

PARASHÁ 06 TOLDOT
Bereshit/Gn. 25:19 – 28:9

תולדות



Aliyot de la Torá:

- | | |
|-----------------|-------------------|
| 1. 25:19 – 26:5 | 5. 26:30 – 27:27 |
| 2. 26:6-12 | 6. 27:28 – 28:4 |
| 3. 26:13-22 | 7. 28:5-9 |
| 4. 26:23-30 | 8. Maftir: 28:7-9 |

Haftará: Malaquías 1:1 – 2:7 – **Brith ha'Jadashá:** Marcos 9:14 – 10:31

Toldot = Plural de "toldá" que significa "generación", "descendiente", "crónicas..."

| 1

Toldot, (תולדות – Hebrew for "generations" or "descendants", the second word and the first distinguishing word in the parashah) is the sixth weekly Torah portion (פַּרְשָׁה שֵׁשׁ, *parashah*) in the annual Jewish cycle of Torah reading. The parashah recounts the conflict between Jacob and Esav, Yitzchak's passing off his wife Rivkah as his sister, and Yitzchak's blessing of his children.

It constitutes Beresheet/Gn. 25:19-28:9. The parashah is made up of 5,426 Hebrew letters, 1,432 Hebrew words, 106 verses, and 173 lines in a Torah scroll (סֵפֶר תּוֹרָה, *Sefer Torah*).^[1] The Jews read it on sixth Saturday after Simchat Torah, usually in November, or rarely in early December.

.....

Before sharing a very practical application for our daily life, let me start with some very interesting data that we should take into consideration to open the way to a better understanding of this week's seder practice.

.....

Isaac and Rebecca are married and Rebecca is barren. Then Isaac prays to God for her, and she becomes pregnant with twins. It is a difficult pregnancy, as the children struggle in the womb. Rabbinical interpreters picture Esau trying to get out when Rebekah passed places of idol worship, while Jacob tried to get out of her when she passed places of Torah study. And then we come to the words that, for me, jumped off the parchment:

וַיִּתְרַצְצוּ הַבָּנִים, בְּקֶרֶב בֶּהֱ, וַתֹּאמֶר אִם-כֵּן ,
לְמָה זֶה אֲנִי כִי; וַתִּלַּךְ, לִדְרֹשׁ אֶת-יְהוָה .

"She said: If so, why do I exist?

and she went to Consult to the Eternal.

And the Eternal answered him." Beresheet/Gn. 25:22, 23

demand, sue-לְדַרֵּשׁ

The Torah records Rivkah's consultation with the Eternal with the verb *lidrosh*, namely, to sue either demand. Very strong, but nevertheless he got an answer, and this answer has been explored by all the great exegetes and scholars. Thousands of pages have been written about this answer. I would say that we all have ongoing experiences connected to this response. And more, a prophetic answer and full of content.

The dimension of Gd's response is more significant than the human mind can grasp. at first glance: God explains that the struggle that takes place in her womb will continue in the world, and that the older twin (*Esav*) will serve the minor (*Yaakov*). This explains much of what happens next, and suggests that Rebekah's act of duplicity, in which she tricks her husband into giving Yaakov the blessing he wanted for Esav, is actually going the way he wanted. G-d gave him.

Before delving into the content of Rivkáh's demand, should surprise and move us is the simple fact of the dialogue. Rivkáh, at a challenging moment in his life, asks G-d a question related to the very nature of his existence: Why am I here? Why is this happening? Because I? And, the most amazing thing is that Gd responds to him.

For millennia, interpreters have muffled the frankness of this dialogue. Rivkah sued him | two God an explanation of what was happening. Well, it is easier to understand the reaction of this woman, if we decide to accept that the lawsuit was filed in the Yeshiva of Shem and Ever, an ancient school of Jewish learning where, the Midrash tells us, Yaakov struggled to come out of the womb. Or, in Rashbam's opinion, to the *prophets* Or, in the Ramban's opinion, she prayed. Or, she would have gone directly to Gd (Kli Yakar). You see that each sage contributes with a different opinion. Just as everyone could be right, however, the Torah only tells us that Rivkáh demanded and/or demanded an explanation from Kadósh Baruch Hu, and most surprisingly, He answered it.

