



**“May G-d give you of the dew of the heavens”**

## **Yitzchak Avinu Delivered the Berachos with the Name of Din however Yaakov Avinu Transformed the Din into Rachamim**

In this week’s parsha, parshas Toldos, we read the Berachos that Yitzchak Avinu intended to bestow upon Eisav. As we know, Rivkah Imeinu intervened. She dressed Yaakov Avinu in Eisav’s garments and had him enter Yitzchak’s tent. Thinking that he was Eisav, Yitzchak bestowed the Berachos upon Yaakov. Here are the pertinent pesukim describing the delivery of the Berachos to Yaakov (Bereishis 27, 26):

“וַיֹּאמֶר אֵלָיו יִצְחָק אֲבִיו גֵּשׁה נָא וְשָׁקָה לִי בִּנְיָ, וַיִּגֶשׁ וַיִּשָּׁק לוֹ וַיִּרַח אֶת רִיחַ בְּגָדָיו, וַיְבָרְכֵהוּ וַיֹּאמֶר רָאֵה רִיחַ בְּנֵי כְרִיחַ שְׂדֵה אֲשֶׁר בְּרַכּוֹהָ. וַיִּתֵּן לָךְ הָאֱלֹקִים מִטֵּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרוֹב דָּגָן וְתִירוֹשׁ, יַעֲבֹדוך עַמִּים וַיִּשְׁתַּחֲוּ לָךְ לְאוֹמִים, הַזֶּה גִבּוֹר לְאַחֶיךָ וַיִּשְׁתַּחֲוּ לָךְ בְּנֵי אִמְךָ, אֲוֹרְרִיךָ אֲרוּר וּמְבָרְכֶיךָ בְּרוּךְ.”

**Then his father Yitzchak said to him, “Draw close, if you please, and kiss me, my son.” So, he drew close and kissed him; he smelled the fragrance of his garments and blessed him; he said, “See, the fragrance of my son is like the fragrance of a field which Havaya has blessed. And may Elokim 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 bow down to you; be a lord to your brothers and your mother’s sons will bow down to you; may those who curse you be cursed, and those who bless you be blessed.”**

Note that initially Yitzchak Avinu employs the name **Havaya**: **“See, the fragrance of my son is like the fragrance of a field which Havaya has blessed.”** Yet, when he actually bestows the Berachos, he employs the name **Elokim**. Rashi comments that

the name **Elokim** is the name of “din.” Thus, Yitzchak is saying, “May G-d give you only what you deserve by the strict letter of the law—“din.” **If you are deserving, may He give you, but if not, may He not give you.** So, why, indeed, did Yitzchak bless him specifically by the strict letter of the law and not with the name **Havaya**, the name of “rachamim”—divine mercy? With the name of mercy, he would be entitled to the Berachos even if he would not be deserving.

Additionally, it behooves us to explore a teaching in the Zohar hakadosh (Toldos 139a). It asserts that HKB”H intentionally arranged from the outset for Yitzchak to be unaware that he was blessing Yaakov. Thus, Yaakov Avinu would receive the Berachos with the knowledge of the Shechinah and not with the knowledge of Yitzchak. We will endeavor to explain why this was so important.

### **Yitzchak Whose Midah Was Din Intended to Rectify Eisav the Refuse of Din**

We will begin our inquiry by referring to another teaching in the Zohar hakadosh (ibid. 137b). It explains why Yitzchak loved Eisav more than Yaakov. As we know, Yitzchak Avinu was the paradigm of strict heavenly “din,” as indicated by the phrase (ibid. 31, 42): **“פחד יצחק”—the Fear of Yitzchak.** Eisav embodied the debris and negative aspect of strict, earthly “din.” This explains why he hunted wildlife, which is an act of “din.” Therefore, Yitzchak loved Eisav and wanted to rectify and reform him, because they were kindred spirits.

