



# **Building a Way Back: Exile & Return as a Spiritual Paradigm**

***Rabbi Mychal B. Springer***

Rabbi Mychal B. Springer is the manager of Clinical Pastoral Education at New York-Presbyterian Hospital. She founded the Center for Pastoral Education at the Jewish Theological Seminary (JTS) in Manhattan in 2009. Over a ten-year period she oversaw an intensive hospice chaplaincy training program in collaboration with Metropolitan Jewish Health System's Hospice. She began her career as a hospital chaplain in New York City, and in the 1990s became the director of the Department of Pastoral Care and Education at Beth Israel Medical Center. Mychal was the first Conservative rabbi to be certified as an Educator by the Association for Clinical Pastoral Education (ACPE). Mychal served as The Rabbinical School at JTS's associate dean and director of Field Education. Her publications include *Sisters in Mourning: Daughters Reflecting on Care, Loss, and Meaning* (Cascade Press, 2021) with Dr. Su Yon Pak and "Presence in a Time of Distancing: Spiritual Care in an Acute Care Setting" in *Jewish End-of-Life Care in a Virtual Age: Our Traditions Reimagined*, (Albion Andalus, 2021).

Mychal received her BA in Judaic Studies and Religious Studies from Yale College magna cum laude. She was ordained a Conservative rabbi and received her Master's in Judaic Studies and a Doctor of Divinity at JTS. Mychal is a certified Jewish chaplain in Neshama: Association of Jewish Chaplains.

**Jeremiah 31:2-20**

(2) Thus said GOD:  
 The people escaped from the sword,  
 Found favor in the wilderness;  
 When Israel was marching homeward (3)  
 GOD was revealed *Heb. adds "to me";*  
*emendation yields "to him."* long ago.  
 Eternal love I conceived for you then;  
 Therefore I continue My grace to you. (4) I  
 will build you firmly again,  
 O Maiden Israel!  
 Again you shall take up your hand-drums  
 And go forth to the rhythm of the dancers.  
 (5) Again you shall plant vineyards  
 On the hills of Samaria;  
 You *Heb. "They."* shall plant and live to enjoy  
 the fruit. (6) For the day is coming when  
 watchmen  
 Shall proclaim on the heights of Ephraim:  
 Come, let us go up to Zion,  
 To the ETERNAL our God! (7) For thus said  
 GOD:  
 Cry out in joy for Jacob,  
 Shout at the crossroads *Lit. "head."* of the  
 nations!  
 Sing aloud in praise, and say:  
 Save, O ETERNAL One, Your people,  
*Emendation yields "GOD has saved this people."*  
 The remnant of Israel. (8) I will bring them  
 in from the northland,  
 Gather them from the ends of the earth—  
 The blind and the lame among them,  
 Those with child and those in labor—  
 In a vast throng they shall return here. (9)  
 They shall come with weeping,  
 And with compassion *For this meaning, cf.*  
*Zech. 12.10.* will I guide them.

ירמיהו ל"א:ב'-כ'

(ב) כֹּה אָמַר יי מְצָא חַן בַּמִּדְבָּר  
 עִם שְׂרִידֵי חָרֵב הַלְוִי לְהִרְגִיעוֹ  
 יִשְׂרָאֵל: (ג) מֵרְחֹק יי נִרְאָה לִי  
 וְאֶהְבֶּת עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן  
 מִשְׁכֵּתִיךָ חֹסֵד: (ד) עוֹד אֶבְנֶיךָ  
 וְנִבְנִית בְּתוֹלֵת יִשְׂרָאֵל עוֹד תַּעֲדִי  
 תַּפִּיךָ וַיִּצְאֵת בְּמַחֲוֹל מְשֻׁחָקִים:  
 (ה) עוֹד תִּטְעֵי כַרְמִים בְּהָרֵי  
 שְׁמֶרֶן נְטֹעוּ נְטֹעִים וְחָלְלוּ: (ו)  
 כִּי יִשְׁיֹם קִרְאוּ נִצְרִים בְּהָר  
 אֶפְרַיִם קוֹמוּ וְנַעֲלֶה צִיּוֹן אֶל־יי  
 אֶלְקִינוּ: {פ}  
 (ז) כִּי־כֹה אָמַר יי רְנֹו לִיעֲקֹב  
 שְׁמִחָה וְצִהְלוּ בְּרֹאשׁ הַגּוֹיִם  
 הַשְּׁמִיעוּ הַלְלוּ וְאִמְרוּ הוֹשִׁעַ יי  
 אֶת־עַמּוֹךָ אֶת שְׂאֲרֵית יִשְׂרָאֵל:  
 (ח) הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ  
 צָפוֹן וְקִבְּצֹתֵימָם מִיַּרְכְּתֵי־אֶרֶץ בָּם  
 עֹנֵר וּפְסֹס הֵרָה וְיִלְדֹת יַחֲדָו קָהֵל  
 גָּדוֹל יָשׁוּבוּ הִנֵּה:

(ט) בְּבִכְי יָבֹאוּ וּבַתְּחִנוּנִים  
 אוֹבִילֵם אוֹלִיכֵם אֶל־גִּחְלֵי מַיִם  
 בְּדֶרֶךְ יִשָּׁר לֹא יִפְשְׁלוּ בָּהּ כִּי־  
 הִיְתִי לְיִשְׂרָאֵל לְאֵב וְאֶפְרַיִם  
 בְּכָרִי הוּא: {פ}

I will lead them to streams of water,  
 By a level road where they will not stumble.  
 For I am ever a Father *See note at 3.19.* to  
 Israel,  
 Ephraim is My first-born. (10) Hear the  
 word of GOD, O nations,  
 And tell it in the isles afar.  
 Say: The One who scattered Israel will  
 gather them,  
 And will guard them as a shepherd his flock.  
 (11) For GOD will ransom Jacob,  
 Redeem him from one too strong for him.  
 (12) They shall come and shout on the  
 heights of Zion,  
 Radiant over GOD's bounty—  
 Over new grain and wine and oil,  
 And over sheep and cattle.  
 They shall fare like a watered garden,  
 They shall never languish again. (13) Then  
 shall maidens dance gaily,  
 Young men and old alike.  
 I will turn their mourning to joy,  
 I will comfort them and cheer them in their  
 grief. (14) I will give the priests their fill of  
 fatness,  
 And My people shall enjoy My full bounty  
 —declares GOD. (15) Thus said GOD:  
 A cry is heard in Ramah *Or "on a height."* —  
 Wailing, bitter weeping—  
 Rachel weeping for her children.  
 She refuses to be comforted  
 For her children, who are gone. (16) Thus  
 said GOD:  
 Restrain your voice from weeping,  
 Your eyes from shedding tears;  
 For there is a reward for your labor  
 —declares GOD:

(י) שְׁמְעוּ דְבַר־יְיָ גּוֹיִם וְהִגִּידוּ  
 בְּאֵיִם מִמְּרַחֵק וְאָמְרוּ מִזְרָה  
 יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ כְרֵעָה  
 עֲדָרוּ: (יא) כִּי־פָדָה יְיָ אֶת־יִעֲקֹב  
 וַיְגַאֲלוּ מִיַּד תַּנְזַק מִמֶּנּוּ:

(יב) וַיָּאָזְרוּ וַרְנְנוּ בְּמְרוֹם־צִיּוֹן  
 וַנְהָרוּ אֶל־טוֹב יְיָ עַל־דָּגָן וְעַל־  
 תִּירֵשׁ וְעַל־יִצְהָר וְעַל־בְּנֵי־צֹאן  
 וּבְקָר וְהִיטָה נַפְשָׁם כַּגֶּן רִנָּה  
 וְלֹא־יִוָּסְפוּ לְדַאֲבָה עוֹד: (יג) אֲזַ  
 תִּשְׂמַח בְּתוֹלָה בְּמַחֹל וּבַחֲרִים  
 וּזְקָנִים יַחֲדוּ וְהִפְכֹּתִי אֲבָלָם  
 לְשִׁשׁוֹן וַנְסַמְתִּים וְשִׂמְחֹתִים  
 מִיְגוֹנָם: (יד) וְרוֹיְתִי גִפְשׁ  
 הַכַּהֲנִים דָּשְׁנוּ וְעַמִּי אֶת־טוֹבִי  
 יִשְׁבְּעוּ נְאֻם־יְיָ: {פ}

