



The Amazing Revelation of the Galya Raza

David HaMelech Was Supposed to Be Born Together with Yaakov Avinu Due to the Objections of the Samech-Mem Eisav Was Born in His Place

In this week's parsha, parshas Toldos, we will consider why HKB"H, the Grand Orchestrator, arranged for Yitzchak Avinu and Rivkah Imeinu to give birth to Yaakov Avinu and Eisav HaRasha—the heads of the camps of kedushah and tumah respectively for all future generations. On the one hand, Yaakov Avinu, the father of the twelve shevatim, stands at the head of the camp of kedushah. On the other hand, Eisav HaRasha stands at the head of the camp of tumah, the nations of the world who hate Yisrael. To this very day, the Children of Yisrael are in the galus of Edom, named after Eisav, and will be until the coming of the Mashiach in the near future.

In truth, Rivkah Imeinu herself expresses her astonishment when she becomes aware of this reality (Bereishis 25, 22): **"ויתרוצצו הבנים בקרבה" —the boys wreaked havoc within her.** Rashi explains: **When she would pass by doorways of places of Torah-study of Shem and Eiver, Yaakov would run and kick, trying to exit (the womb); when she would pass by doorways of places of idol-worship, Eisav would kick, trying to exit.** This causes her to exclaim: **אם כן —if so, why me?** She is bewildered that this is happening to her. She inquires why HKB"H is giving her a son who will be the head of all future idolaters. **ותלך לדרוש את ה'.** ויאמר ה' לה שני גוים בכבטגך ושני לאומים ממעיך יפרדו ולאום מלאום. **So, she went to inquire of Hashem. And Hashem informed her: "Two nations are in your womb; and two regimes from your insides will be separated; and one regime will become strong from the other regime;**

and the elder will serve the younger." We will endeavor to clarify HKB"H's response. Why, indeed, did He arrange for Yaakov and Eisav to be born as twin brothers, who were destined to be mortal enemies?

We will also endeavor to explain the seemingly surprising fact that Yitzchak Avinu loved Eisav HaRasha. He loved him so much that he intended to bestow on him all of the Berachos that he had received from his father Avraham. It was only on account of Rivkah Imeinu's intervention that Yaakov received the Berachos in his stead. Here is the pertinent passuk (ibid. 28): **"ויהאב יצחק את עשו כי ציד בפיו" —Yitzchak loved Eisav for trapping was in his mouth.** Rashi comments that Eisav was adept at trapping and deceiving Yitzchak by asking him questions suggesting that he was concerned about performing mitzvos properly.

Nevertheless, it should be clear to all of us that Yitzchak's love for Eisav had a more profound basis. After all, Yitzchak Avinu was holy from birth and served Hashem exactly throughout his life with the stringent "midas hadin." Thus, it is quite surprising that he loved his wicked son so dearly and intended to give him all of the Berachos!

David Was Supposed to Be Born instead of Eisav

I had a wonderful idea! To reconcile these issues, we will begin by referring to the precious words of the great teacher, Rabbi Betzalel of Slutzk, ztz"l, presented in the fantastic sefer

Amudeha Shivah (often cited in the writings of the Chida) in the name of the Galya Raza. It is also presented in the Yalkut Reuveini (Toldos 29). We will present the gist of their insights.

The Zohar hakadosh (Vayeira 99a) teaches us that the three holy Avos and David HaMelech are the four legs of the chariot upon which HKB”H sits. Accordingly, the Galya Raza asserts that that David HaMelech, the fourth leg of the chariot, should have been born together with Yaakov Avinu, the third leg of the chariot. However, due to the criticisms and accusations of the “samech-mem”—the Satan—the birth was altered. Even before Yitzchak was born, the “samech-mem” attempted to prevent his birth. Then, at the time of the Akeidah, it tried to make sure that Yitzchak would be slaughtered. Hence, it caused the ram to be entangled by his horns in the thicket, so that it would not be substituted for Yitzchak on the mizbeiach. This is because Yitzchak is the epitome and personification of “din”—“**Pachad Yitzchak.**” All of the klipos—the negative and evil forces—are subdued and overwhelmed by this stringent midah. Therefore, the Satan did not want (he and his forces) to be subservient to Yitzchak and his midah.

