

נפלאות התורה

תולדות

(28) ואלה תולדת יצחק (כה:יט)

28a) As was mentioned earlier, the fact that the word “תולדת” is spelled with only one “ו” instead of two, tells us that one of the offspring, in this case עשו, was a רשע while one of the offspring, יעקב, was a צדיק.

(29) ותלך לדרש את השם (כה:כב)

29a) Her husband was יצחק, a בעל תחיית המתים, and her father-in-law was the גדול הדור and yet, she went elsewhere to enquire of Hashem? Why didn't she ask אברהם or יצחק? The answer is that Hashem did not want them to know; otherwise, He would have told them. Therefore, she withheld the information from them her entire life. This was necessary because Hashem wanted two powers to exist in the world – (שני גוים בבטן), that of יעקב and that of עשו. In the Divine Plan, (בכבשי דרחמנא), it was important for יעקב to always have a power against him, so that he (and also the Jewish People) could properly develop and build himself up against that evil force. Opposition builds fortitude, resolve, and determination. A second reason was that she felt that there was something wrong happening here, some sort of bad סימן. Therefore, she didn't want to tell them; rather she wanted to spare them.

(30) ויזד יעקב נזיד (כה:כט)

30a) This meal of lentils was made by יעקב intentionally because יצחק was an Ovel for אברהם, who had just died. Hashem “took him” 5 years

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early, so that he wouldn't see the evil that עשו, his older grandson, was doing [175 instead of 180]. The word "נזיד" implies "במזיד", that it was made with an intention, in order to buy the rights of the בכרה which is the Avodah, from עשו, an unfit firstborn, who would have destroyed the world.

(31) על בן קרא שמו אדום (כה:ל)

31a) This was the reason that his name was called אדום, because he loved "red food" – things that looked like blood, **not** because he was born red, ruddy, healthy or vigorous.

(32) והני אנכי הולך למות ולמה זה לי בכרה (כה:לב)

32a) What was עשו's worry? Everyone is going to die sooner or later. Rather, עשו knew that he was going to die forever. His questions were, "Why do I need this G-d of yours – "זה" as in "זה אלי ואנוהו". Also, "Why do I need the בכרה, since I (my offspring) am never going to serve in the המקדש", because originally, offerings were brought by the בכור, but later, by שבט לוי alone.

(33) מאה שערים (כו:יב)

33a) The year in question was a year of famine. Nonetheless, יצחק produced 100 times the normal yield because Hashem blessed him. The חזקוני says that the 100 times was only the מעשר (1/10). The actual produce was 1000 times the normal food produce (10 times 100).

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(34) כי גדל מאד (כו: יב)

34a) Rashi says that the פלשתים used to say, “Better the manure of the mules of יצחק than the silver and gold of Avimelech.” The word that Rashi uses for mules, “פרדותיו”, comes from the word, “פרד”, which, when pronounced without the דגש, “ferd”, is actually the Jewish word for horse. (A mule comes from a horse.)

(35) וכל הבארת (כו: טו)

35a) According to the Rabbeinu B'Chai, the wells that are spoken of here are the souls that אברהם originally converted to monotheism. The Philistines filled them with dirt, meaning that they convinced those people to once again serve idols. יצחק was able to re-convince those people to return to the service of Hashem, which means, he emptied the wells of the “dirt” - ע"ז - ideas of paganism .

(36) וצודה לי צידה (כו: ג)

36a) The word “צידה” is written with an extra “ה” at the end as a hint to: the 5 laws pertaining to Shechita, the five signs that identify a kosher bird, and the five signs including split hooves and cud-chewing that can identify a kosher animal.

(37) אולי ימשני אבי (כו: יב)

37a) The word “אולי” is always used for something good. The Torah should have used the word “פן”. יעקב used “אולי” because he really wanted יצחק to discover that he was being fooled by him, יעקב. The Vilna Gaon says that יעקב was known to be an honest person. Lying was against his entire philosophy. But יעקב was being forced to go against his

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nature because his mother told him through רוח הקודש that this was what he needed to do per Hashem's request. A Torah Jewish person is not honest because "it's his nature". Rather, he's honest because it's what Hashem tells him to do. If Hashem tells him to go against his nature, he must do it. יעקב would have preferred if יצחק could know this, and that is why he used the word, "אולי". Who says that **our personal value system** is the absolute Torah's אמת?

(38) עלי קללתך בני (כו: יג)

38a) Rivka tells יעקב here that he was going to have only these three main curses in his life, and no more. The word "עלי" stands for "עש" – that he will always hate you; "לבן" – that he will harass you and try to cheat you; and "יוסף" – will disappear for 22 years. All the other problems would be quickly resolved, viz. abuse of Dinah – perpetrators were executed; incarceration of Shimon – then released; taking of Binyamin from Yaakov – released by Yosef after the aggressive encounter with Yehudah.

(39) יאמר מי אפוא (כו: לג)

39a) יצחק is demanding to know who set him (יעקב) up; who perpetrated this trick on him. If you reverse the first letters (ר"ת) of these three words, you get "א-מ-ו", "his mother" – meaning יעקב's mother is the one who set up the whole thing.

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