(טו) כֹּה ו אָמַר יְיָ קוֹל בְּרָמָה  
 נִשְׁמָע נְהִי בְּכִי תִמְרוֹרִים רָחֵל  
 מִבֶּכָה עַל־בְּנֵיהָ מֵאֲנָה לְהַנְתָּם  
 עַל־בְּנֵיהָ כִּי אֵינָנוּ:  
 {ס} (טז) כֹּה ו אָמַר יְיָ  
 מִנְעִי קוֹלֶךָ מִכְּכִי וְעֵינַיִךְ מִדְּמִעָה  
 כִּי יֵשׁ שָׂכָר לְפַעֲלֹתֶיךָ נְאֻם־יְיָ  
 וְשָׁבוּ מֵאֶרֶץ אוֹיֵב: (יז) וַיֵּשׁ־  
 תִּקְוָה לְאַחֲרֵיתֶךָ נְאֻם־יְיָ וְשָׁבוּ  
 בְּנֵים לְגְבוּלָם:

(יח) שְׁמוֹעַ שְׁמַעְתִּי אֶפְרַיִם  
 מִתְנוֹדָד יִסְרְתַנְלִי וְאוֹסֵר כְּעַגְלָל לֹא

They shall return from the enemy's land.  
 (17) And there is hope for your future  
 —declares GOD:  
 Your children shall return to their country.  
 (18) I can hear Ephraim lamenting:  
 “You have chastised me, and I am chastised  
 Like a calf that has not been broken.  
 Receive me back, let me return,  
 For You, O ETERNAL One, are my God. (19)  
 Now that I have turned back, I am filled  
 with remorse;  
 Now that I am made aware, I strike my  
 thigh. *A gesture of self-reproach.*  
 I am ashamed and humiliated,  
 For I bear the disgrace of my youth.” (20)  
 Truly, Ephraim is a dear son to Me,  
 A child that is dandled!  
 Whenever I have turned *Lit. “spoken.”*  
 against him,  
 My thoughts would dwell on him still.  
 That is why My heart yearns for him;  
 I will receive him back in love  
 —declares GOD.

לְמַד הַשְּׁבָגִי וְאֲשׁוּבָה כִּי אַתָּה יי  
 אֶלְקָי: (יט) כִּי־אֶחְרִי שׁוֹבֵל  
 נִחַמְתִּי וְאֶחְרִי הִנְדְּעִי סָפַקְתִּי עַל־  
 יָרֵךְ בְּנִשְׁתִּי וְגַם־נִכְלַמְתִּי כִּי  
 נִשְׂאֵתִי חֲרַפְתָּ נְעוּרָי:

(כ) הֵבֵן יִקִּיר לִי אֶפְרַיִם אִם יִלְד  
 שְׁעֲשֵׂעִים כִּי־מִדֵּי דְבָרִי בּוֹ זָכָר  
 אֲזַכְּרֶנּוּ עוֹד עַל־כֵּן הִמּוּ מְעַל לּוֹ  
 רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְי: {ס}

**Megillah 29a**

§ It is taught in a *baraita*: Rabbi Shimon ben Yohai says: Come and see how beloved the Jewish people are before the Holy One, Blessed be He. As every place they were exiled, the Divine Presence went with them. They were exiled to Egypt, and the Divine Presence went with them, as it is stated: “Did I reveal myself to the house of your father when they were in Egypt?” (I Samuel 2:27). They were exiled to Babylonia, and the Divine

מגילה כ"ט א

תַּנְיָא, רַבִּי שִׁמּוֹן בֶּן יוֹחַי  
 אָמַר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין  
 יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא,  
 שְׂבָכָל מְקוֹם שֶׁגָּלוּ — שְׂכִינָה  
 עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׂכִינָה  
 עִמָּהֶן, וְשָׂאֵמַר: “הִנְגַּלְתִּי נִגְלִיתִי  
 לְבֵית אָבִיךָ בְּהַיּוֹתֶם בְּמִצְרַיִם  
 וְגו'.” גָּלוּ לְבָבֶל — שְׂכִינָה  
 עִמָּהֶן, וְשָׂאֵמַר: “לְמַעַנְכֶם