To overcome the condemnations and protests of the Satan, it was promised that it would have an influential stake in the descendants of Yitzchak’s eldest child. As we have already mentioned, that child was supposed to have been David HaMelech. In reality, it was tricked from above, in keeping with the notion of (Tehillim 18, 27): “ועם עיקש התפתל”—**and with the crooked, you act deviously**—i.e., Eisav HaRasha was born in place of David HaMelech. All the while, the Satan thought that Eisav was David and was overjoyed that it had control over him. Only after Yaakov took the Berachos that were intended for him did the Satan realize that he was Eisav and not David. This concludes their sacred insight.

To support this fantastic chiddush, the Amudeha Shivah cites the Midrash on this week’s parsha (B.R. 63, 8): “וכיון שראה שמואל את דוד אדמוני, דכתוב וישלח ויביאהו והוא אדמוני, נתיירא ואמר אף זה שופך דמים כעשו, אמר לו הקב”ה עם יפה עינים, עשו מודעת עצמו הוא הורג, אבל זה מודעת סנהדרין הוא הורג.” **When Shmuel saw that David was ruddy—as it is written (Shmuel I 16, 12): “He sent and brought him. He was ruddy . . .”—he became fearful and said, “This one, too, sheds blood like Eisav.” HKB”H reassured him (ibid.): “With fair eyes.” Eisav kills at his own discretion, whereas this one kills based on the rulings**

of the Sanhedrin. It is indeed surprising that Shmuel could have believed that David was similar to Eisav; however, in light of the fact that Eisav was substituted in place of David, it is not all that surprising.

The Satan Feared the Combined Forces of Yitzchak Yaakov and David

This intriguing insight illuminates the entire parsha for us. We can now explain why the Satan was so fearful and threatened by the birth of Yitzchak and even more so by the twin birth of David HaMelech and Yaakov Avinu. Let us refer to the Gemara (Shabbas 89b). It states that in the future, HKB”H will say to Avraham and afterwards to Yaakov: “**Your children have sinned against Me.**” They will both respond, “**Master of the Universe, let them be wiped out for the sake of the kedushah of Your name.**”

Then, HKB”H will turn to Yitzchak and say: “**Your children have sinned against Me.**” He will respond to Him, “**Master of the Universe, are they my children and not Your children?! When they proclaimed ‘na’aseh’ before ‘nishma,’ You called them (Shemos 4, 22): ‘My son, My firstborn.’ Now, they are my children and not Your children?! Furthermore, how much have they sinned? How many are a man’s years? Seventy years. Deduct twenty, since You do not punish for them. This leaves fifty. Deduct twenty-five, which are nights. This leaves twenty-five. Deduct twelve and a half for praying, eating and going to the washroom. Twelve and a half remain. If You will tolerate them all, fine; and if not, then half should be on me and half on You. And if you wish to say that all of them should be on me, behold, I have already sacrificed myself before You!**” It is evident from this Gemara that the future geulah will come in the merit of Yitzchak Avinu, the personification of “din.” He is the only one of the Avos that will defend Yisrael.

This explains very nicely Sarah’s remark related to the birth of Yitzchak (Bereishis 21, 6): “ותאמר שרה צחוק עשה לי אלקים—Sarah said, “G-d has made laughter for me; whoever hears will laugh for me.” With her prophetic powers, she foresaw that specifically Yitzchak, representing the midah of “din,” would vindicate Yisrael le’asid la’vo. Therefore, she remarks: “צחוק עשה לי אלקים”—she employs the name Elokim, the source of Yitzchak’s midah of “din.” Elokim

specifically made me laughter and joy, providing for Yisrael's vindication in the future based on Yitzchak's midah of "din"; "כל השומע יצחק לי"—anyone who hears that Yitzchak specifically, the personification of "din," will defend and exonerate Yisrael, will laugh and rejoice that I gave birth to such a son.

This explains very nicely why the Satan was so afraid of Yitzchak's birth. As we know, the future geulah terrifies the Satan; for, at that time, it will cease to exist. As the Gemara teaches (Succah 52a): "לעתיד לבוא מביאו הקב"ה ליצר הרע ושוחטו" —"בפני הצדיקים ובפני הרשעים"—**le'asid la'vo, HKB"H will bring the yetzer hara and slaughter it in the presence of the tzaddikim and in the presence of the reshaim.** The Gemara also teaches us (B.B. 16a) that the Satan, the yetzer hara and the Malach Hamaves are all one and the same. Therefore, the Satan employed all of its wiles to prevent the birth of Yitzchak and to have Yitzchak slaughtered at the Akeidah to prevent him from facilitating the future geulah.