I do not encourage you to sue, let alone demand, but I want you to understand that the Holy One Blessed be He, will not deny an answer to a troubled woman, or distressed by some situation of adversity. But neither did he encourage them to be silent before Di-s in the face of the common difficulties with his children. A woman, our mother Rivkáh, left us an example.

First, it would be necessary to understand that it was not a whimsical or curious demand from a woman troubled by what was happening in her life with her children still in her womb.

Interpretation is a fundamental tool when we approach an ancient text. And indeed, we have other instances in the Bible where "asking G-d" actually means asking a prophet. It could be argued that it is not entirely obvious what it means to ask G-d, and there is a wealth of interpretations that suggest that this inquiry takes the form of philosophical reflections or prayer. But sometimes, we are so focused on the interpretive meaning that we miss the obvious meaning. And the obvious meaning of this text is that Rivkah approaches Gd with a question and Gd answers her.

Even more significant, Rebecca is the first person in the Torah to start a conversation With God. Adam, Eve, Noah: all respond to G-d's questions or respond to G-d's commands, but no one initiates contact. Even Avraham, who is famous for responding *hinein* ("here I am!") At Gd's call, he does not start the conversation. Abraham challenges Gd about the destruction of Sodom and Gemorah, but only after Gd shares the divine plan with him, opening the door for Abraham's response. It is Rivkáh, in a very embodied and personal struggle, who asks Di-s for an answer and receives it.

And so, it turns out, Parasha Toldot contains a powerful example of a woman's voice, a human voice, with the courage to cry out to Di-s and demand an answer. Rivkáh is worried about her children. She is worried about her own life. She wants to know why she suffers. And she doesn't take the question from her to a scholar or a prophet. She does not subsume it into philosophy or prayer. She speaks directly to Gd. Like so many women after her, they are misunderstood. But Gd understands and Gd responds.

Our Torah is bold enough to preserve Rivkah's conversation with God. May we, created in the divine image, also strive to hear and honor every voice. And that, like Rivkáh, they have the courage to start the conversation.

וַיַּעֲתֵר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ ,
כִּי עֲקָרָה הוּא; וַיַּעֲתַר לוֹ יְהוָה ,
וַתֵּהָר רִבְקָה אִשְׁתּוֹ .

*"And Yitzchak prayed to Hashem, in front of his wife,
because [she] was barren; and Hashem accepted his prayer,
and his wife Rivkah became with child." Beresheet/Gn. 25:21*

לְעֵתוֹר

solicit, file a petition

Laator/Request/Request
(Leitpalel/Pray/Pray)

On the phrase "and [Hashem] accepted his prayer", Rashi writes: "[Yitzchak] was very insistent in his prayer. He was standing in one corner and praying, and she was in the opposite corner and praying. We have to understand why we do not find any verse that says that also Avraham and Sarah prayed to Hakadosh Baruch Hu to give them a son. Rather, when he saw that he could not engender, Sarah gave his servant Hagar to Avraham, as the verse says (Bereshit 16:2):

*"And Saray said to Avram:
'Behold, Hashem has prevented me from giving birth.
Come now to Hagar, my servant; maybe I can build on it.'
And Avram listened to the voice of Saray."
Beresheet/Gn. 16:2*

Apparently, one can ask: why didn't Sara Imenu stand up in prayer before the Creator of the world to merit the fruit of the womb? as did Rivka our mother? We could also ask respect to Avraham Avinu, who got up and prayed for unknown people, even for

the wicked of Sedom and Amora, insisting with prayer and supplications so that Hashem would take pity on them. That being the case, why didn't he also pray for his own wife, Sarah, so that she would have the merit of giving birth?

Likewise, we have to understand why Hakadosh Baruch Hu wanted to announce to Sarah about the birth of his son Yitzchak through an angel, who sent him to notify him, as the verse says... (Bereshit/Gen. 18:10)...

"And he said: 'Surely, I will return to you, at this time, next year, and behold, Sarah will have a son, your wife". Beresheet/Gn. 18:10

... while Rivká Imenu, as well as Rajel Imenu, did not have the merit that an angel came to announce that they were going to have a son, and they had to pray a lot and insistently.

Let me try to explain, Be'Ezrat haShem, as follows. There are various levels regarding the quality of trust in the Creator of the world.

