

1. Professor Yosef Haim Yerushalmi, *Zakhor*, pg. 89

There is an inherent tension in modern Jewish historiography even though most often it is not felt on the surface nor even acknowledged. To the degree that this historiography is indeed "modern" and demands to be taken seriously, it must at least functionally repudiate premises that were basic to all Jewish conceptions of history in the past. In effect, it must stand in sharp opposition to its own subject matter, not on this or that detail, but concerning the vital core: the belief that divine providence is not only an ultimate but an active causal factor in Jewish history, and the related belief in the uniqueness of Jewish history itself.

2. Samuel I 1 (adapted from JPS – [http://www.hareidi.org/bible/1\\_Samuel1.htm](http://www.hareidi.org/bible/1_Samuel1.htm))

<sup>1</sup>Now there was a certain man of Ramathaim Zophim, of the hill-country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children. And this man went up out of his city from year to year to worship and to sacrifice unto Gd of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were there priests for Gd. And it came to pass upon a day when Elkanah sacrificed, that he gave to Peninnah his wife, and to all her sons and her daughters, portions, but to Hannah he gave a double portion; for he loved Hannah, but Gd had shut up her womb. And her rival greatly angered her, to make her thunder, because Gd had shut up her womb. And as he did so year by year, when she went up to the house of Gd, so she angered her; therefore she wept, and would not eat. And Elkanah her husband said unto her: 'Hannah, why do you weep? and why don't you eat? And why is your heart grieved? Am not I better to you than ten sons?'

<sup>2</sup>So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon his seat by the door-post of the temple of Gd. And she was of bitter spirit, and she prayed to Gd, and wept greatly. And she vowed a vow, and said: 'O Gd, if You will indeed look on the affliction of Your handmaid, and remember me, and not forget Your handmaid, but wilt give unto Your handmaid a man-child, then I will give him to Gd all the days of his life, and there shall no razor come upon his head.'

<sup>12</sup>And it came to pass, as she prayed long before Gd, that Eli watched her mouth. Now Hannah spoke in her heart; only her lips moved, but her voice could not be heard; therefore, Eli thought she had been intoxicated. And Eli said to her: 'How long will you be intoxicated? put away your wine.' And Hannah answered and said: 'No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but I poured out my soul before Gd. Count not your handmaid for a wicked woman: for out of the abundance of my complaint and my anger have I spoken until now.' Then Eli answered and said: 'Go in peace, and may the G-d of Israel grant your petition that you have asked of Him.' And she said: 'Let thy servant find favour in thy sight.' So the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before Gd, and returned, and came to their house to Ramah; and Elkanah knew Hannah his wife; and Gd remembered her.

3. Talmud, Berachot 31a

Rav Hemnuna said: How many mighty laws we can learn from the verses of Hannah!

- "Hannah spoke upon her heart" – we see that one who prays must focus his heart.
- "Only her lips moved" – we see that one who prays must form [words] with his lips.
- "Her voice was not heard" – we see that one may not elevate his voice in prayer.

4. Zohar, Bereishit pg. 209b

One who prays before his Master should not raise his voice in his prayer; one who raises his voice in his prayer will not be audible. Why? Because prayer is not the voice that is audible... And so one need not make his voice audible in his prayer, but pray silently, in the voice that is not audible. This is the prayer that is always accepted.

5. Kings I 19:9-12

And he came there [Mount Horeb], to the cave, and he rested there, and the word of G-d came to him, saying to him, "Why are you here, Elijah?" And he said, "I have been zealous for G-d, Master of multitudes, for the children of Israel have left Your covenant, they have ruined Your altars, they have killed Your prophets, and only I remain, and they

seek to take my life." And He said, "Depart, and stand upon the mountain before G-d." G-d passed before him, and [there was] a great and mighty wind before G-d, breaking mountains and smashing stones, and G-d was not in the wind. And after the wind came an earthquake, and G-d was not in the earthquake. And after the earthquake came a fire, and G-d was not in the fire. And after the fire, a voice, silent, small.

