

"ויאמר בוא ברוך ה"

Eliezer's Incredible Transformation from Cursed to Blessed due to the Power of Torah which Was Given with the "Aleph" of "אנכי"

In this week's parsha, parshas Chayei Sarah, we read about a unique and colorful personality — Eliezer, the loyal servant. Avraham entrusted him with the sacred mission of finding a suitable bride for his son, Yitzchak. From the very onset of his mission, the Torah reveals to us the character of this servant delegated by Avraham (Bereishis 24, 1):

"ואברהם זקן בא בימים וה' ברך את אברהם בכל, ויאמר אברהם אל עבדו זקן ביתו המושל בכל אשר לו שים נא ידך תחת ירכי, ואשביעך בה' אלקי השמים ואלקי הארץ, אשר לא תקח אשה לבני מבנות הכנעני אשר אנכי יושב בקרב, כי אל ארצי ואל מולדתי תלך ולקחת אשה לבני ליצחק."

Now Avraham was old, well on in years, and Hashem had blessed Avraham with everything. And Avraham said to his slave, the elder of his household, who controlled all that was his: "Place now your hand under my thigh. And I will have you swear by Hashem, G-d of the heavens and G-d of the earth, that you not take a wife for my son from the daughters of the Canaani, among whom I dwell. Rather, to my land and to my kindred shall you go and take a wife for my son, for Yitzchak.

We find the following elucidation in the Gemara (Yoma 28b) praising Eliezer:

"אליעזר עבד אברהם זקן ויושב בשיבה היה, שנאמר ויאמר אברהם אל עבדו זקן ביתו. המושל בכל אשר לו, אמר רבי אלעזר שמושל בתורת רבו. (שם טו-ב) הוא דמשק אליעזר, אמר רבי אלעזר, שדולה ומשקה מתורתו של רבו לאחרים."

Eliezer, Avraham's servant, was an elder sitting in the yeshivah, as it is stated: "Avraham said to his servant, the elder of his household, who controlled all that was his." Rabbi Elazar said that he has mastery over the Torah of his master. Elsewhere, the Torah states: "He is 'damesek Eliezer.'" Rabbi Elazar said: This teaches that he drew from the Torah of his master and gave it to others to drink.

The Midrash provides the following elucidation (B.R. 59, 8): "המושל בכל אשר לו, שהיה שליט ביצרו כמותו" — the depiction that "he controlled all that was his" indicates that he controlled his yetzer just as Avraham did.

Surprisingly, despite all of this high praise lavished on Eliezer by Chazal, at the onset of the mission, Avraham describes him as "ארור" — "cursed" — because he descended from Canaan. Let us refer to Eliezer's conversation with Lavan concerning his mission (Bereishis 24, 39):

"ואומר אל אדוני אולי [אלי כתיב] לא תלך האשה אחרי, ויאמר אלי ה' אשר התהלכתי לפניו ישלח מלאכו אתך והצליח דרכך ולקחת אשה לבני ממשפחתי ומבית אבי"

— and I said to my master, "Perhaps the woman will not go with me." He said to me, "Hashem, before Whom I have walked, will send His malach with you and make your journey successful, and you will take a wife for my son from my family and my father's house."

Rashi offers the following clarification: "Perhaps (אולי) the woman will not go." The word אולי is spelled here as אלי (without a "vav"; meaning "to me"). For, Eliezer had a daughter, and he was searching for an excuse, so that Avraham would tell him to turn to himself, to marry his daughter to Yitzchak. Avraham said to him, "My son is blessed (ברוך), while you are cursed (ארור); and one who is cursed cannot join with one who is blessed."

In other words, Eliezer descended from Canaan, who was cursed by Noach, as it is written (ibid. 9, 24): "וייקץ נח מיינו וידע — את אשר עשה לו בנו הקטן, ויאמר ארור כנען עבד עבדים יהיה לאחיו" Noach awoke from his wine and realized what his small son had done to him. So he said, "Cursed is Canaan; a slave of slaves shall he be to his brothers." Avraham, on the other hand, descended

from Shem, who was blessed by Noach, as it is written (ibid. 26): "ויאמר ברוך ה' אלקי שם ויהי כנען עבד למו" — and he said, "Blessed is Hashem, the G-d of Shem; and Canaan shall be a slave to them." This is the message Avraham is conveying to Eliezer: "My son is blessed (ברוך), while you are cursed (ארור); and one who is cursed cannot join with one who is blessed."

