

נפלאות התורה

(52) וינשק לבניו ולבנותיו (לב:א)

52a) לבן kissed his grandsons and granddaughters. But he didn't kiss יעקב because יעקב wouldn't let himself come in close physical contact with such an evil person. The Chofetz Chaim says, "From this kiss of this lying, cheating, evil person, all the apikorsim, minim, kofrim, and rashaim in כלל ישראל come." The Chofetz Chaim was overheard saying, while being Ma'avir Sedra: "Der bandit hut nit gekushed Yaakov, vile Yaakov is emes – that thief, bandit, didn't kiss Yaakov because Yaakov represents emes (total truthfulness)."

(53) ויפגעו בו מלאכי אלקים (לב:ב)

53a) How many מלאכים? According to בראשת רבה, 600,000 (300,000 each of חוץ לארץ and of ארץ ישראל).

וישלח

(54) אל עשו אחיו (לב:ד)

54a) His brother? Is he really friendly to him like a brother? The תורה states here that he is still his brother, as opposed to other גוים, because they were **not yet** idol worshippers at this time; a very unique thing. He was a brother monotheist with יעקב (עיי' מעין).

Gigantic Little Secrets

נפלאות התורה

(55) ואחר עד עתה (לב:ה)

55a) The word “עתה” is a סימן of the Jewish future. The “ע” represents the 70 years of גלות בבל. The “ת” represents the 400 years of גלות מצרים. The “ה” (5000) represents the sixth millennia (which is between the years 5000 – 6000) and is called the ימות המשיח. This follows immediately after גלות אדום (which began after the destruction of בית בני in the year 70 C.E.)

(56) הצילני נא מיד (לב:יב)

56a) The first letters of these three words spell out המן. This illustrates that just as המן was interested in wiping out all the Jewish People on one day, so, too, was עשו, with his 400 soldiers, interested in wiping out all the Jewish People (יעקב and his family) at one time.

(57) עוזים מאתים... (לב:טו)

57a) There are several shitos according to the מפרשים as to the significance of the total number of animals sent to עשו. According to one shita, the number adds up to 580, which is the Gematriah for the word “תקף”. תקף – means to break עשו’s “power” and hold, by bribery via these animals. A second shita, based on a second פרוש of the number of animals sent, has the Gematriah at 550, representing the word “תקן”. The gift came to be מתקן the anger of עשו. The אור החיים also says that there are also exactly 550 קרבנות a year, equal to the number of gifts from יעקב to עשו.

(58) למה זה תשאל לשמי (לב:ל)

58a) The Gematriah of יעקב is 182. The Gematriah of שמן is 359. The

Gigantic Little Secrets

נפלאות התורה

total is 541, which is the Gematriah of ישראל. When יעקב fights against the סטן and is victorious, he becomes ישראל.

58b) The Malach that he, יעקב, was fighting against was called סמאל (Hashem's agent – עומד על ימינו – to blind the eyes. Another thing that blinds someone is wine, by intoxicating the person. If you look at the next letters of each of the letters (אותיות שניות) of the word סמאל, you get ענבם, grapes. Just as grapes intoxicate a person and blind him, so too, did סמאל want to blind יעקב by taking away the 'sight' of Torah life.

(59) ויזרח לו השמש (לב: לב)

59a) What does it mean that the sun rose “for him” (לו). Didn't it rise for everyone? The sun rose miraculously prematurely that morning for יעקב, because he needed it to be healed from his injury of the night before. Also, it compensated for the incident 20 years earlier when it set prematurely for him. Also, the light that shone for יעקב that morning was from the Special Light of the first three days' daylight hours of Creation. The פסוק says that it shone “לו”, for him. The Gematriah of the word “לו” is 36. During the first three days of Creation, **that** Light that had shone for 12 hours each day, adding up to 36 hours was now shining for him. Another point: We also know that originally there are 33 מסכתות of גמרא out of 63 מסכתות of Shas (Mishna). Long ago, this was changed; the one בבא was split into three different מסכתות: בבא קמא, בבא מציעא, and בבא בתרא, adding 2 extra. Also, originally זבחים and מנחות were one ספר but were later split into two, 1 extra, giving 33+3=36. This (the Gemarah and Chazal) represents the original 36 hours of light that shone and that now shines for the Jewish People (יעקב). Also, 36 מסכתות = 36 Lights of Chanukah.

Gigantic Little Secrets

נפלאות התורה

(60) על כן לא יאכלו בני ישראל את גיד הנשה (לב: לג)

60a) And not בני יעקב, because this איסור did not start until they became מתן תורה at בני ישראל.

