

Rosh HaShana Toeah reading for both days

Source Sheet by Simcha Tolwin

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מחזור לראש השנה - אשכנז, קריאת התורה, קריאת ליום ראשון של ראש השנה ד' ויהנה פקד את שרה כאשר אמר ויעש יהנה לשרה כאשר דבר: ותהר ותלד שרה לאברהם בן לזקניו למועד אשר דבר אתו אלהים: ויקרא אברהם את שם בנו הנולד לו אשר ילדה לו שרה יצחק: וימל אברהם את יצחק בנו בן שמונת ימים כאשר צוה אתו אלהים:

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And Adonoy considered Sarah as He had said; and Adonoy did for Sarah as He had spoken. Sarah conceived and gave birth to Avraham's son in his old age, at the designated time that God had declared. And Avraham named the son that was born to him, to which Sarah had given birth, Yitzchak. And Avraham circumcised his son Yitzchak when he was eight days old, as God had commanded him.

מחזור לראש השנה - אשכנז, קריאת התורה, קריאת ליום ראשון של ראש השנה ה' (לוי) ואברהם בן-מאת שנה בהנולד לו את יצחק בנו: ותאמר שרה צחק עשה לי אלהים כלהשמע יצחק-לי: ותאמר מי מלל לאברהם היניקה בנים שרה כיי ילדתי בן לזקניו: ויגדל תלד ויגמל ויעש אברהם משתה גדול ביום הגמל את יצחק: (בשבת שלישי) ותרא שרה את בן-הגור המצרית אשר ילדה לאברהם מצחק: ותאמר לאברהם גרש האמה הזאת ואת בנה כי לא יירש בן-האמה הזאת עם-בני עם-יצחק: וירע הדבר מאד בעיני אברהם על אונת בנו: ויאמר אלהים אל-אברהם אל-ירע בעיניך על-הנער ועל-אמתך כל אשר תאמר אליך שרה שמע בקולה כי ביצחק יקרא לה זרע:

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Avraham was one hundred years old when his son Yitzchak was born to him. And Sarah said, "God has made me laugh, all who hear will laugh with me." And she said, "Who would have said to Avraham, that Sarah would nurse children? For I have given birth to a son in his old age." And the child grew and was weaned, and Avraham made a great feast on the day

that Yitzchak was weaned. And Sarah saw that the son which Hagar, the Mitzrayimian, had born unto Avraham, was mocking.⁹ *According to some, Sarah saw Yishmael commit three of the worst possible sins, adultery, idolatry, and murder. A very different opinion is expressed by Rabbi Shimon bar Yochai who said, "Heaven forbid that such sins would have been committed in Avraham's house." (Yishmael was fourteen years old at the time.) He maintains that Yishmael's mockery consisted of his claiming the premier right of inheritance over Yitzchak. She said to Avraham, "Drive out this slave woman and her son; for the son of this slave woman will not share the inheritance with my son Yitzchak. But the matter appeared extremely bad in the eyes of Avraham on account of his son.*¹⁰ *It was very difficult for him to drive Yishmael away from his house. Avraham was kind-hearted to all; even more so to his own flesh and blood. Having to drive away his son was the worst thing that every happened to Avraham (Pirkei d'Rabbi Eliezer). And God said to Avraham, "Do not consider this bad for the boy and for your slave woman; regarding all that Sarah tells you, listen to her, for only through Yitzchak will offspring be called unto you.*

מחזור לראש השנה - אשכנז, קריאת התורה, קריאה ליום ראשון של ראש השנה ו' (שלישי ובשבת רביעי) וגם את-בן-האמה לגוי אשימנו כי זרעה היא: וישכם אברהם בבקר ויקח-להם ותמת מים ויתן אל-הגר שם על-שכמה ואת-הילד וישלחה ותלך ותמע במדבר באר שבע: ויכלו המים מן-החמת ותשלה את-הילד תחת אהד השיחם: ותלך ותשב לך מפגד הרחק במטחני קשת כי אמרה אל-אראה במות הילד ותשב מפגד ותשא את-קלה ותבך: וישמע אלהים את-קול הנער ויקרא מלאך אלהים אל-הגר מן-השמים ויאמר לה מה-לך הגר אל-תיראי כי-שמע אלהים אל-קול הנער באשר הוא-שם: (בשבת חמישי) קומי שאני את-הנער והחזיקי את-גדך בו כי-לגוי גדול אשימנו: ויפקח אלהים את-עיניך ותרא באר מים ותלך ותמלא את-החמת מים ותשק את-הנער: ויהי אלהים את-הנער ויגדל וישב במדבר ויהי רבה קשת: וישב במדבר פארו ותקח-לו אמו אשה מארץ מצרים:

