



The letter *Vav* has many important aspects. Like *Da'as*<sup>1</sup> to which it is connected, it has the ability to connect and unify, being a conjunction. It corresponds to the *sefirah* of *Yesod*, which is associated with Yosef *HaTzaddik*, the conduit through which God fed Egypt and Ya'akov's family during the famine.

Therefore, the letter *Vav* is also associated with *geulah*—redemption, which was destined to come during the *sixth* millennium, which corresponds to *Yesod*, since before Creation.<sup>2</sup> It is *Moshiach Ben Yosef*, a descendant of Yosef who will initiate the redemption process.

The *Vav* not only connects thoughts, but worlds. The

---

<sup>1</sup> *Knowledge* in general, but in this case, *Torah* knowledge.

<sup>2</sup> *Hakdamos uSbe'arim, Sha'ar HaPoneb Kadim*, Ch. 39.

curtains of the *Misbkan* hung from hooks called *Vavim*. The worlds of *Atzilus*, *Beriyah*, and *Yetzirah* were on the inside, and *Asiyah* was the outside world.<sup>3</sup> The *Vavim* connected the outside to the inside, just it does the upper *Heb* and lower *Heb* of the *Shem Hovayah*.

It is a *Vav* that connects the upper *Yud* to the lower *Yud* to create the letter *Aleph*, the three letters have the *gematria* of twenty-six of the *Shem Hovayah*. The two *Yuds*, the upper one and the lower one, correspond to two *Chochmahs*, the upper *Chochmah* and level of *Shema Yisroel*—angelic clarity of God—and the lower *Chochmah* (*Malchus*), the level of *Boruch Shem* and world of man.<sup>4</sup>

Similarly, the *sulam* (ladder) in Ya'akov's dream was the *Vav* that joins Heaven and Earth, *Zehr Anpin* which connects the *Binah* to the *Malchus*. When the Torah says:

*It is not in heaven, that you should say, "Who will go up to heaven for us and get it for us, to tell [it] to us, so that we can fulfill it?" (Devarim 30:12)*

*and Rasbi explains:*

*It is not in heaven . . . because if it was in heaven, you*

---

<sup>3</sup> They corresponded to the *Kodesh Kodashim*, *Heichel*, and the *Chatzer* respectively. Likewise, these corresponded to the *Yud-Vav-Heb* of the *Shema Hovayah*.

<sup>4</sup> *Hakdamos U'She'arim, Sha'ar 4*, Ch. 5.

would have to climb up after it [in order] to learn it.  
(*Rashi*)

it means this. By accumulating *Da'as*, one climbs the “ladder” from earth to Heaven, from a lower level of spiritual consciousness to a higher one from which Torah came.

The *Vav* also can time travel, in a sense, connecting future to past. A *Vav* at the beginning of a word can change it from future tense to past tense. For example, the word *yomar* means “and he *will* say.” But, with a *Vav* before the *Yud* the word instead means, “and he *said*.”

And if Ya'akov had had his way, the first letter of *Boruch Shem* would not be *Bais*, but *Vav*. It would have been the twenty-fifth letter that Ya'akov wanted to give *Boruch Shem* like the *Shema*, but could not. Then we would say, *Shema Yisroel... uboruch Shem kevod...* implying that the spiritual clarity of the upper world is also in the world of man.

But as the following testifies it wasn't, at least not yet when he questioned his sons, the Twelve Tribes, about their level of *yichud Hashem*:

“Perhaps, *God forbid*, there is something unfit from my bed, just as Yishmael was born to Avraham, and Eisav to my father Yitzchak?”

His sons answered, “*Shema Yisroel, Hashem Elokeinu, Hashem Echad*: Just as in your heart there is only one, so too in our hearts there is only one.”

At that time Ya'akov said, "*Boruch Shem kevod Malchuso l'olam va'ed!*" (*Pesachim* 56a)

Ya'akov had wanted to rectify [the *Malchus* below] *b'sod* the [lower] unity and establish the [unity of the] twenty-four letters, which is, *Boruch Shem kevod Malchus l'olam va'ed*. He did not complete it with twenty-five letters [like the *Shema*] since the *Mishkan* had yet to be built. (*Zohar, Terumah* 139b)

That level of unity of God's Name was not achieved until much later, when the *Mishkan* was finally completed<sup>5</sup> at *Har Sinai*, on the twenty-fifth of *Kislev* in 2449 (1312 BCE).<sup>6</sup>

---

<sup>5</sup> *Zohar, Terumah* 139b.

<sup>6</sup> *Pesikta Rabbosai* 6:5.