Based on this premise, we can begin to comprehend why Yitzchak wanted to bestow the Berachos upon Eisav. Regarding the passuk (ibid. 25, 27): "וַיְהִי עֵשָׂו אִישׁ יוֹדֵעַ צִיד"—**Eisav became a skilled trapper**—Rashi comments: **He knew how to trap and deceive his father with his mouth. He would ask him, "Father, how do we tithe salt and straw?" Thus, his father would be under the impression that he meticulously fulfilled the mitzvos.** Since Eisav had tricked Yitzchak into believing that he was a tzaddik, Yitzchak felt that he had already reformed Eisav to some minor degree. Hence, he wished to give him the Berachos, thinking that they would complete his tikun.

This also explains why he chose to bless him with the name of "din"—Elokim: **"And may Elokim give you"**—implying that **if you are deserving, may He give you, but if not, may He not give you.** Seeing as Yitzchak wished to rectify the strict "din" of Eisav," he intended to bestow the Berachos upon him from the name Elokim—the source of "din." Thus, he would receive the Berachos only if he proved to be deserving based on the standard of "din." He thought that this would motivate Eisav to complete his tikun, so that he would truly deserve the Berachos.

In this manner, we can explain Yitzchak's prefatory remarks to Yaakov: **"See, the fragrance of my son is like the fragrance of a field which Havaya has blessed."** The Ba'al HaTurim notes that from the initial words of Yitzchak's Berachos: "וַיִּתֵּן לְךָ הָאֱלֹקִים"—to the concluding words: "וּמְבַרְכֶיךָ בְּרוּךְ"—there are precisely 26 words. This number alludes to the name **Havaya**, whose gematria is 26. Thus, Yitzchak was alluding to the fact that he blessed him with the name **Havaya**. Along these lines, the Megaleh Amukos adds that this is why the Berachos begin with the letter "**vav**" of "וַיִּתֵּן לְךָ" and end with the letter "**chaf**" of "וּמְבַרְכֶיךָ בְּרוּךְ"; because the letters "**chaf-vav**" equal 26, the gematria of the name **Havaya**.

Based on this premise, the Megaleh Amukos explains in his own, sacred, succinct way the reason Yitzchak prefaced the Berachos with the remark: **"See, the fragrance of my son is like the fragrance of a field which Havaya has blessed."** Yitzchak sensed via his "ruach hakodesh" that he would be privileged to receive the Berachos from the name **Havaya**. However, this contradicts Rashi's assertion that Yitzchak bestowed the Berachos with the name **Elokim**, indicating that

he would only receive the Berachos, if he was deserving by the strict letter of the law.

### Yaakov Transformed Yitzchak's Berachos with His Own Midah of Rachamim

I would like to propose an intriguing explanation. As we know, Yitzchak Avinu was the paradigm of "din," as reflected by the phrase "פַּחַד יִצְחָק". Similarly, the midah of Yaakov Avinu is "rachamim," which is able to mitigate and sweeten the harshness of "din." This is alluded to in Yaakov's dream, where it states (ibid. 28, 13): "וַהֲגִה הוֹי"ה נֹצֵב עָלָיו"—**and behold! Havaya was standing over him.** This states specifically that HKB"H was watching over Yaakov with the name **Havaya**, the name that reflects his midah of "rachamim."

This explains very nicely the tefilah Yaakov uttered upon waking up from his slumber (ibid. 20): "אִם יִהְיֶה אֱלֹקִים עִמָּדִי"—**Elokim will be with me**—even if the force of "din" emanating from the name Elokim rises against me; וְנָתַן לִי לֶחֶם לֶאֱכֹל וּבִגָּד וְנִתְּנָה לִי לְבָשׁוֹת—**and He will guard me on this path that I am embarking, and He will give me bread to eat and clothes to wear**—nevertheless, I will still receive protection and sustenance; וְשָׁבַתִּי בְּשָׁלוֹם אֶל בֵּית אָבִי"—**and I will return in peace to my father's house**—even though Yitzchak's midah is "din"; וַיְהִי ה' לִי לְאֱלֹקִים"—**Havaya will be Elokim for me**—by mitigating the force of "din" (Yitzchak's midah) of the name **Elokim** with the "rachamim" (my midah) of the name **Havaya**.

