Veyiten Lecha on Motzaei Shabbos

Parshas Toldos · Shabbos Morning Shiur

Based on Shvilei Pinchas, Maamar 31, pp. 295–301

א Four questions and the first gift

Good Shabbos. Think ahead to tonight. Shabbos ends, and there is a minhag, recorded by the Rema, to say a series of pesukim of bracha beginning with Veyiten Lecha. It begins with the bracha Yitzchak gave Yaakov in this week's parsha.

Question 1

> **Why do we say Veyiten Lecha on Motzaei Shabbos? What is it about the end of Shabbos that makes this the time to say Yitzchak's bracha?**

וְיִתֶּן לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ.

"May God give you of the dew of heaven and of the richness of the earth, and abundant grain and wine."

Question 2

> **What does Rashi mean by "May He give, and may He give again"?**

יִתֵּן וְיַחֲזֹר וְיִתֵּן.

"May He give, and may He give again."

If the point is that Hashem should keep giving, why describe it as giving and then giving again? **What happens in between?**

Question 3

> **Why did Yitzchak tremble so violently when Esav came in, and why did he then say of Yaakov, "Gam baruch yihyeh," "Indeed, he shall be blessed"?**

Question 4

> **Yitzchak meant to give the bracha to Esav. How could that bracha take effect on Yaakov? And the question is stronger still. If Hashem wanted Yaakov to receive it, why didn't He tell Yitzchak beforehand, so Yitzchak could bless Yaakov knowingly and willingly?**

Let's start by answering Question 2. Once we know what happens between the two gifts, we can come back to Question 1 and understand why we say these words as Shabbos ends.

The Sfas Emes says that when Hashem gives a person what he needs, the gift makes something possible. With those needs taken care of, the person can serve Hashem. And when he uses what he's been given to do Hashem's will, the gift itself returns to its source and brings about renewal. The Sfas Emes says this applies especially to what Hashem gives a person in the service of Hashem itself.

Sfas Emes · Toldos 5631 · s.v. BeRashi

ויש לומר כי רצון ה׳ יתברך בהשפעתו כדי להעלות מזה נחת רוח לה׳ יתברך, על ידי שיוכל האדם לעבוד אותו כשיהיה לו צרכיו, ובפרט השפעה בעבודתו יתברך בעצמו.

"It may be said that Hashem's purpose in bestowing abundance is that satisfaction should rise from it to Hashem, because a person can serve Him when he has what he needs. This applies especially to the abundance bestowed in the service of Hashem itself."

Let's give that last phrase a moment. Hashem can give a person bread, and He can also give a person the clarity or strength to learn. The Sfas Emes wants us to notice the gift in the avodah itself.

וכשהאדם עושה רצונו חוזרת ההשפעה לה׳ יתברך ומביא התחדשות, וזה שאמר יתן ויחזור ויתן.

"When a person does His will, the abundance returns to Hashem and brings renewal. This is what is meant by 'May He give, and may He give again.'"

First he says that our service gives Hashem nachas ruach. Then he says that the shefa itself returns. We normally think of giving as something the giver does. **Here the receiver has a part in what happens to the gift.**

The Sfas Emes goes on to quote Koheles, "There is nothing new under the sun." The dew of heaven reaches the world through nature, so by the time we see the grain and the wine, they look like the ordinary products of the earth. The Sfas Emes says that Israel's avodah is to return them to their root, above the sun, as he puts it. That is how he explains the word hischadshus. Something genuinely new can come from the source above nature.

The Sfas Emes contrasts Israel's avodah with what happens among the idol-worshipping nations in his example. Both receive from the same dew of heaven. In his example, they use it up here. Our avodah is to recognize where it came from and use it in a way that sends it back to its source.

You could say the Sfas Emes was teaching us about recycling long before we had blue bins. Mitzvos are a form of renewable energy. We take what Hashem gives us, use it for a mitzvah, and send the shefa back to its source. Then a fresh supply comes down. Yiten veyachazor veyiten. That's recycling, with the collection going in the other direction.

Rabbi Menachem Mendel of Rimanov explains what it means for a gift to “return.” Before a gift reaches this world, it is spiritual shefa, abundance from above. When it arrives here, it takes on a physical form. This is called a great descent, like falling from a high roof into a deep pit. Yet there is something we can do with the gift down here that could only happen once it took physical form. We can use it for a mitzvah, or use it in a way that helps us serve Hashem.

