

## 1 – Topic – A Thought Regarding Eisav

As we prepare for Shabbos Parshas Toldos. The Parsha in which we learn about the birth of our dear brother Eisav, grandfather of Amaleik and the nemesis of Klal Yisrael. So why do I call him a dear brother? I guess that is the point.

We find many Pesukim in Tanach that refer to Eisav in the Lashon of brotherhood, an Achva. We will have in Parshas Chukas when Moshe Rabbeinu sends the message to Edom. He says as is found in Bamidbar 20:14 (לָה אָחִיךָ יִשְׂרָאֵל) your brother. In Devarim 2:8 (וַיִּשְׁבְּבוּ בְּיָדֵינוּ בְנֵי-עֵשָׂו, הַיְשָׁבִים בְּשֵׁעִיר) Here we are referring to him again as our brother. In Ki Seitzei even more so. Devarim 23:8 (לֹא-תִתְעַב (אָלֶיךָ, כִּי אָחִיךָ הוּא). Since Eisav is your brother (לֹא-תִתְעַב אָלֶיךָ), don't distance yourself from him in a certain way. What in the world? Why are we calling Eisav our brother? Biologically he may be our brother, but what Achva do we have, what sense of brotherhood do we have with him?

Another thing about Eisav is that the Torah counts the Sarei Eisav later in Perek Lamed Vav. Isn't it interesting that the Torah should bother to count the Sarei Eisav. Another thing about Eisav, he gets a piece of Eretz Yisrael. The Eretz Bnei Edom is part of Eretz Yisrael. The Torah has to tell us don't take Eretz Edom, because you are not getting it. Another thing about Eisav is that his head is in Meoras Hamachpeila. Interesting. My point being that there is something about Eisav that I have to share with you.

(Ed. Note: This topic was discussed in Parshas Toldos 5774 as the first Dvar Torah in that Shiur). That Yesod is in Rav Schwab's Sefer in Parshas Devarim (page 384) and also in the Mishnas Rav Aharon Cheilek Gimmel, page Kuf Ayin Ches. We barely find in Tanach that Edom was Oved Avoda Zorah. Eisav and his descendants continued to believe in a Borei Olam. We find Avoda Zorah from all our neighbors, the Pelishtim, the Moavim, the Midyanim. We find different types of Avoda Zorah. But Eisav we don't really find that he was an Oved Avoda Zorah until really very late in Nach when there was a point that unfortunately Klal Yisrael were also Ovdei Avoda Zorah. The unique thing about the Achva of Eisav is that Eisav believed in Yichud Hashem. Eisav was a Makir Es Boro U'miskavein Limrod Bo. He was a Rasha, but he has an Achva to Klal Yisrael because he remained with the Shittah of Zaida Avraham Avinu. That is why we find in this week's Parsha in Rashi that when Avraham Avinu died that Eisav had Tainos on the Ribbono Shel Olam, he had Kashas. Someone who believes in Avoda Zorah wouldn't have such questions.

Zagt Rav Schwab, that the Achva is the fact that he remained in the Shittah of his Zaida Avraham to believe in Yichud Hashem, to believe in a creator. That is why he could be Zoche to a Cheilek in Eretz Yisrael, because Eretz Yisrael throws out Ovdei Avoda Zorah.

Rav Aharon makes this point and he says that Eisav was upset that he lost the Berachos. If a person is not a true Maimin, if he really doesn't believe in G-d why would he be upset that he lost the Berachos? Eisav was a Maimin B'Hashem, but he wanted the part of being the chosen people and he lost that. When Rashi says (נִכְפַּר בְּעֵיקָר), what does it mean that he was (נִכְפַּר בְּעֵיקָר)?

Rav Aharon explains that he rejected the pursuit of Ruchnios and felt that he would pursue Gashmios anyway. But not that he was a Kofer B'ikur in the sense that there was a creator. We find in Devarim 2:5 (כִּי-רָשָׁה לְעֵשָׂו, נִתְמַי אֶת-הָרַשְׁעִיר), it is Shayich Yerusha to Eisav. Because Eisav is a family. He is the Rasha in the family. Not like Yishmael.

