

Theme:

Here Ya'akov meets with Eisav in a way that will define the nature of future civilization. In a dramatic confrontation, Ya'akov brings economic self-interest to new heights, and builds the foundations of an Eisav who is peaceful, tolerant, and liberal – but who will have no share in *Olam haba*. We discover here why it was so important to Ya'akov to avoid any partnership with Eisav; why the name "Yisrael" was awarded twice: once by Eisav's guardian, and once by God in Beit El. The difference between the two expresses an entirely different relationship of **עולם הזה** to **עולם הבא**.

Structure:

Becoming Yisrael – twice. The importance of the battle with **שרו של עשו** and his **בכיה**.
 The definition of the relationship between Yisrael and the nations
 Historical ambivalence in the Ya'akov-Eisav relationship
 Ambivalence regarding Ya'akov's dramatic sacrifice
 Economic self-interest, liberalism and the church
 The special case of Amalek-Eisav
 Partnership vs. **גוד או אגוד**. Giving away the world
 Eisav, fun and morality
 Two views of **עולם הבא** and its relationship to **עולם הזה**

—OUTLINE—

BECOMING **ישראל**

Here is where **יעקב** achieves his new identity of **ישראל**

For some reason it is a **מדרגה** that is *defined* by appearances to others: **לא יקרא יאמרלא יעקב ...** (ברכות יג.). It is explained by Rashi as "*People will no longer say...*"

Why was the name given twice within the parasha? **לא יעקב יאמר** and **לא יקרא**

The significance of the argument with the **מלאך לו: מלך**

Why was it so important to the **מלאך** that they wait until **בית אל** if anyway he says " **ושם אודה לך על** " **הברכות?**

RELATIONS WITH **אומות העולם**

The importance of direct relationships with the **אומות העולם** seems to be a theme here

Historical basis here for relationship: **רבינו (ר' ינאי) כד הוה סליק למלכותא**

רמב"ן לג:יד

רבי ואנטונינוס "מעבדו יהודה"

ויחן את פני העיר

עכרתם אותי: האחים ושכם when it was **ויחן** before

AN AMBIVALENT RELATIONSHIP

This is a relationship that is of two **פנים** here, and historically ambivalent

שני גויים בבטן of the very **נתפרדה החבילה**!

But those were the two examples of the tremendous bifurcation of **שני גויים בבטן**!

Dots in the text communicate the doubt regarding the meeting with **עשו**

Either **נכמרו רחמיו ונשקו בכל לבו**

Or did they both cry – but for their respective teeth and neck

שטן נעשה סניגור--בפי אני מוצץ את דמו (פדר"א)

ארבע מאות איש עמו--doing *what?*

The חזקוני לב:ח says that שלא היה יודע מחשבתו אם לטובה אם לרעה

Even יעקב was deeply מסופק

כגוי נדמה לו--כתלמיד חכם נדמה לו!

Even the מלאך identification is not sure (מיכאל, סמאל, himself)

הש"ה says that the מלאך himself was mixed of both

מלאך=טוב מות=רע just as של"ה: סם=רע אל=טוב

The מלבי"ם learns that it was Ya'akov's own split self

שתי מחנות according to the עזרא אבן as the ambivalence

אל אחיך / אל עשו

עבודה זרה ח: בתחילה מאי קדריש

There is a complex interrelationship here that חז"ל analyzed carefully at each meeting with the government, that until today has important implications

שבעים פרים מתמעטים והולכים

AMBIVALENT REACTION TO YA'AKOV'S APPROACH

רמב"ם--שתי מחנות חסרון באמונה

הזיקו המלאך לפי שנתיירא מעשיו (חזקוני, רשב"ם)

Waking the sleeping dog (Opening midrash)

Zohar: Some secret weapon he must have!

