

"And may G-d give you from the dew of the heavens"

Yitzchak Began the Berachos with the Name Elokim but Concealed within Them the Name Havaya

In this week's parsha, parshas Toldos, we learn of the epic struggle that transpired between Yaakov and Eisav regarding the Berachos from Yitzchak Avinu. It seems only fitting, therefore, that we take a brief look at the sacred Berachos which Yitzchak Avinu bestowed upon Yaakov Avinu and all of his future generations (Bereishis 27, 28):

"ויתן לך האלקים מטל השמים ומשמני הארץ ורוב דגן ותירוש, יעבדוך עמים וישתחוו לך לאומים, הוה גביר לאחריך וישתחוו לך בני אמך, אורריך ארור ומברריך ברוך"..
..

And may G-d give you of the dew of the heavens and of the fatness of the earth, and abundant grain and wine. Peoples will serve you, and regimes will prostrate themselves to you; be a lord to your brothers, and your mother's sons will prostrate themselves to you; may those who curse you be cursed, and those who bless you be blessed.

Rashi comments: "מהו האלקים, בדין, אם ראוי לך יתן לך, ואם לאו לא יתן לך, אבל לעשו אמר (שם לט) משמני הארץ יהיה מושבך, בין צדיק בין רשע — what is implied by the name Elokim? What you deserve based on "din" (by the strict letter of the law); if you are worthy to receive it, He will give it to you; if not, He will not give it to you. To Eisav, however, He said: "Of the fatness of the earth shall be your dwelling" — whether you are a tzaddik or a rasha, He will give you.

One can only wonder as to why Yitzchak mentions the name Elokim in his berachah to Yaakov — conveying that the Berachos are conditional. Only if Yaakov is truly deserving, will he receive the Berachos; otherwise, he will not. It would have been preferable, had he blessed Yaakov in such a manner that even if he proved to be undeserving, he would still receive the Berachos based on the attribute of "chesed." Seemingly, the simple explanation is based on the well-known fact that Yitzchak served Hashem primarily with the attribute of "din," as implied by the characterization (ibid. 31, 42): "פחד יצחק" —

"pachad Yitzchak." Hence, he issued the Berachos to Yaakov in a manner consistent with his attribute of "din" — conditional on Yaakov's worthiness.

Yet, if this is the explanation, then why did Yitzchak bless Eisav unconditionally — so that he would receive the Berachos even if he was a rasha? Furthermore, we can only wonder why HKB"H orchestrated from above that Yitzchak would initially be unaware that the Berachos were being bestowed upon Yaakov, as explained in the Zohar hakadosh (Toldos 139a). Yaakov initially received the Berachos solely with HKB"H's knowledge but without Yitzchak's knowledge.

"ואם תאמר איך לא ידע יצחק כל מעשיו הרעים של עשו, והרי השכינה היתה עמו, כי אם לא שרתה עמו השכינה, איך היה יכול לברך את יעקב בשעה שברכו. אלא ודאי השכינה היתה דרה עמו בבית ודרה עמו תמיד, אבל לא הודיעה לו כדי שיתברך יעקב בלי דעתו [של יצחק], אלא בדעת הקב"ה."

This brings us back to the original question. Why did HKB"H see fit that Yitzchak should bless Yaakov Avinu with the formula: "ויתן לך האלקים" — implying that he would only receive the Berachos if he was truly deserving; while he blessed Eisav in such a manner that he would receive the Berachos whether he was deserving or not according to the attribute of "din"?

Twenty-six Words Equivalent to the Holy Name

Let us begin with the enlightening words of the Baal HaTurim: "ויש בזה הברכה כ"ו תיבות, לומר לך שברכו בשם הנכבד שעולה כ"ו" — **this berachah is composed of twenty-six words, teaching you that he blessed him with the holy name equivalent to twenty-six.** In other words, he blessed him with the name Havaya, which possesses a numerical equivalent of twenty-six.

