

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Toldos 5778

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פרשת תולדות תשע"ח שנת מברכיין כסלו

Did Rivka question Hashem?

וַיִּתְרַצְצוּ הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִמָּן לָמָּה זֶה אֲנֹכִי וַתִּלְדֶּה לְדָרֶשׁ אֶת־ה' וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנָהּ וְרֵב יַעֲקֹב צִעִיר:

And the children moved inside her, and she said, "If so, why did I ask for this?" And she went to consult with Hashem. And Hashem said to her, "Two nations are in your womb, ..." (25:22-23) Rashi says, "If so – if the pain of pregnancy is so great, why did I long and pray for it?" To state this simply that the *Tzadeikus*/righteous Rivka was saying that she regretted praying for a child at all, is a downgrade. And if she was saying that since this is how painful it was going to be, she should have not prayed, and remained barren all her life, that too is hard to believe on Rivka. The other obvious question is, what consolation was it that there are two nations in your womb? The Arvei Nachal, Rav Shlome from Tzfas, explains that Rivka compared her childbearing to the redemption of the Jewish people. Hashem made the Jewish people swear not to force the end of exile with excessive prayer. The reason is that if the redemption comes in its proper time, it will come naturally and easily, without any opposition or pain. But if the Jews pray excessively, although Hashem will certainly not reject their prayers, and the redemption will come before its time, it will come with many accusers and with much pain and suffering. When Rivka saw how painful her pregnancy was, she thought: Surely I was not supposed to have a child now. Hashem wanted to wait longer because He desires the prayer of the righteous. That was the reason why I was barren to begin with (Yevamos 64a). He only gave me a child now because of Yitzchok's excessive prayer, as it says, "And Yitzchok entreated Hashem." Therefore she went to consult Hashem, Who told her, "It is not as you thought. The pain is not because the child came too early, but rather because there are two nations in your womb..." This was her consolation that her prayers were indeed accepted by Hashem and the pain was a separate issue. (Arvei Nachal)

Did Rivka question Hashem? Another approach.

וַיִּתְרַצְצוּ הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִמָּן לָמָּה זֶה אֲנֹכִי וַתִּלְדֶּה לְדָרֶשׁ אֶת־ה' וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנָהּ וְרֵב יַעֲקֹב צִעִיר:

And the children moved inside her, and she said, "If so, why did I ask for this?" And she went to consult with Hashem. And Hashem said to her, "Two nations are in your womb,.... and the elder will serve the younger (25:22-23). The Klausenburger Rebbe asks that the word אֲנֹכִי me is difficult, as it seems Rivka was questioning Hashem, Why me? And again what was the reply of two nations, which doesn't answer her question? The other question is why did Hashem tell her "and the elder will serve the younger"? The Rebbe comes up with a beautiful insight: Rashi quotes from the

Midrash (Rabbah 63:6) "When she passed by the entrances of [the] Torah [academies] of Shem and Eber, Jacob would run and struggle to come out; when she passed the entrance of [a temple of] idolatry, Esav would run and struggle to come out". Rivka understood that one of her children will be evil Rashi states later "From the womb they are separated, this one to his wickedness, and this one to his innocence". The Rebbe continues: Rivka had no complaints about the pain and accepted everything Hashem granted her. The only query was since Hashem decreed that Esav must enter this world as a deterrent to Klal Yisrael as Chazal state, the Halacha is that Esav hates Yakov/Klal Yisrael, therefore Rivka asked "Why me"? Why must I bear this wicked person. There are thousands of wicked people in the world and Hashem can choose anyone of those wicked women to bear this wicked child! Hashem answered וְרֵב יַעֲקֹב צִעִיר which the word וְרֵב means a lot. The Yidden will suffer from this wicked Esav and וְרֵב there will be a long exile. Now if esav will be born to a wicked mother, his wickedness will be impossible to bear and Klal Yisrael will suffer greatly. therefore hashem consoled Rivka that by her bearing this wicked child, he will be much softer in his wickedness and as so the Yidden will not suffer as much. This answer was enough for Rivka, and she accepted the decree with gratitude. (Peninei Shefa Chaim)

Why Esav didn't fear the day of death and do Teshuvah?