וְכָל מַעֲשֶׂיךָ יִהְיוּ לְשֵׁם שָׁמָיִם.

“Let all your deeds be for the sake of Heaven.”

When a person uses a physical thing that way, the shefa returns in a more complete state. Its descent has accomplished what Hashem sent it here to accomplish. Let’s see what that means with something you can put on a plate.

Rema, Orach Chaim 295:1 · Bereishis 27:28 and Rashi · Sfas Emes, Toldos 5631, s.v. BeRashi · Koheles 1:9 · Menachem Tzion, discourses for Pesach, fol. 81 · Avos 2:12

ב From rain to bread and back again

Yeshayahu asks us to listen for when the rain returns.

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב

“For as the rain and the snow descend from heaven and do not return there …”

כִּי אִם הִרְוָה אֶת הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזֹּרֵעַ וְלֶחֶם לָאֹכֵל.

“… until they have watered the earth, made it bring forth and sprout, and given seed to the sower and bread to the eater.”

The Rebbe of Rimanov stops at the word “until.” If the rain doesn’t return until it has watered the earth, that implies that afterward it does return. Follow it for a moment. The rain has gone into the ground. The wheat has grown. Someone has turned the wheat into flour and the flour into bread. The bread is now in your hand. **What part of the rain is still waiting to go back?**

Notice that Yeshayahu says geshem. Where does the word matar come from? Let’s read what the Rebbe of Rimanov himself says.

Menachem Tzion · Rabbi Menachem Mendel of Rimanov · Discourses for Pesach, folio 81

והנה מדקדוק הלשון משמע, שאחר שהרוה את הארץ ישוב שמה.

“A close reading of the wording implies that after it has watered the earth, it will return there.”

שהגשם כשיורד מן השמים נקרא מטר שהוא דבר רוחני, עד בואו לעולם הזה שאז הוא מתגשם.

“When the rain descends from heaven it is called matar, a spiritual thing, until it comes into this world, where it takes physical form.”

Matar is the Rebbe's own term here for the shefa as it comes from heaven, before it takes material form. He gives us a wordplay for geshem. It is what happens when the shefa is misgashem, takes on physical form. The words "from heaven" give us the point of departure, and the earth and the bread give us the physical end of that descent.

Here's a pasuk elsewhere in the Torah that helps us hear the association with heaven. Devarim 11:11 describes Eretz Yisrael this way.

לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה מָיִם.

"From the rain of heaven it drinks water."

In that pasuk, matar is actual rain. The association with heaven helps us hear the Rebbe's choice of words, while the distinction between the two stages belongs to his Chassidic reading. His question comes from Yeshayahu's wording about the rain returning. His distinction explains what can return. The shefa that was clothed in the bread is lifted through what the eater does with it.

The Rebbe then describes what happens when someone eats with that intention.

ועל ידי האכילה בכוונה נתעלה הרוחניות שבה אל המקום אשר שם היה אהלה בתחלה.

"Through eating with intention, the spirituality within it rises to the place where its tent was at first."

The eater is the last person in the picture. The rain has done its work. The earth has done its work. There's still a step that only the eater can take. When the eater gives the meal a purpose for the sake of Heaven, the gift returns to the place from which it came.

כֵּן יִהְיֶה דְּבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא יָשׁוּב אֵלַי רֵיקָם כִּי אִם עָשָׂה אֶת אֲשֶׁר חָפַצְתִּי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו.

"So shall My word be that goes forth from My mouth. It shall not return to Me empty, but shall accomplish what I desire and succeed in that for which I sent it."

Look at the expression "it shall not return to Me empty." We said earlier that the gift returns in a more rectified state than when it left. Now we can see what he means. It goes out as spiritual abundance. It comes back having enabled a person in this world to do what Hashem desired. It carries with it the purpose that was fulfilled down here.

Think of the same piece of bread two ways. I can reach for it because I'm hungry. I can also recognize Who gave it to me, thank Him, and use the strength it gives me to learn Torah or help somebody. I still eat the bread. The question is what the gift becomes through what I do with it. That's how the Rebbe understands the rest of the pasuk. Hashem's word returns having done what He sent it to do.

Yeshayahu 55:10–11 · Menachem Tzion · Devarim 11:11 is a separate comparison

ג What happens between the two gifts

Rabbi Chaim of Volozhin makes this practical. He puts together the Mishnah, “Let all your deeds be for the sake of Heaven,” and the pasuk in Mishlei, “In all your ways know Him.” When a person enjoys something and gives praise and thanks to the One Who created it, or directs his enjoyment for the sake of Heaven, Rabbi Chaim says it is as though he has returned the gift to Hashem.

