB"H established the third mention of the word **"אור"** in the description of creation — **"וירא אלקים את האור כי טוב"** — to correspond to sefer Vayikra. Seemingly, a person might have thought that seeing as the Beis HaMikdash was destined to be destroyed — and it would no longer be possible to offer the korbanos described in sefer Vayikra — something must have been lacking regarding the laws of the korbanos mentioned in sefer Vayikra.

Therefore, HKB"H established the third mention of the word **"אור"** to correspond to sefer Vayikra. He wished to teach us that even after the churban, it is still possible to offer korbanos by engaging in the study of the Torah of the Chatas and the Torah of the asham. This is the allusion inherent in the passuk: **"וירא טוב"** — **and G—d saw that the "אור" was "טוב"**; there is no **"טוב"** except for Torah. By engaging in the study of the Torah related to the korbanos, it is considered as if the person offered korbanos even after the churban. It is worth mentioning a beautiful allusion pointed out by the Baal HaTurim regarding

the passuk: "וירא אלקים את האור כי טוב". The numerical value of the words "וירא אלקים" equals "בתור"; the "אור" is contained in the Torah; it is revealed by engaging in Torah — study.

## Sefer Vayikra Completes the Name א"י which Corresponds to the Thought Process

I was struck by a wonderful idea for those who appreciate the methodology of "remez" — allusion. I would like to explain why HKB"H arranged the avodah related to the korbanos — the sacrificial service — in the third sefer of the Torah, sefer Vayikra. In the Arizal's Ta'amei HaMitzvos (Ha'azinu), regarding the mitzvah of writing a sefer — Torah, he states that one should have in mind while writing the sefer that the five books of the Torah correspond to the holy name Havaya. Sefer Bereishis corresponds to the tip of the "yud" ("kotzo shel yud"); sefer Shemos corresponds to the "yud" itself; sefer Vayikra corresponds to the first "hei"; sefer Bamidbar corresponds to the letter "vav"; sefer Devarim corresponds to the final "hei." It turns out, therefore, that sefer Vayikra completes the letters ה"י ("yud—hei").

So, let us explain why HKB"H chose sefer Vayikra to complete the name י"ה, based on what we have learned in the Gemara (Eiruvין 18b): **מיום שחרב בית המקדש דיו לעולם שישתמש בשתי אותיות, "ה" — from the day the Beis HaMikdash was destroyed, it is enough for the world to use the two — letter name of G—d, as it states (Tehillim 150, 6): "Let all souls praise ה"ה, Halleluyah!"** At first glance, the meaning of this statement is not clear. Where do we find that Yisrael use the name י"ה in galus, since the destruction of the Beis HaMikdash?

It appears that we can interpret the sages' enigmatic statement based on the following elucidation in the Gemara (Berachos 6a) of the passuk (Malachi 3, 16):

**"א' נדברו יראי ה' איש אל רעהו ויקשב ה' וישמע, ויכתב ספר זכרון לפניו ליראי ה' ולחושבי שמו — מאי ולחושבי שמו, אמר רב אשי חשב אדם לעשות מצוה ונאנס "Then those who fear Hashem spoke to one another, and Hashem listened and heard, and a book of remembrance was written before Him for those who fear Hashem and for those who contemplate His name." What does "and for those who contemplate His name" mean? Rav Ashi said: Even if a person contemplated fulfilling a mitzvah and was inadvertently prevented from performing it, Scripture credits him as if he had fulfilled it.**

The Bnei Yissaschar (Shabbasos 6, 15) teaches us that the letters ״י״ in the holy four — letter name Havaya correspond to the thought process, whereas the letters ״ו״ correspond to the physical act. Seeing as Yisrael are intimately connected with the blessed name Havaya, as it is written (Devarim 4, 4): **״וְאַתֶּם הַדְּבָקִים בָּהּ״ אֱלֹהֵיכֶם** — **but you are intimately connected with Havaya, your G—d** — therefore, even their thoughts are treated as physical acts.

Notwithstanding, his sacred words deserve further explanation. How, in fact, does this prove that HKB"H regards a good intention as an actual deed? It is possible that we are intimately connected with the name Havaya, because we fulfill every mitzvah both in thought and in actual deed. From where do we know that even the fulfillment of a mitzvah in thought alone — as represented by the letters ה"י — is treated as if the mitzvah was fulfilled in actual deed, as well — as represented by the letters ה"ו?

