

This eChok volume of
Genesis ~ Volume 1

Dedicated in loving memory of
**Joseph and Adele
Mizrahi ל"ה**

by their son ~ David

and in memory of

Arthur Sulcov ל"ה

*by his loving wife Esther
and children ~ Robert and Sherry*

In memory of
**Jacob and Mary
Hidary**

By their Children

bad-tempered, and the like. According to the greatness of the scholar, so must he be meticulous with himself to go beyond the

לפי גדלו של חכם צריך שידקדק על עצמו ויעשה לפנים משורת הדין:

letter of the law.

CHAYEI SARAH FOR THURSDAY NIGHT

חיי שרה ליל ששי

צירוף יהוה

ז יי אלהא דשמייא די דברני מבית אבא ומארע ילדותי ודי מזלל לי ודי קיים לי למימר

ז ידוה ו אלהי השמים אשר לקחני מבית אבי ומארץ מולדתי ואשר דבר לי ואשר

(7) The Lord, God of heaven, Who took me from my father's house and from the land of my birthplace, and Who spoke concerning me, and Who swore to

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(7) **The Lord, God of heaven, Who took me from my father's house** — Here, Avraham did not say, “[God of heaven and] God of earth,” while earlier (verse 3 above), he did say, “And I shall have you swear [by the Lord, God of heaven and God of earth].”

(ז) ה' אלהי השמים אשר לקחני מבית אבי. ולא אמר ואלהי הארץ ולמעלה הוא אומר ואשביעך וגו'. אמר לו עבשיו הוא אלהי השמים ואלהי הארץ שהרגלתיו פפי הבריות אבל בשלקחני מבית אבי היה אלהי השמים ולא אלהי הארץ שלא היו באי עולם מכירים בו ושמו לא היה רגיל בארץ: מבית אבי. מחרן: ומארץ מולדתי. מאור בשדים: ואשר דבר לי. לצרכי כמו אשר דבר עלי. וכן כל לי ולו וקהם הסמוכים אצל דבור מפורשים בלשון על. ותרגום שלהם עלי עלוהי עליהון

[Why the discrepancy?] Avraham was [effectively] saying to his servant: “Now He is [recognized by the world as] God of heaven and God of earth, because I familiarized people to speak of Him [as the

Sole Creator of everything]. However, at the time that I was taken from my father's house, He was only [recognized as] God of heaven, but [they did] not [recognize Him as] God of earth, since the people in the world did not know Him [as the Omnipotent God of all], and His Name was not familiar on earth.” (Bereishit Rabbah 59:8; Sifrei Devarim 32:10) **From my father's house** — namely, from Charan (see Genesis 12:4); **And from the land of my birthplace** — namely, from Ur Kassdim (see Genesis 15:7). **לי ואשר דבר לי** — [This phrase could be erroneously translated as “and Who spoke to me.” This is incorrect, as that would be rendered as ואשר דבר אלי, since regarding the verb “to speak,” the pronoun form “to me” is אלי, while

לי used in that context means] “for my needs,” similar to [the word עלי used in the same way, as in] the verse (I Kings 2:4), “which He spoke concerning me (עלי).” Likewise, whenever the words לי, לו, or להם are attached [as pronoun forms] to the verb דבור, they are to be explained to have the meaning על, “concerning,” and are thus respectively translated in Aramaic as עלי, עלוהי, and עליהון. [This is so,] since [the correct pronoun form] to be attached

לְבָרֶךְ אֶתְּךָ יְת אֲרַעָא הָדָא הוּא
 יִשְׁלַח מְלָאכִיָּה קְדָמְךָ וְתִסַּב
 אֶתְתָּא לְבָרִי מִתַּמְּנָן: ח וְאִם לֹא
 תִּיבִי אֶתְתָּא לְמִיתִי בְּתַרְךָ
 וְתִהְיִי זִכָּאָה מְמוּמָתִי דָּא לְחֹוד
 יְת בְּרִי לֹא תִתֵּב לְתַמְּנָן: ט וְשׂוּי
 עֲבָדָא יְת יְדִיהָ תַּחֲתֵי יִרְכָּא
 דְּאַבְרָהָם רְבוּנִיהָ וְקִים לִיהָ עַל
 פְּתִילָא הַדְּוִין: י וְדַבֵּר עֲבָדָא
 עֲשָׂרָא גְמָלִין מִגְּמָלֵי רְבוּנָה
 וְאֶזֶל וְכָל שְׁפָר רְבוּנִיהָ בִּידֵיהָ

נִשְׁבַּע־לִי לֵאמֹר לְזַרְעֲךָ אֶתְּךָ אֶתְּ-הָאָרֶץ
 הַזֹּאת הוּא יִשְׁלַח מְלָאכֹו לְפָנֶיךָ וְלִקְחַת
 אִשָּׁה לְבְנֵי מִשָּׁם: ח וְאִם-לֹא תֵאבֹהּ הָאִשָּׁה
 לָלֶכֶת אַחֲרָיִךָ וְנִקִּיתָ מִשְׁבַּעַתִּי זֹאת רַק
 אֶתְ-בְּנֵי לֹא תִשָּׁב שָׁמָּה: ט וַיֵּשֶׁם הָעֶבֶד
 אֶת־יָדוֹ תַּחַת יָרֵךְ אַבְרָהָם אֲדֹנָיו וַיִּשְׁבַּע
 לוֹ עַל־הַדָּבָר הַזֶּה: שְׁלִישִׁי י וַיִּקַּח הָעֶבֶד
 עֲשָׂרָה גְמָלִים מִגְּמָלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל־

me, saying, I shall give this Land to your offspring — He will send His angel before you, and you will indeed take a wife for my son from there. (8) And if that woman does not wish to follow you, then you will be absolved of this oath [you made] to me. However, do not take my son back there! (9) So the servant placed his hand below the thigh of Avraham his master, and swore to him regarding this matter. (10) And the servant took ten camels from his master's

