



לעילוי נשמת

DAVID ben IMASHALOM
ZEVO bat HEDVO

ZILPA bat SARACH
YAFA bat BONU

Sha'arei Eliyahu

Table Talk

פרשת תולדות

The Thought behind the Blessing

In this week's Parasha we read the coveted blessing that Yitzhak gave to Yaakov. **וַיְתֵן לְדָדָהּ הַאֱלֹהִים מִטֵּל הַשָּׁמַיִם וּמִשְׁמַן הָאָרֶץ וְרַב דָּגָן וְתִירֵשׁ: יַעֲבֹדוךָ עַמִּים: וַיִּשְׁתַּחֲוּ לְךָ לְאֵלִים הַגּוֹי גְבִיר לְאַחֶיךָ וַיִּשְׁתַּחֲוּ לְךָ בְּגַן אֲמֶת וְאֶרֶץ אֲרָרֶיךָ אֶרֶץ וּמִבְרַכְיֶיךָ בְּרֹדֶךָ:** *“May God give you Of the dew of heaven and the fat of the earth, Abundance of new grain and wine. Let peoples serve you, and nations bow to you; be master over your brothers, And let your mother’s sons bow to you. Cursed be they who curse you, Blessed they who bless you.”* This blessing is so coveted that it is not just read on the Shabbat of Parashat Toldot, but given to every son by his father, to every groom on his wedding day under the Huppa and to every student by his Rabbi. Why is this blessing so desirable that it is given by all, specifically Rabbi to student?

The Ba'al HaTurim says that the blessing itself [from וַיְתֵן to בְּרֹדֶךָ] has 26 words. He continues to say that the 26 words are corresponding to Hashem who is above [oversees] this blessing. Furthermore if we look at the first and last letter of the pasuk we have Vav [from וַיְתֵן] and Chaf [from בְּרֹדֶךָ], which again makes 26. No matter how we slice it the pasuk is enveloped with Hashem.

If we take all the first letters of these each of the 26 words we get the numerical value 346. This is the same as the numerical value of משה [+1] as well as the word רצון [desire]. The word רצון can also be read צנור [pipe] which is the pipe that brings down all the Beracha down from Hashem.

When Yitzhak was giving over the blessing he worded it specifically with these thoughts in mind. Mainly that you should become like Moshe Rabbenu, who was the greatest Na’vi, Rabbi and Leader in the world. Also Yitzhak blessed that Hashem should always be above him [Yaakov] and that he should serve as a pipe for all his children and generation to bring them Kedusha. This is why this blessing is given by all to their close ones, specifically by Rabbeim to their students, because you need a great source of Kedusha to connect to the pipe.

To add this is why Hashem orchestrated that at the end it was Yaakov that received this blessing. As we know Yaakov represents Torah & Emet. It is these two main keys that can activate and bring down the blessing that Yitzhak gave. May we merit to learn Torah and serve Hashem with Emet to be the pipe that Yitzhak blessed his son to be.

Shabbat Shalom U'Mevorach

~R' Yosef Akilov

SHABBAT SCHEDULE

Mincha	4:00 PM
Candle Lighting	4:17 PM
Friday Night Shiur	8:00 PM
Shacharit	8:30 AM
SHEMA (MA)	8:30 AM
SHEMA (GRA)	9:12 AM
Mincha	3:45 PM
SUNSET	4:34 PM
Shabbat Ends	5:19 PM
Rabbenu Tam	5:47 PM

SHORT & SWEET

וַיַּעֲמֵר יִצְחָק לְה' לְנִכְחַ אִשְׁתּוֹ – *And Yitzhak pleaded with Hashem on behalf of his wife*

Until this point Yitzhak prayed for his wife to get pregnant. But at this moment he not only prayed for her but for all living souls in the world that desired to be parents, have an easy labor etc. This is seen if we open the letters of **נִכְחַ** – which make up the words **נִשְׁמַת כָּל חַי**.

רשימות רבי יוסף

1. Why did Yitzhak want to bless Esav more than he did Yaakov?
2. Why didn't Rivka go to Avraham Avinu to inquire about her extreme pregnancy pains?
3. Why was Esav so hairy?
4. Why did Yitzhak prefer food from a hunt if he owned plenty of cattle?

1. Yitzhak knew that Yaakov was learning Torah all the time, so he didn't need his blessing, because Torah study itself would bring him blessing! But Esav, who involved himself in the outside world, needed his blessing more. {**Raddak, Torat Ha'olah**}
 2. Rivka did not want Avraham Avinu to know that there might be a rasha inside her. She was embarrassed, so she preferred instead to inquire from Shem and Elver, the elderly scholars of the generation. {**Tur, Tosafot, Midrash, Seichel Tov, Seder Hadorot**}
 3. Esav was hairy because he was just like an animal! His hairiness was a hint that he would live a very animalistic existence. {**Ktav Sofer**}
 4. Yitzhak wanted Esav to trouble himself to get the food. By troubling himself for Kibbud Av, his favorite [and only] mitzvah, he would increase his merit to be able to receive the great blessing that Yitzhak wanted to bestow on him. {**Taan V'daat, Kitz Yakar**}

מסר של שבוע - Weekly Dose of Ethics

א. האדם ששולח לו הקב"ה יסורין בעולם הזה לכפר על עוונותיו, לזמר וליזיל וצריך לשמוח שקיבל עונשו בעולם הזה והלך זכאי לעולם הכא, ואם כו אין ראי לומר עליו אוי, כי אם אדרבה שבח לה.