**Presence went with them, as it is stated: "For your sake I have sent to Babylonia"** (Isaiah 43:14). **So too, when, in the future, they will be redeemed, the Divine Presence will be with them, as it is stated: "Then the Lord your God will return with your captivity"** (Deuteronomy 30:3). **It does not state: He will bring back, i.e., He will cause the Jewish people to return, but rather it says: "He will return," which teaches that the Holy One, Blessed be He, will return together with them from among the various exiles.**

**Isaiah 57:14-58:14**

(14) [ GOD ] says:  
 Build up, build up a highway!  
 Clear a road!  
 Remove all obstacles  
 From the road of My people! (15) For thus said the One who high aloft  
 Forever dwells, whose name is holy:  
 I dwell on high, in holiness;  
 Yet with the contrite and the lowly in spirit—  
 Reviving the spirits of the lowly,  
 Reviving the hearts of the contrite. (16) For I will not always contend,  
 I will not be angry forever:  
 Nay, I who make spirits flag, *Meaning of Heb. uncertain.*  
 Also create the breath of life. (17) For their *i.e., Israel's. Cf. "My people," v. 14.* sinful greed I was angry;  
 I struck them and turned away in My wrath.  
 Though stubborn, they follow the way of their hearts, *Meaning of Heb. uncertain. Emendation yields "When they have walked broken in the contrition of their hearts."* (18) I note how they fare and will

שְׁלַחְתִּי בְּבָלָהּ. וְאַף כְּשֶׁהָ  
 עֲתִידִין לִיגָאֵל — שְׁכִינָה עִמָּהֶן,  
 שְׁנֵאמַר: "וְיָשִׁב ה' אֱלֹהֶיךָ אֶת  
 שְׁבוּתְךָ." "וְהָיִיב" לֹא נֶאמַר,  
 אֲלֵא "וְיָשִׁב". מְלַמֵּד שֶׁהַקְּדוּשָׁה  
 בְּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלִיּוֹת

יִשְׁעֵיהֶן נ"ז:ד-נ"ח:י"ד

(י"ד) וְאָמַר סְלוּ-סְלוּ פְּנֵי-דְרָךְ  
 הָרִימוּ מִכְשׁוֹל מִדְרָךְ עַמִּי:  
 {ס} (טו) כִּי כֹה אָמַר  
 הִם וְנִשְׂא שִׁכְן עַל וְקָדוֹשׁ שְׁמוֹ  
 מְרוֹם וְקָדוֹשׁ אֲשַׁכֵּן וְאֶת-  
 דָּכָא וְשִׁפְלֵ-רוּחַ לְהַחֲיוֹת רוּחַ  
 שְׁפִלִים וְלְהַחֲיוֹת לֵב גְּדַפְאִים:  
 (טז) כִּי לֹא לְעוֹלָם אֲרִיב וְלֹא  
 לְגַצָּח אֶקְצֹף כִּי-רוּחַ מִלְּפָנַי  
 יִעֲטֹף וְנִשְׁמֹת אֲגִי עֲשִׂיתִי:  
 (יז) בְּעֵזֶן בִּצְעוֹ קִצַּפְתִּי וְאֶכְהֶן  
 הַסִּתֵּר וְאֶקְצֹף גִּילְךָ שׁוֹבֵב  
 בְּדֶרֶךְ לִבּוֹ: (יח) דְּרָכֶיךָ רָאִיתִי  
 וְאֶרְפָּאֶהוּ וְאֶנְחָהוּ וְאֲשַׁלֵּם  
 נַחֲמִים לוֹ וְלֹא-בְלִיּוֹ:

(יט) בּוֹרָא (נוב) [גִּיב]  
 שְׁפָתַיִם שְׁלוֹם | שְׁלוֹם לְרַחֲמוֹ

heal them: I will guide them and mete out  
solace to them, And to the mourners among  
them (19) heartening, *Lit. "the vigor of"; cf. Eccl.*  
*12.1 and postbiblical bori. comforting*The Heb. *nib* is  
*otherwise unknown; its meaning is inferred from that*  
*of nid (cf. the verb nad "to condole") in the parallel*  
*expression in Job 16.5. words:*