Now, if the Satan feared the birth of Yitzchak Avinu, the combined births of Yaakov and David was more than it could bear. Hence, it employed all of its powers and legions in an effort to prevent this from happening. Now, we have learned in the Gemara (Pesachim 88a) that the third Beis HaMikdash will be built in the merit of Yaakov Avinu. Furthermore, the Zohar hakadosh (Lech Lecha 82b) asserts that David HaMelech himself is destined to be the Melech HaMashiach. Thus, the Satan's intense fear is readily understood. If Yitzchak and Rivkah had given birth to Yaakov and David together, the forces of kedushah would have been insurmountable. Yitzchak Avinu will defend Yisrael's merit and facilitate the future geulah; in the merit of Yaakov Avinu, the third Beis HaMikdash will be built; David HaMelech himself will be the Melech HaMashiach, who will redeem Yisrael once and for all. In the words of the wisest of all men, this triple combination would have been formidable (Koheles 4, 12): "והחוט המשולש לא במהרה ינתק"—**the three-ply cord will not be severed easily.**

Therefore, the Satan rallied all of its forces to prevent the gathering of this three-ply cord of kedushah. It argued that the time for the geulah and the end of its existence had not yet arrived. HKB"H cleverly gave him control over the firstborn son that would be born together with Yaakov; however, instead of David HaMelech, Eisav HaRasha was born, over whom the Satan did indeed exercise its control. The Satan did not

realize that it was not David until Yaakov took the Berachos from Eisav. Then, it understood that it had been deceived by the heavenly powers and that they had delivered Eisav into its hands and not David.

Yitzchak Avinu Wanted to Give the Berachos to Eisav because He Thought that He Was David HaMelech

With the utmost reverence, we can now propose a novel explanation. Yitzchak Avinu planned to bestow the Berachos upon Eisav rather than Yaakov, because, according to the order of the legs of the chariot—Avraham, Yitzchak, Yaakov and David—David was supposed to be born together with Yaakov. Yitzchak did not realize that due to the charges and accusations of the "samech-mem," HKB"H had substituted Eisav in David's place. Since he believed that Eisav was David HaMelech, who was destined to be the Melech HaMashiach, he intended to give him the Berachos.

Let us suggest an explanation as to why HKB"H did not reveal to Yitzchak from the onset that the Berachos were more appropriate for Yaakov than for Eisav. Upon careful scrutiny of the nature of these Berachos, it is apparent that they are perfectly suited for the future geulah. At that time, the complete tikun will be realized and the world will once again be like it was prior to the "cheit Eitz HaDa'as," before the earth was cursed. Hence, Yitzchak formulated the following berachah (Bereishis 27, 28): "ויתן לך האלקים מטל השמים ומשמני הארץ ורוב דגן" —**and may G-d give you of the dew of the heavens and of the fatness of the earth, and abundant grain and wine.** And all the nations of the world will be subservient to Yisrael (ibid. 29): "יעבדוך עמים וישתחוו לך לאומים הוה גביר לאחריך וישתחוו לך בני" —**peoples will serve you, and regimes will prostrate themselves to you; be a lord to your brothers, and your mother's sons will prostrate themselves to you.**

This explains magnificently why Yitzchak Avinu chose to bestow these Berachos specifically on the night of Pesach. As we learn from Rashi (ibid. 9), Rivkah instructed Yaakov to prepare two kid goats for Yitzchak—one for the korban-Pesach and one for delicacies. Now, the night of Pesach was designated from the six days of creation to be the time of the future geulah, as it is written (Shemos 12, 42): "ליל שימורים הוא לה" —**it is a night of anticipation for Hashem to take them out of the land of Mitzrayim.** Apropos this

passuk, they expounded in the Gemara (R.H. 11b): **”בניסן נגאלו, בניסן עתידין ליגאל. מנלן, אמר קרא ליל שימורים, ליל המשומר ובא מששת ימי בראשית—in Nissan, they were redeemed; in Nissan, they are destined to be redeemed. From where do we know this? The Torah says: “It is a night of anticipation,” a night that has been anticipated since the six days of creation and onward.** Therefore, that holy night was the perfect, most appropriate time to deliver the Berachos.

Rivkah Imeinu, however, was already cognizant of the fact that HKB”H had switched David HaMelech with Eisav HaRasha. When she was yet pregnant with the twins, she saw that one of them had a strong tendency and yearning to worship avodah-zarah. In response to her bewilderment and inquiry, HKB”H informed her: **”Two nations are in your womb; and two regimes from your insides will be separated; and one regime will become strong from the other regime.”** Thus, it was apparent to her that she had to intervene and prevent Eisav from receiving the Berachos. That is precisely what she did. She schemed for Yaakov to enter his father’s tent ahead of Eisav. After Yaakov had received the Berachos, Yitzchak also became privy to the incredible secret; HKB”H had replaced David HaMelech with Eisav HaRasha—who did not deserve the Berachos.

