



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Chayei Sarah 5761

The Pnei Menachem zy”a brought down the following lesson from the
Rebbe, R. Yechezkel of Kuzmir zy”a

The *Midrash* (brought by Rashi) tells us that Eliezer ran towards Rivka
because he saw that the water miraculously rose up in her presence.
The obvious question is, why did Eliezer then proceed to test her to see
if she would give water to his camels? Didn't the miracle of the water
already show him that she is a *tzadekes*?

R. Yechezkel explained that from here we see that good *midos* are more
important than all lofty spiritual levels. Even though Eliezer saw that the
water miraculously rose in her presence, he still wanted to see if and
how, she performed *tzedakah*.

The Pnei Menachem adds that a miracle like the rising water doesn't
really prove that someone is a *tzadik*. Such a miracle can occur to a
person in the merit of even one *mitzva* they performed, or one *bracha*
that they received. Didn't Chazal teach us that after Yaakov Avinu
blessed Pharaoh, the waters of the Nile always rose up in his presence?

I would add that we see a similar lesson later on in the Parsha. The Torah
tells us that Eliezer told Yitzchak Avinu everything that happened in his
journey. The Torah goes on to relate that Yitzchak Avinu brought Rivka
into the tent of his mother Sarah, and he loved her, and he was consoled
for the loss of his mother. Rashi explains that three miraculous blessings
were present in the tent of Sarah Imeinu during her lifetime. The candle
she lit on Erev Shabbos burned till the next Erev Shabbos, the dough was
miraculously blessed, and a divine cloud hovered over her tent. These



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blessings returned when Rivka Imeinu entered the tent, and only then did Yitzchok Avinu find consolation.

Eliezer told Yitzchak Avinu about all of the miracles that happened, and about all of Rivka Imeinu's wonderful *midos* and *gemilus chassodim*. Nonetheless, Yitzchak Avinu wanted to see that Rivka had the ability to bring *kedusha* into the day-to-day physical aspects of life to the extent that her physical tent, would be infused with *kedusha*. Sara Imeinu and Rivka Imeinu personified the teaching of the Kotzker Rebbe zt"l on the pasuk "ואנשי קודש תהיו לי". He said that Hakadosh Boruch Hu has many angels but he is looking for those who are "*Mentchlich Heilig*", human yet holy.

I heard a wonderful story that illustrates this point from the Gerrer Rebbe, the Pnei Menachem zy"a. Once, when he returned from resting in Chaifa, he mentioned that when he entered the house that had been prepared for him, he suddenly remembered an old *nigun* that he once heard when he was a child. He had heard it in the town of Krenitz, where his father the Imrei Emes zy"a had gone for his health.

One Leil Shabbos in Krenitz, his father told him to go to bed, and while he was lying in bed, he heard a group of Vizhnitzer chassidim singing a beautiful *nigun*. Over the years, he was able to remember the first part of the *nigun*, but he had forgotten the second part. Suddenly, when he entered the house that had been prepared for his visit in Chaifa, he remembered the second part of the *nigun*.

After the Pnei Menachem told me this story, I decided to find who lived in that house. I discovered that the Seret-Vizhnitz Rebbe often spent Shabbos in that house. The next day, I told the Pnei Menachem what I had discovered, and he was very moved. He said "when chassidim sit in an environment of *kedusha* and sing a *nigun* with elevated hearts, the *nigun* enters the very walls of the house. When I entered that house the *nigun* was transmitted by the walls themselves. This illustrates Chazal's



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lesson that “the walls of a person’s house bear witness to the quality of those who live there.”

The Rebbe R’ Zusha of Anipoli, asked about the strange description in the *Mishna* in *Avos*, שנים שיושבים ואין ביניהם דברי תורה, “If two people are sitting and there are no *divrei Torah* among them, it is a “*moshav leitzim*”, a place of scoffers”. Why didn’t the *Mishna* say “they didn’t discuss *divrei Torah*” or “they didn’t learn Torah together”? Why does it use the strange phrase “There were no *divrei Torah* among them?”

R. Zusha explained that we are speaking about two people who want to learn together, but for some reason, they don’t succeed, and can’t understand why. The *Mishna* explains, “Behold this is a place of *leitzim*”, at some point in the past, scoffers sat in that place, discussing foolishness, and they contaminated the place to the extent that others were not able to learn together in that place.

This teaches us to be so careful to avoid bringing foolishness, and certainly *Loshon Hora*, or other negative, ugly discussions into our homes.

It is important to remember that Chazal teach us that “*Mida tova meruba*” - good has much more influence than bad. The more we bring *kedusha* into every aspect of our homes, the very walls will foster the development of families full of *Torah*, *tefila* and *kedusha*. אכי"ר.



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