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שבת קודש פרשת חיי שרה – כ"ב מרחשון תשפ"ה Shabbos Kodesh Parshas Chayei Sarah - November 23, 2024

ויאמר עבד אברהם אנכי ... (כד-לד) - אמונה בענוה תליא

תנה מתעוררת הפליאה כשמתבוננים בדבריו שבהם פתח אליעזר את משאו ומתנו עם בתואל אודות לקיחת רבקה. שהרי מדרכם של סוחרים ממולחים לייצג את צצמם כמוצלחים. ואם גם זכו למעמד כלשהו אינם מדלגים מלהזכירו ולהתפאר בכר בפני העומדים מולו. כדי שישא חן בעיניהם ויתרצו למלא את רצונו, ואילו אליעזר וזכה לשמש כיד ימינו של אדונו המפורסם לא דיבר כלל על מעמדו הרם להיפר הוא ציג את עצמו כאחד הפחותים. באמרו: 'עבד אברהם אנכי'. אינני כי אם עבד מז ישורה, ובמקרה זה בבית אברהם, וכמי שאומר: לאמיתו של דבר אינני כי אם שלימזל והוכרח להימכר לעבד. ומצד מהותי אינני כי אם שפל אנשים. ובכל זאת התמזל מזלי שאיש הגון כאברהם הוא זה שקנה אותי. ונוהג עימי בחמלה... ונשאלת השאלה למה אה אליעזר לנכוז להעמיד פני 'בטלז'? וכי לא היה זה היפר ההשתדלות הנכונה?!

אמנם כשמתבוננים היטב בטיבו של אליעזר מובן הכל. כי כפי שכבר הזכרנו היה אליטזר דולה ומשקה מתורת רבו לאחרים. זאת אומרת שאברהם סמר עליו שהוא אכז וסר את השקפתו ואמונתו כפי שהיא. מבלי לחסר סעיף כלשהוא. ובהכרח שהיה אליעזר דבוק בתורת האמונה – אותה חידש אברהם רבו – בכל פרטיה ודקדוקיה. והנה על פי תורת האמונה איז ההצלחה תלויה כלל ב'השתדלות', לפיה איז ההשפעה את ההסתיר בה כדי להסתיר את ההשפעה הניסית בסדרי הטבע. ועל אף שרואים הרבה פעמים שההשתדלות היא זו המניבה את ההצלחה, אין זה הוכחה שההצלחה הטבעית תלויה בהשתדלות, אלא שיש מקרים ובהם רוצה הקב"ה שההשתדלות תשמש לסיבת ההצלחה, אבל אין זה הכרח, וכפי זרואים גם מקרים שאחר שמקיים האדם חובת ההשתדלות. מצליח ה' דרכו באמצעות

יען לבן ובתואל ויאמרו מה' יצא הדבר לא נוכן דבר אליך רע או מוב ... (כד-נ) - בענין השגחה פרמית בשידוכים

חז"ל אודות ענייני שידוכיז שכל מציאותם היא לגמרי בהשגחת ומי"ת. כדאיתא במו"ק (יח:): "אמר רב משום רבי ראובן בן אצטרובילי. מה"ת ומן ונביאים ומו הכתובים. מה' אשה לאיש. מה"ת דכתיב "ויעו לבו ובתואל ויאמרו מה' יצא זרבר". מז הנביאים. דכתיב "ואביו ואמו לא ידעו כי מה' היא". מז הכתובים. דכתיב "בית והון נחלת אבות ומה' אשה משכלת"", ע"כ. והנה המקור מן התורה ששידוכין הם אגזירת השי"ת הוא מקרא בפרשתז, "מה' יצא הדבר". וכבר עמדו המפרשים בדברי הגמ' הללו. בהקשותם. שהרי מאמינים אנו באמונה שלימה שהבורא ית' שמו הוא בורא מנהיג לכל הברואים והוא לבדו עשה ועושה ויעשה לכל המעשים. והיינו שאיז שום פעולה שנפעלת בהאי עלמא אשר אינה מגזירת הבורא. וא״כ צריר ביאור מה נתחדש

