

Beit Hamidrash Hameir Laarets | Issue 185

Chayei Sarah | Appropriate Conduct During Courtship

MESILOT

Pathways to the Soul

Illuminating teachings and insights on the weekly Parsha
of **Rabbi Yoram Michael Abargel Zt"l**

From the weekly lessons of his son
Rabbi Yisrael Abargel Shlita

פרשת חיי שרה | אנגלית

...PATHWAYS TO THE SOUL...

TABLE OF CONTENTS

The Educators' Conference	1
The Righteous from Adam to Avraham ...	2
Avraham - the World's First Educator	4
Eliezer Remained Faithful	6
The Impure Power of Canaan.....	7
Eliezer's Redemption Begins	9
Eliezer on the Sidelines	10
The Miracle of Matchmaking.....	15
Rivkah's Dramatic Moment	18
The Blessed Marriage	19
A Wife is from G-d	20
Eliezer Finally Receives His Reward	23
Summary and Practical Conclusions	25



DONATE

Beit Hamidrash Hameir La'aretz

Publisher and Distributer of the Teachings of
Rabbi Yoram Michael Abargel zt"l



500 Frank W Burr Blvd Suite 47
Teaneck, NJ 07666



en@h-l.org.il



www.hameir-laarets.org.il/en



HaKatzir 666, Netivot, Israel



(954) 800-6526



HameirLaaretsEN



HameirLaaretsEN



054-870-8737

Message Us to Join Our WhatsApp Groups

Parshat Chayei Sarah

The Educators' Conference

For the fourth consecutive year, an educators' conference in Northern Israel was convened at the initiative of several Talmud Torah principals.

The committee opened with remarks from the esteemed educator Rabbi Chanoch Cohen:

"Thank G-d, we have merited to gather again, and this year, with G-d's help, we will address the topic of patience in education

As you all know, a child is compared to a sapling, as the verse states: 'Your children will be like olive shoots around your table' (Psalms 128:3), and every farmer knows that the first condition for success in agriculture is patience.

Later in the conference, some of the finest rabbis will address you on this matter. I pray and hope that this gathering will be beneficial and that together we will strengthen ourselves."

The participants stood up and went out to break for coffee and cake.

Near the steaming urn stood several teachers, coffee in hand, conversing: "Patience is a word so close to the mind, yet so far from reality."

"Indeed. Today's generation really tests us, and educating them requires a lot of patience."

"You know," one of the teachers chimed in, "in my class, there's a child who not only tests my patience but drains all of my energy until there's not an ounce of strength left in my body.

This child is a genius and very sharp-minded. From the very beginning of the lesson, he grasps where it's heading, and he asks me questions that pertain to the end of the lesson. To avoid confusing the other students, I don't answer him, and he gets upset.

Parshat Chayei Sarah - The Righteous from Adam to Avraham

Sometimes he asks me questions that I don't have answers to, and he gets frustrated, and this creates problems during the lesson. I don't know how to handle this 'phenomenon'."

The teacher continued, "let me tell you about one question he asked me, which I still haven't found an answer to:

"In the particular lesson that I taught, we studied Parshat Shelach (in Bamidbar).

We learned that Calev, son of Yefuneh, feared he might be

swayed by the spies' counsel, and so he went to Chevron to pray at the tombs of the Patriarchs.¹

"That student barely heard what I said before erupting with curiosity: 'If Caleb wanted to be saved, why didn't he go to pray on Mount Moriah? After all, you taught us yesterday in the Halacha class that Mount Moriah is the gateway for our prayers to ascend to heaven.'²

"Honestly, until this very moment," the teacher concluded, "I still have no answer to give him."

The Righteous from Adam to Avraham

Rabbi Cohen, the conference organizer, stood on the side, listening.

When he heard of the student's question, his face lit up with joy.

❧ *Wellsprings of Wisdom* ❧

1. As Rashi says on the verse "And he came to Hebron" (Numbers 13:22) - "Caleb alone went there and prostrated himself on the graves of the forefathers so that he would not be enticed by his companions to be part of their counsel."

2. To quote the Shulchan Aruch:

"When one stands to pray, if he is outside the Land of Israel, he should turn his face towards the Land of Israel and also direct his intention towards Jerusalem, the Temple, and the Holy of Holies.

If he is in the Land of Israel, he should turn his face towards Jerusalem and also direct his intention towards the Temple and the Holy of Holies.

If he is in Jerusalem, he should turn his face towards the Temple and also direct his intention towards the Holy of Holies."

The Mishnah Berurah comments there:

"'Towards Jerusalem' - as the verse states: 'And they shall pray to G-d toward the city which You have chosen' (1 Kings 8:44)."

Parshat Chayei Sarah - The Righteous from Adam to Avraham

He approached the group of teachers and said, "This is great, it is truly divine providence.

In my class, we're currently studying Parshat Chayei Sarah, and during my preparation for the class, I studied the words of the Arizal of blessed memory,³ who answers this very question."

"Really?" came the chorus of voices in reply. "What's the answer he gives?"

"To understand it, we'll need to start from the beginning." The teachers pulled up chairs and sat down to listen to the impromptu lesson. Rabbi Cohen began:

"In Parshat Bereshit, a list of ten generations is presented. The first generation is that of Adam, and the tenth is that of Noach.

As you know, those individuals who lived in these generations were great and wise and tasted from the World to Come. They knew Adam (who lived 930 years) as well as Methuselah (who passed

away only several days before the Flood), and they attained profound wisdom and lofty insights.

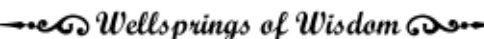
Yet despite this, they couldn't make their mind rule over the heart. They, time and again, succumbed to their evil inclinations, and the Holy One, blessed be He, had no choice, and destroyed the world.

After G-d had destroyed the world, Noach and his sons emerged from the ark and rebuilt it anew.

The following ten generations from Noach to Avraham were also quite problematic and sinful. Yet again, even then, there were holy and pure righteous individuals like Shem and Eber.

It was in the year 1948 to Creation that Avraham our forefather was born, and from him eventually emerged the entire Jewish people.

Now when our sages sought to determine the origins and beginning of the Jewish people,



3. Sha'ar HaPesukim, Parshat Chayei Sarah.

Parshat Chayei Sarah - Avraham - the World's First Educator

they concluded that it starts with Avraham.⁴

All those earlier righteous individuals like Enoch and Methuselah, and later Shem and Eber - however holy and great

they were - have no intrinsic connection to the Jewish people.