An Incredible Transformation from Cursed to Blessed in One Day

On the same day that Eliezer departed on his mission from Kiryas Arba, which is Chevron, he arrived in Charan; the path was shortened for him — he experienced a "kefitzas haderech," as the Torah describes (ibid. 24, 42): "ואבוא היום אל העין" — **I came today to the spring**. Rashi comments in the name of the Midrash: "Today I embarked and today I arrived. From here we learn that the earth contracted for him." Additionally, on that very same day, he experienced a spiritual transformation from one extreme to the other, from cursed to blessed, as it is written (ibid. 29):

"ולרבקה אח ושמו לבן וירץ לבן אל האיש החוצה, ויהי כראות את הנזם ואת הצמידים על ידי אחותו, וכשמעו את דברי רבקה אחותו לאמר כה דבר אלי האיש, ויבוא אל האיש והנה עומד על הגמלים על העין, ויאמר בוא ברוך ה' למה תעמוד בחוץ ואנכי פניתי הבית ומקום לגמלים".

Rivka had a brother whose name was Lavan. Lavan ran outside to the man, to the spring. Upon seeing the nose-ring, and the bracelets on his sister's hands, and upon his hearing his sister Rivka's words, saying, "Thus has the man spoken to me," he came to the man, and, behold, he was standing over the camels by the spring. He said, "Come, O blessed of Hashem! Why should you stand outside when I have cleared the house and place for the camels?"

In the Midrash, our blessed sages find it incredulous that Lavan would address Eliezer, whom he did not know at all, by the title "ברוך ה'" — **"Blessed of Hashem."** The Midrash provides the following explanation:

"אמר רבי יוסי בן רבי דוסא, כנען הוא אליעזר, ועל ידי ששירת אותו צדיק באמונה יצא מכלל ארור לכלל ברוך, ויאמר בוא ברוך ה'... ומה אם אליעזר על ידי ששירת את הצדיק באמונה יצא מכלל ארור לכלל ברוך, ישראל שעושה חסד עם גדוליהם ועם קטניהם בדיהם ורגליהם על אחת כמה וכמה".

Rabbi Yossi ben Rabbi Dosa said: Canaan is Eliezer. By serving that tzaddik faithfully, he moved from the category of cursed to the category of blessed. Thus, he said, "Come, O blessed of Hashem!" . . . If Eliezer, by serving that tzaddik

moved from the category of cursed to blessed, Yisrael, who perform acts of chesed for their esteemed and their lowly with their hands and feet, all the more so.

In other words, Lavan's words: "בוא ברוך ה'" — were ordained from above. He addressed Eliezer as the **"Blessed of Hashem"** in order to reveal the fact that in the merit of completing his mission faithfully, he was no longer categorized as cursed but was now considered to be blessed. This is explained with greater clarity in the following passage from the Zohar hakadosh (Shelach 158a) translated into lashon hakodesh:

"בא וראה, אליעזר עבד אברהם מבני כנען היה... וכנען כתוב עליו, ארור כנען עבד עבדים יהיה לאחיו, ומשום שהיה שליח נאמן, מה כתוב בו, בוא ברוך ה', ברוך ה' ממש, ועל כן נכתב כך בתורה, משום שיצא מאותה קללה ונתברך, ולא די לא שיצא ממנה אלא שנתברך בשמו של הקב"ה, ולמדנו שבא מלאך והכניס דבר זה בפיו של לבן".

Eliezer, Avraham's servant, was a descendant of Canaan . . . Regarding Canaan, it is written: "Cursed is Canaan; a slave of slaves shall he be to his brothers." Because he was a loyal representative, what is written about him? "Come, O blessed of Hashem!" Truly, a blessed of Hashem. Hence, it was written thus in the Torah; because he was freed from that curse and was blessed. Not only was he freed from it, but he was blessed with the name of HKB"Y. We learned that a malach came and placed these words in Lavan's mouth.