It is with great joy that we can now reconcile the contradiction concerning the Berachos. In truth, Yitzchak Avinu—whose personal midah was "din"—intended to bestow the Berachos upon Eisav—whose midah was also "din"—with the name of "din"—**Elokim**. Therefore, he began the Berachos with the words: "וַיִּתֵּן לְךָ הָאֱלֹקִים"—**and may Elokim give you**—indicating, as explained, that he was bestowing the Berachos solely on the condition that the recipient of the Berachos would be deserving based on the standard of "din."

However, as explained, HKB"H arranged for Yaakov Avinu, whose midah was "rachamim," to receive the Berachos. Therefore, HKB"H also arranged for Yitzchak to formulate a berachah containing precisely 26 words, alluding to the name of "rachamim," **Havaya**, whose gematria is 26. Additionally, He arranged for him to open with the letter "**vav**" of "וַיִּתֵּן" and

conclude with the letter “chaf” of “ברוך”. Thus, the “midas hadin” of Yitzchak from the name **Elokim** would be tempered by the “midas harachamim” of Yaakov from the name **Havaya**. As a result, Yaakov and his offspring would receive the Berachos under the umbrella of “rachamim,” even if they proved to be unworthy by the strict standard of the law.

### Havaya Your Elokim Arranged It for Me

This explains magnificently the sacred, heavenly dialogue that ensued between Yitzchak and Yaakov (ibid. 27, 20): “ויאמר יצחק אל בנו מה זה מהרת למצוא בני ויאמר כי הקרה ה' אלקיך” —**Yitzchak said to his son, “How is it that you were so quick to find, my son?” And he replied, “Because Havaya your Elokim arranged it for me.”** Here is the explanation: Yitzchak intended to bestow the Berachos based on the standard and constraints of “din”; therefore, he employed the name **Elokim**. Therefore, he was surprised when his son returned so quickly, since the process of “din” is always a slow, tedious process. To be worthy and deserving based on the standard of “din” demands meticulous deliberation and preparation. Therefore, Yaakov’s profound response was: **“Because Havaya your Elokim arranged it for me.”** Yes, indeed, Father, your midah is “din,” emanating from the name **Elokim**; my midah, however, is “rachamim,” emanating from the name **Havaya**. Therefore, I was able to temper your midah, “אלקיך”, with the name **Havaya**.

We can now better appreciate the teaching of the Zohar hakadosh that HKB”H intentionally arranged from the outset for Yitzchak to be unaware that he was blessing Yaakov; so that Yaakov would be blessed with the knowledge of the holy Shechinah and not with the knowledge of Yitzchak. As explained, this was vital. Since Yitzchak was the paradigm of “din,” he intended to bestow the Berachos under the umbrella of “din.” Therefore, he employed the name **Elokim**: “ויתן לך האלקים”. Unfortunately, this would have meant that Yisrael would only receive the Berachos if they were truly deserving, even by the strict standard of “din.”

Therefore, HKB”H arranged for Yitzchak to be unaware that he was blessing Yaakov. Thus, in the merit of Yaakov, whose midah is “rachamim,” HKB”H offset and mitigated the strictness of the name Elokim employed by Yitzchak by influencing Yitzchak to utter a formula of Berachos containing

precisely 26 words—alluding to the name **Havaya**. In other words, the number of words in the Berachos mitigated the “din” of the name Elokim employed by Yitzchak. Hence, Yaakov prays afterwards: **“And Havaya will be Elokim for me”**—in other words, I should always be able to mitigate the “din” of the name **Elokim** with the name **Havaya**.

### The Rationale for Reciting “ויתן לך” on Motzaei Shabbas

It is with great pleasure and delight that we can now explain the rationale for the time-honored Jewish minhag to recite the pesukim of the Berachos that Yitzchak Avinu bestowed upon Yaakov Avinu on motzaei Shabbas: **ויתן לך האלקים מטל השמים** “...ומשמני הארץ ורוב דגן ותירוש” In fact, the source for this minhag is found in the Zohar hakadosh (Introduction 14b). Also, the Kol Bo writes (41): **One recites “ויתן לך”, which are pesukim of berachah, as a good omen.**

In Pri Eitz Chaim (Sha’ar Shabbas Chapter 24), Rabbi Chaim Vital, ztz”l, presents the practice of his mentor and Rav, the esteemed Arizal: **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 understand the connection between Shabbas Kodesh and the Berachos of “ויתן לך”.

