

CHUMASH NOTES RMS Navi Test 2

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Why did Eli think that חנה was drunk?

1. *[Gra]* The Urim Uturim said "הכשר". Eli thought that it said שכרה which means drunk but it really meant כשרה which means kosher. Eli misunderstood the letters. The reason why he messed up is b/c u can only use the Urim Uturim for national issues.
2. *[Malbim]* In Eli's mind quiet prayers cannot be long prayers because a long prayer implies that you are speaking to an intermediary. A quiet one, he thought, was davening strait to Hashem which meant it should be shorter. Eli was confused because Chana was davening quietly and long.
3. *[Mishbetzot Zahav]* Usually when you're drunk you reveal your secrets. (בכנס יין) (יוצא סוד). When Eli saw that Chana was able to pour her entire heart out, he thought she was drunk because only drunk people can generally do that.

4 Halachot we learn from Chana [Gemara Brachot]

1. We must daven with kavana (because she spoke on her heart)
2. You must move your lips when you daven
3. No raising your voice while davening
4. You cannot daven while drunk.

How can Eli guarantee that Chana will get what she wants?

1. *[Gemara Brachot]* If you falsely accuse s/o you must appease them and bless them so that's what Eli did.
2. *[Radak]*
 - a. He was just davening for her
 - b. He had nevu'a and saw that her prayers will be answered.

This makes sense as to why she's happy when she leaves. Also, Chana was an old woman who was past menopause. When Chana left Eli she went home and got her period which was a miracle. That's why the pasuk says "ותלך האישה לדרכה" – and the woman [Chana] when into her way → what way? The way of women!

When did they give the Korban that we are talking about now?

[Rashi] During one of the shalosh regalim.

Why didn't Chana and Shmuel go with Elkana to give a Korban?

1. *[Ralbag]* She was not ready to give up Shmuel. She thought that if she went to Shiloh to give a Korban she'd have to give him up.
2. *[Radak]* Chana thought that Shmuel was too weak to go on the long journey to Shiloh and therefore she didn't take him.

Why does the Navi tell us that Shmuel's young if we already know that? (It says ונער נער).

1. [Radak] It's a praise of Chana – even though Shmuel was still you and just weaned, she still gave up her child.
2. [Radak] נער here comes from the word מנער which means to filter. Shmuel at such a young age was able to filter good from bad. That's why Chana sent him to the mishkan now.
3. [Mahari Ha'Kra] Even though Shmuel was too young to perform and tasks at the Mishkan, she still brought him to the mishkan to keep her word that she would bring him after she weaned him.

What's the connection between the first and second half of Verse 25?

1. [Jake Abitbol] Shmuel was a sacrifice of Chana to Hashem, so too the cow was a sacrifice to Hashem
2. [Ralbag] The whole reason why they brought the Korban was because Chana was so happy to give her child to Hashem and to keep her word.
3. [Gemara Brachot] The workers slaughtered the cow and wanted to find a Kohen to sacrifice it. Shmuel paskened that you don't need a Kohen. He did this in front of his Rabbi, Eli. This is punishable by death. Chana pleads with Eli now that he should spare her son's life.
 - a. Why would we kill a kid for paskening in front of his Rabbi?
 - i. There would be so many opinions from random people and we will lose our mesora if we let ordinary people pasken. This is so serious that it is punishable by death.

Why start sefer Shmuel w/this whole background story/lineage?

When Shmuel dies he didn't want to go into Gan Eden because he wanted to daven for Bnei Yisrael until the Beit Ha'mikdash was built. Chana's attribute of davening and recognizing pain is why Shmuel is like the way he is. The Koach (strength) that Shmuel inherits is s/t we need to know about Chana.

—Chapter 2—

Who are the 7 prophetesses?

Sarah, Miriam, Deborah, Chana, Chuldah, Avigail, and Esther.

Verse 1 is the source for Chana being a prophetess. It says "רמה קרני בה" – "My pride will be raised up by Hashem." קרן means horn which symbolizes that her son will anoint David as king. This shows that she knew the future and therefore is a prophetess.

From verse 1 we see that women are obligated in tefilah. There are 18 allusions to the 18 brachot of the Amida.

What is the difference between this tefilah and the one in perek 1?

In perek 1 she says that man plays a significant role in the world, that she can change the status quo by confronting Hashem. In perek 2 she demonstrates the insignificance of

man. Hashem will determine what will happen. To prove this, Chana's name isn't even mentioned in the second prayer.

Metaphors

Who is Chana referring to in her song?

1. *[Maharsha]* She is referring to Korach. Korach thought that he was doing the right thing b/c he was Shmuel coming from him. But little did he know that his children repented and were spared. Chana feels responsible for what Korach did b/c if she hadn't davened for Shmuel, Korach wouldn't have rebelled. She davened for Korach so that he may do Teshuva.
2. *[Midrash Shmuel]*
 - a. In Chana's song it says "מקים מאפר דל" – that He raises the needy from the dirt. In Psalms it says the same thing except "אם הבנים שמחה" – that the mothers of the children should be happy. These "mothers" are Sarah, Rachel and Chana.
 - b. Chana says "מאשפות הרים אביון" – Hashem raises from the trash heaps the destitute. This refers to Joseph being saved from prison and put as 2nd in command.
3. *[Mishvezot Zahav]*
 - a. "רגלי חסידיו ישמרו" – the footsteps of the devout does He guard. This refers to how Joseph was guarded.
 - b. "והרשעים בחושך ידמו" – The wicked are stilled in darkness. This refers to the wife of Potiphar who got Joseph thrown in prison.
 - c. "כי לא בכוח יגבור איש" – for man's power is not in physical strength but rather in spiritual strength.

All of Chana's tefilot are communal, not for herself but rather for e/o else.

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