When one receives afflictions in this world they should rejoice because the afflictions are coming as an atonement for one's sins. They will arrive in the next world meritorious. Therefore, one should not scream out oy or woe. Instead they should accept them happily.

ב. אל תאנה על מה שאבד לך....לא תבקש מה שלא תוכל להשיג...לא תאמן במה שלא יתכן להיות (תשובה מחיים).

One should not sigh when faced with a loss of money. Neither should one attempt to earn what it not theirs nor should they believe in what cannot be.

ג. אין לך אדם בעולם שאין צריך לתשובה, והרי היא חיי הנפש וחיי הגוף של כל האדם, והכל צריכים אליה, צדיקים בינונים ורשעים (תשובה מחיים).

There is no individual that is not in need of Teshuva (repentance). It is the essence of every individual's spirituality regardless if one is a Tzadik (righteous individual), Beynoni (mediocre individual) or a Rasha (wicked individual).

ד. שיחה של שחוק נולד ממנה ליצנות, אשר היא רעה גדולה לאדם, המולדת לו נזקין הרבה, הן לעניני נפשו הן לעניני גופה ורבותינו זייל (ע"ז יח ע"ב) הפליגו בנזקה הרבה, שמביאה יסורין על האדם בעולם הזה, ומזונות ר מתמעטין וטורדתו מעולם הבא (דרושי חיים).

Idle chatter and frivolity are what give birth to scoffers and cynics. Such speech causes much damage to the individual spiritually and psychically. It causes afflictions to come upon a person as well as monetary losses. It may even jeopardize his Olam Haba.

ה. והרואה יראה שרוב העוונות שהאדם דש בעקיבו הם בלשון, והם ארבע כיתות שאינם מקבלים פני שכינה, כת לשון הרע, כת לצים, כה חנפים כת שקרים, כל זה בלשון (דרושי חיים).

The majority of sins that are treated lightly in the eyes of the people and are treaded upon are rooted in one's speech. It is interesting to note that there are four types of individuals that will not merit to see the Shechinah (Divine presence) - those that speak Lashon Hara, scoffers and cynics, false flatterers and liars - and all of them are acts of crime committed by their *mouths*.

הדושים של שבוע - Weekly Dose of Insights

א. וַיִּתֵּן-לֶךָ הָאֱלֹהִים מְטֵל הַשְּׁמַיִם וּמְשַׁמְנֵי - איתא במדרש יתן ויחזור ויתן. יתן לך ברכה ויתן לך כיבושיהון. והוא תמוה. ונ"ל בס"ד, דידוע מה שכתב הרב "ערבי נחל" ז"ל שהאותיות הם צינורות של השפע, ומן אותיות המילוי יבא ריבוי השפע יותר גדול, כי מן הפשוט בלבד יצא בצמצום, וכן מן מילוי דמילוי יבא יותר. ולפי זה, אותיות מהם יהיה צינורות השפע, אך מן הפשוט יבא בצמצום ומה המילוי ומילוי דמילוי יבא שיעור גדול ורב עצום מאוד. ובזה פירשתי בס"ד רמז הכתוב (תהלים נא יז) אדני שפתי תפתח כי סוף המילוי של אותיות ברכה כזה: בי"ת רי"ש כ"ף ה"י אותיות "שפתי", ומבקש: מלבד שתפתח לי צינורות הפשוט של "ברכה", אלא תפתח לי גם צינורות המילוי שהם שפתי שאודה אותך בשפתי ואהללך. וזה שאמר המדרש כאן בברכה זו "יתן ויחזור ויתן", כלומר "יתן" באותיות הפשוט "ויחזור ויתן" באותיות המילוי גם כן. ופירש הדבר ואמר: יתן לך ברכה דהיינו, באותיות הפשוט של ברכה "ויתן לך כיבושיהון" כלומר, באותיות באותיות המילוי שהם כבושים ומכוסים באוחיות הפשוט (עוד יוסף חי).

And May Hashem give you etc." (Bereshit 28:27)

[What is the extra "Vav," which means "And" coming to teach?] The Midrash states, "Yitzhak blessed Yaakov so that Hashem may give him *and* give him again a second time. First Hashem should give him blessing and then its conquests." What does the Midrash mean when it states Yitzhak blessed Yaakov with its conquests? The explanation of this double blessing may be based on what the Sefer Arvei Nachal taught. The Hebrew letters are the mediums through which blessing come upon a person. However, the "Milui" (innards) of the letters are the mediums through which abundant blessing comes from. An allusion to this is found in the Pasuk "Hashem, open my lips". (שפתי). The "Milui" or innards of the letters of the word blessing - are בי"ת רי"ש כ"ף ה"י - when spelled as such (ברכה) (שפתי). Thus, we are asking Hashem to bestow upon us, not only blessing, but the abundant blessing located in the innards of the letters. That is the explanation then of Yitzhak's blessing to Yaakov. Yitzhak blessed Yaakov not only with the outer letters but with their "conquests," i.e. Inner letters as well.