

# Zera Shimshon

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## Chapter VI: Toldot (Gen. 25:19-28:9)

### Essay 12. Appreciating the kindness of G-d

**פסוק** "כי הקרה ה' אלהיך לפני". קשה למה הוצרך לומר כאן "אלהיך", הלא הנה די לומר "כי הקרה ה' . . . לפני?" ועוד למה אמר "אלהיך" ולא אמר "אלהים"?

There is a verse: "Isaac said to his son, 'How did you find [the game] quickly, my son?' And he said, 'Because the L-rd your G-d made it happen for me' " (Gen. 27:20). A difficulty is why was it necessary to say here "your G-d"? Wouldn't it have been enough to say, "Because the L-rd . . . made it happen for me?" Also, why did it say "your G-d" and not simply say "G-d"?

וגיש לומר דפוננת יעקב היתה להשיב לו הטעם למה מיהר למצוא, ואמר לו "כי הקרה ה' " שנה הנה בדרך גס. אמנם נהירא יעקב פן יצחק לא ירצה ליהנות ממעשה נסים כדאמרין בפרק ג' דמענית, העבודה הם עליה הקדוש וכו', ולכן אמר לו, "אלהיך", פלומר אין זה נקרא גס אצלה, שהרי כתב רש"י על פסוק "והנה ה' נצב עליו", פאן יחד שמו על יצחק, לפי שפיהו עיניו וכלוא בבית, ונהרי הוא כמת ונצח הרע פסק ממנו, עכ"ל. והואיל שאין לה יצר הרע יש לה לאכול בעולם הנה ולהנות ממעשה נסים שהוא השכר של העולם הבא, לפי שה' הוא "אלהיך" שפבר יחד שמו עליה.

It can be said that Jacob's intention was to answer him the reason why he was so quick to find [the game], and he said to him, "because the L-rd made it happen," that it had been by way of a miracle. Surely, Jacob was afraid lest Isaac wouldn't want to enjoy miraculous acts, as it says in the third chapter of tractate Ta'anit (24a), "all of this material is consecrated" for a holy purpose, such as giving it to the poor, and therefore [Jacob] said to him, "your G-d," as if to say, this isn't considered a miracle for you. For Rashi wrote on the verse, "And the L-rd was standing beside him and He said, 'I am the L-rd, the G-d of your father Abraham and the G-d of Isaac' " (Gen. 28:13), "[G-d] associated His Name with that of Isaac, whose his eyes had become dim and who was confined to the house, so that he was like a dead man whose evil inclination had already left him." Since you have no evil inclination, Jacob was saying, you can eat in this World and enjoy miraculous acts, which are ordinarily the reward of the World-to-Come, because G-d is "your G-d" and has already associated His Name with you.

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ואגב ארחין יש "לקחת מוסר השופל" שכל אדם יש לו להכיר בכל מעשיו נפלאות מעשי ה', כי אין בפת האדם לעשות כלום אם לא בחסד ה', שאין אדם נוקף אצבעו למטה אלא אם כן נגזר עליו מלמעלה. וכן בכל רינח שיעשה אל יאמר כי זה בא לו בהשמתדלותו העצום, אלא חסד ה', אם יעלה לגדולה אל יאמר כי חכמתו גרמה לו, רק חסד ה'. וזהו "פי הקרה ה' אליהי לפני".

**Incidentally, “to receive instruction in wisdom” (Prov. 1:3), every man should recognize in all of his actions the wonders of the acts of G-d, for the man has no power to do anything if not for the kindness of G-d. For, as Rabbi Chanina says, “A man injures his finger below, i.e., on earth, only if it is decreed upon him from above” (Chullin 7b). Similarly, with every profit that he makes, he should not say that this came to him because of his great endeavor, but rather because of the kindness of G-d. If he rises to greatness, he should not say that his wisdom caused this, but the kindness of G-d. This is the meaning of the words, “Because the L-rd your G-d made it happen for me.”**

והראייה שהרי בעקב לא הקרה לו הקב"ה כלום רק הוא הלה ליקח השני גנזיים ועשה אותם מהרה שלא היו צריכים לכל כך זמן כמו לילה "השנה לצוד ציד". ואם כן לכאורה יעקב דבר דבר שקר, כי לא הקרה ה' כלום אלא שמצד עצמם לא הוצרכו לתיקונם כל כך זמן. אלא ודאי שיעקב רצה לומר נתגלגל הדבר ברצון הבורא ובחסדו שאני אומין לה מאכלה, ולכן מהרתי להביא "פי הקרה ה' אליהי לפני", לפני ולא לפני אחי.

**The evidence from Scripture is that the Holy One, Blessed be He, didn't make anything happen for Jacob. Rather, he went to take the two kids and prepared them quickly, so that they wouldn't need so much time to go out “into the open to hunt game” (Gen. 27:5). If so, apparently Jacob said a falsehood by saying “G-d made it happen for me,” because G-d did not make anything happen for him. Rather for their part, speaking of Jacob and his mother, Rebecca, they didn't need so long to prepare [the goats]. Rather, it's certain that Jacob didn't mean to lie, but rather wanted to say that the matter unfolded with the will of the Creator and with His kindness. It's as if Jacob was saying that “I invite you to eat, and therefore I hurried to bring it to you, ‘because the L-rd your G-d made it happen for me,’ for me and not for my brother.”**

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