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to the verb דבור [in order to mean “speak to,”] is not לי, לו, and להם, but rather, אלי, אלו, or אליהם, whose respective Aramaic translation is עמי, עמה, and עמהון. Notwithstanding the above, with regards to the verb אמירה, לו, לי, and להם are indeed the correct [pronoun forms which have the meaning “say to”]. [Hence, the phrase ואשר ואלו לי must not be understood as meaning

שְׁאִין נּוּפֵל אֶצֶל דְּבוּר לְשׁוֹן לִי וְלוֹ וְלָהֶם אֶלָּא אֵלַי אֵלָיו אֵלֵיהֶם וְתַרְגּוּם שְׁלָהֶם עִמִּי עִמֶּיהָ עִמְהוֹן אֶבֶל אֶצֶל אֲמִירָה נּוּפֵל לְשׁוֹן לִי וְלוֹ וְלָהֶם: וְאֲשֶׁר נִשְׁבַּע לִי. בֵּין הַבְּתָרִים: (ח) וְנִקִּיתָ מִשְׁבַּעַתִּי וְגו'. וְקַח לוֹ אִשָּׁה מִבְּנוֹת עֵנָר אֲשֶׁבּוּל וְנַמְרָא: רַק אֶת בְּנֵי וְגו'. רַק מִיעוּט הוּא בְּנֵי אֵינוֹ חוּר אֶבֶל יַעֲקֹב בֶּן בְּנֵי סוּפוֹ לְחֹזֶר: (י) מִגְּמָלֵי אֲדֹנָיו. נִכְרִין הָיוּ מִשְׁאָר גְּמָלִים שְׁהָיוּ יוֹצְאִין זְמוּמִין מִפְּנֵי הַגּוֹל שְׁלֹא יִרְעוּ בְּשָׂדוֹת

“Who spoke to me,” but rather “Who spoke concerning me.”] **And Who swore to me** — [at the “Covenant” between the Pieces.”] (see Genesis Chapter 15) (8) **Then you will be absolved of this oath [you made] to me** — [In which case,] you must then take a wife for Yitzhak from the daughters of Aneir, Eshkol and Mamrei (see Genesis 14:13). **However, [do not take] my son [back there]** — [The word for “however,” namely,] רק comes to indicate an exclusion of some sort [which is understood here as follows: It is only] my son [Yitzhak] must not go back there [since he is considered a holy “burnt-offering without any blemish,” as it were, and thus, he must never leave the holy portals of the Land of Israel,] while my grandson, Yaakov, will eventually go back (see Genesis 28:10; Bereishit Rabbah 59:10). (10) **From his master's camels** — These were distinguishable from other camels, for [Avraham's camels] would go out [of his property], muzzled so as to avoid stealing, i.e.,

וְקָם וַאֲזַל לְאָרָם דִּי עַל פֶּתַח
 לְקַרְתָּא דְנַחֲוֹר: יֵא וְאִשְׁרֵי
 גַּמְלִיא מִבְּרָא לְקַרְתָּא לְבִאֲרָא
 דְמִיא לְעֵדֵן רַמְשָׁא לְעֵדֵן
 דְנִפְקֵן מְלִיתָא: יב וְאָמַר יי
 אֱלֹהֵהּ דְרַבּוּנֵי אַבְרָהָם זְמִין
 כְּעֵן קִדְמֵי יוֹמָא דִּין וְעַבְד
 טִיבּוּ עִם רַבּוּנֵי אַבְרָהָם: יג הָא
 אֲנָא קָאָם עַל עֵינָא דְמִיא
 וּבְנֵת אֲנִישֵׁי קַרְתָּא נִפְקֵן
 לְמַמְלֵי מִיא: יד וְתֵהִי עוֹלָמְתָא
 דְאִימַר לֵה אַרְכִּינֵי כְּעֵן
 קוּלְתֵיךָ וְאִשְׁתִּי וְתִימַר אִשְׁתִּי
 וְאִף גַּמְלֵךָ אִשְׁקִי יְתֵה וּמְנַתָּא
 לְעַבְדְּךָ לְיִצְחָק וּבֵה אִידַע אֲרִי
 עַבְדְּךָ טִיבּוּ עִם רַבּוּנֵי:

טוֹב אֲדָנִיּוּ בִידּוֹ וַיִּקָּם וַיֵּלֶךְ אֶל-אַרָם
 נְהָרִים אֶל-עִיר נַחֲוֹר: יא וַיַּבְרֹךְ הַגְּמָלִים
 מִחוּץ לְעֵיר אֶל-בְּאֵר הַמַּיִם לְעֵת עֶרֶב
 לְעֵת צֵאת הַשָּׂאֲבֹת: יב וַיֹּאמֶר ו יְדוּהָ
 אֱלֹהֵי אֲדָנִי אַבְרָהָם הַקְּרָה-נָא לְפָנַי הַיּוֹם
 וְעֲשֵׂה-חֶסֶד עִם אֲדָנִי אַבְרָהָם: יג הִנֵּה
 אֲנֹכִי נֹצֵב עַל-עֵין הַמַּיִם וּבְנֹת אֲנִישֵׁי
 הָעִיר יֹצְאֹת לְשָׂאֵב מַיִם: יד וְהִי הַנְּעוּרָה
 אֲשֶׁר אָמַר אֵלַיָּה הַטִּי-נָא כַּדָּךְ וְאִשְׁתֵּהּ
 וְאָמַרָה שְׂתֵהּ וְגַם-גַּמְלֵיךָ אֲשַׁקֶּה אֶתָּה

