Points to Ponder

Toldos 5781

**יִּתְרֹֽצֲצ֤וּ הַבָּנִים֙ בְּקִרְבָּ֔הּ They were struggling inside of her (25:22)-** The midrash notes that whenever she went past a home of Avoda Zara, Eisav tried to jump out. But how was that possible if the Yetzer HaRa only enters a person at birth? **The Maharal** explains that there is a difference between a Yetzer HaRa which does not enter the person to mess him up and the nature of a person which is there no matter what. Eisav had a bad nature. **Rav Schachter Shlita** used to tell us that this is part of why there is a Halacha that Eisav Sonei L”Yaakov.

ו**ַתֵּ֖לֶךְ לִדְר֥שׁ She went to ask Hashem (25:22)** - Rivka went to ask Shem. Why didn’t she ask Yitzchak? He was the Gadol Hador?! **Rav Yisrael Reisman Shlita** suggested that you don’t need to tell someone something that is going to just cause him pain. Rivka thought that there was something terribly wrong with her child. Telling her husband would just cause him pain. That was unnecessary.

**אִ֛ישׁ יֹדֵ֥עַ צַ֖יִד אִ֣ישׁ שָׂדֶ֑ה A man of the field (22:27)** - What is a man of the field**? Rav Soloveitchik ztl.** explained that a man of the field has no boundaries in his life and no restraint. This style of growth, without any rules is problematic to us.

**וְכָל־הַבְּאֵרֹ֗ת אֲשֶׁ֤ר חָֽפְרוּ֙ עַבְדֵ֣י אָבִ֔יו בִּימֵ֖י אַבְרָהָ֣ם אָבִ֑יו All of the wells that were dug in the days of his father Avraham (26:15) - Rav Adin Steinzaltz ztl.** explained that the difficulty with everyone who grew up in a religious home is the routine. Whoever gets to dig new wells lives in the world of awakening and of being uplifted. But for those like Yitzchak it is difficult. The wells were already dug, why dig again? Beginnings are hard but continuations are hard as well. Hence, Avraham creates Yitzchak but Yitzchak creates Avraham too. Without Yitzchak where would Avraham be? Yitzchak is the who gives validity and perpetual existence to Avraham.

**בַּֽעֲב֛וּר תְּבָֽרֶכְךָ֥ נַפְשִׁ֖י So that I can bless you (27:4)** - Why did Yitzchak want to give the Berachos to Eisav? Why does Eisav care when he loses them? **Rav Aharon Kotler ztl.** explained that the Bechora was a spiritual idea. Eisav was not an overtly spiritual person -- preferring the here and now instead. Yitzchak wanted to bless him to build a bridge from the now into a future.

 ו**ְעַתָּ֥ה בְנִ֖י שְׁמַ֣ע בְּקֹלִ֑י Now my son listen to me (27:8)** - How could Rivka command Yaakov to lie? How could Yaakov listen? **Rav Yaakov Kamenetzsky ztl.** explained that Yaakov was going to be tested in the very middah that he had -- truth. Just like his grandfather was tested in his Chessed, Yaakov was tested in truth. **Rav Simcha Zisel Broide ztl** added that Yaakov was told to act in accord with the words of a Neviah. **Rav Pincus ztl** suggested that there are 2 types of truth -- Emes V’Yatziv and Emes V’Emunah. Here, Yaakov was working on Emes V’Emunah insofar that Yaakov worked to see to it that Hashem would finish the job and his words would be the truth.

**בָּ֥א אָחִ֖יךָ בְּמִרְמָ֑ה My brother came in deceit (27:35)** - The Yirushalmi (Nedarim 8:3) notes that in the future, Eisav will wrap in a Tallis and try to sit with the Tzaddikim in Gan Eden. How will he get in undetected by the Tzaddikim? **Rav Boruch Mordechai Ezrachi Shlita** answered that just as Yaakov can dress up as Eisav, Eisav can try to dress up like Yaakov. But while Yaakov dresses as Eisav and does not become Eisav. Eisav is affected by the change on the outside which is how he gets into Gan Eden. However Hashem understands the insides of a person and will remove Eisav.

Haftara - **מַשָּׂ֥א דְבַר־ה אֶל־יִשְׂרָאֵ֑ל Masa (Malachi 1:1) - Rav Schachter Shlita** noted that Rashi explained that the opening of a Nevuah with the word “Masa” implies that this is a Nevuah that the Novi was holding onto for many days. The reason, Rav Schachter explained, is that all of the Neviim got their Nevuah from Har Sinai. This is why the **Mabit** explains that it was possible for Moshe to use the Possuk “Poseiach Es Yadecha” when he wrote the first Beracha of Bentching -- because those words were apparent to him at Har Sinai.