"We must understand," Rabbi Cohen continued, "Why don't these righteous individuals have a connection to the Jewish people?"

Avraham - the World's First Educator

"This is indeed a significant question," Rabbi Cohen said, "and for many years, I couldn't find an answer until I studied 'Chomat HaDat' (Chapter 3) by Rabbi Yisrael Meir, the 'Chafetz Chaim' of blessed memory, and there, I found the answer:

"The reason that those righteous individuals didn't merit a connection to the Jewish people is that their sole aim was to secure their own place in the World to Come. They didn't care about others, and that's why they lost out eternally."

He wrote further:

"Indeed, during Avraham's time, there were several servants of G-d. There was a great study hall of Shem and Eber, who were on the level of prophets, and people gathered there to serve G-d. Yet no nation or even family emerged from them dedicated to G-d's service.

Why is that?

The Torah reveals the reason: all of them aimed only for their own service to G-d.

...*~* **Wellsprings of Wisdom** *~*...

4. To quote the words of the Talmud (Berachot 16b):

"Our Rabbis taught: We only call three - 'Patriarchs' (Avraham, Yitzchak, and Yaakov), and only four - 'Matriarchs' (Sarah, Rivkah, Rachel, and Leah).

The Chida of blessed memory adds (Otzar Perushim on the Passover Haggadah):

"The truth of the matter is that when the sages said "We only call three 'Patriarchs'," it is an absolute statement both upward as well as downward, meaning we do not call Adam, Noach, Shem, etc. "Patriarchs," nor do we call the tribes, the sons of Yaakov - "Patriarchs."

Only Avraham, who loved G-d more than all, as the verse calls him 'Avraham, My beloved' (Isaiah 41:8), pondered what would become of G-d's honor after his death. Man doesn't live forever and must die; if so, heaven forbid, G-d's honor would be forgotten. Therefore, he toiled with all his might to publicize G-d's existence and presence to all, as it is written: 'And he called there on the name of the L-rd, the everlasting G-d' (Bereshit 21:33).

He commanded everyone to follow G-d's way, and even reproved kings who didn't prevent their servants from committing theft which is against G-d's way. All the more so did he reprove others of lesser stature.

Because he strengthened himself and encouraged all beings to recognize G-d and follow His ways, G-d blessed him with Yitzchak and afterward Yaakov.

The twelve tribes followed this path, urging people toward G-d's

service like Avraham until a whole nation emerged devoted to G-d.

This is what the verse means: 'For I have known him, that he will command his children and his household after him, and they will keep the way of G-d, to do righteousness and justice' (Bereshit 18:19).

"For I have known him" - 'I have loved him' - as Rashi explains. Why do I love him more than others; there are other servants of G-d in Shem and Eber's study hall?

Because 'he will command his children and his household after him' - all those connected to him - to 'keep the way of G-d,' this, unlike the others who lacked this trait, and instead kept the knowledge of G-d to themselves."

"Thus, it turns out," Rabbi Cohen continued, "that the first educator in the world was Avraham. The Torah itself crowns him with this title when he went to war against the four kings: 'And he armed his trained men' (Bereshit 14:14) - he hurried his disciples."

Eliezer Remained Faithful

“Thus the Rambam writes:

“When Avraham was forty years old, he recognized his Creator. Once he knew of His existence, he began debating with the people of Ur Kasdim, arguing that their path was not the true one. He broke their idols and began proclaiming that it's proper to serve only the G-d of the universe, to bow to Him, and to offer sacrifices and libations.

He declared that all forms should be destroyed. When he overpowered them with his arguments, the king (Nimrod) sought to kill him. A miracle saved him, and he went to Haran. There, he stood and called out loudly to the world, announcing that there is only one G-d to all, whom it's proper to serve.

He traveled from city to city, kingdom to kingdom, gathering people together, until he reached the land of Canaan, continually proclaiming in G-d's name, as it says: 'And he called there to the name of the L-rd, the everlasting G-d' (Bereshit 21:33). When people gathered and questioned him, he

explained according to each one's understanding until he brought them to the path of truth.

Thousands and tens of thousands gathered around him - they were the people of Avraham's household - and he planted this great principle in their hearts" (End of quote).

“These thousands and tens of thousands of Avraham's household were devoted followers, faithfully adhering to him, and as long as Avraham was alive, they served G-d to the best of their ability and understanding.

Presumably, these students were renowned worldwide, leaving an impact wherever they went.

Then the day came.

It was in the month of Tevet, the year 2123 to Creation, that Avraham's soul ascended to the heavenly academy at the age of 175.

After his passing, all those 'thousands and tens of thousands' of followers vanished, leaving no trace that we know of; all except for one who was unique and special.

Parshat Chayei Sarah - The Impure Power of Canaan

Yes, you're right - we're referring to Eliezer, Avraham's famed servant.

But before we discuss him, let's preface with some background."

The Impure Power of Canaan

"On the sixth day of Creation, Adam was created. The Torah describes his creation in detail.

Our sages reveal⁵ that G-d gave Adam a single, vast soul encompassing all the souls of the Jewish people.

But after Adam sinned by eating from the Tree of Knowledge, this soul departed from him.

More precisely, as a result of the sin, his immense soul fragmented into three parts.

One part ascended above, another remained within him, and he continued to live, and the third fell into the depths of the spiritual impurities.

Since that time, it has been the task of the righteous to rescue these souls of the third category from the depths of the impure powers.

Many years passed since Adam ate from the Tree of Knowledge, and in the year 1656 to Creation, the world was destroyed - the year G-d executed the judgment decreed upon the generation of the Flood⁶ - and the Flood engulfed all of existence.

After the Flood, Noah and his sons emerged from the ark, stunned, their familiar, beloved world was gone, as if it had never existed.

Noah and his three sons - Shem, Ham, and Yafet - rolled up

~ Wellsprings of Wisdom ~

5. Sha'ar HaPesukim (Parshat Bereshit).

Rashi explains:

6. As the verse states: "And G-d said, 'My spirit shall not contend evermore concerning man, since he is but flesh; his days shall be a hundred and twenty years'" (Bereshit 6:3).

