

The might shall pass from one regime to the other. (25:23)

Rashi explains that when this one rises, the other one falls. He supports this with a *pasuk* in *Yechezkel* 26:2, *Imaleh hacharavah*, "I will fill myself from the river." *Chazal* teach, "The city of Tzur, Tyre, a city inhabited by descendants of Eisav, was not filled, but from the ruins of *Yerushalayim*." We derive from here that one regime will derive its strength at the expense of the other. *Rashi's* proof from this *pasuk* presents a problem. He began with the statement, "When this one rises – the other one falls," and he proves this with a *pasuk* that implies, "When this one falls – the other one rises." This is not the same thing.

Horav Yitzchak Dov Koppelman, zl, explains that when *Klal Yisrael* rises, when they maintain a plateau of spiritual purity? becoming the holy nation which they are, Eisav falls. There is no place for Eisav in a world in which *Klal Yisrael* is spiritually progressive. The only way that Eisav can rise is when *Klal Yisrael* falls, when they fall off their spiritual perch. Otherwise, Eisav cannot climb to the top; he cannot prevail on his own. He needs *Klal Yisrael's* support, which comes in the form of their negative activity.

Thus, when *Rashi* writes, "When this one rises – the other one falls," he refers to *Klal Yisrael*. When *Klal Yisrael* rises, it will mean the end of Eisav. The *pasuk*, however, addresses Eisav's rise, which can occur only when *Klal Yisrael* falls. We can rise on our own. They can rise only if we fall.

A similar idea applies in our never-ending battle with the *yetzer hora*, evil inclination. It will prevail over us only once we have given in to depression or other forms of weakness. When we think that we cannot make it, the *yetzer hora* goes into full swing. Otherwise, it has no power over us. Whatever efficacy the *yetzer hora* has over us is the result of our weakness. We give it strength.