

Kol Rina
An Independent Minyan
Parashat Eikev
August 20, 2022 *** 23 Av 5782

Eikev in a Nutshell

https://www.chabad.org/parshah/article_cdo/aid/3041/jewish/Eikev-in-a-Nutshell.htm

In the Parshah of Eikev (“Because”), Moses continues his closing address to the children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with G-d’s promise to their forefathers.

Moses also rebukes them for their failings in their first generation as a people, recalling their worship of the Golden Calf, the rebellion of Korach, the sin of the spies, their angering of G-d at Taveirah, Massah and Kivrot Hataavah (“The Graves of Lust”). “You have been rebellious against G-d,” he says to them, “since the day I knew you.” But he also speaks of G-d’s forgiveness of their sins, and the Second Tablets which G-d inscribed and gave to them following their repentance.

Their forty years in the desert, says Moses to the people, during which G-d sustained them with daily manna from heaven, was to teach them “that man does not live on bread alone, but by the utterance of G-d’s mouth does man live.”

Moses describes the land they are about to enter as “flowing with milk and honey,” blessed with the “seven kinds” (wheat, barley, grapevines, figs, pomegranates, olive oil and dates), and as the place that is the focus of G-d’s providence of His world. He commands them to destroy the idols of the land’s former masters, and to beware lest they become haughty and begin to believe that “my power and the might of my hand have gotten me this wealth.”

A key passage in our Parshah is the second chapter of the Shema, which repeats the fundamental mitzvot enumerated in the Shema’s first chapter, and describes the rewards of fulfilling G-d’s commandments and the adverse results (famine and exile) of their neglect. It is also the source of the precept of prayer, and includes a reference to the resurrection of the dead in the messianic age.

Haftarah in a Nutshell: Isaiah 49:14 – 51:3

https://www.chabad.org/parshah/article_cdo/aid/3041/jewish/Eikev-in-a-Nutshell.htm

This week's haftarah is the second of a series of seven "haftorot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The exiled Jewish people express their concern that G-d has abandoned them. G-d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too.

The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this

haftorah, that of the Jewish people's complaint of being abandoned by G-d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G-d will send us the Messiah.

FOOD FOR THOUGHT

The Power of Gratitude by Rabbi Jonathan Sacks z"l

<https://www.rabbisacks.org/covenant-conversation/eikev/the-power-of-gratitude/>

In the early 1990s, one of the great medical research exercises of modern times took place. It became known as the Nun Study. Some seven hundred American nuns, all members of the School Sisters of Notre Dame in the United States, agreed to allow their records to be accessed by a research team investigating the process of ageing and Alzheimer's Disease. At the start of the study the participants were aged between 75 and 102.[1]

What gave this study its unusual longitudinal scope is that sixty years earlier the very same nuns had been asked by their Mother Superior to write a brief autobiographical account of their life and their reasons for entering the convent. These documents were now analysed by the researchers using a specially devised coding system to register, among other things, positive and negative emotions. By annually assessing the nuns' current state of health, the researchers were able to test whether their emotional state in 1930 had affected their health some sixty years later. Because they had all lived a very similar lifestyle during these six decades, they formed an ideal group for testing hypotheses about the relationship between emotional attitudes and health.

The results, published in 2001, were startling.[2] The more positive emotions – such as contentment, gratitude, happiness, love and hope – the nuns expressed in their autobiographical notes, the more likely they were to be alive and well sixty years later. The difference was as much as seven years in life expectancy. So remarkable was this finding that it has led, since then, to a new field of gratitude research, as well as a deepening understanding of the impact of emotions on physical health. What medicine now knows about individuals, Moses knew hundreds of years ago about nations. Gratitude – hakarat ha-tov – is at the heart of what he has to say about the Israelites and their future in the Promised Land. Gratitude had not been their strong point in the desert. They complained about lack of food and water, about the manna and the lack of meat and vegetables, about the dangers they faced from the Egyptians as they were leaving and about the inhabitants of the land they were about to enter. They lacked thankfulness during the difficult times. A greater danger still, said Moses, would be a lack of gratitude during the good times. This is what he warned:

When you have eaten and been satisfied, and have built fine houses and lived in them, when your herds and flocks have grown abundant, and your silver and gold is multiplied, and all that you have has multiplied, your heart may become proud, forgetting the Lord your God who brought you out of the land of Egypt, out of the house of slavery... You might be tempted to say to yourself, 'My power, the strength of my own hand, have brought me this great wealth.' But remember the Lord your God, for it is He who gives you the power to do great things, upholding the covenant that He swore to your ancestors... Deut. 8:12-18

The worst thing that could happen to them, warned Moses, would be that they forgot how they came to the land, how God had promised it to their ancestors, and had taken them from slavery to freedom, sustaining them during the forty years in the wilderness. This was a revolutionary idea: that the nation's history be engraved on people's souls, that it was to be re-enacted in the annual cycle of festivals, and that the nation, as a nation, should never attribute its achievements to itself – "my power and the might of my own hand" – but should always ascribe its victories, indeed its very existence, to something higher than itself: to God. This is a dominant theme of Deuteronomy, and it echoes throughout the book time and again.

Since the publication of the Nun Study and the flurry of further research it inspired, we now know of the multiple effects of developing an attitude of gratitude. It improves physical health and immunity against disease. Grateful people are more likely to take regular exercise and go for regular medical check-ups. Thankfulness reduces toxic emotions such as resentment, frustration and regret and makes depression less likely. It helps people avoid over-reacting to negative experiences by seeking revenge. It even tends to make people sleep better. It enhances self-respect, making it less likely that you will envy others for their achievements or success. Grateful people tend to have better relationships. Saying "thank you" enhances friendships and elicits better performance from employees. It is also a major factor in strengthening resilience. One study of Vietnam War Veterans found that those with higher levels of gratitude suffered lower incidence of Post-Traumatic Stress Disorder. Remembering the many things we have to be thankful for helps us survive painful experiences, from losing a job to bereavement.[3]

Jewish prayer is an ongoing seminar in gratitude. Birkat ha-Shachar, 'the Dawn Blessings' said at the start of morning prayers each day, form a litany of thanksgiving for life itself: for the human body, the physical world, land to stand on and eyes to see with. The first words we say each morning – Modeh Ani, "I thank you" – mean that we begin each day by giving thanks.

Gratitude also lies behind a fascinating feature of the Amidah. When the leader of prayer repeats the Amidah aloud, we are silent other than for the responses of Kedushah, and saying Amen after each blessing, with one exception. When the leader says the words Modim anachnu lach, "We give thanks to You," the congregation says a parallel passage known as Modim de-Rabbanan. For every other blessing of the Amidah, it is sufficient to assent to the words of the leader by

saying Amen. The one exception is Modim, “We give thanks.” Rabbi Elijah Spira (1660–1712) in his work *Eliyahu Rabbah*,^[4] explains that when it comes to saying thank you, we cannot delegate this away to someone else to do it on our behalf. Thanks must come directly from us.

Part of the essence of gratitude is that it recognises that we are not the sole authors of what is good in our lives. The egoist, says Andre Comte-Sponville, “is ungrateful because he doesn’t like to acknowledge his debt to others and gratitude is this acknowledgement.”^[5] La Rochefoucauld put it more bluntly: “Pride refuses to owe, self-love to pay.”^[6] Thankfulness has an inner connection with humility. It recognises that what we are and what we have is due to others, and above all to God. Comte-Sponville adds: “Those who are incapable of gratitude live in vain; they can never be satisfied, fulfilled or happy: they do not live, they get ready to live, as Seneca puts it.”^[7]

Though you don’t have to be religious to be grateful, there is something about belief in God as creator of the universe, shaper of history and author of the laws of life that directs and facilitates our gratitude. It is hard to feel grateful to a universe that came into existence for no reason and is blind to us and our fate. It is precisely our faith in a personal God that gives force and focus to our thanks.

It is no coincidence that the United States, founded by Puritans – Calvinists steeped in the Hebrew Bible – should have a day known as Thanksgiving, recognising the presence of God in American history. On 3rd October 1863, at the height of the Civil War, Abraham Lincoln issued a Thanksgiving proclamation, thanking God that though the nation was at war with itself, there were still blessings for which both sides could express gratitude: a fruitful harvest, no foreign invasion, and so on. He continued:

No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy... I do therefore invite my fellow citizens in every part of the United States... to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens. And I recommend to them that while offering up the ascriptions justly due to Him for such singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the nation and to restore it as soon as may be consistent with the Divine purposes to the full enjoyment of peace, harmony, tranquillity and Union. What might such a declaration made today – in Israel, or the United States, or indeed anywhere – do to heal the wounds that so divide nations today?

