

Theme:

This is the parasha that actually defines the nature of “Tolada.” We discover that “tolada” is possible only through a developed relationship with woman and motherhood. Explorations of the relationship of **תולדה**, **אשה**, **בינה**, **אם**, and the reason for matrilinear descent. The expression of Ya'akov from Avraham and Yitzhak come here only through Rivka, and the relationship of **יעקב ועשיו** is defined entirely by the relationship to **רבקה**.

Structure:

The relationship of distinctive **ברכות** to **תולדה**
 Types of **ברכות**, and the two stages here in **תולדות**
 The development of marriage in **יצחק ורבקה**
 Rivka as the center of vision, activity, manipulation, and the parasha's structure
 Analyzing Eisav's relationship to Rivka and to Yitzhak
 Understanding motherhood and **בינה**
 Matrilinear descent and definitions
 Toladot as “implications”

OUTLINE**THE MEANING OF “TOLADA”**

This is the parasha of the choice of **יעקב** over **עשו**
 So it is the parasha that defines Toladah in the sense of future of Yisrael
 Normally **תולדה** can mean varied things, such as “history, events.”
 So by **נח: עיקר תולדותיהם של צדיקים מעשים טובים**
 But here Rashi says **יעקב ועשו האמורים בפרשה**, and that seems to be the main focus
 Even the beginning of the parasha we are introduced to the background of **תולדה**, as in **לאום מלאום יאמץ**
 The beginning, the purchase of the **בכורה**, is part of what justifies to Yitzhak the later **ברכה** (as per Rashi)
 But it was not Yitzhak's intention to set out to define at the outset
 And even the **ברכות** were actually *not* a definition of Yisrael--
 remember there are two types of **ברכות**
 Only at the end is it clear that he gets **ברכת אברהם**, as we see from the Rambam in **הלכות נדרים** and in **הלכות מלכים**
 But the distinction of the berachot between **יעקב ועשו** were insufficient to truly distinguish
 What indeed does trigger the **ברכת אברהם** to **יעקב**?

RIVKA AT THE CENTER*Relationship of Yitzhak with Rivka*

The one who is at the center is **רבקה**
 The introduction--**רבקה את רבקה...i.e.** there can be no **תולדות יצחק** before **יצחק** takes **רבקה**
 Which must be more than merely biological: represents the entire development of marriage : **לנוכח אשתו--**
בעבורו ולא בעבורה
 Beyond **אברהם אבינו ושרה אמנו**!
 Which is why Rivka plays such a central role to define the nature of **תולדה**
 The difference between **אברהם** and **יצחק** in terms of the relationship to **תולדות** vs. **חמסי עליך שלא**
התפללת אלא על עצמך of Sarah to Avraham

The awareness and activities of Rivka

She is given the **נביאות** and with her the **תולדות** of **יצחק** begin
 She was given a vision of the future that seems to extend well beyond the need to simply answer her question
 The entire pregnancy was meant as a message, as can be seen from **רבי ואנטונינוס**
 According to this, the kicking was only a **סימן בעלמא**, for they were too young for **הרע**
 Because she was the one who recognized that these needed to be **ברכות** of distinction, as opposed to mere definitions
 Her awareness of the different behavior of the children
 She doesn't tell **יצחק**--Ramban **כז ד בראשית** : She was afraid he would say, **הכל בחדח שמים**! So what was so terrible if after knowing he would have so said?
 Was not enough for her that Yitzhak wanted to leave it for God

גם אברהם לא רצה לברך את יצחק

So יצחק would have been doing what was consistent with Avraham

For she felt that the **ברכה** here was distinction, thus either you do it yourself or it is not done

Her manipulation of the **ברכות**

But she also manipulated his being sent to Padan Aram

Guaranteeing it to Ya'akov

But not mentioning it to Yitzhak

What she did re the **ברכות** was not sufficient anyway for defining Toladah

Organization for rivka

Thus the entire organization proves that it revolves around Rivka

Otherwise the first section about **ויגדלו הנערים** should belong with the **ברכות**

The **נביאות רבקה** was sufficient in the beginning

Together with the purchase of the **בכורה**

Unless the relationship defined to Rivka is more important even than the **בכורה**!

RIVKA: MOTHER AND CHILDREN

The relationship between Rivka and the children turns out to be definitive

Beracha as function of family

Casually you may think that *because* **יעקב** was leaving, the **ברכה** comes as a goodbye

But in fact it was the **הליכה** that was **אגב** the **ברכה**

עשו understood that the only way to get the **ברכה** is through going back to the family **ארם**

What **עשו** saw about **יעקב** going and doing the bidding of *both* parents

עשו and mother

He only wants to do **יצחק**'s bidding

The **מורת רוח** bothers him not at all

No way I will go to *her* family

Rejects the family of his mother to go to Yishma'el **בן אברהם**

הוסיף חטא על חטאו

This was not a response to rejection from Rivka

Hates motherhood--not only a response to Rivka

עקר מיתרי רחמה

בקש להרוג את אמו

עשוי--has teeth to avoid the entire relationship (says the **יונתן**!)