There are those who claim that they trust completely, but in the heart, their trust is not complete.. In this case, everything the person says is lip service, they talk a lot and trust little, and the proof is that he dedicates a lot of his efforts to get what he wants; he takes trouble and worries about reaching the goal. If he really had confidence and security in the Creator as he says, who has full confidence in Hashem, Why is he not calm and collected, but all day thinking about how to get what he wants? That is proof that his confidence is loose and weak.

On a higher level, there is the man who truly trusts and is secure in Hashem with all his heart, and he has faith in Him, that He has the power to grant him what he longs for and to help him. So her mouth and his heart are one. Deep inside himself he believes that only the Creator of the world has the power to

help you, just do the bare minimum in terms of the effort you have to expend. And, obviously, this effort that he invests does not contradict the quality of security that he has, because this is how Hakadosh Baruch Hu implanted in the nature of man:the man has to make a minimum effort, but knowing that the main thing is his confidence in the Creator of the world.

There is also a still higher level, in contrast to the qualities mentioned,What is it full and complete confidence . The person is completely safe and confident that Hashem will do what he wants and do his will, and he is not willing to make even the slightest effort in favor of the goal he wants to achieve, because he knows and trusts with all his heart that Hakadosh Baruch Hu will provide it for him. And even when an entire era has passed and he has not yet seen what he expected, he does not despair or fear because his confidence and security in his Creator is total ; she is sure that the day will come when Hakadosh Baruch Hu will do her will and give her what she wants.

The greater the rectitude of the person, accordingly will be his faith and his security in Hakadosh Baruch Hu.Sara Imenu told herself that if Hakadosh Baruch Hu had assured Avraham that he was going to have children by her, then he need not worry; she trusted and was sure that Hakadosh Baruch Hu was going to fulfill her wish. For this reason, she was not willing to do anything, not even the slightest effort, in favor of what she wanted, because if she prayed and insisted on prayer and supplications, it implied a kind of proof that her faith, her security and her trust in the Creator of the world they were not complete, so he feared that if he did, Hashem would not fulfill his wish. Therefore, she also did not ask her husband Avraham to pray and insist on supplications; she alone agreed to him marrying Hagar, which was not to her displeasure. Not that she got married!

On the contrary! She said: "perhaps I will be able to build from her", because she knew that if she had total confidence that Hakadosh Baruch Hu would give her a son, why worry about it? Sooner or later, Hashem would keep his word. This was the great level of faith of Sara Imenu.

Therefore, Sara had the merit that Yitzchak Avinu came out of her, from whom the dynasty of the Jewish people would continue, continuing with Yaakov Avinu, the twelve tribes, etc., as Hakadosh Baruch Hu assured (Bereshit 21:13) : "from Yitzchak, it will be said that you have seed"; besides that Yitzchak also stuck to the holy path of his mother. And when Hakadosh Baruch Hu ordered him to go up to the altar and extend his neck to be slaughtered, Yitzchak did not question, nor did he hesitate, arguing: "If so, how will the dynasty of Israel continue from me?" Rather, he surrendered with complete confidence and confidence to do Hashem's will, just as He had commanded, for he followed the path of his holy parents Avraham and Sarah.

Undoubtedly, the holy Rivka Imenu and Rachel Imenu also had enormous confidence and safety in Hakadosh Baruch Hu, and trusted in Him with all their hearts,just not on the same high level as Sara Imenu, so Rivka felt that she had to make an effort to have the merit of begetting offspring that would last, and she stood in prayer and supplication before the Creator of the world to give her the merit of having children.

At what level of rectitude and trust are we? How much do we trust in the promises of the Eternal? How much do we pray? Do we assume that certainty that He is powerful to give us what he has promised us?

.....

Now, with the help of heaven, I want to share with you a shadow of Mashiach right here inside our pasuk:

Yaakov and the Mashiach

"24When the days of giving birth were fulfilled, there were twins in her breast.25The first one came out reddish, all covered with hair, and they called it Esav.26And afterward his brother came out, with his hand clasping Esav's heel, and they called Yaakov. Yitzhak was sixty years old when Rivkah gave birth to the Twins."

Beresheet/Gn. 25:24-26

Esav is born covered in red hair

[hair, Heb. Sa'ir- שער];

Mount Seir

**וְלֹא-יִזְבְּחוּ עוֹד, אֶת-זִבְחֵיהֶם, לְשָׁעִירִים,
: אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם**

*"And they will no longer sacrifice their sacrifices to demons
(in the form of billy goats)*

with whom they prostitute themselves."

Vayikra/Lv. 17:7

Esav is born covered in red hair[hair, heb. Sa'ir- שער]; which means that his appearance was that of a demon [this idea is completed on Mount Seir, where demons would be sacrificed]; as it is written: *"Y they will no longer sacrifice their sacrifices to the demons (in the form of goats) with whom they prostitute."* Vayikra/Lv. 17:7

I recommend Toldot's commentary from 2019, there I gave more details of this exegetical analogy, so you can better understand where we want to go with this allegory. The experts have been teaching this detail of Esav for a long time.

Scholars have taught that Rivka had secret knowledge regarding the two she carried in her womb:one on the right side and one on the left side. This was a hidden secret, because Rivkáh had two sons in her womb, one on the right side and one on the left. Esav was on the left side of him; Esav personified the serpent, the one who lied to Hava and caused the death of humanity.

It is not the first nor will it be the last time that Sefer Bereishit alludes to Mashiach.The Torah says that *"Adam met his wife and she conceived and gave birth."*two sons, Kayin and Hevel (Gen. 4). Hevel came from the right side, the one of holiness and was killed by Kayin.

*And the man (Adam) was united to Eve, his wife,
and she conceived and bore Cain,
Beresheet/Gn. 4:1*

Kayín came from the left side,
Hevel came from the right side,
that of sainthood and was killed by Kayin.

**Kayin came from the side of the serpent, for it is not said that
"Adam begat a son in his likeness after his image"**until Seth was born:

*When Adam had lived 130 years, he begat a son in his likeness,
conformed to his image, and named him Seth.*

Beresheet/Gn. 5:3

Kayin came from the side of the serpent, for it is not said that "Adam begat a son in his likeness after his image."until Set was born (Gen 5:3), and Seth was so named in replacement of Hevel. This implies that Kayin did not resemble Adam; namely. In likeness, human [understood allegorically]; but in the likeness of the serpent, as the wise taught.

In his first Iguéret, Yochanáán (John) develops the teaching about the children of God and the children of the devil, that are distinguished by their way of working:

"He who does not do justice is not of God, and neither is he who does not love his brother"

(1 Jn 3:10)

"And why did he kill him?", and is answered:

"Because their deeds were evil, and instead those of his brother were good,"

(1 Jn 3,12).

"Cain belonged to the Evil One and that is why he killed his brother". He then asks: *"And why did he kill him?"*, and is answered: *"Because his deeds were bad, and instead those of his brother were good,"* (1 Jn. 3.12).

At this point he explains that *"Cain belonged to the Evil One and that is why he killed his brother."* He then asks: *"And why did he kill him?"*, and is answered: *"Because his deeds were bad, and instead those of his brother were good,"* (1 Jn. 3.12).

In the text of Genesis (4,1-16) there is no explicit reason why it is said that Kayínit was "of the Evil One", nor is it explained why he killed his brother Hevel. The affirmation that Kayin, the first murderer, was the son of the devil, has no clear foundation in the Tanakh, but is found in the Jewish tradition attested by literature. *midrashic* *Y targumic*: according to these texts, so much so that Kayín would not have been born from a sexual intercourse between Adam and his wife Javah, but of this one with a demon, who appeared along with the serpent.¹⁶ The devil was the first murderer, because he took away the possibility of eternal life from the first couple, and he is the father of Kayín, which is why he is also a murderer. These Jewish traditions offer the author of the first Letter of John an illustration to express his teaching that whoever does not love his neighbor is a murderer (1 Jn 3,15); They also explain the reason why, in the Gospel of John, Yeshua accuses his adversaries, who intend to kill him, of being murderers like Kayín and therefore sons of the devil (Jn 8: 44).

the two snakes

**Just like humanity fell because of a snake,
it must be restored by another Serpent.**

This conclusion follows from a rule of interpretation called *measure for measure*.

Yakov, the one on the right, will deal later, with Esav cunningly, just as the serpent was cunning (Gen 3:1). Yakov, being smart and cunning as a snake, will strip Esav of authority, albeit at the cost of consequences. This is alluded to in the verse: *"he will hit you in the head-* ראש (authority) and *"* *he will hurt you in the*
head, and you will bruise his heel (עקב *-. עקב (i.e., Yakov - יעקב) (Gen. 3:15).*

"He will bruise your head- ראש (authority) and

" he will hit you on the head,

and you will strike him on the heel (עקב *."*

עקב (i.e. Yakov - יעקב) (Gen. 3:15).

