**Practical Law:** הלכה

**Rambam, Foundation Laws of the Torah 5** הרמב"ם הלכות יסודי התורה סימן ה

א כָּל הָעוֹבֵר מִדַּעְתּוֹ בְּלֹא אוֹנֶס עַל אַחַת מִכָּל מִצְוֹת הָאֲמוּרוֹת בַּתּוֹרָה בְּשֶׁאט נָפֶשׁ לְהַכְעִיס הֲרֵי זֶה מְחַלֵּל אֶת הַשֵּׁם וּלְפִיכָךְ נֶאֱמַר בִּשְׁבוּעַת שֶׁקֶר וְחִלַּלְתָּ אֶת שֵׁם אֱלֹהֶיךָ אֲנִי ה'. וְאִם עָבַר בַּעֲשָׂרָה מִיִּשְׂרָאֵל הֲרֵי זֶה חִלֵּל אֶת הַשֵּׁם בָּרַבִּים. וְכֵן כָּל הַפּוֹרֵשׁ מֵעֲבֵירָה אוֹ עָשָׂה מִצְוָה לֹא מִפְּנֵי דָּבָר בָּעוֹלָם לֹא פַּחַד וְלֹא יִרְאָה וְלֹא לְבַקֵּשׁ כָּבוֹד אֶלָּא מִפְּנֵי הַבּוֹרֵא בָּרוּךְ הוּא כְּמִנְיַעַת יוֹסֵף הַצַּדִּיק עַצְמוֹ מֵאֵשֶׁת רַבּוֹ הֲרֵי זֶה מְקַדֵּשׁ אֶת הַשֵּׁם: ב וְיֵשׁ דְּבָרִים אֲחֵרִים שֶׁהֵן בִּכְלַל חִלּוּל הַשֵּׁם וְהוּא שֶׁיַּעֲשֶׂה אוֹתָם אָדָם גָּדוֹל בַּתּוֹרָה וּמְפוּרְסָם בַּחֲסִידוּת דְּבָרִים שֶׁהַבְּרִיּוֹת מְרַנְּנִים אַחֲרָיו בִּשְׁבִילָם. וְאַף עַל פִּי שֶׁאֵינָן עֲבֵירוֹת הֲרֵי זֶה חִלֵּל אֶת הַשֵּׁם. כְּגוֹן שֶׁלָּקַח וְאֵינוֹ נוֹתֵן דְּמֵי הַמֶּקַח לְאַלְתַּר וְהוּא שֶׁיֵּשׁ לוֹ וְנִמְצְאוּ הַמּוֹכְרִים תּוֹבְעִין וְהוּא מַקְיִפְן. אוֹ שֶׁיִּרְבֶּה בִּשְׂחוֹק אוֹ בַּאֲכִילָה וּשְׁתִיָּה אֵצֶל עַמֵּי הָאָרֶץ וּבְנֵיהֶן. אוֹ שֶׁדִּבּוּרוֹ עִם הַבְּרִיּוֹת אֵינוֹ בְּנַחַת וְאֵינוֹ מְקַבְּלָן בְּסֵבֶר פָּנִים יָפוֹת אֶלָּא בַּעַל קְטָטָה וְכַעַס וְכֵיוֹצֵא בִּדְבָרִים הָאֵלּוּ הַכֹּל לְפִי גְּדֻלּוֹ שֶׁל חָכָם צָרִיךְ שֶׁיְּדַקְדֵּק עַל עַצְמוֹ וְיַעֲשֶׂה לִפְנִים מִשּׁוּרַת הַדִּין:

(1) If someone willfully violates, not under duress, any of the commandments stated in the Torah arrogantly, in order to provoke, this person desecrates God's name. Therefore, it is said concerning a false oath, "and you desecrate the name of your God; I am the Lord." (Leviticus 19:12) If he transgresses in the presence of ten Jews, this person has desecrated God's name publicly. Similarly, if someone refrains from sinning or performs a commandment, not because of anything in the world — not out of fear, nor in order to seek honor — but only because of the Creator, blessed is He, in the way that the righteous Yosef held himself back from his master's wife — this person sanctifies God's name. (2) There are other things that are included in the category of desecration of God's name, if they are done by a person who is great in Torah and well known for piety — things because of which people speak against him. Even though these things are not sins, this person has desecrated God's name. For example, if he buys but does not give the purchase money immediately, even though he has it, so that the sellers demand it and he asks credit of them. Or if he is excessive in laughter or in eating and drinking as the guest of unlearned people amongst them. Or if his speech with people is not gentle and he does not receive them cheerfully, but is quarrelsome and bad-tempered, and the like. According to the greatness of the scholar, so must he be meticulous with himself to go beyond the letter of the law.

