

טיב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

Do kindness and truth – עושים חסד ואמת

Many people ask, 'What is the right age for a person to marry? When is he fit to build a trusted house [*bayis ne'eman*] in Israel?' Today, there are many opinions on this topic. Some communities are strict to get married as soon as possible, and there are some that are not in such a hurry. But we know that it states in the mishna (Avos 5:25) 'an eighteen-year-old goes to the *chuppah*'. Rivka Imeinu married Yitzchak when she was three years old, but Yitzchak was forty when he married Rivka, so what is the proper time? In order to answer the question, we must understand what is the purpose of marriage? What changes the person to be fit to enter the covenant of marriage? The first *shidduch* mentioned in the Torah is the *shidduch* of Yitzchak and Rivka, and from that holy *shidduch* we learn until today the many foundations regarding *shidduchim* and starting a family in Israel. This is how this special *shidduch* was arranged. Avraham Avinu sent the elder of his house to seek out a wife for his only son who would continue in his ways. The entire process of finding and choosing the *shidduch* was unique and miraculous. After finding the appropriate young lady, Eliezer said to her family (24:49) 'ועתה אם ישכם עושים' - 'And now, if you intend to do kindness and truth with my master, tell me'. If we carefully consider the situation, we find that these words are very puzzling. Before this, Eliezer described the great wealth belonging to his master and the virtues of the groom – Yitzchak, and suddenly he asks them to do kindness with him? She would only benefit by marrying Yitzchak. So why does he call this 'kindness with my master'?

Perhaps we can say that Eliezer's words were directed at Rivka, and really this was a continuation of his conditions to determine a true *shidduch*. This is what he told her, "If you intend to do kindness with my master" – if you understand that the foundation for building a family is based on doing kindness one to another, then you are appropriate to be the wife of the second of the holy forefathers, this is a necessary condition to go through with the *shidduch*. The reality is that this is a necessary condition in every household. If we want there to be a household, we want there to be a lasting *shidduch*, we must know that the first condition is that we must be a '*nosein*' – a giver and not a '*mekabel*' – a taker. This has nothing to do with age or any other thing. When we understand this, then it is possible to approach a *shidduch*.

- Tiv HaTorah – Chayei Sarah

טיב ההשגחה

'Your trip should be successful' – 'והצליח דרכך'

This is a time of corona and the Rav's health is not good. Receiving people is very limited and even if I would come and talk with the Rav, it is not nice and not right to burden the Rav in his condition. I needed advice in several important matters that could not be delayed, and I did not want to be a burden when he is weak...

While I was undecided how I should act, I received a call from the Rav who asked, "On Friday on your way home, could you take me to Beitar? I have a family *simcha* and I want to be in Beitar."

I replied, "Gladly and wholeheartedly!!!"

Of course, I picked up the Rav at the designated time and we traveled together to Beitar. On the way, the Rav was interested in my situation, and we had enough time to talk calmly without being a burden. This is how Hashem prepared all the answers for me and removed all doubts in the best possible way.

The Rav wanted to know if I lived near where he was staying in Beitar, and I told him I live in Yerushalayim. It was only then that the Rav had made a mistake and inadvertently called me instead of my brother-in-law who lives in Beitar.

For my part, I calmed the Rav and I told him how important it was for me to speak with him and it was *hashgacha* in the matter!!!

Also, every Shabbos I am busy with preparations until the last minute, but this Shabbos I arranged everything early so that I could start Shabbos calmly in the merit of the trip.

Now my excitement was doubled as it became clear that because of the mix up he called me for the trip.

On my way back to Yerushalayim, I got a call from the Rav asking if I would check if he left a small bag in the car. I checked and the bag was in the car.

I was already at the entrance to Yerushalayim, and to go back would take a lot of time. But the hand of *hashgacha* was here as well. A relative was unexpectedly delayed in Yerushalayim and was just about to leave for Beitar. I made up to meet them on the way, and I gave them the bag to give to the Rav before Shabbos.

Any observer sees how everything is prepared and supervised, and when we understand this, we live happy, rich lives.

.o.' .

בענין ערך הבעלי חיים והאיסור לצערם
Regarding the value of living creatures and
the prohibition to cause them pain



**והיה הנער אשר אמר אליה הטי נא כדך ואשתה ואמרה שתה וגם
גמליך אשקה אתה הכחת לעבדך ליצחק ובה אדע כי עשית חסד עם
אדני: (כד:יד)**

**Let it be that the maiden to whom I shall say, "Please tip your jug
so I may drink", and who replies, "Drink, and I will even water
your camels", her will You have chosen for your servant, for
Yitzchak, and may I know through her that You have done
kindness with my master. (24:14)**

**Rashi explains: Her will You have chosen – She is fitting for him, in
that she will perform acts of kindness, and she is worthy to enter
the household of Avraham.**

According to Rashi Eliezer wanted to know if she was a kind person,
one has to wonder why Eliezer was not satisfied that the young girl
fulfilled his express request and she gave him water to refresh
himself, for this also shows that she is a kind person? Why did he add
on a stipulation and also ask to draw water for the camels?

The Baalei Mussar explain that when you see people acting nicely to
other people when they request it, it is still not possible to determine
if they are 'kind people'. It is very possible that they are only trying to
benefit themselves. They know that after being nice to someone,
they give the impression that they are kind people, and everyone
loudly blesses them for their actions. This kindness is not categorized
in Heaven as *chesed*, for the person is only looking for something in
exchange. This is like a shopkeeper selling goods for money...