"Until a hundred and twenty years I will extend My patience to them, and if they do not repent, I will bring upon them the Flood."

Parshat Chayei Sarah - The Impure Power of Canaan

their sleeves and began rebuilding. They prepared lands, built homes, and established families.

The Torah dedicates an entire chapter (Bereshit, chapter 10) listing the descendants of Noah's sons.⁷ and in one verse, the Torah states: 'The sons of Ham were: Cush, Mizraim, Put, and Canaan' (Bereshit 10:6).

But let's backtrack just a bit:

On the very day they left the ark (27th of Cheshvan, in the year 1657 to Creation), Noah planted a vine. A miracle occurred, and the vine took root and bore fruit that same day.

Noah harvested the grapes, pressed them, drank, and became intoxicated, as it says: 'And he planted a vineyard, and he drank of the wine and was drunken' (Bereshit 9:20–21).⁸

This drunkenness ended in disaster, as the verse states: 'And Ham, the father of Canaan, saw the nakedness of his father and told his two brothers outside' (Bereshit 9:22).

Ham committed a grave sin (as detailed by Rashi), causing severe harm to Noah.

When Noah awoke and realized what Ham had done, he cursed his grandson - Ham's son, decreeing that all nations would make him (and his descendants) slaves: 'And he said, "Cursed be Canaan (Ham's fourth son); a servant of servants he shall be to his brethren"' (Bereshit 9:25).

Rabbi Yaakov Chaim Amsel raised two questions:⁹

A. Why did Noah curse his grandson Canaan instead of the perpetrator, his son Ham ?

...*~* **Wellsprings of Wisdom** *~*...

7. These were the ancestors and the roots of the seventy nations.

8. The divine Kabbalist Rabbi Menachem Azariah of Fano, writes ('Gilgulei Neshamot', Additions, page

80):

"Noah became drunk and exposed himself improperly within his tent; this was rectified through Joseph, who did not drink wine until he saw his brothers, upon which they drank and became intoxicated together."

9. 'Nachalat Yaakov' (Sukkot, Part I - page 254).

Parshat Chayei Sarah - Eliezer's Redemption Begins

B. Ham had four sons (Cush, Mizraim, Put, and Canaan); why does the verse specifically mention the youngest son, Canaan when describing Ham: 'And Ham, the father of Canaan, saw' ?

He answered:

As is known, 'G-d has made this corresponding to that' (Ecclesiastes 7:14).

Just as in holiness there are various levels, each with its own

name and designation, so too in impurity there are multiple levels and types.

When Ham committed this vile act, the verse says, 'And Ham, the father of Canaan, saw,' because it was the 'Canaan' aspect within Ham that enticed him to sin. Noach understood this and therefore specifically cursed Canaan, the 'owner' and force behind this impure force."

Eliezer's Redemption Begins

"Having understood this introduction, let's add another detail:

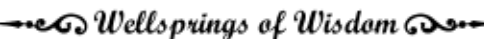
"As a result of the sin of the Tree of Knowledge, the souls fell into the depths of the impure powers, but they didn't all fall to the same place; each group of souls fell into a different area. Therefore, when we aim to elevate a particular soul, we must know where it fell to understand how to contend with that specific impure power.

Let us now focus on one soul that fell into the 'area' called 'the impure power of Canaan.' This soul was named Eliezer, Avraham's servant.

The Arizal wrote:¹⁰

'Our sages said that Eliezer, Avraham's servant, was a Canaanite slave.

As I have already explained in Parshat Bereshit regarding Adam's sin, the good souls from the side of



10. Sha'ar HaPesukim (Parshat Chayei Sarah).

Parshat Chayei Sarah - Eliezer on the Sidelines

holiness became intermingled with the impure powers and fell into these powers, and are purified daily.

Eliezer, Avraham's servant, was a holy soul mixed within the impure power of cursed Canaan and was placed into the aforementioned Eliezer.'

We don't have details about how or when Eliezer became Avraham's servant, but there's no doubt he was a faithful servant. And beyond his loyalty in material matters, he was also a devoted disciple of his master's spiritual path, following Avraham's ways with all his might, for the sake of Heaven.

Eliezer on the Sidelines

"Last week, we read about the trial of Binding:

When Avraham was 137 years old, G-d appeared to him and said, 'Avraham. "Take now your son, your only one, whom you love - Yitzchak - and go to the land of Moriah; offer him

He sanctified himself completely,¹¹ especially in the area of guarding his eyes, and he fully absorbed Avraham's teachings.

Our sages testified about him (Yoma 28b): 'Eliezer, Avraham's servant, was an elder who sat and studied; he drew from his master's teachings and shared them with others.'

Yet despite all his efforts, he still couldn't free himself from the severe impure power of Canaan, about which it is said, 'Cursed be Canaan.'

Soon, Avraham reached the age of 137 and was commanded to perform the Binding of Yitzchak."

there as a burnt offering on one of the mountains" (Bereshit 22:2).

Avraham didn't hesitate. With remarkable eagerness, he took his son Yitzchak and set out. He didn't go alone; he brought along his son Ishmael¹² and his servant Eliezer.

...*~* **Wellsprings of Wisdom** *~*...

11. See the Midrash (Bereshit Rabbah, Parsha 59, Section 8).

12. In a discourse delivered by my father, Rabbi Yoram, he stated the

Parshat Chayei Sarah - Eliezer on the Sidelines

following (Imrei Noam, Vayera - Essay 3), :

In Parshat Vayera, it is said about Avraham our forefather: "For I have known him, that he will command his children and his household after him, and they shall keep the way of G-d, to do righteousness and justice" (Bereshit 18:19).

This means that the primary reason the Holy One, blessed be He, cherished Avraham greatly and drew him close with abundant love and affection is because Avraham diligently educated his children and household in the ways of G-d, continually instructing them to uphold His paths.

According to Rashi's interpretation, the word "yetzaveh" (he will command) in the verse "that he will command his children and his household after him" is understood in its most straightforward sense - as a form of command. That is, Avraham was always commanding his children and household to keep the ways of the Holy One, blessed be He.

However, delving deeper, we can also interpret the word "yetzaveh" in the verse to mean "he will connect" (from the root "tzavta" meaning companionship or connection). This implies that Avraham consistently endeavored to be connected to his children and household.