It shall be well,  
Well with the far and the near —said GOD —  
And I will heal them. (20) But the wicked are  
like the troubled sea  
That cannot rest,  
Whose waters toss up mire and mud. (21)  
There is no safety —said my God— For the  
wicked.  
(1) Cry with full throat, without restraint;  
Raise your voice like a ram's horn!  
Declare to My people their transgression,  
To the House of Jacob their sin. (2) To be sure,  
they seek Me daily,  
Eager to learn My ways.  
Like a nation that does what is right,  
That has not abandoned the laws of its God,  
They ask Me for the right way,  
They are eager for the nearness of God: (3)  
"Why, when we fasted, did You not see?  
When we starved our bodies, did You pay no  
heed?"  
Because on your fast day  
You see to your business  
And oppress all your laborers! (4) Because you  
fast in strife and contention,  
And you strike with a wicked fist!  
Your fasting today is not such  
As to make your voice heard on high. (5) Is  
such the fast I desire,  
A day for people to starve their bodies?  
Is it bowing the head like a bulrush

וְלִקְרוֹב אָמַר יי וּרְפָאֵתוּ:

(כ) וְהִרְשָׁעִים כַּיָּם נִגְרָשׁ כִּי  
הִשְׁקֵט לֹא יוּכַל וַיִּגְרָשׁוּ מִיָּמִיו  
רָפָשׁ וְטָיִט: (כא) אֵין שְׁלוֹם  
אָמַר אֱלֹהֵי לְרִשְׁעִים: {פ}

(א) קָרָא בְּגֵרוֹן אֶל-תַּחֲשׁוּךְ  
כְּשׁוֹפֵר הַרֵם קוֹלְךָ וְהִגַּד לְעַמִּי  
פִּשְׁעֵם וּלְבִית יַעֲקֹב חֲטָאתֵם:  
(ב) וְאוֹתֵי יוֹם יוֹם יִדְרָשׁוּן  
וְדַעַת דְּרָכֵי יִחְפְּצוּן כְּגֹי  
אֲשֶׁר-צָדִיקָה עֲשִׂיהָ וּמִשְׁפָּט  
אֱלֹהֵי לֹא עֲזָב יִשְׁאַלּוּנִי  
מִשְׁפָּטֵי-צֶדֶק קִרְבַּת אֱלֹהִים  
יִחְפְּצוּן: (ג) לָמָּה צָמְנוּ וְלֹא  
רָאִיתָ עֲגִינּוּ בַפִּשְׁנוּ וְלֹא תִדְעַ  
הֵן בְּיוֹם צָמְכֶם תִּמְצְאוּ-חֶפֶץ  
וְכָל-עֲצָבֵיכֶם תִּגְשׁוּ: (ד) הֵן  
לְרִיב וּמִצְחָה תִצְוּמוּ וּלְהַכּוֹת  
בְּאִגְרָף רִשָׁע לֹא-תִצְוּמוּ כַּיּוֹם  
לְהִשְׁמִיעַ בְּמָרוֹם קוֹלְכֶם: (ה)  
הַכִּזָּה יִהְיֶה צוֹם אֲבַחְרָהּ יוֹם  
עֲנֹת אָדָם נִפְשׁוּ הַלֵּכָף כְּאִגְמֹן  
רֹאשׁוֹ וְשָׁק וְאֶפֶר יִצְיַע הַלִּזָּה  
תִּקְרָא-צוֹם וַיּוֹם רָצוֹן לִי: (ו)  
הֲלוֹא זֶה צוֹם אֲבַחְרָהּ פִּתְחֵ  
חֲרִצְבוֹת לְשַׁע הַתַּר אֲגִדּוֹת  
מוֹטָה וְשִׁלַּח רִצּוּצִים חֲפְשִׁים  
וְכָל-מוֹטָה תִּנְתַּקוּ: (ז) הֲלוֹא