Thanksgiving is as important to societies as it is to individuals. It protects us from resentments and the arrogance of power. It reminds us of how dependent we are on

others and on a Force greater than ourselves. As with individuals so with nations: thanksgiving is essential to happiness and health.

[1] See Robert Emmons, *Thanks!: How the New Science of Gratitude Can Make You Happier*, Boston: Houghton Mifflin, 2007. [2] Deborah D. Danner, David A. Snowdon, and Wallace V. Friesen, "Positive Emotions in Early Life and Longevity: Findings from the Nun Study", *Journal of Personality and Social Psychology* 80.5 (2001), pp. 804-13. [3] Much of the material in this paragraph is to be found in articles published in *Greater Good: The Science of a Meaningful Life* @ <http://greatergood.berkeley.edu>. [4] Eliyahu Rabbah, Orach Chayyim 127:1. [5] André Comte-Sponville, *A Small Treatise on the Great Virtues: The Uses of Philosophy in Everyday Life*, New York: Holt, 2001, p. 133. [6] *Ibid.*, p. 135. [7] *Ibid.*, p. 137.

Raising Children in a Land of Plenty by Gavriella Kornsgold
<https://www.jtsa.edu/torah/raising-children-in-a-land-of-plenty>

The book of Hosea captures the problem of human nature in Parashat Eikev when God proclaims, "I did know you in the wilderness, in the land of great drought. When they were fed, they became full; they were filled and their heart was exalted; therefore they have forgotten me" (Hos. 13:5–6). There are endless historical and contemporary examples that mirror this cycle, such as the immigrant parent who achieves worldly success and becomes worried about the spiritual well-being of their children. Or, to take a scene from popular culture, after the beloved Rocky wins the heavyweight boxing title, he succumbs to the lure of fame, spoils his child, and loses his edge—the eye of the tiger. A close reading of chapter eight in this week's parashah teaches us how our tradition responds to the perennial problem of raising children in a land of plenty.

The children of Israel are at the precipice of entering the Land of Israel, having depended upon God for all of their needs while wandering in the wilderness. Moses, who knows he will not enter the Land, attempts to warn the people about the danger of bounty and the weakness of their own natures. They will enter "a good land, a land with streams and springs and fountains issuing from plain and hill; a land of wheat and barley, of vines, figs, pomegranates, a land of olive trees and honey" (Deut. 8:7–8). Like God's warning in Hosea, Moses admonishes: "When you have eaten your fill . . . beware lest your heart grow haughty and you forget your God" (Deut. 8:12–14). In the midst of plenty, this warning from Moses hits on one of the greatest human flaws and ongoing biblical sins: human beings are quick to forget the Source of their blessings, proclaiming, "My own power and the might of my own hand have won this wealth for me" (Deut. 8:17). Moses's challenge to the Israelites reverberates today: How do we refrain from spoiling ourselves or our children in the midst of plenty?

In Deuteronomy 8, we can identify four main terms or *leitworts* that provide keys to unlocking responses to our problem:

זכור/שכח Zakhor/Shakhah (remember/forget)

ברכה Berakhah (blessing)

מצוה Mitzvah (commandment)

עניי Inui (test or hardship)

For each of these terms, we can consider the contextual meaning (peshat) and an applied or contemporary meaning (derash) to answer how to raise children in the midst of plenty.

The terms zakhor, to remember, and its opposite, shakhah, to forget, appear in the following verses: “remember (zakhor) that it is the Lord your God who gives you the power to get wealth” (Deut. 8:18) and “beware lest your heart grow haughty and you forget (veshakhah) the Lord your God who freed you from Egypt” (Deut. 8:14). In these two contexts, the peshat of zakhor, or its opposite, refers to God being the source of success. Shabbat reminds us to cease from creation and to remember that we are not the Creator.

In the words of Abraham Joshua Heschel, ceasing is a practice which requires us to “stop worshiping the idols of technical civilization,” and Shabbat is “a day of armistice in the economic struggle with our fellow men and forces of nature.” (Heschel, *The Sabbath*, p.3)

Next we move to berakha, or blessing, with the well-known verse from the Grace After Meals, “You will eat and be satisfied and bless” (Deut. 8:10). Here we express our gratitude to the Source of our bounty. Two lines later, Moses warns that the people will “eat and be satisfied” without blessing (Deut. 8:12). Eating without a blessing carries the danger of forgetting the Source. Traditionally, blessing is an immediate acknowledgement of a gift received. What would this look like today? Some modern applications would be writing thank you notes, acknowledging a host, or expressing gratitude at the end of a class.

