



V'chol Ma'aminim: What We Strive to Believe

Yom Hama'al 5785 - October 2024

Rabbi Elie Lehmann — lehmann@hadar.org

הַאֲחֻזָּה בְּיַד מִדַּת מִשְׁפָּט: וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

Whose hand holds the attribute of justice:

And all believe that God is faithful;

הַבּוֹחֵן וְבוֹדֵק גִּנְזֵי נִסְתָּרוֹת: וְכָל מַאֲמִינִים שֶׁהוּא בּוֹחֵן כָּלִיּוֹת:

Who probes and searches hidden secrets.

And all believe that God probes man's conscience;

הַגּוֹאֵל מִמָּוֶת וּפּוֹדֶה מִשַּׁחַת: וְכָל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חַזָּק:

Who redeems from death and rescues from the grave.

And all believe that God is a Mighty Redeemer;

הַדֵּן יְחִידִי לְבָאֵי עוֹלָם: וְכָל מַאֲמִינִים שֶׁהוּא דֵּין אֱמֶת:

Who alone judges all who enter the world.

And all believe that God is a true Judge;

הַהִגּוּי בְּאֵהֶיָּה אֲשֶׁר אֵהֶיָּה: וְכָל מַאֲמִינִים שֶׁהוּא הֵיָּה הוּא וְיֵהֶיָּה:

Who is called, "I am that I am"

And all believe that God is, was, and always will be;

הַיִּדְאִי שְׁמוֹ כֵּן תִּהְלֶתוֹ: וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בְּלֹתוֹ:

Certain is God's Name, so is God's praise.

And all believe that God is, and there is none beside God;

הַזִּכּוֹר לְמִזְכָּרֵי טוֹבוֹת זְכוֹנוֹת: וְכָל מַאֲמִינִים שֶׁהוּא זֹכֵר הַבְּרִית:

Who is mindful of those who mention God, recalling them with favor.

And all believe that God is mindful of the covenant;



הַחוֹתֶּה חַיִּים לְכָל חַיִּים: וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיִם:

Who apportions life to all the living.

And all believe that God is Living and Permanent;

הַטּוֹב, וְיִמְטִיב לְרָעִים וְלְטוֹבִים: וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל:

Who is the source of goodness, and is beneficent to the wicked and the good.

And all believe that God is good to all;

הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים: וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרם בְּבֶטֶן:

Who knows the impulsive nature of all God's creatures.

And all believe that God formed them in the womb;

הַכֹּל יָכוֹל וְכוֹלֵלם יִחַד: וְכָל מַאֲמִינִים שֶׁהוּא כֹל יָכוֹל:

Who is able to accomplish all things, and God completed their formation at one time.

And all believe that God is able to accomplish all things;

הֵלֵן בְּסֵתֶר בְּצֵל, שְׂדֵי: וְכָל מַאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא:

Who abides in the secret place— in the shelter of Shaddai,

And all believe God is the only One;

הַמְמַלִּיךְ מְלָכִים וְלוֹ הַמְּלוּכָה: וְכָל מַאֲמִינִים שֶׁהוּא מֶלֶךְ עוֹלָם:

Who grants kingship to kings, and [all] sovereignty is God's.

And all believe that God the eternal King;

הַנוֹהֵג בְּחֶסֶדּוֹ כָּל דּוֹר: וְכָל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:

Who guides every generation with kindness.

And all believe that God preserves kindness;

הַסּוֹבֵל וְיִמְעָלִים עֵין מִסּוֹרֵרִים: וְכָל מַאֲמִינִים שֶׁהוּא סוֹלֵחַ סֵּלָה:

Who is patient, and overlooks the rebellious.

And all believe that God pardons, Selah;

הַעֲלִיּוֹן, וְעֵינֵינוּ אֵל יִרְאִיו: וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֶה לְחֹשׁ:

Who is most high, and God's eye looks to those who fear God.

And all believe that God answers prayer;

הַפּוֹתֵחַ שַׁעַר לְדוֹפְקֵי בִתְשׁוּבָה: וְכָל מַאֲמִינִים שֶׁהוּא פּוֹתֵחַ יָדוֹ:

Who opens the door to those who knock in repentance.

And all believe that God's hand is open;

הַצּוֹפֶה לְרָשָׁע וְחָפֵץ בְּהַצְדָּקוֹ: וְכָל מַאֲמִינִים שֶׁהוּא צָדִיק וְיִשָּׁר:

Who eagerly waits for the wicked [to repent], and desires his justification.

