

SICHA SUMMARY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Vol. 15

Chaye Sara, Sicha 3

The Verse:

Yitzchak brought her to the tent of Sarah, his mother, and he took Rivkah, and she became his wife, and he loved her. And Yitzchak was comforted for [the loss of] his mother. (Bereishis 24:67)

The Rashi:

To the tent of Sarah his mother — He brought her to the tent, and behold, she was Sarah his mother, i.e., she became the likeness of Sarah his mother, for as long as Sarah was alive, a candle burned from one Sabbath eve to the next, a blessing was found in the dough, and a cloud was attached to the tent. When she died, these things ceased, and when Rivkah arrived, they resumed. (Bereishis Rabbah 60:16)

The Question:

What evidence is there based on a straightforward reading of the verse that these three miracles occurred during Sarah's lifetime? How does Rashi derive this

explanation from a straightforward reading of the verse?

The Explanation:

The sequence of this episode is as follows: First Eliezer came to Yitzchak and told him about all the miracles that led him to find Rivkah. (Bereishis 24:66) Then, instead of the usual concise description of marriage in the Torah, such as, "and he brought her to him, and she became his wife," here the verse prefaces, "Yitzchak brought her to the tent of Sarah, his mother," and only then, "she became his wife."

This implies that the miracles that Eliezer experienced did not convince Yitzchak that Rivkah was his intended wife. But then there were additional miracles, that resonated with Yitzchak personally, and were connected to, "the tent of Sarah, his mother." And this convinced Yitzchak to marry Rivkah.

Each word alludes to a different miracle:

The tent — a cloud was attached to the tent. [A previous verse uses the prefix "the" to refer to a cloud hovering over Mount Moriah (Bereishis 22:4; see Rashi)].

Sarah — a blessing was found in the dough. Previously, Sarah was described in the Torah as preparing bread and providing it to her guests. (Bereishis 18:6). Clearly, her name is associated with sustenance and bread.

His mother — a candle burned from one Sabbath eve to the next. Every child knows that his mother lights the Shabbos candles.

A Lesson for Jewish Girls:

From the fact that Rivkah lit the Shabbos candles before Yitzchak married her, we see that it is appropriate for even single women to light Shabbos candles. Additionally, according to Rashi, Rivkah was three years old at the time. (Rashi on Bereishis 25:20) Thus, we see that it is important for girls to begin lighting Shabbos candles from the age of three.

This underscores the importance and influence of the Jewish woman. Even though Avraham and Yitzchak presumably

lit Shabbos candles in Sarah's absence, it was only when Rivkah lit Shabbos candles that the miraculous light of Sarah was rekindled.

In fact, all three miracles allude to the unique mitzvos of the Jewish women: "A cloud attached to the tent" refers to a mitzvah associated with the building of a Jewish home — the observance of family purity; "a blessing was found in the dough" refers to the mitzvah of challah; and "a candle burned from one Sabbath eve to the next" alludes to the lighting of Shabbos candles.

This also explains the order in which Rashi records these three miracles: First, a girl begins to light candles at the age of three; as she gets older, she helps with the baking of the challah; and when she marries, she begins to observe the mitzvah of family purity.