כאז בדברי הגמ' כלפי שידוכיו שהינם בגזירת השי"ת יותר משאר פעולות ומעשים. וביארו בזה המפרשים שאיז בכוונת הגמ' לומר שדוקא ענייני שידוכין הם בהשגחת זשי"ת. ושאר פעולות שנפעלות בהאי עלמא אינם בגזירתו ח"ו. אלא כוונתה היא <u>בענייני שידוכין במיוחד רואים</u> בחוש שכל עצמותו של השידור הוא בהנהגתו הגלויה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws of Vehicles. Do the Biblical laws of Prika - unloading a fallen donkey, and *Teina* - reloading a fallen donkey, apply to a car or person struggling under a load? There is a *mitzvah* in the *Torah* (1) that if one sees [even] his enemy's donkey "crouching under its burden" he should not refrain from helping it, but rather repeatedly help it by unloading the donkey [free translation]. It also states (2): "You shall not see the donkey of your brother or his ox falling on the road and hide yourself from them [as if you didn't notice them] but rather you shall repeatedly stand them up with him." This is the mitzvah of Teina, reloading the animal

Examples of the Aruch Hashulchan. The Aruch Hashulchan (3) adds 3 more cases that don't necessarily involve a fallen animal: 1) If a wagon has sunk into mud [or snow] and the owner cannot pull it out, one who sees him in distress must help him unload the wagon and when it is light enough to help him, pull out the wagon. This is the *mitzvah* of *Prika*. Then, he has to help him reload the wagon which is the *mitzvah* of *Teina*. This

מאת הגאון מייר היב ברוך הירטפלו טליטיא, ראט כולל עטרת חיים ברוך, קליבלגד הייטס

is all relevant even if a donkey was untied from the wagon and is not stuck in the mud at all. 2) The baggage fell off the wagon, and only the owner is in distress but not the animal. Here, too, he must help load it back on, which is the mitzvah of Teina. 3) If the axle or wheel of a wagon broke, and one can assist in fixing the break, he is obligated to do so, and if necessary should help with reloading. The Aruch Hashulchan concludes that all these cases are included in the *Torah* obligation of *Prika* and *Teina*.

Applying to Cars. According to the above, if one sees a motorist stranded with a flat tire, or stuck in the snow, or with an engine that needs a cable to restart it, there is an obligation to help him repair or replace the tire, push him out of the snow, or use the cables (if he has them) to "jumpstart" the car. There are many circumstances where one can call for professional help like AAA, certain insurance companies with emergency benefits, or to local chessed organizations like Chaveirim. In such cases, if help is coming soon, one is not obligated to assist.

If one sees another person struggling with a load, is there a mitzvah of prika and teina? We will discuss this next week IY"H.

היומי – בבא בתרא קמו: כין הריחיים – תבליז מדף

ערני מתנה The *Gemara* asks. who is the תנא of our *Mishnah* who holds when determining the mindset of a ירבא הנא דאולינו בתר אימודנא we follow the אומדעא and even if not clearly articulated, we assume that was his intention? ר' שמעוו בו מנסיא and even if not clearly articulated. we assume that was his intention? ר' שמעוו בו מנסיא Braisa: If one's son was overseas & upon hearing that he died, the father bequeaths his entire estate to someone else. If afterwards, his son is discovered to be alive. א מתנה says the מתנה is void. because had the father known his son was alive. he never would have given i away to someone else. ר' ששעת says it's a different ר' שמעוו בי מנסיא . because his psak in this case does not prove he holds of a standard אומדעא since it's very obvious what the father was thinking and this would be considered a "אומדעא דמיכח" not a standard אומדעא

The יכיה פ"ז, ה"א] savs. "לעולם אומדין דעת הנותנ" and brings our case of ר' שמעון בן מנסיא to demonstrate that we follow even if not stated specifically. The ש"ס points out that often in ש"ט we follow the אומדעא and sometimes we don't. For example: we learned בגו if a שור המועד as gored to death in the field and standing next to it is a רבני שור המועד the שור המועד sav we do not follow the and say this שור המועד is the killer. In the next case, אמל says if a camel is found dead and a wild camel is discovered next to it גמל א (ניקי ממון פ"ח, הל' יד] **רמב"ם.** we do say this must be the killer camel. The מהרי"ק brings the ניקי ממון פ"ח, הל' יד] **רמב"ם.** who all *pasker* in both cases like the אינדניג that we do not follow אינדניגע. Yet in our case offhe father's אינדניגע we take the אומדניג what we do not follow אינדניגע אמדטא explains a בלל sclear cut in front of us but we're just not sure of his intentions. then we assume the אומדטא But if the actual circumstances of the מעל are in doubt like the שור המועד and אמרנא where there aren't witnesses, then we don't apply אומדנא where there aren't witnesses.

The מול א ס' קיטאות קדן if witnesses observe a man chasing someone into a חרבה and they follow and see one of them holding a bloody sword, standing over the other one who is dying on the ground, since they didn't witness the actua murder, we may not convict based on these עדים because the *Torah* says "ונקי וצדיק אל תהרוג" as long as there is a צד לנקותו as long as there is a "ונקי וצדיק אל תהרוג" him. The אבני נזר says it seems from the reason the רמב"ם gives, אבני נזר isn't usable because it's a case of אבני נישות but if this אומדטא available in a case of אומדע we would use it. Yet, we see that in the case of אומדע we pasken not to use אומדע? He explains there are differen levels of אמדנא If. in אמדנא there would be a clear אמדנא like the case in the **Rambam**. we would follow it. But since the case of is not as clear, thus we don't use אומדנא.

(1) שמות כגיה (2) דברים כביד

The Alter of Marinover shlita (Sefer Ish Echod) would say:

"אמר עבד אברהם אנכי" - As long as *Avraham Avinu* still needed to find a wife for his son. Yitzchok, Eliezer is referred to as an 'Eved': he still had a mission to complete. However, once he found Rivkah, his mission was complete and he can now be called an 'ish.' Later, though, Eliezer is referred to again as eved, because he was on a new mission from Besuel and Lavan, to bring Rivkah back to Yitzchok. As Yidden, we are referred to as Avdei Hashem, because our whole life we are on a mission from Hashem to bring out Kvod Shamayim, and be Mekadesh Shem Shomaim."

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Mazel Toy to Rabbi & RebbetzinYitzchokHoffman on the birth of their daughter, ותוכו לגדלה ולחוכה לבו.Pevorah חורה לחופה ולפעשים טובים

ההשתדלות 'אמצעי' להצלחה. יש לחוש שכשיכנס היטב בעובי ההשתדלות. עלול הטבע להשכיח ממנו ידיעה זו. ובפרט כשההשתדלות מאירה לו פנים. ואם לא די בכך שהאמונה מסתלקת ממנו, גם בא על ידי זה לידי גיאות. כי נדמה לו שחילווחכמתו הם שעמדו לו והביאוהו לידי הצלחתו. ולכז מז הראוי שתמיד כראות האדם שההצלחה מאירה לו פנים ישנז היטב שהכל בידי שמים.

סיבות שכלל לא פילל עליהם. אולם גם אדם שבדרך כלל מאמין ו'זוכר' שאין

לאור האמור יש לומר, שאחר שראה אליעזר איך הצליח ה' דרכו, ומצא זיווג נכון ליצחק העולה על כל דרישותיו של אברהם אדונו, חשש מאוד שמא יתעורר בו מחשבה ש'ההשתדלות' היא זו שהניבה פירות. ובה תלויה היתה הצלחתו. כמו כז היה חושש שמא יבוא לידי גיאות על ידי זה. ולכז ראה לנכוז לעשות פעולה שתפתור שתי חששותיו. הוא יאמר 'עבד אברהם אנכי'. ואז לא יתרשמו הוריה של רבקה יתר על המידה, להיפך, יהיה זו סיבה שלא להסכים להצעתו. בהבינם שאברהם לא יחשיב את כלתו העתידה יתר על המידה. כי אם ברצונו להחשיבה ולהעשירה כפי שדיבר העבד. היה מטיל את המשימה על אחד מפקידיו החשובים ולא על עבד זוטר.

בנוסף היה במשפט זה כעין 'תזכורת' לעצמו, שאין לו במה להתפאר. כי גם אם כעת מאירה לו ההצלחה פנים. איז זו מסיבת היותו 'מוצלח' כי אם אכז 'מוצלח' הוא למה הינו עבד? הו אמת שאחר שהוא עבד מאירה לו ההצלחה פנים בכל צעד ושעל. וזוהי אולי בזכות הכנעתו לאדונו הצדיק. אבל ודאי לא מפני היותו 'מוצלח'. כי אם כז לא היה צריר לבוא לידי תואר 'עבד'.

ואכן זכה לראות לבסוף שלא ההשתדלות עושה פרי, ואין לו לאדם במה להתפאר. כי הכל תלוי רק ברצוז ה'. ונחקקו דברים אלו בתורה. כדי ללמד גם אותנו שרק הקב"ה הוא עילת העילות וסיבת הסיבות.

של השי"ת. וכל שידור הוא באופז של למעלה מדרר הטבע. ובשונה משאר העניינים בהאי עלמא. שהגם שאנו מאמינים באמונה שלימה שהכל בהשגחתו ית'. מ"מ איז ההנהגה גלויה. איננו רואים בחוש שהכל נעשה בהשגחתו. ומשל לדבר: מי שנחלה הולך אצל הרופא. מקבל תרופה כלשהי, ומתרפא. והנה הלא כל זה הוא בהנהגת השי"ת. אר אינו נראה בחוש. משא"כ גבי שידוכיז בכל שידור שייר לראות בחוש את ההשגחה באופו של למעלה מדרר הטבע. וגם כשלא היה נס נגלה ושינוי הטבע. מ"מ כל שידור אינו לגמרי בדרר הטבע. אם זהו האופז בו זימו השי"ת את פלוני במקום פלוני. או בשעה פלונית. לדבר אל פלוני, ושיכיר פלוני את אותו בחור או בחורה.

ונראה להוסיף בזה, שעל זה גופא הביאו בגמ' את הקרא "מה' יצא הדבר", שמי אמר זה?! לא היה זה מפיו של הקב"ה. אלא מפי לבו ובתואל. שהיו שניהם רשעים. ומ"מ אמרו כן שמה' יצא הדבר, משום שהם ראו בחוש השגחת השי"ת בכל המעשים שארעו להוציא לפועל הר שידור (עי' **רבינו בחיי** שם). וכאשר מתבונו בשידוך זה, יראה כמה וכמה נקודות שמורה שהשידוך היה ממש מן השמים. אליעזר היה לו קפיצת הדרך. ונזדמן לו להיות ממש בדיוק באותו שעה במקום שרבקה יוצאת לשאוב מים, וגם בתואל ביקש להרוג אליעזר, ועוד כמה וכמה נקודות, ומ"מ השידוך נתקיים, וחזינן מזה גודל השגחה פרטית בעניני שידוכים. ויכול לראות הנהגת השי"ת באופו למעלה מדרר הטבע. להוציא השידור אל הפועל! Monetary, Interpersonal Laws and Din Torah (17)

in a way it can go further in an efficient manner.

יאשר דבר לי ואשר נשבע לי לאמר לורעך אתן את הארץ הואת הוא ישלח מלאכו לפניך ... (כר-ז)

Raised in Brooklyn, NY, Rochel grew up appreciating she was Jewish and that's about it. Her only connection to Orthodox Judaism came through deeply religious relatives who later in life had a profound influence on her. After meeting her husband at Harper College, their journey together led them around the world. In 1971, after being married for 7 years, Rochel and her husband were living in Taiwan due to a Fulbright Fellowship, and it was there that their lives took an unexpected turn. They had long yearned for a child but had faced many challenges. One day, Rochel's husband, Avraham, noticed a red bundle on a bench while walking to the train station. The small package, which appeared abandoned, began to move. Curiosity got the better of him, and he approached. To his astonishment, inside the bundle was a newborn baby, with a note written in beautiful Chinese calligraphy: "Whoever finds this baby, please take good care of her. Happiness and fortune will follow you."

Moved by the situation, Avraham handed the baby over to a guard and continued to his job. But that evening, when he recounted the story to Rochel, she was determined to find the baby. The next day, the couple returned to the station, tracked down the orphanage where the baby had been taken, and there they found her - tiny and helpless, with big dark eyes. They knew instantly that this was their daughter, the precious soul they had been waiting for. After several months of bureaucratic red tape, they were able to adopt her, naming her Hsin-Mei (pronounced Shin-May, meaning; the heart blossom of Taiwan).

Upon returning to the USA, Rochel and her husband faced a new challenge: converting their daughter to Judaism. They went to many Rabbis, but didn't feel ready to take on the required mitzyos needed to acquire an Orthodox conversion for their daughter, and the conversions offered by other Jewish denominations didn't resonate with them. Not knowing what to do, they decided to take a Jewish History course at the University of Richmond to learn more about their roots. It was there on campus that Avraham met an Orthodox Rabbi in the Hillel House and was invited to spend *Shabbos* with his family.

That Shabbos was a turning point for the Schwartzbaums. The day, filled with warmth and light, singing and delicious food, was what they needed to start them on their teshuva journey. They began learning with people in the Orthodox community and taking on one mitzvah at a time. They started lighting Shabbos candles, learning about Jewish laws, and gradually built a Jewish home filled with warmth and meaning. However, one challenge still remained: converting their beloved daughter Shin-May. After four years they met a rabbi who set them on the path to fully embrace a *Torah*-observant life. Rochel and her husband took on the mitzvos of Shabbos, kashrus, and family purity, and agreed to send Shin-May to a Jewish day school. At that moment, their daughter became a true Jewish soul and was renamed Devorah. Exactly 11 months later, as a gift they saw directly from *Hashem*, Rochel gave birth to their first biological child - a baby boy.

Rochel's life continued to evolve, but the turning point came when they moved to Israel. It was in 1981 that she discovered Neve Yerushalayim. Living in Maalot Dafna, she traveled daily to Bayit Vegan to attend classes at Neve. The kindness. wisdom, and warmth she encountered at Neve made an indelible impact on her Jewish growth. Rochel recalls the incredible teachers who nurtured her and the deep learning that filled her soul with joy and purpose. "My time at Neve was life-changing," Rochel shares. "It gave me the foundation I needed to grow in my Yiddishkeit and live a life dedicated to Torah and mitzvos."

The nurturing environment and its dedicated teachers inspired Rochel to embrace *Torah* living in a profound way. Her journey came full circle as she, alongside her husband and children, made aliyah, deepening their commitment to Jewish life in the Land of Israel. Though her path was filled with challenges, Rochel's strength and faith carried her through, Today, her story continues to inspire, reminding us of the many miracles *Hashem* is always sending us every day.

The full story on discovering little baby Devorah in Taiwan, and the Schwartzbaums' remarkable return to Yiddishkeit and a life of Torah and mitzvos can be read in the Schwartzbaum's autobiography, "The Bamboo Cradle," published by Feldheim.

ואדני׳ בן חגית מתנשא לאמר אני אכולד ... (מלכים א' א-ה)

A PENETRATING ANALYSIS OF THE WEEKLY TOO TO THE HAFTORAH BY AN UNEQUALLED HISTORIAN

usurp him and crown himself as king. He then led a coup against his father and younger brother which ended in defeat. Chazal note that Adoniyahu had the audacity to challenge his father because his father had "failed to reprimand him." But if the great *tzaddik*, *Dovid HaMelech*, could not discipline his children correctly, how can we expect to do any better?

R' Avraham HaKohen Pam zt"l answers that obviously Dovid raised his children on the path of *Torah* and *mitzvos*, but somehow Adoniyahu, like his older brother Avshalom before him, lost his way and required realignment. There are two basic ways to deal with a rebellious child - either parents

The general theme of the *Haftorah* is succession. As *Dovid* cut off all ties and hope that their rejection forces their child HaMelech neared his end, his son Adoniyahu attempted to to see the folly of his ways causing him to return to the proper path. Or, parents can choose to surround their child with love and concern - with a healthy dose of reprimanding as well and their nurturing will hopefully convince the child to stop his rebellion. *Dovid HaMelech* chose the first course. He cut off ties with Avshalom and "failed to reprimand" Adonivahu. Unfortunately, that led to a terrible end.

> Concludes Ray Pam, Chazal are telling us of Dovid's parenting method so we can learn from it and raise our children differently. Hopefully, with the right amount of nurturing and prayers - and a great deal of Siyata D'shmaya - we can all merit children who will grow up as G-d-fearing, *Torah* Jews.

ואחרי כז קבר אברהם את שרה אשתו

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

The Medrash Tanchuma says that Avraham Avinu eulogized Sarah with the words of אשת חיל, and on the posuh יממה שדה , the *Medrash* explains this to be a reference to the מערת המכפלה. The obvious question is - Avraham completed the purchase, and not Sarah. Why then is she receiving the credit?

On the earlier words of our *parsha*, "לכל באי שער עירו" in front of all the townspeople; **Rashi** says that everyone came to pay their respects to Sarah and be gomel chessed to her. Presumably they had been recipients of goodness from Avraham and Sarah. It's therefore no wonder that they initially offered a burial plot pro-bono, all in her zechus, Thus, "ממה שדה" she orchestrated and pulled the strings through her good deeds of the past and now she received her just and well-deserved reward.

There is a profound pshat from the **Slonimer Rebbe** zt"l on the aforementioned Medrash. On the verse לא תיכא לביתה משלג - כי כל ביתה לבוש שנים' - She need not fear *Gehinom* because she has *shanim*, reading it as *shnayim* - two. Two *mitzyos* protecting her - Shabbos and Bris Milah. The mitzvah of Shabbos we can readily comprehend, but what did she have to do with mitzvas milah? He answers both questions with the following beautiful thought. Many a time it is the zechusim of the משים צדקניות our nshei chayil that enable the menfolk to fulfill mitzvos. The reward is thus in their merit. So even though they don't actually relate to the *Milah*, they receive credit for it. Similarly, although she already passed away, the ability to acquire the field was in her merit. Therefore, although Avraham concluded the physical sale, the posuk aptly says "מממה שדה" she truly accomplished it. This מחשבה reminds me of one the **Zaida** would often say; but with a twist. The *Torah*, at times, refers to a woman as אשרר. his close relative. Why? It's possible to suggest that you'd could mean leftovers. Implying that even after death, the aura of a niftar remains with us and we can still enjoy their 'leftovers'. May all our illustrious forbears be melitzei yosher for us

משל למה הדבר דומה

כי אל ארצי ואל מולדתי תלך ולקחת אשה לבני ליצחק ... (כר-ד) משל: Every year, R' Eliyahu Eliezer Dessler zt"l, remained in Gateshead the week of his father's vahrzeit so that he could spend the week immersed in Torah and lead the davening in the Kollel. This was a practice very dear to him as he put a lot of emotion and spiritual strength into this week.

One year, on the very evening of his father's *yahrzeit*, he asked Rabbi Waltner, a close family friend, to accompany him to the train station. There were no cabs available, so they had to walk all the way to the Newcastle train station. All along the way, R' Dessler refused to permit his younger friend to carry his bag despite the very long walk.

On the steps of the train, R' Dessler finally explained why have taken the *amud* in the *Kollel*. He told Rabbi Waltner every individual on this world.

that he had received a call from a Rosh Yeshivah in London that a certain *shidduch* between a girl in Gateshead Seminary and a veshivah bachur in London had run into difficulties, and that Rabbi Dessler might be able to save it. "I thought to myself," said Rabbi Dessler, "What better Kaddish can I send my father than to help establish a house of *Torah*!"

במשל: Each and every year, as we read this week's parsha, we are invited to study the "Shidduch" of Yitzchok and Rivkah. The *Torah* goes through a very detailed narrative, and great unusual length when describing this *shidduch* story. The stress and importance of helping along a *shidduch* is thus quite apparent. One who succeeds in making a match carries the merit of all the offspring thereafter and even one who doesn't succeed - but gave it a real try - carries the great merit he was departing precisely at the moment when he should of helping populate the world, which is the task of each and

ויברכו את רבקה ויאמרו לה אחתנו את היי לאלפי רבבה ... (כד-ם)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

Rashi quotes the *Medrash* that explains how Eliezer ran to greet Rivka because he saw how the water miraculously rose up to her from the well. However, it was not on this premise that he chose her as a wife for Yitzchok. The **Beis Halevi** zt"? explains that although this was a clear sign that she was worthy of miracles performed for her, Eliezer needed to see in the future wife of Yitzchok, the future daughter-in-law of Avraham Avinu, a trait that would be the foundation of Klal Yisroel, one that would sustain them even in their darkest hour. The kindness, love and unity of Jews is truly our greatest power as it works measure for measure. Our kindness towards others then opens up the flow of *Hashem's* mercy and kindness to us.

Dovid Hamelech teaches us in Tehillim: "עולם חסד יבנה" - the world is built upon kindness. In the times of Noach, when the world was devoid of loving kindness, *Hashem* destroyed it and began all over again. He saved Noach and his family and gave him an intensive seminar on how to "give unconditionally" in the ark, where he was busy around the clock caring for the animals. In order to begin the world again it would have to be done on the foundation - on the very premise - of kindness.

For this reason, Eliezer looked for *chessed* for he knew that his choice of mate for Yitzchok would be planting the seeds for all future generations of Jews. He understood that being worthy of miracles was not enough; embodying the trait that the entire world is built upon, the middah of chessed, is all the more important. Eliezer was not just looking for a בעלת חסד but a wife who truly loved to do *chessed*. He wished to find a person who saw *chessed* as an emulation of *Hashem's* unlimited kindness This is the manner how Eliezer chose Rivkah; from a simple act of *chessed* - giving a stranger a drink - she was *zoche* to marry Yitzchok Avinu and shape the destiny of the Jewish people for every generation to follow.

So the next time you meet a thirsty man with a bunch of camels at an oasis in the desert, offer him a drink - you never know!