

חומש עם רש"י • חיי שרה • שלישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHAYEI SARA • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow Eliezer, the faithful eved of Avraham, as he sets out on his mission to find a shidduch for Yitzchak. Armed with ten of his master's camels and all the bounty of Avraham's household, Eliezer travels to Aram-naharaim, the city of Nachor. Upon arriving at the well outside the city at evening time, he stands by the water and davens to Hashem with tremendous yiras Shamayim, asking for a clear sign to identify the right maiden for Yitzchak.

Eliezer proposes a specific test based on the girl's middos: if he asks for a sip of water and she offers to water his camels as well, she will be the one chosen by Hashem. Before he even finishes speaking, Rivkah, the daughter of Besuel, comes out to the spring. Her extraordinary chesed and refinement immediately shine through as she runs to fulfill Eliezer's request and tirelessly draws water for all ten of his camels.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיִּקַּח הָעֶבֶד עֲשָׂרָה גַמְלִים מִגַּמְלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל טוֹב אֲדֹנָיו
his master the bounty of with all and he went his master from the camels of camels ten the servant And took
בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל אֲרָם נַהֲרַיִם אֶל עִיר נַחוֹר:
Nachor the city of to Naharayim Aram to and he went and he arose in his hand

רש"י

מִגַּמְלֵי אֲדֹנָיו. נִפְרִין הָיוּ מִשְׁאֵר גַּמְלִים, שֶׁהָיוּ יוֹצְאִין זְמוּמִין מִפְּנֵי
because of muzzled go out for they would the camels from the rest of they were distinguishable his master From the camels of
הַגִּזְלָה, שֶׁלֹּא יָרְעוּ בַּשָּׂדוֹת אֲחֵרִים בְּרֹאשִׁית רְבָה:
Rabbah Bereishis others in the fields of they would graze so that not robbery

רש"י

וְכָל טוֹב אֲדֹנָיו בְּיָדוֹ. שֶׁטָּרַח מִתְּנָה כְּתַב לְיִצְחָק עַל כָּל אֲשֶׁר לוֹ, כְּדֵי
in order was his that all on to Yitzchak he wrote gift a deed of were in his hand his master the goods of and all
שֶׁיִּקְפְּצוּ לְשַׁלַּח לוֹ בָּתָם בְּרֹאשִׁית רְבָה:
Rabbah Bereishis their daughter to him to send that they would leap

רש"י

אֲרָם נַהֲרַיִם. בֵּין שְׁתֵּי נְהָרוֹת יוֹשֶׁבֶת:
it sits rivers two between of two rivers Aram

פסוק ב

וַיִּבְרַךְ הַגְּמָלִים מִחוּץ לָעִיר אֶל בְּאֵר הַמַּיִם לָעֵת עָרֵב לָעֵת

at the time of evening at the time of the water the well of by to the city outside the camels And he made kneel

צֵאת הַשְּׂאֵבֹת:

the women who draw the going out of

רש"י

וַיִּבְרַךְ הַגְּמָלִים. הִרְבִּיצָם:

he made them crouch the camels And he made kneel

פסוק ג

וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם הִקְרָה נָא לִפְנֵי הַיּוֹם וַעֲשֵׂה חֶסֶד

kindness and do today before me please cause to happen Avraham my master God of Hashem And he said

עִם אֲדֹנִי אַבְרָהָם:

Avraham my master with

פסוק ד

הִנֵּה אָנֹכִי נֹצֵב עַל עֵין הַמַּיִם וּבָנוֹת אֲנָשֵׁי הָעִיר יֵצְאוּ

are coming out the city the men of and the daughters of the water the spring of by am standing I Behold

לְשֹׂאב מַיִם:

water to draw

פסוק ה

וְהָיָה הַנֶּעֱרָ אֲשֶׁר אָמַר אֵלֶיהָ הִטִּי נָא כִּדְךָ וְאָשְׁתָּה וְאָמְרָה

and she will say and I will drink your pitcher please tilt to her I will say whom the maiden and it shall be

שְׁתֶּה וְגַם גִּמְלִיךָ אֶשְׁקֶה אֹתָהּ הִכְחַתְּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ

and through her for Yitzchak for Your servant You have designated her I will water your camels and also drink

