



BUT WHO RULES OVER GOD?

The Origin of Divine Momentum

Second Nurture Adult Education for Shavuot



Exodus 34: 4-7

ו (ד) ויפסל שני לחת אבנים כראשנים וישכם משה בבקר ויעל אל הר סיני כאשר צוה יהוה אתו ויקח בידו שני לחת אבנים (ה) וירד יהוה בענן וייתצב עמו שם ויקרא בשם יהוה (ו) ויעבר יהוה על פניו ויקרא יהוה אל רחום וחנן ארך אפים ורב חסד ואמת (ז) נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה פקד עון אבות על בנים ועל בני בנים על שלשים ועל רבעים

4) So Moses carved two tablets of stone, like the first, and early in the morning he went up on Mount Sinai, as Adonai had commanded him, taking the two stone tablets with him. (5) Adonai came down in a cloud; and stood with him there, and proclaimed the name of Adonai. (6) Adonai passed before him and proclaimed: "Adonai! Adonai! a God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, (7) extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet does not remit all punishment, but visits the iniquity of parents upon children and children's children, upon the third and fourth generations."

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Berakhot 6a

ומי משתבח קודשא בריך הוא בשבחייהו דישראל?
אין, דכתיב: "את ה' האמרת היום". וכתוב: "וה'
האמירך היום", אמר להם הקדוש ברוך הוא
לישראלי: אתם עשיתוני חטיבה אחת בעולם, ואני
אעשה אתכם חטיבה אחת בעולם.

Is the Holy Blessed One glorified through the glory of Israel? Rav Hiyya answered: Yes, as indicated by the juxtaposition of two verses: "You have affirmed, this day, that Adonai is your God." And the verse: "And Adonai has affirmed, this day, that you are God's treasure" (Deut. 26:17–18). From these two verses it is derived that the Holy Blessed One said to Israel: You have made Me a single entity [ḥativa] in the world, as you singled Me out as separate and unique. And because of this, I will make you a single entity in the world, and you will be a treasured nation, chosen by God.



Rosh Hashana 17b

עבור ה' על פניו ויקרא א"ר יוחנן אלמלא מקרא כתוב אי אפשר לאומרו
מלמד שנתעטף הקב"ה כשליח צבור והראה לו
למשה סדר תפלה אמר לו כל זמן שישראל חוטאין יעשו לפני כסדר הזה
ואני מוחל להם

"Adonai passed by before him, and proclaimed" (Exodus 34:6). Rabbi Yohanan said: Were it not explicitly written in the verse, it would be impossible to say this, as it would be insulting to God's honor. The verse teaches that the Holy Blessed One enwrapped in a prayer shawl like a prayer leader and showed Moses the structure of the order of the prayer. God said to him: Whenever the Jewish people sin, let them act before Me in accordance with this order. Let the prayer leader enwrap in a prayer shawl and publicly recite the thirteen attributes of mercy, and I will forgive them.



Moed Katan 16b

אמר אלהי ישראל לי דבר צור ישראל אני מושל באדם מי מושל בי צדיק

The God of Israel said, the Rock of Israel spoke to me: Although I rule over humanity
who rules over Me? A righteous person.



Exodus 34: 4-7

- What is the significance of this second set of tablets after the sin of the עגל / "golden calf"?
 - Why did Moses carve this set when it was God Who carved the first?
- This passage includes the "13 Attributes of Mercy"
 - Is it aptly named?
 - Why or why not?
 - How do you understand the overall message of what God is conveying to Moses?
 - God names two יְצָרִים—inclinations—that exist within God's response to sin.
 - How would you describe each?
 - Why might one be elicited over the other? Or is it random?
 - Are compassion and punishment mutually exclusive?
 - What is your experience of God in this way—as one who punishes and/or forgives?



Berakhot 6a

- The mutual affirmation is like a marriage—a partnership.
 - How is it that we can glorify God?
 - What does it mean to be God's treasure?
 - What is the significance of the mutuality?
- *Hativa* means love
 - Do you see this relationship as objective or subjective?

Rosh Hashana 17b



- In the biblical text, God reveals two inclinations. In this Talmudic aggadah, God puts on a tallis and instructs us on how to gain God's forgiveness.
 - Why does God don a tallis?
 - Is God, in a sense, praying to us? If so, why?
 - Is God seeking to be more accessible to us? If so, why?
 - Does God need our help to forgive over "remitting punishment"?
- Might our relationship with God involve mutual amplification—that the good or evil of our acts are reflected in and by God, and a cosmic momentum is created?

Foster Care and Adoption

Like the Israelites at Sinai children deserve a second chance at a life in loving covenant.

- How do the God-Israel relationship and the parent-child relationship parallel and illuminate each other in terms of
 - self-understanding and self-mastery?
 - being in relationship with others?
 - capacity for healing, empathy, forgiveness and joy?
 - expanding holiness?



Moed Katan 16b

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