Eliezer Came to Appreciate Noach's Advice: "A slave of slaves shall he be to his brothers"

Concerning this matter, it is worth presenting a precious gem from the sacred teachings of the Sefas Emes (Chaye Sara 5649). Eliezer came to appreciate Noach's true intent when he uttered the curse directed at Canaan: **"A slave of slaves shall he be to his brothers."** In other words, the words: "ארור כנען" — convey the fact that he is inherently so damaged and corrupt that anything he does will be "ארור" — **"cursed."** To remedy this inherent flaw, Noach advises: **"A slave of slaves shall he be to his brothers"** — he should make himself totally subservient to the descendants of Shem, who are categorized as "ברוך" — **"blessed."** By doing so, he, too, will be transformed into a blessed person. Here are the holy words of the Sefas Emes:

"והנה אליעזר היה כנען, ונאמר ארור כנען עבד עבדים יהיה, ובודאי נח נתן לו בזה עצה, איך שיצא מכלל הארור על ידי זה העבדות, כי ראה והבין שאינו יכול להיות בפני עצמו כי הארור דבוק בו, ונתן לו עצה להיות עבד, ועל ידי שהוא עבד למי שהוא בברכה יוכל לתקן נפשו, ואליעזר השכיל זאת".

Now, Eliezer was Canaan. And it was said: "Cursed is Canaan; a slave of slaves shall he be to his brothers." Most certainly, Noach provided him with advice as to how he could shed himself of this state of cursedness -- by means of this subservience. He realized that he could not be left to his own devices, because he was inherently cursed. Thus, he advised him to become a slave. By becoming a slave for a blessed person, he could achieve a tikun for his being. Eliezer understood this!

We can add a nice little tidbit based on what the Megaleh Amukos writes on this week's parsha. He writes that the name אליעזר, which appears at the beginning of the name א"ל, alludes to the attribute of chesed that he acquired from his master, Avraham. As it states: (Tehillim 52, 3): "חסד אל כל היום" — **the chesed of א"ל (G-d) is all day long**. It turns out, therefore, that the essence of Eliezer's name is the letters יעזר; however, as a result of his loyal servitude and devotion to Avraham, the letters א"ל were added to the beginning of his name — indicating that he had acquired the attribute of chesed.

Based on what we have learned above, we can suggest the following allusion. The letters יעזר possess a numerical value equal to the words: עבד עבדים יהי"ה לאחיו — **a slave of slaves shall he be to his brothers**. This alludes to the fact that being a slave to the descendants of Shem constitutes his tikun; and in the merit of following this advice and attaching himself to Avraham, the letters representing chesed -- א"ל — were added to his name, resulting in the name אליעזר. As a result, he was transformed from one who is cursed to one who is blessed.

It appears that we can also explain why it was orchestrated from above that this transformation took place specifically via this mission. Eliezer was entrusted with the task of finding a wife for Yitzchak — to form a union that would produce Yaakov Avinu, the beginning of the chain of kedushah of the people of Yisrael, who are named after him, "ישראל". This shidduch could not have been completed by someone who was cursed. Therefore, precisely at the moment Lavan invited Eliezer into his house to conclude the shidduch, it was orchestrated from above that Lavan would articulate the words: "בוא ברוך ה'" — **Come, O blessed of Hashem!** For, at that precise moment, he truly left the category of the cursed and became blessed. Thus, the shidduch was completed without the involvement of someone who was cursed.

Avraham Avinu Subjected Eliezer to a Difficult Test

After giving the matter much thought, I would like to propose an explanation of my own as to why Eliezer was transformed from a cursed person into a blessed person specifically through the fulfillment of this mission. In the process, we will reconcile a perplexing issue regarding Avraham Avinu, the epitome of chesed — whose life was dedicated to welcoming guests into his home ("hachnasa orchim") and loving his fellow man. Here, standing before him, is his loyal servant: "זקן ביתו" — **the elder of his household** -- "זקן ויושב בישיבה" -- **an elder sitting in the yeshivah** -- "המושל בכל אשר לו" — **a master of his master's Torah**. Avraham himself attests to HKB"H (Bereishis 15, 2): "ובן משק ביתי הוא דמשק" — **and the steward of my house, "Eliezer of Damascus," who drew from the well of his master's Torah and gave it to others to drink**.

