



**ויאמר ד' אלקי "24:12
אדני אברהם הקרה נא
לפני היום, ועשה חסד עם
אדני אברהם"**

“And he said: Hashem, God of my master Avrohom, may You so arrange it for me this day, and do kindness with my master Avrohom.” Eliezer asked that he find Yitzchok’s Shidduch as a Chesed for Avrohom Avinu. Why didn’t he ask for it in the Zechus of Avrohom Avinu – as Avrohom had amassed many Zechusim, and what better way to utilize the Zechusim than getting a quality Shidduch for his son? What Segulah can one do nowadays, for us simpletons, to obtain a Shidduch? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

וד' ברך את אברהם "24:1 – לקחת מוסר
בכל – “And Hashem blessed Avrohom with everything.” It says in Bereishis Rabbah 57:3 on the words in the Posuk 22:20 – “ויהי – אחר הדברים האלה” – that this phrase of, “And it was after these things” means after the thoughts that occurred there. Whose thoughts is the Posuk referring to? Avrohom’s thoughts. Avrohom Avinu said to himself: Had Yitzchok died on Har Hamoriah at the Akeidah, he would have died without any children. Now what should I do? I should marry him off to one of the daughters of Aner, Eshkkol, or Mamre, for they are righteous. Does it matter to me if someone has Yichus or not? (The daughters were righteous individuals, but they descended from Kna’an, who was cursed by Noach – and was thus considered of inferior Yichus. Avrohom descended from Shem, who was blessed by Noach. Avrohom, Yitzchok, and Yaakov, all took wives from Terach’s family, Avrohom’s family, rather than from Kna’an). Hakodosh Boruch Hu told Avrohom that he did not need to seek a wife there for Yitzchok, for Yitzchok’s partner, the one who would be his wife, was already born. Hakodosh Boruch Hu told Avrohom Avinu that Yitzchok’s Zivug was born – why didn’t Hakodosh Boruch Hu tell him who she was, and where she lived? That would have made it much easier for Avrohom Avinu, and his servant Eliezer. Instead of Avrohom giving directions to Eliezer what to do and make him swear – he could have just had Eliezer go to the house of Beseuel, and bring Rivkah back

with him. Hakodosh Boruch Hu did not want to change the Teva, nature, here.

The way of the world is that one needs to look for his Shidduch. He needs to find out information and see if the person is a good Shidduch. Chazal in Sotah 2a tells us that forty days before the creation of a child, they announce in the heavens that the daughter of so and so, will marry so and so. It is already known who will marry who, yet Hakodosh Boruch Hu made it that the way of the world is that one needs to work on finding his Shidduch. Eliezer told Avrohom, “אולי לא תאבה האשה ללכת אחרי” – the norm is for the man to go find the wife, and thus, perhaps I will find a Shidduch for Yitzchok, but she will not want to go to Yitzchok, especially because Eliezer was only an Eved, a messenger – and it is not showing her respect. Avrohom Avinu answered Eliezer, “ד' אלקי שמים” – that he was correct that in the natural order of the world, she would not want to come – nonetheless, Hakodosh Boruch Hu will make it happen. While one needs to know that there is nature in the world, one must always remember that Hakodosh Boruch Hu is running the world. If one does the proper Hishtadlus, according to Teva, then Hakodosh Boruch Hu will take care of the rest. Hakodosh Boruch Hu spoke directly to Avrohom Avinu, and he still did what he needed to do – to do the Hishtadlus necessary based on nature. The Torah provides many details about this story to teach us for all future generations how one must go about Shidduchim. One must know that Hakodosh Boruch Hu is the true Shadchan – He is making all of the Shidduchim. We must do the proper Hishtadlus, and then He will take care of the rest.

ויאמר ד' אלקי "24:12 – שם משמואל
אדני אברהם הקרה נא לפני היום, ועשה חסד עם
אדני אברהם – “And he said: Hashem, God of my master Avrohom, may You so arrange it for me this day, and do kindness with my master Avrohom.” Eliezer seemed very concerned that he would not be able to fulfill his mission of finding a Shidduch for his master, Avrohom Avinu. He Davened to Hashem for assistance; he asked Hakodosh Boruch Hu to perform a Chesed for Avrohom Avinu – so that he should succeed. It’s as if he thought that B’derech Hatevah, through natural means, he would not be

successful in his mission. Why would he think this? Avrohom Avinu was well known in the world, and was fantastically wealthy. Why wouldn’t people want to marry into his family? The Ramban says that the Avos Hakdoshim were considered like prestigious kings – who wouldn’t want to be Meshadech with them? Additionally, why did Eliezer ask Hakodosh Boruch Hu that Avrohom be helped with Chesed, instead of asking that Avrohom be helped because of all of his good deeds?