camels, and went, [taking] with him all the good things of his master. He arose and went to Aram Naharayim, to Nachor's city. (11) And he made his camels kneel down outside the city, towards the well of water, at the evening time, at the time when the female water-drawers set out [to the well]. (12) Then he said: O Lord, God of my master Avraham, please, let it happen to me today, that You do kindness with my master, Avraham. (13) You see that I stand over the spring of water, and the daughters of the city's men are setting out to draw water. (14) Let it be that the girl to whom I say, Please tip your jug down so I may drink, if she replies, Drink, and I shall give also your camels to drink — that she be the one whom You have selected for Your servant, for Yitzchak. And

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so that they would not graze in other people's fields (Bereishit Rabbah 59:11). **[Taking] with him all the good things of his master** — *[But did Avraham actually give the servant all of his property to take along with him?! No; our verse means:] Avraham*

wrote a deed of gift, entitling Yitzchak to everything he owned, in order that people would jump at the opportunity of sending him their daughter [for marriage] (ibid.). — ארם נהרים — *[The word ויברך is derived from the root ברך, meaning “knee,” and thus means:] “He made them kneel down.” (ibid.)* (14) **אתה הכחת** — *She is fitting for him [to be his wife], for she [has shown herself to be a person who] bestows kindness [upon people], and thus, she is worthy of entering the*

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אחרים: וְכָל טוֹב אֲדָנִיּוּ בִידּוֹ. שֵׁטֶר מִתְּנָה כְּתָם לְיִצְחָק עַל כָּל אֲשֶׁר לוֹ כְּדֵי שִׁקְפָצוּ לְשַׁלּוֹחַ לוֹ בְּתָם: אַרָם נְהָרִים. בֵּין שְׁתֵּי נְהָרוֹת יוֹשְׁבֹת: (יא) וַיַּבְרֹךְ הַגְּמָלִים. הַרְבִּיצִים: (יד) אַתָּה הַכַּחַת. רֵאוּנָה הִיא לוֹ שְׂתֵהָא גּוּמְלַת חֲסִדִים וּכְדָאֵי הִיא לְפָנֵס בְּבִיתוֹ

טו וְהוּא הוּא עַד לֹא שִׁיַּצִּי
לְמַלְלָא וְהָא רִבְקָה נִפְקַת
דְּאֵתִילִידַת לְבִתּוּאֵל בַּר מִלְכָּה
אֶתְתַּ נְחוּר אַחוּהִי דְאַבְרָהָם
וְקוּלְתָּהּ עַל כַּתְּפָהּ:
טז וְעוּלְמִתָּא שְׁפִירַת חִיזוּ (נ"י
שְׁפִירָא לְמַחֲזוּ) לְחֵדָא בְּתַלְתָּא
וְגַבְרָא לֹא יָדְעָה וּנְחַתַּת לְעֵינָא
וּמְלַת קוּלְתָּהּ וּסְלַקַּת: יז וְרַהֲט
עֲבָדָא לְקַדְמוּתָהּ וְאָמַר
אֲשֶׁקִּינִי (אֲטַעֲמֵנִי) כַּעַן זְעִיר

הַכֹּחַת לְעַבְדֶּךָ לְיִצְחָק וּבָה אֲדַע כִּי־עֲשִׂיתָ
חֶסֶד עִם־אֲדֹנָי: טו וַיְהִי־הוּא טָרָם כָּלָה
לְדַבֵּר וְהִנֵּה רִבְקָה יָצְאת אֲשֶׁר יָלְדָה
לְבִתּוּאֵל בֶּן־מִלְכָּה אִשְׁת נְחוּר אַחֵי
אַבְרָהָם וְכִדָּה עַל־שֹׁכְמָה: טז וְהִנְעֹר טָבַת
מִרְאָה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא יָדְעָה וַתֵּרַד
הָעֵינָה וַתִּמְלֵא כִדָּה וַתַּעַל: יז וַיֵּרָץ הָעֶבֶד
לְקַרְאָתָהּ וַיֹּאמֶר הַגְּמִיאֵנִי נָא מֵעַט־מִים

may I know through her, that You have done kindness with my master. (15) And he had not yet finished speaking, when he beheld Rivkah coming out — who had been born to Betu-eil the son of Milkah, the wife of Nachor, Avraham's brother — with her jug on her shoulder. (16) Now, the girl was very good looking, a virgin, of whom no man had had knowledge. She went down to the spring, filled up her jug and came up. (17) The servant ran towards her, and said:

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[holy] household of Avraham [who himself personifies kindness]. The term הכחת here means "You have selected;" approuvest in Old French. ובה אדע — [This phrase could be erroneously understood to mean, "and through her, I will know that You have done kindness with my master." This explanation is incorrect, as the servant would be

interpreting omens, which is forbidden (see Deuteronomy 18:10 and Rashi there). Rather, this phrase] denotes a supplication [uttered by the servant], saying: "May I know through her,"

That You have done kindness [with my master] — [That is to say:] "If this girl [who gives such a response and thus shows the attribute of kindness, also] comes from Yitzchak's family and is suitable [to be a wife] for him — then I will know that You have done kindness [with my master]." (16) **A virgin** — [i.e., she had not had relations] at the place of her virginity; **Of whom no man had had knowledge** — [If Scripture has just stated that she was "a virgin," then what does this phrase mean? It means that she had not had relations also] in an unnatural way. For the non-Jewish girls would guard their place of virginity, while unbridling themselves completely regarding another place [in their body]. Thus, regarding this, Scripture attests here, that she was pure in every way (Bereishit Rabbah 60:5). (17) **The**

