

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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שבת מברכין

פרשת חיי שרה תשפ"ז

## Why was Lavan so anxious to give Eliezer food and a place to sleep?

וַיֵּשֶׁם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֶכֶל עַד אִם דִּבַּרְתִּי דְבָרִי וַיֹּאמֶר דְּבָרִי: (כד לב)

And food was set before him to eat, but Eliezer said, "I will not eat until I have spoken my words." And Lavan said, "Speak. The commentators all ask what was the intention of Eliezer not to eat until he has spoken. He could have eaten and then tell of his mission? To understand this we must retract to this Parsha which is describing how Avraham Avinu sent his dependable servant Eliezer on a mission to find a wife for his son Yitzchok who was already forty years old. He was ordered him not to take a girl from Canaan only from my birthplace Charan. The servant took ten camels of his master's camels, and he went, and all the best of his master was in his hand; and he arose, and he went to Aram Naharaim, to the city of Nachor, the brother of Avraham. And he made the camels kneel outside the city beside the well of water, at even tide, at the time the maidens go out to draw water. Eliezer was excited that a modest girl, Rifka came out, who had been born to Besuel the son of Milcah, the wife of Nachor, and she went down to the fountain, and filled her pitcher and went up. The servant ran toward her, and he said, "Please let me sip a little water from your pitcher." And she said, "Drink." And she hastened and lowered her pitcher to her hand, and she gave him to drink. And she finished giving him to drink, and she said, "I will also draw for your camels, until they will have finished drinking."

The man was astonished at her generosity, was waiting to know whether Hashem had caused his way to prosper or not. When the camels had finished drinking, that the man took a golden nose ring, weighing half a shekel, and two bracelets for her hands, weighing ten gold shekels. וַיִּרְבֶּקֶה Now Rifka had a brother whose name was Lavan, and Lavan ran to the man outside, to the fountain. Rashi asks: Why did Lavan run and for what did he run? Rashi answers: when he saw the nose ring and the jewelry Rifka received from Eliezer," he said, "This person is rich," and he set his eyes on the money.

Now Lavan wasn't known for his hospitality, but he reckoned that if Eliezer was such a rich and generous person, that he gave such expensive gold presents for a mere favor of drawing some water, Imagine if I invite him to eat and sleep at my house, that rich man would shower me with many gold presents. However, Eliezer was very

smart, and understood the intentions of Lavan.

Eliezer was a Scholar and learned Torah from his master Avraham. The Halacha states that גניבת דעת 'theft of the mind', is a form of stealing too. It is a dishonest misrepresentation or deception. Now if Eliezer would agree to eat at Lavan's house, Lavan would anticipate that he would be hefty rewarded. Therefore, Eliezer in following the Halacha, stated that he has to speak his position first, and Lavan won't be disappointed. וַיֹּאמֶר עֲבָדִי

וַיֵּשֶׁם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֶכֶל עַד אִם דִּבַּרְתִּי דְבָרִי וַיֹּאמֶר דְּבָרִי: I gave the precious ornaments to Rifka because my master Avraham gave me permission to give a nice gift just to be able to find a wife for his son, but for other things I need permission from him. That is why Eliezer did not want to eat before he spoke. After his blunt speech, we don't find in the Torah that Lavan offered his hospitality, since he would not get his fantasy reward.

However, since Hashem wanted the Shidduch to happen, He coerced Lavan and Besuel to agree to hand over Rifka to Eliezer and they said וַיֵּשֶׁן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מָה יֵצֵא הַדְּבָר לָנוּ וַיֵּשֶׁן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מָה יֵצֵא הַדְּבָר לָנוּ: Rashi says: We cannot speak to you. to refuse in this matter, either with an unfavorable reply, or with an appropriate reply, because it is obvious that the matter has emanated from the Lord, according to your words, that He designated her for you. They felt it inner and agreed.

Once Eliezer heard the good news, The Torah says: And the servant took out silver articles and golden articles and garments, and he gave them to Rifka, and he gave delicacies to her brother and to her mother. Here Eliezer, took his own food and was the host for Lavan, and did not want to accept food from Lavan.