And all believe that God is just and upright;

הַקָּצֵר בְּזַעַם וּמֵאֲרִיךְ אָף: וְכָל מַאֲמִינִים שֶׁהוּא קָשֶׁה לְכַעַס:

Who is slow to anger, and long suffering.

And all believe that God is difficult to anger;

הַרְחוּם, וּמִקְדִּים רַחֲמִים לְרַגֵּז: וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרַצוֹת:



Who is merciful, and God's compassion precedes God's anger.

And all believe that God is easily reconciled;

הַשְׁוָה, וּמִשְׁוֶה קֹטֵן וְגָדוֹל: וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צָדִיק:

Who is equal in God's judgment and treats equally the small and the great.

And all believe that God is a just Judge;

הֵתֵם וּמִתְתֵּם עִם תְּמִימִים: וְכָל מַאֲמִינִים שֶׁהוּא תְּמִים פֶּעֱלוֹ:

Who is perfect and completely just with those who are perfect [with God:]

And all believe that God is perfect in all God's work.

הַאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט:

וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:

Whose hand holds the attribute of justice:

And all believe that God is faithful;

Source	Text	Context	Connection to Theme
Deuteronomy 32:41	When I whet My flashing blade and My hand lays hold on judgment, vengeance will I wreak on My enemies, will I deal to those who reject Me. אִם שְׁנוֹתַי בִּרְקָה חֲרָבִי וְתֹאחֵז בְּמִשְׁפָּט יְדֵי אֲשִׁיב נֶקֶם לְצָרִי וְלִמְשַׁנְאֵי אֲשִׁלָּם	Moses' final speech. God is the ultimate ruler. God deals life and death. God will protect God's people.	God, the ultimate ruler and decider of life and death, holds in judgment the fate of humanity.
Exodus Rabbah 30:1	God said to Israel 'Just as I am able to pass over judgment on the gentiles, but I do not pass over, rather I grasp hold of the judgment; so too you shall not fall outside the scope of judgment.' אָמַר לָהֶם הַקֶּב"ה לְיִשְׂרָאֵל: כִּשְׁם שֶׁאֲנִי יָכוֹל לַעֲבֹר אֶת הַדִּין עַל עֹבְדֵי כּוֹכָבִים וְאֲנִי אֵינִי מַעֲבִיר אֶלָּא תּוֹפֵס אֲנִי בַּדִּין, כִּךְ אַתֶּם לֹא תִצְאוּ חוּץ לַדִּין שֶׁנֶּאֱמַר (שְׁמוֹת כ"א) וְאֵלֶּה הַמִּשְׁפָּטִים.	God's strength is in God's love of just judgment. God does not release anger unfettered against everyone.	On the High Holidays God does not turn a blind eye to Israel's transgressions, but God also loves just and fair judgment.
Deuteronomy 32:4	The Rock! -- God's deeds are perfect, for all God's ways are just; A steadfast God, never false, true and upright is God. הַצֹּר תְּמִים פֶּעֱלוֹ כִּי כָל דְּרָכָיו מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עוֹל צָדִיק וְיֵשֶׁר הוּא	God's special relationship with Israel. Israel forgets how much God has done for them, but God still protects them steadfastly.	God's faithful relationship with Israel will be in their favor when judged on the High Holidays.



הַדֵּן יְחִידִי לְבָאֵי עוֹלָם:
וְכָל מַאֲמִינִים שֶׁהוּא דֵּין אֱמֶת:

**Who alone judges all who enter the world.
And all believe that God is a true Judge;**

Source	Text	Context	Connection to Theme
Pirkei Avot 4:8 הַדֵּן יְחִידִי	He said, "Don't establish a single judge (court), for there is no single Judge but One (God). הוא היה אומר אל תהי דין יחיד שאינ דין יחיד אלא אחד	(4:7) Rabbi Ishmael his son said: he who refrains himself from judgment, rids himself of enmity, robbery and false swearing; But he whose heart is presumptuous in giving a judicial decision, is foolish, wicked and arrogant.	God is the ultimate judge and we should realize that human judgments of other people pale in comparison.
Mishnah Rosh Hashanah 1:2 באי העולם	At four times the world is judged. On Pesach for the crops, on Shavuot for the fruits of the tree, on Rosh Hashanah all human beings pass before God like sheep, as it says, "The one who fashioned all of their hearts, who understands all their deeds" (ps. 33) On Sukkot they are judged for water. בארבעה פרקים העולם נידון בפסח על התבואה; בעצרת על פירות האילן; בראש השנה כל באי העולם עוברים לפניו כבני מרון, שנאמר (תהלים ל"ג) היוצר יחד לבם המבין אל כל מעשיהם ובחג נידונין על המים	The four different new years throughout the calendar.	Rosh Hashanah is the time when human beings are judged by God.
Mishnah Brachot 9:2 דין אמת	On hearing bad news one says, "Blessed, the true Judge." ועל שמועות רעות אומר ברוך דין אמת	Blessings for all kinds of natural wonders and occurrences.	Whatever the outcome may be, one trusts that God's judgment is right and fair.