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שֶׁל אַבְרָהָם וְלִשׁוֹן הוֹכַחַת בְּרַת אַפְרוּבִישׁ"ט
בְּלַע"ז: וּבָה אֲדַע. לְשׁוֹן תַּחֲנֹה הוֹדַע לִי בָּה: כִּי
עֲשִׂיתָ חֶסֶד. אִם תְּהִיָּה מִמְשַׁפְּחָתוֹ וְהוֹגֵגַת לוֹ אֲדַע
כִּי עֲשִׂיתָ חֶסֶד: (טו) בְּתוּלָהּ. מִמְקוֹם בְּתוּלִים: וְאִישׁ
לֹא יָדְעָה. שְׁלֹא בְּדַרְכָּהּ לְפִי שְׁבָנוֹת הַכְּנַעֲנִים הָיוּ
מִשְׁמֵרוֹת מְקוֹם בְּתוּלִיהֶן וּמִפְקִירוֹת עֲצָמָן מִמְקוֹם
אַחַר הָעֵיד עַל זֶה שְׁנִקְיָה מִכָּל: (יז) וַיֵּרָץ הָעֶבֶד

מֵיָא מִקוֹלְתֶיךָ: יח וְאָמְרָת
אֶשֶׁת רַבּוּנִי וְאוֹחִיָּאת וְאֶחֱיִית
קוֹלְתָהּ עַל יָדָהּ וְאֶשְׁקֶתֶיהָ:
יט וְשִׁיִּצִיָּאת לְאֶשְׁקִיּוֹתֶיהָ
וְאָמְרָת אֶף לְגַמְלֶיךָ אֲמַלִּי עַד
דֵּי סִפְקוֹן לְמִשְׁתֵּי: כ וְאוֹחִיָּאת
וּנְפִצַת קוֹלְתָהּ לְבֵית שְׁקִיָּא
וְרַחֲטַת עוֹד לְבִירָא לְמַמְלִי
וּמְלַת לְכָל גַּמְלוֹהֵי: כא וּגְבִירָא

מִבְּדָךְ: יח וְתֹאמֶר שְׂתֶה אֲדָנִי וְתַמְהֵר וְתִרְדּוּ
כְּדָה עַל-יָדָהּ וְתִשְׁקֶהוּ: יט וְתִכַּל לְהִשְׁקוֹתוֹ
וְתֹאמֶר גַּם לְגַמְלֵיךָ אֲשָׁאב עַד אִם-כָּלוּ
לְשִׁתָּת: כ וְתַמְהֵר וְתַעַר כְּדָה אֶל-הַשְּׁקֶת
וְתִרְץ עוֹד אֶל-הַבְּיָרָא לְשָׂאב וְתִשָּׂאב
לְכָל-גַּמְלָיו: כא וְהָאִישׁ מִשְׁתַּאֵה לָּהּ

Please let me sip a little water from your jug. (18) And she said: Drink, my master. And she hurried and lowered her jug into her hand, and gave him to drink. (19) When she had finished giving him to drink, she said: I shall draw [water] also for your camels, until they drink their fill. (20) She then hurried and poured out her jug into the drinking trough and ran again to the well, to draw [more water]. And so she drew [water] for all his camels. (21) The man was

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servant ran towards her — *because he saw that the water had risen towards her.*

(*ibid.*) **הַגַּמְיָאִינִי נָא** — [This word] has the same derivation as the word גְּמִיעָה, “to sip;” *humor in Old French.* (18) **And she [hurried and] lowered her jug** — *from upon her shoulder [“into her hand”].* (19) **עַד אִם כָּלוּ** — [literally, “until that which they finish to drink.” Thus, the word] **אִם** [usually meaning “if,” here] is used to mean **אֲשֶׁר**, “which.” **אִם כָּלוּ** — *Onkelos translates these words as*

“[until] they are satisfied” — *for the point when the camels “finish to drink (שִׁתת),” is when they drink to their satisfaction [thus, substantiating the translation of Onkelos].* (20) **וְתַעַר** — [This word] denotes “pouring out.” The term occurs many times in the language of the Mishnah. [For example,] (*Avodah Zarah 72a*), “One who pours (*הַמַּעֲרָה*) from one vessel into another.” And in Scripture, similar terms occur in the verses (*Psalms 141:8*), “Do not pour away (*תַּעַר*) my soul,” and (*Isaiah 53:12*), “that he has poured out (*הַעֲרָה*) his soul to death.” **הַשְּׁקֶת** — [This term, related to the word *מִשְׁקָה*, “drink,” refers to] a [large] stone that has a hollowing [in it,] from which camels drink [when the hollowed area is filled with water]. (21) **מִשְׁתַּאֵה** — [This word, derived from the root *שָׂאָה*,] denotes “desolation,” as in the verse (*Isaiah 6:11*), “the cities become deserted (*שָׂאוּ*) ... and the land becomes utterly desolated (*תִּשְׂאָה שְׂמָמָה*)” [because when a person is astonished and shocked at something, he becomes “desolate” of his senses and his surroundings, stunned and deep in thought at the sight that is causing his astonishment (see next Rashi). Thus, the word] **מִשְׁתַּאֵה** — [means: The servant]

