Chomer Lidrush

Some ideas to turn your gears heading into Parshas Chayei Sarah.

Parperet: A Building That Outlasts Death

Rav Zvi Sobolofsky, in *Kol Chosson*, starts from the Rambam (Hilchos Ishus 1:1): before Matan Torah a couple married privately, "*beino l'vein atzmo*," with no one present, while after Matan Torah *kiddushin* requires *eidim*. What happens in private is casual and passing; witnesses make it permanent, which is why the *sheva berachos* (Kesubos 7b-8a) speak of a "*binyan adei ad*," since the *eid* is what makes it *ad*. That, he suggests, is why so many *dinei kiddushin* come from our parsha, and why the Gemara (Kiddushin 2a) learns *kiddushei kesef* from Avraham's purchase of the Me'aras HaMachpelah. Before Matan Torah a marriage ended with the death of a spouse, and a man who saw it that way would not have spent such time and money on a burial place for his wife. He adds the Sefer HaChinuch (Mitzvah 552) on the custom of being *mekadesh* with a ring, which stays on the finger as a constant *eidus*. In a world where everything, relationships included, is disposable, Avraham shows us a marriage built *adei ad*.