

# דברי מנחם

*Diarei Menachem*

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In the beginning of our Parsha we are reminded that Yitzchak took a wife whose father and uncle were Arameans of wicked stock, perhaps to stress that Rivka, despite everything, maintained a moral and virtuous lifestyle.

Nevertheless, Yitzchak's prayers concerning Rivka's barren status and the desire for a child gain prominence over Rivka's entreaties. Hashem responds to Yitzchak because, as Rashi proposes, the prayers of the child of a Tzaddik outweigh those of the offspring of a Rasha, a wicked individual.

Of particular interest is the way the Torah narrative presents Hashem's acquiescence to Yitzchak's pleas. We saw that the generation after the Flood challenged G-d with the use of the term HAVA ('let us' [build a tower]) - and how Hashem uses the same term HAVA to investigate that event. Now, of Yitzchak it is written, VAYE'TAR, that he prayed long and hard to Hashem until G-d finally responded with almost the same Hebrew term, VAYEI'ATER - as if to say that Hashem allowed Himself to be entreated by Yitzchak.

This is a classic example of Hashem responding in kind to the actions of His creations. Yes, that is the way of Hashem. In that spirit, let us pray that our good actions and prayers will, likewise, be worthy of positive and mutual responses.