Yet, when Eliezer says to Avraham: "אולי לא תלך האשה אחרי" — intimating that maybe Avraham would be agreeable to Yitzchak marrying his daughter, what possessed Avraham to respond so harshly and insultingly: "בני ברוך ואתה ארור, ואין ארור" — **my son is blessed and you are cursed; and a cursed person cannot join with a blessed person**. Couldn't he have circumvented the issue easily with all sorts of excuses and justifications without insulting him and referring to him as "cursed"? For instance, he could have simply said that he is familiar with the daughter and she would not be a compatible match for Yitzchak.

In my humble opinion, though, we can justify the response of this tzaddik, Avraham Avinu. He yearned wholeheartedly that his servant Eliezer would not be considered cursed but rather would be considered blessed prior to the conclusion of Yitzchak's shidduch; so that the shidduch would be accomplished by a blessed person rather than a cursed person. He understood that the tikun for Eliezer, a descendant of Canaan's, necessitated that he serve his master faithfully. This was alluded to by Noach with the curse he addressed to Canaan: "Cursed is Canaan; a slave of slaves shall he be to his brothers." And as the Sefas Emes explained, being a loyal servant to the descendants of Shem would merit him a tikun and transform him into a blessed human being.

Avraham was puzzled. It seemed implausible to him that this loyal servant, who had been extremely devoted to him all of these years, and had fulfilled Noach's directive — **"a slave of slaves shall he be to his brothers"** -- with all of his 248 limbs

and 365 sinews, had still not been transformed from a cursed person into a blessed person. This forced him to conclude that Eliezer still needed to pass one more difficult, critical test to determine whether or not he was indeed worthy to leave the category of the cursed and enter the category of the blessed.

Therefore, when Eliezer said to him: **"Maybe the woman will not wish to follow me"** — and Avraham sensed that Eliezer hoped that Avraham might agree to a marriage between Yitzchak and his daughter, Avraham decided to test him by harshly stating the truth: I, too, thought that after all of these years of Torah-study and loyal servitude, you had been transformed into a blessed person; however, the sad reality is that you have yet to accomplish that transformation. Therefore, I cannot accept your daughter as a suitable wife for Yitzchak, because: **"My son is blessed and you are cursed; and a cursed person cannot join with a blessed person."**

Eliezer's Unimaginable Disappointment

Who could possibly describe the enormous pain and humiliation that Eliezer felt upon hearing these direct, harsh, piercing words from his master, Avraham? He could have very easily fallen into a pit of deep despair, thinking to himself: If after all of these years of toiling to serve Avraham with loyalty and dedication, learning and teaching his Torah, I have still not succeeded in extricating myself from the category of the cursed, it seems that my servitude is for naught. Therefore, there is no point in continuing to serve Avraham and studying his Torah; I am better off going my own way and living my own life, since I am destined to remain cursed in any event.

Yet, Eliezer did not despair; he accepted the insult lovingly. Instead, he thought that if it is the Almighty's will that I remain cursed, I will continue for the rest of my life to engage in Torah-study and to serve my master — Avraham, the great tzaddik — loyally. He mustered up all of his strength and energy and devoted himself to fulfilling the task of finding a suitable wife for Yitzchak. Therefore, on that very same day, the earth contracted for him, shortening his journey, and a malach came and placed the following words in the mouth of Lavan HaArami, announcing: **"Come, O blessed of Hashem"** — for now you have left the category of the cursed and entered the category of the blessed.

I feel that this is why the Midrash (Yalkut Shimoni Lech Lecha 76) teaches us that Eliezer, Avraham's servant, was one of the nine people who merited entering Gan Eden while still alive.

