

I. Rosh Hashanah: Day of Creation, Day of Judgment

1. Machzor Rosh Hashanah Ashkenaz, Musaf, First Day of Rosh Hashana, Malkhuyot 17

On this day, the world came into being; On this day, He makes stand in judgment— all the creatures of the worlds— whether as children, or as servants; if as children, have compassion on us as a father has compassion on his children! If as servants, our eyes are fixed on You until You favor us, and bring forth our judgment as the light, Revered and Holy One!

מחזור אשכנז לראש השנה, תפילת מוסף,
יום ראשון של ראש השנה, מלכויות י"ז
היום הרת עולם. היום יעמיד במשפט כל יצורי
עולמים. אם פְּבָנִים. אם פְּבָדִים. אם פְּבָנִים
רְחַמְנוּ פְּרַחֵם אָב עַל בְּנֵיהֶם. וְאִם פְּבָדִים עֵינֵינוּ
לְךָ תְּלוּיֹת. עַד שֶׁתְּחַנְּנוּ וְתוֹצִיא כְּאוֹר מְשַׁפְּטֵנוּ
אִיִּם קְדוֹשׁ:

2. Vayikra Rabbah 29:1

1 "On the seventh month on the first of the month" (Leviticus 23:24):
...It comes out that you say on Rosh Hashanah (the first of Tishrei in the first year) in the first hour, [man's creation] rose in thought; in the second, [God] consulted with the angels; in the third, He gathered his dirt; in the fourth, He kneaded it; in the fifth, He weaved it; in the sixth, He made it a form; in the seventh, He blew breath into it; in the eighth, He placed him into the Garden [of Eden]; in the ninth, he was commanded [about the fruit]; in the tenth, he transgressed; in the eleventh, he was judged; in the twelfth, he was pardoned. The Holy One, blessed be He, said to Adam, "This is a sign for your children: In the same way that you stood in front of Me in judgement on this day and were pardoned, so too in the future will your children stand in front of Me in judgement on this day and be pardoned in front of Me." When? "On the seventh month on the first of the month"

ויקרא רבה כ"ט:א'
בחדש השביעי באחד לחדש (ויקרא כג, כד), ...
נמצאת אתה אומר ביום ראש השנה בשעה
ראשונה עלה במחשבה, בשניה נתייעז עם
מלאכי השרת, בשלישית פגס עפרו, ברביעית
גבלו, בחמישית רקמו, בששית עשאו גלם,
בשביעית נפח בו נשמה, בשמינית הכניסו לגן,
בתשיעית נצטווה, בעשירית עבר, באחת עשרה
נדון, בשתיים עשרה יצא בדימוס. אמר הקדוש
ברוך הוא לאדם, זה סימן לבניך בשם שעמדת
לפני בדין היום הנה ויצאת בדימוס, כך עתידין
בניך לעמד לפני בדין ביום זה ויוצאין לפני
בדימוס, אימתי בחדש השביעי באחד לחדש.

II. Hashem's Parenting Journey

3. Avodah Zarah 3b:7-13

Rav Yehuda says that Rav says: **There are twelve hours in the day. During the first three, the Holy One, Blessed be He, sits and engages in Torah study. During the second three hours, He sits and judges the entire world. Once He sees that the world has rendered itself liable to destruction, He arises from the throne of judgment and sits on the throne of mercy, and the world is not destroyed. During the third set of three hours, the Holy One, Blessed be He, sits and sustains the entire world, from the horns of wild oxen to the eggs of lice. During the fourth three hours, He sits and makes sport with the leviathan, as it is stated: "There is leviathan, whom You have formed to sport with"** (Psalms 104:26).