This was practically manifested on two levels:

Firstly: Avraham showered his children and household with abundant love, affection, and closeness, thereby emotionally bonding with them. This deep emotional connection

created a broad vessel in their hearts to willingly and joyfully accept all that Avraham asked and demanded of them in spiritual matters.

Secondly: Avraham was meticulous in connecting his children and household to himself by involving them in every matter of mitzvah and holiness in which he engaged, to educate them in the commandments.

In every step and advancement Avraham made in spirituality, he ensured that his children and household were "around," not merely progressing alone and leaving them neglected somewhere behind.

We find two examples of this admirable conduct of Avraham, one at the beginning of Parshat Vayera and one at its end:

At the beginning of the Parsha, the Torah recounts the three guests (angels) who came under Avraham's tent. Due to his immense generosity, Avraham decided to honor his guests with a sumptuous meat meal of the highest quality. Therefore, he hurried to his herd: "And he took a young calf, tender and good, and gave it to the lad, and he hastened to prepare it" (Bereshit 18:7).

Who is this lad to whom Avraham gave the calf to prepare for the guests? Rashi explains in his commentary on this verse: "This was Ishmael, to train him in mitzvot." Thus, Avraham connected Ishmael, his son, to himself and involved him in the mitzvah of hospitality that had presented itself, not performing it alone, to educate and accustom him to the commandments.

At the end of our Parsha, the Torah tells that the Holy One, blessed be He, commanded

Parshat Chayei Sarah - Eliezer on the Sidelines

Avraham: "Take now your son, your only son, whom you love - Yitzchak - and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains which I shall tell you" (Bereshit 22:2).

Even though the command explicitly stated that Avraham was to sacrifice only Yitzchak, when he went to the Binding of Yitzchak, he also took Ishmael with him.

Moreover, in the morning, he awakened Ishmael before awakening Yitzchak, as the verse states: "And Avraham rose early in the morning, saddled his donkey, and took two of his young men with him, and Yitzchak his son" (Bereshit 22:3) - first "two of his young men" and only afterward "and Yitzchak his son" - because he wished to involve Ishmael in every matter of mitzvah in which he was engaged.

This conduct of Avraham, to command and connect his children and household to himself on the two aforementioned levels, caused the Holy One, blessed be He, to cherish him and draw him close.

In essence, we learn from all the above that any parent who desires that the Holy One, blessed be He, will cherish them and draw them close should engage with extra vigor and great enthusiasm in the education of their children in purity and holiness, commanding them at all times to keep the way of G-d, just as Avraham did in his time.

When it comes to educating children, one must not compromise. One who truly loves their children will demand the best possible education for them without any compromises or leniencies. When the time

comes to enroll children in kindergartens and schools, one must overcome all internal and external obstacles and register the children in educational institutions that provide the proper path of the Torah in its entirety without "shortcuts."

From the above regarding Avraham's approach to educating his children and household, we also learn that to successfully instill in our children the proper educational path, we must connect and bind them to ourselves by continuously showering them with love and affection - even if, at present, their behavior is not entirely desirable.

In this way, we will bond them to us emotionally, and consequently, when we request something of them, their hearts will be more open to receive and fulfill our request with joy.

Additionally, we must connect our precious children to ourselves and involve them in every matter of mitzvah and holiness in which we engage, to accustom them to the commandments. We must remember that if we do not educate them now, while they are young, and accustom them to the ways of holiness, where will they acquire it later in life? A father must not go to pray or attend a lesson and "forget" his children at home.

Furthermore, if the father has already merited to bring his children with him to the synagogue, he must not sit and pray or listen to the lesson while his children wander outside. Rather, he is obligated to seat them next to him, opening the siddur (prayer book) before them, and encouraging them gently, patiently, and pleasantly to pray with joy and listen to the lesson.

Parshat Chayei Sarah - Eliezer on the Sidelines

On the third day of their journey, Avraham lifted his eyes and saw a vast valley surrounded by towering mountains. As he stood observing, the mountains uprooted themselves and moved toward one another until they merged into one lofty mountain reaching the heavens.

Suddenly, a pillar of fire descended upon the mountain, a cloud enveloped it, and G-d's glory appeared on it. Avraham gazed at the awe-inspiring sight, and then turned to Ishmael and Eliezer, and asked with emotion, 'What do you see?' They replied simply, 'We see mountains.'

Avraham responded with disappointment: 'What can I do? You've been with me all these years, yet you both haven't progressed enough, "stay here, please, with the donkey... until we return" (Bereshit 22:5).

Avraham took Yitzchak and proceeded to that glorious and

holy place, Mount Moriah where they performed the great act of the Akedah.

On the roadside, Ishmael and Eliezer sat on a stone. We can imagine what went through Eliezer's mind: 'All these years I was by the side of Avraham, working on sanctifying my eyes, speech, and purity of heart, yet I haven't risen above the lowest of levels.'

Then, after a few hours of waiting, Ishmael and Eliezer saw Avraham and Yitzchak descending the mountain toward them.

Our sages reveal (Rashi on Bereshit 22:20) that during that journey back, Avraham thought to himself: 'If my son had now been slaughtered, he would have died childless.'

I should have found him a wife from the local daughters of Aner, Eshcol, and Mamre.'

G-d appeared to him and said: 'No. Do not marry him off to

~ Wellsprings of Wisdom ~

In this way, they too will absorb the way of holiness from a young age and become accustomed to it, and it will be ingrained deeply in their hearts, never to

be abandoned, as the verse states: "Train a child according to his way; even when he grows old, he will not depart from it"

(Proverbs 22:6).

Parshat Chayei Sarah - Eliezer on the Sidelines

them under any circumstances.¹³ Don't worry; I've already sent his destined wife's soul into the world, her name is Rivkah.'

The verse states: 'And it came to pass after these things that it

was told to Avraham, saying... and Bethuel begot Rivkah' (Bereshit 22:20-23).

Rashi explains: 'After these things' - after the thoughts that arose because of the Binding."

...*~* **Wellsprings of Wisdom** *~*...

13. The reason why the daughters of Aner, Eshkol, and Mamre were not suitable for Yitzchak is that they lacked good character traits.

When a woman lacks good qualities, despite all her other virtues, has a big problem. As the verse states: "A gold ring in a pig's snout is likened to a beautiful woman who lacks proper taste" (Proverbs 11:22).

