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נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד  
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,  
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## Parashat Toldot

### An Individual is Punished for All the Pain He Causes His Fellow

Our *parasha* states (27:33), "And Yitzchak trembled very greatly and said, 'Who then trapped game and brought it to me, which I ate before you came, and I blessed him – indeed he will be blessed.'" Later on it states (28:3-4), "And *Kel Shakai* will bless you, make you fruitful, and multiply you, and you will be a congregation of the nations. And He will give the blessing of Avraham to you and your descendants with you, to inherit the land of your dwelling, that *Elokim* gave Avraham."

#### Questions:

- 1 - Rav Yitzchak Karo, in his sefer *Toldot Yitzchak*, asked why Yitzchak trembled so greatly when he realized that he blessed someone other than who he intended to bless. Did he not have more blessings?
- 2 – The *Ohr Hachaim* asks that Yitzchak seems to contradict himself in the very same *pasuk*, for first it says that he trembled greatly, yet then he says that whoever received the blessing would indeed be blessed. What is the explanation for this?
- 3 – Lastly, why does the Torah record Yitzchak's trembling for eternity, when ultimately, he did not regret having blessed Yaakov. In that case, there was apparently no reason at all to mention Yitzchak's trembling!

#### The World Does Not Run Haphazardly

Many individuals tend to be careless when it comes to slighting their fellow man and simply do not lend any importance to this. Even when they are indeed guilty of insulting another, they just ignore what they did, saying that it was unintentional or that they had no other choice. All the more so, when this occurs as a result of their performing a mitzvah, then it definitely does not occur to him to be careful not to make someone else suffer, all the more so, to ask him for forgiveness. This is especially applicable during the period following the elections, when, sadly, people insulted, shamed, denigrated, and caused anguish to one another, all perpetrated with a burning desire to obtain their "holy" goal of making it to the top. They do not even consider rectifying their ways. Our *parasha* teaches us how man will be held accountable in Heaven for each and every amount of suffering he caused his fellow, as we will soon explain.

#### The First Explanation Why Yitzchak Trembled

Now we shall begin to explain our *parasha*: The *Targum Yonatan* (27:33) writes that Yitzchak trembled because when he heard Esav's voice and smelled the food he prepared, he smelled the fire of *Gehenom*. He therefore asked, "Who is the pure one who trapped game and brought it to me, which I ate in entirety before you came, and I blessed him. Even so, he will indeed be blessed." See Rashi who explains similarly, that upon Esav's entering, Yitzchak saw *Gehenom* open beneath him. For prior to this, the Torah tells us that Yitzchak loved Esav, because Esav had tricked Yitzchak into thinking that he too was



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righteous. See the Zohar (*Toldot* 137b) which states that despite the fact that the *Shechina* constantly resided with Yitzchak, nevertheless, Divine Providence ordained that Esav's wickedness should be hidden from him. **However, at that moment, when Yitzchak either smelled the fire of purgatory or saw it open beneath him, he realized that he had erred in assessing Esav, and that he was, in fact, very wicked. This is why he trembled greatly. Yet when Yaakov entered, Yitzchak smelled the scent of Gan Eden. He then realized that Yaakov was truly worthy and Esav was not. According to this, Yitzchak's trembling was because of Esav and not Yaakov.**

### The Second Explanation for Yaakov's Trembling

However, perhaps we can explain simply, that Yitzchak trembled over the thought that Yaakov could disguise himself as if he was a hairy man like Esav, and fool him into giving him the *brachot*. He did not tremble because he had no more *brachot* left to bestow; rather he trembled over the actual act itself. But since Yaakov was his son, he did not regret having blessed him, and therefore concluded by saying that Yaakov would indeed be blessed. According to this explanation, the pain that Yitzchak felt was due to the deed of Yaakov.

