

בראשית י"ג:ה-ו'

(ה) וגם-ללוט ההלך את-אברהם היה צאן-ובקר ואהלים: (ו) ולא-נשאו אתם הארץ לשבת יחדו כִּי-הָיָה רְכוּשָׁם רָב וְלֹא יָכְלוּ לְשַׁבֵּת יַחְדָּו:

1 Genesis 13:5-6

(5) Lot, who went with Abram, also had flocks and herds and tents, (6) so that the land could not support them staying together; for their possessions were so great that they could not remain together.

רד"ק על בראשית י"ג:ו'-ב' ג'

(ב) לשבת יחדיו, כי היה צר להם מקום המרעה שם לרעות מקניהם יחד עם מקנה אנשי הארץ, (ג) כי היה רכושם רב לפיכך היה ריב בין רועיהם אלה אומרים אנחנו נרעה מקנינו ואלה אומרים אנחנו נרעה מקנינו והיה המקום צר להם ודוחקים זה עם זה:

2 Radak on Genesis 13:6:2-3

(2) לשבת יחדו, for there was not enough grazing land to support their herds as well as those of the other inhabitants of the land. (3) כי היה, for the possessions of Avram and Lot together was too great. As a result, a quarrel broke out among the respective shepherds. Each group of shepherds wanted to use the same meadows on which to graze their flocks.

העמק דבר על בראשית י"ג:ו'-א'

...אלא משום שהיו הטבעים רחוקים ולא היה לוט לצוותא לאברהם כי אם מרחוק. אבל יחדיו לא יכלו לשבת. ובאשר היה רכושם רב היו מוכרחים לפגוע זה בזה. והיתה פגישתם למשא על אברהם ומ"מ לא מצא אברהם עדיין לב להגיד לו להפרד עד.

3 Haamek Davar on Genesis 13:6:1

...Rather, the reason was that their natures were distant from one another, and Lot had no companionship with Abram except from afar. But together — they could not dwell. And since their possessions were great, they were inevitably bound to encounter one another, and those encounters became a burden upon Abram. Nevertheless, Abram did not yet find it in his heart to tell him to separate — until [later].

בראשית י"ד:י"ז-כ"א

(יז) ויצא מלך-סדם לקראתו אחרי שובו מהפוח את-כדורלעמר ואת-המלכים אשר אתו אל-עמק שוה הוא עמק המלך: (יח) ומלכיצדק מלך שלם הוציא לחם וגו' והוא כהן לאל עליון: (יט) וברכהו ויאמר ברוך אברהם לאל עליון קנה שמים וארץ: (כ) וברוך אל עליון אשר-מגן צריך בידו ויחולל מן-עשר מלך: (כא) ויאמר מלך-סדם אל-אברהם מוֹלֵל הַנָּפֶשׁ וְהָרָכָשׁ קַח-לָךְ:

4 Genesis 14:17-21

(17) When he returned from defeating Chedorlaomer and the kings with him, the king of Sodom came out to meet him in the Valley of Shaveh, which is the Valley of the King. (18) And King Melchizedek of Salem brought out bread and wine; he was a priest of God Most High. (19) He blessed him, saying, "Blessed be Abram of God Most High, Creator of heaven and earth. (20) And blessed be God Most High, Who has delivered your foes into your hand." And [Abram] gave him a tenth of everything. (21) Then the king of Sodom said to Abram, "Give me the persons, and take the possessions for yourself."

אור החיים על בראשית י"ד:י"ח:א'

ומלכי צדק וגו'. רבותינו אמרו (נדרים לב:): כי הוא שם. וטעם שהפסיק בענין מלך שלם בין יציאת מלך סדום להודעת דבריו אל אברהם וכו', להגיד שבת הצדיקים מה בינם לבין הרשעים, כי מלך סדום יצא לקראת אברהם לראות פניו ריקם, הגם שאליו חזיב להקביל פניו אברהם במנחה כיד המלך, והוא הרשע יצא בפניו ריקניות, ושם הצדיק מבלי חייב נדיבות

5 Or HaChaim on Genesis 14:18:1

And Malki Tzedek the king of Salem, etc. Our sages (*Midrash Aggadah*) claim that Malki Tzedek was identical with Noach's son Shem. The reason that the Torah interrupts the report of Lot's rescue by reporting Malki Tzedek's arrival is to contrast his behaviour with that of the king of Sodom. Whereas Malki Tzedek came with gifts and a blessing though Abraham had done nothing for him, the king of

יעץ והקביל פניו בלחם ויין.

Sodom came empty-handed although he owed Abraham a great debt of gratitude for having saved both his life and his kingdom. The Torah merely shows the difference between the behaviour of the wicked and that of the just.

אבן עזרא על בראשית י"ג:א'

6 Ibn Ezra on Genesis 13:6:1

יחדו. לשון שנים, ורבים, "ויענו כל העם יחדו" (שמות יט ח), והיא מלה זרה, ואין פירושו כמו יחד, רק כמו יחיד:

TOGETHER. *Yachdav* (together)... can refer to two or to many, as in *And all the people answered together* (*yachdav*) (Ex. 19:8). This word does not follow the rules of Hebrew grammar. *Yachdav* is not synonymous with *yachad* (together). *Yachdav* means acting like one person.

בראשית כ"ב:ו'

7 Genesis 22:6

(ו) ויטח אברהם את־עצי העֹלָה וישם על־יִצְחָק בָּנוֹ ויטח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכָלֶת וילכו שניהם יחדו:

(6) Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together.

Welcome to our MEDIUM TENT.

IKAR is not a small tent. Not everyone here agrees—not about God, not about *musaf*, not even about bacon maple donuts. We don't all agree about Israel/ Palestine, nor do we all agree about tax policy, how to solve the housing crisis, or if the future is in wind or solar. We would all be very bored if everyone in our community saw the world the same way.

IKAR is also not a big tent. We have not created a space designed to platform every perspective. Those who advocate violence, those who believe that public shaming and blaming is the way to achieve social change, those who are so certain they're right that they'll denigrate, demean, dehumanize those who disagree with them... will not find a welcome home here.

IKAR is a medium tent. In a time of callousness and cruelty, we are a home for people who choose compassion. Amid a rising tide of dehumanization, we are invested in recognizing one another's humanity.

We believe that all people deserve to live in peace and in dignity, and are worthy of love. We see our destiny as tied to the Jewish people— half of whom live here in the diaspora and half in Israel— and to all humanity. We know that we have a special responsibility to the stranger, especially the one suffering the most in our midst. That's why nobody's pain is invisible here. Even when it is hard to hold all of these commitments, we strive to remember that God gave us capacious hearts for a reason.

Sometimes it's hard to share a medium tent with people who live at the opposite outer edges. That's when we remind ourselves of our shared values, and lean into our grace. We remember that by choosing humility, curiosity and compassion, we will only grow in moral clarity and communal resiliency. And both of these are essential to our mission of creating more interesting Shabbat lunch conversations, and a more just and loving world.