We know that when a Tzaddik himself is Mispalel, he is not supposed to do so by asking for something because of his actions – but rather he is to ask for free gifts. But Eliezer was not asking for himself, and we Daven to Hakodosh Boruch Hu in the Zechus of the Avos Hakdoshim – why didn’t Eliezer do this? Yaakov Avinu needed to work for fourteen years to extract the Neshomos of Leah and Rochel from the grasp of the Tumah of Lavan. The Arizal tells us that the greater the Neshama, the greater stronghold the evil can have upon it, and is thus more difficult to extract. Avrohom Avinu recognized that in order to extract the Neshama of the future wife of Yitzchok would take much effort. Many Tefilos were going to be needed to achieve this. The Midas Hachessed was needed to accomplish this. With this we can understand why Avrohom Avinu was the one who sent the Shliach, Eliezer, and not Yitzchok Avinu himself. The Shliach of a person, represents the person, so that it is as if the person himself is performing the action. The Midas Hadin will be utilized in the future, however, Hakodosh Boruch Hu placed the Midas Hachessed into the world, for that is what is needed until the Geulah comes. Avrohom Avinu represents the Midas Hachessed, while Yitzchok Avinu represents the Midas Hadin. Thus, it was Avrohom Avinu, the Midas Hachessed, which was at play here, so that they can extract the proper wife for Yitzchok Avinu. It is crucial to have everything pure and perfect from the beginning, for all is being built upon it. This was the beginning of Klal Yisroel, and much care was needed to ensure that there was purity and completeness. During the entire Shlichus, when Eliezer was on his mission, the Torah does not mention his name. The reason for this is because Eliezer was acting in the

capacity of a Shliach, he was acting in the place of Avrohom Avinu. The Midas Hachessed of Avrohom Avinu was of great importance to accomplish this mission, and find the proper wife for Yitzchok Avinu.

ויהי כאשר כלו הגמלים "24:22 רש"י
לשתות ויקח האיש נזם זהב בקע משקלו ושני
"צמידים על ידיה עשרה זהב משקלם
 " – "And it was now, when the camels finished drinking, the man took a golden nose ring, its weight was a Beka, and two bracelets on her arms, ten gold Shekel was their weight." "בקע" is a Remez to the Shekalim of Klal Yisroel, as the חצי שקל, the half Shekel that was donated by every Yid from Klal Yisroel to the Bais Hamikdash were, בקע לגלגלת – a Beka for every head in Klal Yisroel. "שני צמידים" – This alludes to the two Luchos. "עשרה זהב משקלם" – this alludes to the Aseres Hadibros which were written on the Luchos.

ויהי כאשר כלו "24:22 גור אריה
הגמלים לשתות ויקח האיש נזם זהב בקע משקלו
"ושני צמידים על ידיה עשרה זהב משקלם
 " – "And it was now, when the camels finished drinking, the man took a golden nose ring, its weight was a Beka, and two bracelets on her arms, ten gold Shekel was their weight." When Eliezer realized that Hakodosh Boruch Hu had led him to the proper Shidduch for Yitzchok, Eliezer gave gifts to Rivkah for he wanted to convey to her immediately about what her marriage entailed – the depth of what it would mean to her and the nation of Klal Yisroel. Although there was an overwhelming amount of information for her to absorb at this time and she would not be able to retain all of it, nonetheless it was done, for her Mazal absorbed all of it. The Gemara in Megillah 3a – tells us of the concept of **איהי** – **לא חזי אבל מזלי חזי** – a person might not see something, might not be able to retain something, but his Mazal does. Eliezer gave Rivkah three pieces of jewelry as a Remez that she would become a mother of the nation which has the three pillars upon which the world stands: Torah, Avodah, and Gemilas Chassodim. The Beka – which alludes to the Shekel – that corresponds to the pillar of Avodah, for the half Shekel that was given by each Yid in Klal Yisroel was used for the Avodah in the Mikdash. The two bracelets correspond to Torah and Chesed. Eliezer was telling Rivkah that

because she already possessed the pillar of kindness, she would also be Zoche to the other two. These three were carried onto Klal Yisroel through the Avos Hakdoshim: Avrohom – Chesed, Yitzchok – Avodah, and Yaakov – Torah. Rivkah was worthy of being a part of this greatness, of the Avos and Imahos, which would bring forth Klal Yisroel.

