

חומש עם רש"י • ראש השנה א • רביעי

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

ROSH HASHANA I • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the painful but necessary sending away of Hagar and Yishmael. Hashem reassures Avraham Avinu that Yishmael will also become a nation because he is Avraham's seed. Avraham rises early in the morning, showing his eagerness to fulfill Hashem's ratzon, and sends Hagar away with bread and water.

We then see the difficult journey of Hagar and Yishmael in the midbar. When the water runs out, Hagar despairs and casts the child under a bush, unable to watch him suffer. But Hashem, in His infinite rachmanus, hears the cry of the young lad and sends an angel to comfort Hagar.

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

פסוק א

Pasuk 1

וְגַם אֵת בֶּן הָאֲמָהָ לְגוֹי אֲשִׁימֶנּוּ כִּי זֶרַעְךָ הוּא:

he is your seed because I will make him into a nation the maidservant the son of — And also

פסוק ב

Pasuk 2

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח לֶחֶם וַיַּחֲמֵת מַיִם וַיִּתֵּן אֶל הָגָר

Hagar to and he gave water and a flask of bread and he took in the morning Avraham And he arose early

שָׁם עַל שִׁכְמָהּ וְאֵת הַיֶּלֶד וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּע בְּמִדְבַּר בְּאֵר

Beer in the wilderness of and she strayed and she went and he sent her the child and — her shoulder upon he placed

שֵׁבַע:

Sheva

רש"י

לֶחֶם וַיַּחֲמֵת מַיִם. וְלֹא כֶסֶף וְזָהָב, לְפִי שֶׁהָיָה שׂוֹנְאוֹ עַל שִׁיצָא לְתַרְבוֹת רָעָה:

evil to a culture that he went out over hating him that he was because and gold silver and not water and a flask of bread

רש"י

וְאֵת הַיֶּלֶד. אֵף הַיֶּלֶד שָׁם עַל שִׁכְמָהּ, שֶׁהִנִּיחָהּ בּוֹ שָׂרָה עֵין רָעָה וַאֲחֲזָתוֹ חֲמָה

a fever and seized him evil an eye Sarah in him for she cast her shoulder on he placed the child even the child and —

וְלֹא יָכוֹל לֵילֶךְ בְּרַגְלָיו בְּרָאשִׁית רַבָּה :

Rabbah Bereishis on his feet to walk he was able and not

רש"י

ותלך ותתע. חזרה לגלולי בית אביה פרקי דרבי אליעזר פ' ל':
30 chapter Eliezer DeRabbi Pirkei her father the house of to the idols of she returned and she wandered And she went

פסוק ג

Pasuk 3

ויכלו המים מן החמת ותשלך את הילד תחת אחד השיחים:
the bushes one of under the child — and she cast the skin from the water And were finished

רש"י

ויכלו המים. לפי שדרך חולים לשותות הרבה:
much to drink sick people is that the way of because the water And was spent

פסוק ד

Pasuk 4

ותלך ותשב לה מנגד הרחק כמטחי קשת פי אמרה אל אראה
look let me not she said for a bow like the draw of distancing from opposite herself and she sat And she went
במות הילד ותשב מנגד ותשא את קלה ותבך:
and she wept her voice — and she raised from opposite and she sat the child upon the death of

רש"י

מנגד. מרחוק:
from afar From opposite

רש"י

כמטחי קשת. כשתי טיחות בראשית רבה, והוא לשון ירית חץ,
an arrow shooting of an expression of and it Rabbah Bereishis shootings like two of a bow as two bowshots
בלשון משנה שהטיח באשתו, על שם שהזרע יורה פחץ; ואם תאמר
you will say and if like an arrow shoots that the seed account of on with his wife who shot the Mishnah in the language of
היה לו לכתב כמטחי קשת, משפט הוי"ו לפנס לכאן, כמו בחגוי הסלע
the rock in the clefts of like to here is to enter the letter vav the rule of a bow as the shootings of to write for it it was
שיר השירים ב', מגזרת והיתה אדמת יהודה למצרים לחגא ישעיהו י"ט
nineteen Yeshayahu for a dread to Mitrayim Yehudah the land of and shall be from the derivation of two ha-Shirim Shir
, ומגזרת יחגו וינעו פשפור תהילים ק"ז, וכן קצוי ארץ
earth the ends of and so one hundred seven Tehillim like a drunkard and stagger they reel and from the derivation of
תהילים ס"ה, מגזרת קצה:
end from the derivation of sixty-five Tehillim

רש"י

ותשב מנגד. פיון שקרב למות הוסיפה להתרחק:
to distance herself she added to die he drew near once at a distance And she sat

פסוק ה

וַיִּשְׁמַע אֱלֹהִים אֶת קוֹל הַנַּעַר וַיִּקְרָא מַלְאָךְ אֱלֹהִים אֶל הָגָר מִן הַשָּׁמַיִם

the heavens from Hagar to God an angel of and called the youth the voice of — God And heard

