

*Genesis 35:16-20*

ויסעו מבית אל ויהי עוד כבַּרְת־הָאֲרָז לְבוֹא אֶפְרַתָּה וּתְלֹד רָחֵל וּתְקַשׁ בְּלִדְתָּהּ:

They set out from Bethel; but when they were still some distance short of Ephrath, Rachel was in childbirth, and she had hard labor.

וַיְהִי כִּהְקִשְׁתָּהּ בְּלִדְתָּהּ וּתְאָמַר לָהּ הַמִּיִּלְדֹת אֶל־תִּירָאִי כִּי־גַם־גֵּוָה לָךְ בֶּן:

When her labor was at its hardest, the midwife said to her, “Have no fear, for it is another boy for you.”

וַיְהִי בְצֵאת נַפְשָׁהּ כִּי מָתָה וּתְקָרָא שְׁמוֹ בֶּן־אוֹנִי וְאָבִיו קָרָא־לוֹ בֶּנְיָמִין:

But as she breathed her last—for she was dying—she named him Ben-oni; but his father called him Benjamin.

וּתְמַת רָחֵל וּתְקַבֵּר בְּנֶגְרֹף אֶפְרַתָּה הוּא בֵּית לְחֶם:

Thus Rachel died. She was buried on the road to Ephrath—now Bethlehem.

וַיָּצַב יַעֲקֹב מַצֵּבָה עַל־קְבֻרָתָהּ הוּא מַצֵּבַת קְבֻרַת־רָחֵל עַד־הַיּוֹם:

Over her grave Jacob set up a pillar; it is the pillar at Rachel’s grave to this day.

*Jeremiah 31:14-16*

כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תִמְרוּרִים רָחֵל מְבַכָּה עַל-בְּנֵיהָ מֵאַנְהָ לְהִנָּחֵם עַל-בְּנֵיהָ כִּי אֵינָנּוּ:

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

כֹּה אָמַר יְהוָה מְנַעֵי קוֹלֶךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לְפַעֲלֹתֶיךָ נְאֻם-יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:

Thus said the LORD: Restrain your voice from weeping, Your eyes from shedding tears; For there is a reward for your labor —declares the LORD: They shall return from the enemy's land.

וַיֵּשׁ-תִּקְוָה לְאַחֲרֵיתֶיךָ נְאֻם-יְהוָה וְשָׁבוּ בָנִים לְגְבוּלָם:

And there is hope for your future —declares the LORD: Your children shall return to their country.

## שכינה

בכל מקום שגלו [ישראל] - שכינה עמהן.  
גלו למצרים - שכינה עמהן שנאמר: (שמואל א, ב כז) 'הנגלה נגליתי לבית אביך בהיותם  
במצרים' וגו'.  
גלו לבבל - שכינה עמהן שנאמר: (ישע' מג יד) 'למענכם שלחתי בבבל',  
ואף כשהן עתידין ליגאל שכינה עמהן שנאמר: (דבי ל ג) 'ושב ה' אלהיך את שבותך'.  
תלמוד בבלי, מגילה כט ע"א

## Shechinah

Every place to which they [Israel] were exiled the Shechinah went with them.  
They were exiled to Egypt and the Shechinah was with them, as it says, *I revealed myself to your father's house when they were in Egypt.* (I Sam. 2:27). They were exiled to Babylon, and the Shechinah was with them, as it says, *for your sake I was sent to Babylon.* (Isa.43:14) And when they will be redeemed in the future, the Shechinah will be with them, as it says, *Then YHVH your God will return [with] your captivity.* (Deut 30:3)  
Bavli, Tractate Megila 29a

ר' משה קורדובירו (צפת מאה 16) אלימה, עין יעקב, תמר א, פרק ג.

כי המלכות היא הנטרדת עמנו, עולה עמנו ויורדת עמנו, נגאלת עמנו וגולה עמנו.  
והיא הדבקה תמיד עמנו, לא תפרד בשום אופן בעולם.  
והיא השוכנת אתנו.  
אנו גורמין במעשינו יחודה או פירודה או רחמיה.