עבודה זרה ג' ב:ז'-י"ג
אמר רב יהודה אמר רב שתים
עשרה שעות הוי היום שלש
הראשונות הקב"ה יושב ועוסק
בתורה שניות יושב ודן את כל
העולם כולו כיון שרואה שנתחייב
עולם כלייה עומד מכסא הדין ויושב
על כסא רחמים שלישיות יושב וזן
את כל העולם כולו מקרני ראמים
עד ביצי כנים רביעיות יושב ומשחק
עם לויתן שנאמר (תהלים קד, כו)
לויתן זה יצרת לשחק בו

...
The Gemara asks: **And during the twelve hours of the night, what does God**

...

do? The Gemara answers: **If you wish, say** that the night is **similar to the day**, i.e., God performs the same activities as in the day. **And if you wish, say** instead that He **rides on his light cherub and flies in eighteen thousand worlds, as it is stated: “The chariots of God are twenty thousand, even [shinan] thousands”** (Psalms 68:18). **Do not read** it as **even [shinan]**, rather read it as: **That which are not [she’ainan]**. Since the minimum of thousands is two thousand, the phrase: That which are not thousands, indicates that two thousand are not present, i.e., the chariots of God are twenty thousand minus two thousand, which means that God rides in eighteen thousand worlds. **And if you wish, say** instead that God **sits and listens to the songs from the mouths of the angelic creatures, as it is stated: “By day the Lord will command His loving-kindness, and in the night His song shall be with me”** (Psalms 42:9).

ובליליא מאי עביד איבעית אימא
מעין יממא ואיבעית אימא רוכב על
כרוב קל שלו ושט בשמונה עשר
אלף עולמות שנאמר (תהלים סה,
יח) רכב אלקים רבותים אלפי שנאן
אל תקרי שנאן אלא שאינן ואיבעית
אימא יושב ושומע שירה מפי חיות
שנאמר (תהלים מב, ט) יומם יצוה
ה' חסדו ובלילה שירו עמי

4. Genesis 1:27-28

And God created humankind in the divine image, creating it in the image of God—creating them male and female. God blessed them and God said to them, “Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth.”

בראשית א': כ"ז-כ"ח
וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא
אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים
וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ
וּכְבֹּשׁוּהָ וּרְדוּ בְּדָגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-חַיַּת
הָרֶמֶשׂוֹת עַל-הָאָרֶץ:

5. Genesis 3:16

And to the woman [God] said, “I will greatly expand Your hard labor—and your pregnancies; In hardship shall you bear children. Yet your urge shall be for your husband, And he shall rule over you.”

בראשית ג': ט"ז
אֶל-הָאִשָּׁה אָמַר הַרְבֵּה אַרְבֵּה עֲצֹבֹנָה וְהָרְבִי בְעֶצְבֹּב
תֵּלְדִי בָנִים וְאֶל-אִישׁוֹ תִשְׁוָקְתְּ וְהוּא
יִמְשָׁל-בְּךָ: {ס}

6. Genesis 3:22-4:2

And the LORD God said, “Now that the man has become like one of us, knowing good and bad, what if he should stretch out his hand and take also from the tree of life and eat, and live forever!” So the LORD God banished him from the garden of Eden, to till the soil from which he was taken. He drove the man out, and stationed east of the garden of Eden the cherubim and the fiery ever-turning sword, to guard the way to the tree of life. Now the man knew his wife Eve, and she conceived and bore Cain, saying, “I have gained a male child with the help of the LORD.” She then bore his brother Abel. Abel became a keeper of sheep, and Cain became a tiller of the soil.

בראשית ג': כ"ב-ד': ב'
וַיֹּאמֶר ה' אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מֵאֵנוּ לָדַעַת
טוֹב וָרָע וְעַתָּה | פְּרוּ-יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים
וְאָכַל וַתִּי לְעֹלָם: וַיִּשְׁלַחַהּ ה' אֱלֹהִים מִגֶּן-עֵדֶן לְעֵבֶד
אֶת-הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרַשׁ אֶת-הָאָדָם
וַיִּשְׁכַּח מִלְּעֵדֶן אֶת-הַכְּרִבִּים וְאֵת לֶהֱטֵ הַחֶרֶב
הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת-דֶּרֶךְ עֵץ הַחַיִּים: {ס}
וְהָאָדָם יָדַע אֶת-חַטָּאתוֹ וַתִּהְיֶה אִשָּׁתוֹ וַתֵּלֶד אֶת-קַיִן
וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-ה': וַתִּסָּף לָלֶדֶת אֶת-אָחִיו
אֶת-אָבֶל וַיְהִי-הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:

7. Genesis 4:8-12

Cain said to his brother Abel ... and when they were in the field, Cain set upon his brother Abel and killed him. The LORD said to Cain, “Where is your brother Abel?” And he said, “I do not know. Am I my brother’s keeper?” Then He said, “What have you done?”

