

Most Important for a Shidduch



כי אל ארצי ואל "24:4 מולדתי תלך ולקחת אשה לבני ליצחק"

"Rather, to my land and to my birthplace shall you go and take a wife

for my son, Yitzchok." Why does Avrohom want a girl from his land and his birthplace? What is even more perplexing is why from there – when they were known to be exceedingly wicked? Why not take from the daughters of Aner, Eshkol, and Mamre – who were not Kna'anim?

Midrash Rabbah 60 – "כתב עבד – משכיל ימשול בן מביש ובתוך אחים יחלוק נחלה – עבד משכיל, זה אליעזר...משול בן מביש – זה – It says in Mishlei 17:2 "An intelligent servant will rule over a shaming son, and will share the inheritance among the brothers." When the Posuk says, "An intelligent servant" it is referring to Eliezer. What demonstrated his intelligence? Eliezer said: My curse is already in my hand, perhaps a Kushi or a barbarian will come and enslave me. It is better for me to be enslaved in the house of Avrohom, and not in another house. (Eliezer came from Kna'an who was cursed by Noach). When the Posuk says, "He will rule over a shaming son", it is referring to Yitzchok, who embarrassed all the nations of the world when he was bound on top of the Mizbe'ach. When the Posuk says, "he will share the inheritance among the brothers", it is referring to Eliezer who would share an inheritance with Klal Yisroel. Just as Klal Yisroel evoke the Zechus Avos when they are Mispalel, so too did Eliezer, as the Posuk says, "ועשה חסד עם אדני אברהם." – "And do kindness with my master, Avrohom." What is this Midrash teaching us?

All the days of the week the Hashpa'ah, the goodness, that comes down to this world occurs through a Shliach, while on Shabbos Kodesh it comes down directly from Hakodosh Boruch Hu. This is as it says in the Tikunei Hazohar that all of the days of the week connect to the Malach – מט"ט, while on Shabbos Kodesh through an eternal Righteousness. The Gemara in Kiddushin 41a says, "האיש מקדש בו ובשלוחו" – a Man can be Mekadesh, himself and or his Shliach. "האיש" alludes to Hakodosh Boruch Hu, as the Gemara in Sotah 42b says, "אין איש אלא הקב"ה" – that "איש" refers to Hakodosh Boruch Hu. "מקדש" – Hakodosh Boruch Hu is Mekadesh Klal Yisroel, "בו" – Himself – on Shabbos Kodesh, "ובשלוחו" – and through a Shliach during the week. During the week Klal Yisroel are like עבדים,

slaves, and thus can only connect to Hakodosh Boruch Hu through a Shliach, a Malach. However, on Shabbos Kodesh, Klal Yisroel have a direct connection to Hakodosh Boruch Hu, without a Shliach or anything in between them. The Torah and Tefilah of Shabbos Kodesh do not need to have the good separated from the bad, בורר, for that is prohibited on Shabbos. Rather, on this holy day it is all pure Ahavah, Ratzon, and Oneg – love, desire, and delight, and it uplifts every Yid. Depending on the level of each Yid, that is how much he can be elevated.

The heart of every Yid has a stronger desire to connect to Hakodosh Boruch Hu on this day, and it is a day of great joy for the Neshama. During the week, we are Mekabel Ol Malchus Shomayim – the Ol – the yoke of Malchus Shomayim. The Zohar Hakodosh tells us that on Shabbos Kodesh, we are exempt from Ol Malchus Shomayim, namely from the Mitzvah of Tefillin, for Shabbos is not a day where we feel a yoke upon us, rather it is all Ratzon, desire, something that we want. This is as it says in Eichah 3:27 – טוב – "לגבר כי ישא עול בנעוריו" – "It is good for a man when he is young to bear a yoke." The Posuk doesn't say, "מנעוריו" – from the time of his youth – implying, and onward, but rather, "בנעוריו" – only "in his youth." One only has a yoke when he is young, before he tastes the sweetness of the Torah Hakdoshah; after that it is no longer a yoke for him. If one connects to Hakodosh Boruch Hu and sees it as a טרחה, then that connection is a connection that has an intermediary; it is not a direct connection. It is like the weekdays. However on Shabbos Kodesh, when one is naturally more connected to Hakodosh Boruch Hu, he is considered like a בן, a son of Hakodosh Boruch Hu, and has a direct connection with his Father in Heaven.

The Posuk says that Yitzchok embarrassed the other nations of the world – he did so by Akeidas Yitzchok when he demonstrated his unwavering and unconditional love for Hakodosh Boruch Hu – a connection of pure Ahavah and Ratzon with Hakodosh Boruch Hu. This was only for Klal Yisroel; only they are בנים לד' אלקים, and not the other nations of the world. The Posuk in Shemos 31 tells us that Shabbos is an אות, a sign, between Hakodosh Boruch Hu and Klal Yisroel – a sign between Father and son – no connection to any other nation – thus they are not allowed to keep Shabbos. The Posuk says that if one is an

intelligent servant – meaning that he connects to Hakodosh Boruch Hu in the proper way, then he will be Zoche to be a בן מביש – a son of Hakodosh Boruch Hu on Shabbos Kodesh – all other nations of the world will be embarrassed from him – as he has the real connection to Hakodosh Boruch Hu. In truth, the one who is truly intelligent can make every day like Shabbos, and become a בן full time, as the Zohar Hakodosh tells us that a Talmid Chochom is called, "שבת" (שם משמואל).

והאיש משתאה לה, מחריש לדעת "24:21 – "ההצליח ד' דרכו אם לא – "The man was shocked at her, reflecting silently to know whether Hashem had made this journey successful." Eliezer did Daven that he should be Matzliach in finding the proper match for Yitzchok, but did not Daven a lot for it. Why didn't he Daven a lot – shouldn't he have Davened a lot even after Rivkah came out, to ensure that she was the right one? This is as we see by the Midrash in Shemos Rabbah 38:5 regarding Mordechai, that even after he was taken to ride on the horse of King Achashveirosh, he Davened, and it says there that every person should do this. Why didn't Eliezer Daven a lot? Eliezer specifically Davened only a little, for he wanted to see if Hakodosh Boruch Hu planned on making him successful in his mission to find a Shidduch for Yitzchok, or not. Eliezer knew that if he was Mispalel a lot, then even if he would find the proper Shidduch for Yitzchok, it would not be a proof that he was supposed to be successful, for an abundance of Tefilah can change the outcome of what was supposed to be. Thus Eliezer Davened a little, and if he was successful even with a little Tefilah, that would be a proof that he was going to be Matzliach from the outset. (חכמת התורה)

What was most important for the Shidduch? There are times that people get swept away in their looking for a Shidduch, that they are not focusing on the proper things which are needed. In searching for a Shidduch, one must refine himself in his Avodas Hashem – become a true "son" of Hakodosh Boruch Hu, and one must be Mispalel for it. Shabbos Kodesh is a time we are children of Hashem, and we must make it that we are children even during the week. The Tzaddik is called "שבת" for he is always a son of a Hakodosh Boruch Hu. Tefilah is so important for every aspect of our lives. Tefilah can change the trajectory of our lives, and we must never stop Davening for everything we need. May we be Zoche to have all our Tefilos answered.