## HAYEI SARAH FOR THURSDAY NIGHT חיי שרה ליל ששי

צירוף יהוה

ז יְדוָ֞ה ׀ אֱלֹהֵ֣י הַשָּׁמַ֗יִם אֲשֶׁ֨ר לְקָחַ֜נִי מִבֵּ֤ית אָבִי֙ וּמֵאֶ֣רֶץ מוֹלַדְתִּ֔י

(7) The Lord, God of heaven, Who took me from my father's house and from

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(ז) **ה' אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לְקָחַנִי מִבֵּית אָבִי.** וְלֹא

(7) **The Lord, God of heaven, Who took me from my father's house —** *Here,*

וַאֲשֶׁר דִּבֶּר־לִי וַאֲשֶׁר נִשְׁבַּע־לִי לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ
הַזֹּאת הוּא יִשְׁלַח מַלְאָכוֹ לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה לִבְנִי מִשָּׁם: יְיָ אֱלֹהָא

דִשְׁמַיָּא דִי דַבְּרַנִי מִבֵּית אַבָּא וּמֵאֲרַע יַלְדוּתִי וְדִי מַלֵּל לִי וְדִי קַיֵּם לִי לְמֵימַר לִבְרָךְ אֶתֵּן יָת

the land of my birthplace, and Who spoke concerning me, and Who swore to me, saying, I shall give this Land to your offspring — He will send His angel

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אָמַר ואלהי הָאָרֶץ וּלְמַעְלָה הוּא אוֹמֵר וְאַשְׁבִּיעֲךָ וְגוֹ'. אָמַר לוֹ עַכְשָׁיו הוּא אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ שֶׁהִרְגַּלְתִּיו בְּפִי הַבְּרִיּוֹת אֲבָל כְּשֶׁלָּקְחַנִי מִבֵּית אָבִי הָיָה אֱלֹהֵי הַשָּׁמַיִם וְלֹא אֱלֹהֵי הָאָרֶץ שֶׁלֹּא הָיוּ בָּאֵי עוֹלָם מַכִּירִים בּוֹ וּשְׁמוֹ לֹא הָיָה רָגִיל בָּאָרֶץ: **מִבֵּית אָבִי.** מֵחָרָן: **וּמֵאֶרֶץ מוֹלַדְתִּי.** מֵאוּר כַּשְׂדִּים: **וַאֲשֶׁר דִּבֶּר לִי.** לְצָרְכִי כְּמוֹ אֲשֶׁר דִּבֶּר עָלָי. וְכֵן כָּל לִי וְלוֹ וְלָהֶם הַסְּמוּכִים אֵצֶל דִּבּוּר מְפוֹרָשִׁים בְּלָשׁוֹן עַל. וְתַרְגּוּם שֶׁלָּהֶם עָלַי עֲלוֹהִי עֲלֵיהוֹן שֶׁאֵין נוֹפֵל אֵצֶל דִּבּוּר לָשׁוֹן לִי וְלוֹ וְלָהֶם אֶלָּא אֱלַי אֵלָיו אֲלֵיהֶם וְתַרְגּוּם שֶׁלָּהֶם עִמִּי עִמֵּיהּ עִמְּהוֹן אֲבָל אֵצֶל אֲמִירָה נוֹפֵל לָשׁוֹן לִי וְלוֹ וְלָהֶם: **וַאֲשֶׁר נִשְׁבַּע לִי.** בֵּין

*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]." [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 Haran (see Genesis 12:4);* **And from the land of my birthplace —** *namely, from Ur Kassdim (see Genesis 15:7).* **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 to the verb* **דבור** *[in order to mean "speak to,"] is not* **לי**, **לו**, *and* **להם**, *but rather,* **אלי**, **אליו**, *or* **אליהם**, *whose respective Aramaic translation is* **עמי**, **עמה**, *and* **עמהון***. Notwithstanding the above, with regards to the verb* **אמירה** *—* **לי**, **לו**, *and* **להם** *are indeed the correct [pronoun forms which have the meaning "say to"]. [Hence, the phrase* **ואשר דבר לי** *must not be understood as meaning "Who spoke to me," but rather "Who spoke concerning me."]* **And Who swore to**