בראשית ד': ח'-י"ב
וַיֹּאמֶר קַיִן אֶל-אָבֶל אָחִיו וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם
קַיִן אֶל-אָבֶל אָחִיו וַיַּהַרְגֵהוּ: וַיֹּאמֶר ה' אֶל-קַיִן אֵי
הֶבֶל אָחִיךָ לֹא יָדַעְתִּי הֲשֹׁמֵר אָחִי אָנֹכִי:
וַיֹּאמֶר מָה עֲשִׂיתָ קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי

Hark, your brother's blood cries out to Me from the ground!
Therefore, you shall be more cursed than the ground, which
opened its mouth to receive your brother's blood from your hand.
If you till the soil, it shall no longer yield its strength to you. You
shall become a ceaseless wanderer on earth."

מִדְּהָאָדָמָה: וְעַתָּה אָרְוִיר אֶתְּךָ מִדְּהָאָדָמָה אֲשֶׁר
פָּצְתָה אֶת־פִּיהָ לְקַחַת אֶת־דַּמִּי אֶחָדֶךָ מִיָּדְךָ: כִּי
תַעֲבֹד אֶת־הָאָדָמָה לֹא־תִסְרֹף תַּת־כַּחֲסָה לָךְ גֵּעַ וְגַד
תִּהְיֶה בְּאֶרֶץ:

III. Mothering the Children of Abraham in Hashem's Model

8. Genesis 21:9-16

Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." The matter distressed Abraham greatly, for it concerned a son of his. But God said to Abraham, "Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you. As for the son of the slave-woman, I will make a nation of him, too, for he is your seed." 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. When the water was gone from the skin, she left the child under one of the bushes, 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.

בראשית כ"א:ט"ז-ט"ז

וַתֵּרָא שָׂרָה אֶת־בְּנוֹ־הַגֵּר הַמִּצְרַיִת אֲשֶׁר־יָלְדָה
לְאַבְרָהָם מִצְחָק: וַתֹּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה
הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירָשׁ בְּנו־הָאִמָּה הַזֹּאת
עִם־בְּנֵי עַם־יִצְחָק: וַיִּרַע הַדָּבָר מְאֹד בְּעֵינֵי
אַבְרָהָם עַל אֹדֶת בְּנוֹ: וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם
אַל־יִרַע בְּעֵינֶיךָ עַל־הַנְּעִר וְעַל־אִמָּתְךָ כֹּל אֲשֶׁר
תֹּאמֶר אֵלַיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִי־צָחַק יִקְרָא לָךְ
וְגַם אֶת־בְּנו־הָאִמָּה לְגוֹי אֲשִׁימֶנּוּ כִּי וַרְעִיָּה
הִוא: וַיִּשְׂכֶם אַבְרָהָם | בַּבֶּקֶר וַיִּקַּח־לֶחֶם וְחֵמֶת
מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׂם עַל־שִׁמְכָהּ וְאֶת־הַיֶּלֶד
וַיִּשְׁלַחַהּ וַתֵּלֶךְ וַתִּתַּעַב בַּמִּדְבָּר בְּאֶרֶץ שְׁבַע: וַיִּכְלוּ
הַמַּיִם מִן־הַיָּד וַתִּשְׁלַחַת וַתִּשְׁלַח אֶת־הַיֶּלֶד תַּחַת אֶחָד
הַשִּׁיחִים: וַתֵּלֶךְ וַתִּשָּׁב לָהּ מִגֵּד הַרְחֵק בְּמִטְחָנִי
לְקִשְׁתּוֹ כִּי אָמְרָה אֶל־אֶרְאֶה בְּמוֹת הַיֶּלֶד וַתִּשָּׁב מִגֵּד
וַתִּשָּׂא אֶת־קוֹלָהּ וַתִּבְכֶּה:

9. Vayikra Rabba 20:2

Isaac returned to his mother, and she said to him, 'Where have you been, my son?' He said to her, 'My father took me and led me up hill and down dale ...' She said, 'Woe to the son of a woman drunk [with grief]! If it were not for the angel, you would have been slaughtered already?!' and he answered, 'Yes.' Thereupon she screamed out six cries, corresponding to the six [shofar] blasts. They said: no sooner had she done so, than she died.

