



This is the third time we are dealing with the letter *Vav*. It is hard to get away from the idea of *Vav* as a connector, but that is basically what it always does. It just does it in different ways.

As mentioned previously, the *Vav* connects the final *Heb* of the *Shem Hovayah* to the upper two letters of *Yud* and *Heb*, making the Name whole, and that's *everything*. It may be only a conceptual reality, but once this occurs, evil will be banished forever:

He said, For there is a hand on the throne of God, [that there shall be] a war for God against Amalek from generation to generation. (Sbemos 17:16)

The hand of God is raised to swear by His Throne to

have eternal war and hatred against Amalek. Why is it (throne) written *Cbof-Samech* and not *Cbof-Samech-Aleph* (*kisay*)? And why is the name [of God in the verse] divided in two (only *Yud-Heb*)? God swore that His...throne will not be whole until the name of Amalek is completely obliterated. (*Rashi*)

Amalek is many bad things, but most of all, he is intellectual doubt. As mentioned in the Introduction, the *gematria* of Amalek is 240, like the word *suffek*, which means *doubt*. It is also what remains when you subtract the *gematria* of *Shema Yisroel* from *Boruch Shem*, which is all about having unyielding faith in God, which Amalek exists to undermine if not destroy.

The only real way to combat and defeat Amalek is with *Da'as*. Amalek can only be successful against people who have limited *Da'as*, making them vulnerable to doubt God and *Hashgochab Pratis*. Falsehood can be “smart” and very tricky, but never smarter than actual *Da'as* when that *Da'as* is complete.

By extension, the same idea applies to the process of *teshuvah*. The *Gemora* says that “a person only sins when a spirit of insanity enters them,”¹ that is, a spirit of Amalek. A person who is in touch with reality, the *real* Reality, doesn't sin. We call that true fear of God.

This is why *teshuvah* is also associated with the *sefi-*

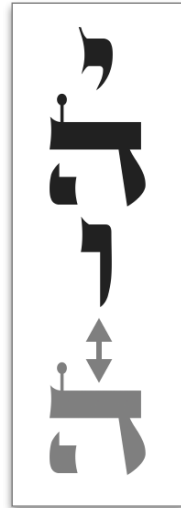
¹ *Sotah* 3a.

rab of *Binah*.² It takes *binah*—understanding—to recognize that a sin has occurred and that *teshuvah* is necessary. The basis of that understanding is *Da'as*, the knowledge of right and wrong, and why it is so important to choose right over wrong, which is hard to do when a person confuses one for the other.

When a person sins, it disconnects them from God, represented by the final *Heb* of the *Shem Hovayah* loosening its connection to the *Vav* before it. This distances a person from the light of God, a change which manifests itself in increasingly secular behavior. It may feel as if God is a billion miles away, but that is only because the person has drifted further away from God, not the other way around.

The *Gemora* asks the question, which is more normal, for the lost object to go looking for its owner, or the other way around?³ It's rhetorical, but the point can be applied here as well in even more philosophical terms if we consider the final *Heb* to be what was lost, and the *Yud-Heb-Vav* to be what lost it.

If so, then it would be the *Vav's* role to go looking for the final *Heb* and bring it back. The *bisorerus* (arousal) to do *teshuvah* would have to come from the *Vav*, or the



² *Drushei Olam HaTobu, Cbelek 1, Ma'amar HaKlalli, Os 1.*

³ *Kiddushin 2b.*

Da'as to which it alludes, and which originates, as mentioned before, from the *sefirah* of *Binah*. . . understanding.

But that raises the question, *who* or *what* tells *Binah* to send that knowledge down to inspire *teshuvah*? The answer has to do with how the four letters of the *Shem Hovayah* also correspond to the levels of soul, of which we have five. But that part of the story we will leave for the next *Vav*, *b"H*.