(61) על כן לא יאכלו בני ישראל את גיד הנשה (לב: לג)

61b) Because this פסוק is talking about something we can't eat, the words "את גיד" hint to the 6 days during the year that one cannot eat and must fast. "א" refers to תענית אסתר, "ת" refers to תשעה באב, "ג" refers to גדליה (צום), "י" refers to י בטבת, and יום כפור, and finally, "ד" – the 4th month תמוז plus "גיד", which adds up to 17, refers to שבועה (עין הש"ך על התורה). עשר בתמוז.

Another mnemonic for remembering the six fast days is: man – woman; black – white; long – short: Gedaliah – Esther; Tisha B'Av – Yom Kippur; Shiva Asar B'Tamuz (most daylight hours) – Asarah B'Taivais (least daylight hours).

(62) וישקהו (לג: ד)

62a) The word "וישקהו" has dots over it (one of six places in the Torah where this occurs), meaning that this word should not be written, because his emotions were not pure and his kiss was not sincere. Rashi says that it is a Halacha that עשו שונא ליעקב. It doesn't say "את יעקב" but rather, "ליעקב". This is because a נכרי hates a ישראל - an inborn, natural trait but he doesn't know why. The only reason is because Hashem planted this in his nature. Similarly, the פסוק says "ואהבת לרעך". It doesn't say "את" here either. This is because ego and selfishness will not allow a person to love his friend totally as much as he loves himself. This is also an inborn, natural trait. So, the use of the "ל" instead of the "את" implies

Gigantic Little Secrets

נפלאות התורה

a loose but not a close connection. He doesn't really hate him, he's his own brother. Hashem planted in him this normal reaction, but he could have overcome it, like all inborn natural instincts that violate Hashem's wishes and that we are commanded to overpower.

(63) ויבא יעקב שלם (לג: יח)

63a) Rashi says that יעקב arrived complete - שלם in body, Torah, and money. He replenished all the money that he used for a gift/bribe to עשו when he originally encountered him. He had also been robbed by אליפז, the son of עשו, 20 years earlier. He also got back, through miraculous births among his flocks, all the animals that לבן robbed him of. He also didn't forget any of the Torah that he was taught or learned. And, finally, G-d healed the damage he suffered in his hip during the battle with the Malach. The word "שלם" hints to these three things. "ש" stands for at the word "שבורה", the break – meaning the damaged hip; "ל" stands for "למדות" – his Torah learning; and "מ" stands for "ממון" – his money.

(64) וידבר על לב הנער (לד: ג)

64a) The word "נערה", here referring to דינה, is found in the Torah 21 times written without the "ה". This is because in each of these instances, the girl in question is acting like a "נער", a lad. The implication of the word is that she was assertive, like a young boy. Sometimes, the word "נער" is used in a complimentary way, like with Rivka who, at the well, was able to vigorously extract the water (140 gallons for 10 camels). Sometimes, the term implies that the girl is acting poorly or foolishly, like דינה viz, alone in the field as a boy would be.

Gigantic Little Secrets

נפלאות התורה

(65) אני אל שד-י (לה: יא)

65a) The word שד-י (G-D of Nature) means “Hashem said ‘enough, this amount and no more.’” The numerical value of “שד-י” is 314. It is quite interesting to note that the value of Pi that is used in math to determine the circumference of a circle is 3.14 times the diameter ($\text{Pi} \times \text{D}$). The Earth kept expanding until Hashem said “די”, this is its circumference, no more than this. This is the size of the Universe. Similarly, Pi determines the circumference of a circle. Also, $\text{Pi} = \text{שד-י} \quad 3.14 = 314$, similar digits.

(66) בנימין (לה: יח)

66a) The word “בנימין” can be broken up to spell “בן ימין”, “the son of my days or old age”. In Hebrew, the מ is switchable with a נ. So בן ימין becomes בן ימים, or, “the son of my hundred years” (ימים = 100), suggesting that יעקב was in his 100th year of life when בנימין was born, and רחל was 36 (others say 26) when she died. רחל and לאה were twins and both married at age 22 (others say 12). (עין סדע"ר-ב')

(67) ואלה תלדות עשו (לו: א)

67a) Not counting this פסוק which introduces the children of עשו, there are 42 פסוקים left in this Sedra talking about עשו. The Gematria of the word “כיבוד”, (referring to the one mitzvah that עשו kept), is also equal to 42. These פסוקים are the Torah’s reward to עשו for his mitzvah of כיבוד אב ואם.

Gigantic Little Secrets