We must endeavor to explain why he deserved such a great reward — not experiencing the taste of death. Based on what we have learned, however, we can suggest that at the moment his esteemed master Avraham spoke those harsh words to him: **"My son is blessed and you are cursed; and a cursed person cannot join with a blessed person"** — Eliezer experienced the enormous suffering of one hundred deaths, and he accepted it all with love. Hence, he did not need to actually experience the taste of death once again; rather, he entered Gan Eden alive.

This also explains very nicely why HKB"H performed a miracle on Eliezer's behalf. On the same day that he departed, he arrived, because the earth contracted for him. This poses an apparent difficulty; for, we know that HKB"H does not perform miracles without a purpose. So, in this instance, what purpose was served by the fact that Eliezer arrived at his destination on the very same day? Yet, based on what we have learned, we can suggest an answer. Eliezer was sent on a sacred mission by Avraham — to find a mate for Yitzchak. This being the case, HKB"H did not want him to remain cursed very much longer; so He sped up the process and shortened the journey for him, so that he would find Yitzchak's mate on that very same day. Thus, when Lavan invited him into his house to finalize the shidduch, it was announced from above through Lavan himself: **"בוא ברוך"** — that he was no longer cursed; he was now blessed.

Accordingly, we can appreciate the allusion in Eliezer's statement: **"ואבוא היום אל העין"** — **I arrived today at the spring.** In other words, today I merited being able to immerse in a live spring of water, which elevates a person from a state of tumah to a state of taharah. Rashi explains his intent in the name of the Midrash: **"היום יצאתי והיום באתי"** — in other words, today I left the category of "cursed" and today I entered the category of "blessed"; **"מכאן שקבעה לו הארץ"** — this teaches us that the earth contracted on his behalf in order to hasten the process; so that he would fulfill this mission not in a state of cursedness but in a state of blessedness.

The 'ב' of בְּרָאשִׁית versus the 'א' of אֲנִי

Continuing onward along this exalted path, let us explain in greater depth how Eliezer, a descendant of Canaan, merited leaving the category of the cursed and becoming blessed, by attaching himself to Avraham Avinu — following the advice of Noah: **"A slave of slaves shall he be to his brothers."** First, however, let us explain that which we learned from the Zohar hakadosh that a malach placed the words in Lavan's mouth, with

which he addressed Eliezer: **"בוא ברוך ה' — Come, O blessed of Hashem.** This indicated that he was no longer cursed but was now blessed. We must explain, however, how this coincides with the continuation of the passuk: **"ויאמר בוא ברוך ה' למה תעמוד — Why should you stand outside when I have cleared the house.**

Let us present a valuable introduction from the teachings of the great Rabbi Shlomo Kluger, ztz"l, in Imrei Shefer (Bereishis). He focuses on a fascinating passage in the Midrash (B.R. 1, 10):

"עשרים וששה דורות היתה האל"ף קורא תגר לפני כסאו של הקב"ה, אמר לה הקב"ה, רבוננו של עולם, אני ראשון של אותיות ולא בראת עולמך בי, אמר לה הקב"ה, העולם ומלואו לא נברא אלא בזכות התורה, שנאמר (משלי ג-יט) ה' בחכמה יסד ארץ וגו', למחר אני בא ליתן תורה בסיני, ואני פותח תחלה אלא בכך, שנאמר (שמות כ-ב) אנכי ה' אלקיך."

For twenty-six generations, the **"aleph"** protested to HKB"H. She said to Him: **"Master of the Universe, I am the first of the letters, and yet You did not create Your universe with me."** HKB"H answered her: **"The universe and everything in it was only created in the merit of the Torah, as it states (Mishlei 3, 19): 'Hashem established the earth with 'chochmah', etc.' Tomorrow, I will come to give the Torah on Sinai, and I will not open except with you, as it states (Shemos 20, 2): 'I (אנכי) am Hashem your G-d.'"**

Rabbi Shlomo Kluger is puzzled by this passage, because of what we find in another Midrash (B.R. ibid.): **"למה נברא העולם בב', שהוא לשון ברכה, ולמה לא באל"ף, שהוא לשון ארורה, אמר הקב"ה הרי אני בורא אותו בלשון ברכה והלא יעמוד."** Why was the universe created with the letter **"beis"**? Because it connotes **berachah** (ברכה). And why not with the letter **"aleph"**? Because it connotes **cursedness** (ארורה). So, HKB"H said: **Thus, I am creating it with the connotation of berachah; hopefully it will endure.** This Midrash explains quite clearly that HKB"H began creation with the letter **"beis"** of **בְּרֵאשִׁית** and not with the letter **"aleph,"** because **"aleph"** is associated with **אֲרוּר** (curse), while **"beis"** is associated with **בְּרֵכָה** (blessing). If so, why did HKB"H begin the Aseres HaDibros at Sinai with the letter **"aleph"** of **אֲנִי**?