As a loyal servant, I will grab onto his coattails and complete the explanation. The divine poet Rabbi Eliezer HaKalir wrote (Shacharis on the seventh day of Pesach): **שם יקרא ככתיבתו, מחציו** — **the Name will be pronounced as it is written; from its half, the entire Name will be completed.** In other words, le'asid la'vo, the name Havaya will be pronounced as it is written — not like it is pronounced today, as **אדני** (a-do-nai). We must explain the meaning of the statement: **מחציו תתמלא** — **from its half, the entire Name will be completed.** The Kol Bo Machzor explains that the entire name Havaya is contained in the first half of the name, **יה**. For, the numerical equivalent of those two letters when fully spelled out — **יה"ו** — equals twenty — six, the numerical equivalent of the entire four — letter name Havaya. This then is the interpretation of the poet's words: **"מחציו"** — from the first half of the name Havaya, the letters **יה**; **"תתמלא תיבתו"** — the entire name is completed.

The Divrei Shmuel (Noach) presents the following in the name of Rabbi Shmelke of Nikolsburg, zy" a. He addresses the passuk we have been discussing (Tehillim 118, 5): **"מִן הַמִּצָּר"** קראתי יה ענני במרחב יה". When a person finds himself in dire circumstances, HKB"H reveals Himself merely as **"י"**; this is implied by the first half of the passuk: **"מִן הַמִּצָּר קראתי יה"**. In the merit of this person's Tefilos in these dire circumstances: **"ענני"** **"יה"** to its full value — **י"ד ה"א** — which is numerically equivalent to the entire four — letter name.

## The Name יה"י Indicates that HKB"H Associates One's Good Intent with the Corresponding Deed

Notwithstanding, this still requires further explanation. What is the significance of the fact that the letters יה"י are included within the letters יה"י? What does this curious phenomenon come to teach us? Yet, as we have discussed, it conveys the following. If a person intended to perform a mitzvah but was unintentionally prevented from doing so — leaving the mitzvah solely in his thoughts, as represented by the letters יה"י — it is considered, nevertheless, as if he actually performed the physical mitzvah, as represented by the letters יה"י. This is why the two letters יה"י are included within the letters יה"י.

Thus, we have also gained a better understanding of Rav Ashi's elucidation in the Gemara above: **"What does 'and for those who contemplate His name' mean? Rav Ashi said: Even if a person contemplated fulfilling a mitzvah and was inadvertently prevented from performing it, Scripture credits him as if he had fulfilled it."** Based on what we have learned, we can interpret his elucidation as follows: **"And for those who contemplate His name"** refers to a person who was unintentionally prevented from performing the actual deed of the mitzvah and as a result was only able to fulfill the mitzvah in thought — in the sense of יה"י. Under these circumstances, the person is advised to **"contemplate His name"** — concentrate on the full name contained within the letters יה"י — i.e. the full spelling יה"י. As a result, it will be considered as if he performed the mitzvah in the sense of יה"י — completing the name Havaya. Thus, Rav Ashi concludes: **"Even if a person contemplated fulfilling a mitzvah and was inadvertently prevented from performing it, Scripture credits him as if he had fulfilled it."**

At this point, we can provide a very nice explanation for Chazal's statement: **מיום שחרב בית המקדש דיו לעולם שישתמש — from the day the Beis HaMikdash was destroyed, it is enough for the world to use the two — letter name of G—d, as it states: "Let all souls praise יה"י, Halleluyah!"** They are conveying the fact that so long as the Beis HaMikdash was extant, it was possible to sacrifice the korbanos in actual deed in conjunction with the proper intent and thought: **"לייחד שם יה"י ב"ה ביחודא שלימים" — uniting the name יה"י ("yud—hei") with יה"י ("vav—hei") in perfect unity.** Since the Beis HaMikdash was destroyed, however, and it is impossible to actually sacrifice the korbanos, the world suffices with the two — letter name יה"י. In other words, a Jew must engage in the Torah — study involving the laws of the korbanos in order to fulfill the avodah of the korbanos at least in thought — as represented by the letters יה"י. As a result, HKB"H will combine the thought with the deed by adding the letters יה"י — which are contained within the letters יה"י.

We now stand enlightened and can rejoice at having gained a better understanding as to the reason HKB"H arranged for the third sefer of the Torah, sefer Vayikra, corresponding to the letters יה"י, to detail the avodah of the korbanos. At the very beginning of the sefer, HKB"H reveals to Moshe Rabeinu that the Ohel Moed is destined to be destroyed and the remedy for this situation is: **"אדם כי יקריב מכם קרבן לה" — for a person to engage in the study of the Torah involving the korbanos and to have in mind that everything that was done to the sacrificial animals should have actually been done to him.** As a result of this sincere thought and good intent, HKB"H combines the thought with the actual deed. This is the lesson learned from the name יה"י, the name representing the thought process — which also incorporates the letters יה"י, representing the actual performance of the mitzvah.



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