



# Parshat Chayei Sara 5781, November 13 2020

## The Week in Review

Eliana Schochet  
Teaneck, NJ  
SAR

Hello Midreshet Lindenbaum extended family,

It has been an exciting week here in our beautiful neighborhood of Arnona!

Last Shabbat we had the opportunity for an out Shabbat to split up and spend with family or friends. It was our first Shabbat we ever spent separated! The opportunity to spend Shabbat out of the Midrasha was beautiful and rejuvenating. We rejoined after Shabbat with a renewed sense of community.

On Sunday, we welcomed virtual prospective students to join us at night Seder! They split into small groups for a virtual tour, info session, and joined us for our chevrotot and learning during night Seder! In addition, this week is the final week of the Bracha Bee competition! The competition has both a quiz component and a Snapchat component. All around the midrasha there is an excitement and increased awareness about the learning and saying of brachot.

Also, we had our first in person chevrotot with Darkaynu now that they are out of bidud! We are so excited to continue our learning together!

Looking towards this Shabbat we are excited for Rav Johnny to join us for our Shabbat in the building including our Chulent Cook-off competition taking place Friday night!



## Bracha Bee Snap Chat Competition!!

Mazal tov to Chidon Brachot finalists- Rivkah, Rina, Chaya and Lauren!



Welcoming prospective students  
during our virtual tours!





Working with  
Darkaynu students on  
a breast cancer  
resource mailing for  
the Eden center!



Mishmar  
and Cholent!



"CHAYE SARAH"

**MISHMAR WITH  
SARAH BIN NUN!!**

10 PM ROOM 2  
SNACKS PROVIDED

# D'var Torah from our Students

Rachel Shohet

New York, NY

Ramaz

This week's parsha, Parshat Chayei Sarah, begins with the death of Sarah and Avraham's recognition that he is growing old and, therefore, must find a suitable wife for his son Yitzchak. Avraham instructs his most trusted servant, who according to tradition is Eliezer, to choose a woman for Yitzchak from Avraham's birthplace, outside the Land of Canaan.

Ultimately, Eliezer identifies Rivkah as the perfect, God-appointed wife for Yitzchak, and the text points to many parallels between the character of Rivkah and that of Avraham.

Malbim comments that the goal of Eliezer's plan is to see if the woman is modest enough to draw the water herself and not ask a servant to draw it for her, and Rivkah passes. Similarly, when Avraham is preparing food to give to his visitors, he goes out and takes the calf himself.

Both Rivkah and Avraham go above and beyond for others and do more than what is expected of them. Eliezer merely asks Rivkah to drink some water from her jug, but, after Eliezer finishes drinking, she draws water for each of his ten camels. Moreover, when Eliezer asks if he and his camels can stay the night at Rivkah's family's home, she not only invites him over, but also feeds him and his camels and provides him with water to wash his feet. Similar to Rivkah, Avraham offers to give the angels a place to rest, water to drink and wash their feet, and a small portion of bread. However, Avraham returns with meat and bread in addition to all that he promises.

Additionally, when Rivkah gives water to Eliezer and his camels, the Torah uses the words ותרץ, she ran, and ותמהר, she hurried, multiple times to describe how anxious Rivkah is to help Eliezer. It is no coincidence that these same two words are repeated throughout the story of Avraham's encounter with the three angels. Just as Avraham rushes to feed his visitors, Rivkah rushes to draw water for Eliezer and his camels.

Most significantly, Avraham and Rivkah are required to pass similar tests. In Parshat Lech Lecha, God famously commands Avraham to leave his country, his birthplace, and his father's house to go to the land God will show him, being Eretz Canaan. When Eliezer admits to Rivkah and her family the purpose of his mission, he informs them that he was instructed to find a wife from Avraham's "father's house." This is reminiscent of God's command to Avraham and reveals the similarity between Rivkah and Avraham's tasks. Rivkah's decision to leave her family to marry a man she does not know in Eretz Canaan is a challenging one, but one she does without much consideration.

Just like Avraham, we are taught that Rivkah grows up in a house of materialism and Avodah Zara and is still committed to kindness and helping others. When she sees Yitzchak for the first time, she falls off her camel because she sees in Yitzchak the home that she has always longed to be a part of and becomes emotional and falls.

The significance of these parallels is that before he dies, Avraham wants to ensure that his son marries a woman with good midot, since he knows she will be a matriarch of his nation. Through Eliezer's strict criteria, Rivkah is being tested to see if she could be the matriarch of the Jewish people. When Rivkah leaves her parents' house, her mother and brother Lavan bless her that she may become thousands of myriads. Rashi notes that this bracha references God's bracha to Avraham on Har HaMoriah regarding increasing his offspring. This blessing will be fulfilled through Rivkah.

Avraham is so intent on finding a matriarch who is kind and busies herself with helping others, so that the Jewish people can have a role model we can all try to emulate. The lesson we can take away from this week's parsha is to always be looking to help others, even if it means going out of our way.

# Shabbat Shalom!