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And also the son of the slave woman will I make into a nation, for he is your offspring.” And Avraham got up early in the morning, took bread and a skin (pouch) of water, gave it to Hagar, placing it on her shoulder with the lad, and sent her away; she went and lost her way in the desert of Beer Sheba. The water in the skin was used up,¹¹ *Although Avraham had given them sufficient food and water to reach their destination, Yishmael contracted an illness, and suffering from fever, he consumed all the water (Rashi).* and she threw the lad under one of the bushes. She went and sat facing him, about the distance of a bowshot away, for she said, “Let me not see the death of the lad”; and she sat facing him and wept in a loud voice. And God heard the voice of the lad,¹² *According to Targum Yonassan, Hashem had compassion on Yishmael, and heard his voice because of Avraham's merit. Others say that Yishmael also had merit, since he allowed his father to circumcise him when he was a grown lad of thirteen years.* and an angel of God called to Hagar from heaven and said to her, “What

is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad in the place where he is.”¹³ *As Hashem was about to spare Yishmael, certain angels argued that he did not deserve miraculous intervention because of the following event that was to occur in the future: When Nebuchadnezzar drove the Jews from Yerushalayim to Babylonia, eighty thousand young kohanim, (priests) fled to the Yishmaelites. They said, “We are brothers, all we ask is some water to quench our thirst. The Yishmaelites first gave them generous helpings of salt fish, saying that it was not good to drink on an empty stomach. Since they were nearly starving, they ate the fish, which made them all the more thirsty. When they asked for water, the Yishmaelites gave them skins filled with air. When they took them to their lips, the pressure exploded their stomachs, killing many of them. The angels said, “The descendants of Yishmael are destined to do such a wicked thing to Your children, killing them with thirst. How can You now save Yishmael, since he himself is also wicked? “I know,” replied the Almighty, “but I judge a person only according to what he is now, and at this point in time, Yishmael doesn’t deserve to die of thirst. See Rashi, Targum Yonassan. “Arise, lift up the lad, and strengthen your hand over him, for I will make him a great nation.” And God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the lad to drink. And God was with the lad and he grew up; and he settled in the desert and he became an expert archer. He settled in the desert of Paran, and his mother took a wife for him from the land of Mitzrayim.*

מחזור לראש השנה - אשכנז, קריאת התורה, קריאה ליום ראשון של ראש השנה ז'
 (רביעי ובשבת ששי) וַיְהִי בַּעֲת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכֹל שֶׁר־צָבָאוּ אֶל־אַבְרָהָם לֵאמֹר
 אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה: וְעַתָּה הֲשַׁבְּעָה לִּי בְּאֱלֹהִים הַנֵּה אִם־תִּשְׁקֹר לִי וּלְנִינֵי
 וּלְנִכְדָי כַּחֲסֹד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גִּרְתָּה בָּהּ: וַיֹּאמֶר אַבְרָהָם
 אָנֹכִי אֲשַׁבֵּעַ: וְהוֹכַח אַבְרָהָם אֶת־אַבְיִמֶלֶךְ עַל־אֲדֹתַי בְּיַד הַמַּיִם אֲשֶׁר גָּזְלוּ עִבְדֵי אַבְיִמֶלֶךְ:
 וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִגַּדְתָּ לִּי וְגַם אָנֹכִי לֹא
 שָׁמַעְתִּי בְּלִתי הַיּוֹם: וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית:

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It was at this time that Avimelech and Pichol, his general, spoke to Avraham, saying, “God is with you in all that you do.” “And now, swear to me here, by God, that you will not deal falsely with me, with my son or my grandson; according to the kindness that I have done with you, do unto me and to the land in which you have lived a while.” And Avraham said, “I will swear.” And then Avraham reprimanded Avimelech regarding the well of water that Avimelech’s servants had taken by force. And Avimelech said, “I don’t know who did this thing, neither did you tell me, and I also heard nothing of it until today.” And Avraham took sheep and cattle and gave them to Avimelech, and the two of them made a covenant.