אֵדַע כִּי עָשִׂיתָ חֶסֶד עִם אֲדֹנִי:

my master with kindness You have done that I will know

רש"י

אתה הכחת. ראויה היא לו שתהא גומלת חסדים, וכדאי לפנס

to enter and worthy acts of kindness one who performs that she will be for him she is fitting have designated You

בביתו של אברהם; ולשון הכחת, ברכת, אפרו"כישט בלע"ז:

in foreign tongue approuvest you have selected you have designated and the expression Avraham of into the house

רש"י

ובה אדע. לשון תחנה, הודע לי בה:

through her to me make known supplication an expression of let me know and through her

רש"י

כי עשית חסד. אם תהיה ממשפחתו והוגנת לו אדע כי עשית חסד:
kindness thou hast shown that I shall know for him and fitting from his family she will be if kindness thou hast shown that

פסוק ו

Pasuk 6

ויהי הוא טרם כלה לדבר והנה רבקה יצאת אשר ילדה לבתואל
to Besuel was born who was coming out Rivkah and behold speaking finished had not yet he And it was
בן מלכה אשת נחור אחי אברהם וכדה על שכמה:
her shoulder upon and her pitcher Avraham brother of Nachor wife of Milkah son of

פסוק ז

Pasuk 7

והנער טבת מראה מאד בתולה ואיש לא ידעה ותרד
and she went down known her had not and a man a virgin very appearance was good of And the maiden
העינה ותמלא כדה ותעל:
and she came up her jar and she filled to the spring

רש"י

בתולה. ממקום בתולים בראשית רבה :
Rabbah Bereishis virginity from the place of a virgin

רש"י

ואיש לא ידעה. שלא כדרךה, לפי שבנות הגוים היו משמרות מקום
the place of guarding were the non-Jews that the daughters of because in her manner that not had known her not and a man
בתוליהן ומפקירות עצמן ממקום אחר, העיד על זו שנקיה מכל:
from all that she was clean this one on He testified other from a place themselves and abandoning their virginity

פסוק ח

Pasuk 8

וירץ העבד לקראתה ויאמר הגמאיני נא מעט מים מפידך:
from your jar water a little please let me sip and he said toward her the servant And ran

רש"י

וירץ העבד לקראתה. לפי שראה שעלו המים לקראתה בראשית רבה :
Rabbah Bereishis towards her the waters that rose that he saw because towards her the servant And ran

רש"י

הגמאיני נא. לשון גמיעה, הומי"ר בלע"ז:
in foreign tongue humer sipping an expression of please Give me to drink

פסוק ט

וַתֹּאמֶר שְׂתֵה אֲדֹנָי וַתְּמַהֵר כְּדָה עַל יָדָהּ וַתִּשְׁקָהוּ:
and she gave him drink her hand upon her pitcher and she lowered and she hurried my lord drink And she said

רש"י

וַתְּמַהֵר כְּדָה. מֵעַל שִׁכְמָה:
her shoulder from upon her pitcher And she lowered

פסוק י

וַתִּכַּל לְהִשְׁקָתוֹ וַתֹּאמֶר גַּם לְגַמְלֶיךָ אֲשָׁאב עַד אִם כָּלוּ
they have finished that until I will draw for your camels also and she said giving him drink And she finished
לְשִׁתָּת:
drinking

רש"י

עַד אִם כָּלוּ. הֲרִי אִם מְשִׁמֵּשׁ בְּלִשׁוֹן אֲשֶׁר, אִם כָּלוּ דִּ סְפֻקוֹן, שִׁזוּ
for this their sufficiency enough of they finished if that in the meaning of serves if behold they finished that Until
הִיא גָמַר שְׁתִּיתָן, כְּשִׁשְׁתוּ דִּ סְפֻקוֹן:
their sufficiency enough of when they drank their drinking the completion of is

פסוק יא

וַתְּמַהֵר וַתַּעַר כְּדָה אֶל הַשִּׁקָּת וַתָּרֶץ עוֹד אֶל הַבְּאֵר לְשָׂאב וַתִּשְׁאֹב
and she drew to draw the well to again and she ran the trough into her jar and she emptied And she hurried
לְכָל גַּמְלֵיוֹ:
his camels for all

