

- 24 *When her days to be delivered were complete, lo! there were twins in her womb.* כִּד וַיִּמְלְאוּ יָמֶיהָ לֵלְדוֹת וַהֲנִיחָה תוֹמָם  
בְּבֶטְנָהּ:

struggle to determine who will gain the upper hand: the book or the sword, Jerusalem or Caesaria (*Megillah* 6a).

**ורב** never means “the elder” but always: the one greater in number and power. Ultimately it will become clear that the mightier merely served the lesser. The one who thus far has seemed to be stronger has actually only set the stage for the victory of the weaker one, and will finally submit to him of his own free will. The upholder of the spiritual and the moral will emerge from this struggle as the ultimate victor. The powerful one will not be destroyed, but will consider it his own purpose to devote himself and pay homage to the other one.

- 24 **והנה תומם וגו'** **והנה** always introduces something unexpected. Rivkah, however, had already been informed that two boys were in her womb, and when this now came to light, it was not unexpected. Accordingly, the word **והנה** cannot be referring to this. Rather, after Rivkah heard of the complete contrast between the two sons that were to be born, everyone thought that the two would *not* look alike, which does happen even in the case of twins. The surprise was to find that the twins were indeed identical. They differed only in their constitution: one was more physically developed, stronger and healthier than the other. Perhaps the **ויהיו תמים על** spelling, too — **תאומים** instead of **תאומים** — (like **על תמים**) [Shemos 26:24] points to complete external resemblance, to apparent identicalness.

The external resemblance, had they compared it with the revelation about the divergent future paths, should have drawn the attention of the boys' educators. It was their duty to recognize that the root of the future dissimilarity lay deep below the surface, hidden in the depths of personality. It was their obligation to carefully study, at an early stage, the boys' personal qualities, in which they differed in their innermost selves.

**תאומים**. If **תהום** derives from the root **המם** (above, 1:2), it is also pos-