He answers that albeis the letter **"aleph"** is associated with the notion of being cursed -- **אֲרוּר** — nevertheless, with the power of the kedushah of the Torah, it is possible to transform even a curse into a berachah. This explains very nicely why at the time of creation, before the giving of the Torah, HKB"H did not wish to begin creation with the letter **"aleph"** — alluding to the notion of **אֲרוּר**. For, at the point in history, the power

of the Torah was not yet available to transform a curse into a berachah. After the Torah was given to Yisrael, however, HKB"H opened with the letter **"aleph"** of **אֲנִי** — alluding to the fact that with the power of the Torah, it would be possible to transform even something that is cursed into something that is blessed. These are his enlightening words.

This agrees very nicely with an elucidation in the Gemara regarding the letters of the **"aleph-beis"** (Shabbas 105a): **"אל"ף — the letters "aleph-beis" allude to the two words "למוד תורה" — Rashi explains: "למוד תורה" — these first two letters of the Hebrew alphabet allude to the study of Torah. Based on what we have just discussed, the Gemara is teaching us that through the study of Torah, it is possible to transform the letter "aleph" of the word אֲרוּר to the letter "beis" of the word בְּרוּךְ. This is the meaning of the words אל"ף בינה — recognize the amazing power of the Torah; it enables a person to transform the "aleph" of אֲרוּר to the "beis" of בְּרוּךְ.**

The Two Thousand Years of Torah Began with Avraham

We have learned in the Gemara (Sanhedrin 97a): **"תנא רבי אליהו, ששת אלפים שנה הוה עילמא, שני אלפים תוהו, שני אלפים אליהו, ששת אלפים שנה הוה עילמא, שני אלפים תוהו, שני אלפים אליהו — the academy of Eliyahu taught the following Baraisa: The world is destined to exist for six thousand years; they will consist of two thousand years of nothingness, two thousand years of Torah and two thousand years of the days of the Mashiach; but because of our sins, which are numerous, the years that have gone have gone.**

Rashi explains that the two thousand years of nothingness are counted from the day Adam HaRishon was created until Avraham was fifty-two years old; during that period, the world was devoid of Torah. The two thousand years of Torah began when Avraham was fifty-two years old and began learning Torah, as it is written (Bereishis 12, 5): **"וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשָׂה בַּחֲרִן" — and the souls that they made in Charan.** Targum Onkelos comments: **"וְאֵת נַפְשָׁתָא דְשַׁעֲבִידוֹ לְאֻרֵּייתָא בַּחֲרִן" — and the souls that they had subjugated to the Torah in Charan.**

Based on this, we can suggest a reason as to why HKB"H named him Avraham, as it is written (ibid. 17, 4): **"אֲנִי הִנֵּה בְרִיתִי: אֲתָךְ וְהִייתָ לְאֵב הַמִּזֶּן גּוֹיִם, וְלֹא יִקְרָא עוֹד אֶת שְׁמֹךְ אַבְרָם וְהִיא שְׁמֹךְ אַבְרָהָם כִּי אֲתָךְ וְהִייתָ לְאֵב הַמִּזֶּן גּוֹיִם נִתְתִּיךְ" — As for Me, this is My covenant with you: You shall be a father of a multitude of nations; your name**

shall no longer be called Avram, but your name shall be Avraham, for I have made you the father of a multitude of nations. Rashi explains that initially his name was simply **אב-רם**, because he was only a father figure in Aram, to the local people in his vicinity. HKB"H added the letter "hei" to his name forming the name **אברהם** — alluding to his new status: **אב המון** — **גוים נתתיך** — as "their father," the father of a multitude of nations. Notwithstanding, the letter "reish" remained in its place, so that it would not complain.