We find a similar comment from the Megaleh Amukos with an additional allusion: "ברכות שבידך יצחק ליעקב יש בהן כ"ו תיבות, מתחילין — ב' ו' ומסיימין בך, כריח שדה אשר ברכו ה', שחשבונו כ"ו" — in other words,

not only do the Berachos consist of twenty-six words, but the first letter of the Berachos is a "vav," with a numerical value of six -- "ויתן לך" — and the last letter is a "chaf," with a numerical value of twenty -- "ומברכך ברוך"; these also add up to twenty-six, the numerical equivalent of the holy name. This then is the significance of Yitzchak's statement to Yaakov (ibid. 27, 27): **"ראה" — ריח בני כריח שדה אשר ברכו ה" — see the fragrance of my son is like the fragrance of a field which Havaya has blessed.** He sensed through his "ruach hakodesh" that his son was privileged to receive the Berachos from the blessed name Havaya.

Here, of course, we must address the obvious contradiction. According to Rashi's comment, Yitzchak began the Berachos with the name Elokim -- "ויתן לך האלקים" — indicating that the Berachos would only be bestowed if the recipient was deserving based on the strict letter of the law — "midas hadin." So, how does this accord with the comments of the Baal HaTurim and the Megaleh Amukos? They note that these Berachos contain twenty-six words indicating that Yitzchak issued the Berachos with the name Havaya, which equals twenty-six.

Seeing as we are discussing the Berachos of "ויתן לך", it is appropriate that we mention the prevalent minhag Yisrael to recite these Berachos on Motzaei Shabbas. The source for this minhag is the Zohar hakadosh (Introduction 14b); and in Pri Eitz Chaim (Shaar Shabbas 24), Rabbi Chaim Vital writes in the name of his teacher, the Arizal: **"היה מורי ז"ל נוהג לומר אחר הבדלה: ויתן לך כמו שנוהגין לומר במוצאי שבת בביתו, כדי להמשיך תחילת ימי החול — בפסוקי רצון וברכה" — my teacher, of blessed memory, had the custom of reciting "ויתן לך" in his house after Havdalah, just as we customarily do on Motzaei Shabbas, in order to begin the week with pesukim of divine will and berachah.**

We must endeavor to explain the connection between these Berachos and Shabbas Kodesh. We can suggest quite simply that the connection is related to the statement in the Zohar hakadosh (Yisro 88a): **"כל ברכאן דלעילא ותתא ביומא שביעאה תליין" — all blessings above and below depend on the seventh day.** Notwithstanding, it is still incumbent upon us to explain and comprehend the specific connection between Shabbas kodesh and the Berachos of "ויתן לך".

The Berachos of "ויתן לך" Are Aimed at the Days of the Mashiach

I would like to propose a solution to these questions based on an amazing chiddush found in the Zohar hakadosh (Toldos 143a): **"רבי יהודה אמר, כלא בזמנא דייתי מלכא משיחא, כדכתיב (תהלים עב):**

Rabbi Yehudah said: All of the Berachos that Yitzchak blessed Yaakov will only be fulfilled in the future when the Melech HaMashiach comes, as it is written: "All of the kings will bow down to him; all nations will serve him."

In fact, this fundamental principle is explained at length in the Zohar hakadosh (ibid. 146a). It is an incredible revelation that should be publicized in every Jewish home. Here is the main thrust of this sacred idea:

During his lifetime, Yaakov was blessed four times. He received the first berachah from his father Yitzchak, when he entered at his mother's command: **"ויתן לך האלקים מטל השמים ומשמני הארץ"**

He received the second berachah from his father, when Yitzchak dispatched him to Padan Aram, fearing that Eisav would kill him, as it is written (Bereishis 28, 1): **"ויקרא יצחק אל יעקב ויברך אותו... קום לך פדנה ארם ביתה בתואל אבי אמך וקח לך משם אשה מבנות לבן אחי אמך, ואל שדי יברך אותך ויפרך וירבך והיית לקהל עמים, ויתן לך את ברכת אברהם לך ולזרעך אתך לרשתך את ארץ מגוריך אשר נתן אלקים — So Yitzchak summoned Yaakov and blessed him. . . Arise and go to Padan Aram, to the house of Betuel, your mother's father, and take a wife from there from the daughters of Lavan, your mother's brother. And may Kel Shakkai bless you, make you fruitful and make you numerous, and may you be a congregation of peoples. May He grant you the berachah of Avraham, to you and to your offspring with you, that you may inherit the land of your sojourns which G-d gave to Avraham.**

