

RH Day 1

Source Sheet by Michael Miller

*Barukh atah Adonai Eloheinu
melekh ha'olam asher kid'shanu
b'mitzvotav v'tzivanu la'asok
b'divrei torah.*

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ –
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ
לְעִסֵּק בְּדִבְרֵי-תוֹרָה.

We praise You, Eternal God, Sovereign of the universe, who calls us to holiness through mitzvot, commanding us to engage in words of Torah.

Torah Reading: Genesis 21

1. Birth of Isaac
2. Banishment of Hagar
3. Pact between Abraham and Abimelech

Haftarah: 1 Samuel 1:1-2:10

1. Birth of Samuel
2. Hannah's prayer of gratitude

I Samuel 1:4-17

One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; but to Hannah he would give one portion only - though Hannah was his favorite - for the LORD had closed her womb. Moreover, her rival, to make her miserable, would taunt her that the LORD had closed her womb. This happened year after year: Every time she went up to the House of the LORD, the other would taunt her, so that she wept and would not eat. Her husband Elkanah said to her, "Hannah, why are you crying and why aren't you eating? Why are you so sad? Am I not more devoted to you than ten sons?" After they had eaten and drunk at Shiloh, Hannah rose. The priest Eli was sitting on the seat near the doorpost of the temple of the LORD. In her wretchedness, she prayed to the LORD, weeping all the while. And she made this vow: "O LORD of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to the LORD for all the days of his life; and no razor shall ever touch his head." As she kept on praying before the LORD, Eli watched her mouth. Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. Eli said to her, "How long will you make a drunken spectacle of yourself? Sober up!" And Hannah replied, "Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to the LORD. Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress." "Then go in peace," said Eli, "and may the God of Israel grant you what you have asked of Him."

Berakhot 31a, b (excerpts)

Rav Hamnuna said: How many significant *halakhot* can be derived from these verses of the prayer of Hannah? As it says: “And Hannah spoke in her heart, only her lips moved and her voice could not be heard, so Eli thought her to be drunk” (I Samuel 1:13). The Gemara elaborates: **From** that which is stated **here: “And Hannah spoke in her heart,”** the *halakha* that **one who prays must focus his heart** on his prayer is derived. And **from** that which is stated **here: “Only her lips moved,”** the *halakha* that **one who prays must enunciate** the words **with his lips,** not only contemplate them in his heart, is derived. **From** that which is written **here: “And her voice could not be heard,”** the *halakha* that **one is forbidden to raise his voice in his *Amida* prayer** as it must be recited silently. **From** the continuation of the verse **here: “So Eli thought her to be drunk,”** the *halakha* that **a drunk person is forbidden to pray.** That is why he rebuked her. On the subject of Eli’s rebuke of Hannah, as it is stated: “**And Eli said to her: How long will you remain drunk? Remove your wine from yourself**” (I Samuel 1:14); **Rabbi Elazar said: From here** the *halakha* that **one who sees in another an unseemly matter, he must reprimand him,** is derived. “**And Hannah answered and she said no, my master,** I am a woman of sorrowful spirit, and I have drunk neither wine nor liquor, but I pour out my soul before the Lord” (I Samuel 1:15). With regard to Hannah’s explanation that “**I have drunk neither wine nor liquor,**” **Rabbi Elazar said: From here** the *halakha* is derived **that one who is suspected of something of which he is not** guilty cannot suffice merely with the personal knowledge of his innocence, but **must inform** the one who suspects him that he is innocent and clear himself of suspicion.

I Samuel 2:1-5

And Hannah prayed:

My heart exults in the LORD; I have triumphed through the LORD.

I gloat over my enemies; I rejoice in Your deliverance.

There is no holy one like the LORD, Truly, there is none beside You;

There is no rock like our God.

Talk no more with lofty pride, Let no arrogance cross your lips!

For the LORD is an all-knowing God; By Him actions are measured.

The bows of the mighty are broken, And the faltering are girded with strength.

Men once sated must hire out for bread; Men once hungry hunger no more.

While the barren woman bears seven, The mother of many is forlorn.

From Sefaria's description of Hannah:

"According to Jewish tradition, Hannah became the model for verbal prayer."

Genesis 21:14-19

(14) Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. (15) When the water was gone from the skin, she left the child under one of the bushes, (16) and went and sat down at a distance, a bowshot away; for she thought, "Let me not look on as the child dies." And sitting thus afar, **she burst into tears.** (17) God heard **the cry of the boy**, and a messenger of God called to Hagar from heaven and said to her, "What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. (18) Come, lift up the boy and hold him by the hand, for I will make a great nation of him." (19) Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink.

"she burst into tears", or she lifted up her voice and cried.

