

חומש עם רש"י • ראש השנה א • שלישי

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

ROSH HASHANA I • 3RD ALIYAH

CHAPTER PREVIEW

In this Aliyah, we learn about the painful but necessary separation that had to take place within the household of Avraham Avinu. Sarah Imeinu, with her deep spiritual foresight, sees Ishmael, the son of Hagar, acting in a way that threatens the spiritual future of the home, prompting her to demand their banishment.

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

פסוק א

Pasuk 1

וַתֵּרָא שָׂרָה אֶת בֶּן הָעִצְרִית אֲשֶׁר יָלְדָה לְאַבְרָהָם מִצְחָק׃
making merry to Avraham she bore whom the Egyptian Hagar the son of — Sarah And she saw

רש"י

מצחק. לשון ע"ז, כמו שנאמר ויקמו לצחק שמות ל"ב, ד"א
another explanation 32 Shemos to make merry and they arose that it is said just as idolatry an expression of making sport

לשון גלוי עריות, כמה דתימא לצחק בי בראשית ל"ט, ד"א
another explanation 39 Bereishis at me to mock you say just as forbidden relations uncovering of an expression of

לשון רציחה, כמו יקומו נא הנערים וישחקו לפנינו וגו' שמואל ב' ב',
2 II Shmuel and so on before us and make sport the young men please let arise just as murder an expression of

שהיה מריב עם יצחק על הירשה ואומר אני בכור ונוטל פי שנים,
two a portion of and I take the firstborn I am and saying the inheritance about Yitzchak with quarrelling that he was

ויוצאים בשדה ונוטל קשתו ויורה בו חצים, כמה דתימא פמתלהלה הירה
who casts as a madman you say just as arrows at him and shot his bow and he took into the field and they went out

זקים וגו' ואמר הלא משחק אני משלי כ"ו׃
26 Mishlei I mocking am I not and says and so on firebrands

פסוק ב

Pasuk 2

וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאֲמָהָ הַזֹּאת וְאֶת בְּנָהּ כִּי לֹא יִירֶשׁ בֶּן׃
the son of shall inherit not for her son and — this the handmaid drive out to Avraham And she said

הָאֲמָהָ הַזֹּאת עִם בְּנִי עִם יִצְחָק׃
Yitzchak with my son with this the handmaid

רש"י

עם בני עם יצחק. מפיון שהוא בני אפלו אם אינו הגון פיצחק, או הגון פיצחק
like Yitzchak worthy or like Yitzchak worthy he is not if even my son that he is since Yitzchak with my son with

אֶפְלוּ אִינוּ בְּנִי, אֵין זֶה כְּדָאִי לִירֶשׁ עִמּוֹ, מְ"ן עִם בְּנִי עִם יִצְחָק,

Yitzchak with my son with how much more so with him to inherit deserving this one is not my son he is not even

שְׁשִׁיתֵיהֶן בּוֹ בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis are in him that both of them

פסוק ג

Pasuk 3

וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ:

his son account of on Avraham in the eyes of greatly the matter And it was bad

רש"י

עַל אוֹדֹת בְּנוֹ. שְׁשָׁמַע שִׁיצָא לְתַרְבוֹת רָעָה בְּרֵאשִׁית רַבָּה , וּפְשׁוּטוֹ

and its plain meaning Rabbah Bereishis evil to a culture that he went out because he heard his son account of On

עַל שְׁאֵמְרָה לוֹ לְשַׁלְּחוֹ:

to send him away to him that she said is because

פסוק ד

Pasuk 4

וַיֹּאמֶר אֱלֹהִים אֶל אַבְרָהָם אַל יֵרַע בְּעֵינֶיךָ עַל הַנָּעַר וְעַל

and concerning the lad concerning in your eyes let it be bad do not Avraham to God And said

אַמְתָּךְ כָּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׁרָה שְׁמַע בְּקוֹלָהּ כִּי בִיִּצְחָק יִקְרָא

will be called in Yitzchak for to her voice hearken Sarah to you she says that all your maidservant

לָּהּ זָרַע:

offspring for you

רש"י

שִׁמְעוּ בְּקוֹלָהּ. לְמַדְנוּ שֶׁהָיָה אַבְרָהָם טָפֵל לְשָׂרָה בְּנְבִיאוֹת:

in prophecy to Sarah inferior Avraham that was we have learned unto her voice Hearken

CHAPTER SUMMARY

The Aliyah begins with Sarah witnessing Ishmael's troubling behavior, which Rashi explains refers to the gravest sins. Sarah demands that Avraham cast out Hagar and her son so that Ishmael will not inherit along with Yitzchak. Although this matter is exceedingly painful to Avraham because it concerns his own son, Hashem commands him to listen to everything Sarah says, confirming her superior level of prophecy and assuring him that his true legacy will continue specifically through Yitzchak.

The Torah is showing us a powerful yesod in how we build our homes and protect our children. Lichoira, when Sarah Imeinu saw Yishmael "playing" and demanded to cast him out, Avraham Avinu was deeply distressed. It was his own son, and his middah of chesed made him want to keep everyone close. But Hashem stepped in and told Avraham, "Whatever Sarah tells you, do as she says." Hashem was telling Avraham that Sarah had a deeper, sharper vision when it came to the spiritual safety of the home. She saw that Yishmael's negative influence would block Yitzchak from becoming who he needed to be.

In our own lives, we often face a similar nisayon. We want to be nice, we want to be accommodating, and we tell ourselves that exposing our children to a little bit of the outside street culture or a questionable friend won't hurt them. We think we can manage the risk. But the Torah is teaching us that when it comes to ruchniyus and the chinuch of our children, we cannot compromise. We have to create a holy, protected environment. Sometimes, being a true oved Hashem means having the courage to set firm boundaries and say, "This influence cannot enter my home."

Today, take a look at the environment in your own home. Identify one book, device, or outside influence that you know deep down is bringing a cold, secular attitude into your family's space, and make a firm decision to remove it from your home.