

פרשת חיי שרה

ויאמר אברהם לעבדו המושל בכל אשר לו שים נא ידך תחת יריכי [כד,ב]

When אברהם sent his servant אליעזר to go find a wife for יצחק, he made him swear that he shouldn't take a wife from כנען. Why did אברהם find it necessary to make אליעזר swear? After all, this was his most faithful servant who went with him to fight against the four kings. אברהם entrusted his entire estate in his hands as it says לו אשר בכל המושל. Was there any doubt that he wouldn't do אברהם's bidding now?

אברהם knew that he was building כלל ישראל through יצחק. In order to properly build a nation there had to be a solid foundation. אברהם felt that if יצחק would marry a woman from כנען, the bad character traits that they had would have an eternal effect on the future character wellbeing of כלל ישראל. It was therefore imperative that אליעזר find a wife elsewhere, and to make him swear to it. When it came to ruchnius, things that are everlasting, he could not trust him because there were no taking chances. Perhaps this is why the פסוק mentions over here that אליעזר was לו אשר בכל המושל, in charge of his entire estate. The Torah is pointing out that אברהם was aware how faithful and loyal his servant was. However, when the ruchnius of כלל ישראל was on the line, he did all that was in his power to ensure that it wouldn't be compromised.

We see here an important observation and lesson. When it came to running his estate אברהם was comfortable with אליעזר, but when it came to finding the right wife for יצחק, he didn't rely on him and made him swear. אברהם had his priorities in order. We too must place our priorities on רוחניות, rather than on גשמיות and mundane things. Rav Yisrael Salanter used to say, when it comes to kashrus, people are quick to trust a stranger without any basis other than he looks Jewish. But if that same person would approach them for a loan, they would first make a tremendous effort to know if he is trustworthy. If our עבודת ה' would be as important to us as it was to אברהם, our Mitzvos and Torah study would take on a whole new meaning.

Have a good Shabbos.

Rabbi Yitzchok Davis

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