

Chapter 1 : Rachamim - Names Encyclopedia

*My Name Is Rachamim [Jonathan Kendall, Alemu Eshetie] on calendrierdelascience.com *FREE* shipping on qualifying offers. Rachamim and his family, Jews suffering from discrimination in Ethiopia, are forced to flee the country and finally make it to a new home in Israel.*

Introduction According to the popular Midrash, quoted by Rashi see In the following shiur, we follow that direction, as we examine the events as they unfold in Parshat Kitisa in light of and as a continuation of the events that transpired at the end of Parshat Mishpatim see To the elders he said: Even though several pesukim later Chumash tells us i. Days pass; weeks pass; yet Moshe does not return! Add to this the fact that the last time that Bnei Yisrael saw Moshe, he had entered a cloud-covered mountain consumed in fire see After all, how much longer can they wait for? Assuming that Moshe is not returning, Bnei Yisrael must do something â€” but what are their options? To remain stranded in the desert? They have waited for Moshe long enough. To return to Egypt? To continue their journey to Eretz Canaan? After all, was this not the purpose of Yetziat Mitzrayim â€” to inherit the Promised Land see 3: Furthermore, that is precisely what God had promised them numerous times, and most recently in Shemot This background helps us understand why Bnei Yisrael approached Aharon, whom Moshe had left in charge see And two pesukim later, God continues this promise: To assure that the egel is properly understood as a representation of God, Aharon calls for a celebration: A celebration for God [note: In Parshat Mishpatim â€” after Moshe sets up 12 monuments: In Parshat Ki-tisa â€” after Aharon forges the egel: Note the obvious parallels: Later, this very aron leads Bnei Yisrael through the desert towards the land see Bamidbar Recall that at the conclusion of the ceremony at Har Sinai However, this description reflects a certain spiritual level. Why does He threaten to destroy the entire nation? To answer this question, we must once again return to our parallel with Parshat Mishpatim. A Contrasting Parallel Despite the many parallels noted above, we find one additional phrase that is unique to the story of chet ha-egel, and creates what we refer to as a contrasting parallel. Note the final phrase of each narrative: At Har Sinai in Parshat Mishpatim: At chet ha-egel in Parshat Ki-tisa: Compare also with Note as well what provoked Moshe to actually break the tablets: First of all, as you review Back to Old Habits What led to this calamity? Even though the celebration around the egel initiated by Aharon began with good intentions see Apparently, once the drinking, dancing, and music began, the nation impulsively reverted back to their old ways, regressing back to their Egyptian culture. The Last Straw Unfortunately, the events at chet ha-egel forced God to change this perception. God became more than angered; He became utterly disappointed. The first â€” making a physical representation of God â€” even though this was improper, it was understandable. The second â€” the frivolous behavior after the eating and drinking at the conclusion of the ceremony â€” was inexcusable. Now, allow Me, and I will kindle My anger against them and I will destroy them and I will make you a great nation [instead]. Although this sin requires rebuke and forgiveness see Similarly, these two stages are found in the conversation between Moshe and Aharon in the aftermath of this event: What did this people do to you that caused you to bring upon them such a terrible sin? It is clear, however, that Moshe understands that Aharon had no intention that this situation would get out of hand. After all, Aharon himself is not punished. In fact, he later becomes the Kohen Gadol [High Priest]. Once Aharon had explained to Moshe what transpired For that rebellious group, there is no room for forgiveness However, on the second day, Moshe approaches God to beg forgiveness for the rest of the nation see Even though they had sinned, Moshe hopes to secure them a pardon â€” because their actions began with good intentions stage 1. He who has sinned to Me shall be punished. Now go lead the people to [the place] that I said [i. To prove this, note how chapter 33 explains what God told Moshe in Furthermore, Moshe must now move his own tent away from the camp, in order that God can remain in contact with Moshe see A very strange predicament has arisen that often goes unnoticed. Even though Bnei Yisrael will not be destroyed thanks to brit avot , God instructs Moshe to continue on to Eretz Canaan without brit Sinai. I will lead [only] you. On the other hand, He cannot leave them in the desert as Moshe now threatens , for brit avot must be fulfilled! But, He cannot take them to the land, for Moshe is not willing to lead them unless He returns His Shechina. Something has to budge! But what