בְּכָל דְּרָכֶיךָ דָּעֵהוּ.

“In all your ways know Him.”

Mishlei says “in all your ways.” Rabbi Chaim is reading that alongside “all your deeds” in Avos. It brings the discussion into ordinary life, even into an enjoyment that starts with a physical desire.

Ruach Chaim · Avos 2:12

כל הנאה אם נותנין שבח והודאה למי שברא זה, או מכוין לשם שמים, חזר השפע למעלה כביכול.

“With any enjoyment, if we give praise and thanks to the One who created it, or have the sake of Heaven in mind, the abundance returns above, so to speak.”

The words “or have the sake of Heaven in mind” matter. Rabbi Chaim gives us gratitude for what we have received and intention for how we are about to use it. Think about saying a bracha with a moment of attention before you eat. There is gratitude right there, before you have had the chance to do anything with the strength from the meal.

We can hear the same pattern in Yechezkel’s vision. The chayos, the living creatures, are ratzo vashov, running and returning. Here the image suggests that life and abundance rush down into this world. A person receives them and uses them for Hashem’s sake. Through that use they return above, and there is room for fresh shefa to descend.

וְהַחַיּוֹת רָצוֹא וָשׁוֹב.

“And the living creatures ran and returned.”

Now go back to Yitzchak’s words. He blesses Yaakov with the dew of heaven and the richness of the earth. The gift begins in heaven and takes form here on earth. And Yitzchak blesses Yaakov that he should be able to do something with it once it reaches him. “May He give” is the first descent. Between that and “may He give again” is Yaakov’s avodah. May he know what to do with what he receives, so that it can return to its source and Hashem can give him anew.

On his way to Israel, Shlomo Yehuda Rechnitz, a businessman who had learned at the Mir, had a stopover at Shannon Airport in Ireland. He saw a group of American soldiers eating their provisions. There were about four hundred of them.

He went over to their commander. He offered to pay for each soldier to eat a meal at a restaurant of their choice, up to fifty dollars per person. When he explained to the soldiers why he was doing it, he thanked them for what they did to protect him, his family, and Israel. The soldiers stood up and applauded.

The Ruach Chaim speaks of thanking Hashem for what He gives us and directing what we receive toward His service. At the airport, gratitude took a form those soldiers could receive. Rechnitz used what he had to turn a thank-you into meals for four hundred people.

Story sources · Tablet, November 20, 2015 · The Yeshiva World, December 14, 2015

> That is our answer to Question 2. **“May He give” is what comes into our hands. “May He give again” comes after what we do with it.** Now we can return to Question 1. Why say those words just as Shabbos ends?

Ruach Chaim on Avos 2:12 · Mishlei 3:6 · Yechezkel 1:14

ד Why the week is counted toward Shabbos

Zohar · Yisro 88a

כל ברכאן דלעילא ותתא ביומא שביעאה תליין.

“All blessings above and below depend on the seventh day.”

Let’s approach this through a Rashi we know from Bereishis. “What was the world lacking? Menuchah. Shabbos came, and menuchah came.” What was missing from the world on Friday afternoon that was present once Shabbos arrived?

מה היה העולם חסר? מנוחה. באת שבת באת מנוחה.

“What was the world lacking? Rest. Shabbos came, and rest came.”

The Noam Elimelech gives us a way in. He describes the weekday by its leading form of avodah, yirah, and Shabbos by its leading form, ahavah. The Chozeh of Lublin shows how he hears that difference in the words of the Torah.

Divrei Emes · Ki Sisa · s.v. Sham Sheshes Yamim

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת.

“Six days you shall work, and on the seventh day you shall rest.”

The Chozeh hears avdus, the service of a servant, in ta’avod. Malachi gives him the language for that relationship. “If I am a master, where is the awe due Me?” Six days a week we’re engaged in earning a living, buying, selling, and making decisions. Yirah means I remember Who sets the terms of my conduct while I’m doing all those things. On a busy Tuesday I can still stop for Mincha, or forgo a gain that would require me to bend the truth, because what Hashem asks of me matters.

On Shabbos the Torah tells us to stop the melachah. Time that normally goes into earning and producing becomes time for davening, learning, and sitting at a table we have prepared for Hashem's day. Let me give you a mashal for what changes when we finally sit down.