The Ralbag explains:

"A gold ring" - Behold, a beautiful woman who lacks good character is like a gold ring placed in the most foul place - the snout of a pig found in garbage heaps.

One must likewise distance themselves from a woman with bad traits, even if she is beautiful, for undoubtedly she 'lacks proper taste' as well.

Therefore, before young men and women meet, the parents should inquire about the individual's behavior and character - whether he or she possesses good character traits.

An aside:

Rabbi Eliezer Shlomo Schick, shares the following ('Asher Banachal', 48:48):

One of the great Jewish sages in previous generations had a wife named Ginendel, and she frequently belittled and shouted at him.

One time, after she humiliated him, he went to the synagogue and cried: "Master of the Universe, I have sinned, and I deserve all these humiliations."

While crying, he fell asleep, and in his sleep, all the gates of Gehinnom were opened to him. He entered them and saw what happens there to those who have sinned.

He saw souls being brought like chickens for slaughter before the Heavenly Court. Before each one, they brought sacks of sins on one side and sacks of troubles, sufferings, heartaches, weakness of mind, poverty, and hardship on the other side, tipping the scales.

The sage was enveloped in darkness upon seeing the levels of Gehinnom, but when he saw the sacks of humiliations that atone, he joyfully returned home. His wife began to belittle him again, and this time he replied: "Ginendel, more humiliations

The Miracle of Matchmaking

“Three years have passed since the Binding of Yitzchak. Rivkah was now three years old and eligible for marriage. Avraham calls Eliezer and asks him to go to Haran and come back with Yitzchak's match.”

A hand was raised, and Rabbi Cohen turned with a smile: "Yes, what do you have to say?"

The teacher replied, "When I taught these verses in class, we studied Rashi's commentary: 'At the time Eliezer went to bring Rivkah, the earth contracted for him, and he arrived in Haran instantly.'

One of the students asked me, 'Why did the earth need to contract for Eliezer? Can't we live natural lives without so much noise and

commotion? Why didn't Eliezer travel to Haran in the usual way, like everyone else?' And truthfully," the teacher continued, "I didn't know how to answer him."

Rabbi Cohen smiled and said, "That's precisely the point I wanted to discuss now."

"If we examine carefully, we'll see that Parshat Chayei Sarah consists of five subjects¹⁴ that take place over 105 verses, and surprisingly, 67 of these verses deal with Yitzchak's match.

In these verses, besides the hidden secrets that the Torah contains, the Torah has embedded all the mysteries of matchmaking and the secret of establishing a Jewish home.

~ Wellsprings of Wisdom ~

please! I have sinned, and I do not want to suffer the seven levels of Gehinnom."

Indeed, when the Holy One, blessed be He, desires a person's benefit, He sends them 'humiliations,' and they complete the process of rectification. And to receive this 'gift', one must be worthy and on a high spiritual level.

14. Namely:

1. The life of Sarah
2. The purchase of the Cave of Machpelah
3. Yitzchak's matchmaking
4. Avraham's passing
5. The generations of Ishmael.

Parshat Chayei Sarah - The Miracle of Matchmaking

For this reason, it has been customary among Jewish communities to read this portion on the wedding day. As Rabbi Bachya writes (Bereshit 24:3): 'It has been established in the Jewish people to read this portion (the matchmaking of Yitzchak and Rivkah) to the groom on his wedding day.'

Now, Eliezer accepted Avraham's instructions and set out from the entrance of the house. He stood there, pondering: "When a man and a woman marry according to the law of Moses and

Israel and establish their home, they become a dwelling place for the revelation of holiness and the Divine Presence.¹⁵ Since this is the case, surely the forces of impurity will try with all their might to interfere and sabotage this process.

The forces of impurity will attempt with all their might to bind the young man and woman apart from each other with iron chains, as it says, 'They afflicted his feet with fetters; his soul entered into iron' (Psalms 105:18), and it's no easy task at all to release them.

❧ *Wellsprings of Wisdom* ❧

15. Every Jewish man and woman who marry and live together according to the Shulchan Aruch, establish a place for the Divine Presence to dwell.

To elaborate:

At the beginning of creation, it is stated: "And the earth was unformed and void, and darkness was over the face of the deep, and the Spirit of G-d hovered over the face of the waters" (Bereshit 1:2).

The Spirit of G-d - the Shechinah - hovered over the waters because it found no place to settle.

Then, on the sixth day of creation, the

Holy One, blessed be He, created Adam and Eve, and only then was a place formed for the Shechinah to dwell.

For it was His will that within the man shines the letter 'י' (Yud) from His Name (the Name 'יה'), and within the woman shines the letter 'ה' (Hey) from His Name (the Name 'יה').

When they marry and live in love and harmony, according to the Shulchan Aruch, the 'י' in the man connects with the 'ה' in the woman, and the holy Name 'יה' is revealed and illuminates that home.

Through this, a place is created for the Divine Presence to dwell.

Parshat Chayei Sarah - The Miracle of Matchmaking

The impurity accuses and recalls their sins and transgressions, creating endless obstacles and impediments.

"Therefore," Eliezer continued to reflect, "when Divine Providence sends the thought of a match, it's a sign that now is an opportune time to 'release' them from their 'punishment' of singleness."¹⁶

This is also the reason why the matchmaker is called a 'shadchan' (שדכן), because this word hints to this secret. The word 'שדכן' (shadchan) is an acronym for 'פִּי שֶׁבַר דִּלְתוֹת נְהַשֶּׁת' - 'For He has broken the gates of

brass' (Psalms 107:16), the breaking and shattering of all obstacles that the impure powers may place in one's way.

"If so," Eliezer continued pondering, "surely for this match, upon which all of Avraham's legacy depends, there will be endless obstacles, and therefore, I must not delay even a moment."

He closed his eyes, concentrated with all his strength and invoked a holy and awesome Name of G-d.

His face became fiery; a pure and awe-inspiring light shone and was revealed and within a second, he arrived in Haran."

~ Wellsprings of Wisdom ~

16. The Chazon Ish, of blessed memory, said that when someone thinks of a shidduch, and it seems good, he should propose it immediately and not postpone it.

Rebbetzin Greineman recounted that once the Chazon Ish thought of a shidduch late at night.

The young man was already asleep (the young woman was still awake), and the Chazon Ish proceeded to wake up the young man to propose the match and advance the matter immediately, even accompanying him to meet the young woman (the Chazon Ish walked behind them to avoid any concern of seclusion at the late hour of night).