And lying in sackcloth and ashes?  
 Do you call that a fast,  
 A day when GOD is favorable? (6) No, this is  
 the fast I desire:  
 To unlock fetters of wickedness,  
 And untie the cords of the yoke *Change of  
 vocalization yields "lawlessness"; cf. mutteh, Ezek. 9.9.*  
 To let the oppressed go free;  
 To break off every yoke. (7) It is to share your  
 bread with the hungry,  
 And to take the wretched poor into your  
 home;  
 When you see the naked, to clothe them,  
 And not to ignore your own kin. (8) Then shall  
 your light burst through like the dawn  
 And your healing spring up quickly;  
 Your Vindicator shall march before you,  
 The Presence of GOD shall be your rear guard.  
 (9) Then, when you call, GOD will answer;  
 When you cry, [God] will say: Here I am.  
 If you banish the yoke from your midst,  
 The menacing hand, *Lit. "Extending the finger."*  
 and evil speech, (10) And you offer your  
 compassion *Some Heb. mss. and ancient versions  
 read "bread." to the hungry*  
 And satisfy the famished creature—  
 Then shall your light shine in darkness,  
 And your gloom shall be like noonday. (11)  
 GOD will guide you always—  
 Slaking your thirst in parched places *Meaning of  
 Heb. uncertain.*  
 And giving strength to your bones.  
 You shall be like a watered garden,  
 Like a spring whose waters do not fail. (12)  
 Some from your midst shall rebuild ancient  
 ruins,  
 You shall restore foundations laid long ago.

פָּרַס לְרַעַב לַחֲמֶךָ וְעַנְיִים  
 מְרוּדִים תִּבְיֵא בַּיִת כִּי־תִרְאֶה  
 עָרֶם וְכִסִּיתוֹ וּמִבְשָׂרְךָ לֹא  
 תִתְעַלֵּם: (ח) אֲזִי יִבְקַע כַּשְׁחַר  
 אוֹרְךָ וְאַרְכָּתְךָ מִהֲרֵה תִצְמַח  
 וְהִלָּךְ לְפָנֶיךָ צְדָקָה כְּבוֹד יי  
 יֵאֱסָפֶךָ:  
 (ט) אֲזִי תִקְרָא וַיִּי יַעֲנֶנּוּהָ תִשְׁוַע  
 וַיֹּאמֶר הַגִּנִּי אִם־תִּסִּיר מִתּוֹכְךָ  
 מוֹטֵה שְׁלַח אֶצְבְּע וַדְּבַר־אָוֶן:  
 (י) וְתִפַּק לְרַעַב נִפְשֶׁךָ וְנִפְשׁ  
 נַעֲנֶה תִשְׁבִּיעַ וְזָרַח בַּחֲשׁוֹךְ  
 אוֹרְךָ וְאַפְלָתְךָ כַּצְּהָרִים:  
 (יא) וְנָחֶךָ יי תִּמְיֵד וְהִשְׁבִּיעַ  
 בְּצִחְצִחוֹת נִפְשֶׁךָ וְעִצְמֹתֶיךָ  
 יִחְלִיץ וְהִיִּיתְ כַּגֶּן רְוָה וְכִמּוֹצֵא  
 מַיִם אֲנֹשֶׁר לֹא־יִכְזָבוּ מִיָּמָיו:  
 (יב) וּבְנֹו מִמֶּךָ חֲרָבוֹת עוֹלָם  
 מוֹסְדֵי דוֹר־וְדוֹר תִּקְוֶמָם  
 וְקִרָא לְךָ גִּזְרֵן פְּרִץ מִשְׁבָּב  
 נְתִיבוֹת לְשֹׁבֵת: (יג) אִם־  
 תִּשְׁיֵב מִשְׁבֵּת רִגְלֶךָ עֲשׂוֹת  
 חִפְצֶךָ בְּיוֹם קִדְשֵׁי וְקִרְאֵת  
 לְשֹׁבֵת עֲנֵג לְקִדּוֹשׁ יי מִכְכָּד  
 וְכַבְּדֹתוֹ מִעֲשׂוֹת דְּרָכֶיךָ  
 מִמְּצוֹא חִפְצֶךָ וַדְּבַר דְּבָר:  
 (יד) אֲזִי תִתְעַנֵּג עַל־יי  
 וְהִרְפַּבְתִּיךָ עַל־[בְּמֹתִי]  
 (בְּמוֹתִי) אֲרִץ וְהִאֲכִלְתִּיךָ  
 נִחְלַת יַעֲקֹב אֲבִיךָ כִּי פִי יי

And you shall be called  
 “Repairer of fallen walls,  
 Restorer of lanes for habitation.” (13) If you  
 refrain from trampling *Lit. “turn back your foot  
 from.”* the sabbath,  
 From pursuing your affairs on My holy day;  
 If you call the sabbath “delight,”  
 GOD’s holy day “honored”;  
 And if you honor it and go not your ways  
 Nor look to your affairs, nor strike bargains—  
 (14) Then you can seek GOD’s favor. *Cf. Ps. 37.4;  
 Job 22.26–27; 27.10.*  
 I will set you astride the heights of the earth,  
 And let you enjoy the heritage of your father  
 Jacob—  
 For GOD’s mouth has spoken.