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לְקַרְאָתָהּ. לְפִי שְׂרָאָה שְׁעָלוּ הַמַּיִם לְקַרְאָתָהּ:
הַגַּמְיָאִינִי נָא. לְשׁוֹן גְּמִיעָה הוֹמְיָר בְּלַע"ו:
(יח) וְתִרְדּוּ כְּדָה. מַעַל שְׂכַמָּה: (יט) עַד אִם כָּלוּ. הָרִי
אִם מִשְׁמֵשׁ בְּלִשׁוֹן אֲשֶׁר: אִם כָּלוּ. תִּרְגַּם אוֹנְקֵלוֹס
דֵּי סִפְקוֹן שָׂאוּ הֵיא גְּמַר שְׁתִּיתוּן בְּשִׁשְׁתוֹ דֵּי סִפְקוֹן:
(כ) וְתַעַר. לְשׁוֹן נְפִיצָה וְהִרְבָּה יֵשׁ בְּלִשׁוֹן מִשְׁנָה
הַמַּעֲרָה מִבְּלִי אֶל כְּלִי וּבִמְקָרָא יֵשׁ לוֹ דוּמָה אֶל
תַּעַר נְפִשִׁי. אֲשֶׁר הַעֲרָה לְמוֹת נְפִשׁוֹ: הַשְּׁקֶת. אֲבָן
הַלּוּלָה שְׁשׁוּתִים בָּהּ הַגַּמְלִים: (כא) מִשְׁתַּאֵה. לְשׁוֹן
שְׂאִיָּה כְּמוֹ שָׂאוּ עֲרִים. תִּשְׂאָה שְׂמָמָה: מִשְׁתַּאֵה.

שְׁהִי בִּהּ מִסְתַּכֵּל שְׁתִּיק לְמִידַע
הָאֲצִלַּח יִי אֲרַחֲיָה אִם לֹא:
כב וְהוּהוּ פֶד סְפִיקוּ גְמִלְיָא
לְמִשְׁתִּי וְנָסִיב גְּבֵרָא קֹדֶשׁ
דְּדִהֲבָא תִקְלָא מִתְקַלְיָה וְתִרְיִן

מִחֲרִישׁ לְדַעַת הֶהְצְלִיחַ יְדוּהָ דִּרְכּוֹ אִם-
לֹא: כב וַיְהִי כַּאֲשֶׁר כָּלוּ הַגְּמֵלִים לְשֵׁתוֹת
וַיִּקַּח הָאִישׁ נֶזֶם זָהָב בְּקָע מִשְׁקָלוֹ וּשְׁנַיִ

astonished by her, [remaining] silent, to find out whether or not the Lord had granted him success in his mission. (22) And when the camels had finished drinking, the man took a golden nose ring whose weight was a *beka*, and two

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was “astonished” [משתומם in the Holy Language, is likewise derived from the word *שממה*, meaning “deserted”] and “shocked” at the sight of his prayers almost being realized. At that point, however, he did not yet know whether or not she was from Avraham’s family. [Now, this word *משתאה* is not derived from the root *שתה*, “to drink,” because the letter *א* would appear incorrectly then. Thus, indeed if the root of the word is *שאה*, why does the letter *ת* appear at all? Well,] do not be puzzled at the *ת* in *משתאה*, because there

is no exception to the following rule: In the hitpa-eil [reflexive] form of any word whose first letter of its root is a *ש*, the servile *ת* of the reflexive conjugational form [which normally appears before the three root letters as e.g., *מתלבש*, to “dress oneself,” from the root *לבש*] intercedes between the [first] two letters of the root [here, between the *ש* and the *א*] — hence, [instead of the normally expected reflexive conjugational form *מתשאה*, it becomes, according to this rule,] *משתאה* derived from the word *שאה*. Other examples are: *משתולל* (see Isaiah 59:15), derived from the word *שולל* [thus a *ש* as its first root letter]; and *וישתומם* (see Isaiah 59:16), derived from the word *שממה*; and (Mikhah 6:16), *וישתמר חקות עמרי*, [where the word *וישתמר* there is] derived from the root *שמר*. So too, here, [this word, instead of being *מתשאה*, is rather,] *משתאה*, [since] it is derived from the word *תשאה* [whose root, *שאה*, begins with a *ש*, and thus falls under the above rule. Hence, despite the fact that the *ת* in *משתאה* seems to be intertwined with the root letters, do not mistake it for a root letter, erroneously identifying the root as *שתה* — rather, the root is *שאה*, “desolate,” and the function of the *ת* is a reflexive prefix which intercedes between the first two letters]. Now you find the term *משומם* [literally, “deserted,” like the word *משתומם* (see beginning of this Rashi)] applied to a person who is in shock, dumbfounded and [“isolated,” as it were] in deep thought, as in the verses (Job 18:20), “Those who come after him will be astounded (נשמו) at his day,” and (Jeremiah 2:12), “Be astounded (שמו), O heavens!” and (Daniel 4:16), “[Daniel ...] was shocked (Aramaic: *אשתומם*) for a while.” So too, we can apply

מִשְׁתוֹמֵם וּמִתְבַּהֵל עַל שְׂרָאָה דְּבִרּוּ קְרוֹב לְהֶצְלִיחַ
אָבֵל אֵינּוּ יוֹדֵעַ אִם מִמְשַׁפַּחַת אַבְרָהָם הִיא אִם לֹא.
וְאֵל תִּתְמָה בְּתִיבּוֹ שֶׁל מִשְׁתָּאָה שְׂאִין לָךְ תִּבְּה
שְׁתַּחֲלַת יְסוּדָה שִׁינ׳ וּמִדְּבַרֵת בְּלִשׁוֹן מִתְפַּעֵל שְׂאִין
תִּיבּוֹ מִפְּרִיָדָה בֵּין שְׁתֵּי אוֹתִיּוֹת שֶׁל עֶקֶר הַיְסוּד כְּגוֹן
מִשְׁתָּאָה מִגְּזֵרֶת שְׂאָה מִשְׁתוֹלֵל מִגְּזֵרֶת שׁוֹלֵל
וַיִּשְׁתוֹמֵם מִגְּזֵרֶת שְׂמָמָה וַיִּשְׁתַּמֵּר חֲקוֹת עַמְרִי
מִגְּזֵרֶת שְׁמֵר אִף כִּאֵן מִשְׁתָּאָה מִגְּזֵרֶת תִּשְׂאָה
וּכְשֶׁם שְׂאֵתָה מוֹצֵא לִשׁוֹן מְשׁוּמֵם בְּאֶדָם נִבְהֵל
וְנִאֲלָם וּבַעַל מִחֻשְׁבוֹת כְּמוֹ עַל יוֹמוֹ נִשְׁמוּ אֲחֵרוֹנִים.
שׁוֹמוֹ שְׂמִימִם. אֲשֵׁתוֹמֵם כְּשֶׁעָה חֲדָא כִּךְ תִּפְרֵשׁ לִשׁוֹן

שִׁירֵינָּ עַל יְדֵהָ מִתְקַל עֶשֶׂר
סִלְעִין דְּדִהָבָא מִתְקַלְהוּן:
כג וְאָמַר בֵּת מִן אֵת חוּי כְּעַן
לִי הָאֵית בֵּית אָבוּךְ אֲתָר כְּשֶׁר
לָנָא לְמַבְתָּ: כד וְאָמַרְתָּ לִּיהִ

צְמִידִים עַל־יְדֵיהָ עֶשְׂרֵה זָהָב מִשְׁקָלָם:
כג וַיֹּאמֶר בֶּת־מִי אֵת הַגִּידִי נָא לִי הִישׁ
בֵּית־אָבִיךָ מָקוֹם לָנוּ לָלִיךְ: כד וַתֹּאמֶר

bracelets [together] weighing ten gold shekel, [one] upon [each of] her arms. (23) And he said: Whose daughter are you? Please tell me. Is there room for us in your father's house for an overnight stay? (24) And she said to him: I am the

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the term **משתאה** [in reflexive conjugation], *to a person who is in shock and deep in thought [about the cause of his shock]. Onkelos, however, translates this [word משתאה] as being derived from the word שהיה, meaning "waiting."* [Thus, the phrase here והאיש משתאה, is translated by Onkelos as:] *וגברא שהי*, "And the man waited," i.e., he remained where he was, waiting (שוהה) to see if the Lord was [in fact] giving him success [by immediately realizing

שְׂאִיָּה בְּאָדָם בְּהוֹל וּבְעַל מִחְשְׁבוֹת. וְאוֹיֻנְקְלוֹס תְּרַגְּם לְשׁוֹן שְׂהִיָּה וּגְבֵרָא שְׂהִי שׂוּהָא וְעוֹמֵד בְּמָקוֹם אֶחָד לְרֵאוֹת הַהֶצְלִיחַ ה' דְּרָכּוֹ וְאִין לְתַרְגָּם שְׂתִיָּה שְׂהִרִי אִינוּ לְשׁוֹן שְׂתִיָּה שְׂאִין אֶל־ף נּוֹפְלַת בְּלְשׁוֹן שְׂתִיָּה: מִשְׂתַּאָּה לָּהּ. מִשְׂתוֹמֵם עָלֶיהָ כְּמוֹ אִמְרֵי לִי אָחִי הוּא וְכְמוֹ וַיִּשְׂאֵלוּ אֲנָשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ: (כב) בְּקַע. רָמְזוּ לְשִׁקְלֵי יִשְׂרָאֵל בְּקַע לְגִלְגַּלְתָּ: וּשְׁנֵי צְמִידִים. רָמְזוּ לְשְׁנֵי לוחוֹת מִצִּיּוֹמוֹת: עֶשְׂרֵה זָהָב מִשְׁקָלָם. רָמְזוּ לְעֶשְׂרֵת הַדְּבָרוֹת שְׁבָהָן: (כג) וַיֹּאמֶר בֶּת מִי אֵת. לְאַחַר שְׁנַתָּן לָּהּ שְׂאֵלָה לְפִי שְׂהִיָּה בְּטוֹחַ

his prayers]. But [as explained above,] one must not translate [this word משתאה] as שתי [i.e., "drinking," from the root שתה], because this word does not have the meaning of "drinking," at all, demonstrated by the fact that the letter א is not relevant to the verb שתיה [and yet our word contains an א]. **משתאה לה** — is equivalent to משתומם עליה, "he was astonished by her" [since the word לה, usually meaning "to her" or "for her," when used in this context here, means עליה, "regarding her"]. This is similar to (Genesis 20:13), "say of me (לִי) (אמרי לי), He is my brother" (see Rashi there); and like (Genesis 26:7), "And the men of the place asked about his wife (לאשתו)" (see Rashi there). (22) **Beka** — [This word (בקע) literally means "split" or "half," and refers to a half-shekel. Thus, the half-shekel weight of this nose ring] acted as an allusion to the shekel [that were to be given by] the people of Israel [for the construction of the Holy Sanctuary, as the verse says (Exodus 38:26), בקע לגלגלת, "a half-shekel per head" (Midrash Aggadah; Targum Yonatan Ben Uziel). **And two bracelets** — [The word for bracelet, צמיד, literally "joined together," indicates that each bracelet was made of two separate chains joined (מצומדות) together (Avi Eizer). Thus, the bracelets] acted as an allusion to the Two Tablets [of the Covenant], which were joined (מצומדות) [one to the other]. **Weighing ten gold shekel** — [This weight of "ten,"] acted as an allusion to the Ten Commandments contained in them [i.e., the aforementioned Tablets of the Covenant] (Bereishit Rabbah 60:6). (23) **And he said: Whose daughter are you?** — He asked her this after he had already given her [the gifts], since he was certain that, in the