Imagine a family preparing a dinner to honour their father. One person is cooking, someone else is setting the table, and just when they think they're ready, they discover they're two chairs short. They love their father. But ask them what they're thinking at that moment, and they'll tell you, "Where are we going to find two more chairs?"

Then everyone sits down. One of the children looks across the table, sees his father's face, and thinks, *"I'm so glad we did this for him."* All that running around was already an expression of love. Now he can stop long enough to feel it.

We can have that moment on Shabbos. On a frazzled Tuesday, I pulled myself away from work to daven Mincha because Hashem's will mattered to me. By the time I finished, I was already thinking about the next thing. On Shabbos, I have a chance to look back and say, *"I'm glad I made time for Hashem. That matters to me because I love Him."* And when next Tuesday comes, the love I felt on Shabbos can be part of what gets me to stop for Mincha again.

Here's the wording from the Motzaei Shabbos prayer that the Chozeh points to. We ask for the days coming toward us to begin in peace, that they be kept from sin, cleansed of iniquity, and "bound to Your awe."

חֲשׂוּכִים מִכָּל חֵטְא וּמְנֻקִּים מִכָּל עָוֹן וּמְדֻבָּקִים בְּיִרְאָתֶךָ.

"Kept from every sin, cleansed of every iniquity, and bound to Your awe."

At the close of Shabbos, that is the quality he asks us to carry into the six days of work. The Tikkunei Zohar puts it this way.

דחילו בשית יומין דחול ... רחימו בשבת.

"Awe during the six weekdays … love on Shabbos."

The Noam Elimelech takes the next step and tells us how the avodah of Shabbos enters the weekdays.

Now listen to the way we name the days when we introduce the Shir Shel Yom. Hayom yom rishon b'Shabbos. Hayom yom sheni b'Shabbos. Today is the first day in relation to Shabbos. Today is the second. The Noam Elimelech says that when we speak that way, we are joining the weekday to Shabbos. We want the awe of the weekday to draw on the love of Shabbos.

Noam Elimelech · Opening of Vayigash

ונראה כי השבת הוא רק אהבה, והאדם צריך לקשר ימי החול בשבת כי ימי החול הם יראה, וכתבנו שהיראה צריכה להיות מתוך אהבה.

"It appears that Shabbos is entirely love. A person needs to bind the weekdays to Shabbos, because the weekdays are characterized by awe, and we have written that the awe must come from love."

He goes on to say that a weekday can have a measure of what we call Shabbos when the awe itself comes from love. So, as we count the days in relation to Shabbos, we are also saying something about how we want to serve Hashem on those days.

That is yirah mitoch ahavah, reverence that grows out of love. Counting Tuesday in relation to Shabbos reminds us where that love comes from.

Zohar, Yisro 88a · Bereishis 2:2 and Rashi · Noam Elimelech, beginning of Vayigash · Divrei Emes, Ki Sisa, s.v. Sham Sheshes Yamim · Shemos 34:21 · Malachi 1:6 · Chonen HaDaas, Motzaei Shabbos · Tikkunei Zohar, Tikkun 36

ה The second wing

Tikkunei Zohar · Tikkun 10, 25b

אורייתא בלא דחילו ורחימו לא פרחת לעילא.

"Torah without awe and love does not fly upward."

The Tikkunim then include the mitzvah explicitly.

תורה ומצוה בלא דחילו ורחימו לא יכילת לסלקא ולמיקם קדם י״ה.

"Torah and mitzvah without awe and love cannot ascend and stand before Yud-Heh."

The first line gives us the image of flying. The second tells us where the Torah and mitzvos are meant to go. They rise to stand before Hashem.

> The Tikkunei Zohar gives us a picture. **Torah and mitzvos need two wings to rise.** One wing is yirah. The other is ahavah. Think about a person who spends the week showing up for his responsibilities, who learns and does mitzvos because he knows what he owes Hashem. In this picture, those deeds have the wing of awe. When Shabbos brings the love, they have the second wing and can rise.

Now we can hear what Rashi means by "Shabbos came, and menuchah came." The good deeds of the six days can now rise. The shefa we used during the week for the sake of Heaven goes back to its source. As it returns, fresh shefa can come down for the week ahead. That's how we can understand the Zohar's statement that the blessings of the week depend on Shabbos.