To explain the matter, let us first explain Yitzchak’s remark to Yaakov when Yaakov approaches him to receive the Berachos: **“See, the fragrance of my son is like the fragrance of a field that Havaya has blessed.”** We can suggest that Yitzchak inadvertently alluded to the fact that Yaakov was privileged to receive the Berachos in the merit of Shabbas, which is the heritage of Yaakov. For, we have learned in the Gemara (Shabbas 118b): **כל המענג את השבת נותנין לו נחלה** “כלי מצרים, שנאמר אז תענג על ה' והרכבתוך על במתי ארץ והאכלתיך נחלת” **Whoever delights in the Shabbas is rewarded with a portion without boundaries, as it states (Yeshayah 58, 14): “Then you will delight in Hashem, and I will mount you astride the heights of the world; I will provide you the heritage of your forefather Yaakov.”**

Now, we find the following halachic ruling in the Shulchan Aruch (O.C. 262, 3): **יילבש בגדיו הנאים וישמח בביתא שבת כיוצא לקראת המלך וכיוצא לקראת חתן וכלה, דרבי חנינא מעטף וקאי בפניא דמעלי שבתא ואמר**

.”בואו ונצא לקראת שבת מלכתא.” **One should wear nice clothes and celebrate the arrival of Shabbas like one greeting the king or one greeting a Chasan and kallah. Rebbe Chanina would wrap himself in his garment and stand in anticipation on Erev Shabbas near dark, and say, “Come and go out to greet the Shabbas queen.”** The Magen Avraham writes (ibid. 3): **It is a good idea to go out to the fields.**

The source for these practices is the Arizal’s Sha’ar HaKavanos (Kabbalas Shabbas): **The secret (key) to welcoming the Shabbas: One should go out to the field and proclaim** (Shir HaShirim 7, 12): **“Come, my beloved, let us go to the field . . .”; for, she is an orchard of holy apples.** With this understanding, we can suggest that this is the message conveyed by Yitzchak: **“See, the fragrance of my son is like the fragrance of a field that Havaya has blessed.”** Here, Rashi comments: **This is a field of apples.** Thus, we can suggest that Rashi is alluding to us that Yaakov received the Berachos in the merit of the scent of the field on erev Shabbas, which is perceived when Yisrael go out to the fields to welcome the Shabbas, the heritage of Yaakov.

### On Shabbas Kodesh HKB”H Prioritizes Midas HaRachamim over Midas HaDin

Proceeding along this sublime path, we will now explore the intimate connection between Shabbas Kodesh and the receiving of the Berachos by Yaakov under the umbrella of “rachamim.” Let us refer to the Rama (O.C. 271, 10). With regards to kiddush on Shabbas night, he writes: **We begin** with the phrase **יזם ה’ששי ויכולו השמים**, **since the holy name is alluded to by its first letters.** We will endeavor to explain the significance of the four letters of the name **Havaya** to the Friday night kiddush.

It appears that we can explain the matter by referring to the opening passuk of the Torah (Bereishis 1, 1): **בראשית ברא** “**ראשית ברא**—**in the beginning, Elokim created the heavens and the earth.** Rashi comments: The opening passuk of the Torah employs the name Elokim rather than Havaya; this indicates that the Creator initially intended to create the world based on the midah of “din.” He foresaw, however, that the world could not survive based on this strict standard. Therefore, he preferentially partnered the midah of “rachamim” with the midah of “din.” This partnership and

preference for “midas harachamim” are evident in the passuk (ibid. 2, 4): **“ביום עשות ה’ אלקים ארץ ושמים”—on the day Havaya Elokim made earth and heaven.** Note that in this passuk both divine names appear, but the name of “rachamim” precedes the name of “din.”