בת בתואל אֲנֵי בַר מִלְכָּה
 דִּילִידַת לְנַחֹר: כִּה וְאִמְרַת
 לִי אֶף תִּבְנֶא אֶף כִּסְתָא סְגִי
 עֲמֵנָא אֶף אֶתְר כְּשֵׁר לְמִבְתִּי:
 כּוּ וּכְרַע גְּבָרָא וּסְגִיד קֳדָם יְיָ:
 כּוּ וְאִמַר בְּרִיךְ יְיָ אֱלֹהָא
 דְּרַבּוֹנֵי אַבְרָהָם דִּי לֹא מִנַּע
 טִיבּוּתֵיהּ וְקוּשְׁטֵיהּ מִן רַבּוֹנֵי
 אֲנָא בְּאוֹרַח תְּקִנָּא דְּבְרַנִּי יְיָ
 בֵּית אַחוּהֵי דְּרַבּוֹנֵי: כִּה וְרַהֲטַת

אֵלָיו בַּת־בְּתוּאֵל אֲנֵי בֶן־מִלְכָּה אֲשֶׁר
 יִלְדָה לְנַחֹר: כִּה וְתֹאמַר אֵלָיו גַּם־תִּבֶן
 גַּם־מִסְפּוֹא רַב עֲמֵנוּ גַם־מִקּוֹם לָלוֹן:
 כּוּ וַיִּקְד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה: רביעי
 כּוּ וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנָי אַבְרָהָם
 אֲשֶׁר לֹא־עֹזַב חֲסֵדוֹ וְאִמְתּוֹ מִעַם אֲדֹנָי
 אֲנִי בַדֶּרֶךְ נַחְנֵי יְהוָה בֵּית אַחֵי אֲדֹנָי:

daughter of Betu-eil — [he is] the son of Milkah, whom she bore to Nachor. (25) Then she said: We have plenty of both straw and camel-fodder with us, and also room to lodge. (26) The man bowed down low and prostrated himself to the Lord. (27) And he said: Blessed is the Lord, God of my master Avraham, Who has not withdrawn His kindness and His truth from my master, [for] the Lord has led me on the direct path to the house of my master's brothers.

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merit of [his master,] Avraham, God had granted him success [and that this girl, therefore, was Yitzchak's future wife]. ללין — [This word refers to] lodging for one night. The term לין is a noun [thus having the meaning, “an overnight stay”]. But Rivkah replied (verse 25 below), ללון, [a term which constitutes not only one night, but] several nights [lodging]. (ibid.) (24) The daughter of Betu-eil — [The servant asked Rivkah

two questions: a) Whose daughter she was, and b) Whether they had room to stay overnight. Scripture shows us here that] she responded to his first question first (our verse), and his second question second (next verse) [a sign of her wisdom (see Avot 5:9)]. (25) מספוא — Any type of food that [is given to] camels to eat is referred to as מספוא, for example, straw or barley. (27) בדרך — [“on the way.” Here, meaning:] The designated way [to the successful fruition of his journey], i.e., the direct path [to his desired destination] — that particular direction in which I needed to go. Similarly, wherever the letters ב, ל, or ה appear in Scripture, if they are prefixed to the beginning of a word and vocalized by a patach [as here in the word בדרך] — they [signify the definite article, respectively meaning “in the ...,” “to the ...,” and “the ...,” i.e., they] refer to the specific thing that had just been previously mentioned, or

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בזכותו של אברהם שהצליח הקדוש ברוך הוא דרכו: ללין. לינה אחת. לין שם דבר והיא אמרה ללון כמה לינות: (כד) בת בתואל. השיבתו על ראשון ראשון ועל אחרון אחרון: (כד) מספוא. כל מאכל הגמלים קרוי מספוא כגון תבן ושעורים: (כו) בדרך. דרך המזומן דרך הישר באותו דרך שהייתי צריך. וכן כל בי"ת ולמ"ד וה"א המשמשים בראש התבה ונקודים בפת"ח מדברים בדבר הפשוט שנזכר כבר במקום

עֹלְמָתָא וְחִוִּיָּאת לְבֵית אִמָּה
כְּפִתְגַּמְיָא הָאֵלִיָּן: כֵּט וְלִרְבִּקָּה
אֲחָא וּשְׁמִיָּה לְבָן וִרְהֵט לְבָן
לֹת גְּבֵרָא לְבָרָא לֹת עֵינָא:
ל וְהוּהוּ כִּד חֲזָא יֵת קִדְשָׁא וְיֵת
שִׁירְיָא עַל יְדֵי אֲחִיתִּיה וְכִד
שָׁמַע יֵת פְּתַגְמֵי רְבִּקָּה אֲחִיתִּיה
לְמִימַר כְּדִין מְלִיל עַמִּי גְּבֵרָא
וְאֵתָא לֹת גְּבֵרָא וְהָא קָאֵם
עַלְוֵי גַּמְלִיָּא עַל עֵינָא:

כח וּתְרַץ הַנַּעֲרָ וּתְגַד לְבֵית אִמָּה כְּדִבְרֵים
הָאֵלֶּה: כֵּט וְלִרְבִּקָּה אֲחָ וּשְׁמוֹ לְבָן וְיֵרֶץ
לְבָן אֶל־הָאִישׁ הַחוּצָה אֶל־הָעֵינַי: ל וְיֵהִי ו
כִּרְאֵת אֶת־הַנְּזָם וְאֶת־הַצְּמַדִּים עַל־יְדֵי
אֲחֹתוֹ וּכְשָׁמְעוֹ אֶת־דְּבָרֵי רְבִּקָּה אֲחֹתוֹ
לֵאמֹר כֹּה־דִבֶּר אֵלַי הָאִישׁ וַיָּבֵא אֶל־
הָאִישׁ וְהִנֵּה עֹמֵד עַל־הַגְּמָלִים עַל־הָעֵינַי:

(28) The girl ran to her mother's quarters, and told [her] about these events.
(29) Now, Rivkah had a brother whose name was Lavan. Lavan ran out to the
man, to the spring, (30) And it was when [i.e., because] he had seen the nose
ring, and the bracelets on his sister's arms. And when he heard his sister
Rivkah's words, saying, Thus did the man speak to me, he came to the man

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something that is clear and identifiable exactly what is being referred to [and so, the definite article can be used, to say, "the such-and-such," where the listeners will know exactly what he is referring to, since that thing had just been discussed or it is clear what that thing is]. (28) **To her mother's quarters**

— *It was the practice for women then, to have their own quarters in which they would sit and do their work. And [why did Rivkah go to her mother, as opposed to her father? Because] it is the nature of a daughter to confide only in her mother (Bereishit Rabbah 60:7).* (29) **[Lavan] ran** — *[Our verse here says, "Lavan ran out to the man," and then the next verse says, "he had seen the nose ring, and the bracelets ... and ... he heard ... Rivkah's words" Should Scripture not have written these verses in the reverse order, thus explaining why he ran? But according to the verses which are in their present order,] why in fact did he run? [The answer is that the verses should indeed be read as if they had been written in the reverse order, and thus, verse 30 gives us the reason why he ran. However, verse 30 states two possible reasons: a) Lavan's seeing the gifts, and b) his hearing what Rivkah recounted. So actually,] for which specific reason [out of these two,] did Lavan run? [Was it because of the gifts, or was it for a more honorable motive, namely, out of respect for Avraham's servant, the prospect of marrying Rivkah into Avraham's family, etc.?] However, [this is why the verses are written in the reverse, in order to juxtapose "Lavan ran ..." to] "he had seen the nose ring [and the*

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אחר או שהוא מבורך ונכר באיזו הוא מדבר:
(כח) לְבֵית אִמָּה. דרך הנשים היתה להיות להן בית
לישב בו למלאכתן ואין הבת מגדרת אלא לאמה:
(כט) וְיֵרֶץ. למה רץ ועל מה רץ ויהי כראת את

לא ואמר עול פריכא דיני למא
את קאם בכרא ואנא פניתי
ביתא ואתר כשר לגמליא:
לב ועל גברא לביתא ושרא
גמליא ויהב תבנא וכסתא
לגמליא ומיא לאסחא
רגלוהי ורגלי גבריא דעמיה:

לא ויאמר בוא ברוך ידוה למה תעמד
בחוץ ואנכי פניתי הפית ומקום לגמלים:
לב ויבא האיש הפיתה ויפתח הגמלים
ויטן תבן ומספוא לגמלים ומים לרחץ
רגליו ורגלי האנשים אשר אתו:

and beheld that he was [still] standing over the camels at the spring. (31) And he said: Come, O blessed of the Lord! Why do you stand outside, when I have cleared the house, and a place for [you and] the camels?! (32) So the man came to the house, and unmuzzled the camels. He gave [him] straw and fodder for the camels, and water for washing his feet and those of the men who were with him.

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bracelets” — Lavan said [to himself], “This must be a rich man!” casting his eyes [only] on the money [rather than setting his heart to more noble matters]. (30) [Standing] over the camels — [for the purpose of] guarding them. This is similar to the verse (Genesis 18:8), “And he stood over them” — [here, Avraham “stood over” his guests also for a purpose, namely,] to serve them. (31) I have cleared the house — [But had Rivkah not told the servant that there was room (see verse 25 above)? Indeed, they had room, and this phrase here means “cleared the house] of idols.” (Bereishit Rabbah 60:7) (32) ויפתח — [literally “And he opened.” This means here, that] he released the camels’ muzzles, for [up till now,] he had had their mouths closed up [with muzzles], so that on the journey, they would not graze in other people’s fields (see Rashi verse 10 above; Bereishit Rabbah 60:8).

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הגזם אמר עשיר הוא זה ונתן עיניו בממון: (ל) על הגמלים. לשמרן כמו והוא עומד עליהם לשמשם: (לא) פניתי הבית. מעבודת אלילים: (לב) ויפתח. התיר זמם שלהם שהיה סותם את פיהם שלא ירעו בדרך בשדות אחרים:

CHAYEI SARAH FOR FRIDAY

חיי שרה ליום ששי

לג וישויאו קדמוהי למיכל
ואמר לא איכול עד דאמלל

לג ויששם לפניו לאכל ויאמר לא אכל עד

(33) And [food] was served before him to eat, but he said: I shall not eat, until

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(33) עד אם דברתי — [could be understood literally to mean: “until if (אם) I have spoken.”] But here, the word אם [does not mean “if,” but rather,] is used to mean

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(לג) עד אם דברתי. הרי אם משמש בלשון אשר אשר