It's Motzaei Shabbos. The week's deeds have had their Shabbos, and a new week is about to begin. Yiten veyachazor veyiten. We ask Hashem to give again, after the gifts of the previous week have had their chance to return.

> **That answers Question 1.** We say Veyiten Lecha as Shabbos ends because Shabbos has brought the last week's avodah to its completion, and we are asking Hashem to give again for the coming week. Now back to Question 3. Why did Yitzchak tremble, and why did he then say that Yaakov would indeed be blessed?

Tikkunei Zohar, Tikkun 10, 25b · Zohar, Yisro 88a

1 Why Yitzchak trembled

Yitzchak asks Esav to bring him food so that he can bless him. Yaakov comes in first. Yitzchak eats and blesses him. Then Esav walks in. Yitzchak realizes someone has already been there and "trembles a very great trembling." Rashi says he saw Gehinnom open beneath Esav. Then Yitzchak says about the person he had just blessed, "Gam baruch yihyeh." Indeed, he shall be blessed.

וַיֶּחֱרַד יִצְחָק חֲרָדָה גְּדֹלָה עַד מְאֹד.

"Yitzchak trembled a very great trembling."

Put yourself in Yitzchak's position. In the space of a few moments, he discovers the truth about his older son and realizes what his younger son has done. Why does he affirm the blessing?

ראה גיהנם פתוחה מתחתיו.

"He saw Gehinnom open beneath him."

That is the Midrash as Rashi brings it. On "Gam baruch yihyeh," Rashi says:

לכך הסכים וברכו מדעתו.

"Therefore he assented and blessed him knowingly."

Listen to Yitzchak's own words to Esav a little later. "Your brother came deceitfully and took your blessing." He understands what happened, yet he affirms the bracha he gave Yaakov.

The Ran asks us to think about what that knowledge would have done to Yitzchak. Rashi says that Esav used to ask him how to take maaser from salt and straw. Yitzchak took those questions as signs that Esav was meticulous about mitzvos. Imagine what it would have meant for a father to discover, just before giving the brachos, how badly he had misjudged the son he loved.

אין שכינה שורה לא מתוך עצבות ... אלא מתוך דבר שמחה של מצוה.

"The Shechinah does not rest amid sadness … but amid the joy of a mitzvah."

Hold that alongside Yitzchak's two moments. When he gave the bracha, he had the peace and joy to give it fully. As soon as he understood who Esav really was, he trembled.

Derashos HaRan · Fifth discourse

כדי שיתרחב לבו וישמח, וישיג רוח אלהי בתכלית מה שהיה אפשר לו להשיג.

“So that his heart would expand and he would rejoice, and attain the Divine spirit to the fullest degree possible for him.”

Yitzchak himself tells Esav why he wants the food.

וַעֲשֵׂה לִי מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי וְהָבִיאָה לִּי וְאֹכֵלָה בַּעֲבוּר תְּבָרֶכְךָ נַפְשִׁי בְּטֶרֶם אָמוּת.

“Prepare delicacies for me as I love, bring them to me, and I will eat, so that my soul may bless you before I die.”

The Ran takes that “so that” seriously. **Yitzchak asks for something his body enjoys in order to open his heart to the joy in which the prophetic spirit can rest.** That is what the meal is for.

The Gemara says the Shechinah rests amid the joy of a mitzvah. The Ran explains that if Yitzchak had learned the truth first, he would have been overcome with sorrow. He could have knowingly said the words to Yaakov, but the blessing would have lacked the fullness it had when the Shechinah rested on him. So Hashem arranged for the blessing to come first.

Now hear the two phrases together. Yitzchak trembles. Then he says, “Gam baruch yihyeh.” His trembling tells us how deeply the news about Esav shook him. And according to Rashi, even in that moment he knowingly affirmed the bracha he had given Yaakov.

גַּם בָּרוּךְ יִהְיֶה.

“Indeed, he shall be blessed.”

> **That answers Question 3.** We still have to ask how a bracha meant for Esav could take effect on Yaakov.

Bereishis 25:28, 27:4 and 27:33–35 with Rashi · Derashos HaRan, fifth discourse · Shabbos 30b

ז The prince and the letters from home

What does this have to do with Shabbos? The Baal Shem Tov asks a question about something we do every week. Shabbos is the day of the neshamah yeseirah, the additional soul. Why does the mitzvah of oneg Shabbos take the form of giving the body food and drink?

