

## Stewing...

ויִזַד יַעֲקֹב נִיזֵד

**"Yaakov cooked a stew." (25:29)**

The Midrash relates that Eisov asked Yaakov what the nature of the stew was that he was cooking. Yaakov responded that he was cooking this particular stew because Avrohom had died (and lentils are customarily given to mourners). Eisov, on hearing of the death of his grandfather declared, "If the divine attribute of justice has even struck that old man, there is no judgement and there is no judge!" The Beis Halevi cites this Midrash and asks why it should be that Eisov would choose this precise moment to declare himself a heretic. It seems strange, he writes, to presume that Eisov thought Avrohom would live forever, particularly since Hashem had already declared that Avrohom would eventually pass on. During the covenant that Hashem sealed with Avrohom, He said, "You will join your ancestors in peace; you will be buried at an old age." Therefore, why was it that Eisov took Avrohom's death so hard, and saw it as reason to become an apostate?

The Beis Halevi answers that at this covenant Hashem had first informed Avrohom of the exile of his descendants. Avrohom had enquired whether he too would be subject to this exile and slavery, and Hashem had answered, as quoted above, that Avrohom would die peacefully at an old age. It was apparent from this promise that the slavery could not begin until Avrohom died, since he was not destined to be part of it. The day of his death therefore, signified the potential for the slavery to begin. It was for this reason that Eisov was scared. Eisov was aware that the exile spoken of would not apply to all of Avrohom's descendants. This was based on the Possuk where Hashem told Avrohom that, "Through Yitzchok your descendants will be known." Chazal explain that the word, 'through', in the Possuk, implies that not all of Yitzchok's children would be categorised as Avrohom's descendants. Eisov understood that whichever of Yitzchak's children continued the way of life of Avrohom would merit this status, since it was only through following religious observances that one would deserve to be known as his progeny. It was for this reason that he cast off the yoke of heaven immediately upon hearing of Avrohom's death. His fear of being the offspring via which the decree of exile would be fulfilled was so great, that he was willing to deny Hashem and His providence, thereby abandoning the path of Avrohom, rather than undergo it.

This idea, explains the Beis Halevi, fits with the conclusion of the episode described. He quotes the Sefer Zera Boruch, who writes that Yaakov understood that it was the firstborn who was inherently the most suited to be the son through whom the promise of exile was fulfilled, because a firstborn son inherits most of the rights of his father. It was for this reason that Yaakov offered to buy the birthright. On the day when the exile could potentially begin, Yaakov offered to take on the mantle of the birthright with its rights, but also its negative sides. The Beis Halevi concludes that according to what he explained earlier, this offer of Yaakov is even more understandable. Yaakov was explaining to Eisov that the right of the firstborn would decide who went to exile, not whether Eisov followed the religion of Avrohom. As such, Yaakov urged Eisov to solve his fears by selling him the birthright. In doing so, Eisov would be spared the exile he feared so greatly, without his having to abandon Hashem and declare himself a heretic.

## Got his Goat

יִקַּח לִי מִשְׁמֵם שְׁנַי גְּדֵי עִזִּים

**"Take for me two young goats." (27:9)**

Rashi on this Possuk writes that Rivka instructed Yaakov to take two goats for the purposes of Pesach. One goat would be purely for eating, whilst the other would be the Pesach offering which must be eaten when already satiated. The Maharil Diskin adds to this, and notes that Yaakov also took Yitzchok bread (Possuk 17), which would have taken the form of Matzos, and later the Possuk recounts that Yaakov brought wine (Possuk 25), which was for the four cups we drink on Seder night.

The Maharil Diskin also notes another hint to the Seder night connection. When Eisov returned and asked for his Brocho, Yitzchok told him that he had eaten, "From all," the food which Yaakov had brought. This can be understood, he writes, to mean that Yitzchok was informing Eisov that he was forbidden to eat more. This was because he had already partaken of the Pesach offering that Yaakov had brought, after which one is not allowed to eat.

(It is noted in the name of Reb Yosef Chaim Sonnenfeld that Yaakov took the Brochos, "במרמה," (with cunning) which has the Gematria of, "אפיקומן," (Afikomen))

## Perfection...

וַיַּעֲקֹב אִישׁ תָּם

**"Yaakov was a man of simplicity." (25:27)**

The Torah Temimoh quotes Ovos D'Rabbi Nossan, who says that this Possuk hints to the fact that Yaakov was born circumcised. The Torah Temimoh explains the basis for this understanding of the Possuk. He writes that the Gemoro (Nedorim 31A), considers Bris Miloh to be the most significant of all Mitzvos. The reason for this is that even with all the Mitzvos that Avrohom did, it was only after his Bris that Hashem referred to him as, תָּם, perfect. As such, since the Possuk refers to Yaakov as, תָּם, this is taken to imply that he was already perfect, meaning he was born not requiring a Bris.