Rabbi Moshe Cordovero (16<sup>th</sup> cent. Tzefat) Elima

For Shechinah (*Malchut*) is the one who is expelled/moves with us, ascending with us and descending with us,  
Redeemed with us and exiled with us  
She is the one united with us always,  
never separated from us under any circumstance  
She dwells with us.  
Our deeds cause her union or separation or mercy

השכינה הי אם הבריאה כולה, אימו של העולם התחתון ביחוד, אימם של בני ישראל, אימו של כל יחיד, אם אוהבת, מרחמת-מנחמת, מצלת-גואלת. ובשפת המקובלים: אימא עילאה – בינה, אמא תתאה – מלכות, כנסת ישראל, מטרוניתא, עולימתא שפירתא, איילת השחר, רחל, בת, ארץ עליונה, חכמה שלמה, אמירה, דיבור והרבה כיוצא באלו.

ואנו, אחרוני אחרונים, יתמי דיתמי, בני הצער אשר כמוהו לא היה, בני הצרות אשר כמוהן לא ראה עד היום גם העם המלומד בצרות, אודים מוצלים מן השחיטות ומן הפוגרומים, אנו הצמאים וכמהים לגאולה ורק לגאולה – מניחים אנו את ה'בינה' ואת 'חכמת שלמה' ואת ה'דיבור' ואת ה'הנהגה' ועינינו תועות ומבקשות את האם, את רחל המבכה על בניה, את איילת השחר, אותה עולימתא שפירתא המתחננת בעדנו ובעד העולם כולו, המביאה גאולה לנו ולכל המדוכאים.

### Hillel Zeitlin

#### Shekhinah – A Meditation

The *Shechina* is the mother of all of creation, the mother of the lower world especially, the mother of all the children of Israel, the mother of every individual, a loving, compassionate, comforting mother, a savior-redeemer.

And in the language of the Kabbalists: Supernal Mother is *Binah*; Lower Mother is *Malchut*/the kingdom, *Knesset Yisrael*/Assembly of Israel, Lady/Matron, beautiful maiden, the doe of the dawn, Rachel, daughter, higher earth, Wisdom of Solomon, speaking, speech, and more like these.

And we, the last of the last, orphans amongst orphans, children of unprecedented suffering, children of misfortunes of a magnitude that even a people all too familiar with pain has never previously known, firebrands salvaged from slaughters and pogroms, we who thirst and yearn for redemption and only for redemption – we let go of *Binah* and Wisdom of Solomon and speech and leadership and our eyes seek and search for the mother, for Rachel weeping for her children, for the doe of the dawn, the beautiful maiden who beseeches on our behalf and on behalf of the entire world, who brings redemption to us and to all those who are oppressed. (1908)

## **The New Colossus**

Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land;  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glow world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.  
Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!"

Emma Lazarus  
November 2, 1883

## **The Banner of the Jew**

Wake, Israel, wake! Recall to-day  
The glorious Maccabean rage,  
The sire heroic, hoary-gray,  
His five-fold lion-lineage:  
The Wise, the Elect, the Help-of-God,  
The Burst-of-Spring, the Avenging Rod.

From Mizpeh's mountain-ridge they saw  
Jerusalem's empty streets, her shrine  
Laid waste where Greeks profaned the Law  
With idol and with pagan sign.  
Mourners in tattered black were there,  
With ashes sprinkled on their hair.

Then from the stony peak there rang  
A blast to ope the graves; down poured  
The Maccabean clan, who sang  
Their battle-anthem to the Lord.  
Five heroes lead, and following, see,  
Ten thousand rush to victory!

Oh for Jerusalem's trumpet now,  
To blow a blast of shattering power,  
To wake the sleepers high and low,  
And rouse them to the urgent hour!  
No hand for vengeance—but to save,  
A million naked swords should wave.

Oh deem not dead that martial fire,  
Say not the mystic flame is spent!  
With Moses' law and David's lyre,  
Your ancient strength remains unbent.  
Let but an Ezra rise anew  
To lift the *Banner of the Jew!*

A rag, a mock at first—erelong,  
When men have bled and women wept  
To guard its precious folds from wrong,  
Even they who shrunk, even they who slept,  
Shall leap to bless it, and to save.  
Strike! for the brave revere the brave!