מחזור לראש השנה - אשכנז, קריאת התורה, קריאה ליום ראשון של ראש השנה ח'

(חמישי ובשבת שביעי) וַיִּצַב אַבְרָהָם אֶת־שֶׁבַע כְּבָשׂוֹת הַצֹּאן לְבִדְהָן: וַיֹּאמֶר אַבְיִמֶלֶךְ
 אֶל־אַבְרָהָם מָה הִנֵּה שֶׁבַע כְּבָשׂוֹת הָאֵלֶּה אֲשֶׁר הִצַּבְתָּ לְבִדְהָן: וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבָשׂוֹת תִּקַּח
 מִיָּדִי בְּעִבּוּר תְּהִיָּה־לִּי לְעֵדָה כִּי חִפְרָתִי אֶת־הַבְּאֵר הַזֹּאת: עַל־כֵּן קָרָא לְמָקוֹם הַהוּא בְּאֵר שֶׁבַע
 כִּי לָשֵׁם נִשְׁבַּעוּ שְׁנֵיהֶם: וַיִּכְרְתוּ בְרִית בֵּין־בְּאֵר שֶׁבַע וַיִּקְּמוּ אַבְיִמֶלֶךְ וּפִיכֹל שְׂרָצְבָאוּ וַיָּשׁוּבוּ
 אֶל־אֶרֶץ פְּלִשְׁתִּים: וַיֵּטַע אֲשֶׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם: וַיֵּגֶר אַבְרָהָם
 בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים:

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And Avraham set seven ewes of the flock apart, by themselves. And Avimelech said to Avraham, “What is the reason for these seven ewes that you have set apart?” And Avraham said, “these seven ewes, you will accept from me, so that it will be proof for me that I dug this well.” Therefore he called that place Beer Sheba, because there, the two of them took an oath. They made a covenant in Beer Sheba; then Avimelech and Pichol, his general, arose and returned to the land of the Philistines. And Avraham planted an eshel¹⁴ *According to some commentaries, the word אֲשֶׁל is an abbreviation of אֲכִילָה (food), שְׁתִּיָּה (drink) and לְוִיָּה (escort), which were part of the generous hospitality provided by Avraham.* tree in Beer Sheba, and there he proclaimed the Name of God, Almighty of the universe. And Avraham lived in the land of the Philistines for many days.

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 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַהֲאֱלֹהִים נִסָּה אֶת־אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי: וַיֹּאמֶר
 קַח־נָא אֶת־בְּנֶךָ אֶת־יִצְחָק אֲשֶׁר־אַהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ מֹרְיָה וְהַעֲלֵהוּ שָׁם
 לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֱלֹהִים: וַיִּשְׁפֹּם אַבְרָהָם בַּבֶּקֶר וַיִּחַבֵּשׁ אֶת־חַמְלֹו וַיִּלְחַח
 אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּגוֹ וַיִּבְקַע עֵצִי עֲלֶיהָ וַיִּקְּמוּ וַיִּלְךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ
 הָאֱלֹהִים:

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After these events, God tested Avraham and said to him, “Avraham!” and he [Avraham] said, “Here I am.” He said, “Please, take your son, your only one, whom you love — Yitzchak — and go to the land of Moriah, and bring him up as a burnt-offering on one of the mountains which I will designate to you. Avraham awoke early in the morning, saddled his donkey, and took his two attendants with him. and also his son Yitzchak. He split the wood of the burnt-offering, and rose up, and went to the place that God had designated to him.

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 (לוי) בַּיּוֹם הַשְּׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת־עֵיגְלוֹ וַיִּרְא אֶת־הַמָּקוֹם מֵרְחֹק: וַיֹּאמֶר אַבְרָהָם

אֶל־נַעֲרָיו שָׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וְאֲנִי וְהַנֶּזֶר גִּלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֲלֵיכֶם: וַיִּקַּח אַבְרָהָם אֶת־עֵצֵי הָעֵלֶה וַיִּשֶׂם עַל־יִצְחָק בְּנֹו וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וַאֲנִי הִשָּׂה לְעֵלֶה: וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשָּׂה לְעֵלֶה בְנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו:

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On the third day, Avraham lifted his eyes and saw the place from afar. Avraham said to his attendants. “You stay here with the donkey, and I and the boy will go to that place. We will prostrate ourselves [in worship] and return to you.” And Avraham took the wood of the burnt-offering and placed it on his son Yitzchak. In his hand he took the fire and the knife, and they both went together. Yitzchak spoke to Avraham his father and said, “Father,” and he said, “Here I am my son.” He said, “Here are the fire and the wood but where is the lamb for the burnt-offering?” Avraham said, “God Himself will show the lamb for a burnt offering, my son.” And the two of them went together.