The third berachah was bestowed upon him by Eisav's malach after Yaakov defeated him, as it is written (Bereishis 32, 27): **"ויאמר שלחני כי עלה השחר, ויאמר לא אשלחך כי אם ברכתני" — he said, "Release me, for dawn has broken." And he said, "I will not release you unless you bless me."** Rashi provides the following clarification: **"Concede to me the Berachos which my father bestowed upon me, which Eisav contested."** He did so, as the Torah goes on to describe (ibid. 30): **"ויברך אותו — and he blessed him there."**

The fourth berachah he received from HKB"H upon his return from Padan Aram, from Lavan's house (ibid. 35, 9): **"וירא אלקים אל יעקב עוד בבואו מפדן ארם ויברך אותו... ויאמר לו אלקים אני אל שדי פרה ורבה, גוי וקהל גוים יהיה ממך ומלכים מחלצין יצאו, ואת הארץ — and אשר נתתי לאברהם וליצחק לך אתננה ולזרעך אחריך אתן את הארץ"**

G-d appeared to Yaakov again when he came from Padan Aram, and He blessed him. . . And G-d said to him, "I am Kel Shakkai. Be fruitful and multiply; a nation and a congregation of nations shall descend from you, and kings shall issue from your loins. The land that I gave to Avraham and Yitzchak, I will give to you; and to your offspring after you I will give the land.

Upon seeing all of the Berachos he had received, Yaakov began to ponder. Which of these Berachos should I use in Olam HaZeh? He decided to use only the berachah which his father Yitzchak had bestowed upon him when he fled from Eisav, on his way to Padan Aram. Although, that, too, was a tremendous berachah, nevertheless it was not as great a berachah as the other three Berachos. Thus, Yaakov figured that he would employ that berachah now and would sequester the other three away for the time of the future geulah — when all of the other nations would gather together to eliminate his children from the world.

Based on this notion, the Zohar hakadosh interprets the significance of the following pesukim from Yisrael's sweet psalmist, David HaMelech (Tehillim 118, 10): **כל גוים סבבוני בשם ה' כי אמילם, סבבוני כדבורים דעכו כאש קוצים ה' כי אמילם, סבבוני גם סבבוני בשם ה' כי אמילם, סבבוני כדבורים דעכו כאש קוצים ה' כי אמילם — All the nations surround me; it is in the name of Hashem that I cut them down. They encircle me and they also surround me; it is in the name of Hashem that I cut them down. They encircle me like bees, but they are extinguished like a fire of thorns; it is in the name of Hashem that I cut them down.**

It is seemingly surprising that David HaMelech repeated the same idea three times — that all of the other nations surrounded him and he cut them down in the name of Hashem. Yet, in light of what we have just learned, we can suggest that David HaMelech was alluding to the three Berachos that Yaakov Avinu sequestered away for the event of the future geulah, when all of the nations will rise up against Yisrael. At that time, he will make use of the other three Berachos to destroy the goyim.

Le'asid La'vo Yisrael Will Merit the Berachos from the Aspect of "Din"

We can now begin to appreciate why when Yitzchak blessed Yaakov, HKB"H introduced the following words into his mouth: **"ויתן לך האלקים"** — indicating that he would only receive these Berachos if he was deserving from the aspect of "din" — the strict letter of the law. In our recent essay on parshas Vayeira,

we presented the words of the Shela hakadosh (Vayeira). He addresses Rashi's comment (Bereishis 1, 1) that initially the Almighty intended to create the world based on the attribute of "din." For, that is how HKB"H will in fact run the world Le'asid la'vo. After all of the suffering Yisrael will endure during the various exiles, they will be deserving of the abundant good in store for them in Olam HaBa even from the aspect of "midas hadin." In fact, they will not require consideration from the attributes of "chesed" or "rachamim," at all.

It is precisely for this reason that in the Berachos which Yitzchak blesses Yaakov for the Days of the Mashiach — **"yimos HaMashiach"** — he mentions the name Elokim: **"ויתן לך האלקים"** — indicating that Yaakov and his descendants will only merit these Berachos if they are deserving according to the strict letter of the law — "midas hadin." For, at the time, the following will come to fruition: **עבדוך עמים וישתחוו לך לאומים, הוה גביר לאחריך -- Peoples will serve you, and regimes will prostrate themselves to you; be a lord to your brothers, and your mother's sons will prostrate themselves to you.** As explained, only Yisrael will merit these Berachos based strictly on "midas hadin." Eisav and his descendants, however, will not be deserving from the aspect of "din"; therefore, they will not receive any part or parcel of these Berachos.