### Yaakov was Punished for Causing Yitzchak to Tremble

According to the above explanation we can understand the teaching of the Zohar (*Toldot* 144) that Yaakov Avinu was punished because of Yitzchak's trembling. The *Zohar* states that because of the trembling that Yaakov caused Yitzchak, Yaakov was punished by also trembling when the brothers presented him with Yosef's multi-colored coat dipped in blood. We see then that even though Yaakov was commanded to by Rivkah to trick his father in order to receive the *brachot*, nevertheless, since it caused Yitzchak pain, he was punished for it measure for measure. This teaches us that even if someone is doing a mitzvah and acting out of necessity, if it causes someone pain then he will be punished measure for measure. This is as is written in the *Sefer Chassidim* (666), that a person is punished for any pain he causes another, even if he causes unnecessary pain to an animal. This answers why the Torah records Yitzchak's trembling even though he ultimately conceded to having blessed Yaakov. It is to teach us that one is punished for any pain he causes his fellow even if he is only doing it to fulfill the mitzvah of *kibid av va'eim*, and all the more so, if he perpetrates it for any other reason.

### Esav's Pain and the Resulting Punishment

Similarly, the *parasha* continues to relate that when Esav heard from Yitzchak about how Yaakov had taken his *brachot*, he screamed bitterly and pleaded with his father for a *bracha*. The *Yalkut Shimoni* (*Toldot* 115) quotes Rav Chanin as saying that anyone who says that Hashem overlooks sins is sorely mistaken; rather, Hashem waits patiently, as it were, but eventually exacts retribution. For we see that Yaakov caused Esav to scream one time, and he was punished in Shushan, in the time of Mordechai and Esther. For upon hearing about Haman's decree, Mordechai, a descendent of Yaakov, also let out one bitter scream. The Midrash continues by stating that Esav shed three tears, one from his right eye, one from his left, and one remained inside his eye. On account of this, the Jews suffered measure for



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measure, as the *pasuk* states (*Tehillim* 80:6), "You fed them bread in tears, and made them drink tears in abundance (*shlish* – which is a reference to the three (*shalosh*) tears that Esav shed)." This is similarly stated in *Esther Rabbah* (8:1).

### Story About Rav Rachumi

The Gemara (*Ketubot* 62b) relates that Rav Ruchami used leave home and travel to a different cities to study Torah. He always returned home on *erev Yom Kippur*. One time on *erev Yom Kippur*, he was immersed in studying the holy Torah, and he lost track of time, not realizing that it had already come time to leave the city and return home to his family as he did each year. He wife anxiously awaited his arrival, and when several hours passed, and her husband had still not returned, she started to worry that perhaps something tragic had befallen him on his way back, Heaven forbid. Growing despondent, a tear streamed down her cheek. At that time, Rav Ruchami was sitting on a bench in an attic where he was studying Torah, and the attic gave way; Rav Ruchami fell to his death. Rav Chaim Shmulevitz *zt"l* writes that we see just how grave a sin it is to cause anguish to one's wife. Our Sages have recorded this story so that we should be well aware how much damage a tear, shed out of pain, can befall the one who caused it. But we must ask: Rav Ruchami's wife suffered far more from her husband's demise than his late arrival! She only cried one tear then, but now she would cry many more! If so, what was the logic behind her husband being punished by losing his life? However, Rav Chaim answers that the retribution which befalls man on account of causing another pain is not a punishment in the classic sense. Rather, Hashem designed the world in such a way that when one causes pain to his friend, it is like he has thrown himself into a fiery furnace. Even though his action may have been without any wicked motive, he will not emerged unscathed, such as in the story of Rav Ruchami.

### Words of Mussar

We have learned just how severe a sin it is to cause another pain, even if it is pain that results from his performing a mitzvah. If this applies to our Forefathers, how much more does it apply to us, and how much care must we exert to ensure that we do not cause anyone pain. This is a very timely message especially after the elections, when so many have been offended and hurt. Therefore each person is required to think about what he has done and to assuage his whoever he insulted. For the pain that he caused is not forgotten; rather it will be punished measure for measure. In the same vein, each person must exert care in his home and amongst his peers not to cause anyone pain. One who does so will save himself much suffering and reap much peace. *Amen ve'amen*.

Shabbat Shalom,  
Rav Mordechi Malka



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