

# SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



## Likkutei Sichos, Vol. 20

*Toldos, Sicha 2*

### The Context:

“And the youths grew up, and Eisav was a man who understood hunting, a man of the field, whereas Yaakov was an innocent man, dwelling in tents.” (*Bereishis 25:27*) The Zohar teaches that the growth mentioned in this verse is spiritual growth. During his childhood, Eisav followed the path of Avraham and Yitzchak, it was only after reaching maturity that he veered off on his sinful path.

### The Questions:

1. The Midrash taught that already in the womb Eisav was possessed with an urge for idolatry, how then can the Zohar maintain that he grew spiritually during his early years?
2. The very verse that the Zohar cites continues to describe Eisav in unflattering terms, “a man who understood hunting, a man of the field.” These descriptions are understood as

referring to Eisav’s cunning and violent nature.

### The Explanation:

The forefathers were “chariots”, completely devoted, to G-d’s will, and so it is impossible that Eisav could be predestined from the womb to a life of sin. Eisav’s predilections were given to him by G-d so that he can model another path of Divine service for the descendants of the forefathers. Some people do not experience great challenges to their Divine service, they are not easily led astray. These unblemished souls follow the example of the forefathers devotion.

But most people are challenged every step of the way in their Divine service, and they have to access a deep strength within their souls to overcome those obstacles. Yitzchak personified strength and courage in Divine service, and this strength is what lives in the souls of these spiritual warriors. However, Yitzchak did not actually experience the temptations and allure of the evil inclination, he had external pressures, not internal. Eisav, his son, was meant to be the first personality who could contend with the

battle within by revealing the essence of his soul's power.

Thus, Eisav received spiritual education from his father and grandfather; he was capable of overcoming his challenges. In that embryonic, and early childhood, version of Eisav, he was a "man of the field" in the sense that he was uniquely able to redeem the vigor of the field, of the material world. Regrettably, he did not fulfill

this expectation and allowed his animal impulses to rule his consciousness.

### **The Lesson:**

Eisav might have failed but he serves as an idealistic model for every one of us, even the students who devote themselves to Torah: we must go into the field of the world and reveal its potential for achieving closeness with G-d.

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