

"Hashem came from Sinai, and rose from Se'ir unto them; He shined forth from Har Paran." (33:2)

Chazal derive from this *pasuk* that Hashem offered every nation on earth the opportunity to receive the *Torah*, only to receive a rejection from all of them. Why, then, does the *Torah* mention only two nations, *Se'ir* and *Paran*, the descendants of Eisav and Yishmael, respectively?

Horav Z. Sorotzkin, z.l., suggests the following explanation. Yishmael and Eisav had the opportunity to learn *Torah* and *mitzvos* from their parents. Yishmael spent his youth in Avraham's home, while Eisav was able to study from both his father, Yitzchak, and his grandfather, Avraham. Because the background of Eisav's children was more firmly infused in *Torah*, Hashem originally approached them. Even though they had a secure foundation for receiving the *Torah*, they nevertheless spurned it. The other gentile nations did not demonstrate such blatant impudence in their rejection of the *Torah*. People who have never been initiated into the profundity of *Torah* and the majestic beauty of a *Torah* lifestyle are not considered to be equally contemptuous in their rejection as those who have had that privilege.