אַרְעָא הָדָא הוּא יִשְׁלַח מַלְאָכֵיהּ קֳדָמָךְ וְתִסַּב אִתְּתָא לִבְרִי מִתַּמָּן: ח **וְאִם־לֹא תֹאבֶה**
**הָאִשָּׁה לָלֶכֶת אַחֲרֶיךָ וְנִקֵּיתָ מִשְּׁבֻעָתִי זֹאת רַק אֶת־בְּנִי לֹא**
**תָשֵׁב שָׁמָּה:** וְאִם לָא תֵּיבֵי אִתְּתָא לְמֵיתֵי בַּתְרָךְ וּתְהֵי זַכָּאָה מִמּוֹמָתִי דָּא לְחוֹד יָת בְּרִי לָא
תָּתֵב לְתַמָּן: ט **וַיָּשֶׂם הָעֶבֶד אֶת־יָדוֹ תַּחַת יֶרֶךְ אַבְרָהָם אֲדֹנָיו וַיִּשָּׁבַע**
**לוֹ עַל־הַדָּבָר הַזֶּה:** וְשַׁוִּי עַבְדָּא יָת יְדֵיהּ תְּחוֹת יַרְכָא דְּאַבְרָהָם רִבּוֹנֵיהּ וְקַיֵּם לֵיהּ עַל
פִּתְגָמָא הָדֵין: שלישי י **וַיִּקַּח הָעֶבֶד עֲשָׂרָה גְמַלִּים מִגְּמַלֵּי אֲדֹנָיו וַיֵּלֶךְ**
**וְכָל־טוּב אֲדֹנָיו בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל־אֲרַם נַהֲרַיִם אֶל־עִיר**

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 camels, and went, [taking] with him all the good things of his master. He arose

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הַבְּתָרִים: (ח) **וְנִקֵּיתָ מִשְּׁבֻעָתִי וְגוֹ'.** וְקַח לוֹ אִשָּׁה מִבְּנוֹת עֶנֶר אֶשְׁכּוֹל וּמַמְרֵא: **רַק אֶת בְּנִי וְגוֹ'.** רַק מִיעוּט הוּא בְּנִי אֵינוֹ חוֹזֵר אֲבָל יַעֲקֹב בֶּן בְּנִי סוֹפוֹ לַחֲזוֹר: (י) **מִגְּמַלֵּי אֲדֹנָיו.** נִכָּרִין הָיוּ מִשְּׁאָר גְּמַלִּים שֶׁהָיוּ יוֹצְאִין זְמוּמִין מִפְּנֵי הַגָּזֵל שֶׁלֹּא יִרְעוּ בְּשָׂדוֹת אֲחֵרִים: **וְכָל טוּב אֲדֹנָיו בְּיָדוֹ.** שְׁטָר מַתָּנָה כָּתַב לְיִצְחָק עַל כָּל אֲשֶׁר לוֹ כְּדֵי שֶׁיְּקַפְּצוּ לִשְׁלוֹחַ לוֹ בִּתָּם: **אֲרַם נַהֲרַיִם.** בֵּין שְׁתֵּי נְהָרוֹת יוֹשֶׁבֶת:

**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., 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 Yitzhak 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* נהרים *means "two rivers;" thus, this place was so named, because] it was located between two rivers [namely, Perat and*

**נָחוֹר:** וּדְבַר עַבְדָּא עַשְׂרָא גַּמְלִין מִגַּמְלֵי רִבּוֹנֵהּ וַאֲזַל וְכָל שְׁפַר רִבּוֹנֵיהּ בִּידֵיהּ וְקָם וַאֲזַל
לַאֲרָם דִּי עַל פְּרָת לְקַרְתָּא דְנָחוֹר: יא **וַיַּבְרֶךְ הַגְמַלִּים מִחוּץ לָעִיר אֶל־בְּאֵר**
**הַמָּיִם לְעֵת עֶרֶב לְעֵת צֵאת הַשֹּׁאֲבֹת:** וְאַשְׁרֵי גַּמְלַיָּא מִבָּרָא לְקַרְתָּא לְבֵאְרָא
דְּמַיָּא לְעִדַּן רַמְשָׁא לְעִדַּן דִּנַפְקָן מַלְיָתָא: יב **וַיֹּאמַר ו יְדֹוָה אֱלֹהֵי אֲדֹנִי**
**אַבְרָהָם הַקְרֵה־נָא לְפָנַי הַיּוֹם וַעֲשֵׂה־חֶסֶד עִם אֲדֹנִי**
**אַבְרָהָם:** וַאֲמַר יְיָ אֱלָהֵהּ דְּרִבּוֹנִי אַבְרָהָם זַמֵּין כְּעַן קֳדָמַי יוֹמָא דֵין וְעֲבַד טִיבוּ עִם רִבּוֹנִי
אַבְרָהָם: יג **הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם וּבְנוֹת אַנְשֵׁי הָעִיר יֹצְאֹת**
**לִשְׁאֹב מָיִם:** הָא אֲנָא קָאֵם עַל עֵינָא דְמַיָּא וּבְנַת אֱנָשֵׁי קַרְתָּא נַפְקָן לְמִמְלֵי מַיָּא:
**יד וְהָיָה הַנַּעֲרָ אֲשֶׁר אֹמַר אֵלֶיהָ הַטִּי־נָא כַדֵּךְ וְאֶשְׁתֶּה וְאָמְרָה**
**שְׁתֵה וְגַם־גְּמַלֶּיךָ אַשְׁקֶה אֹתָהּ הֹכַחְתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ אֵדַע**

and went to Aram Naharayim, to Nahor'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 Yitzhak. And