The third key term, mitzvah or commandment, is expressed in the first verse of chapter 8: “All the commandments (mitzvot) which I give to you this day, keep and do, that you may live and increase and possess the Land” (Deut. 8:1). Each time the term mitzvah is used in this chapter, it is accompanied by the word shamor, to keep or guard. First and foremost, following the commandments keeps you in relationship with God. When the Israelites fulfill their obligation, they receive life, offspring, and the Land. If the sin of this chapter is forgetting the source of your blessing and succumbing to hubris, we see that one of the functions of the mitzvot is to pull you out of your hubris and stretch you into a relationship with God or with others.

Regularly practicing mitzvot like tzedakah, talmud torah, or honoring one’s parents enables you to counteract the arrogance and selfishness of seeing yourself as the source of blessing and highest being.

In this chapter the term inui, test or hardship, is connected to testing by hardship, whether by hunger or wandering in the wilderness (Deut. 8:2,3,16). Thinking about our essential question around the case of a child, inui asks what kind of discipline enables a child not to be spoiled. How do you create a home that is joyous, playful, generous, and welcoming, while also including discipline as a means for remembering, blessing, and mitzvah? Throughout the Israelites’ wandering through

the desert, God has modeled discipline by creating a situation of total dependency, such as living on the daily manna, and then God brings the Israelites into a land of milk and honey. God quickly becomes infuriated when the people do not meet God's expectations, highlighting the challenging nature of the divine plan.

God attempted to bring the people from total dependency to a land of overwhelming riches. In his speech to the children of Israel, Moses warns that such an abrupt transition is unlikely to be successful. Perhaps God could have disciplined the people not only in a place of deprivation, but also in a place of temptation. Or, brought them from the wilderness into a land of moderation and simplicity on the way to a land of plenty. With our own children, our challenge is to create homes and communities which are steeped in discipline, the practice of mitzvot, blessing, and memory; children who are disciplined, committed, responsible, and grateful, and who live in relationship to a larger Source. *(Ms. Kornsgold is a student at the Rabbinical School of JTS, class of 2023)*

[Being Like God - A Theology of Integration: Eikev 5782 by Rabbi Aviva Richman](https://www.hadar.org/torah-resource/being-god)
<https://www.hadar.org/torah-resource/being-god>

In Parashat Eikev, we are instructed to “walk in all of God's ways,” but how is that possible for mortals? R. Yitz Greenberg has taught prolifically about being like God through a zealous commitment to the “triumph of life,” even when that is a challenging commitment to hold.¹ Building upon his teachings, we can focus on an embrace of life that also involves integrating loss. Instead of loss as an obstacle that we try to defy, we can understand our capacity to hold loss as exercising a divine capacity we have, part of what it means to be created in the image of God.²

In Eikev, Moshe instructs us to walk in God's ways:

Devarim 10:12

And now, O Israel, what does the Lord your God demand of you? Only this: to revere the Lord your God, to walk in all [God's] ways, to love and to serve the Lord your God with all your heart and life.

Walking in God's ways could be abstract and amorphous. Early midrashic tradition concretized this instruction as mimicking specific divine attributes:

Sifrei Devarim Parashat Eikev Piska 49

To walk in all [God's] ways—these are the attributes of God....God is called merciful - you should also be merciful. God is called gracious—you should also be gracious...God is called righteous...you should also be righteous. God is called pious...you also should be pious...

We strive to enact compassion and kindness, righteousness and piety, as a way to manifest God. In the Babylonian Talmud (for example, in Sotah 14a), this tradition involves specific actions such as caring for the sick, clothing the naked, or burying the dead.⁴

Setting finite definitions for how exactly we need to be like God makes the task seem less daunting (though even these finite lists are difficult to fully enact), but there is actually a comprehensiveness in the verse in Eikev that is not fully honored in this kind of discrete list. Eikev teaches us to walk in all of God's ways, the more noteworthy in contrast to an earlier verse in the previous passage in the parashah (Devarim 9:28) that says to "walk in God's ways" but doesn't have the word "all." The end of our verse (Devarim 10:12) goes on to say that we should serve God with all of our heart and with all of our life, reminiscent of the Shema, where we are charged to love God with all of our heart, life, and might. What is the meaning of the repetitive emphasis on all?