will it be? Note that here is first time in Chumash where God introduces the concept of divine mercy: This divine promise sets the stage for the forging of a new covenant through which brit Sinai can be re-established, for it allows the Shechina to return without the necessity of immediate severe punishment. Therefore, God instructs Moshe to ascend Har Sinai one more time, in a manner quite parallel to his first ascent to Har Sinai [but with significant minor differences], to receive the second luchot see As we should expect, the laws should and do remain the same. Hence, when Moshe now ascends Har Sinai, it is not necessary for God to repeat the dibrot themselves, for they remain the same. Instead, God will descend to proclaim an amendment to how He will act in this relationship i. His attributes of mercy. As God had promised in The Contrast Between the Attributes With this background, we can now better appreciate the words that God chose to describe His new midot. Recall that the dibrot included not only laws, but also describe how God will reward or punish those who obey or disobey His commandments. Note how the second Commandment includes three divine attributes: Similarly, in the third Commandment, we find yet another mida [divine attribute]: At first glance, most of them seem to be quite harsh! Even the mida of oseh chesed i. Divine kindness, does not necessarily imply mercy. Carefully note in Most definitely, all four of these attributes are quite the opposite of mercy, they are middot ha-din i. attributes of exacting retribution. More Middot Hadin Yet another example of this intense relationship, and another attribute as well, is found at the conclusion of the unit of laws in Parshat Mishpatim. Recall that immediately after the Ten Commandments, Moshe was summoned to Har Sinai to receive a special set of commandment to relay to Bnei Yisrael see Shmot At the conclusion of those laws, God makes the following promise: Once again, we find that God will exact punishment should Bnei Yisrael not follow His mitzvot and reward i. Finally, after chet ha-egel, we find that God intends to act precisely according to these attributes of midat ha-din:

My Name Is Rachamim by Jonathan P. Kendall, Alemu Eshetie When famine ravages the Gondar region of Ethiopian, Rachamim and his family journey to Israel via Operation Moses, the secret airlift that brought thousands of Ethiopian Jews home to Israel.

Rima The word compassion in Hebrew is actually said in the plural form. Compassions is the actual usage of the word. According to Rebbitzin Esther Jungreis: In Hebrew, however, there is no such leeway. The Torah defines the meaning through the root of the word. Rachamim רַחֲמִים the Hebrew word for compassion רַחֲמִים does not allow for arbitrary interpretation. Not, mind you, how she feels about her son or daughter but rather about that unborn infant she carries within her. As much as a mother loves the child who stands before her, there are times the child can irritate her and even evoke anger. But she can never be annoyed by that little one who has yet to be born. That child is guarded and awaited with joy. Rachamim is what our nation seems to have a lack of. When it comes to police brutality, it seems, we have no rachamim. When it comes to poverty and hunger, it seems, we have no rachamim. When it comes to creating jobs and compensating workers fairly, we have no rachamim. When it comes to housing and shelter, it seems, we have no rachamim. When it comes to healthcare for all of our citizens, it seems, we only have some rachamim. Rachamim is a word that is common to all languages. Mercy is a concept that is common to all cultures. Does it depend on conformity to ideals or beliefs? I say it is free will. It is the recognition that we all matter; that in some way, we all make great contributions by virtue of our participation, in whatever capacity.

Chapter 3 : Sfashkenaz - Volume 4 - song preview, lyrics, rating - Jewish Broadcast

My name is Rachamim. [Jonathan P Kendall; Alemu Eshetie] -- Rachamim and his family, Jews suffering from discrimination in Ethiopia, are forced to flee the country and finally make it to a new home in Israel.

