And the steward of my house is Damesek Eliezer. (15:2)

Rashi cites a number of definitions for the word Damesek. Targum Onkelos notes that Eliezer came from Damasus. Hence the name Damesek is a reference to the city from which he originated. In the second interpretation cited by Rashi, Damesek is the city to which the kings were chased prior to their defeat. In the last interpretation, Damesek is an acronym for two words veanu vkus, referring to Eliezer's attitude towards studying Torah transmitted to him by his great rebbe, Avraham. He would be "doleh," draw the Torah out as one draw's water from a wellspring; and he would be "mashke," give others to drink.

It seems surprising that of all the noble character traits that Eliezer demonstrated, specifically these two terms, "doleh u'mashke," stand prominent. Eliezer probably never left Avraham's side for fear that he would miss something. Yet, his great attribute is "doleh u'mashke." Horav Baruch Mordechai Ezrachi, Shlita, explains this distinction in the following manner: Eliezer was driven to study as much as possible from his rebbe, Avraham. He was unlike the average student who listens and absorbs everything he hears from his rebbe. Eliezer did not simply wait to hear: He was doleh; he drew out everything he was capable of studying. It was as if he was constructed of a pail with a long rope that was submerged into Avraham's heart and mind, his wellspring of Torah. Thus, he drew out whatever Torah he could. That was not sufficient, however! As soon as he filled his receptacle with Torah he would pull up the rope and immediately give those who were thirsty for Torah knowledge the opportunity to drink. He did not wait for them to come over and draw the water as he did. He gave them to drink. For himself, he drew the Torah; to others, he poured Torah. Is there a greater tribute to a student of Torah? Is there a more noble personification of Torah study? Eliezer wanted to amass as much Torah knowledge as there was -- because he wanted to teach it to others!

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