The idea may not just be "give it your all." The modern scholar R. Yitzhak Hutner explores a more complex reading of "all" where he draws on the Talmud's interpretation of these phrases⁵ and demonstrates that our work in loving and imitating God must be a practice of integration. God creates wholeness and unity out of binaries and so should we.

"With all of your heart—with your two inclinations"—that is, integrating the binary of the "bad inclination" and "good inclination" into one entity.

"With all your life—even if [God] takes your life"—that is to say, integrating the binary of the categories of death and life into one entity.

"With all your might—with whatever measure [God] measures out for you"—that is to say, integrating the binaries of the general attributes to one entity.

The entire structure of the obligation [to love God with] "your whole life" in the Shema flows specifically from the notion of the similarity of the created to the Creator in terms of the attribute of unity...⁶

At a meeting point between the verse in Parashat Eikev that teaches us to "walk in God's ways" and the verse in Shema that teaches to "love God," we find that our work in the world is to imitate God through radical integration. Developing our divine capacity (tzelem Elokim) cannot only focus on the vibrant. It has to integrate what at face value steers us away from God—our bad inclination, the fact of loss, the limitations of our attributes, resources and circumstances.

To be sure, nobody can tell someone else to treat a specific loss or limitation as an opportunity to grow in our capacity to be like God. It is very real to feel this as an obstacle that evokes anger, frustration, and alienation from God. But R. Hutner invites us into an understanding of God that has room to acknowledge all of this, and still finds within it a powerful affirmation that this, too, is a piece of being in God's image. It is hard to know exactly what it means to do this work of integration in our own lives, and it is most likely very different for each individual.

An integrationist theology asks us to confront aspects of life we would much rather ignore and forget. Personally, I came to understand this kind of integrative theology more deeply out of an experience where I literally had to hold life and death simultaneously, in a twin pregnancy where one fetus had been lost, but needed to be held inside to allow the living fetus to come to term. One name for the womb in

the Talmud is kever—grave.⁷ Every life—without exception—starts and ends in a small container like a grave, hidden away invisible within the life of the big world. Before modern medical technologies, there was much more uncertainty about whether one’s womb was functioning as a home for life or a home for death. Without ultrasound, sometimes a pregnancy loss would remain in utero for a long time. In these cases the womb literally turns into a container for the dead, like a grave. For these four months I was part kever, a walking grave, so to speak, and inasmuch as this was hard and sad, it was also a profound experience that forced me into a different standpoint to approach loss. I viscerally felt a new capacity of tzelem Elokim that was not about the perfection and vibrancy of creation. It was about how the human body participates more fully in the work that is done primarily by God and the earth—to be a receptacle that holds loss and death, inescapable aspects of life. Although the quality and scope of our capacity to hold loss is of an entirely different nature than that which we ascribe to God, walking in God’s ways involves a willingness to engage with and stretch our own capacities to confront loss. This experience was very specific to the secret and profound work of gestation, but it is my hope that the learning applies to other aspects of our lives as psychological and spiritual beings. Throughout the Torah we have traced a theology that does this integrative work, to see the “hard stuff” as woven into the story of our relationship with God, rather than a swerve and derailment. I will take stock of some of what we have seen.

The work of divine and human creation stems from “bad” materials. From Parashat Bereishit, we learned that God created the world from the grossest of raw materials, and posited that our human creation, in the image of God, involves working with the bad materials we inherit. We traced a strand of our tradition where all of human origins stem directly from Kayin, a murderer, rather than rejecting this heritage and insisting on more “perfect” origins.

Loss is woven into the fabric of divine and human creation. In Parashat Noah, we probed the relationship between our own losses and failed creations and God’s losses and failures in creating the wider world. The Torah places the narratives of the flood and Sarah’s infertility side by side, teaching that Sarah becomes “more like” God in having experienced a loss in the capacity to create. Rather than God being the Source of Life exclusively, whose attempts at creation are whole and perfect, God becomes a model for the notion that loss is intertwined with life.