See Mishnah Peah 1: If you are fortunate, this goal will be one of your endeavors for the rest of your life. Your success to that end will only be limited by your proficiency in Hebrew and Aramaic. An excellent source to learn the meaning of words in prayer is the Siddur Kol Yaacov. You can read it online at the following link: They are the words used to identify the three pillars of the system of existence which the Creator established in all of creation. Left is for "Chen", right is for "Chesed" and the middle pillar is for "Rachamim". Everything is based upon it. It is the basis for the 3 Avot, Avraham who is associated with the quality of Chesed, Yitzchok who is associated with the quality of Chen or Gevurah and Yaacov who is associated with the quality of Rachamim. This idea is also found in the opening blessing of the Amidah and also in the opening paragraph of Birkat HaMazon. This is also the source of the idea that the nation of Israel is "Am Segulah" which many translate as "Treasured Nation" or "Chosen Nation". But is actually better understood as "Adaptable Nation". Segulah also means adaptable. It derives from the vowel point called "Segol" which is 3 dots. A link for this prayer can be found at the following link: The "Aleph" has a meaning of learning and teaching which corresponds with Torah. For more details see the following link: Just like the Torah begins with the letter "Beit" in "Bereshit" which talks about the beginning of creation. This is also understood from the paragraph of "Kadesh" Shemot This "strong hand" is explained in the Haggadah to be associated with the plague of "dever" which is judgement and severity. This is how it appears externally. Yet remembering this in connection with the hand tefillin which is placed on the weak hand, the left arm, emphasizes to us that the "strong hand" is the right hand, the side of kindness. The aspect of judgement is concealed kindness and actually saves us. But it also has a connotation of "Protection" as found in Midrash Tehillim on Psalm It comes from the posuk, "And He said: I will make all My goodness pass before you The letter "Gimmel" is associated with the third pillar, "Rachamim" and the concept of "Gemilut Chesed", to do acts of kindness. This is the concept of "Tzedakah". It also has a connotation of strength, like "Gevurah" but from a different direction. This is associated with the idea of having the strength to lend assistance to those in need. And through this strength one joins and unifies the other two pillars. For more details, see the following link: Elul up to erev Rosh HaShanah is the time when we prepare for Tishrei. We try to get our "books in order" through "Cheshban HaNefesh" and if something is lacking or incorrect through excess, balance the checkbook. That balancing is the extra acts of kindness, Torah study and prayer that we do during the month of Elul. G-d is accessible and "in the field" so to speak. Available to everyone no matter the circumstance. The purpose of this is so that we can renew our acceptance of G-d as our King. This is derived from the posuk, "There is no King without a people. And the following days are manifesting that Kingship in progressively greater levels until it is manifest in the most physical and mundane things during Sukkot. The form of the letter "Shin" is made up from 3 "kavim", 3 lines or "Vavim". And these correspond with the 3 general systems which G-d used to create the universe, namely the right kav which is "Chesed", the left kav which is "Gevurah" and the middle kav which is "Rachamim" or "Tiferet" which mediates between the two extremes and inclines all toward kindness in an equitable manner. These were the vehicle by which the "sparks" were elevated, something done now with blessings and prayers. The concept of name expansion is the idea of how His blessings manifest into existence from above existence, meaning from His transcendent 4 letter name. This repeats the idea of the 3 kavim mentioned above and how this results in everything being inclined toward kindness. And this is what we declare in benching with "And He gives bread to all flesh because His kindness is eternal. May you be written and sealed for a good and sweet year both spiritually and physically.

Chapter 4 : The 13 Midot of Rachamim by Rabbi Menachem Leibtag - Jewish Holidays

My Name is Rachamim. Suggestions for Further Study for Grade. Choose one of the following: Pretend you are Rachamim. Write a letter to your friend who was left behind in the Refugee Camp about your arrival in Israel.