Perhaps the reason the Chazon Ish did not want to delay until the next day was that once the idea came to his mind at that moment, it was an auspicious time for it to materialize.

For this reason, a matchmaker should not despair of proposing a shidduch even if it was previously suggested, since perhaps initially the time was not right for it to happen, as "To everything there is a season and a time" (Ecclesiastes 3:1).

The time when a shidduch comes to fruition must be at a good and successful moment ('Sdeh Tzofim', Shabbat I - page 315).

Rivkah's Dramatic Moment

"Eliezer stood there in Haran, by the well, and prayed: "Master of the Universe, You have already revealed to my master Avraham that Rivkah is Yitzchak's destined match,¹⁷ but I don't know who Rivkah is.

"L-rd, G-d of my master Avraham, please grant me success today" (Bereshit 24:12).

Eliezer said, "Master of the Universe. You know that I have guarded my eyes meticulously and have never connected, even for a moment, to realms of impurity.

Therefore, I ask, in the merit of guarding my eyes - Merciful Father, I want Rivkah, Yitzchak's match, to come now, at this very moment."

"And it happened, before he had finished speaking, that behold, Rivkah came out" (Bereshit 24:15).

Seemingly, everything was going now according to plan:

Avraham told him that the girl's name is Rivkah, and she had passed the test. Eliezer should have been overjoyed. He should have exclaimed then and there, "Blessed be G-d that I succeeded in my mission."

But no, Eliezer's reaction was different. The Torah describes it: "And the man was astonished at her" (Bereshit 24:21). Rashi explains: "'Astonished' - is an expression of desolation, as in 'Cities are desolated' (Isaiah 6:11)." Rashi further clarifies: "'Astonished' - amazed and bewildered."

We need to understand: Why and when did the joy turn into bewilderment?

~ Wellsprings of Wisdom ~

17. To quote Rashi (Bereshit 22:20):

"Upon returning from Mount Moriah, Avraham was pondering and said, 'If my son had been slaughtered, he would have died childless. I should have

married him to a woman from the daughters of Aner, Eshkol, and Mamre.' The Holy One, blessed be He, then informed him that Rivkah, his destined mate, was born."

Parshat Chayei Sarah - The Blessed Marriage

Rabbi Yosef Ratzon (Mei Menachot, p. 80) explained:

Eliezer beheld many forces of impurity swarming to accuse and raise demerits, and that they wished to take hold and dwell on Rivkah.

“The accusation intensified moment by moment; all the negative forces stirred and roared, seeking prey. When Eliezer saw Rivkah, his eyes perceived all the accusations. As it says: "And it happened, before he had finished speaking, that behold, Rivkah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Avraham's brother, with her pitcher upon her shoulder" (Bereshit 24:15).

"With her pitcher upon her shoulder" (וכדה על שכמה) - the initial letters spell 'Esau' (עשו).

Moreover, the word "her pitcher" (כדה) appears five times in this portion, and if we take the word without the suffix, "כד" (pitcher), and multiply it by five (since it's mentioned five times), we get the numerical value of 120, which corresponds to the number of all possible combinations of the Divine Name that represents the attribute of justice, the name "Elohim."

Eliezer saw the judgments and accusations that rested upon her (after all, she was destined to be the mother of Esau the wicked, who would become the chariot for the evil powers).

It was only after Eliezer saw to it that these accusations were subdued, that Eliezer proceeded with Rivkah to her family's home.

The Blessed Marriage

Eliezer met with Rivkah's family and saw that they were suitable for each other, and afterwards, they exchanged gifts.

(Parenthetically, when finalizing a match, it's not appropriate to send children off empty-handed, one should

shower them with gifts and also financial support in the early years of marriage. At the same time, it's wrong to make demands from the other side.

The proper conduct is for both families to sit together, and

Parshat Chayei Sarah - A Wife is from G-d

for each to honestly state how much they can give).

The engagement concluded, and the bride's family wanted to set the wedding for a year later. Eliezer objected: "It's not good to delay a wedding; it can cause many problems. The proper conduct is to marry within a few months, shortly after the time of the engagement."

Eliezer brought Rivkah to Yitzchak, and they got married.

This was the first Jewish wedding in the world, as the Torah states: "And Yitzchak brought her into his mother Sarah's tent, and he took Rivkah, and she became his wife, and he loved her, and Yitzchak was comforted after his mother's death" (Bereshit 24:67).

From this union, G-d took great delight; Yaakov our forefather was born, and from him came all of the Jewish people. Yitzchak and Rivkah merited this because the

foundations of their early life were good, and their marriage process was holy and pure.

Our Torah is called the "Torah of Life," being that it gives life guidance and inspiration. In our Parsha, we learn that to ensure the future continuity of the Jewish people - that all one's descendants be upright Jews with good fortune in life - we, the parents and grandparents, must dedicate prayers and plead to G-d that we merit a blessed union from the marriages of our children.

On the wedding night, the souls unite and become one, and if the groom and bride are pure and sincere, their connection will be true and holy, and peace will dwell between them all their lives.

Standing by their chuppah, Eliezer had tears of joy in his eyes. "How fortunate am I to have been part of the creation of the Jewish people."

A Wife is from G-d

"The following is excerpted from a lecture by Rabbi Moshe

Toledano (He'emanti Va'adabera, Part I, p. 161):

Parshat Chayei Sarah - A Wife is from G-d

In the portions of Chayei Sarah and Vayetze, the Torah tells us about the matchmaking of Yitzchak and Yaakov, our forefathers.

Yitzchak's match happened easily and within a short time - a few hours - from the moment Eliezer arrived in Haran towards evening.

He saw Rivkah, spoke with Bethuel and Laban, and recounted the Divine providence that led him to find the granddaughter of his master's brother, who was suitable for Yitzchak.

Laban and Bethuel said to him, "From G-d the matter has come; we cannot speak to you bad or good," and they immediately broke a plate, said "Mazel Tov," and that was it.

The next morning, Eliezer took Rivkah, and that very day, he brought her into Yitzchak's mother's tent - "and she became his wife" (Bereshit 24:67). Truly remarkable.