רש"י

וַתַּעַר. לְשׁוֹן נְפִיצָה, וְהִרְבָּה יֵשׁ בְּלִשׁוֹן מִשְׁנָה הַמַּעֲרָה מִכָּלִי אֶל
to from a vessel one who pours Mishnah in the language of there are and many pouring an expression of And she emptied
כָּלִי, וּבִמְקָרָא יֵשׁ לוֹ דּוּמָה אֶל תַּעַר נִפְשִׁי תְהִלִּים קמא, אֲשֶׁר הֵעֲרָה
he poured out because 141 Tehillim my soul pour out do not a similar usage to it there is and in Scripture a vessel
לְמוֹת נִפְשׁוֹ יִשְׁעִיהוּ נ"ג :
53 Yeshayahu his soul to death

רש"י

הַשִּׁקָּת. אָכֵן חֲלִילָה שְׁשׁוּתִים בָּהּ הַגְמָלִים:
the camels from it that drink hollowed out a stone The trough

פסוק יב

וְהָאִישׁ מִשְׁתָּאָה לָּהּ מִחֲרִישׁ לְדַעַת הֶחָצְלִיחַ יְהוָה דְּרָכּוֹ אִם לֹא:
 not or his journey Hashem whether had made to know keeping silent at her was wondering And the man
 successful

רש"י

משתאה. לשון שאיה, כמו שאו ערים, תשאה שממה שם ו':
 and there waste shall be desolate cities are wasted like desolation an expression of was wondering

רש"י

משתאה. משתומם ומתבהל על שראה דברו קרוב להצלחתו, אבל אינו יודע אם
 if know he does not but to succeeding close his matter that he saw over and bewildered wondering was astonished
 ממשפחת אברהם היא אם לאו. ואל תתמה בת' של משתאה, שאין
 for there is not mishtach of by the letter Tav be puzzled and do not not or she is Avraham from the family of
 לה תבה שתחלת יסודה שי"ן ומדברת בלשון מתפעל שאין תי"ו מפרידה
 separating a Tav where there is not Mitpael in the form of and it speaks Shin its root is whose beginning of a word to you
 בין שתי אותיות של עקר היסוד כגון משתאה, משתולל מגזרת שולל,
 sholal from the root of mishtolel mishtach such as the root the main part of of letters the two between
 וישתומם מגזרת שממה, וישתמר חקות עמרי מיכה ו' מגזרת וישמר, אף
 even and he kept from the root of six Michah Omri the statutes of and are kept shemamah from the root of and he was appalled
 כאן משתאה מגזרת תשאה, וכשם שאתה מוצא לשון משומם באדם
 regarding a person desolation the expression of find you and just as tishach from the root of mishtach here
 נבהל ונאלם ובעל מחשבות, כמו על יומו נשמו אחרנים איוב י"ח
 eighteen Iyov those who came after were astonished his day at like thoughts and a master of and speechless bewildered
 , שמו שמים ירמיהו ב', אשתומם בפעה חדא דניאל ד', כה תפרש
 you should explain so four Daniel one for about an hour was appalled two Yirmeyahu O heavens be astonished
 לשון שאיה באדם בהול ובעל מחשבות ואנקלוס תרגם לשון
 as an expression of translated it and Onkelos thoughts and a master of bewildered regarding a person ruin the expression of
 שהיה, וגברא שהי, שוהא ועומד במקום אחד לראות ההצליח ה' דרכו;
 his way Hashem whether had made to see one in a place and standing tarrying lingered and the man lingering
 ואין לתרגם שתי, שהרי אינו לשון שתיה, שאין אלה נופלת
 falling Aleph for there is no drinking an expression of it is not for behold drinking to translate and there is not
 בלשון שתיה:
 drinking in the expression of

רש"י

משתאה לה. משתומם עליה, כמו אמרי לי אחי הוא בראשית כ: י"ג וכמו
 13 20 Bereishis he is my brother of me say just as about her wondering about her was wondering
 וישאלו אנשי המקום לאשתו שם כ"ו:
 there about his wife the place the men of and they asked and just as

וַיְהִי כַּאֲשֶׁר כָּלוּ הַגִּמְלִים לִשְׁתּוֹת וַיִּקַּח הָאִישׁ נָזֶם זָהָב בְּקָע מִשְׁקָלוֹ
 its weight a beka of gold a ring the man and took to drink the camels had finished when and it was
 וּשְׁנֵי צְמִידִים עַל יָדֶיהָ עֶשְׂרֵה זָהָב מִשְׁקָלָם:
 their weight gold ten her hands upon bracelets and two