בראשית כ"א:י"ד-י"ט

(יד) וַיִּשְׂכֶם אַבְרָהָם אֶבְרָקָר
וַיִּקַּח לֶחֶם וְחֵמֶת מַיִם וַיִּתֵּן אֶל-
הַגֵּר שָׁם עַל-שִׁכְמָהּ וְאֶת-הַיֶּלֶד
וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּע בְּמִדְבָּר
בְּאֵר שָׁבַע: (טו) וַיִּכְלוּ הַמַּיִם מִן-
הַחֲמָת וַתִּשְׁלַח אֶת-הַיֶּלֶד תַּחַת
אֶחָד הַשִּׁיחִים: (טז) וַתֵּלֶךְ וַתֵּשֶׁב
לָהּ מִנְגֹד הַרְחֵק כְּמַטְחָנִי קִשְׁת
כִּי אָמְרָה אֶל-אַרְאָה בְּמוֹת
הַיֶּלֶד וַתֵּשֶׁב מִנְגֹד וַתִּשָּׂא אֶת-
קֶלְהָ וַתִּבְכֶּה: (יז) וַיִּשְׁמַע
אֱלֹהִים אֶת-קוֹל הַנְּעָר וַיִּקְרָא
מִלֵּאָה אֱלֹהִים אֶל-הַגֵּר מִן-
הַשָּׁמַיִם וַיֹּאמֶר לָהּ מַה-לָּךְ
הַגֵּר אֶל-תִּירְאִי כִּי-שָׁמַע
אֱלֹהִים אֶל-קוֹל הַנְּעָר בְּאֲשֶׁר
הוּא-שָׁם: (יח) קוּמִי שִׂאִי אֶת-
הַנְּעָר וְהַחֲזִיקִי אֶת-יָדָהּ בּוֹ כִּי-
לְגוֹי גָּדוֹל אֲשִׁימָנּוּ: (יט) וַיִּפְקַח
אֱלֹהִים אֶת-עֵינֶיהָ וַתִּרְאֵ בְּאֵר
מַיִם וַתֵּלֶךְ וַתִּמְלֵא אֶת-הַחֲמָת
מַיִם וַתִּשְׁק אֶת-הַנְּעָר:

וַתִּשָּׂא אֶת-קֶלְהָ וַתִּבְכֶּה

Genesis 21:1-8

(1) יהוה took note of Sarah as promised, and יהוה did for Sarah what had been announced. (2) Sarah conceived and bore a son to Abraham in his old age, at the set time of which God had spoken. (3) Abraham gave his newborn son, whom Sarah had borne him, the name of Isaac. (4) And when his son Isaac was eight days old, Abraham circumcised him, as God had commanded him. (5) Now Abraham was a hundred years old when his son Isaac was born to him. (6) Sarah said, "God has brought me laughter; everyone who hears will laugh with me."

(7) And she added,

"Who would have said to Abraham

That Sarah would suckle children!

Yet I have borne a son in his old age."

(8) The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

Abraham is visited by three travelers, commonly accepted to be messengers from יהוה. In verse 9 (below), "they" are the travelers, "he" is Abraham.

Genesis 18:9-15

(9) They said to him, "Where is your wife Sarah?" And he replied, "There, in the tent." (10) Then one said, "I will return to you next year, and your wife Sarah shall have a son!" Sarah was listening at the entrance of the tent, which was behind him. (11) Now Abraham and Sarah were old, advanced in years; Sarah had stopped having her periods. (12) And Sarah laughed to herself, saying, "Now that I've lost

the ability, am I to have enjoyment—with my husband so old?” (13) Then יהוה* said to Abraham, “Why did Sarah laugh, saying, ‘Shall I in truth bear a child, old as I am?’ (14) Is anything too wondrous for יהוה? I will return to you at the same season next year, and Sarah shall have a son.” (15) Sarah lied, saying, “I did not laugh,” for she was frightened. Came the reply, “You did laugh.”

* these words are being spoken by one of the travelers, attributing them to יהוה is meant to show they are יהוה's words.

Genesis 17:15-18

(15) And God said to Abraham, “As for your wife Sarai, you shall not call her Sarai, but her name shall be Sarah. (16) I will bless her; indeed, I will give you a son by her. I will bless her so that she shall give rise to nations; rulers of peoples shall issue from her.” (17) Abraham threw himself on his face and laughed, as he said to himself, “Can a child be born to a man a hundred years old, or can Sarah bear a child at ninety?” (18) And Abraham said to God, “O that Ishmael might live by Your favor!”

Genesis 16:1-3

(1) Sarai, Abram’s wife, had borne him no children. She had an Egyptian maidservant whose name was Hagar. (2) And Sarai said to Abram, “Look, יהוה has kept me from bearing. Consort with my maid; perhaps I shall have a child through her.” And Abram heeded Sarai’s request. (3) So Sarai, Abram’s wife, took her maid, Hagar the Egyptian—after Abram had dwelt in the land of Canaan ten years—and gave her to her husband Abram as concubine.