The Wondrous Ways of Hashem

Following this line of reasoning, we will now endeavor to explain the wondrous ways of Hashem. On the surface, it appears as if HKB”H was swayed by the accusations of the Satan. In reality, however, HKB”H acted in accord with the words of David HaMelech (Tehillim 2, 4): **”יושב בשמים ישחק ה’ ילעג למו, אז ידבר אלימו באפו ובחרונו יבהלמו, ואני נסכתי מלכי על ציון הר קדשי—He Who sits in heaven will laugh, the Lord will mock them. Then He will speak to them in His anger, and in His wrath, He will terrify them: “I Myself have anointed My king, over Tziyon, My holy mountain!”** By substituting Eisav for David, He hastened the complete geulah, as we will explain with Hashem’s help.

To begin with, let us introduce a fascinating idea presented in the sefer Peninim Yikarim (Likutim) in the name of the esteemed author of Baruch Ta’am, zy”a; it is also brought down in the sefer Divrei Eliyahu (Tehillim 119) in the name of the Gaon of Vilna, zy”a. They address the statement of David HaMelech (Tehillim 119, 161): **”שרים רדפוני חנם ומדברך פחד לבי,**

—princes have pursued me without cause, but from Your word has my heart feared. I rejoice over Your word, like one who finds abundant spoils. According to the Gemara (Yevamos 76b), Doeg HaEdomi tried to prove to Shaul HaMelech that David was not permitted to enter the congregation of Hashem based on the teachings of Torah she’b’chsav. For, the passuk states explicitly (Devarim 23, 4): **”לא יבוא עמוני ומואבי בקהל ה’—neither an Ammoni nor a Moavi shall enter the congregation of Hashem.** He argued that although the entire Torah employs masculine terminology, the rulings apply to the females, as well—which would disqualify David, who descended from Ruth.

The Gemara (ibid. 77a) teaches that due to this argument, they wished to disqualify David from entering the congregation of Hashem. This argument was immediately rebutted by Yitra the Yisraeli, who is referred to as Yeter the Yishmaeli. The Gemara explains the reason for his nickname: **”מלמד שחגר הרבו כישמעאל ואמר, כל מי שאינו שומע הלכה זו ידקר בחרב, כך מקובלני מבית דינו של שמואל הרמתי, עמוני ולא עמונית מואבי ולא מואבית—this teaches us that he girded his sword like a Yishmaeli and said, “Whoever does not accept this halachah shall be impaled with the sword! Thus, have I received a tradition from the Beis Din of Shmuel of Ramah: The Torah prohibits an Ammoni (male) but not an Ammonit (female); a Moavi (male) but not a Moavit (female).**

So, while it is true that if we rely solely on Torah she’b’chsav, David was unfit to enter into the congregation of Hashem. Nevertheless, this halachah is different, because HKB”H transmitted it in Torah she’b’al peh, which was given to Moshe Rabeinu at Sinai. Then Moshe handed it down to Yehoshua, Yehoshua to the elders, the elders to the neviim, until it was taught in the Beis Din of Shmuel of Ramah: The Torah applies this lo-ta’aseh only to males—a male from Ammon or Moav is prohibited from marrying into the congregation of Hashem, but a female from Ammon or Moav is permitted.

Now, let us interject what Rabeinu Bachayei (Bo) writes regarding the Torah’s frequent use of the phrase: **”וידבר ה’ אל משה לאמר.”** With regards to most of the mitzvos, the Torah employs the term **”וידבר”**—signifying a harsh form of language. This alludes to what HKB”H gave to Moshe in Torah she’b’chsav, which is written tersely and whose meaning is often difficult to comprehend. Whereas the term **”לאמר”** signifies a gentler

language. This alludes to the lengthier explanation of the mitzvah transmitted by HKB”H in Torah she’b’al peh. Thus, the phrase “וידבר ה' אל משה לאמר” implies that HKB”H transmitted the mitzvah in Torah she’b’chsav as a “dibur”—using a harsh, terse language—and transmitted it in Torah she’b’al peh as an “amirah”—using a gentler, lengthier language.