Based on what we have learned, we can explain the matter as follows. The passuk states explicitly (ibid.): **ואת הנפש אשר עשו בחרן -- and the souls that they made in Charan..** Rashi provides the following clarification: **"He brought them under the wings of the Shechinah; Avraham converted the men and Sarah converted the women; the Torah relates to them as if they made them."** We see that Avraham had the power to convert people; essentially, he transformed those who were initially cursed into people who were now blessed.

As explained, he did so with the power of the Torah that he perceived prior to the actual giving of the Torah, as explained in the Gemara (Yoma 28b): **"קיים אברהם אבינו כל התורה כולה, שנאמר (בראשית כו-ה) עקב אשר שמע אברהם בקולי -- Avraham Avinu fulfilled the entire Torah, as it states: "Because Avraham heeded My voice."** It is for this reason that HKB"H named him Avraham; the passuk explains the reason: **"כי אב המון גוים נתתיך"**. The passuk employs the word **א"ב**, alluding to the fact that he merited converting the goyim and transforming them from cursed to blessed in the merit of the "aleph-beis" -- **אלף בינה**. In other words, he utilized the power of the Torah to transform the "aleph" of **אִרֹר** into the "beis" of **בִּרֹךְ**.

With this understanding, it is understandable how Eliezer managed to improve his status from being cursed to being blessed. As we know, he was so devoted to Avraham that he learned his entire Torah from him, as per the elucidation of the passuk: **"המושל בכל אשר לו" - "שמושל בתורת רבו"** — not only was he in charge of Avraham's household, he also mastered Avraham's Torah. Furthermore, he taught his master's Torah to others. Therefore, with the power of the Torah, he was able to transform his cursed state into a blessed one.

An allusion to this can be found in the words the malach inserted into Lavan's mouth: **"בוא בריך ה"**. The word **בוא** begins with the "beis" of **ברכה** and concludes with the "aleph" of **אִרֹר**. In between these two letters is the letter "vav" ("vav hachibur") connecting the "beis" and the "aleph." This alludes to the fact that even something that is cursed can be transformed into something that is blessed.

This explains quite beautifully why Eliezer's opening words to Lavan were (Bereishis 24, 34): **"עבד אברהם אנכי" — I am Avraham's servant.** The Imrei Yosef (ibid.) writes in the name of the great Rabbi Tzvi of Riminov, zy"a, that he was emphasizing the fact that his servitude to Avraham was his essence — his **"אנכי"**; it defined him. He was announcing to the world and publicizing the first of the Aseres HaDibros: **"אנכי ה"** — **אלקיד** — the firm emunah in the existence of Hashem and His controlled supervision of the universe.

This concludes his noble idea. This substantiates the fact that Eliezer was devoted to the Torah, which his master, Avraham, publicized throughout the world: **"אנכי ה' אלקיד"**. We have already explained that HKB"H began Matan Torah with the letter "aleph," to convey that the Torah possesses the power to transform even the "aleph" of **אִרֹר** into a berachah. Therefore, it is with this power that Eliezer was transformed from an **אִרֹר** to a **בִּרֹךְ**.

We can now truly appreciate why the malach, acting as Hashem's messenger, placed these famous words in Lavan's mouth as he addressed Eliezer: **"בוא בריך ה"**. He was informing him that now that he was no longer cursed, he was worthy to enter the house and finalize the shidduch; **"למה תעמוד בחוץ"** — there was no need for him to remain outside as a cursed human being. Then he elaborates, explaining how Eliezer was transformed: **"ואנכי פניתי הבית"**. In other words, by means of the first commandment, which begins with the word **"אנכי פניתי"** — **אנכי** — I cleared the letter "beis" -- **בית** — of **בראשית** out of the way, making way for the letter "aleph." In other words, after Matan Torah, it was no longer necessary to begin with the "beis" of **ברוך**. Instead, even a beginning with the letter "aleph" of **אנכי**, due to the power of the Torah, could now transform the cursed into the blessed.

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