וַיֹּאמֶר לָהּ מַה לָּךְ הָגָר אַל תִּירָאִי כִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנַּעַר

the youth the voice of to God heard for fear do not Hagar is to you what to her and he said

בְּאֶשֶׁר הוּא שָׁם:

is there he in where

רש"י

את קול הנער. מפאן שיפה תפלת החולה מתפלת אחרים עליו והיא

and it for him others than the prayer of the sick person the prayer of that is better from here the lad the voice of —

קודמת להתקבל בראשית רבה :

Rabbah Bereishis to be accepted comes first

רש"י

באשר הוא שם. לפי מעשים שהוא עושה עכשו הוא נדון, ולא לפי מה

what according to and not is judged he now does that he deeds according to is there he in that

שהוא עתיד לעשות ראש השנה ט"ז, לפי שהיו מלאכי השרת מקטרגים

prosecuting the service the angels of that were because 16a Hashanah Rosh to do is destined that he

ואומרים רבנו של עולם, מי שעתיד זרעו להמית בניה בצמא אתה מעלה

bring up You with thirst your children to kill his offspring who is destined one the universe of Master and saying

לו פאר, והוא משיכם עכשו מה הוא, צדיק או רשע? אמרו לו צדיק, אמר

He said righteous to Him they said wicked or righteous is he what now answers them and He a well for him

להם לפי מעשיו של עכשו אני דנו, וזהו באשר הוא שם. והיכן המית את

— did he kill and where is there he in that and this is judge him I now of his deeds according to to them

ישׂראל בצמא? כשהגלם נבוכדנצר, שנאמר משא בערב וגו' לקראת צמא

the thirsty toward etc. upon Arabia The burden as it is said Nebuchadnezzar when exiled them with thirst Israel

התיו מים וגו' ישעיהו כ"א, כשהיו מוליכין אותם אצל ערביים, היו ישׂראל

Israel were Arabians near them leading when they were 21 Yeshayahu etc. water bring

אומרים לשביהם בבקשה מכם הוליכוננו אצל בני דודנו ישמעאל וירחמו

and they will pity Ishmael our uncle the children of near lead us from you please to their captors saying

עלינו, שנאמר ארחות דדנים שם – אל תקרי דדנים אלא דודים – ואלו יוצאים

go out and these kinsmen but Dedanites read do not ibid. Dedanites caravans of as it is said us

לקראתם ומביאין להם בשר ודג מלוח ונודות נפוחים, פסבורים ישׂראל שהם

that they Israel believing inflated and water-skins salted and fish meat to them and bring toward them

מלאים מים, וכשמכניסו לתוך פיו ופותחו, הרוח נכנסת בגופו ומת:

and he dies his body enters the air and opens it his mouth into and when he places it water are full of

CHAPTER SUMMARY

The aliyah details Avraham Avinu sending Hagar and Yishmael into the wilderness of Beer-sheba with minimal provisions.

When their water is depleted, Hagar leaves Yishmael under a bush and sits at a distance, weeping so she will not witness his death. Hashem hears the cry of the boy from where he is, and an angel calls out to Hagar from Shamayim, telling her not to fear because Hashem has heeded the boy's tefillah.

The Torah is telling us a remarkable thing here. When Yishmael was dying of thirst in the desert, Hagar ran away because she could not bear to watch him suffer. But what does the pasuk say? "And God heard the cry of the boy... where he is." Rashi brings down the famous Chazal that the angels were complaining to Hashem, saying, "Ribono shel Olam, this boy is going to grow up to kill Your children with thirst! How can You save him?" And Hashem answered them, "Right now, at this very moment, is he a tzaddik or a rasha?" They answered, "A tzaddik." Hashem said, "I judge a person only 'ba'asher hu sham', according to his state right now."

Think about the depth of this chiddush. The midah of Hashem is to look at a Yid exactly as he is standing before Him in the present moment. Hashem does not say, "Well, look at his past failures," or "Look what is going to happen with him tomorrow when he faces that nisayon again." If a Yid turns to Hashem right now with a sincere heart, with a real tefillah, Hashem hears him immediately. The past is gone, the future is not yet here, and Hashem is davka looking at the "now."

We must learn to treat ourselves and others with this same midah. Sometimes the yetzer hara comes and makes a person feel completely worthless. He thinks, "Why should Hashem listen to my tefillah today? Look at how I acted yesterday, and I know I will probably slip up again tomorrow." This is a dangerous sheker. The Torah is teaching us that Hashem is "ba'asher hu sham." If you are trying right now, if you are crying out to Hashem right now, that is all that matters. Mimeila, we must also look at our children, our spouses, and our friends this way, not holding onto their past mistakes, but seeing the good they are trying to do right now.

Today, when you stand to daven or when you feel overwhelmed by your past mistakes, stop and remind yourself: Hashem is judging me "ba'asher hu sham", only on who I am at this very second. Take one minute to make a clean break from the past, turn to Hashem with a simple, honest tefillah from the bottom of your heart, and trust that He is listening to you right now.