A sense of divine absence/loss can punctuate, rather than destroy, our relationship with God. In Parashat Tzav, we saw that a theology that integrates loss can even extend to a sense of loss within our relationship with God. The Torah uses the language “tamid”/always to describe the lights of the menorah even as they actually only burned sometimes, for part of the day. We took this as a metaphor for what it means to feel presence even through periods of absence—sometimes prolonged periods of absence. In a theology of integration, even a sense of God’s

absence can develop its own texture as being part of an ongoing “constant” relationship with God, rather than a discontinuity.⁸

The messy details of our lives are as beloved to God as words of Torah. Parashat Tazria is overflowing with details about some of the messiest parts of life—birth and blood—and some of the least desirable experiences—a disease that disfigures the surface of the human body. Yet God incorporates these into Torah, teaching us that we too can tell the stories of our very real lives as part of what it means to be in holy relationship with the Divine.

An integrative theology demands that we confront even the most dire problems our world faces as catalysts towards blessing, not curses. Parashat BeHukotai offers a disturbing account of all that will go wrong as punishment for our failure to live up to our covenant. Yet we saw that God is with us in these troubles, and that the role of Torah is to enable us to stare directly at each one of these problems and find our way back to blessing.

Religious leadership must model an embrace of the hardest parts of one’s life story as a driving motivator to work towards redemption. In Parashat Masei, we saw Moshe integrate what he learned from his experience as a fugitive forced into exile, to culminate in building cities of refuge for other murderers on the run. Rather than the people’s triumphant march into their land of inheritance, Moshe’s attention to this more messy reality became the crowning achievement of his life’s work.

We are by nature afraid of loss, and, for good reason, much of our physical and spiritual energies focus on the triumph of life. As part of that commitment, however, we do the work of life better when we also directly confront—and sadly, perhaps angrily, embrace—the full scope of human experience, not just as something to manage, but as a substantive part of what it means to be in the image of God and participate in the work of creation. Walking in all of God’s ways means summoning the courage to face the things that are messy, “ugly,” scary, and sad, and not only what feels obviously “beautiful” and vibrant, as part of exercising our divine capacity—our tzelem Elokim. It can be a devastating honor, a horrifying privilege, to be entrusted with this too, alongside all of the other ways we must strive to live out our capacity to do God’s work.

Shabbat Shalom.

¹You can learn more about his approach, “The Triumph of Life,” in his lecture “Judaism: Triumph of Life” and in many other writings.

²Some of this Dvar Torah draws on similar themes as my essay “Loving God Through Life and Death: An Embodied Theology of Loss” in *Torah in the Time of Plague*, ed. Erin Leib Smokler, Ben Yehuda Press, 2021.

³ספרי דברים פרשת עקב פ'סקא מט

ללכת בכל דרכיו, אלו הן דרכי מקום (שמות לד ו (ה' אל רחום וחנון ואומר) יואל ג ה (והיה כל אשר יקרא בשם ה' ימלט וכי היאך איפשר לו לאדם לקרא בשמו של מקום אלא נקרא המקום רחום אף אתה היה רחום הקדוש ברוך הוא נקרא חנון אף אתה היה חנון שנאמר) תהלים קמה ח (חנון ורחום ה' וגו' ועשה מתנות חנם, נקרא המקום צדיק שנאמר) תהלים יא ז (כי צדיק ה' צדקות אהב אף אתה היה צדיק נקרא המקום חסיד שנאמר) ירמיה ג יב (כי

- חסיד אני נאם ה' אף אתה היה חסיד לכך נאמר (יואל ג ה) (והיה כל אשר יקרא בשם ה' ימלט ואומר) ישעיה מג ז
כל הנקרא בשמי וגו' ואומר) משלי טז ד (כל פעל ה' למענהו
- 4See the many teachings of R. Shai Held on the centrality of compassion and love Jewish theology and hesed, on Hadar.org.
- 5See Mishnah Berakhot 9:5, and Bavli Berakhot 60b - 61b.
- 6Pahad Yitzhak Shavuot Essay #23.
- 7E.g. Niddah 21a
- 8For a profoundly moving award winning essay on divine absence see Akiva Mattenson's essay "Out Beyond the Sea".

Yahrtzeits

Edna Axelrod remembers her father John Ball on Wednesday August 24th (Av 27).
Debra Grossman remembers her father Jordan Brown Wednesday August 24th (Av 27).