



Ha'makom: God "on Location"

Genesis 28:11

וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשֶׂם מֵרָאשִׁיתוֹ וַיִּשְׁכַּב
בַּמָּקוֹם הַהוּא :

He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place.

Rashi on Exodus: 33:21

עַל מָקוֹם שֶׁהַשְּׂכִינָה שָׁם מְדַבֵּר, וְאוֹמֵר הַמָּקוֹם אֵתִי, וְאֵינוֹ אוֹמֵר אֲנִי בַּמָּקוֹם,
שֶׁהֵקֵב"ה מְקוֹמוֹ שֶׁל עוֹלָם וְאֵין עוֹלָמוֹ מְקוֹמוֹ (תַּנְחוּמָא):

...["a place"] refers to the place where the Shechinah is and God, therefore, says: "The place is with Me" and God does not say: "I am in the place," for **God is "the place of the world" but the world is not "God's place."**

Pesach Haggadah, Magid, The Four Sons

בָּרוּךְ הַמָּקוֹם, בָּרוּךְ הוּא, בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא. כְּנֶגֶד אַרְבָּעָה
בָּנִים דִּבְרָה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשִׂאוֹל.

Blessed be the Place [of all], Blessed be God; Blessed be the One who Gave the Torah to God's people Israel, Blessed be God. Corresponding to four sons did the Torah speak; one [who is] wise, one [who is] evil, one who is innocent and one who doesn't know to ask.

Maaseh Nissim on Baruch Ha'makom

Written by Rabbi Yaakov Lorberbaum (1760-1832), Maaseh Nissim draws from the insights of the Ramban, the Zohar, Ramban, and Rabbi Eliezer Ashkenazi.

ברוך המקום. הפיסקא הזאת היא משולל הבנה לכל רואה. ואין מן הצורך לכתוב הספיקות.

Blessed is “The Place.” The highest level of faith is attained by the one who comes to faith through reason and meditation just as our forefather, Abraham, did. To such a person God is HaMakom, literally “The one who present everywhere” because he experiences God’s presence and providence as a power that fills the entire universe and surrounds the entire universe. In the words of Jewish philosophers, “God is the place of the universe and the universe is not God’s place.”

Seder ha'Tefilot (Forms of Prayer) p123

המקום ינחם אתכם בתוך שאר האבלים

May the Eternal comfort you together with all those who mourn.

Ismar Schorsch on Hamakom Yenachem Etchem

Chancellor emeritus of The Jewish Theological Seminary and Distinguished Professor of Jewish History

These words stress that whatever the loss, the bereaved are not alone. Others in Israel have also been afflicted. And God shares their pain. No house of mourning, no place of suffering is without God's presence. God softens the anguish of a community joined by fate and faith.