

“Eisav took his wives... all the members of his household...and all his possessions... and went to a land because of his brother Yaakov.” (36:6)

Rashi cites the *Midrash* attributing Eisav's departure "because of his brother Yaakov." Eisav said, "There is an obligation to fulfill the debt of *Ki ger yiheyeh zarecha*, "Your offspring shall be sojourners," i.e. the decree of exile, which was placed upon the offspring of Yitzchak. I will leave from here because I want to have no portion, neither of the gift that has been given to Yitzchak nor of the payment of the contract." Eisav understood that the blessings that were Yitzchak's were accompanied by a "debt" of servitude, a debt of exile. The Torah was given only to those who were liberated in Egypt, as is clearly stated in the first/introductory commandment. "I am your G-d, Who took you out of Egypt." Access to the Torah is approved only for those who suffered through the Egyptian exile. In addition, inheriting the land of *Eretz Yisrael* is inextricably bound with being a member of the nation that suffered in Egypt. *Olam Haba*, the World to Come, is also promised only to those who experienced the Egyptian exile. Eisav knew this and therefore left Yaakov. He understood what his descendants throughout the millennia did not. In order to receive the gift, one must pay his dues. Eisav refused to pay, thereby relinquishing his gift. Regrettably, he did not convey this message to his offspring.