65 She asked the servant: Who is this man there, who is walking through the field to meet us? The servant replied, He is my master! so she took the veil and covered herself.

66 The servant told Yitzchak all the things he had accomplished.

67 Yitzchak brought her into the tent of Sarah, his mother. He married Rivkah, she became his wife, and he loved her, and only then was Yitzchak comforted for his mother.

rather, לְשׁוֹנָה, it all happened spontaneously, without calculation, the result of intuition and correct feeling.

65 Only then did she veil herself! Another piece of “orientalism” gone! This is further proof of how much we need to be wary of all the theories in this area, which are fed to us with such supreme confidence.

67 This, too, is a characteristic that, thank God, has not vanished from among the descendants of Avraham and Sarah, Yitzchak and Rivkah. The more she became his wife, the more he loved her! Like this marriage of the first Jewish son, Jewish marriages, most Jewish marriages, are contracted not on the basis of passion, but on the strength of reason and judgment. Parents and relatives consider whether the two young people are suited to each other; therefore, their love increases as they come to know each other better.
Avraham took another wife; her name was Keturah.

Most non-Jewish marriages are made on the basis of what they call “love.” But we need only glance at novelistic depictions taken from life, and we immediately see the vast gulf — in the non-Jewish world — between the “love” of the partners before marriage and what happens afterward; how dull and empty everything seems after marriage, how different from what the two partners had imagined beforehand. This sort of “love” is blind; each step into the future brings new disillusionment.

Not so is Jewish marriage, of which it says: Rodrig ha Bevakha shevi yelamah amahem! Here the wedding is not the culmination, but only the beginning of true love.

And now four more words, which, since God led Eve to Adam, until the end of time, have remained and will remain unsurpassed in beauty and glory: A forty-year old man, inconsolable over the death of his aged mother, finds consolation in his wife! This is the position of the Jewish woman as wife! What nonsense to identify Jewish married life with oriental sensuality and harem conditions! With Sarah’s death, the feminine spirit and feeling departed from the home. Yitzchak then found his mother again in his wife (hence, “When he brought Rivkah into the tent, to him it was as though his mother were again there” — see Bereshis Rabbah 60:16). This is the highest tribute that has ever been paid to the dignity and nobility of woman — and it is in the ancient history of Judaism.

CHAPTER 25

That Avraham remarried is not so surprising when we consider that he lived for another thirty-five years, more than the average length of married life nowadays. Moreover, our Sages say that a man is not “complete” without a wife (Bereshis Rabbah 17:2). The task of a human being is always too great for one person to fully accomplish by himself.

According to R. Yehudah (ibid. 61:4), Keturah is none other than Hagar, the wife whom Sarah had brought to Avraham. Yitzchak went