

Parshas Toldos

In this week's Parsha we are introduced to the twins, Yakov and Esav who until Mashiach's time will be in constant battle for dominance. Rashi on posuk 19, the first posuk states that the "toldos", offspring of Yitzchak, Yakov and Esav who will be spoken about in the pesukim. Sforno states that Totldos means a biography of his (Yitzchaks descendants) and adds that only Yitzchak was called by Avraham's seed. Ramaban, and others offer similar explanation that the distinctive language in the Torah is to ensure there is no questions that Sarah had Yitzchak and not a child from Avimelech.

The Nesivos Shalom on the Parsha comments that the forefathers had to have a child born from the opposite klippos, in the case of Avraham- Yishmael, and Yitzchak- Esav. Which makes sense as to why Rashi explains what he does here. That the lineage of the Klippa side is not brought up historically, and what will be said going forward is the descendants of Yitzchak, who's own Klippa sourced offspring will not be the focus of the story.

This also fits well with what I have already contemplated on, which is that Hashem empowered humans to be connected to him or not. And as the Alter Rebbe explains in Tanya, there are Klippos derived from a spiritual source, that drive the behaviors and existences that are separated from Hashem. This is true of the Avos and their children who were introduced as fair options to create an outcome different from ours. The battle of Klippos took place in the womb (for which Rivkas was troubled- she was "crushed within her"

"Vayisrotzetzu habonim" posuk 22) even in the womb they boys were embattled.

Additionally, Rivka was crushed by the idea that she will have both a child derived from the negative klippos, and a child who will be the father of the Jews (As Rashi explains on "Lenochach Ishto pouk 21, that both Yitzchak and Rivka prayed, each in their corner. Yitzchak for twins who will be embattled, and Rivka not to have Esav, although Yitzchak's prayers were answered so to speak in that the twins were born, embattled, Rivka received the prophecy of the course of Jewish History).

The word in the posuk is spelled Gimmel Yud Yud Mem for Goyim, not Gimmel Yud Vov Mem as it normally would be spelled. The numerical value of the way it is spelled is 63 (as opposed to 59). Chapter 63 in Tehillim states in posuk 2 and 3, Tzomoh Lecha Nafshi, Koma Lecha Besari- that the soul thirsts for Hashem, and longs for Hashem, in a parched and thirsty land, with no water. No matter how desolate "the land" our Neshamos long for Hashem. This is a true reflection of the battle between Yakov and Esav, and the prophecy of Shem and Ever. Which I explained elsewhere is a prophecy of Mashiach, that 2 regimes will be borne and that the elder shall serve the younger. In this case, even though for most of history Esav will dominate, we will not lose our thirst to serve Hashem and His Torah (water is a metaphor for Torah), so even when things seem unconquerable, Mashiach will come.

Good Shabbos