But this is also שטן ביום הכיפורים, נעילה, the complete departure of the

רבינו חננאל: כלל ראשי הבהמות 550 לפיכך קדמה מלכות אדום למלכות ישראל 550 שנה

מהר"ם: אני הבטיחך שלא לירא מעשו הרשע ולא משום אדם...ולא סמכת על דברי ולא בטחת בי

שאשמורך מעשו עד ששלחת לו דורות ומנחת תק"נ בהמות! חייך שבניך יצטרכו לפורען לי והם

תק"ן בהמות המוטלים על הצבור בכל השנה לבד מן התמידים שבכל יום ולבד מקרבנות שמיני

עצרת שהן דורון ומנחה

On the other hand these were also the יום כפור (580) שעי"ר brought on

The basis of the שעיר המשתלח

Why did he accept the אדוני עשו--this is why עשו was given eight מלכים first (Midrash)

God originally wanted him to climb the סולם and he refused

מקרב עשו and the עונש for not being

דינה בתיבה Avoiding relations with אומות העולם or trying to bring them closer?

THIS IS TO AVOID THE והיה כאשר תריד

והיה כאשר תריד similar to Ya'akov's, with ברכה

Yitzhak had not defined Yisrael with the ברכה and עשו remains a מומר ישראל

But the original ברכות did not define the שם ישראל anyway, so why does the argument over them now evolve into the question of the new name, Yisrael, here?

Ya'akov comes to create the לאום מלאום יאמץ that makes the distinction definitive

What is necessary in order to achieve this separation

So the essential issue over here is to address whether there is indeed a כאשר תריד

A BOWL OF SOUP: BIG RED

It is incredible that after all the bitterness over the sale of the בכורה for a bowl of soup that Ya'akov offers to seal the deal for a few hundred animals to a multi-billionaire!

This is what we do to the שטן with the שעיר המשתלח and it seems incredible

The original קנין was based on the definitive event of Eisav's life: אדום האדום הזה

Ya'akov came to understand the deepest desires of Eisav, and saw him as אדום

Why then is Eisav so angry and honestly upset

The **והיה כאשר תריד** came only because of the **צעקה גדולה ומרה**: there *is* something in Eisav that does make him connected to the **ברכות**, something about which he cares

This is why **והיה כאשר תריד** happened: If you find grounds for your “care”

The **חיד"א** explains the **צעקה גדולה ומרה** of **מרדכי והמן** as a re-enactment of **יעקב ועשו בגלגולים**

The final delineation of **לאום מלאום יאמץ** came of those **ברכות**: competition

Here he would need to define the full nature of the **נביאות** to his mother

Here it was essential that Eisav should accept tolerance: not to care too much

He needed Eisav to become a liberal

Which meant accepting **עולם הזה**

ECONOMIC SELF-INTEREST

It was necessary that it be **כדאי** to **עשו** in terms of self interest

The entire basis of Jewish survival in the **גלות**

The same as **שכם** tells his people

International banking came only of this meeting

Peace agreement with Arabs today is based on economic self-interest

Midrash about the nation of bribery

Why specifically *bribery*?

The gifts are more than simple bribery for the future

Accepting bribery means tolerance!

TOLERANCE

עש"ו=שלום (בעל הטורים וכלה רבתי)

יען דם שנאת

If not for that he would destroy the world

גרממיא של אדום

Amalek comes from deep care and commitment: they are the **צעקה גדולה ומרה**

They are the only ones who will not accept money for blood: it matters too much

המן was willing to actually pay to able to destroy

CARE AND **עמלק**

ותמנע הייתה פלגש

צעקה גדולה ומרה

Those who refuse bribery

Willing to destroy themselves if they can take the Jews with them

Who hate Jews *because* of the economic relationship

הכסף נתון לך והעם לעשות בו

ובבזה לא שלחו את ידם

אלי פ"ז

Money and **אליפז**

חיד"א ז"ל (בבני יששכר): המ"ן גלגול עשו מרדכי גלגול יעקב

THE CHURCH

Still trying to be called **ישראל**, the New Israel

Salvation or fun

Anti-semitism is a result of religion and the destruction of fun

Liberalism and religious plurality

THE NEW EISAV

Fun and the USA

The dangers in Europe

The Great Society

Rome and social welfare programs

Saving Somalia vs. Crusaders

Jewish contribution in terms of Liberal morality not religion

The world's first demonstration (ראש השנה)

People wrongly think that שתדלנות is in *essence* the wrong way to face עשו

Since they lost religion they have become moral!