But how are we to understand this recitation? In the following shiur, we attempt to prove quite the opposite. For example, the same person can be a loving, kind, and merciful father, while at work he can be a strict, demanding, and uncompromising boss over his employees. The reason why is quite simple – attributes are often a function of a relationship. So too, we posit in relationship to God. Should we find that God exhibits different attributes – it may stem from the very nature of His relationship with man. In our daily lives, we are all familiar with the complexity of relationships, no less so is the nature of our relationship with God. In fact, from a certain perspective, we could consider Chumash as the story of the development of the special relationship that forges between God and the people of Israel. Therefore, we begin our shiur by tracing that relationship from its very inception, while paying careful attention to how the concept of covenant evolves from Sefer Breishit to Sefer Shmot. Despite this banishment, God continued His relationship with mankind, but at a more distant level. As those events unfold, we find once again, how this evolving relationship is defined by various britot [covenants] between God and Avraham; the classic examples being: It is not by chance that its author begins that piyut with the story of Creation from a similar perspective. But according to that covenant, Bnei Yisrael were also destined to inherit the Land of Israel after their redemption, thus fulfilling brit avot. However, to enhance the very purpose of brit avot, God convenes an additional covenant with Bnei Yisrael at Har Sinai, before they enter the land. See Ramban on Devarim Hence, Bnei Yisrael are instructed to prepare themselves for this special occasion see Then Moshe took the blood and sprinkled it on the people, saying: With this background, we can begin our shiur. Rather, it reflects a special relationship between God and His people. Furthermore, a covenant by its very nature is a two-sided deal. Therefore, it includes not only laws and conditions, but also the consequences should one side break these laws. To your surprise, in addition to the laws, the Ten Commandments also describe how God will reward or punish those who obey or disobey His commandments. At first glance, most of them seem to be quite harsh! Carefully note in Most definitely, all four of these attributes are quite the opposite of mercy; they are: More Midot HaDin Yet another example of this intense relationship, and yet another attribute, is found at the conclusion of the unit of laws in Parshat Mishpatim. Recall that immediately after the Ten Commandments, Moshe was summoned to Har Sinai to receive a special set commandment to relay to Bnei Yisrael see Shmot At the conclusion of those laws, God makes the following promise: Once again, we find that God will exact punishment should Bnei Yisrael not follow His mitzvot and reward i. Because the people had agreed to these harsh terms of brit Sinai, we find how God intends to punish them precisely according to these attributes of middat ha-din:

Chapter 5 : Abie Rotenberg:Sfashkenaz Lyrics | LyricWiki | FANDOM powered by Wikia

My Name Is Rachamim Kel maleh rachamim (prayer of mercy) shiva, jewish mourning, the kel maleh rachamim (translated to mean "god full of compassion") is a remembrance prayer.

It is only much later on in the story that we find God must invoke His attributes of Mercy, i. You have seen what I did to Egypt Now then, if you will obey Me faithfully and keep my covenant Moshe relays this proposal to the elders, and the entire nation agrees see Through these laws, they will become that "goy kadosh. The most obvious examples are found in the Ten Commandments themselves. You shall have no other gods besides Me Similarly, in the third commandment, we find yet another attribute: How should we consider these attributes that we have found thus far? Most of them seem to be quite harsh! Even the kindness we do find is solely for His followers, not for any others. Most definitely, these are not attributes of mercy; quite the opposite, they are Midat HaDin - attributes of exacting retribution. Yet another example of this intense relationship, and another attribute as well, is found at the conclusion of Parshat Mishpatim. There, after completing four chapters of various commandments, God makes the following promise: See Board 4 for our complete list. The Covenant is Broken According to the terms of the covenant at Matan Torah, now symbolized by the first luchot that Moshe received when he ascended Har Sinai for the first forty days see Hence, when they sin, God is faced with only two alternatives: However, there is a price that Am Yisrael must pay. In order to escape punishment, the covenant made at Har Sinai must be annulled! Brit Sinai - the covenant of Har Sinai - must be annulled! When he descends from the mountain and sees the people dancing around the golden calf, he realizes that the only way to save Am Yisrael is to break the luchot, and hence the terms of that covenant see Even though Bnei Yisrael will not be destroyed, they are now left in the desert without Brit Sinai. What should they do now? After all, without Matan Torah, there is little purpose for their existence. Yet with the strict conditions of Brit Sinai, they cannot survive its consequences. There is an important stage in the story that we must not overlook. Even though He is no longer committed to Brit Sinai [it has been broken], He remains committed to an earlier covenant - Brit Avot - the covenant in which God had promised Eretz Canaan to the offspring of Avraham, Yitzchak and Yaakov! God will keep his promise to give Bnei Yisrael the land, but His aspiration that they become a "goy kadosh" has been shattered! However, Moshe Rabbeinu is unwilling to accept it. For how should it be known that Your people have gained Your favor unless You go with us However, He cannot leave them in the desert, for Brit Avot must be fulfilled! Yet, Moshe will not lead them out of the desert unless He returns Brit Sinai. Something has to budge! But what will it be? However, man is still human. Although he may strive to perfection, he will often err or at times even sin. How then can man ever come close to God? The original terms of Brit Sinai, though ideal, are not practical. To allow man to come close to God a new rule book is necessary. Now - enter Midot HaRachamim. Just as the terms of the original covenant required an official proclamation and ceremony at Har Sinai, so do the terms of this new covenant. Thus, God commands Moshe to ascend Har Sinai one more time, in a manner quite parallel to his first ascent to Har Sinai [but with significant minor differences], to receive the second luchot see Erech Apayim instead of 6 Charon Af Slow to anger in contrast to instant anger. Midat HaRachamim allows man to approach God and develop a closer relationship without the necessity of immediate punishment for any transgression. This explanation adds extra meaning to our comprehension and appreciation of our recitation of the Selichot. Reciting the 13 Midot comprises more than just a mystical formula. It is a constant reminder of the conditions of the covenant of the second luchot. To be worthy of that mercy, the individual must prove to God his sincerity, while accepting upon himself not to repeat his bad ways. Thus, our recitation of the "13 midot" serve as a double reminder: Yet, at the same time: This recognition should inspire one who understands the terms of this covenant to act in manner by which God will find him worthy of Divine mercy. After we have been judged on Rosh HaShana, we ask on Yom Kippur, the very same day on which Bnei Yisrael first received the second luchot, that God grant us rachamim. For Further Iyun A. It is not clear why Aharon does not insist that the people be patient and wait for Moshe. Note that according to Interestingly enough, Chur is never mentioned again. Use this parallel to explain 4: Relate