"I will put enmity...between your seed [of the serpent] and his seed [of the woman]...and you shall bruise his [Yakov] heel"
(Gn3: 15).

This means that Yakov is also another serpent that appeared in Eden. Yakov is a sacred serpent. Yakov was loved by his mother because he came from the woman's seed; as the verse says: *"I will put enmity... between your seed [serpent] and her seed [the woman]... and you shall bruise his [Yakov] heel"* (Gen 3: 15).

Two Serpents' The two forces are destined to clash with each other, for it is written:

"And God created the Taninim" [two great serpents] (Gen 1:21);

which refers to and alludes to Yakov and Esav, and

"every living creature that moves"; which

refers to the levels between them.

It's written:

"In the womb he took his brother by the heel"(Hosea 12:4[3]),
which means he brought it down by the heel,
from the place of spiritual authority that it was supposed to be.

Let's leave the two snakes a bit... let's think now about**Esav and Amalek****From Esav's side comes Amalek, the destroyer of Israel (Yaakov) as it is written:**

"Amalek is fighting against Israel"(Ex 17:8).

Of Amalek he says:

"HaShem has war with Amalek from generation to generation"(Ex 17:6).

Amalek is the archenemy of the children of Gd.

Amalek comes from Esav, which comes from the seed of the serpent. Yakov is the twin of Esav. He is also a snake. A Serpent in holiness. He also cheated, but in holiness, to defeat the serpent, to break his authority. Yakov is the cure for the snake's poison. This is the reason why they fight from the womb.

In gematria, **Yakov** equals (=) to "*God's angel*" as in the verse:

"it looked like **God's angel**" (Judges 13: 6).

יעקב=מלאך האלהים=182
Angel/Messenger of Elohim

The Serpent planted doubts in the mind of Javáh. Then,

Amalek appears in the Torah, at the moment when Israel says:

"Is HaShem with us or not?"(Ex 17: 7-8).

The war between the two serpents is that of faith against doubt in God.

"When Moshe lowers his hands, Amalek prevails."(Ex 17:11).

Between the Serpent and Amalek is Esav. In gematria, Esav is equivalent to "the left side" (haSmol), as in the verse:

"If you take the right, I'll go to *the left*" (Gen 13, 9).

עשו=השמאל=376
Esav the one on the left

Esav is Amalek who is the Serpent, who is the Angel of Death. **Yakov**

and the Messiah

Yakov is Esav's twin on the opposite side. An exact force, but in the opposite direction. Yakov is the new tree of life. Yakov is the redeeming force. From Yakov the Messiah comes into the world. The Messiah is the Sacred Serpent.

As our sages taught: "The Messiah is the archenemy of Satan" (Pesikta Rabbah 3:6 [161b]). **Hasatan's power is the evil inclination, and his job is to tempt the believer.**

The Power of the Messiah is proportionally the opposite. The Messiah is the Power of Prayer (Likutei Moharan p. 5b), and his job is to redeem the believer, as we read: "and there will come a **Redeemer** to Zion" (Is 59:20).

In gematria 'Messiah' (Mashiach) is equal to Serpent (Nachash):

משיח=נחש=358
Mashiach - Nachash

Mashiach = Serpent = 358

As the Torah teaches, ELOHIM's judgments are measure for measure (an eye for an eye). This means that [Samael's] satanic serpent and his work must be defeated by Yakov's Sacred Serpent, who is the Messiah.

When Aaron's rod became a Serpent and fought against Pharaoh's serpents, the Sacred Serpent swallowed the others (Ex 7:10-12). The word "**swallow**" alludes to the verse "Death is **devoured** for victory" (Is 25:8) (see Shemot Rabbah 30:3).

*Aaron cast down his rod before Pharaoh and his servants,
and it became a serpent. each cast his rod,
which turned into snakes.
But Aaron's rod devoured their rods.
Shemot/Ex. 7:10-12*

*54 But when this corruptible has clothed itself with incorruption,
and this mortal has clothed itself with immortality,
then the word that is written will be fulfilled:
"DEATH HAS BEEN SWALLOWED in victory.
55 "WHERE IS, OH DIE, YOUR VICTORY?
I Korinthim/I Cor. 15:54*

This is indeed a great secret hidden in the Torah. The secret of the Messiah. When the village was attacked by snakes, Gd commanded Moses **to fight snakes with another snake**. He was told to pick up a bronze serpent (Num 21:9). As we have said, the power of Amalek's serpent was **induce doubt in the people**. The purpose of the Bronze Serpent was **induce faith**. "When they looked at the bronze serpent, they lived."