אם למדת תורה "2:16 – ברכת אבות
"הרבה, נותנין לך שכר הרבה
 " – "If you learn a lot of Torah, you will be given a lot of reward." What is the Mishna telling us here? Wouldn't we have thought that was the case – that the more Torah you learn the more reward you will receive – so if you learn a lot of Torah you will receive a lot of reward? Additionally, why does the Mishna say, "לך" – that you will receive much reward – when it is obviously speaking about "you", and seems to be completely superfluous here? Who else would receive the reward for your learning Torah if not you? The letter, "ל" represents learning Torah, as the "ל" is spelled, "למד" – to learn – Torah. The letter, "כ" – is spelled, "כף" which means the palm. This refers to actions, as actions are generally performed with the hand. In the order of תשר"ק, which is the opposite order of אבג"ד, the "ל" comes before the "כ". This alludes to us that if one does, "ל" – he does learn Torah, then he will be Zoche to, "כ" – to do the action of the Torah he was learning. The Gemara in Kiddushin 40b analyzes if learning or action is greater. The Gemara concludes that learning is greater, for learning will lead to action. This means that in the Zechus of the learning of the Torah Hakdosh, one will be Zoche to actually be Mekayeim those Mitzvos with his hands. This is what the Mishna means when it says in Avos 4:2 "שכר מצוה, מצוה" – the reward for Mitzvah is a Mitzvah. This means that the reward for performing the Mitzvah of learning Torah in this world, is a Mitzvah – that he will be Zoche to perform that Mitzvah. This is why the world was created with תשר"ק, for the "ל" comes first to teach us that the world only stands on Limud HaTorah.

This is as the Posuk in Yirmiyahu 33:25 says, "אם לא בריתי יומם ולילה – חוקות" – "שממים וארץ לא שמת" – If not for the Bris of day and night – referring to Limud HaTorah,

then there would be no world. This is the way of Torah, that Limud HaTorah brings one to the action of that Limud, in the Zechus of the Limud HaTorah one will be Zoche to be Mekayeim that Mitzvah. Hakodosh Boruch Hu told Avrohom Avinu, "לך לך" – that the "ל" – the Limud HaTorah is what will give him the Zechus of the "ך" of the actions of the Torah. The world of Midas Hadin was created with תשר"ק, and then Hakodosh Boruch Hu placed Chesed before the Midas Hadin, which is אבג"ד. Avrohom Avinu was Chesed, and thus the Torah says in 24:1 "וד' ברך את אברהם בכל" – that Avrohom Avinu was Zoche to כל – to the order of אבג"ד – though still he was commanded earlier, לך לך, for it is through the Limud HaTorah that it would be that Avrohom Avinu performed the Mitzvos of the Torah. The Mishna says that in order to be Zoche to do the action of the Mitzvah, one must learn, "תורה הרבה" – a lot of Torah. Then one will receive reward in this world, of being able to perform the Mitzvah, in addition to the reward he will receive in Olam Habah. The Mishna says, "לך" – you will receive the reward through לך – through the Limud HaTorah you will be Zoche to perform the actual Mitzvah.

Now we can understand why Eliezer asked for a Chesed that he find the proper Shidduch for Yitzchok. This was the beginning of Klal Yisroel, and it needed to be built on solid ground. Chesed was a key ingredient needed, and thus Eliezer asked for Chesed. There is a Segulah which all can use to obtain a Shidduch, as well as for any other needs or wants one has. The more one connects to the Torah Hakdosh, that is a Segulah to receive that which he learns. If one wants to get married, he should learn Meseches Kiddushin, and or Meseches Kesubos. He should really learn it, connect to it, and that is the greatest Zechus for him to be able to get married. Anything that one wants, he should learn those Halachos, those Sugyos, and that is a great Zechus for him to receive it. If we really want to be Zoche to the Geulah Shlaima, perhaps we should learn Gemara about Korbonos, Halachos of the Bais Hamikdash, or other Sugyos of Torah which we will be Zoche to when Moshiach comes. May we be Zoche to receive all that we need and want from the Ribbono Shel Olam, as a great Chesed from Him.

