

חומש עם רש"י • ראש השנה א • תמישי

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

ROSH HASHANA I • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the dramatic turning point in the wilderness where Hashem hears the cry of Yishmael. The malach of Elokim calls out to Hagar, telling her not to fear and instructing her to lift up the lad and hold him fast, promising that Hashem will make him into a great nation.

Following this nevuah, Hashem opens her eyes to see a well of water in the parched desert. She immediately fills her canteen and gives the thirsty boy to drink, marking the beginning of his recovery and his growth under Hashem's direct protection.

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

פסוק א

Pasuk 1

קוּמִי שְׂאִי אֶת הַנֶּעֱר וְהִחֲזִיקִי אֶת יָדָךְ בּוֹ כִּי לְגוֹי גָּדוֹל אֲשִׁימֶנּוּ:

I will make him great into a nation for on him your hand — and hold the youth — lift up Arise

פסוק ב

Pasuk 2

וַיִּפְקַח אֱלֹהִים אֶת עֵינֶיהָ וַתֵּרָא בְּאֵר מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת הַחֶמֶת

the skin — and she filled and she went water a well of and she saw her eyes — God And opened

מַיִם וַתִּשָּׂק וְאֶת הַנֶּעֱר:

the lad — and she gave drink with water

פסוק ג

Pasuk 3

וַיְהִי אֱלֹהִים אֶת הַנֶּעֱר וַיִּגְדֵּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹכֵב קֶשֶׁת:

with a bow an archer and he became in the wilderness and he dwelt and he grew the boy with God And was

רש"י

רבה קשת. יורה חצים בקשת:

with a bow arrows one who shoots of a bow an archer

רש"י

קשת. על שם האמנות, כמו חמר, גמל, ציד, לפיכך השי"ן מדגשת.

is emphasized the letter Shin therefore hunter camel driver donkey driver like the occupation the name of on a Bowman

הָיָה יוֹשֵׁב בַּמִּדְבָּר וּמִלְסָטִים אֶת הָעוֹבְרִים, הוּא שֶׁנֶּאֱמַר יָדוֹ בְּכָל וְגוֹמֵר:

and soon against everyone his hand that which is said this is the passersby — and robbing in the wilderness dwelling he was

וַיֵּשֶׁב בְּמִדְבַּר פָּאֶרָן וַתִּקַּח לוֹ אִמּוֹ אִשָּׁה מִצְרַיִם:

Mitzrayim from the land of a wife his mother for him and she took Paran in the wilderness of And he settled

רש"י

מִצְרַיִם מִצְרַיִם. מִמָּקוֹם גְּדוּלָּתָהּ, שֶׁנֶּאֱמַר וְלָהּ שִׁפְחָה מִצְרַיִת וְגו' בְּרֵאשִׁית

Bereishis etcetera Egyptian a handmaid and she had as it is said her upbringing from the place of Mitzrayim From the land of

ט"ז:א', הִנֵּנוּ דְּאֶמְרֵי אִינְשֵׁי זֶרֶק חוּטָא לְאִוִּירָא, אֲעִיקְרִיהָ קָאִי:

on its root into the air a stick throw people that say this is 1 16

CHAPTER SUMMARY

The aliyah concludes by describing Yishmael's development as he grows up in the wilderness of Paran under Hashem's care, becoming an expert archer, and records that his mother ultimately takes a wife for him from her home country of Mitzrayim.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush the Torah is revealing to us here. Hagar is wandering in the midbar, the water is gone, and she is utterly hopeless, waiting for the worst. But then the pasuk says, "Vayifkach Elokimes eineha", Hashem opened her eyes, and suddenly she saw a well of water. The Midrash and the mefarshim point out a tremendous yesod here: the well was actually there the entire time! It did not suddenly rain down from Shamayim, and the ground did not split open to create a new spring. The yesod is that the yeshua was already standing right in front of her, but she simply could not see it until Hashem opened her eyes.

How often do we find ourselves in our own personal midbar, feeling completely stuck and overwhelmed by a nisayon? We look around and lichoira we see no way out, no parnassah, no shidduch, no refuah, and no solution in sight. The yetzer hara tries to convince us that we are completely lost. But this sugya comes to teach us a deep lesson in emunah. The yeshua of Hashem is not necessarily some far-off miracle that has to be created from scratch. Very often, the yeshua is already right there, hiding in plain sight, waiting for the right moment.

We do not need Hashem to recreate the world to help us; we just need Him to open our eyes to see the opportunities, the people, and the pathways that He has already set in place. When we daven for help, our tefillah should also be for clarity, that Hashem should remove the blindness of our worry and help us recognize the brachah that is already standing right next to us.

Today, when you face a challenge that seems to have no solution, stop and daven to Hashem with simple emunah: "Ribono shel Olam, open my eyes to see the yeshua You have already prepared for me."