



## Sicha Summary

Chelek 15 | Chaye Sara | Sichah 2

### The Verse:

Avraham entrusted his servant, Eliezer, with the task of finding a wife for Avraham's son, Yitzchak. Reassuring him that G-d will make his mission successful, Avraham said, "G-d, L-rd of the heavens, Who took me from the house of my father and from the land of my birth; and Who spoke for me, and Who swore to me saying, 'To your offspring I will give this land,' He will send His angel before you, and you will take a wife for my son from there." (*Bereishis* 24:7)

### The Rashi:

*G-d, L-rd of the heavens, Who took me from the house of my father* — But he did not say "and L-rd of the earth." Earlier, however, he [Avraham] said [to Eliezer], "I will have you swear by G-d, L-rd of the heavens and L-rd of the earth." (24:3) [By omitting "L-rd of the earth" the verse implies that] Avraham said to Eliezer, "**Now** He is L-rd of the heavens and L-rd of the earth, for I have made Him familiar in the mouths of people, but when He took me from my father's house, He was L-rd of the heavens but not L-rd of the earth, for those who lived in the world did not recognize Him, and His name was not commonly mentioned on earth.

### The Questions:

- 1) Regarding Rashi's caption: Why was it necessary to include the entire clause, *G-d, L-rd of the heavens, Who took me from the house of my father*? The focus of the commentary is the variation between this verse which says, "L-rd of the heavens," and the previous verse which says, "L-rd of the heavens and L-rd of the earth." The first mention of "L-rd" and the continuation, "Who took me from the house of my father" are not relevant to the question.

- 2) When citing the earlier verse, Rashi also includes a seemingly unnecessary word, “I will have you swear by G-d, L-rd of the heavens and L-rd of the earth.” Why is “I will have you swear” relevant to the question Rashi is posing?
- 3) Rashi claims that “Avraham said to Eliezer, ‘**Now** He is L-rd of the heavens and L-rd of the earth....’” Rashi’s lengthy remarks and style imply that Avraham said all of this explicitly. Where is this conversation alluded to in the simple meaning of the verse?

### **The Preface to the Explanation:**

First, we must clarify a more fundamental question: Why is this entire explanation of Avraham relevant to his discussion with Eliezer about finding a wife for Yitzchak? Why does it belong here at all?

Eliezer must have questioned Avraham’s instructions: On the one hand, Avraham told him to find a wife for Yitzchak in Avraham’s homeland, but not from among the Canaanites, in the land of Israel, where he lived at the time, presumably because the people with whom Avraham grew up had a refined culture similar to that of Avraham. But when Eliezer asks if Yitzchak can remain in Avraham’s homeland if the girl refuses to leave, Avraham adamantly refuses, “beware, lest you return my son there.” (ibid. V. 8)

If it would have been improper for Yitzchak to have dwelled in Charan, why did he have to marry a woman from there? And if it would have been improper for Yitzchak to have married a woman from the Land of Israel, why was he to dwell only there?

Because of this glaring contradiction, Rashi concluded that Avraham must have explained himself to Eliezer. In his response to Eliezer, Avraham justified the entire premise of the mission; that is why it is included in his conversation with Eliezer. His explanation is alluded to in the contrasting invocations of G-d’s name in these two verses.

From the context and words of the verse, Rashi concluded that these descriptions of G-d were not mere praise, but rather conveyed the contents

of Avraham's message to Eliezer. In verse 3, Avraham had Eliezer swear "by G-d, L-rd of the heavens and L-rd of the earth." An oath is not an occasion to praise G-d using a particular description of G-d; therefore, Avraham must have been making another point. And in our verse (7), to mention G-d's name and then offer only partial praise (L-rd of the heavens) would be inappropriate. Obviously, this mention of G-d is meant to convey something else as well.

What was Avraham's explanation?

### **The Explanation:**

"Now He is L-rd of the heavens and L-rd of the earth, for I have made Him familiar in the mouths of people." With this Avraham explains why he does not want a wife for Yitzchak from among the Canaanites, in the Land of Israel. Here, in Israel, he has only accomplished that G-d's name is familiar in the "mouths of the people"; it is a superficial recognition of G-d, not one that has permeated their consciousness or influenced their behavior.

On the other hand, Avraham did not want Yitzchak to remain in Charan because "when He took me from my father's house, He was L-rd of the heavens but not L-rd of the earth, for those who lived in the world did not recognize Him, and His name was not commonly mentioned on earth." Avraham's work spreading Divine awareness began only after his departure from his home; therefore, Avraham's birthplace was not a place for Yitzchak to dwell.

Thus, Avraham justified his desire to find a wife for Yitzchak from his family — from among people who by nature were more similar to him — while simultaneously forbidding Yitzchak to remain there, in a land mostly ignorant of G-d.

### **The Deeper Dimension:**

Rashi could have formulated Avraham's response more concisely: Instead of saying, "Now He is *L-rd of the heavens and L-rd of the earth*, for I have made Him familiar in the mouths of people, but when He took me from my

father's house, He was *L-rd of the heavens but not L-rd of the earth*," Rashi could have said, "Now He is L-rd of the earth, but when... He was not L-rd of the earth."

By stressing that in Avraham's father's house, G-d was "L-rd of the heavens," and "now He is L-rd of the heavens," Rashi implies that there was progress regarding the recognition of G-d even "in the heavens" — in spiritually aware worlds where G-d was always known.

To explain: Prior to his departure from Charan, Avraham strove to spread Divine awareness, but he experienced a spiritual bottleneck — his influence could not penetrate the "earth." Instead, his divine service illuminated the realm of absolute Divine awareness (*Atzilus*) with yet even more light.

But when G-d commanded him to leave Charan, Avraham's spiritual abilities became even more potent. By practically fulfilling G-d's command, Avraham forged an intimate connection with G-d. His soul's perception of G-d deepened and the recognition of "G-d of the heavens" — the way G-d is perceived in the spiritual realms — was enhanced and elevated. The consequence of this overflow of spiritual energy was that the bottleneck was broken, and Avraham began to influence the world as it was at that time.

Nevertheless, being that the Torah was not yet given, the ability to truly transform the earth was still unrealized. The people's recognition of G-d was limited to "their mouths" but not to their innermost selves.