



כולל רבנים
רבניו צבי אשכנזי

An Initiative of Amsterdam Community Kollel

THIS WEEK IN JEWISH HISTORY

24 Tishrei

- Yahrzeit of R. Chaim Kaufman, 2005.

25 Tishrei

- Yahrzeit of Rabbi Levi Yitzchak of Berdichev (1809) and the Chasam Sofer (1839)

27 Tishrei

- The wealthy Jewish community of Venice was sacked and impoverished, 1570.
- The town of Netanya was founded, 1927.
- Yahrzeit of R. Elazar Rokeach, Chief Rabbi of Amsterdam and author of the Maaseh Rokeach, 1741

28 Tishrei

- Rabban Gamliel VI was removed from office by the Romans, thereby ending the last vestiges of Jewish autonomy, 415.
- Saladin captured Jerusalem from the Crusaders, and allowed Jews to return to the City after an absence of 88 years, 1187.
- The British White Paper, restricting Jewish immigration and purchase of land was published, 1930.

29 Tishrei

- Yahrzeit of Shimon HaTzadik.
- Jews of Lower Bavaria expelled, 1450.
- Yahrzeit of the Abrabanel, 1508.

THE CURSE IN REVERSE

RABBI YISROEL MEIR INGLIS



After Adam and Chava ate from the Eitz HaDaas, each participant in the sin was punished. To Chava, Hashem said: “I will greatly increase your pain and your pregnancy; in pain you shall bear children” (Bereishis 3:16). Rashi explains that *itzvonech*, your pain, refers to the difficulty of raising children, while *heyronach* refers to the pain of pregnancy.

At first glance, the order seems strange. Surely pregnancy comes before raising children. Why, then, does the Torah first mention the pain of raising children and only afterwards the pain of pregnancy?

Rav Reuven Margolios offers a fascinating explanation. The Gemara in Sanhedrin (38b) describes the extraordinary sequence of events on the day Adam HaRishon was created. In the seventh hour, Adam and Chava came together as husband and wife. In the eighth, “two went up to the bed and four came down”. The Mizrahi understands this to mean that Kayin and Hevel were both born at that time, while Tosafos explains that the two children were Kayin and his twin sister. In the ninth hour Adam was commanded not to eat from the Eitz HaDaas, in the tenth he sinned, and only in the eleventh was he judged.

Chava’s first experience of pregnancy and childbirth, therefore, took place before the sin and before its punishment. It was entirely miraculous. There were no nine months of pregnancy and none of the normal difficulties associated with it. Conception and birth took place within the same hour. Only afterwards did Hashem declare, “*itzvonech v’heyronach*”. And in Chava’s own life, that was precisely the order in which the curse would now be experienced. She already had children to raise, and so the pain of raising them came first. Only with her future children would she experience the pain and difficulty of pregnancy.

What initially appears to be a reversal of the natural order is, in fact, remarkably precise. The Torah is listing the difficulties that would now accompany motherhood in the exact order in which Chava herself would encounter them.