In contrast, Yaakov's match stretched over seven years:

At the very beginning of his journey when he left Be'er Sheva, Eliphaz, Esau's son, chased after him intending to kill him. Yaakov gave him all his possessions - the gold and diamonds with which he intended to enter Laban's house and win his favor.

After Eliphaz took all his wealth, Yaakov lifted his eyes to heaven and said, "Should I lose my hope and trust in my Creator? No. 'My help comes from G-d, Maker of heaven and earth'" (Psalms 121:2).

When he arrived at Laban's house, he worked for a month without pay. Only after Laban offered him wages did Yaakov commit to working for seven years in exchange for marrying Rachel. After seven years of work, Laban deceived him and gave him Leah instead of Rachel. Only after promising to work an additional seven years did he receive Rachel a week later.

We see that Yitzchak's match proceeded smoothly, while Yaakov's was fraught with difficulties. What does the Torah teach us with this?

Parshat Chayei Sarah - A Wife is from G-d

G-d wants to teach us that He is the guide and overseer of the world. He alone has done, does, and will do all deeds. Sometimes a person succeeds easily in finding a match, and

for another, it doesn't go as smoothly - even within the same family, one child may find a match quickly while another experiences delays; everything depends on His will.¹⁸

...*~* **Wellsprings of Wisdom** *~*...

18. Once, Rabbi Asher Sassi, of blessed memory, attended a wedding in Or Yehuda.

As he entered the banquet hall, people hurried to him, seeking his blessing. Among them was a woman who introduced herself as the manager of the event venue, and she said:

"Chacham Sassi, hello, do you remember me? I visited you six years ago for a blessing."

She then shared her distress over delays in finding a match. The Rabbi had instructed her to light a candle in honor of the soul of the divine Tanna Rabbi Yonatan ben Uziel.

Suddenly, Rabbi Sassi confidently declared: "Today you will find your match!"

She fervently responded, "Amen," but immediately wondered: Is it possible that she would find her match today when she was on her way to fly abroad?

However, Chacham Sassi, firm in his conviction, repeated: "Today is the day you will meet your future husband. Let me even describe to you his appearance: He's a slender young man, tall, with black hair, etc." She left the Rabbi with mixed feelings.

Upon arriving at the Lod Airport, her eyes wandered, hoping to spot the described

young man - but all to no avail. She went through the usual procedures, checked in her luggage, navigated the bustling counters crowded with people, yet did not find anyone matching Chacham Sassi's description.

As she approached the departure gate, very close to the plane, her personal suitcase dragging behind her, she suddenly stumbled and nearly fell.

Attempting to straighten up, suddenly someone appeared and asked with concern: "Do you need help?" She replied, "Thank you, I'm on my way to the plane."

He kindly offered his assistance again, effortlessly took her suitcase, and proceeded toward the plane. She looked at him and saw before her a charming, slender young man, tall, with black hair - exactly matching Chacham Sassi's description. A thought crossed her mind - could it be him?

The young man told her he had come to the country specifically to find a match, and ultimately, they married.

The Rabbi's blessing continued to dwell in their home, and they were blessed with children graced by G-d ('Mofet LeShabbat', Bereshit - page 145).

Parshat Chayei Sarah - Eliezer Finally Receives His Reward

As it is written in our portion: "Then Laban and Bethuel answered and said, 'The matter has come from G-d; we cannot speak to you bad or good'" (Bereshit 24:50).

The Rashbam explains:

A person must know that he is guided and supervised

from above. He is like a pen in the hand of the writer, like clay in the hand of a potter, like an ax in the hand of a woodcutter.

One should live with the faith that everything depends on His will.

Let's continue with Eliezer."

Eliezer Finally Receives His Reward

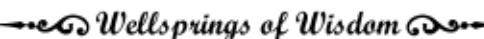
"Avraham approached Eliezer and said, 'Eliezer, you've accomplished something truly great. From now on, you too, have a part in the building of the Jewish people.

Since you deserve the reward of a matchmaker, I've been granted permission from Heaven to act on your behalf - to remove you from the category of 'cursed' and bring you into the category of 'blessed.'"

As the "Imrei Emes" of Gur said in the name of his father, the "Sfat Emet,"¹⁹ Eliezer's reward for matchmaking was that he moved from the category of 'cursed' to 'blessed.'"

"However," concluded Rabbi Cohen, "despite all this, it's explained in the words of Rabbi Yitzchak Luria (the Arizal) that we mentioned earlier, that Eliezer still, didn't entirely exit the cursed status, and a remnant and impression of that severe impurity remained in him. Therefore, he needed to reincarnate as Caleb, son of Yefuneh, 'to complete what Eliezer began to rectify.'

"This is the mystical meaning of what our sages say (Sotah 12a) that Caleb is called 'Ashchur' (1 Chronicles 4:5) because his face darkened from fasting. The reason for his many fasts was to rectify



19. 'Likutei Yehuda' (Chayei Sarah).

Parshat Chayei Sarah - Eliezer Finally Receives His Reward

himself, to exit the category of 'cursed,' and not to be misled by the spies - just as Avraham had initially helped his previous incarnation - when he was his servant Eliezer - during his lifetime, as mentioned above, bringing him into the category of 'blessed'.

"The Arizal further explains that this is why Caleb specifically went to Hebron (and not to Mount Moriah), to pray at Avraham's grave,

asking for help to leave the category of 'cursed' and not be swayed by the spies - just as Avraham had helped him initially."

The teachers rose from their seats, deep in thought and pleased by all that they had learned.

"We've learned that when a student asks a question, it's worthwhile to make the effort and find an answer."



Summary and Practical Conclusions

1. G-d ordained it so that within a man shines the letter ״ (Yod) of His Name (יה״ו), and within a woman shines the letter ׳ה׳.

When they marry and live in love and harmony, according to the Shulchan Aruch, these two letters join together, the ״ of the man with the ׳ה׳ in the woman, and the sacred Name of G-d is revealed and shines in their home. Thus, a dwelling place for the Divine Presence is created.

2. Our Torah is called the "Torah of Life," being that it gives life guidance and inspiration. In our Parsha, we learn that to ensure the future continuity of the Jewish people - that all one's descendants be upright Jews with good fortune in life - we, the parents and grandparents, must dedicate prayers and plead to G-d that we merit a blessed union from the marriages of our children.

On the wedding night, the souls unite and become one, and if the groom and bride are pure and sincere, their connection will be

true and holy, and peace will dwell between them all their lives.