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(יא) **וַיַּבְרֶךְ הַגְּמַלִּים.** הִרְבִּיצָם: (יד) **אַתָּה הֹכַחְתָּ.** רְאוּיָה הִיא לוֹ שֶׁתְּהֵא גּוֹמֶלֶת חֲסָדִים וּכְדַאי הִיא לִכָּנֵס בְּבֵיתוֹ שֶׁל אַבְרָהָם וְלָשׁוֹן הוֹכָחָה בְּרֵרָה אַפְרוֹבִישׁ"ט בְּלַעַ"ז: **וּבָהּ אֵדַע.** לָשׁוֹן תְּחִנָּה הוֹדַע לִי

*Hiddekel].* **(11) ויברך הגמלים** — *[The word* **ברך** *is derived from the root* **ויברך**, *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 [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**

**כִּי־עָשִׂיתָ חֶסֶד עִם־אֲדֹנִי:** וּתְהִי עוֹלֶמְתָּא דְּאֵימַר לַהּ אַרְכִּינִי כְּעַן קוּלְתִיךְ וְאֶשְׁתִּי
וְתֵימַר אֵשְׁתְּ וְאַף גַּמְלָךְ אַשְׁקֵי עַד דְּתַהּ זַמְנְתָּא לְעַבְדָךְ לְיִצְחָק וּבַהּ אִידַע אֲרֵי עֲבַדְתָּ טִיבוּ עִם
רִבּוֹנִי: **טו וַיְהִי־הוּא טֶרֶם כִּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדָה**
**לִבְתוּאֵל בֶּן־מִלְכָּה אֵשֶׁת נָחוֹר אֲחִי אַבְרָהָם וְכַדָּהּ עַל־שִׁכְמָהּ:**
וַהֲוָה הוּא עַד לָא שֵׁיצֵי לְמַלָּלָא וְהָא רִבְקָה נְפָקַת דְּאִתְיְלִידַת לְבְתוּאֵל בַּר מִלְכָּה אִתַּת נָחוֹר
אֲחוּהִי דְּאַבְרָהָם וְקוּלְתַהּ עַל כַּתְפַּהּ: **טז וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה**
**וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל:** וְעוֹלֶמְתָּא שַׁפִּירַת
חֵיזוּ (נ"י שַׁפִּירָא לְמֶחֱזֵי) לַחֲדָא בְּתֻלְתָּא וּגְבַר לָא יַדְעָהּ וּנְחָתַת לְעֵינָא וּמְלַת קוּלְתַהּ וּסְלֶקֶת:
**יז וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ וַיֹּאמֶר הַגְמִיאִינִי נָא מְעַט־מַיִם מִכַּדֵּךְ:**
וּרְהַט עַבְדָּא לְקֳדָמוֹתַהּ וַאֲמַר אַשְׁקִינִי (אַטְעֲמְנִי) כְּעַן זְעֵיר מַיָּא מִקּוּלְתִיךְ: **יח וַתֹּאמֶר**

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 Nahor, 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: Please let me sip a little water from your jug. **(18)** And she said: Drink,

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בָּהּ: **כִּי עָשִׂיתָ חֶסֶד.** אִם תִּהְיֶה מִמִּשְׁפַּחְתּוֹ וְהוֹגֶנֶת לוֹ אֲדַע כִּי עָשִׂיתָ חֶסֶד: (טז) **בְּתוּלָה.** מִמָּקוֹם בְּתוּלִים: **וְאִישׁ לֹא יְדָעָהּ.** שֶׁלֹּא כְּדַרְכָּהּ לִפְי שֶׁבְּנוֹת הַכְּנַעֲנִים הָיוּ מְשַׁמְּרוֹת מָקוֹם בְּתוּלֵיהֶן וּמַפְקִירוֹת עַצְמָן מִמָּקוֹם אַחֵר הֵעִיד עַל זוֹ שֶׁנִּקְיָה מִכֹּל: (יז) **וַיָּרָץ הָעֶבֶד לִקְרָאתָהּ.** לִפְי שֶׁרָאָה שֶׁעָלוּ הַמַּיִם לִקְרָאתָהּ: **הַגְמִיאִינִי נָא.** לָשׁוֹן גְּמִיעָה הוֹמְיֵ"ר

**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 Yitzhak'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 servant ran towards her —** *Because he saw that the water had risen towards her. (ibid.)* **הגמיאיני נא —** *[This word] has the same derivation as the word* **גמיעה**, "*to sip;*" humer *in*