By Yishmael it says as is found in Beraishis 21:10 (גַּרְשׁ הַשָּׂדֵקָה הַזֹּאת, וְאֶת-בְּנֵיהֶּ: כִּי לֹא יִירָשׁ בֶּן-הַשָּׂדֵקָה הַזֹּאת, עִם-בְּנֵי (עַם-יִשְׂרָאֵל)). We find that he is not going to Yarshun. By Eisav we find Yerusha. So the point that I am making is that Yerusha despite being the nemesis, the opposite of Klal Yisrael in his Rishus, he was a Maimin in the Borei Olam.

This gives us insight into the current Galus. We are in the Galus which is called the Galus Edom, the Galus of Eisav. It is a Galus which there are very few Ovdei Avoda Zorah in the world. What we have in the world is a world that wants to say Ani Yisrael, Ani Yaakov, I am the chosen people. The other major religions of the world, are religions that want to say we are the chosen people, we are the ones that want to be the Klal Yisrael. That is this Galus.

Current events are a continuation of this. How can it be that there are a whole group of people who call themselves the Black Israelites and they say we are the real Jews. Really? You really want to be Jews? Everyone hates the Jews, why do you want to be Jews? How can they have such a ridiculous idea that after thousands of years you are not the Jews. They are killing us for being the Jews. Now we are not the Jews?

As unbelievable as it can be that such things come to pass, this is Galus Edom. Galus Edom where Klal Yisrael is a tiny fraction, a minute fraction of the world, we are such a tiny people and how many of us really practice Judaism? A tiny portion of a tiny portion, and the world is busy with us. That is the way it is. Bish'vili Nivra Ha'olam. That is Galus Edom. Galus Edom is the Galus of the people who are willing to believe in a creator but they want to be Ani Yisrael. Incredible!

## 2 – Topic – A Second Thought Regarding Eisav

I would like to move on to a second thought regarding Eisav and Edom. Rav Schorr in the Ohr Gedalyahu (page 42) says the following fantastic thought. He says Eisav was as it says in 25:27 (אִישׁ יָדַע צַיִד, אִישׁ) (שְׂדֵי). The Posuk describes him as a hunter. Rashi says (אִישׁ יָדַע צַיִד) that he was (לְצַוֵּד וּלְרַמֹּת). He knew how to practice trickery. He was a crooked person. Why does Rashi say this? Because the Posuk says (אִישׁ יָדַע צַיִד). The Posuk doesn't say that he had hunting as a profession, but that he was a man who was a hunter. A hunter uses trickery to catch his prey. Ish, his Metzios was that his essence was one of trickery. Yaakov was Ish Tam, his essence was to be the straight man. Yitzchok would have wanted that both children should serve Hashem. Yaakov should serve Hashem with Ish Tam, with being straight and Eisav should use his powers of Ramaos to trick the Yeitzer Hora, to serve HKB"Y as well.

Rivka understood that that was not going to work. Yaakov was going to take both parts of being Klal Yisrael. The part of the straight man and the part of the Ramaui, whatever is needed to fight the Yeitzer Hora that is going to be Yaakov. So Rivka told Yaakov go B'ramaos, go with trickery and steal the Berachos. Yaakov said that is not me, I am the straight man, I am the Ish Tam and Rivka said no. It is time for you to put on your brother's clothing, to be the one who uses Ramaos, who uses trickery in the service of HKB"Y. Mimeila, you go and take the Berachos.

That is why we find in next week's Parsha that Yaakov goes to Lavan and he says as is found in Rashi to 29:12 (גַּם אֲנִי אֶחָיו בְּרַמְאוֹת) (גַּם). I also know how to trick others when it is in the service of HKB"Y. Because that is what transpired in this week's Parsha. Yaakov took the Ramaos. Now you understand Yaakov said in 27:12 (אֲוִלִי יִקְשְׁבֵנִי אָבִי) (אֲוִלִי). Maybe my father will catch me. The GR"Y says in Hebrew there is (אֲוִלִי) and (קָן). Both mean perhaps. (קָן) is when you don't want something to happen. Devarim 11:16 (הֲשִׁקְרוּ לָכֶם, קָן) (קָן). Something you don't want. (אֲוִלִי) is something you do want. K'ilu Halevai.