**הטוב, ומטיב לרעים ולטובים:
וכל מאמינים שהוא טוב לכל:**

Who is the source of goodness, and is beneficent to the wicked and the good.

And all believe that God is good to all;

Source	Text	Context	Connection to Theme
Psalms 125:4	Do good God, to those who are good, and to those who are upright in their hearts. הִטִּיבָה יְקֹנֶק לְטוֹבִים וְלִישָׁרִים בְּלִבּוֹתָם	Even in times of destruction and exile, the bond between God and the people is strong.	Reminding God of the overall goodness of the Jewish people and asking to be judged accordingly.
Talmud b. Eruvin 22a	[Why is it written] slow to anger (in the plural form)? It should read “slow to anger” (in the singular form). Rather, [it is written] slow to anger: for the righteous and the wicked. אֵרַךְ אַפִּים? אֵרַךְ אֶף מִבְּעֵי לִיה! אֵלֶּא: אֵרַךְ אַפִּים לְצַדִּיקִים, אֵרַךְ אַפִּים לְרָשָׁעִים .	When will punishment come to the wicked and reward to the righteous?	A powerful presentation of God’s attribute of mercy for the wicked as well as for the righteous.
Psalms 145:9	The Lord is good to all; Whose mercies are over all God’s creations. טוֹב יְקֹנֶק לְכָל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו	Part of the Ashrei prayer, in which the world כל is used 17 times.	The theme of compassion continues in this line. It is both an explanation of God’s qualities and a <i>bakasha</i> for God to act in goodness towards the one praying.



**הַרְחוּם, וּמִקְדִּים רַחֲמִים לְרָגֶז:
וְכָל מֵאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:**

**Who is merciful, and God's compassion precedes God's anger.
And all believe that God is easily reconciled;**

Source	Text	Connection to Theme
Midrash Tehilim מדרש תהלים: מזמור כב וּמִקְדִּים רַחֲמִים לְרָגֶז:	Our rabbis taught: Within anger there is also passion, within darkness there is light, within rage there is compassion, within constriction there is spaciousness, within distance there is closeness, within falling there is rising... "In rage, remember compassion" (Habakuk 3:2). שְׁנוּ רַבּוֹתֵינוּ מִתּוֹךְ כַּעַס רִצּוֹן, מִתּוֹךְ אִפְּלִיָּה אוֹרָה, מִתּוֹךְ רוּגֵז רַחֲמִים, מִתּוֹךְ צָרָה רוּחוּחָה, מִתּוֹךְ רִיחוּק קִירּוּב, מִתּוֹךְ נִפְּלִיָּה קִימָה... מִתּוֹךְ רוּגֵז רַחֲמִים, בְּרוּגֵז רַחֵם (תְּזָכוֹר) (חֲבִקּוּק ג ב)	Building off of the verse in Habakuk, the paytan explains that no matter the degree of God's anger and rage, mercy and compassion always comes first.
Mishnah Avot 5:11 שֶׁהוּא רַךְ לְרִצּוֹת:	There are four character types: Easy to become angry and easy to be pacified: her gain disappears in her loss. Hard to become angry and hard to be pacified, his loss disappears in his gain; Hard to become angry and easy to be pacified, this is a pious person. Easy to become angry and hard to be pacified; this is a wicked person. אַרְבַּע מִדּוֹת בַּדְּעוֹת: נוֹחַ לַכַּעֲס וְנוֹחַ לְרִצּוֹת - יֵצֵא שָׂכָרוֹ בַּהֲפָסְדוֹ. קָשָׁה לַכַּעֲס וְקָשָׁה לְרִצּוֹת - יֵצֵא הַפְּסָדוֹ בְּשָׂכָרוֹ. קָשָׁה לַכַּעֲס וְנוֹחַ לְרִצּוֹת - חֲסִיד נוֹחַ לַכַּעֲס וְקָשָׁה לְרִצּוֹת - רָשָׁע	