שְׁתֵּה אֲדֹנִי וַתְּמַהֵר וַתֹּרֶד כַּדָּהּ עַל־יָדָהּ וַתַּשְׁקֵהוּ: וַאֲמֶרֶת אֶשְׁאֲבָה לִגְמַלֶּיךָ עַד אִם־כִּלּוּ לִשְׁתֹּת: וְתִמְהַר וַתְּעַר כַּדָּהּ אֶל־הַשֹּׁקֶת וַתָּרָץ עוֹד אֶל־הַבְּאֵר לִשְׁאֹב וַתִּשְׁאַב לְכָל־גְּמַלָּיו: וְהָאִישׁ מִשְׁתָּאֵה לָהּ

וְאוֹחִיאַת וַאֲחֵיתַת קוּלְתַהּ עַל יְדַהּ וְאַשְׁקֵתֵיהּ: יט וְתִכֶל לְהַשְׁקוֹתוֹ וַתֹּאמֶר גַּם לִגְמַלָּיִךְ אֶשְׁאָב עַד אִם־כִּלּוּ לִשְׁתּוֹת: וְשֵׁיצִיאַת לְאַשְׁקְיוּתֵיהּ וַאֲמֶרֶת אַף לְגַמְלָךְ אַמְלֵי עַד דִּי סַפְקוּן לְמִשְׁתֵּי: כ וְתִמַהֵר וַתְּעַר כַּדָּהּ אֶל־הַשֹּׁקֶת וְתָרֶץ עוֹד אֶל־הַבְּאֵר לְשָׁאֹב וְתִשְׁאַב לְכָל־גְּמַלָּיו: וְאוֹחִיאַת וּנְפָצַת קוּלְתַהּ לְבֵית שַׁקְיָא וּרְהָטַת עוֹד לְבֵירָא לְמִמְלֵי וּמְלַת לְכָל גַּמְלוֹהִי: כא וְהָאֵישׁ מִשְׁתָּאֵה לָהּ

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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בְּלַעַ"ז: (יח) **וַתּוֹרֶד כַּדָּהּ.** מֵעַל שְׁכְמָהּ: (יט) **עַד אִם כִּלּוּ.** הֲרֵי אִם מְשַׁמֵּשׁ בְּלָשׁוֹן אֲשֶׁר: **אִם כִּלּוּ.** תִּרְגֵּם אוּנְקְלוֹס דִּי סַפְקוּן שֶׁזּוֹ הִיא גְּמַר שְׁתִיָּתָן כְּשֶׁשָּׂתוּ דִּי סְפוּקָן: (כ) **וַתְּעַר.** לָשׁוֹן נְפִיצָה וְהֲרִבָּה יֵשׁ בְּלָשׁוֹן מִשְׁנָה הַמְּעָרֶה מִכְּלִי אֶל כְּלִי וּבַמִּקְרָא יֵשׁ לוֹ דּוֹמֶה אַל תְּעַר נַפְשִׁי. אֲשֶׁר הֶעֱרָה לַמָּוֶת נַפְשׁוֹ: **הַשֹּׁקֶת.** אֶבֶן חֲלוּלָה שֶׁשּׁוֹתִים בָּהּ הַגְּמַלִּים: (כא) **מִשְׁתָּאֶה.** לָשׁוֹן שְׁאִיָּה כְּמוֹ שָׁאוּ עָרִים. תִּשָּׁאֶה שְׁמָמָה: **מִשְׁתָּאֶה.** מִשְׁתּוֹמֵם וּמִתְבַּהֵל עַל שֶׁרָאָה דְּבָרוֹ קָרוֹב

*Old French.* **(18) And she [hurried and] lowered her jug** — *from upon her shoulder ["into her hand"].* **(19) עד אם כלו** — *[literally, "until that which they finish to drink." Thus, the word]* **אם** *[usually meaning "if," here] is used to mean* **אשר**, *"which."* **אם כלו** — *Onkelos translates these words as "[until] they are satisfied"* — *for the point when the camels "finish to drink (***כלו לשתת***)," is when they drink to their satisfaction [thus, substantiating the translation of Onkelos].* **(20) ותער** — *[This word] denotes "pouring out." The term occurs many times in the language of the Mishnah. [For example,] (Avodah Zarah 72a), "One who pours (***המערה***) from one vessel into another." And in Scripture, similar terms occur in the verses (Psalms 141:8), "Do not pour away (***תער***) my soul," and (Isaiah 53:12), "that he has poured out (***הערה***) his soul to death."* **השקת** — *[This term, related to the word* **משקה**, *"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) משתאה** — *[This word, derived from the root* **שאה**, *] denotes "desolation," as in the verse (Isaiah 6:11), "the cities become deserted (***שאו***) ... and the land becomes utterly desolated (***תשאה שממה***)" [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]* **משתאה** — *[means: The servant] 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*