He tells a mashal. A king’s son is sent far from home to a village. He’s been there a long time when letters arrive from his father. Imagine what it means to him to see those letters. He wants to rejoice, but he knows what the villagers will say. “What makes today any different? What are you so happy about?”

שמעתי ממורי, משל לבן מלך שנשתלח למרחקים לכפר אחד [בין] פחותי הערך.

“I heard from my teacher a parable about a king’s son who was sent far away to a village among people of low standing.”

Picture how alone he is with the letters. The villagers can see that a letter has come. They have no idea what it means to the person who has been waiting to hear from his father.

What does the prince do? He calls the villagers together and buys them wine. They’re delighted with the wine. And while they’re enjoying themselves, the prince has the chance to rejoice over the letters from his father.

The Baal Shem Tov says that the letter is the neshamah yeseirah. On Shabbos the soul has received a greeting from her Father and wants to rejoice in being close to Him. The body is like the villager. Give the body its Shabbos meal, let it share in the delight, and the soul has the freedom to rejoice in its own way.

Rashi · Beitzah 16a

רוחב לב למנוחה ולשמחה, ולהיות פתוח לרוחה, ויאכל וישתה ואין נפשו קצה עליו.

“An expansiveness of heart for rest and joy, to be open and at ease, to eat and drink without one’s soul recoiling from it.”

Rashi describes the additional soul as giving a person room in his heart for rest and joy. The Arugas HaBosem explains how that extra spiritual strength lets us sanctify ourselves through physical things. The body has something to enjoy, and the soul can attend to its letter.

Toldos Yaakov Yosef, Ki Savo, citing the Baal Shem Tov · Beitzah 16a and Rashi · Arugas HaBosem, Shemos, s.v. HaAlef · Berachos 32a

ח The joy in which the blessing was given

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם.

“Between Me and the children of Israel it is a sign forever.”

The Midrash pictures a king and queen speaking privately. That is its image for Shabbos, an encounter between Hashem and Israel.

Azamer Bishvachin · The Arizal

יהא רעוא קמיה דתשרי על עמיה ... שכינתא תתעטר בשית נהמי לסטר.

“May it be His will that [the Shechinah] rest upon His people … may the Shechinah be crowned with six loaves on each side.”

The Arizal’s song puts the presence of the Shechinah and the loaves of the Shabbos table in the same picture. What enables the body to take part in a day like that? Yeshayahu gives us the language of oneg Shabbos.

וְקָרָאתָ לַשַּׁבָּת עֹנֶג.

“You shall call Shabbos a delight.”

The mitzvah gives the body a way to share in simchah shel mitzvah. Now put the Gemara in Shabbos back beside that pasuk. If the Shechinah rests amid the joy of a mitzvah, you can hear how the joy of the Shabbos table belongs in this discussion.

> Now we can answer Question 4. How could a bracha meant for Esav take effect on Yaakov? The Ran explains that Yitzchak was speaking prophetically. **The words came from Hashem and were spoken over Yaakov**, who was standing in front of him.

Then why didn’t Hashem tell Yitzchak beforehand? Think about what we have just learned from oneg Shabbos. We give the body its share of delight so that the soul has room to rejoice in being close to Hashem.

Yitzchak says, “I will eat, so that my soul may bless you.” The meal opened his heart to joy. Had Hashem told him first that Esav, the firstborn he loved, was unworthy, the news would have filled him with sorrow. Hashem held back that knowledge so the Shechinah could rest on Yitzchak amid joy and Yaakov could receive the bracha in its fullness. Afterward, when Yitzchak knew who had received it, he affirmed it knowingly, as Rashi explains.

נמצא כי ממצות עונג שבת מתברר שיעקב היה ראוי לברכות יצחק.

“It follows that the mitzvah of oneg Shabbos makes clear that Yaakov was worthy of Yitzchak’s blessings.”

> **That is why we say Veyiten Lecha specifically on Motzaei Shabbos.** We have just fulfilled oneg Shabbos, giving the body delight so that the Shechinah can rest upon us amid the joy of a mitzvah. We can now say the words Yaakov received in that same kind of joy and understand why Yaakov and his descendants are worthy of that bracha from Heaven.

וְיִתֶּן לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ.

“May God give you of the dew of heaven and of the richness of the earth, and abundant grain and wine.”

Shemos 31:17 · Yalkut Shimoni §391 · Azamer Bishvachin · Yeshayahu 58:13 · Maamar 31, p. 301 (ש״א), final three paragraphs