When can you establish someone as a true *baal chesed*? When they
do something nice for you without asking them! This shows that the
person does not want to fulfill the request in order to be honored. In
a situation like this the person is not interested in the pain and needs
of the other person to the extent they will do extra kindness. When
a person does take the extra step, he shows that he does want to do
true *chesed*, and his heart is touched by the troubles of the other
person. Therefore, after helping to alleviate his pain, he asks if there
is anything else he can do for the person, in order to truly take him
out of his dire strait.

Since this is so, Eliezer could not tell the nature of Rivka until after
asking for only some of his needs, and only then did she prove
herself. If she had done only as she was asked, then this was not a
true demonstration that she acted out of *chesed*. However, if she
was concerned for all the needs of the man, then this was a true
demonstration that her intent was to do *chesed*, and she was really
a '*baalas chesed*'. As the story unfolds, she said, 'Drink, and I will
even water your camels', and by doing this she shows that she truly
wanted to do *chesed*, and she was fit to enter the house of Avraham.
This is how the Baalei Mussar explain it.

I would like to explain it in a different way. When a person wants to
show true kindness, then he is also concerned for animals. The desire
to be kind stems from a pure heart that cannot bear pain to any
creature. Since this is so, what difference does it make if we are
talking about the pain of a person or the pain of other living
creatures. At the end of the day, they are all creations of HaKadosh
Baruch Hu. Just as the mercy of HaKadosh Baruch Hu extends to all
His handiwork, so too His mercy extends to one who wants to be kind
to all creatures. [see our *sefer* 'Tiv HaTorah (Parashas Vayeira 22:12)
that this was the trait of Avraham and Yitzchak Avinu.]

Eliezer wanted to see this trait in Rivka, if she also felt that there is
no difference between people and animals. This would show that she
is truly a '*baalas chesed*' or not.

Therefore, he only asked for some of his needs, and if she were a
'*baalas chesed*', she would be astonished that he only asked for his
own needs. Therefore, aside from drawing water a second time for the
camels she also said, 'Drink, and I will even water your camels'. She did
this to show Eliezer that she was not only concerned for his pain, but
also for the pain of the animals. And so, the righteous Rivka showed
herself as a true *baalas chesed*, that her mercy also extended to the
animals that were suffering. Therefore, she was fit to attach to the
family of Avraham Avinu.

This matter, not to disparage animals, is not implanted in most people.
But the righteous were very careful about this. Also, every person is
obligated to understand that everything that Hashem Yisbarach
created in His world had a purpose in creation. The purpose of creation
was to reveal G-dliness. This is only found in a world filled with all living
creatures. Although we are too smallminded to understand how His
G-dliness is revealed through them, therefore, we are not allowed to
disparage any creature. The person is obligated to be very careful not
to cause them any pain because to HaKadosh Baruch Hu they are equal
to the person. Just as a world without people has no purpose, so too a
world without animals has no purpose.

Aside from their purpose for Heaven, we see that they have a purpose
for the mundane world. As brought down in Chazal (Otzar
HaMidrashim alpha beta d'ben Sirah page 47), that Dovid HaMelech
troubled himself for the needs of a deranged person and the needs of
a mosquito and spider. HaKadosh Baruch Hu told him, "You will
trouble yourself even more for them." And so it was. When he ran
away from Avner, he needed the spiderweb. When he ran away from
Shaul he needed the mosquito bite. When he was captured by
Avimelech he had to act deranged. We see that every detail of creation
is important before Yisbarach, and there is a purpose for everything
He created.

Chazal bring down a famous incident (Taanis 20a) regarding one of the
Tanna'im who told a man, "How ugly are you!" To which he replied,
"Go to the craftsman who made me". His intent was that if HaKadosh
Baruch Hu created him like this, it is a sign that He needed him in His
world like this, and we find that he disparaged a whole creation! [see
there for the entire incident at length how he had remorse for these
words.]

Therefore, the person must understand that if he wants to honor the
Creator in His world, he must literally honor every creature since the
animal, man, and all other creations are equal before Hashem
Yisbarach. From this the person will learn to be low in his eyes, and he
will act kindly to everything equally, even to animals.

This is why we are commanded with the prohibition of '*tza'ar baalei
chaim*' – causing pain to animals (Bava Metzia 32b). More so, it is
incumbent on the person to feed his animal before he eats himself as
Chazal said (Gittin 62b) 'Rav Yehuda said in the name of Rav, "It is
prohibited for a person to taste anything before he feeds his animal,
as it says (Devorim 11:15) 'ונתתי עשב בשדך לבהמתך' – 'I will provide
grass in your field for your animals' and then it says 'ואכלת ושבעת' –
'and you will eat and be satisfied'. This demonstrates before Yisbarach
that all are equal.

Eliezer also acted kindly as explained a little further on (24:32) 'ויבא
'האיש הביתה' – 'so the man came into the house'. The first thing he did
was 'ויפתח הגמלים ויתן מספוא לגמלים' – 'he unfastened the camels, he
gave straw and feed to the camels' and only then 'ומים לרחוץ רגליו'
'and water to wash his feet and the feet of the men who were with him'
'and only after that 'ויושם לפניו לאכול' – 'food was set before him'. This is as we have mentioned.