

# The Torah Sparks

## SHABBOS COMPANION

### PARSHAH OVERVIEW

Yaakov and Eisav, the twins of Yitzchok and Rivka, are born. Eisav emerges from the womb reddish and covered in hair, and Yaakov emerges grabbing the heel of Eisav. The boys grow up, and Yaakov buys the birthright from Eisav, for a bowl of lentil soup. Yitzchak moves to Gerar due to a famine; he prospers, and re-digs the wells of his father. Yaakov takes the blessings from Eisav, and Eisav plans to kill Yaakov. Yaakov runs away and is instructed to marry. Eisav marries Yishmael's daughter.

### QUICK VORT

Yitzchak and Rivka both prayed to Hashem, and the Torah tells us that Hashem listened to Yitzchak. Rashi explains that *"The prayer of a tzadik ben tzadik is not comparable to the prayer of a tzadik ben rasha, that's why he was answered, and not her."*

You would think that the prayer of a *tzadik ben rasha* (a righteous person that is the child of a wicked person) is greater because despite growing up and being surrounded by evil, that person left those evil ways behind!

HaRav Moshe Shternbuch shlit"א explains that the *nisayon* (challenge) of complacency is greater than the *nisayon* of being surrounded by evil and leaving it behind! As such, the challenge of Yitzchak growing up in a good home was in a way more difficult.

Yitzchak did not become complacent. He didn't rely on his *yichus* (esteemed lineage). Instead, he worked each day mighty hard to become the best person he possibly can.

**THE HOLY IS WHERE G-D IS EXPERIENCED AS ABSOLUTE PRESENCE.**

(RABBI J. SACKS ZT'L)

### PARSHAH STATS

<b>106</b>	<b>1432</b>	<b>5426</b>	<b>0</b>
Pesukim	Words	Letters	Mitzvos

### GEMATRIA

The Chasam Sofer says that the gematria (numerical value) of יצחק and רבקה together is 515, which is the same as the gematria of תפלה, prayer.

He points out that יצחק and רבקה represent in Kabbalah the סוד (secret) of תפילה!

We learn from these great people the powerful nature of prayer and the importance of beseeching Hashem for their needs.

### CHASSIDUS

Reb Avraham Dov of Avritch, known as the Bas Ayin, says that Eisav is called גדול (bigger) because he is the source of all גאווה, or haughtiness.

However, Yaakov is called קטן, or small, because his nature was one of holiness fueled by humility.

The nature of the *yidden* is to live with an overall sense of humility, not seeing ourselves as lowly and bad, but seeing our greatness as a Divine gift and mission.

### DID YOU KNOW?

The source for the phrase *"clear as day"* is in this week's Parshah. Check out 25:31.

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The day that Yaakov fed Eisav lentils was the day that Avraham Avinu passed away.

....

The fragrance on the garments of Yaakov smelled like Gan Eden!

....

The Midrash says that Rivka stood by the House of Study and passed by the house of Idolatry. Why the difference?

### INSPOGRAPHIC CORNER



## Well, well, well.

### Rebuild the Bais Hamikdash Today!



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The origins of the term “Well, well, well” is subject to much debate. Communal forums, dictionaries, and social media platforms have tried to get to the bottom of this unique phraseology. However, as I was reading the Torah, I realized that the real origin for “Well, well, well” can actually be found in this week’s Parshah, Parshas Toldos, in Chapter 26, Pesukim 20-22.

Of course, I am referring to the three wells that Yitzchak dug. The Torah tells us that after Yitzchak became prosperous and grew constantly greater, he re-dug the water wells which had been dug in the day of his father, Avraham Avinu, and were stopped up by the Philistines after Avraham’s death.

Yitzchak re-dug the wells and provided them with the same names that Avraham, his father, had given them.

The Ramban points out that this account of the wells does not appear to have much significance at the literal level. However, there is a deeper meaning contained within the passage of the three wells. That is, the three wells dug by Yitzchak are an allusion to the three Holy Temples, the Bais Hamikdash!

The first well, called עֵשֶׂק (which means “argument”), alludes to the First Temple. This represents the fact that the nations of the world contested the Temple and the Jewish people, and ultimately oppressed them with wars, until the First Temple was destroyed.

The second well, called שִׁטְנָה (which means “harassment”), is a name used in Ezra 4:6 to refer to the Second Temple. Of course, we know that this Temple was destroyed because of baseless hatred towards one another.

The third well, called רַחְבּוֹת (which means “spacious”), alludes to the future Third Temple which will be built without quarrel or feud, when Hashem will expand our borders.

The Lubavitcher Rebbe points out something incredible. He says that the analogy of digging a well precisely describes the process of building the Holy Temple. The first phase is human effort, the aspect of actually going ahead and digging the well. The next phase is that the well gets filled up with water, not due to human effort, but the water merely flowing in and filling up the well by itself. This is similar to the Bais Hamikdash, which required human effort to physically construct it, but then similar to the water flowing into the well, the presence of Hashem – the Shechinah – naturally flowed in and filled up the Bais Hamikdash.

The Lubavitcher Rebbe, though, questions this analogy, since it only works for the first two Temples, which were constructed by man. The Third Temple, however, according to the Zohar, is going to be built by Hashem, not man. If so, the analogy to the digging of the well – which requires human effort – is not accurate! How do we resolve this difficulty?

The Rebbe explains so beautifully, that even according to the Zohar, the Third Temple which is called “built by Hashem” is constructed through human effort, that is, spiritual human effort.

What does this mean? What is spiritual human effort?

Instead of being built physically by man with stone and mortar, the Third Temple will be built from the Mitzvos that we perform in the face of exile!

My friends, may we realize that WE - each one of us - are the builders, and every good deed and mitzvah that we do, is another brick being laid for the Third Bais Hamikdash!

The next time you hear someone end a speech “May it be rebuilt speedily in our days” realize that this is true literally. We can build the Third Bais Hamikdash right now, in OUR DAYS. We can do this, by performing the Will of Hashem and actively doing His incredible Mitzvos that He has granted us.

Have a holy Shabbos and may we be zocheh to build the Third Bais Hamikdash in OUR DAYS.

*Have a holy Shabbos,  
R' Ori Strum*

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