מַחֲרִישׁ לָדַעַת הַהִצְלִיחַ יְדֹוָה דַּרְכּוֹ אִם־לֹא: וַיְהִי כַּאֲשֶׁר כִּלּוּ הַגְּמַלִּים לִשְׁתּוֹת וַיִּקַּח לְמֵידַע הַאַצְלַח יְיָ אָרְחֵיהּ אִם לָא: כב

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

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*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 r[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 the term* שאיה *[*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*

לְהַצְלִיחַ אֶבָל אֵינוֹ יוֹדֵעַ אִם מִמִּשְׁפַּחַת אַבְרָהָם הִיא אִם לָאו. וְאֵל תִּתְמַהּ בַּתָּי"ו שֶׁל מִשְׁתָּאֶה שֶׁאֵין לְךָ תֵּבָה שֶׁתְּחִלַּת יְסוֹדָהּ שִׁי"ן וּמְדֻבֶּרֶת בְּלָשׁוֹן מִתְפָּעֵל שֶׁאֵי"ו תָּי"ו מַפְרִידָה בֵּין שְׁתֵּי אוֹתִיּוֹת שֶׁל עִקַּר הַיְסוֹד כְּגוֹן מִשְׁתָּאֶה מְגֻזֶּרֶת שָׁאָה מִשְׁתּוֹלֵל מְגֻזֶּרֶת שׁוֹלֵל וַיִּשְׁתּוֹמֵם מְגֻזֶּרֶת שְׁמָמָה וַיִּשְׁתַּמֵּר חֻקּוֹת עָמְרִי מְגֻזֶּרֶת שַׁמֵּר אַף כָּאן מִשְׁתָּאֶה מְגֻזֶּרֶת תִּשָּׁאֶה וּכְשֵׁם שֶׁאַתָּה מוֹצֵא לָשׁוֹן מְשׁוֹמָם בְּאָדָם נִבְהָל וְנֶאֱלָם וּבַעַל מַחֲשָׁבוֹת כְּמוֹ עַל יוֹמוֹ נָשַׁמּוּ אַחֵרוֹנִים. שׁוֹמְמוּ שָׁמַיִם. אֶשְׁתּוֹמַם כְּשָׁעָה חֲדָא כָּךְ תִּפְרֹשׁ לָשׁוֹן שְׁאִיָּה בְּאָדָם בָּהוּל וּבַעַל מַחֲשָׁבוֹת. וְאוּנְקְלוֹס תִּרְגֵּם לָשׁוֹן שְׁהִיָּה וְגַבְרָא שָׁהִי שׁוֹהֶה וְעוֹמֵד בְּמָקוֹם אֶחָד לִרְאוֹת הַהִצְלִיחַ ה' דַּרְכּוֹ וְאֵין לְתַרְגֵּם שְׁתֵּי שֶׁהֲרֵי

**הָאִישׁ נֶזֶם זָהָב בֶּקַע מִשְׁקָלוֹ וּשְׁנֵי צְמִידִים עַל־יָדֶיהָ עֲשָׂרָה זָהָב מִשְׁקָלָם:** וַהֲוָה כַּד סַפִּיקוּ גַּמְלַיָּא לְמִשְׁתֵּי וּנְסֵיב גַּבְרָא קָדָשָׁא דַּהֲבָא תִּקְלָא מַתְקֵלֵיהּ וּתְרֵין שֵׁירִין עַל יְדָהָא מַתְקַל עֲשַׂר סְלְעִין דְּהַהֲבָא מַתְקַלְהוֹן: כג **וַיֹּאמֶר בַּת־מִי אָתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית־אָבִיךְ מָקוֹם לָנוּ לָלִין:** וַאֲמַר בַּת מָן אַתְּ חַוִּי כְעַן לִי הַאִית בֵּית אֲבוּךְ אָתַר כָּשַׁר לָנָא לְמִבָּת: כד **וַתֹּאמֶר אֵלָיו בַּת־בְּתוּאֵל אָנֹכִי**

drinking, the man took a golden nose ring whose weight was a ***beka***, and two 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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אֵינוֹ לָשׁוֹן שְׁתִיָּה שֶׁאֵין אָל"ף נוֹפֶלֶת בְּלָשׁוֹן שְׁתִיָּה: **מִשְׁתָּאֶה לָהּ.** מִשְׁתּוֹמֵם עָלֶיהָ כְּמוֹ אִמְרִי לִי אָחִי הוּא וּכְמוֹ וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ: (כב) **בֶּקַע.** רֶמֶז לִשְׁקָלֵי יִשְׂרָאֵל בֶּקַע לְגֻלְגֹּלֶת: **וּשְׁנֵי צְמִידִים.** רֶמֶז לִשְׁנֵי לוּחוֹת מְצוּמָּדוֹת: **עֲשָׂרָה זָהָב מִשְׁקָלָם.** רֶמֶז לָעֲשֶׂרֶת הַדִּבְּרוֹת שֶׁבָּהֶן: (כג) **וַיֹּאמֶר בַּת מִי אָתְּ.** לְאַחַר שֶׁנָּתַן לָהּ שְׁאֲלָהּ לְפִי שֶׁהָיָה בָּטוּחַ בְּזִכּוּתוֹ שֶׁל אַבְרָהָם שֶׁהִצְלִיחַ הַקָּדוֹשׁ בָּרוּךְ הוּא

