

# TWINS: PARTNERS OR ENEMIES?

## PART 2

### YISROEL DOV LEVENE

#### YAKOV DOING BOTH JOBS

*Yakov* was now faced with a major problem. He was now forced to carry out both his function, the focusing on good and spirituality, and also *Esav's* involvement in overcoming evil in this physical world. How would he be able to do this singlehandedly?

There was a world consensus after the births of *Yitzchok's* two sons, *Yakov* and *Esav*, and *Lovon's* two daughters, *Rochel* and *Leah*, that the two sons of *Rivka* would marry the two daughters of *Lovon*. This was following the example set by *Avrohom* who insisted that his son only marry close family. It made sense that the older and younger boy and girl would pair and get married. *Esav* was forecast to marry *Leah*, while *Yakov* would marry *Rochel*. (Rashi *Vayaitzsay*, *Shlishi*). At first glance, it appears that this match was simple logistics, oldest to oldest and youngest to youngest. However, a real match is based on common life goals and personalities.

If *Esav* would have joined and partnered *Yakov*, then *Leah* would have been a suitable match for him. However, his refusal to do this meant that his potential wife, *Leah*, who was to assist in the task of removing evil from the world, would now have to marry *Yakov*, in order to assist him in carrying out *Esav's* neglected work.

The *Ba'al Teshuva* raises his previous evil actions to goodness through his rejection of them when he does teshuva. This would have been the function of *Esav*. Since *Esav's* wife should have been *Leah*, she would also carry out this same function. *Rochel*, as *Yakov's* wife, would aid and assist him with his job of revealing only goodness to the world, above and beyond the temptations of evil. Children are the ones who naturally inherit and can continue their parents' function. The differences between the functions of *Rochel* and *Leah* should be reflected in their children. The *Bn'ei Rochel* are *Tzadikim Gemurim*, *Yosef HaTzadik* and *Binyomin HaTzadik*, who continue the spiritual role in *Bn'ei Yisroel*, whilst the *Bn'ei Leah* are *Ba'alei Teshuva* – the 'replacements' of *Esav* in carrying out his assigned function, changing bad to good through doing teshuva. (e.g. we find that *Reuven* changed around his father's bed and *Yehuda* by the episode with *Tomor*). (Tzidkas Hatzadik 164; Poiked Ikrim, p.21).

In the order of these two functions, dealing with this world and evil comes first, whilst connecting to the spiritual and good comes afterwards. This is why it was divinely directed that *Yakov* marry *Leah* first even though he wanted to marry *Rochel*. This explains why *Leah* has children naturally and easily while *Rochel*, assigned for the spiritual function, is barren (like the other *Emohous*, *Sora* and *Rivka*).

#### BOTH FUNCTIONS NOW SEEN IN KLAL YISROEL

These two functions are both parts essential to the building of *Klal Yisroel*. At the *Simchas Beis Hashayva* celebration (*Gemora Sukka 53a*) some *Chassidim* and people of good deeds announced how their youth spent in purity did not embarrass them in their old age – this parallels the function of *Yakov* to devote himself to goodness. Others exclaimed how their old age gave them existence by enabling them to repent for their misspent youth, as *Ba'alei Teshuva* – representing the function originally intended for *Esav* – to take evil and convert it to good.

This is again seen in the discussion of who is better – the *Ba'alei Teshuva* or the *Tzaddik Gomur*. (*Gemora Brochos 34b*) implying that both these elements are now part of *Klal Yisroel* and the only issue is which one is better. The *Ba'al Teshuva* is greater than the *Tzaddik Gomur* in that he is better defended against the *yetzer hara* having now set up extra boundaries to prevent himself from succumbing to those sins again. The *Tzaddik Gomur* is superior in that he has not been tainted by any sin.

#### YITZCHOK'S BROCHOS

With this in mind we can glean an understanding into the seemingly perplexing episode of *Yitzchok* loving the *rosha Esav* and deciding to give him the special *brochos*. *Yitzchok* realized how *Esav* was

drawn to the physical world and he wanted him to have these brochos that deal with success in this world. Of course he had in mind that it should be used for the good and this could be done by partnering Yakov. However, he did not realize how Esav had done the reverse.

We now understand the importance of Yakov receiving these Olam Haze brochos himself, once Esav broke away from such a partnership, to the extent that Rivka commanded and took on full responsibility in the event that Yakov would be discovered and punished. This was not simply a matter of whether or not to get a brocha, a nice bonus, rather it was a matter of life or death! Man must go through this world to get to the next. The brochos dealt with success in this world. If Esav would be guaranteed this world this meant there would no safe place for Yakov, jeopardizing his quest to get to the next world. Now that Yakov received the brochos in this world the Yiden have the job of doing both, giving us life in this world and the next.