The word: "Bronze Serpent"(Nachash Nejoshet) in geometry is equivalent to: "Royal Crown" (Keter Malchut) ; alluding to the King of Israel; the Messiah.

נחש נחשת = כתר מלכות = 1116

This number appears in a specific biblical reference to the Messiah: 1116 = "Yanin Shmo" (see Sanhedrin 98b and Nedarim 39a on Tehilim/Ps. 72:17) (here the value of 'Nun sofit' is 700) [In public readings 'Yanin' (ינין); is read as 'Yinon' (ינין); as the name of the Messiah].

יְהִי שֵׁמוֹ, לְעוֹלָם-- לְפָנֵי-שֶׁמֶשׁ, יִנִּין) יִנּוֹן שֵׁמוֹ

*17 Be his name forever; May his name continue as long as the sun lasts,
Y be blessed by him men; Call him blessed all nations*

It also reflects the relationship between Esav and Yakov (everything is related):

נחש נחשת = כתר מלכות = 1116

Royal Crown – Bronze Serpent **1116**

=Esav + Yakov + Yakov + Esav.

ינין שמו = 1116

Yanin Shemo – Ps. 72:17

עשויעקב יעקב עשו = 1116

יְהִי שֵׁמוֹ, לְעוֹלָם-- לְפָנֵי-שֶׁמֶשׁ, יִנִּין) יִנּוֹן שֵׁמוֹ

*17 Be his name forever; May his name last as long as the sun lasts, and be blessed by him
the men ; Call him blessed all nations.* Tehillim/Sl. 72:1

"And Moses made a serpent of bronze and put it on a pole". The word for "Pole" is "Nes" נס ; which means: a 'sign'. It can also be understood as the acronym for: "Najash Samael" (samael's serpent). When read backwards (from the judgment side), it can also represent: "Sam Najash"; namely. The snake's venom.

סם נחש

snake vs snake

These are the secrets hidden here. That two great serpents are in constant war (Amalek vs Israel / Esav vs Yakov / satan vs Mashiaj). That a serpent must be swallowed by another serpent (Aaron's staff vs. Pharaoh's staff). That the authority of a serpent (Esav / Amalek) must be defeated with another serpent (Yakov / Israel). That the poison of a Serpent (sin and doubt) must be cured with the antidote of another Serpent (Faith and Forgiveness). That the counterpart of the 'Serpent' is the 'Messiah' [(both are equal to 358 in gematria)].

From Yakov came the twelve tribes of Israel. Dan is told: 'Dan will be a snake on the road'(gen | 9 47:19). Of Judah it is said: "The scepter will not depart from Judah until Shiloh comes."(Gen 49,10). In the secret of these words we find that the Messiah comes from Yakov through Judah. But it is also said that Dan will be the Messiah (= a serpent). There is no contradiction here, for Dan and Judah are Unified to be One. Also Yishai, the father of Abigail, who is the sister of King David, is known as "Nachash" (the Serpent) (2S 17:25) (cf. Shabbath 55b). Coincidence? It is not so, for it is written:

"A shoot will come out of the lineage of Yishai... and will delight in the fear of the Lord... and with the breath of his lips he will kill the wicked"(Is 11: 1-4).

And who is the evil one? The sages say that King Shaul's sin was to have mercy on the Evil One (cf. Yoma 22b); contextually, when they said "the iniquitous" They were referring to Amalek. So the *Evil is Amalek*, or, rather, what it represents. Spiritually, the evil one is samael (cf. Bahir 200). In fact, all the evil generations of the world are descended from the spiritual side of Kayin; who is the seed of the serpent (see Zohar III: 76b).

The Messiah kills the serpent, who is satan and the angel of death, and swallows death in Victoria; and this Life is given by Faith. What a glorious secret was hidden in this week's Parasha study!

..... The Credit of a

Compatible Marriage.

For the defense of proper and compatible marriage for our singles, I want to focus on some events that occurred in our parashah that could be of great help to singles, who want to get married.