Germany indeed has a fatherland, not a motherland--**של אדום**

ח בר"ר נגיא ישמעאל גם צד נשים - בעל הטורים ח כו-

The similarity to יצחק and דין

Likes attract: **שדה** **איש ושדה**

The meaning of **איש שדה**

בני--the anguish of **יצחק** (Zohar 135)

מלח ומעשר--this is why it easy for **עשו** to tithe

This is why he rejected the dependency on mother

His **כבוד אב ואם** was not love but paying your way

"**יקום אבי!**" like a sergeant

That is why **עשו בני** are so careful of tithing, God as partner

And that is the **מקור** of God's treating him **דין**

Contrast to **יעקב**--**זוהר** and his love as **בר"ה**

MOTHERHOOD

So the relationship to mother defines everything

Impossible to get from the **אב** as a **תולדה** unless through **אם**

Thus only **יעקב** can get from **יצחק**

In which case **אם** is the true basis of **תולדה**

It was the **מטעמים** of Rivka that **יצחק** tasted

בינה*בא vs בא*

אם is used very differently than **אב**

אב is a prototype: ארבע אבות נזיקין

Motherhood as source-- “mother” of invention

אם=מקור as both source and wellhead

Uterus, מקור, אם, the essence of a thing, from where it is nourished

יש אם למקרא-יש אם למסורה

כי אם לבינה

Intuition as source of invention

Woman and mother: אא

ויבן את הצלע is womanhood, but is defined by motherhood!

יצחק therefore comes to see רבקה as his mother

She acts like his mother

And then וינחם אחר אמו

And this is called the norm: דרך ארץ כל זמן שאמו של אדם חי

Indeed matrimony means "matr" mother!

Acceptance

Woman can relate to essence, not action

The specifics of דעת do not limit her the way they define males

The important decisions leaves to her husband: foreign policy etc.

The אמהות take the שורש of the אב to pass it on in ways that the male cannot imagine! They utilize אם בינה

The clone that was עשו was terrible

Just as the clone of אברהם/חסד was so terrible and required שרה for תולדה

The advantage of נשים דעתן קלות

עבודה זרה דף לט. אשת חבר....נשאת למוכס והיתה קושרת לו לו קשרי מוכס על ידו

ABSORBING FROM ארם פדן

The ability to learn from אברהם משפחת אברהם ignoring their מעשים

The opening Rashi: שאביה רשע ואחיה רשע ומקומה אנשי רשע ולא למדה ממעשיהם

Whereas עשו was יומא לח: שני צדיקים ולא למד ממעשיהם

Because he had no mother!

USING רמאות FOR THE ברכות

Being there as a mother from the רמאות

She uses the רמאות of her place to define the ברכות

Had she done it without רמאות there would have been no problem with עשו

The לאום מלאום יאמץ קיום, והיה כאשר תריד, which is the קיום of לאום מלאום יאמץ comes specifically from her! Makes her own

נביאות come true, they would never have been totally distinctive

The ידו אוחזת בעקב is her creation!

And יצחק accepts יעקב because he brings him the love of Rivka!

יהיה גם ברוך יהיה was the vision that רמאות was essential

The only way to get Avraham is through ארם פדן, and that is why he gives him the ברכת אברהם

She is not only שרה, she is his link to Avraham, which is why it stresses her יצחק בן אברהם

From Rivka to ארם פדן

When he sees that the ability to be מרמה comes from Rivka

And that the only connection to משפחת אברהם is the women

He needs to send Ya'akov to her family

And at that moment gives the ברכת אברהם specifically

Which is what עשו saw--that he needed to be מתדבק to אברהם to get the ברכת אברהם--and this is

where he makes his mistake to connect to ישמעאל who is the son of אברהם as it stresses in the פסוק

ALWAYS A MOTHER TO ME

עשו implies that she must also be the mother of עשו ועשו האמורים בפרשה

Rivka remains the mother

יעקב is running away, when Rashi says “I do not know what this means!”

Emotionally also true: even as she warns him of murder she does not want to lose עשו! To a mother you are both the same, murderer and murdered

And עשו is torn as well--he gives her the clothes because he cannot trust anyone--and his wives cannot be trusted because he has not related through motherhood.

This is the other essential point of Rashi: **עשו ויעקב האמורים בפרשה!**
 This is why he retains the ability to change--with **דינה!**
 She takes the place of the **לאה**, she could have changed him
 Why Rivka is the shofar on **ראש השנה** as remembering essence

MATRILINEAR DESCENT

Yitzhak is able to create **תולדות** because of his relationship to mother

האהלה שרה אמן

דרך אשר ברש"י--וינחם אחרי אמו

This is why we go according to mother

אם=אומה!

And why **עשו** is a **ישראל מומר**

קידושין דף יח. ישראל מומר שאני

His beliefs define him, not his mother!

הלכה ז ויצא עשו שהרי יצחק אמר ליעקב ויתן לך את ברכת אברהם לך ולזרעך, **מכלל שהוא לבדו זרעו של אברהם המחזיק בדתו ובדרכו הישרה, והם המחוייבין במילה.**

For **עשו** remains a **תולדה**: Rashi **בפרשה** **יעקב ועשו האמורים**

According to some a **מומר** is really not included in **מצוה!**

His marriage may not be binding

WOMAN AS DEFINER

But how does the mother serve as differentiator if she is the acceptor?

Understanding **דבר מתוך דבר מוציא**

שפותח בדברי תורה הכל נעשין כחרשין, ונבון זה המבין דבר מתוך דבר

Implications and Tolada

Chessmaster--to be sensitive to implications!

That means **תולדה**--implication

Outplaying a super computer through intuition

Implication in Hebrew is...**תולדה!**

This means that the entire concept of Yisrael is a **תולדה** that is accomplished by the connecting force of **רבקה** which brings **יצחק** to be able to have **תולדות** that are from **אברהם**, through her own family from which she is able to draw the **תולדות אברהם!**

ASSUMING THE MANTLE OF **בינה**

מאיר made himself into a woman to accomplish the same thing! (**חגיגה טו:**)

And it was the daughter of **אחר** who insisted that he was right!

All explained by **מאיר** **רבי** as being dependent on the original relationship to mother! (See **חגיגה שם**)

זכור לתורתנו ואל תזכור למעשיו