*realizing 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 (*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 merit of [his master,] Avraham, God had granted him success [and that this girl, therefore, was Yitzhak's future*

בֶּן־מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר: וַתֹּאמֶר לֵיהּ בַּת בְּתוּאֵל אֲנָא בַּר מִלְכָּא דִּילֵידַת
לְנָחוֹר: כה וַתֹּאמֶר אֵלָיו גַּם־תֶּבֶן גַּם־מִסְפּוֹא רַב עִמָּנוּ גַּם־מָקוֹם
לָלוּן: וַאֲמַרַת לֵיהּ אַף תִּבְנָא אַף כְּסָתָא סַגִּי עִמָּנָא אַף אֲתַר כָּשַׁר לְמִבָּת: כו וַיִּקֹּד הָאִישׁ
וַיִּשְׁתַּחוּ לַיהוָה: וּכְרַע גַּבְרָא וּסְגִיד קֳדָם יְיָ: רביעי כז וַיֹּאמֶר בָּרוּךְ יְהוָה
אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר לֹא־עָזַב חַסְדּוֹ וַאֲמִתּוֹ מֵעִם אֲדֹנִי
אָנֹכִי בַּדֶּרֶךְ נָחַנִי יְהוָה בֵּית אֲחֵי אֲדֹנִי: וַאֲמַר בְּרִיךְ יְיָ אֱלָהָא דְּרִבּוֹנִי אַבְרָהָם
דִּי לָא מְנַע טִיבוּתֵיהּ וְקוּשְׁטֵיהּ מִן רִבּוֹנִי אֲנָא בְּאוֹרַח תַּקְנָא דַּבְּרַנִי יְיָ בֵּית אַחוֹהִי דְּרִבּוֹנִי:

daughter of Betu-eil — [he is] the son of Milkah, whom she bore to Nahor. **(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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דַּרְכּוֹ: **לָלִין.** לִינָה אַחַת. לִין שֵׁם דָּבָר וְהִיא אָמְרָה לָלוּן כַּמָּה לִינוֹת: (כד) **בַּת בְּתוּאֵל.** הֵשִׁיבָתוֹ עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן: (כה) **מִסְפּוֹא.** כָּל מַאֲכָל הַגְּמַלִּים קְרוּי מִסְפּוֹא כְּגוֹן תֶּבֶן וּשְׁעוֹרִים: (כז) **בַּדֶּרֶךְ.** דֶּרֶךְ הַמְּזוּמָן דֶּרֶךְ הַיָּשָׁר בְּאוֹתוֹ דֶּרֶךְ שֶׁהָיִיתִי צָרִיךְ. וְכֵן כָּל בֵּי"ת וְלָמֶ"ד וְהֵ"א הַמְשַׁמְּשִׁים בְּרֹאשׁ הַתֵּבָה וּנְקוּדִים בְּפַתָּ"ח מְדַבְּרִים בְּדָבָר הַפָּשׁוּט שֶׁנִּזְכָּר כְּבָר בְּמָקוֹם אַחֵר אוֹ שֶׁהוּא מְבוֹרָר וְנָכָר בְּאֵיזוֹ הוּא מְדַבֵּר:

*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* **ל**, **ב** or **ה** *appear in Scripture, if they are prefixed to the beginning of a word and vocalized by a* patah *[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 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].*