In Likutei Torah (Shir HaShirim), the author of the Tanya teaches us a wonderful chiddush related to this idea. He asserts that on all the other six days of creation, the Almighty’s original intent was still in effect; the world still functioned based on a system of “din.” Hence, throughout the narrative of creation and the ten utterances with which the world was created, the name **Havaya** does not appear even once; the name **Elokim** appears exclusively. Note that every utterance begins with the words: **“ויאמר אלקים”—Elokim said.** Yet, with the arrival of Shabbas, HKB”H prioritized the attribute of divine mercy—“midas harachamim”—and partnered it with “midas hadin.”

Thus, we can interpret as follows the phrase (ibid. 2, 2): **“ויכל אלקים ביום השביעי”—the dominance and exclusivity of the attribute associated with the name Elokim, “midas hadin,” ceased on the seventh day.** Therefore, only after the completion of the creation does the name **Havaya** appear in the narrative for the first time, in the passuk: **“On the day when Havaya Elokim made earth and heaven.”** The Sefas Emes (Noach 5647) also ascribes to this concept and writes that HKB”H prioritized the attribute of divine mercy over the attribute of strict justice and joined them together.

We can now provide a very nice explanation for the minhag to mention the name **Havaya** in first letters (**יום ה’ששי** “**יום ה’ששי**” ויכולו השמים) at the beginning of kiddush on Friday night. It is because HKB”H’s preference for “midas harachamim” associated with the name **Havaya** was revealed on the first Shabbas. Furthermore, in this manner, we connect the name of “rachamim” with the next passuk: **“ויכל אלקים ביום השביעי”.** As explained, this passuk signifies the end of the dominance of the name **Elokim** and the beginning of its subordinate role in its partnership with the name **Havaya**.

### The Gematria of יעקב Equals Seven Times Havaya

We now have cause to rejoice! For, we can now shed some light on how Yaakov Avinu managed to mitigate the strict “din”

associated with Yitzchak's Berachos and transform it into "rachamim"—in the merit of Shabbas, his heritage. Now, we have learned that the supremacy of "midas harachamim" over "midas hadin" was established on Shabbas, as evidenced by the passuk: "ביום עשות ה' אלקים ארץ ושמים". From here we learn that due to the kedushah of Shabbas, we are able to mitigate the "din" associated with the name **Elokim** by means of the "**rachamim**" associated with the name **Havaya**. Therefore, it stands to reason that in the merit of Shabbas—Yaakov's heritage—he was able to transform the nature and conditions of the Berachos, as alluded to by his remark: "כי הקרה ה' אלקיך—**because Havaya your Elokim arranged it for me.**"

Let us embellish this point based on a teaching from our mentor, the Arizal, in Likutei Torah (Vayeira). He points out that יעק"ב (182) is the same gematria as seven times **Havaya** (7x26). Thus, we can propose that since Shabbas is his heritage, Yaakov is able to mitigate and ameliorate the "din" of **Elokim** via the name **Havaya** on all seven days of the week—not only on Shabbas.

We can also deduce this from a teaching in the Zohar hakadosh (Yisro 88a): "כל ברכאן דלעילא ותתא ביומא שביעאה—**all heavenly and earthly blessings depend on the seventh day.** Additionally, it explains there: "דהאי יומא מתברכאן—**that all six days are blessed from this day.** Therefore, יעק"ב equals seven times **Havaya** to allude to the fact that he possesses the capacity to sweeten the harsh aspects of "din" and transform them into "rachamim" throughout all seven days of the week. In this same manner, he was able to transform Yitzchak's Berachos throughout the entire week.

At this point, it is with great pleasure that we can provide a rationale for the established Jewish minhag to recite the pesukim of "ויתן לך" on motzaei Shabbas. As we've learned, it is in the merit of his heritage, Shabbas, that Yaakov succeeded in transforming the "din" of Elokim, which Yitzchak employs in his formulation of the Berachos: "ויתן לך האלקים"—**may Elokim give you**—into "rachamim." As pointed out above, this is alluded to by the fact that the Berachos contain precisely 26 words, the gematria of the name **Havaya**. Therefore, immediately after observing the Shabbas, we recite these Berachos; thus, we extend the mitigation and sweetening of the "dinim" to all six days of the week.