his explanation of the origin of avoda zara to the above shiur.

Chapter 6 : My Name Is Rachel Corrie - Wikipedia

Before reading My Name is Rachamim: Locate Israel and Ethiopia on a world map or globe. Explain that Ethiopian Jews claim to have settled in Ethiopia at the time of King Solomon.

However, the New York theatre decided that, because of its political content, the play was to be "postponed indefinitely", after the artistic director polled numerous Jewish groups to get their reaction to the play. The play received the following review from Michael Billington in April Corrie went to Gaza specifically to support Palestinians whose homes were being demolished and makes no attempt to hide her partiality. And, while she distinguishes between Jewish people and Israeli politicians, she is appalled by what she sees: Theatre has no obligation to give a complete picture. Its only duty is to be honest. Above all, this is a portrait of a woman Weighing the show simply on its merits as left-wing agitprop, this is a compelling production. It closes with a particularly powerful piece of video, showing an adolescent Rachel Corrie speaking with youthful enthusiasm about helping shape a better world. With no attempt made to set the violence in context, we are left with the impression of unarmed civilians being crushed by faceless militarists. As she jots down thoughts in her notebook and fires off e-mails to her parents, she declares that "the vast majority of Palestinians right now, as far as I can tell, are engaging in Gandhian non-violent resistance". Even the late Yassir Arafat might have blushed at that one. Jack Rose, from the CanStage board " while admitting he has neither read nor seen the script " said that "my view was it would provoke a negative reaction in the Jewish community. This showing drew publicity and spawned the creation of a website, Rachel Corrie Facts , intended to provide information and context to balance to what many perceive as a "one-sided, anti-Israel diatribe. The production was also featured on the SBS television program Dateline. Jessie Fisher portrayed Corrie and it was directed by Emmy Kreilkamp. Directed by David R. Gammons, featuring Stacy Fischer as Rachel Corrie. Actress Megan Riordan performed the reading. This was the first performance of the play in a Spanish-speaking country. All four local daily papers gave the play and the actress enthusiastic reviews, but the theatre critic Lynn Slotkin in CBC Toronto radio show Here and Now [24] was highly critical of every aspect of the play. The show received critical acclaim, described as "a brilliant, barnstorming performance". The staging featured the role of Corrie and the other figures in her life divided between five actors. The production did consultation and post-show talkbacks with Independent Jewish Voices. The play was directed by Jeff Painter. The role of Corrie was portrayed by Kira Batcheller.

Chapter 7 : The Shmuz [video & text] Parshat V'etchanan: The Middah of Rachamim

Rachamim - Name Meaning - Is the name of Rachamim helping or hurting you? Discover your core purpose and make it a reality through a Balanced Name - ancient wisdom for a modern world.

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Chapter 9 : Ki Tisa: Chet HaEgel and the 13 Midot of Rachamim - OU Torah

The concept of name expansion is the idea of how His blessings manifest into existence from above existence, meaning from His transcendent 4 letter name. In the case of this particular name it is associated with "Chesed", kindness (חֶסֶד) because His kindness is eternal (חֶסֶד לְעוֹלָם וָעוֹד).