3. We must recognize that G-d matches the souls of husband and wife so that each can complete and complement each other. For a couple's union to endure, each must accept the other's personality and embrace them as they are.

It's important to understand that the Holy One, blessed be He, intentionally pairs couples with opposite traits so the household can stand firm and be balanced.

For example, if the husband embodies kindness, his wife might embody strength, since if both spouses are overly generous, constantly feeling the need to give away money, they might end up without sufficient resources for themselves. Conversely, if both spouses are overly strict, leading their home with fear and severity, their children might develop emotional issues, G-d forbid. Therefore, G-d often pairs spouses with opposite

Parshat Chayei Sarah - Summary and Practical Conclusions

character traits so each can help the other in areas where they lack.

4. We must understand that G-d is the guide and overseer of the world. He alone has done, does, and will do all deeds that occur and take place; everything truly depends on His will.

Sometimes a person finds success in matchmaking, and another does not, and even within the same family, one child may find a match quickly while another may experience delays.

5. The primary consideration before meeting a potential spouse (both for parents and the young man and woman in question) should be the assessment of the character and personality - whether they possess good character traits. Two critical

qualities must be examined, and their presence should lead one to reject the match: That the person is not stingy, and that the person is not prone to anger.

6. Parenthetically, when finalizing a match, it's not appropriate to send children off empty-handed, one should shower them with gifts and also financial support in the early years of marriage. At the same time, it's wrong to make demands from the other side.

The proper conduct is for both families to sit together, and for each to honestly state how much they can give.

Additionally, the recommended practice is to marry within two to three months from the time of the engagement.

Shabbat Shalom!



” A person must rejoice when the time for
prayer

as the author of the Tanya says that:

every Jew, wherever he is, receives from G-d at the time of prayer a gift called **"Mochin D'Gadlut,"** meaning that the understanding of everything is expansive before him, as is written **"Open wide your mouth and I will fill it"** ”



- Discounts for institutions / bulk orders
- Can be ordered with engraved dedications

For orders:

☎ +1 (954) 800-6526 📞 +972-54-867-3086

666 HaKatzir Street, Netivot





Take part in spreading Torah around the world!

**Together we will bring
the light to everyone!**



Interested in receiving the booklets for your synagogue?
Want to distribute the booklets in the
synagogues of your city?

Contact us:

☎ +1 (954) 800-6526 📞 +972-54-867-3086

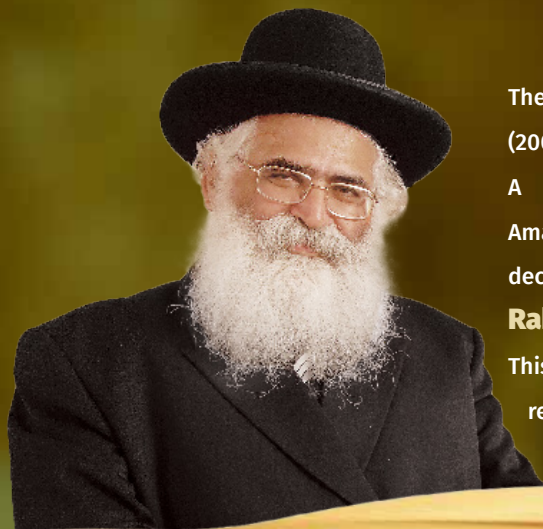
New

Delivered in special



'Betzur Yarum' - Soft Cover

Travel edition



The original set, first printed in 5767 (2007), consisting of 17 volumes. A fascinating interpretation on "Likutei Amarim", the first part of Tanya, culled from decades of lessons by our venerable teacher, **Rabbi Yoram Abargel**, of blessed memory. This series provides endless practical tools and real life advice for every Jew in all areas of life.



For orders:

☎ +1 (954) 800-6526 📞 +972-54-867-3086

666 HaKatzir Street, Netivot



Free distribution

Preserve publication sanctity by use of Genizah



Shabbat Times
Chayei Sarah

22nd of Cheshvan,

City	Candle Lighting	5785 Shabbat Ends	Rabbeinu Tam
New York	4:14 pm	5:16 pm	5:44 pm
Miami	5:12 pm	6:06 pm	6:42 pm
Los Angeles	4:28 pm	5:26 pm	5:58 pm
Montreal	3:59 pm	5:05 pm	5:29 pm
Toronto	4:28 pm	5:32 pm	5:57 pm
London	3:44 pm	4:57 pm	5:13 pm
Jerusalem	4:21 pm	5:12 pm	5:44 pm
Tel Aviv	4:17 pm	5:08 pm	5:40 pm
Haifa	4:15 pm	5:09 pm	5:40 pm
Be'er Sheva	4:19 pm	5:12 pm	5:45 pm

Pathways to the Heart

From the Words of

HaRav Yoram Abargel zt"l

*T*When a Jew studies the Torah, G-d reveals Himself and dwells within him, as the verse states, "They shall make for me a sanctuary, and I shall dwell with them" (Shemot 25).

We may not necessarily feel or be capable of tolerating this great light, but when one has the power to study assiduously with devotion, they must know that the Divine presence is very much upon them, and that at this very moment they are entirely united with G-d and are entirely protected from harm, since the 'Torah protects and saves' (Sotah 21a).

They have nothing to fear, since those who study Torah are closest to G-d, and our daily prayers include the desire that 'We and our descendants be involved in the study of the Torah for its own sake.'



Become a Partner!

For Donations:

American Friends of Netivot Inc
Signature Bank

Account # 1504470357

261 Madison Avenue New York, NY 10016

Routing # 026013576

Or Visit: Hameir-Laarets.org.il/Donate

RECOGNIZED BY THE IRS AS A 501(C)(3)
TAX DEDUCTIBLE ORGANIZATION

Do You Enjoy Mesilot?



Receive Mesilot Weekly Anywhere Worldwide!
- Free of Charge -

Distribute Pathways to the Soul in Your Synagogue!
Join Now!



Ask The Rabbi!



Rabbi Yisrael Abargel Shlita responds to questions directly and discreetly

Media

hameir-laarets.org.il/en

Hameir Laarets

(954) 800-6526

054-870-8737

en@h-l.org.il



Français
joindre :



Русский
присоединиться:



English
to join:



Español
Para unirse:



עברית
להצטרפות:

