

THE WEXNER FOUNDATION

FROM SUKKOT TO HANUKKAH INFUSING OUR FALL WITH JOY AND LIGHT

A Light at the End of a Very Long Tunnel: A Hope-Infused Source of Joy
Rabbi Georgette Kennebrae | November 20, 2020

1) תהילים קכ"ו

(א) שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְהוָה אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: (ב) אֵץ יִמְלֵא שְׁחֹזֵק פִּינוֹ וּלְשׁוֹנֵנוּ רָנָה אֵץ יֵאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהֵי: (ג) הַגְדִּיל יְהוָה לַעֲשׂוֹת עִמָּנוּ הַיְיִנוּ שְׂמֵחִים: (ד) שׁוּבָה יְהוָה אֶת־שְׁבוֹתֵנוּ [שְׁבִיתָנוּ] כְּאִפְיָקִים בְּנִגְבֹ: (ה) הַזְרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: (ו) הֵלֹךְ יֵלֵךְ | וּבִכָּה נִשָּׂא מִשְׁךְ־הַזֶּרַע בָּא־יָבֹוא בְּרִנָּה נִשָּׂא אֱלֹמִתָיו:

1) Psalms 126

(1) A song of ascents. When the LORD restores the fortunes of Zion —we see it as in a dream—
(2) our mouths shall be filled with laughter, our tongues, with songs of joy. Then shall they say among the nations, “The LORD has done great things for them!” (3) The LORD will do great things for us and we shall rejoice. (4) Restore our fortunes, O LORD, like watercourses in the Negeb. (5) *They who sow in tears shall reap with songs of joy.* (6) *Though he goes along weeping, carrying the seed-bag, he shall come back with songs of joy, carrying his sheaves.*

2) תענית ה' א:ז'

ועל אותו הדור הוא אומר (תהלים קכו, ה) הזורעים בדמעה ברנה יקצרו הלך ילך ובכה נושא משך הזרע וגו' מאי הלך ילך ובכה נושא משך וגו' א"ר יהודה שור כשהוא חורש הולך ובוכה ובחזירתו אוכל חזיז מן התלם וזהו בא יבא ברנה

2) Taanit 5a:7

And with regard to that generation the verse says: “They who sow in tears shall reap with songs of joy. Though he goes on his way weeping, who bears the measure of seed, he shall come home with joy, bearing his sheaves” (Psalms 126:6). The Gemara asks: **What is the meaning of the expression: “Though he goes on his way weeping, who bears the measure of seed”?** **Rabbi Yehuda said: An ox, when it plowed at that time, it went on its way weeping and lamenting its labor; and yet upon its return, through the same furrow, it was able to eat the young shoots [haziz] of crops that had already sprouted from the furrow. And this is the meaning of the phrase: “He shall come home with songs of joy.”**

3) בראשית ל"ח:י"ב-ל'

(יב) וַיִּרְבוּ הַיָּמִים וַתָּמָת בַּת־שׁוּעַ אֲשֶׁת־יְהוּדָה וַיִּנְחָם יְהוּדָה וַיַּעַל עַל־גִּזְזֵי צֹאנוֹ הוּא וְחִיבָה רַעְהוּ הַעֲדֵלְמִי תַמְנָתָה: (יג) וַיִּגַּד לְתַמָּר לֵאמֹר הִנֵּה חֲמִירָ עִלָּה תַמְנָתָה לְגַז צֹאנוֹ: (יד) וַתִּסַּר בְּגָדֶיהָ אֶלְמָנוּתָהּ מֵעֲלֶיהָ וַתִּכְסַּבְעֶיהָ וַתַּעֲלֶף וַתִּשָּׁב בְּפֶתַח עֵינָיִם אֲשֶׁר עַל־דְּרָךְ תַמְנָתָה כִּי־גִדְלָה שְׁלֵהָ וְהוּא לֹא־נִתְנָה לָּהּ לֵאשָׁה: (טו) וַיִּרְאֶה יְהוּדָה וַיַּחֲשֹׁבֶהָ לְזוֹנָה כִּי כִסְתָה פְּנֵיהָ: (טז) וַיִּטֵּ אֶלֶיהָ אֶל־הַדְּרָךְ וַיֵּאמֶר הִבֵּה־נָא אֲבֹא אֵלַיךְ כִּי לֹא יָדַע כִּי כָלְתָהּ הוּא וַתֵּאמֶר מֵהַתְּתַן־לִי כִּי תָבֹא אֵלַי: (יז) וַיֵּאמֶר אֲנִכִּי אֲשַׁלַּח גְּדֵי־עֵזִים מִן־הַצֹּאן

וַתֹּאמֶר אִם־תִּתֵּן עֵרְבוֹן עַד שְׁלֹחַךְ: (יח) וַיֹּאמֶר מֶה הָעֵרְבוֹן אֲשֶׁר אֶתֵּן־לְךָ וַתֹּאמֶר חֲתָמְךָ וּפְתִילְךָ וּמִטָּה אֲשֶׁר בְּיָדְךָ וַיִּתֵּן־לָהּ וַיָּבֵא אֵלֶיהָ וַתְּהַר לּוֹ: (יט) וַתִּקַּם וַתִּלְךָ וַתִּסַּר צַעֲיִפָּה מֵעֵלֶיהָ וַתִּלְבָּשׁ בְּגָדֵי אִלְמָנוּתָהּ:

(כ) וַיִּשְׁלַח יְהוּדָה אֶת־גְּדֵי הָעֵזִים בְּיַד רַעְיָהוּ הַעֲדֹלָמִי לְקַחַת הָעֵרְבוֹן מִיַּד הָאִשָּׁה וְלֹא מִצָּאָהּ: (כא) וַיִּשְׁאַל אֶת־אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךְ הִקְדַּשְׁתָּהּ הוּא בְּעֵינַיִם עַל־הַדֶּגֶר וַיֹּאמְרוּ לֹא־הִיְתָה בְּזָה קְדֻשָּׁהּ: (כב) וַיֵּשֶׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מִצָּאָתִיהָ וְגַם אֲנָשֵׁי הַמְּקוֹם אָמְרוּ לֹא־הִיְתָה בְּזָה קְדֻשָּׁהּ: (כג) וַיֹּאמֶר יְהוּדָה תִּקַּח־לָהּ פֶּן נִהְיֶה לְבֹז וְהִנֵּה שְׁלַחְתִּי הַגְּדִי וְאַתָּה לֹא מִצָּאָתָהּ:

(כד) וַיְהִי אִ כְּמִשְׁלַשׁ קְדָשִׁים וַיֵּגַד לַיהוּדָה לֵאמֹר זָנַתְהָ תִמְרָה כָּל־לַתְךָ וְגַם הִנֵּה הָרָה לְזָנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאָוּהָ וַתִּשְׂרַף: (כה) הוּא מוֹצֵאת וְהִיא שְׁלֹחָה אֶל־חַמִּיּוֹהָ לֵאמֹר לֹא־יֵשׁ אֲשֶׁר־אֶלָּה לּוֹ אֲנֹכִי הִנֵּה וַתֹּאמֶר הִכָּר־נָא לְמִי הַחֲתָמָת וְהַפְתִּילִים וְהַמִּטָּה הָאֵלֶּה: (כו) וַיִּכַּר יְהוּדָה וַיֹּאמֶר צְדָקָה מִמֶּנִּי כִי־עַל־כֵּן לֹא־נִתְּתִיהָ לְשִׁלָּה בְּנִי וְלֹא־יִסַּף עוֹד לְדַעְתָּהּ: (כז) וַיְהִי בַעֲת לְדַתָּהּ וְהִנֵּה תֹאוֹמִים בְּבִטְנָהּ:

(כח) וַיְהִי בְּלִדְתָהּ וַיִּתְּנֶנָּה וַתִּקַּח הַמִּילָדָת וַתִּקְשֶׁר עַל־יָדָיו שְׁנֵי לֵאמֹר זֶה יֵצֵא רֹאשְׁנָהּ: (כט) וַיְהִי אִ כְּמִשְׁבִּיב יָדוֹ וְהִנֵּה יֵצֵא אֹחִיו וַתֹּאמֶר מֶה־פָּרַצְתָּ עָלַיךָ פָּרֶץ וַיִּקְרָא שְׁמוֹ פָּרֶץ: (ל) וְאַחֲרַיִם יֵצֵא אֹחִיו אֲשֶׁר עַל־יָדוֹ הַשְּׂנִי וַיִּקְרָא שְׁמוֹ זָרַח: (o)

3) Genesis 38:12-30

(12) A long time afterward, Shua's daughter, the wife of Judah, died. When his period of mourning was over, Judah went up to Timnah to his sheepshearers, together with his friend Hirah the Adullamite. (13) And Tamar was told, "Your father-in-law is coming up to Timnah for the sheepshearing." (14) So she took off her widow's garb, covered her face with a veil, and, wrapping herself up, sat down at the entrance to Enaim, which is on the road to Timnah; for she saw that Shelah was grown up, yet she had not been given to him as wife. (15) When Judah saw her, he took her for a harlot; for she had covered her face. (16) So he turned aside to her by the road and said, "Here, let me sleep with you"—for he did not know that she was his daughter-in-law. "What," she asked, "will you pay for sleeping with me?" (17) He replied, "I will send a kid from my flock." But she said, "You must leave a pledge until you have sent it." (18) And he said, "What pledge shall I give you?" She replied, "Your seal and cord, and the staff which you carry." So he gave them to her and slept with her, and she conceived by him. (19) Then she went on her way. She took off her veil and again put on her widow's garb.

(20) Judah sent the kid by his friend the Adullamite, to redeem the pledge from the woman; but he could not find her. (21) He inquired of the people of that town, "Where is the cult prostitute, the one at Enaim, by the road?" But they said, "There has been no prostitute here." (22) So he returned to Judah and said, "I could not find her; moreover, the townspeople said: There has been no prostitute here." (23) Judah said, "Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her."

(24) About three months later, Judah was told, "Your daughter-in-law Tamar has played the harlot; in fact, she is with child by harlotry." "Bring her out," said Judah, "and let her be burned." (25) As she was being brought out, she sent this message to her father-in-law, "I am with child by the man to whom these belong." And she added, "Examine these: whose seal and cord and staff are these?" (26) Judah recognized them, and said, "She is more in the right than I, inasmuch as I did not give her to my son Shelah." And he was not intimate with her again.

(27) When the time came for her to give birth, there were twins in her womb! (28) While she was in labor, one of them put out his hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first. (29) But just then he drew back his hand, and out came his brother; and she said, "What a breach you have made for yourself!" So he was named Perez. (30) Afterward his brother came out, on whose hand was the crimson thread; he was named Zerah.

4 ספורנו על בראשית ל"ח:כ"ה:א'

היא מוצאת והיא שלחה שלא נפל לבה מהשתדל לזכות את עצמה אע"פ שהיו מוציאים אותה להשרף כי היה לבה כלב הארי:

4) Sforno on Genesis 38:25:1

היא מוצאת והיא שלחה, even at this late stage in the trial when she was already on the way to the site of her execution, Tamar did not despair, as she had a heart as stout as that of a lion.

5) רות ד':י"ח-כ"ב

(יח) וְאֵלֶּה תּוֹלְדוֹת פְּרָץ פְּרָץ הוֹלִיד אֶת־חֶצְרוֹן: (יט) וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב: (כ) וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד אֶת־שַׁלְמֹה: (כא) וְשַׁלְמֹן הוֹלִיד אֶת־בְּעַז וּבְעַז הוֹלִיד אֶת־עוֹבֵד: (כב) וְעוֹבֵד הוֹלִיד אֶת־יִשִׁי וְיִשִׁי הוֹלִיד אֶת־דָּוִד:

5) Ruth 4:18-22

(18) This is the line of Perez: Perez begot Hezron, (19) Hezron begot Ram, Ram begot Amminadab, (20) Amminadab begot Nahshon, Nahshon begot Salmon, (21) Salmon begot Boaz, Boaz begot Obed, (22) Obed begot Jesse, and Jesse begot David.

6)

Ancestral Mathematics

In order to be born, you needed:

2 parents
4 grandparents
8 great-grandparents
16 second great-grandparents
32 third great-grandparents
64 fourth great-grandparents
128 fifth great-grandparents
256 sixth great-grandparents
512 seventh great-grandparents
1,024 eighth great-grandparents
2,048 ninth great-grandparents

For you to be born today from 12 previous generations, you needed a total of 4,094 ancestors over the last 400 years.

Think for a moment – How many struggles? How many battles? How many difficulties? How much sadness? How much happiness? How many love stories? How many expressions of hope for the future? – did your ancestors have to undergo for you to exist in this present moment...

LYRICAL  ZEN

7) "I always tell people, for me, hope doesn't preclude feeling sadness or frustration or anger or any other emotion that makes total sense. Hope isn't an emotion, you know? Hope is not optimism.'... Hope is a discipline. It's a commitment to the future that must manifest as action. That discipline matters most when it is hardest. And when the stakes are highest. This is such a moment, with much to lose, and much to win."

Mariame Kaba

8) Is the glass half full or half empty...?