לִי-וַת-בְּשָׂמַת, בֵּת-יֶלֶן הַחִתִּי .

וַתְּהִי, מִרְתּוֹ, לְיִצְחָק, וּלְרִבְקָה .

When Esau was forty years old, he married Yehudit, daughter of Beari, the Hittite, and Bosmat, daughter of Elon, the Hittite. Hittite;³⁵ and they made life unbearable for Yitzhak and Rivka. Gen. 26:34, 35

- either -

וַיֵּלֶךְ עֵשָׂו, אֶל-יִשְׁמָעֵאל;

וַיִּקְחָתָּ-מִחַלְתָּ

בֵּת-יִשְׁמָעֵאל בֶּן-אֲבֵרָהֶם אֲחוֹת נָבִיּוֹת, עַל-נָשָׂיו

לוֹלְאָשָׁה.

"Esau went to Ishmael, and took

Majlat to himself as a wife

daughter of Ishmael son of Avraham in addition to the women he already had," Gen. 26;34, 35

עָשָׂו לָקַח אֶת-נָשָׂיו, מִבְּנוֹת כְּנָעַן: אֶת-עֵדָה, בֵּת-אֵילֹן הַחִתִּי, וְאֶת-אֵהֲלִיבְמָהֶבֶת-עֵנָה, בֵּת-צַבְעוֹן הַחִוִּי .

וְאֶת-בְּשָׂמַתְּ-יִשְׁמָעֵאל,

*Esau took his wives from the daughters of Canaan: Adah, daughter of Elon, the Hittite; to Aholivamá, daughter of Aná and granddaughter of Zibeon the Hiveo;³ Already **Bosmat, daughter of Ishmael...** Gen. 36:3, 4*

To understand who is who, it is that in Judaism, it is used to mention whose son/daughter ben/bat is followed by the names; There is a Bosmat Jití, and a Bosmat bat Ishmael. To the latter is Mojalat, Esav's third wife.

To finish our parasha Toldot, we find a very interesting narrative that deserves our attention. I refer to the fact that Esav marries Mojalat (מחלת), a woman descendant of Ishmael son of Avraham. This same woman will be mentioned in Parasha VaYishlach as Bosmat/בְּשָׂמַת (Gen. 36:3). Rabbi Shlomo Yitzchaki, Rashi, quotes Bosmat in the Midrash, saying that she is the same Mojalat (which in

Hebrew, מחילה –cheekmeans pardon - adjective) from our parashah. He says that she is called in our parasha because she brought forgiveness to Esav.

Esav's spiritual decline was first noticeable in the sight of Rivka,and precisely when the one who should be the patriarchal successor of Yitzhak, belittles the rights of birthright and to the top marries two Canaanite women, Judit and Bosmat Hittites, daughter of Hittites.

Sorry Esav? What does that mean? Well, let's see how to answer this question.Judah Loew ben Bezalel, | 10 Sephardic rabbi and eminent scholar of the Taró, states that when a man properly marries he is forgiven of all his sins prior to his wedding. This is where we can understand the Maharal's teaching. He concludes that when the individual marries, he becomes 'an entity', he acquires his identity as 'ben adam'. In other words he turns *ADAM*, man as he was described at creation by the Holy One Blessed Be. This would happen because initially, Adam would have been created as a hermaphrodite being (male and female at the same time); later when the rib of man was taken by the Creator, it would have been divided into two components - man (masculine) and woman (feminine). The sages understood that only after marriage does man return again to his original state , which therefore was of perfection, reconstituting Adam, man.It may seem somewhat complicated to you, but it deserves our attention.

In the act of creation, Scripture leads the wise to understand that Adam would have been made "male and female."(Gen. 1). in chap. 2 el Boré haOlam says: *"it's not good for the man to be alone"* I will make him a help meet for him." You see that man could have been created male and female, and then he is seen alone and in need of companionship as was the case with the other species! Now see that he is taken from his side to build him a mate. This is how the wise have understood the order of creation. You can continue with your traditional understanding, just try to understand the reasons why the sages come to this conclusion.

When a man marries, appropriately, he becomes "one flesh" with his wife.This is obviously not literal, but it is true in some sense because it is scriptural. When he marries, then, he returns to his original state, and in these then he was pure in every sense of the word. So, when Esav married Mojalat, which is a form of forgiveness possessors in Hebrew (מחולים/mechulim in Hebrew, forgiven people).