There is another explanation: Eliezer went with the power of Avraham, as we see he had Kefitzas Haderech, and Avraham ordered Eliezer to have Emunas Tzaddikim and believe that he would find a wife for Yitzchok on this trip. As long as he would stay at a high level in Kedusha, he would succeed in the mission. Eliezer knew that if he would eat a meal at Lavan's home, his Kedusha would fall, and the mission will fail. Hence, he had to say "I will not eat until I have spoken my words." He thus stayed with the Kedusha of Avraham, and that paved the way for them to agree to give over Rifka as a wife for Yitzchok.

(Yehuda Z. Klitnick)

Rabbi of Kalov, Harav Yitzchak Eizik Taub, the founder of the Kalover Chassidic dynasty, performed a miraculous event among many, and rescued his flock of sheep from bloodshed and the acquittal of innocent individual.

The situation was so dire that one of the young Gentile inhabitants of Kalov served as both a shepherd and a caretaker of Chaim's garden. Subsequently, the Gentile boy vanished unexpectedly, prompting a search for him in every possible location, yet his whereabouts remained unknown. Chaim visited the Gentile boy's parents, believing in his heart that he would return to his parent's home, but he was not found there either. Nevertheless, his hope was not entirely extinguished, as he was deeply concerned that the boy might have followed his Gentile friends, leading to a search throughout the surrounding area, but to no avail.

A few days later, the boy's father approached Chaim with a troubled heart, and issued a grave warning, stating that if his son was not returned soon, his fate would be as bitter as that of a thorn bush. Suddenly, a profound darkness enveloped him, and his world became obscured as if thunder had struck on a clear day. He hurried to the Kalover Rebbe and recounted all these events, expressing his distress in hopes of receiving guidance and wisdom to save him from the torment of his soul, for who could predict how far this situation might escalate?

The Rebbe after reading Chaim's Kvitel, reassured him, advising him not to fear or be disheartened, but to place his trust in the Lord, for surely He would command His mercy and locate the boy. The boy would soon be found. However, as a few more days elapsed without any sign of the boy, a violent commotion arose in the city, and numerous Gentile men assaulted Chaim, demanding that he return the boy to his parents or they will replace a life for a life. All the Jews residing in the city were also filled with great anxiety regarding the peril looming over them, as they anticipated a pogrom could follow soon!

Rabbi Yaakov Fish, a family member of the Rebbe, Rabbi, entered the Rebbe's sanctuary to invoke mercy for Chaim and the entire Jewish community, which was in distress, as the boy had been missing for six days.

The Gentiles were grinding their teeth and defaming the Jews with blood and its repercussions. Who will rectify their actions? The Rebbe responded, saying, "Listen to my instructions, prepare your chariot and embark on a

journey. Take along a friend on the cart and head towards the city of Nirbatir, both of you keeping vigilant throughout the journey, look both to the left and right, until you locate the boy who is lost.

Once you will find him he will be in distress, you should calm him and take him along in the chariot and inquire about the identities and who influenced his heart to escape from his master. Once you have concluded your conversation, ensure he swears to disclose all this in the courthouse, and make sure that nothing he has shared with you will be forgotten.

Rabbi Yaakov Fish hurried to follow the Rebbe's instructions and commenced his journey at noon. By the dead of night, they discovered a young boy lost in a field, exhausted and weary. He was glad to see a wagon and ran towards them. They placed him in the chariot and nourished him until his spirit was revived. When asked his name, Rabbi Yakov gave a sigh of relief, that Baruch Hashem the boy was located and is alive!

The young boy regained his mood and strength, and after asking him questions, he recounted that his Gentile friends who are wicked individuals, had approached him, and we drank, and became intoxicated. They came up with a plan for me and they persuaded him to turn against his Jewish masters who were subjecting him to arduous labor. They appealed to his heart, urging him to flee to a large city, where he would amass wealth and not be deprived of any worldly pleasures. "And you will become a man," they said, and then abandoned him, leaving him to wander alone.

I regret that I listened to them as since that time, he has found no rest for his feet, drifting from one exile to another. He ate very little food until he stumbled and his strength was depleted. The Gentile boy declared that a curse should befall the five Gentiles who had robbed him of the rest and peace of mind he once enjoyed under the protection of the Jew. He hoped to return to his previous situation. They made him swear to testify and recount everything about this vision in the courthouse the following day, ensuring he would not omit any details. He affirmed, "I will comply with your request." And so it transpired. They detained the Gentile instigators in prison. Chaim then hosted a grand feast to express gratitude to Hashem for all his doings, and then went to Kalev to thank the Rebbe.

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