This also explains why Yitzchak does not mention the name Elokim in the berachah he addresses to Eisav, as pointed out by Rashi: **"Of the fatness of the earth shall be your dwelling" — whether you are a tzaddik or a rasha, He will give you.** Because this berachah issued to Eisav applies only to Olam HaZeh — to reward him to some minor degree for the small amount of good he performed. This reward falls into the category of (Devarim 7, 10): **ומושלם לשונאיו אל פניו להאבידו, לא יאחר: לשונאו אל פניו ישלם לו" — and He repays those who hate Him to his face, to make him perish; He will not delay for the one who hates Him, to his face He will repay him.** Rashi explains: **"In his lifetime, He pays him that which is coming to him for the good that he has done, in order 'to make him perish' from Olam HaBa."** Therefore, it is appropriate to reward him even if he is not deserving by the strict letter of the law.

Yaakov Fulfilled the Mitzvah of "Kibud Av" as One Who Performs without Being Commanded

I was struck by an intriguing idea as to why HKB"H arranged for Yaakov Avinu to receive the Berachos from his father Yitzchak by fulfilling the mitzvah of "kibud av" — honoring one's father

— within the category of one who fulfills a mitzvah without being commanded to do so ("eino mitzuveh v'oseh"). Clearly, Yitzchak did not request of Yaakov to prepare any delicacies for him. He did so, in fact, at the behest of his mother Rivka — thus, fulfilling the mitzvah of "kibud eim" — honoring one's mother. Hence, with respect to his father, who did not request this of him, the act fell into the category of one who performs a mitzvah without being commanded to do so.

In fact, the holy master, Rabbi Aharon of Belz, zy"a, applies this concept to interpret the divine interchange between Yitzchak and Yaakov (Bereishis 27, 20): "ויאמר יצחק אל בנו מה זה — **Yitzchak said to his son, 'How did you happen to find so quickly, my son?' He answered, 'Because Hashem, your G-d, arranged it for me.'**" In other words, when Yitzchak realized that Yaakov fulfilled the mitzvah of "kibud av" without being commanded to do so, he asks him: "מה זה מיהרת למצוא בני" — why did you hurry to fulfill the mitzvah of "kibud av" as an "eino mitzuveh v'oseh" — before I asked you to do so.

In response, Yaakov answers with his "ruach hakodesh": "כי ה' — **הקרה ה' אלקיך לפני**". Note that he employs the two names -- "ה' אלקיך" — which HKB"H employs in the first commandment, when He gives the Torah to Yisrael: "אנכי ה' אלקיך". Thus, he alludes to the fact that he is drawing upon the kedushah of Matan Torah, when Yisrael boldly declared (Shemot 24, 7): "כל אשר דיבר ה' נעשה ונשמע" — indicating that they were willing to perform and fulfill the mitzvot -- "נעשה" — even before they actually heard the command from HKB"H -- "ונשמע". This is the gist of his explanation.

In the Future He Who Is Not Commanded and Performs Will Be Considered Greater than He Who Is Commanded and Performs

Applying this explanation, I would like to explain why HKB"H arranged for Yaakov Avinu to receive the Berachos by fulfilling a mitzvah within the category of "eino mitzuveh v'oseh." We have learned in the Gemara (Niddah 61b): "מצוות בטילות לעתיד — **לבוא** — mitzvot will be abolished Le'asid la'vo. According to the Ritva, this implies that in the future Yisrael will fulfill the mitzvot of their own free will; thus, they will be categorized as those who perform without being commanded to do so. So, when the Gemara states: "**The mitzvot will be abolished Le'asid la'vo**" — it is indicating that the commands to perform the mitzvot will be abolished.