Says Rav Schorr, at this moment Yaakov Avinu was the Ish Tam, was the straight one. Rivka said I have a job for you. You have to take the mantel of Ramaos and Yaakov said (אֲוִי יִשְׁנֵי אָרְבֵי). Halevai my father should catch me and I shouldn't have to do this. But he went with a faith in his mother and he did what he had to do totally L'sheim Shamayim. He wasn't looking for it. From then and on Yaakov got the double job, to serve Hashem with honesty, integrity and be straight, and to know that there are times that call for Ramaos, that call for trickery and that too Yaakov is your job. To take the Yadaim Yidai Eisav, to take the Middah of Eisav, and to use it in the proper way in the service of HKB"H.

And so, we learned two things about Eisav today, that Eisav for the most part is a believer in the creator, he is a believer in purpose in life. He doesn't think that we are just an accident of the world. Therefore, his oppression of the Jewish people comes from that direction. # 2 - Eisav is the one who deals with trickery, he is the one who knows how to practice Ramaos, he is the one who knows how to fool people.

Klal Yisrael has a very delicate job, Yaakov didn't want this job. We want to be straight people who deal Glatt, yet we were given the gift of Ramaos, the gift of trickery. Trickery for what? Only to use it for a good purpose. There is a Yetzer Hora who sometimes pulls at you. To outsmart others in ways that are less than honest? Resist that. That is not what it is for. For that Eisav has the Ramaos. Eisav has that power of trickery to go away from Ratzon Hashem. You do Ratzon Hashem. If you have Ramaos sometimes you have to fight the Yeitzer Hora with Ramaos.

Rav Avigdor Miller recalled that as a boy in Slabodka there was a Vaad, a group of people who together worked on Middos. Every month they worked on a different Middah. Once they had a meeting. Rav Avigdor Miller said I was the young person and I was quiet. The older Mussar'nicks were talking which Middah to work on this month. One of them said let's work on Emes. Says Rabbi Miller, there was an old Mussar'nick there and he said Emes! Phe! Let's use Sheker to serve Hashem. What do you mean Sheker for serving Hashem?

He said everything we do we should say we are doing it L'sheim Shamayim. Everything we do we should say we are going to have Kavana with every word, we should say that we are going to concentrate on our learning. Say it and say it and say it. It is not true. But use Sheker to drive yourself, to be able to serve HKB"H. Tell it to yourself. Use Sheker in a way to serve Hashem. If you say every day Harei Oseh L'sheim Shamayim, one day you will get there, you will do it L'sheim Shamayim. Using Ramaos in the serving of Hashem.

And so, those are two points regarding Eisav. The point to take away is we have to stay Ish Tam, the main thing we have is Ish Tam. The person of Klal Yisrael is to be straight. The person of Eisav is (אִישׁ צָדִיק), is a person to be crooked. However, one of the tools in our tool box is sometimes to use trickery to fool the Yeitzer Hora. The Yeitzer Hora says you got to take care of something, you are in middle of learning and the Yeitzer Hora will always help you think of what you go to take care of.

You tell the Yetzer Hora you are right I will do it in five minutes. By the time five minutes comes it won't be so important anymore. Just tell the Yetzer Hora you are right I will do it in five minutes. It is trickery. You are being Mavir Sedra you don't have time to do the whole Parsha. Do a trick. Tell the Yeitzr Hora I can stay in Shul and be Mavir Sedra until Sheini. That much time I have. When you get to Sheini say to the Yeitzer Hora once I got to Sheini I can do until Shlishi, then I can do Revii, and I can do Chamishi. You have to be a good enough trickster to trick the Yeitzer Hora every single week. But you can do it. That is the Middah that Klal Yisrael has to use. A Gutten Shabbos to one and all!