כח וַתָּרָץ הַנַּעֲרָ֖ וַתַּגֶּד לְבֵ֣ית אִמָּ֑הּ כַּדְּבָרִ֥ים הָאֵ֖לֶּה׃ וּרְהָטַ֥ת עוֹלֶ֖מֶת אֶ
וְחַוִּיאַ֥ת לְבֵית אִמַּ֖הּ כִּפְתְגָמַיָּ֣א הָאִלֵּ֑ין׃ כט וּלְרִבְקָ֖ה אָ֣ח וּשְׁמ֥וֹ לָבָ֛ן וַיָּ֥רָץ לָבָ֖ן
אֶל־הָאִ֥ישׁ הַחֻוּצָ֖ה אֶל־הָעָֽיִן׃ וּלְרִבְקָה֙ אָחָ֣א וּשְׁמֵ֔יהּ לָבָ֖ן וּרְהַ֣ט לָבָ֑ן לְוָת֙ גַּבְרָא
לְבָרָ֔א לְוָת֖ עֵינָֽא׃ ל וַיְהִ֗י ׀ כִּרְא֨וֹת֙ אֶת־הַנֶּ֔זֶם וְאֶת־הַצְּמִדִ֖ים עַל־יְדֵ֣י
אֲחֹתֹ֑ו וּכְשָׁמְעֹו֙ אֶת־דִּבְרֵ֣י רִבְקָ֣ה אֲחֹתֹ֔ו לֵאמֹ֖ר כֹּה־דִבֶּ֣ר אֵלַ֔י
הָאִ֑ישׁ וַיָּבֹ֖א אֶל־הָאִ֔ישׁ וְהִנֵּ֥ה עֹמֵ֖ד עַל־הַגְּמַלִּ֑ים עַל־הָעָֽיִן׃ וַהֲוָה
כַּד חָזָא יָת קָדָשָׁא וְיָת שֵׁירָיָא עַל יְדֵי אֲחָתֵיהּ וְכַד שְׁמַע יָת פִּתְגָמֵי רִבְקָה אֲחָתֵיהּ לְמֵימַר כְּדֵין

**(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 and

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(כח) **לְבֵית אִמָּהּ.** דֶּרֶךְ הַנָּשִׁים הָיְתָה לִהְיוֹת לָהֶן בַּיִת לֵישֵׁב בּוֹ לִמְלַאכְתָּן וְאֵין הַבַּת מַגֶּדֶת אֶלָּא לְאִמָּהּ: (כט) **וַיָּרָץ.** לָמָּה רָץ וְעַל מַה רָץ וַיְהִי כִּרְאֹת אֶת הַנֶּזֶם אָמַר עָשִׁיר הוּא זֶה וְנָתַן עֵינָיו בַּמָּמוֹן: (ל) **עַל הַגְּמַלִּים.** לְשָׁמְרָן כְּמוֹ וְהוּא עוֹמֵד עֲלֵיהֶם לְשַׁמְּשָׁם:

**(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 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*

מַלֵּיל עִמִּי גַּבְרָא וַאֲתָא לְוָת גַּבְרָא וְהָא קָאֵם עִלַּוֵּי גַּמְלַיָּא עַל עֵינָא: **לא** **וַיֹּאמֶר בּוֹא בְּרוּךְ יְהוָה לָמָּה תַעֲמֹד בַּחוּץ וְאָנֹכִי פִּנִּיתִי הַבַּיִת וּמָקוֹם לַגְּמַלִּים:** וַאֲמַר עוּל בְּרִיכָא דַיְיָ לְמָא אַתְּ קָאֵם בְּבָרָא וַאֲנָא פַּנֵּיתִי בֵּיתָא וַאֲתַר כָּשַׁר לְגַמְלַיָּא: **לב** **וַיָּבֹא הָאִישׁ הַבַּיְתָה וַיְפַתַּח הַגְּמַלִּים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לַגְּמַלִּים וּמַיִם לִרְחֹץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ:** וְעַל גַּבְרָא לְבֵיתָא וּשְׁרָא גַּמְלַיָּא וִיהַב תִּבְנָא וְכִסְתָּא לְגַמְלַיָּא וּמַיָּא לְאַסְחָאָה רַגְלוֹהִי וְרַגְלֵי גֻּבְרַיָּא דְּעִמֵּיהּ:

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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"*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).*

(לא) **פִּנִּיתִי הַבַּיִת.** מֵעֲבוֹדַת אֱלִילִים: (לב) **וַיְפַתַּח.** הִתִּיר זְמָם שֶׁלָּהֶם שֶׁהָיָה סוֹתֵם אֶת פִּיהֶם שֶׁלֹּא יִרְעוּ בַּדֶּרֶךְ בְּשָׂדוֹת אֲחֵרִים:

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**לג** **וַיּוּשֶׂם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֹכַל עַד אִם־דִּבַּרְתִּי דְּבָרָי**

**(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* **אשר**, *"which," or* **כי**, *"that" [and hence, our phrase* **עד אם דברתי** *is understood to mean: Until I have spoken that which I wish to speak. This phrase — ...* **עד אם** *is] similar to [that found in] the verse (Genesis 49:10),* **עד כי יבא שילה**, *"until*

(לג) **עַד אִם דִּבַּרְתִּי.** הֲרֵי אִם מְשַׁמֵּשׁ בִּלְשׁוֹן אֲשֶׁר וּבִלְשׁוֹן כִּי כְּמוֹ עַד כִּי יָבֹא שִׁילֹה זֶה שֶׁאָמְרוּ חֲכָמֵינוּ