Let us attempt to understand this monumental change that will take place in the future. Now, the Gemara states (Kiddushin 31a): "גדול מצווה ועושה יותר ממי שאינו מצווה ועושה" — **one who is commanded to perform a mitzvah and does so is greater than one who performs a mitzvah without being commanded to do so.** We find a wonderful explanation for why this is so provided by the Yearot Dvash (Part 2, Drush 9). He bases his explanation on the following Tosafot: "גדול המצווה ועושה, נראה דהיינו טעמא, דמי שמצווה ועושה עדיף, לפי שדואג ומצטער יותר פן יעבור, ממי שאין מצווה שיש לו פת בסלו שאם ירצה יניח" — one who is commanded to perform a mitzvah and does so is greater, because he is concerned and worried that he may transgress and violate a direct command. This is in direct contrast to one who is not commanded to perform the mitzvah. He has the luxury of performing the mitzvah at his own discretion and leisure.

Let us explain. When a person is obligated to perform a mitzvah and does so, his yetzer harasses him so that he will not fulfill the mitzvah. On the other hand, a person who is not commanded nor obligated to perform a mitzvah, has the luxury of doing as he pleases; he may choose not to perform the mitzvah and he is not harassed by his yetzer. This is an interesting phenomenon. Logically, it would seem that one who performs a mitzvah even though he is not obligated to do so is on a higher level; for, he is fulfilling the mitzvot voluntarily, out of the goodness of his heart. Nevertheless, as stated, one who is obligated to perform a mitzvah and does so is greater, because he has to overcome the assaults of the yetzer hara.

Now, the Gemara (Succah 52a) teaches us : "לעתיד לבוא — **מביאו הקב"ה ליצר הרע ושוחטו בפני הצדיקים ובפני הרשעים**" — **Le'asid la'vo, HKB"H will bring the yetzer hara and slaughter it in the presence of the tzaddikim and in the presence of the reshaim.** With the yetzer hara out of the picture, the logical situation will prevail. One who performs a mitzvah even though he is not commanded to do so will be considered greater than one who performs a mitzvah because he is commanded to do so — "gadol eino mitzuveh v'oseh mimitzuveh v'oseh." For, Tosafot's reasoning will no longer apply Le'asid la'vo; there will be no yetzer hara to harass a person who is obligated to perform the mitzvot. Therefore, Chazal's statement makes perfect sense: "מצוות בטילות לעתיד לבוא" — **מצוות בטילות לעתיד לבוא** -- mitzvot will be abolished Le'asid la'vo. Then people will fulfill all of the mitzvot willingly out of the goodness of their hearts in the category of "eino mitzuveh v'oseh"; because in the absence of the yetzer hara "gadol eino mitzuveh v'oseh mimitzuveh v'oseh." This is the gist of his explanation.

We can now appreciate why HKB"H arranged for Yaakov Avinu to receive his father Yitzchak's Berachos by fulfilling the mitzvah of "kibud av" as an "eino mitzuveh v'oseh." For, we have already learned from the Zohar hakadosh that those Berachos were designated primarily for "yimos HaMashiach." Hence, HKB"H orchestrated that Yaakov would obtain these Berachos as an "eino mitzuveh v'oseh." Thus, the kedushah of Yisrael will be enhanced, because Le'asid la'vo one who performs a mitzvah without being obligated to do so will be considered to be on a higher level than one who performs a mitzvah because he is obligated to do so.

Yitzchak's Berachos Incorporate All of the Berachos of Olam HaZeh and Olam HaBa

Continuing onward and upward along this exalted path, let us explain why HKB"H arranged that the Berachos which begin with the words: "ויתן לך האלקים" -- because they were given to Yaakov based on "midas hadin" -- contain twenty-six words, equivalent to the name Havaya, representing "midas harachamim." First, let us reconcile the fact that we often find that the Berachos of "ויתן לך" also apply to Olam HaZeh. We shall begin with what the Gra of Vilna writes in his commentary on the Pesach Haggadah (Chad Gadya): "כלל גדול אצלנו, שכל הטובות שהיו ושיהיו עוד, בין בעולם הזה ובין בעולם הבא, את כולם ירשנו מאבותינו, בעת שבירך יצחק את יעקב, ולולא הברכות חסרנו את כל והכל היו לעשו" — **we have a fundamental principle that all good that was and is yet to be, whether in Olam HaZeh or in Olam HaBa, we inherited them all from our Avot — at the moment Yitzchak blessed Yaakov. If not for those Berachos, we would not have anything; everything would belong to Eisav.**