וַיֹּאמֶר עֵשָׂו הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה זֶה לִי בְּכִרְהָ:

Esav replied, "Behold, I am going to die; so why do I need this birthright?" (25:32) R' Elya Lopian asks: The gemarra (Brachos 5b) quotes from our sages, "A person's Yetzer Tov/good inclination must constantly wage war against his evil inclination/Yetzer Harah. If he succeeds, it is good. If he fails, he should immerse himself in the study of Torah. If he then succeeds in besting his evil inclination, it is good. If he fails, he should recite the Kriyas Shema. If he then succeeds, it is good. If he fails, he should remind himself of the day he will die." The question is: Didn't Eisav contemplate here the day he would die as he said Behold, I am going to die. Yet this thought did not bring him to repent? R' Elya then asks on the gemarra why do we need three options of attack, it would seem that the most effective method in fighting the evil inclination would be to remember the day of one's death. Why is it mentioned above as the third line of attack? Reb Elya continues his insight that Chazal ordered here the proper sequence of weaponry in this battle against the Yetzer Harah – first, immersion in Torah study; second, recital of the Shema; and third, remembering the day of one's death.

Our Sages use various verses to prove that Torah study and Shema strengthen a person's faith. Only with proper faith can one properly contemplate the day of his death. Since Eisav only remembered the day of his death, and did not immerse himself in Torah study and recite the Shema, this

abstract concept had absolutely no effect on him. Eisav rather reacted adversely and assumed the attitude of, "Eat, drink and be merry, for tomorrow I may die." (Reb Eliyahu Lopian)

STORY OF THE WEEK Hashgacha Pratis (By Yehuda Z. Klitnick)

*****The Remote controlled car gave him life and Yiddishkeit*****

Uri was graduate of the Israeli army. He started off his duty as a regular soldier. His hard work and determination paid off as he rose in the ranks in the army. Getting the highest marks and earned all different medals of honor to show for his work. After rising to the top, he decided he will join the elite group of commandos. To join this group one had to go through strenuous physical and emotional training, which only 15% of those who entered the course graduated. Uri came out with the highest honors and joined the elite group. For this achievement, his family and friends at the Kibbutz threw a party for him. Everyone brought presents and the party went on till late at night. When everyone left, Uri was alone in the hall and being pumped up decided to open his presents. He was excited at the lovely gifts until he came to an exquisite wrapped box that his sister had bought for him. Uri carefully opened the box, but lo and behold there in the box was a remote controlled car which is intended for young children. Uri was shocked and hurt by his sister's present. His feelings turned to anger as was about to make a fuss about it but his training in the army taught him to be diligent and be in full control. Uri composed himself and carefully put the toy in the box.

In a couple of days, the long awaited phone call came for Uri to come to the army base to begin his career as a commando as he was assigned to dismantle mines and patrol the border. Uri knew that there will be many hours that he will be doing nothing exciting and thought what to take along with him to be occupied. He liked action and he reminded himself of the remote controlled car his sister bought him and decided to take it along. He was assigned a tank which was sophisticated and Uri dismantled all the mines on the border. Now he had time for leisure and he took out the remote controlled car and for the fun of it he placed the car in front of his patrolling tank and enjoyed guiding the toy car. This went on for a few hours when suddenly, Boom! A powerful bomb shook his tank and the impact tore a small hole in the tank. Being a commando and brave he grabbed his weapons and exited the tank to take control of the situation. But he sees no enemy around. Uri began to survey the damage and to understand what had

happened when he figured out that there was a hidden mine which when something would touch it, would blow up. Uri saw that the remote car which was driving in front of his tank when it touched the mine, it detonated and blew up and that is how his life was saved. For had his tank gone over the mine his tank would have been blown to pieces.

This event caused Uri to reflect on what had happened and slowly he began to realize how much he has to thank his sister for buying him the remote controlled car. Uri was rewarded with a well deserved vacation and he headed home. That day Uri called his sister to thank her for the wonderful present she bought which saved his life. She remarked to her brother and said she couldn't understand how her present saved his life! When Uri told her about he remote toy she had sent him and how it saved his life! She was shocked and said I bought you a beautiful set of crystal at the mall! Uri apologized to her and decided this was something of divine help and decided to visit the store where her sister purchased the present. After a few phone calls the manager found out that at the same time when her sister purchased the set of crystal, someone else had purchased an expensive remote controlled car. Both presents were wrapped identically and by mistake your sister received the wrong present. The manager apologized to Uri and gave him a set of crystal for his troubles.

That night as Uri was reflecting in his mind all the events that happened, and how it came about and it was now clear to him that he was saved by Divine Protection and that He had this plan all along in order to save his life! Uri concluded that the is a master in this universe and decided to find out more about Yiddishkeit and ultimately he became a Baal Teshuva. Uri decided to make a Party to thank Hashem for the big miracle and invited his family and friends. Uri spoke up and told his great story and how he saw now that everything was planned by Hashem step by step. There wasn't a dry eye in the house. This episode caused his family and friends who had no connection to Hashem, to slowly consider being religious Jews. Uri and his family became observant Jews. The remote controlled car and the mix up was pure Hashgacha Pratis.

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