עשו was looking for a partnership because of the כאשר תריד, and this is what Ya'akov needs to counter

He wants a part because of Wall Street, the highway system, etc.

גוד או אגוד

קח נא את ברכתי if you feel that we cannot split, take it yourself!

The חוזה which proved that there *was* a חלוקה

אלמלי אותו חוזה היה עשו נוחל עמנו בעוה"ב

What would be so terrible about that?

Why *was* יעקב instrumental in Eisav's not doing תשובה? This is the Dina-box with a vengeance

The עובדיה מברטנורא ר' speaks out that Ya'akov specifically *did not want* עשו to do תשובה!

WHY GIVE IT ALL AWAY

יעבור נא אדוני לפני עבדו

Giving away tens of millions of lives along with civilization itself just so that עשו would have no share!

Even after עשו is clearly interested in peace – so it was *not* just the ambivalence

Much worse: why did he give it all away? (פרקי דר"א ל"ו)

חלק בעולם הזה YA'AKOV'S

The contradiction in the Midrash, that יעקב *does* have בעולם הזה

The Midrash that explains the new demand of עשו: מי אלו להיות שלך-מי אלה ל"ך

Eisav says: If you can live like that in עולם הזה I can live like that too!

These were given אשר חנ"ן אלוקים את עבדיך! לשמשני בעוה"ז

רמב"ם הלכות תשובה

No fulfillment in עולם הזה

GETTING RID OF עשו

למה זה אמצא חן בעיני אדוני

You think that this is essentially "living like a millionaire"?!
You don't want *my* kind of עולם הזה

הילדים רכים...הצאן

נעילת יוה"כ- זוהר

THE NAME YISRAEL TWICE

Different than other changes of names

מחלוקת איזה שם עיקר

מלאך asks the מה שמך

I am not coming to you as Yisrael

He does not want to be מתגבר over עשו with the כח ישראל and the הבטחה

He wants the **כי שרית** as part of the name **יעק"ב** specifically
 "I want to *crawl*/up the ladder, not climb it!" Then I will take everything
 This is the original **סימן** of the name Ya'akov: holding the heel
 This was his name **עד שיטלנו הימנו** על שם אין זה מספיק...

TWO APPROACHES TO **עולם הזה-עולם הבא**

Rambam: **עולם לאחר מיתה**; תחיית המתים אינו **עולם הבא**

The difference between the **בית אל** and **מלאך**

ליקוטי תורה מד. עשה עצמו עקבתא לאחיו

One is dependent on the other! Only if he could make himself **עקבתא לאחיו** could he be the one to take everything **בעקב**

This is why the **מלאך** was crying, begging

יעקב to **סולם** **בית אל** represents the

"I don't want a world that is separate from **הבא**!"

If it were only a matter of building **עולם הבא** by living a life **לשם שמים**, then **עשו** could have the same – and "Your vision is not the same as mine!"

God asks him what's taking so long to get to **בית אל** already!

The Zohar that he never wanted the **ברכות**, would have paid to get rid of them

לא נברא העולם אלא או לצדיקי גימורי וגו'

TWO WORLDS

רבים על ירושת שני עולמות

י-ה עולמים

It is essential to have fun in **עולם הזה**

במטותי מינייכו אל תירתו תרתי גיהנום

אלישע בן אבויה

עוה"ב is **האמיתית** **מקום תענוג** only the **הבריאה להתענג**