It appears that the source for the Gra's comment comes from an elucidation in the Midrash (B.R. 66, 2) regarding the passuk (Shir HaShirim 7, 1): "שׁוּבֵי שׁוֹבֵי הַשּׁוֹלֵמִית - רַבִּי לֹוִי אָמַר אֹמֶה שֶׁכֵּל טוֹבָה: "שהיא באה לעולם, אינה באה אלא בזכותה, הגשמים אינם יורדין אלא בזכותה, הטללים אינם יורדין אלא בזכותה, שנאמר ויתן לך האלקים מטל השמים, לך בזכותך." Turn away, turn away from G-d, O nation whose faith in Him is perfect." Rabbi Levi said that this refers to the people for whom all good that exists in this world, only exists in her merit. The rains only fall in her merit; the dews only fall in her merit, as it states: "And may G-d give you from the dew of the heavens." The passuk specifically states "you," implying that it is in your merit and depends on you. Here we have explicit proof that even the Berachos of Olam HaZeh are included in the Berachos of "ויתן לך".

We can also substantiate this fact from the custom to recite the pesukim of "ויתן לך" on Motzaei Shabbas — aimed at infusing

the abundant Berachos of Olam HaZeh into the six days of the work week. The sefer Ateret Menachem (191) cites the following in the name of the great Rabbi Menachem Mendel of Riminov, zy"a: "אדם שאינו אומר ויתן לך במוצאי שבת קודש, אינו יודע מאין הוא לוקח" — **concerning a person who neglects reciting "ויתן לך" on Motzaei Shabbas Kodesh, I do not know where he receives his livelihood from during the week.** If this is the case, how does this coincide with the statement in the Zohar hakadosh that these Berachos will only be fulfilled and valid in the Days of the Mashiach, and that Yaakov only wished to use these Berachos Le'asid la'vo?

— "שתרחמי עוד בגלותי לגאלני"

To Draw Salvation from the Geulah to the Galus

It appears that we can resolve this contradiction based on a wonderful principle we have learned from the immaculate teachings of the holy master, Sar Shalom of Belz, zy"a. In his own inimitable way, he interprets the words of the tefilah recited at home on leil Shabbas Kodesh (Ribon Kol HaOlamim): "וְשׁוֹמֵר ה' — **I have set Hashem before me, that You should show me additional mercy in my Galus to redeem me.** Seemingly, the word "עוד" is totally unnecessary. It should have merely said: "שתרחמי בגלותי לגאלני" — **that you should show me mercy in my Galus to redeem me.**

Yes, indeed, we pray and look forward expectantly to the complete geulah. Nevertheless, he explains, we require enormous salvations even in Galus — to spare us from all of the suffering and torment and from all of the enemies who rise up against Yisrael. Therefore, it is advisable that we beseech Hashem that HKB"H extends to us favor and mercy allotted for the time of the geulah even while we are yet in Galus. This then is the meaning of the entreaty: "שתרחמי עוד בגלותי לגאלני". In other words, even while we are yet in Galus, show us mercy, to redeem us via the wonders and miracles that HKB"H will perform on our behalf at the time of the future geulah. This concludes his sacred remarks.

Let us add a tidbit by way of explanation of the words: "וְשׁוֹמֵר ה'". It states in the Shulchan Aruch (O.C. 5, 1) that when we mention the name Havaya, we should have in mind the notion of: "היה הוה ויהיה". HKB"H exists beyond the dimension of time; to Him there is no difference between past, present and future. Even the past and the future are as clear to Him as if they were happening in the present.

Accordingly, we can suggest that Sar Shalom's principle — that it is possible to pray and draw salvation from the future geulah to the present Galus — comes strictly from the power of the name Havaya — which indicates that He exists beyond time -- "היה הוה ויהיה". This name alludes to the fact that we can draw from the future to the present. This then is the meaning of the tefilah: "ושויתי ה' לקראתי" — I picture the name Havaya before me, in keeping with the notion of (Tehillim 16, 8): "שויתי ה' לנגדי" — **I have set Hashem before me always** — so that I can beseech Him: "שתרחמני עוד בגלותי לגאלני" — to show me mercy by extending salvation from the future geulah.