רש"י

בקע. רָמַז לְשִׁקְלִי יִשְׂרָאֵל בְּקָע לְגִלְגָּלֶת:
 per head a Beka Yisrael to the Shekels of a hint Beka

רש"י

ושני צמידים. רָמַז לְשְׁנֵי לוחות מצמדות:
 joined Tablets of the two a symbol bracelets and two

רש"י

עשרה זהב משקלם. רָמַז לְעֶשְׂרֵת הַדְּבָרוֹת שֶׁבָּהֶן:
 that are in them Commandments to the ten a hint their weight gold ten

פסוק יד

וַיֹּאמֶר בֵּת מִי אֶתְּ הַגִּידִי נָא לִי הֵישׁ בֵּית אָבִיךָ מָקוֹם לָנוּ
 for us room your father in the house of is there me please tell are you whom the daughter of And he said
 לָלִין:
 to spend the night

רש"י

ויאמר בת מי אתה הגידי נא לי היש בית אביך במוקם לנו
 of in the merit confident that he was because he asked her to her that he gave After are you whom daughter of And he said
 אברהם שֶׁהֵצִיחַ הַקֶּבֶ"ה דְּרָכּוֹ:
 his journey the Holy One blessed be that He made successful Avraham
 He

רש"י

ללין. לִינָה אַחַת, לִין שֵׁם דָּבָר; וְהִיא אָמְרָה לָלוּן – כַּמָּה לִינּוֹת:
 lodgings many to lodge said and she of a thing is a noun lin one a lodging to lodge

פסוק טו

וַתֹּאמֶר אֵלָיו בֵּת בְּתוּאֵל אֲנֹכִי בֶן מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר:
 to Nachor she bore whom Milkah the son of I am Besuel The daughter of to him And she said
 רש"י
 בת בתואל. הָשִׁיבָתוּ עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן:
 last the last and on first the first on she answered him Besuel daughter of

וַתֹּאמֶר אֵלָיו גַּם תֶּבֶן גַּם מִסְפּוֹא רַב עִמָּנוּ גַּם מְקוֹם לָלוֹן:

to spend the night a place also with us is plentiful feed and also straw both to him And she said

רש"י

מספוא. כל מאכל הגמלים קרוי מספוא, כגון תבן ושעורים:

and barley straw such as mispo is called the camels food of all Provender

וַיִּקַּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה:

to Hashem and he prostrated the man And he bowed

CHAPTER SUMMARY

The aliyah traces Eliezer's journey and the immediate hashgacha pratit that unfolds at the well. After Eliezer davens for success, Rivkah appears and perfectly fulfills his test by showing immense chesed, quickly drawing water for both him and his camels. Stunned by this open siyata d'Shmaya, Eliezer presents her with a gold nose-ring and bracelets, inquires about her family, and asks if there is room to lodge. Once she identifies herself as Nachor's granddaughter and warmly offers ample straw, feed, and lodging, Eliezer bows low in heartfelt gratitude, praising Hashem for guiding him straight to his master's relatives.

למעשה WHAT TO TAKE HOME

When Eliezer is looking for the perfect shidduch for Yitzchak Avinu, he doesn't ask Hashem for a sign of brilliant intellect or deep philosophical understanding. The entire test is built on one thing: simple, proactive chesed. When Eliezer asks for a sip of water, Rivkah doesn't just do the bare minimum. She runs, she hurries, and she offers to draw water for ten thirsty camels. This is the foundation of the Bais Avraham, not just doing a favor when asked, but looking to see what else is needed and running to do it with a full heart.

Lichoira, we often think of chesed as a grand project or a major undertaking. But the Torah is teaching us that real greatness is found in the way we handle the small, immediate needs of the people right in front of us. Rivkah didn't know she was being tested for the ultimate role of becoming an Imahot of Klal Yisrael; she was just being herself at a local well. Her natural reaction to a stranger's need was to pour out her energy without calculation.

In our own daily avodah, we are constantly presented with these "wellspring" moments. It could be a spouse coming home tired, a coworker struggling with a task, or a neighbor carrying heavy bags. The yetzer hara whispers to do just enough to be polite and then stop. The lesson of Rivkah Imenu is to push past that boundary of "enough" and ask ourselves: "What else can I do to make this person comfortable?"

Today, when someone asks you for a small favor, don't just do what they asked. Look for the "camels" in the situation, the extra, unstated need, and take one extra step to help them with a warm, smiling face.