דָּבָר: {פ}

**Rashi on Isaiah 57:19:2**

**to the far and to the near** Both are  
 equal; he who aged and was  
 accustomed to My Torah and My  
 worship from his youth, and he who  
 drew near now, just recently to  
 repent of his evil way. Said the Lord, “I  
 will heal him of his malady and of his  
 sins.”

רש"י על ישעיהו נ"ז:י"ט:ב'  
 לרחוק ולקרוב. שניהם שוין מי  
 שנתיישן והורגל בתורתו ועבודתו  
 מנעוריו ומי שנתקרב עתה מקרוב  
 לשוב מדרכו הרעה אמר ה' ורפאתיו  
 מחליו ומחטאיו:

**Genesis 22:10-11**

(10) And Abraham picked up the  
 knife to slay his son. (11) Then a  
 messenger of יהוה called to him  
 from heaven: “Abraham!  
 Abraham!” And he answered,  
 “Here I am.”

בראשית כ"ב:י"י-י"א  
 (י) וישלח אברהם את ידו ויקח את-  
 המאכלת לשחט את-בנו: (יא) ויקרא  
 אליו מלאך יי מן השמים ויאמר  
 אברהם | אברהם ויאמר הגני:



**Genesis 3:8-9**

(8) They heard the sound of God " moving about in the garden at the breezy time of day; and the Human and his wife hid from God " among the trees of the garden. (9) God " called out to the Human and said to him, "Where are you?"

בראשית ג':ח-ט'

(ח) וַיִּשְׁמְעוּ אֶת-קוֹל יְיָ אֱלֹהִים  
מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבְּאוּ  
הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְיָ אֱלֹהִים בְּתוֹךְ  
עֵץ הַגֵּן: (ט) וַיִּקְרָא יְיָ אֱלֹהִים אֶל-  
הָאָדָם וַיֹּאמֶר לּוֹ אַיֶּכָּה:

**Michael Fishbane, Sacred Attunement: A Jewish Theology, p. 19**

But then it may happen that the thoughtless ordinariness of daily life is jolted and gives way to a more elemental specificity. Suddenly something occurs that claims us with an overwhelming intensity, and floods our sensibilities without any accompanying thoughts of its human meaning. Rather, the sense of **rupture** is all, **and it seems as if primordial energies have burst from the depths and ripped the veil normally stretched over things**, concealing them in blandness. Such moments may occur within the bounds of nature, as with the uprush of some overwhelming vista or sound; they may happen in the human world, as with the unsettling impact of sudden death or love; or they may happen through the creations of culture, as with the capacity of certain compositions to propel us to the edge of sensibility. We then shudder before what is given to us from the fullness of phenomenal existence, manifesting mysteries of the surge of things at the core of world-being. Just here is an absolute "somethingness," pulsing in elemental specificity - for we suddenly sense the raw plenitude of existence; but here too, simultaneously, it seems, is a revelation of primordial "nothingness," yawning like an "inconceivable chasm of invulnerable silence in which cataclysms of galaxies rave mute as amber" (From James Agee, *A Death in the Family*) - for we also sense that the event is in excess of human meaning. In time we come back to our normal selves, and when we do we more knowingly confirm this happening and ourselves as well, answering the ever-present question "**Where are you?**" with the confession "**Here I am - just here.**" On such occasions, consequent to the restabilization of consciousness, a renewed subjectivity is aroused in us (the "here I am"), together with an awakened sense of the great immensity in which we are suffused, now experienced at a particular time and place (the "just here").

These experiences may fundamentally change our lives; for though the primal depths may close over, and we return to more regular experiences of the world, the “sense of depth” may remain in mind. (Emphasis added.)