

"The children agitated within her." (25:22)

Rashi cites *Chazal*, who explain that the word *ummr,hu* is derived from the root *.r*, which means, "to run." Hence, *Rashi* interprets the *pasuk* to suggest that when Rivkah walked by the *yeshivah* of Shem and Ever, Yaakov would "run" in an attempt to come forth. In a similar manner, when she walked by a temple of idol worship, Eisav would "run" and struggle to escape.

Horav Yerucham Levovitz, z.l., questions Yaakov's "ability" to perceive the presence of the *Bais Ha'Midrash* and Eisav's tendency to sense the *tumah*, impurity, of the temple of idol worship. He explains that we, regrettably, do not associate the concepts of corporeality and structure with spiritual matters.

There are, however, tangible entities connected to spirituality. In the corporeal world, for example, a compass always points North. Similarly, a spiritual individual gravitates towards *kedushah*, towards areas of sanctity. In contrast, *tumah* has a natural proclivity to lean toward other areas of impurity and spiritual uncleanness. Thus, Yaakov, whose essence was *kedushah*, had a natural tendency to "run" towards an environment of holiness. His counterpart, Eisav, on the other hand, gravitated instinctively towards spiritual impurity.

In a homiletic exposition of the *pasuk*, *Horav Tzvi Hirsch Ferber, z.l.*, suggests that the disparity between the tendencies of these two unborn children provides a lesson for parents regarding the places they frequent and the spiritual environment of which they permit themselves to be a part. When a mother makes it her business to frequent the *Batei Midrash* to hear *Torah* lectures; when she attends *shul* for the purpose of praying to Hashem; when the material she reads is of a sublime spiritual nature, then the children she rears will intuitively gravitate towards the *Bais Ha'Midrash*. When the mother, however, frequents places which leave much to be desired spiritually, when "going out" is defined as going out of the boundary of a *Torah* oriented social climate, we may, unfortunately, expect her children to follow suit. The example we set for our children becomes an integral part of their educational and spiritual development.