פרשת תולדות

ויתרצצו הבנים בקרבה ותאמר אם כן למה זה אנכי [כה, כב]

רש"**י** brings a מדרש that when רבקה walked passed a house of עבודה זרה, idol worship, עשו would kick and try to come out, and when she went passed the Yeshiva of Shem and Ever, יעקב would try to come out. רש"י brings another מדרש that יעקב and עשו were fighting over who would inherit both worlds, Olam Hazeh and Olam Haboh. These two מדרשים seem to be in contradiction. The first מדרש seems to indicate that עשו was an idol worshipper and apikores, whereas in the second מדרש it seems that עשו was a מאמין, a believer in Olam Haboh?

The פסוק [כה,כז] says ויגדלו הנערים ויהי עשו איש יודע ציד ויעקב איש תם יושב אוהלים, עשו was a man who knew how to hunt and יעקב was a simple man who sat in the tent. רש"י says on this פסוק that יעקב was כלבו כן פיו, his mouth was a reflection of his heart, a man of truth. עשו was just the opposite. He was an איש יודע ציד, a person who deceived others with his mouth. Rav Yechezkel Levenstein זצ"ל, the Ponovezh Mashgiach in ממזרח שמש עה"ת explains that the Torah is teaching us here the very essence of עשו. עשו grew up in the house of אברהם and יצחק, and understood that there is a Ribono Shel Olam. However, his mouth and heart were not the same, his external did not correspond with his internal. His desires and תאוות were so strong that when רבקה passed by a בית עבודה זרה, he would try to come out. When his desires were not pulling him, he knew that there is שכר ועונש, reward and punishment, and quarreled with יעקב who would get Olam Haboh.

We are all like עשו in a certain sense. We all have a sense of what the right thing is to do, but are pulled away by mundane things we want and our desires. Rav Elchonon Wasserman זצוק"ל writes in קובץ מאמרים, that even the greatest כופרים and atheists know that there is a G-d because it makes sense, but their תאוות and agendas cause them to behave otherwise. This was the downfall of עשו as well. He allowed himself to be carried away by his desires. Our job is to rein in our natural desires and bring out our true selves.

Have a good Shabbos.

Rabbi Yitzchok Davis

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