*Rashi*: The voice of those who praise in silence.

6. Samuel I 2:1-10 (adapted from JPS – [http://www.hareidi.org/bible/1\\_Samuel2.htm](http://www.hareidi.org/bible/1_Samuel2.htm))

<sup>1</sup>And Hannah prayed, and said: my heart exults in Gd, my horn is exalted in Gd; my mouth is enlarged over my enemies; because I rejoice in Your salvation. <sup>2</sup>There is none holy as Gd, for there is none beside Thee; neither is there any rock like our G-d. <sup>3</sup>Multiply not exceeding proud talk; let not arrogance come out of your mouth; for Gd is a G-d of knowledge, and by Him actions are weighed. <sup>4</sup>The bows of the mighty men are broken, and they that stumbled are girded with strength. <sup>5</sup>They that were full have hired out themselves for bread; and they that were hungry have ceased; while the barren hath borne seven, she that had many children hath languished. <sup>6</sup>Gd kills, and makes alive; He brings down to the grave, and brings up. <sup>7</sup>Gd makes poor, and makes rich; He brings low, He also lifts up. <sup>8</sup>He raises up the poor out of the dust, He lifts up the needy from the dung-hill, to make them sit with princes, and inherit the throne of glory; for the pillars of the earth are Gd's, and He hath set the world upon them. <sup>9</sup>He will keep the feet of His holy ones, but the wicked shall be silenced in darkness; for not by strength shall man prevail. <sup>10</sup>They that strive with Gd shall be broken to pieces; against them will He thunder in heaven; Gd will judge the ends of the earth; and He will give strength unto His king, and exalt the horn of His anointed.

7. Talmud, Megilah 14a

Hannah [was a prophetess] as it is written: And Hannah prayed and said, 'My heart exults in Gd, my horn is raised.' 'My horn is raised,' my jug is not raised. David and Solomon were anointed with the horn and their monarchy endured; Saul and Yehu were anointed with a jug and their monarchy did not endure.

8. Targum Yonatan to 2:1

And Hannah prayed with a Divine prophetic spirit, and she said: Samuel my son will be a prophet over Israel, in his days they will be redeemed from the hand of the Philistines, and via him miracles and mighty deeds will be performed. Therefore, my heart is strong in the portion Gd has given me. Also, Heiman son of Yoel, son of my son Samuel will arise, with his fourteen sons, to sing with stringed instruments with their Levite brethren, offering praise in the Beit haMikdash. Therefore, my horn is raised with the gift Gd has apportioned for me. Also [I praise Gd for] the miraculous punishment which will happen to the Philistines, who will bring the Ark of Gd in a new wagon, with a guilt offering. So will the nation of Israel say, "I open my mouth to speak mighty words upon my enemies, for I rejoice in Your salvation."

9. Don Isaac Abarbanel to Samuel I 2 pg. 176

One might say that her procreation was natural and not from Gd, since Gd is apart from the material and elevated above elevation. He will not supervise and know of lowly matters, and not give them His attention. She wished to declare this an entirely incorrect concept. Gd is holy and apart, as she said, 'There is none other than You,' meaning that there is no one who is holy other than Gd. Still, even with that introduction, 'Do not increase your speech of elevation.' You allege that He is elevated above elevation, and so He will not supervise. It is not so; do not turn to the lies of the philosophers and do not involve yourselves with their investigations. 'Let ancient ideas come from your mouths,' speak ancient and true words. 'Gd is knowing,' He knows all that happens here. 'All events are weighed by Him', meaning that He supervises...

10. Rabbi David Kimchi to 2:5

Our view regarding this passage, and the entire song, is that Hannah said: All of the affairs of this world, and all human needs, depend upon the hand of the blessed Creator and His will. He supervises groups and individuals and does to them according to His will. Even if it seems to people that Gd does something which is against their will and desire, they should pray to Him with all of their spirits as I did, and He will fulfill their request and desire in every area of their desire and need, for His supervision below is as it is above, as she said at the end...