



# The Community

12550 Biscayne Boulevard · Suite 310 · North Miami, Florida 33181

(305) 892-1234 · Chabadniami@gmail.com

Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Boruch Hashem

Rabbi Avrohom Lipszyc

Vol. 27, No. 5

## Rabbi's Article

*Mameh* (Matriarch; Mother) *Rebecca*

On the verse (-Genesis 24:67), "And Isaac brought her (Rebecca) to the tent, Sarah his mother," Rashi (-[Link](#)) comments, "He brought her to the tent, and behold, she was Sarah his mother. Meaning, she became the likeness of Sarah his mother, for as long as Sarah was alive, a candle burned from Shabbat eve to Shabbat eve, a blessing was found in the dough, and a cloud was attached upon the tent. When she died, these things ceased, and when Rebecca arrived, they resumed. *Genesis Rabbah*." Rashi is explaining: (i) Isaac brought Rebecca into Rebecca's tent (not Sarah's), after which, Isaac saw that Rebecca was like his mother Sarah. And how did Isaac see this? Rashi goes on to list the three miracles that Isaac witnessed by Rebecca, making him certain that Rebecca is like his mother Sarah. Then Rashi lists his source, *Genesis Rabbah* (-[Link](#); 60:16).

Rashi, establishes (-Genesis 3:8), "I come but to explain the simple meaning of the verse." Therefore, Rashi comments only when he finds an issue in the simple meaning of the verse. What is the issue with the words, "to the tent of Sarah his mother"? And especially that Rashi doesn't explain it simply, but rather, as referring to miracles?! Additionally, even though Rashi does state (-ibid), "and such aggadah that clarifies the words of the verses," but he prefaces it with, "our sages extrapolate." Here, Rashi gives a *midrashic* source, yet does not.

To Rashi, all three words, (i) *Haohelo* (to her tent), (ii) *Sarah*, and (iii) *imoi* (his mother), are all unnecessary, once (-ibid 24:66), "And the servant told Isaac all the things that he had done," including all the miracles. All the verse needs now to say is, "And Isaac... took Rebecca, and she became his wife," --without the, "brought her to the tent, Sarah his mother"! Therefore, Rashi is obliged to explain these three words. And Rashi does so, buy understanding that Isaac was not yet convinced enough that Rebecca is the right one to be his wife --just because of the miracles that happened for his father's servant, Eliezer. Rather, Isaac would first have to see if Rebecca was righteous<sup>1</sup> enough. How did Isaac see if Rebecca is righteous? Through "(i) *Haohelo*, (ii) *Sarah*, and (iii) *imoi*":

- (i) "Haohelo -to the her tent," meaning, the specific tent of Sarah, which was specified by the miracle of, "and a cloud was attached upon the tent." Just like when Abraham (-21:4), "lifted up his eyes and saw the place from afar," that it was through (-Rashi, ibid) "Abraham saw a cloud on top of the mountain," that Abraham knew that this was the holy place.
- (ii) "*Sarah*," which we already learned in the previous Torah-portion, --in the story of the three guests (angels) visiting the tent of Abraham-- that (-Genesis 3:8), "And Abraham hastened to the tent to *Sarah*, and he said, "Hasten three seah (a measurement) of meal (and) fine flour; knead and make cakes." Hence, the word, "*Sarah*," in our verse refers to, "and a blessing was found in the dough."
- (iii) *imoi* -his mother, which a five-year old knows that *Lighting Shabbat Candles*, belongs to the women, "His mother." Hence, *imoi* refers to, "a candle burned from Shabbat eve to Shabbat eve." --And being that for this to be a proof of Rebecca's virtue being likened to Sarah's, it would suffice had the Shabbat candle burnt for only one day, instead of an entire week, hence, Rashi tells us that this factor of burning for an entire week comes from *Genesis Rabbah*.

Nevertheless, Rashi does not list them in accordance to the order of the verse (as listed here above), but rather, in the reverse order of (i) Shabbat Candles ("*imoi*"), (ii) Blessing in the dough ("*Sarah*"), and (iii) Cloud attached to the tent ("*Haohelo*"). Why?! As explained earlier, Isaac's only intention is knowing if Rebecca is virtuous. Hence: The first issue of importance is Rebecca's observing mitzvot (*Shabbat Candles*). After which comes the importance of her having a blessing (as Sarah did) in her actions, albeit not a mitzvah (*Blessing in the dough*). Then Isaac turns to see if there is a blessing in Rebecca's surrounding (*Cloud attached to the tent*).

**The Lesson:** Rebecca was (-See Rashi, Genesis 25:2) three years old at the time, and nevertheless, she lit Shabbat Candles! Additionally (-ibid, 26:5), Abraham kept, "(from transgressing the warnings in the Torah...) and the Rabbinic decrees to safeguard the prohibitions of the Sabbath." Hence, since Sarah's death, Abraham was lighting the Shabbat Candle --including the Friday of when Rebecca arrived,-- and nevertheless, Rebecca lit her own Shabbat Candle! The reason being that Rebecca, as a child, had the special power of (-See Shabbat 119b), "(vapor; breath) that has no sin." **Thus, the importance for young girls to light Shabbat Candles of their own!**

1. Hence, Rashi doesn't bring the fourth concept mentioned in the *midrash*, since the verse only uses *three* words concerning Rebecca's virtue being like Sarah's

FRIDAY, NOVEMBER 18, 2022 ★ חשון תשפ"ג כ"ד Shabbat Candle Lighting: North Miami: 5:12 PM · Mincha: 5:30 PM	<i>This Week...</i>
SATURDAY, NOVEMBER 19, 2022 ★ כה חשון תשפ"ג TORAH READING: <a href="#">Chaya Sarah</a> (Genesis 23:1-25:18) · HAFTORAH: <a href="#">Kings I</a> : 1:1-31 Blessing of the New Month · Shacharit: 9:30 AM · Mincha: 5:00 PM · Shabbat Ends: North Miami: 6:06 PM.	
THURSDAY, NOVEMBER 24 2022 ★ ל' חשון תשפ"ג <b>1ST DAY ROSH CHODESH:</b> Recite <i>Hallel &amp; Musaf</i> · Resolve to add this month in Torah-study, prayer, and charity	