We can now rejoice that we have been enlightened to some degree. We can now understand why HKB"H arranged for the Berachos of "ויתן לך" to consist of exactly twenty-six words — the numerical equivalent of the holy name. The essence of the Berachos "ויתן לך האלקים" is reserved for the future geulah; therefore, the name Elokim is mentioned at the beginning of these Berachos. This alludes to the fact that after all of the difficult exiles, Yaakov and his descendants will receive these Berachos deservingly based on the strict letter of the law — "din." Yet, seeing as these Berachos are extremely sublime and grand, HKB"H wanted us to be able to draw from these Berachos even in Olam HaZeh, as expressed by the entreaty: "שתרחמני עוד בגלותי לגאלני". Therefore, HKB"H arranged for these Berachos to contain twenty-six words, equivalent to the name Havaya; so that we would have the power to extend these Berachos from the future geulah to Olam HaZeh.

On Shabbas Kodesh We Draw from Olam HaBa

At this point, we can explain very nicely the prevalent minhag Yisrael to recite the Berachos of "ויתן לך" on Motzaei Shabbas. As we know, Shabbas Kodesh is a semblance of Olam HaBa, as the Gemara states (Berachos 57b): "שבת אחד משישים לעולם הבא" — **Shabbas is one sixtieth of Olam HaBa**. In other words, the kedushah of Shabbas enables us to draw from Olam HaBa into Olam HaZeh.

We can suggest that the power to draw from the future on Shabbas emanates from the power of the name Havaya, which is revealed on Shabbas. The Zohar hakadosh explains (Yisro 88b): "מאי שבת, שמא דקוב"ה, שמא דאיהו שלים מכל סטרוי" — **What is Shabbas? It is the name of HKB"H; it is a name that is perfect and complete from all aspects.**

The great author of the Ben Ish Chai explains in Rav Pa'alim the meaning of this statement. The day of Shabbas itself is twenty-four hours long. We can postulate that the mitzvah to extend the Shabbas — "tosefet Shabbas" — adds one hour beforehand and one hour afterwards. We find a similar practice described in the Gemara with regards to tefilah (Berachos 32b): "חסידים הראשונים — היו שוהין שעה אחת, ומתפללין שעה אחת, וחוזרין ושוהין שעה אחת" — **the early Chassidim would delay one hour before, pray for one hour, and then delay again for one hour afterwards.**

If one follows this practice, the kedushah of Shabbas extends for twenty-six hours, the numerical equivalent of the name Havaya. This then is the meaning of the Zohar hakadosh: "מאי שבת, שמא דקוב"ה" — **What is Shabbas? It is the name of HKB"H** — specifically the name Havaya. Then the Zohar explains how this name is revealed on Shabbas: "שמא דאיהו שלים מכל סטרוי" — it is revealed by observing Shabbas from both aspects (sides) — that is one hour beforehand and one hour afterwards. This concludes his explanation.

In this manner, we can explain what the Rama writes (O.C. 271, 10) regarding kiddush on Shabbas eve: "מתחילין יום הששי" — **we begin with the words** "ויכולו השמים וגרמזו השם בראשי תיבות" — **the holy name is alluded to by the first letters of these words**. Based on what we have just established, we can propose that at the time we make kiddush, we extend the kedushah of Shabbas, which is a semblance of Olam HaBa. Seeing as this extension is facilitated by the name Havaya -- היה הוה ויהיה — we begin kiddush with an allusion to the name Havaya.

We have now shed some light on the minhag Yisrael to recite on Motzaei Shabbas the Berachos: "ויתן לך האלקים מכל השמים ומשמני הארץ". On Shabbas Kodesh, we drew kedushah resembling the kedushah of Olam HaBa. In Olam HaBa, all of the Berachos which Yitzchak bestowed upon Yaakov will be fulfilled. Therefore, at the conclusion of the Shabbas, at the beginning of the six work days, we extend from the kedushah of the Shabbas — which is a semblance of Olam HaBa — the Berachos of "ויתן לך" — which were designated for Olam HaBa — to the six work days. This then is the meaning of the statement in the Zohar hakadosh: "כל ברכאן דלעילא ותתא ביומא שביעאה תליין" — the power of Shabbas, which is a semblance of Olam HaBa, enables us to draw the Berachos of "ויתן לך" into Olam HaZeh.

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