The term "kavod" appears in the Hebrew Bible several hundred times, and even more so in Talmudic literature. Its root is probably in the word "kaved", "heavy", which also means substance (or concrete/physical presence). The core meaning of the term "kavod" is social honour or dignity, but it may also mean wealth, glory, greatness and splendour. Thus, the Hebrew Bible uses it to signify God's presence or substance (kevod YHWH, for example Exodus 16:7), or there are such Rabbinic sayings as: "All that God created in His world He did not create but for His own glory (li-khevodo)" (m. Avot 6: Traditions of compassion thus prescribe burial for all. The Prague hevrarah kadisha attends to a man at death. Unknown painter, ca. 1772. Image from the Jewish Museum of Prague, via Wikimedia Commons. Jews adhering to some religious movements shy from picking flowers and tree fruit which grow by chance in the cemetery, and for these Jews the grass which grows there should be managed (by grazing or cutting) without profit to the Jewish community. The neglect of many Jewish cemeteries in central and eastern Europe today is of course due to the absence of Jewish communities in those towns since the Shoah, but cemeteries lacking ongoing care exist anywhere the founding communities have moved away or been displaced. Start by marking "Compassion for Humanity in the Jewish Tradition" as Want to Read: Want to Read saving… Want to Read. The very fact that some rabbi had to say this indicates a prevailing attitude towards non-Jews in Rabbinic literature. He just cherry-picks these quotes and skips over all the ones about how non-Jews will have to answer for their crimes to the Jewish people in the World to Come and will spend it as our servants. Probably should not have been published. ...more. The Book of Leviticus comes to life here, with its injunctions to leave part of the harvest for the needy, and with all of its concern and compassion for the underprivileged within the society. The text contains complexities; yet these fade away against the simple message of a Divine plan fulfilling itself among decent people. Ruth, Naomi and Boaz all occupy the stage in turn, and God's purpose is fulfilled through their actions. The Jewish people accepted the Torah in fear of God's overwhelming power. Ruth accepted it out of love and loyalty. Shavuot.