מחזור לראש השנה - אשכנז, קריאת התורה, קריאה ליום שני של ראש השנה ד'
(שלישי) וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־ לוֹ הָאֱלֹהִים וַיָּבֹן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹף אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנֹו וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים: וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכָלֶת לְשַׁחֵט אֶת־בְּנֹו: וַיִּקְרָא אֵלָיו מִלֵּאָה יְהוָה מִן־ הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הֲנִנִי: וַיֹּאמֶר אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנֶּזֶר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה יָדַעְתִּי כִּי־יִרְאֶה אֱלֹהִים אִתָּה וְלֹא חֲשַׁכְתָּ אֶת־בְּנִיךָ אֶת־יַחֲדָה מִמֶּנִּי: וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיִּרְאֶה וְהִנֵּה־אֵיל אַחֵר גָּאֲחָז בַּסָּבִיב בְּקִרְבּוֹ וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ לְעֵלֶה תַּחַת בְּנֹו: וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמֶר הַיּוֹם בְּהַר יְהוָה יִרְאֶה:

Machzor Rosh Hashanah Ashkenaz Linear, Reading of the Torah, Reading of the Torah for the Second Day 4

They came to the place that God had designated to him, and Avraham built the altar there and arranged the wood, and bound his son Yitzchak and placed him on the altar on top of the wood. Avraham reached out his hand and took the knife to slaughter his son. An angel of Adonoy called to him from heaven and said, “Avraham! Avraham!” and he said, “Here I am.” He [God] said, “Do not harm the boy, nor do anything to him; for now I know that you are one who fears God and have not withheld your son, your only one, from Me.” Avraham raised his eyes and beheld a ram after it had been caught in the thicket by its horns; and Avraham went and took the ram, and brought it up as a burnt-offering instead of his son. Avraham called the name of that place, “Adonoy will see”; as it is said [to] this day “On Adonoy’s mountain, He will be seen.”

מחזור לראש השנה - אשכנז, קריאת התורה, קריאה ליום שני של ראש השנה ה'

(רביעי) וַיִּקְרָא מֵלֶאדָּה יְהוָה אֶל־אֲבֹרָהֶם שְׁנֵית מִן־הַשָּׁמַיִם: וַיֹּאמֶר בֵּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יֵעָן אֲשֶׁר עָשִׂיתָ אֶת־הַדְּבָר הַזֶּה וְלֹא חָשַׁכְתָּ אֶת־בְּנֵיךָ אֶת־יְחִידֶךָ: כִּי־בָרַךְ אֲבָרְכֶךָ וְהִרְבֵּה אֲרָבָה אֶת־זְרַעֲךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכִחֹל אֲשֶׁר עַל־שַׁפְּתַי הֵימָּה וַיִּרְשׂ זְרַעֲךָ אֶת שְׂעַר אֲיָבִיו: וְהִתְבָּרְכוּ בְּזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ יֵעָקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי: וַיֵּשֶׁב אֲבֹרָהֶם אֶל־נְעָרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב אֲבֹרָהֶם בְּבְאֵר שֶׁבַע:

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An angel of Adonoy called to Avraham a second time from heaven, and said, “I have sworn by Myself,” declares Adonoy, ‘that because you performed this deed, and did not withhold your only son, I will greatly bless you and make your descendants numerous as the stars of the sky and like the sand on the seashore, and your descendants will inherit the gate of their enemies. Through your children, will be blessed all the nations of the world because you heeded My voice.’” Avraham returned to his attendants, and they rose and went together to Beer Sheva, and Avraham dwelt in Beer Sheva.

מחזור לראש השנה - אשכנז, קריאת התורה, קריאה ליום שני של ראש השנה ו' (חמישי) ויהי אחרי הדברים האלה ויגד לאברהם לאמר הנה ילדה מלכה גם-הוא בנים לנחור אחיך: את-עויץ בכרו ואת-בוז אחיו ואת-קמואל אבי ארם: ואת-כשד ואת-חזו ואת-פלגש ואת-ידלף ואת-בתואל: ובתואל ילד את-רבקה שמנה אלה ילדה מלכה לנחור אחי אברהם: ופילגשו ושמה ראומה ותלד גם-הוא את-טבח ואת-גחם ואת-תחש ואת-מעכה:

Machzor Rosh Hashanah Ashkenaz Linear, Reading of the Torah, Reading of the Torah for the Second Day 6

And it was after these events that it was told to Avraham, “Behold, Milkah also has had children from Nachor, your brother. Utz his first born; and Booz, his brother; and Kmucl, the father of Aram. And Kessed, Chazo, Pildash, Yidlof, and Bethuel. And Bethuel fathered Rebecca; these eight children, Milkah bore to Nachor, Avraham’s brother. His (Nachor’s) concubine was named Reumah, and she too gave birth, to Tevach, Gacham, Tachash and Ma’achah.

