

SICHA POEM

Likkutei Sichos, Vol. 25

Chaye Sara, Sicha 1

— By Mrs. Chanie Gourarie, Chabad Toms River

In Parshas Chaye Sara we see,
That Avraham sent his servant who was as loyal as can be,
To go to his birthplace to find a girl from his family,
For his son Yitzchok to marry.

If the girl doesn't want to come with me, Eliezer did ask,
“Should I bring Yitzchok there,” to fulfill my task?
Avraham said, “No, don't bring my son there,” this instruction you must heed,
“An angel will go BEFORE you,” your success is guaranteed.

Later Avraham's words Eliezer did change,
When with Besuel words he did exchange.
There is a word that is different,
Which completely changes the content.

Eliezer told Besuel that before he went on his way,
To him, his master Avraham, did say:
“Hashem will send His angel WITH you, and make you have a successful journey,
And you shall take a wife for my son from my family.”

Rashi doesn't bring up the difference in this case,
Because he already discussed it in another place.
Concerning Noach it says, “Noach walked WITH Hashem,” he couldn't stand alone,
Concerning Avraham it says, “BEFORE whom I walked,” he walked on his own.

“With you,” means that the angel and Eliezer would go together,
But Eliezer's efforts would be the primary factor.

“Before you,” means that the angel would do so much more,
In advance, Eliezer's efforts he would ensure!

Avraham gave Eliezer his blessing,
That in advance Hashem would arrange everything.
Indeed, in the beginning, even before Eliezer did pray,
To the well, Rivka was already on her way.

In middle of the story, when the match Besuel tried to impede,
“An angel came and killed him,” so that Eliezer could succeed.
At the conclusion, when Eliezer wanted Rivkah to go with him immediately,
Rivka was asked if she wanted to go and right away she did agree!

The reason for why Eliezer changed the wording we can now understand,
It would be inappropriate to tell Besuel that everything was accomplished beforehand,
Before Eliezer's arrival and without major efforts on his part,
Because if so, Besuel would say, “to talk and negotiate, why should we start?”

Eliezer was so sure that his prayer was answered that he was so bold,
Even before knowing who she was, he gave Rivkah a nose ring made of gold.
But he changed the order of how the events did unfold,
When to Besul, the story he told.

He told Besuel that he asked Rivka who she was right away,
Because he didn't want Besuel to say,
“How could you have given her jewelry,
Without verifying who she was initially?”

Although it seems that Eliezer didn't say “I will send His angel before you,”
He alluded to this concept by adding words that were new.
“(I will send His angel with you) and make your journey successful,”
He was hinting that for true success, only Hashem's Brocha is essential.

“I have labored and found success” is not success's true definition,
True success is a gift that from Hashem is given.
For example: “And Hashem was with Yosef and he was a successful man,” it is written,
“Whatever he did, Hashem made it prosper,” from heaven.

Eliezer had true success so when Besuel heard how Hashem fulfilled his prayer,
Besuel immediately said, "From G-d came this matter."
Rivkah's family recognized that from above this is happening,
And it can't be changed by a human being.

Rivka still had free choice in theory,
"And if the woman will not wish to go," was a possibility,
But Avraham was sure that the matter would be accomplished practically,
A woman would be found who would choose to go with Eliezer happily.

For a statement of our Sages we now have an explanation,
"The servants of our Avos, during ordinary conversation,"
"Is more beloved than the Torah of their children."
Simply it means that for the story of Eliezer there is much repetition.

If we delve deeper there is a lesson,
The general rule for us, the children,
Is that "Everything is in the hands of Heaven besides for the fear of Heaven."
But for the conversations of the servants of the Avos this rule is overridden.

We have free choice it is true,
While the outcome is up to Hakadosh Baruch Hu.
But when the servants of the Avos had a mission to do,
People's free choice wasn't an obstacle or an issue.

It seems like a red flag for a girl that is only three,
To not take the advice of her family,
And to choose to go with a stranger to get married far away,
But Eliezer knew that even for Rivka's choice the angel before him paved the way.

To have the angel of Hashem paving the way before us we desire,
But two conditions this does require.

1. One must be a "servant of the Avos" who is not at all an independent entity.
2. Conversation refers only to prayer, one must daven wholeheartedly.

The conversations of the servants is higher than the Torah of their children,
But we only know about it because in a complete section of the Torah it is written,
So it is understood that to become servants is also attainable for the children,
Especially when they engage in the mission of the Avos of their generation.

The Avos of our generation is our Rebbe so dear,
When we join him in maintaining Yidishkeit and spreading Chassidus everywhere,
Although we might think that over the other person we don't have control,
We are guaranteed success when we are devoted to the mission with heart and soul.

To a bride the Yidden do compare,
The groom compares to Hashem, it is clear.
Our role is to awaken every Jew wherever they may roam, until they are ready,
To become a "lamp to illuminate" of their own so that Hashem we can marry.

The Rambam rules that although free choice is necessary,
The Torah promised already,
That at the end of Galus all the Yidden will do Teshuva ultimately,
And we will be redeemed immediately!