This then is the message conveyed by David HaMelech: “שרים רדפוני חנם”—two princes, Doeg and Achitofel—who were David’s enemies and hated him—attacked me without sound basis, claiming that I am not qualified to marry into the congregation, because I descend from Ruth the Moaviah; “וימדברך פחד לבי”—the implication of Your word in Torah she’b’chsav-- “דברך”—caused me fear and concern. After all, it suggests that no descendant of Ammon or Moav may enter the congregation of Hashem. Nevertheless: “שש אנכי על אמרתך”—Your word in Torah she’b’al peh-- “אמרתך”—gave me cause to rejoice; “כמוצא שלל רב”—because according to the halachah that was passed down in an orderly fashion until reaching the Beis Din of Shmuel of Ramah, I am fit to marry into the congregation of Hashem. This is his beautiful explanation.

Yaakov Extracted the Neshamah of Rabbi Akiva from Eisav

Continuing on this sacred journey, we will now reveal another aspect of divine supervision. We have learned that HKB”H orchestrated that Eisav be born to Yitzchak and Rivkah in place of David. Let us review the pertinent pesukim (Bereishis 25, 21):

“ויעתר יצחק לה' לנוכח אשתו כי עקרה היא ויעתר לו ה' ותהר רבקה אשתו, ויתרוצצו הבנים בקרבה, ותאמר אם כן למה זה אנכי, ותלך לדרוש את ה', ויאמר ה' לה שני גוים בבטןך ושני לאומים ממעיך יפרדו ולאום מלאום יאמץ ורב יעבוד צעיר... ויצא הראשון אדמוני כולו כאדרת שער ויקראו שמו עשו, ואחרי כן יצא אחיו וידו אוחזת בעקב עשו, ויקרא שמו יעקב.”

Yitzchak entreated Hashem in the presence of his wife, because she was barren. Hashem allowed Himself to be entreated by him, and his wife Rivkah conceived. And the boys clashed within her, and she said, “If so, why is this happening to me?” And she went to inquire of Hashem. Hashem said to her, “Two nations are in your womb; and two regies from your insides shall be separated; and one regime shall become strong from the other regime, and

the elder shall serve the younger . . . The first one emerged red, all of him was like a hairy mantle; so, they called his name Eisav. After that, his brother emerged with his hand grasping onto the heel of Eisav; and he called his name Yaakov.” Rashi comments that the wording of the passuk implies that HKB”H Himself named the child Yaakov.

This scenario is indeed curious. Usually, tzaddikim avoid contact with reshaim as much as possible. So, what prevailed upon Yaakov Avinu, the epitome of a tzaddik, to grab onto the heel of his wicked twin, Eisav HaRasha? Additionally, this act must be extremely significant, seeing as HKB”H named him Yaakov due to this act.

It appears that we can provide an explanation based on what the great Gaon Chida, ztz”l, brings down in Dvash L’Fee from the Arizal’s Sefer HaGilgulim: “רבי עקיבא היה בעקב עשו, כי ירד בתוך עומק הקליפה, ויעקב העלה אותו משם בידו, וזה שכתוב וידו אוחזת בעקב עשו.” He purports that the neshamah of Rabbi Akiva was located in Eisav’s heel; it had sunk down to the depths of the klipah. Yaakov elevated it out of there with his hand. This is the implication of the passuk: **“And his hand was grasping onto Eisav’s heel.”**

Now, as we have learned, Rivkah Imeinu realized that she was carrying in her womb a tzaddik and a rasha. The former got excited when she passed by study halls of Torah, while the latter got excited when she passed by places of avodah-zarah. Therefore, she was perplexed and inquired: **“Why is this happening to me?”** In other words, she wondered why HKB”H arranged for a rasha like Eisav to be born from her. Ultimately, however, via her “ruach hakodesh,” she perceived the incredible secret: The holy neshamah of Rabbi Akiva was concealed in Eisav’s heel. It was for this reason that HKB”H arranged for Eisav HaRasha to emerge first instead of Yaakov, the wholesome tzaddik. This enabled Yaakov to grab onto Eisav’s heel and extract the neshamah of Rabbi Akiva.

Rivkah Perceived that the Neshamah of Rabbi Akiva Was in Eisav’s Heel

We can now appreciate the deeper significance of these pesukim: “ותאמר אם כן למה זה אנכי”—why did HKB”H arrange for Eisav HaRasha to be born from me? “ותלך לדרוש את ה’”—she perceived via “ruach hakodesh” that the neshamah of