וַיִּקַּץ נֹחַ, מִיֵּינוֹ; וַיֵּדַע, אֶת אֲשֶׁר-עָשָׂה לוֹ בְּנוֹ הַקָּטָן .
וַיֹּאמֶר, אֲרוּר כְּנָעַן: עֶבֶד עֲבָדִים, יִהְיֶה לְאַחִיו .
וַיֹּאמֶר, בְּרוּךְ יְהוָה אֱלֹהֵי שָׁם; וַיְהִי כְנָעַן, עֶבֶד לְמוֹ .

24When Noah awoke from his drunkenness, and found out what his youngest son had done to him,25He said: "Cursed be Kenaan; he shall be a servant of servants to his brothers."26He also said: "Blessed be the ETERNAL, the ELOHIM of Shem; and be Kenaan his servant.27"May ELOHIM make Yaffet dwell in the tents of Shem; and let Kenaan be his servant." Bereshit/Gen. 9:24-27

Marrying Kanaanite women whose ancestors had been cursed would only bring curse and trouble. To this we go; Esav needed to fix his mistakes and he needed *amajalat* and he found one in Avraham's offspring in Ishmael.

To understand who is who,it is that in Judaism, it is used to mention whose son/daughter ben/bat is followed by the names; There is a Bosmat Jití, and a Bosmat bat Ishmael. To the latter is Mojalat, Esav's third wife.

Now let's remember that Esav had already taken two Canaanite women before,and trying to improve his conduct, he marries a third time, and this time with Mojalat, who, as I said, in the next parasha appears with his real name, and here with his name that attributes the benefit of forgiveness (to Esav). And why under another name? According to the sages, in parasha Toldot she is called Majlat, because only with this marriage did he achieve this forgiveness / מחילה. This is why that Bosmat is here called Mojalat, to highlight that only by marrying Mojalat Esav would she have achieved the benefit of 'forgiveness' " מחילה ", since that Bosmat was she (daughter of Ishmael) of Avraham's lineage.

Remember that both Rivka, Rajel and Leah were taken for the patriarchs Yitzchak and Yaacov of Avraham's family.Avraham's servant was sworn not to take a wife for Isaac from among the Canaanites.

There is a deeply rooted custom in our town, custom and halachah of marriage, that a week before a couple appears under the Chuppah for their wedding, the bride and groom, whatever their ages, must undergo an act of tevilat mayim. With this, their previous records of impurity are "erased", and they stand before the Creator and each other in total purity to start a "new life". This fits perfectly with the principles having to do with the earlier understanding of this, shall we say, exegesis of the Maharal.

After having been exposed to his father his contempt for his birthright, and after a minor blessing and being his brother's servant, in an effort to "generate" himself, he looked for a "mojalat".

This is when things get more interesting; Why wouldn't Esav reach this credit with his two previous weddings? The answer is simple: Because he married Canaanite women, which was forbidden. But he formally married? Yes, and he was married, but there is something that made a difference in the third wedding: The biblical text only describes with the third wedding that "...and took a wife for himself".

וַיֵּלֶךְ עֵשָׂו, אֶל-יִשְׁמָעֵאל;
וַיִּקְחָתָּהּ מַחְלָת
בֵּת-יִשְׁמָעֵאל בֶּן-אֲבִרְהָם אַחֹת נְבִיּוֹת, עַל-נָשָׂיו
לְאִשָּׁה.

*"Esau went to Ishmael,
and took Majlat
daughter of Ishmael son of Avraham in addition to the wives he already had,
for himself woman."*

Respect to the two previous Canaanite women, it only says that "...and he took a wife." The wise men understood that only with Bosmat could it be considered "for him". Respect for the other two, they could never really be "for him".

lic-וַת-בְּשָׂמַת, בֵּת-יֵלֶן הַחִתִּי .

וַתְּהַיֶּינָהּ מֵרַת רוּחַ, לְיִצְחָק, וּלְרֵבֶקָה .

*When Esau was forty years old, he married Judith, daughter of Beeri, the Hittite, and Basemat, daughter of Elon, the Hittite.
Hittite;³⁵and they made life unbearable for Isaac and Rebekah. Gen. 26:34, 35*

This would be confirming to us how important it is that our young people should consider before undertaking a commitment outside the circle of our faith.

