

In the second pasuk of the פרשה, it says וְאַבְרָהָם וְאַנְדֹּלָה שָׁמָּה וְהָיָה בְּרַכָּה. In רש"י, after his first pshat, he explains that וְאַנְדֹּלָה שָׁמָּה לְגוֹי גָדוֹל refers to what we say in שמונה עשרה: אֱלֹהֵי אַבְרָהָם, וְאַבְרָהָם refers to יִצְחָק, אֱלֹהֵי יִצְחָק, and וְאַנְדֹּלָה שָׁמָּה refers to וְאֵלֵהֶם יַעֲקֹב. - the bracha could have ended by saying מִגֵּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, - "תלמוד לומר וְהָיָה בְּרַכָּה, בְּךָ חוֹתֵמִין וְלֹא בָהֶם", - the bracha of שמונה עשרה ends with מִגֵּן אַבְרָהָם.

This teaches us that the aspect of גמילות חסדים, represented by אברהם אבינו, is the foundation of all three messages.

I want to share a small מעשה that arrived today. I'm recording this during the first week of the war in ארץ ישראל. This story comes from the Boehm family: I spoke last night with a חיילת who is currently on a base in the north. She mentioned that there are many more soldiers there than usual, and they don't have enough mattresses. Someone generous donated a bunch of new mattresses for the combat soldiers, and though the soldiers are very grateful, they're not removing the plastic covering. They plan to donate these mattresses to families in the south who will need them once, בעזרת השם, the war is behind us. - what an incredible people.

The בְּךָ חוֹתֵמִין וְלֹא quoted in מעינה של תורה, comments on וְהָיָה בְּרַכָּה and the idea that בְּךָ חוֹתֵמִין וְלֹא. The משנה teaches us (Avos 1:2): עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים. Each of these corresponding to one of the אבות: אברהם represents גמילות חסדים, יצחק represents עבודה, since he offered himself as a קרבן; and יעקב represents תורה, as the איש תם יושב. In the later generations, in which we are now participating, preceding the coming of משיח, the תורה tells us that תורה and עבודה will not be what they once were - and indeed, we see this. Though we may not compare to the previous generations, the גאולה will ultimately come in the merit of גמילות חסדים, as the pasuk in ישעיה (1:27) says צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה וְשָׂכָרָהּ בְּצִדְקָהּ. That's what רש"י means when he says בְּךָ חוֹתֵמִין, he means "we will end with you" - in the חותמה of גלות, (at the end of the גלות) It will only be בְּךָ - in merit of the גמילות חסדים of אברהם אבינו, and that will make up for נבון, our failures in תורה and עבודה.

By the way, we still see people being מוסר נפש for תורה and עבודה today. Though we don't measure up to the previous generations, there are those who are doing their best. We must strive to participate in עבודה, תורה, and גמילות חסדים, in any way we can because these three things are the שלושה עמודי העולם, they keep the world in existence. Our existence in the world is tied with a הקדוש ברוך הוא to קשר.

I recently came across a dvar torah from רבי יצחק טוביה וייס, the former דיין בית דין in ירושלים. It's a remarkable insight I'd like to share. If you open a תהלה לַדָּוִד, פרק קמ"ה and look at the החיבור, a ו, a connecting ו, that connects the first half of the פסוק to the second half, except for one פסוק: וְאֵלֵהֶם יַעֲקֹב. This unique פסוק has no ו connecting the two halves. רבי וייס explains that the ו in each פסוק is a symbol of the deep bond between כלל ישראל הוא and הקדוש ברוך הוא. The פסוק of וְאֵלֵהֶם יַעֲקֹב represents an intrinsic חיבור that doesn't need a ו - it stands alone as a פסוק of pure connection.



Take a moment to look at תהלה לדוד and notice the ו in each פסוק. I've been saying אָשִׁירִי all these years and never saw this! It's amazing how Hashem sometimes shows you something you've been doing all your life that you've never fully appreciated.

May we recognize our profound connection to הקדוש ברוך הוא, and may our love for כלל ישראל be strong as we daven. May our enemies be defeated, may we find victory in a way that reflects the values of תורה, and may we succeed not by our own might, but by the help of Hashem's hand, with עזרת השם יתברך. May we not only survive, but be victorious.



<https://youtu.be/yLyKkRK0xJc>