ויקרא רבה כ:ב

שָׁחֹר יִצְחָק אֶצֶל אִמּוֹ, וְאָמְרָה לוֹ אֵן הֵייתָ בְּרִי,
אָמַר לָהּ גִּטְלִי אָבִי וְהַעֲלֵנִי הָרִים וְהוֹרִידֵנִי גְבְעוֹת
וְכו', אָמְרָה ווִי עַל בְּרִי דְרִינְתָא, אֱלוּלֵי הַמִּלְאָה
כְּבַר הֵייתָ שְׁחוּט, אָמַר לָהּ אִין. בְּאוֹתָהּ שַׁעֲהָ צְוֹחָה
שַׁשָּׁה קוֹלוֹת כְּנָגֵד שַׁשָּׁה תְּקִיעוֹת, אָמְרוּ לֹא
הִסְפִּיקָה אֶת הַדָּבָר עַד שִׁמְתָהּ

10. I Samuel 1

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."

שמואל א א

וַתִּדְרֹךְ לְדָר וַתֹּאמֶר ה' צְבָאוֹת אֱסִרְאָה תְּרַאֶה | בְּעֵינַי
אִמָּתְךָ וַיִּזְכֹּרְתָנִי וְלֹא־תִשְׁכַּח אֶת־אִמָּתְךָ וְנִתְתָּה
לְאִמָּתְךָ וַיִּרַע אֲנָשִׁים וְנִתְתִּיו לָהּ' קְלִי־יָמֵי תִלְוִי וּמוֹרָה
לֹא־יִנְעַלָה עַל־רֹאשׁוֹ:

...
Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, "I asked the LORD for him."

...
וַיְהִי לְתַקְפוֹת הַיָּמִים וַתִּהְיֶה תַנְהָ וַתֵּלֶד בֵּן וַתִּקְרָא
אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מָה' שְׁאֵלְתִּיו:

...
וַיִּשְׁחַטוּ אֶת־הַכֹּהֵן וַיָּבֵאוּ אֶת־הַנְּעִר אֶל־עָלִי: וַתֹּאמֶר

After slaughtering the bull, they brought the boy to Eli. She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to the LORD. It was this boy I prayed for; and the LORD has granted me what I asked of Him. I, in turn, hereby lend him to the LORD. For as long as he lives he is lent to the LORD.” And they bowed low there before the LORD.

11. Jeremiah 31:15-17

Thus said the LORD: A cry is heard in Ramah— Wailing, bitter weeping— Rachel weeping for her children. She refuses to be comforted For her children, who are gone.

בְּי אֲדֹנָי תִּי נִפְשָׁךְ אֲדֹנָי אֲנִי הָאִשָּׁה הַנִּצְּבֹת עִמָּכָה בְּזֶה
לְהַתְּפִלֵּל אֱלֹהִים: אֶל־הַנְּעֵר הַזֶּה הַתְּפִלָּתִי וַיִּתֶּן ה' לִי
אֶת־שְׂאֵלָתִי אֲשֶׁר שְׂאֵלָתִי מֵעַמּוֹ: וְגַם אֲנֹכִי הִשְׂאֵלְתִּהוּ
לָהּ כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לָהּ וַיִּשְׁתַּחֲוֶי נְשָׁם
לָהּ: {ס}

ירמיהו לא:טו-יז

כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמַע נְהִי בְּכִי תַמְרוּרִים
רָחֵל מִבְּכָה עַל־בְּנֵיהָ מֵאֲנָה לְהַנְחֵם עַל־בְּנֵיהָ כִּי
אֵינָנּוּ: