

"And they said, 'from Hashem comes the matter.'" (24:50)

This *pasuk* seems to be the source for the concept that marriages are made in Heaven. Indeed, this idea is reaffirmed in *Navi* and *Kesuvim*. In the *Midrash*, *Chazal* question, "From where did this decision come?" The *Midrash* offers two replies. Some say that the decision emanated from *Har Ha'moriah*, the scene of the *akeidas* Yitzchak. It was at this place that Yitzchak demonstrated the exceptional devotion to Hashem which merited him the Divine blessing.

Others reply that the *pasuk* is referring to the statement in *pasuk* 51, "Let her be the wife of your master's son." Here the *pasuk* seems to focus upon Yitzchak as Avraham's son. How are we to understand these two disparate responses of the *Midrash*?

Horav Eli Munk z.l., interprets the two explanations in the *Midrash* to reflect varied perspectives concerning one's potential focus in choosing a mate. For some, the prime factor in the choice of a mate is his/her personal merit or "*yichus atzmi*." Others view the ethical integrity of the family, the "*zchus avos*," merit of the ancestors, the "*yichus mispachti*," as the best assurance of virtuous progeny. We must add that by no means does one preclude the other. It is only a question as to which of these two factors is more likely to catalyze the "Divine blessing."