



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? The following Divrei Torah will expound on this topic, and support the P'shat offered in the closing paragraph.

Midrash Rabbah 60 – שם משמול

כתיב עבד משכיל ימשול בן מביש ובתוך – אחים יחלוק נחלה – עבד משכיל, זה – "אליעזר...ימשול בן מביש – זה יצחק..." 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"** – 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 Hakdosha, 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 לדי' אליקים**, 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"**.

כי אל ארצי ואל 24:4 – **ברכת הרי"ח**

– "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? It is said that there was a story involving Shlomo Hamelech after he was banished by Ashmedai, and Ashmedai made himself look like Shlomo Hamelech. He would go door to door and say, "I am Koheles, I am Shlomo Hamelech, I was king over Yerushalayim." Most people believed him when he said this, and they would prepare a Seudah befitting the great Shlomo Hamelech.

There was one time when someone told his wife that he had chanced upon someone claiming to be Shlomo Hamelech, and he would be coming for dinner that night. The wife refused to cook for him, for she said that she hated him, for he hates women. She ascertained this from what Shlomo Hamelech wrote in Koheles 7:28 “אדם – אחד מאלף מצאתי ואשה בכל אלה לא מצאתי” – “I found only one human being in a thousand, and the one I found among so many was never a woman.” The wife took this to be derogatory about women, basically saying that the great among the humans are only men, and not women. The husband tried to placate his wife, but she refused to make food for Shlomo Hamelech. The husband told Shlomo what happened, and he said to the husband that he should let him speak to her, and she will then be happy with what I had written.

Shlomo explained to the wife that he did not at all mean that there are no women who are worthy and good. Rather, his intention in these words were that if a person acquires a good friend, and he has that friend for many years, if he thinks that perhaps he can leave this friend and find another person who will be even better than this first friend – he can seek him out, for it is possible to occur. However, if a man is married to a woman for many years, and then he decides that perhaps he should divorce her and he will find a woman who is more righteous and better than his first wife, it will not happen – he will not find such a woman. When a man marries a woman, every person takes his **בן זוג**, the mate who was meant for him. Being that she is meant to be his mate, she is worthy and righteous for him, both in her Middos, and in everything that she does, which is a connection between him and her.

The man and woman who are meant to be together, they are to blend together, their Middos along with everything else, and are to work together. Thus, if after many years he decides that he wants to seek out a better wife, he will not accomplish this, for the second wife will not be his **בן זוג** and she will not be the right fit for him. They will not blend

well together. However, with a man to a man being friends, there is no concept of **בן זוג**, and therefore even after many years, one can potentially find another friend, who is better and more righteous than his first friend. This is what Shlomo Hamelech was saying, that he found one human being in a thousand where one left his friend and found a better friend. However, he never saw that it worked by a woman, never regarding a wife, that one left his first wife after many years and found a better one.

Shlomo Hamelech said that because he wrote this, most will not divorce the wives of their youths and seek another wife. Rather they will hold dear their first wife, and remain with her. Shlomo Hamelech wrote this for the sake of women. When the wife heard this, she said to Shlomo Hamelech that he wrote and spoke well. Avrohom Avinu felt through Ruach Hakodesh that the mate for Yitzchok was from his Mishapacha and his birthplace. Specifically, because right after the Akeidah, he was informed that Rivkah was born to Besuel at that time. He deduced that the reason he was told about her being born must have been because she was to be Yitzchok's wife. Being that she was his **בן זוג**, she obviously had the proper Middos and everything else for Yitzchok. Thus, even if in theory he were to have found a more righteous individual by Aner, Eshkol, or anywhere else for that matter, it still wouldn't be the correct Shidduch for Yitzchok – she would not meld properly with Yitzchok.

This is why Avrohom told Eliezer to specifically go there to find a Shidduch for Yitzchok. It didn't matter that she had a wicked brother, or father, for she was the one, she was the one worthy of marrying Yitzchok. Avrohom Avinu said that the Shidduch should be, “ארצי” from my land – from the same land that Yitzchok was raised in, as well as “מולדתי” – from Avrohom's family. Avrohom Avinu had no concern over who her actual family was, for she was the one who was **בן זוג**, the proper Shidduch for Yitzchok – there was no one in the world who was a better fit for Yitzchok than her.

והאיש “24:21 - חכמת התורה

משתאה לה, מחריש לדעת 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 still 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.

Now we can understand why Avrohom was so specific as to where Eliezer needed to go to find the proper Shidduch for Yitzchok. 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 to 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.