## The Field of Shabbas Negates the Klipah of "Sheker"

I have a wonderful thought for those who love the Torah of allusion—"remez." I would like to elaborate on Yitzchak's remark: "**See, the fragrance of my son is like the fragrance of a field that Havaya has blessed.**" As we have explained, with this remark Yitzchak (via "ruach hakodesh") hints to Yaakov that he was privileged to receive the Berachos and mitigate the "din" of Yitzchak associated with the name Elokim in the merit of Shabbas Kodesh, which is compared to a field. In Sha'ar HaKavanos (Techum Shabbas), the Arizal explains at length the significance of welcoming in the Shabbas in a field. We will attempt to explain the matter in a manner that is appealing to everyone.

The Arizal explains that a **field** is a place suitable for sowing and growing. As such, it is a metaphor for Shabbas Kodesh and Yisrael's suitability to receive the Berachos from HKB"H. Now, on the weekdays, a battle is waged between the ה"ד (**field**) of kedushah and the שק"ר (lies and deception) of the klipah. As a consequence of man's sins, and their deleterious effects, the klipah manages to steal the protrusion on the upper right side of the letter "dalet" (ד) from the word ה"ד, turning the "dalet" into a "reish" (ר). Then, the klipah takes that protrusion and connects it to the small, left leg of the letter "hei" (ה), turning it into a "kuf" (ק).

Thus, as a consequence of man's iniquities, the three letters ה"ד—which symbolize the kedushah suitable for sowing and growing and receiving abundance—is transformed, chas v'shalom, into the three letters שק"ר. This indicates that the external, evil forces have managed to steal the abundance that belongs to the domain of kedushah. On Shabbas Kodesh, however, the kedushah of Shabbas negates the klipah of שק"ר. In its place, the **field** of kedushah reigns, suitable for sowing and growing spiritually. For this reason, we go out to the field to welcome the Shabbas. This is the gist of his sacred words.

In light of this explanation, we can provide a very nice interpretation of the following Mishnah (Demai 4, 1): "הלוקח פירות ממני שאינו נאמן על המעשרות ושכח לעשרן, ושואלו בשבת—**If one buys fruit from a person who is not trustworthy concerning ma'asrot, and he forgot to tithe them, and he asked him on the Shabbas, he may eat**

**based on his word. After nightfall, on motzaei Shabbas, he may not eat until he tithes.**

The Yerushalmi explains the rationale for this ruling (Demai 16b): "אימת שבת עליו והוא אומר אמת"—**he is in awe of the Shabbas, and he tells the truth.** In other words, even a boor and ignoramus does not lie on Shabbas. Yet, after Shabbas, we are concerned that he might lie. This phenomenon can be explained based on our current discussion. For, we have just learned that on Shabbas, the kedushah of **שד"ה** negates the klipah of **שק"ר**. Therefore, even an "ahm ha'aretz," a boor, is in awe of the Shabbas and is afraid to tell a lie—a "**sheker**."

This also explains the fantastic connection between Yaakov Avinu and his heritage, Shabbas Kodesh. After all, Yaakov's midah is "emes" (truth), as it is written (Michah 7, 20): **התן "אמת ליעקב"**—**grant "emes" to Yaakov.** Thus, incredibly, Yaakov's midah coincides with the essence of Shabbas. The

kedushah of Shabbas, which is compared to a **שד"ה**, negates the klipah of **שק"ר**—lies and deception. Thus, the essence of Shabbas is "emes"—the midah of Yaakov—which is the opposite of "sheker."

This then is the message Yitzchak conveyed to Yaakov: "**See, the fragrance of my son is like the fragrance of a שד"ה that Havaya has blessed.**" The heritage of Yaakov is Shabbas, which has the fragrance of a **שד"ה**—**a field or orchard** that negates the klipah of "sheker." In this merit, the lies and deception of Eisav are negated. Recall that he attempted to weasel the Berachos out of Yitzchak by tricking him into thinking that he was a tzaddik. Fortunately, Yaakov Avinu came in his place and was privileged to receive the Berachos under the umbrella of "rachamim" for himself and his offspring after him until the future geulah—swiftly, in our times! Amen.



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of their wonderfull parents, children and grandson  
לעילוי נשמת His Father ר' יצחק יהודה בן ר' אברהם ע"ה

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