

## Becoming Aware Of God

1. Read the prayer through in English.
  - a) What are God's characteristics in this prayer?
  
  - b) How does God manifest Himself?
  
2. Read the prayer once again in English - this time with the commentary.
  - a) What was God's role in the "author's (s') life"?
  
  - b) What do you think the author(s) was (were) feeling when he/she/they first wrote this prayer?
  
3. Based on this liturgy, think of a time when God touched your life in the same way.
  - a) Describe the incident.
  
  - b) How did you respond?

*On Hanukkah:*

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yothanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Israel, demanding that they abandon Your Torah and violate Your trouble. You, in great mercy, stood by Your people in time of wrongs. You defended them, vindicated them, and avenged their many into the hands of the few, the corrupt into the hands of the pure in heart, the gully into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and reciting praises to You.

For all these blessings we shall ever praise and exalt You.

*On Shabbat Shuvah:*

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

*Reader adds:*

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, *Kohanim*, Your holy people.

*Congregation:*

May Adonai bless you and guard you.

May Adonai show you favor

and be gracious to you.

May Adonai show you kindness

and grant you peace.

Ken y'hi ratzon,

Ken y'hi ratzon,

Ken y'hi ratzon.

על הנסים ועל הפרקו, ועל הגבורות, ועל התשועות, ועל  
הפלתמות שעשית לאבותינו במקום הרם ובזמן הזה.

ביום מתהרת: בן-יחזקן בן-גדול חשמונני ובניו פשערת  
מלכותו זון הרשעה על עמך ישראל להשפיתם חוקתך  
ולעבירים מחשן רצונך. ואמה פרמקו הרבים עמדת לבם  
פעת צדקם, רבם את-דיבם, נגם את-דינם, נקמת את-נקמתם,  
מקמת גבורים בן חלשים, ורבים בן מעטים, וממאים בן  
טחורים, ורשעים בן צדיקים, וזרים בן עסקי חוקתך. ולי  
עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה  
גדלה ופרקו פהלים הזוה ואחר פן פאנו כנוך לך-ביר פיתך ופנו  
את-היכלך, וטהרת את-מקדשך, והדליקו נרות פתצרות קדשך,  
וקבעו שמונת ימי הקפה אלו להודות ולהלל לשמך הגדול.

ועל כלם ותפדר ותרחמם שמך מלפני תמיד לעולם ועד.

*שבת שובתו את:*

ובחוב לחיים טובים פל-בני ברייתך.

וכל החיים יודוך פלה ויהללו את-שמך באמת, האל  
לשוערתנו ועזרתנו סלה. פרוך אמה יהודה המשוב שמך ולה  
נאור להודות.

*Hazzan adds:*

אלתינו ואלתי אבותינו, פרבנו בפרכה המשקלשת פתורה  
תפתובה על ידי משה עבדך, האמורה מפי אהרן וכונו, פהינו,  
עם קדשך, באמת.

*Congregation:*

בן יהי רצון.

בן יהי רצון.

בן יהי רצון.

וברכך יהוה וישמך.

יאר יהוה פניו אליך ורחמך.

ושא יהוה פניו אליך וישם לך שלום.

*B'rakhot after the Hagfarah:*

Praised are You Adonai our God, who rules the universe, Rock of all ages, righteous in all generations, steadfast God whose word is deed, whose decree is fulfillment, whose every teaching is truth and righteousness. Faithful are You, Adonai our God, in all Your promises, of which not one will remain unfulfilled, for You are a faithful and merciful God and Sovereign. Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence, and bring hope soon to the humbled spirit. Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah and the kingdom of the House of David Your anointed. May Elijah come soon, to gladden our hearts. May no outsider usurp David's throne, and may no other inherit his glory. For by Your holy name have You promised that his light shall never be extinguished. Praised are You Adonai, Shield of David.

*On Shabbat (including Shabbat Hol Ha-mo'ed Pesah):*

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets, and for this Shabbat, which You have given us for holiness and rest, for dignity and splendor. For everything do we thank You and praise You. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies Shabbat.

*On Festivals (including Shabbat Hol Ha-mo'ed Sukkot):*

We thank You and praise You, Adonai our God, for the Torah, for worship, for the prophets and for this (Shabbat and for this)

- Festival of Sukkot
- Festival of Sh'mini Atzeret
- Festival of Matzot
- Festival of Shavuot

You have given us (for holiness and rest), for joy and gladness, dignity and splendor. For everything do we thank You and praise You. May Your name be praised continually by every living creature. Praised are You Adonai, who sanctifies (Shabbat and) the people Israel and the Festivals.

TORAH SERVICE

הפטרה after the ברכות

ברוך אתה יהוה אלוקינו מלך העולם, אור כל־העולמות, צדיק מלך־העולמות, האל הנאמן ועושה המצופה יהוה ומקיים, שפיל־דבריו אמתי ואדוק, נאמן אמתי הוא לא אלוקינו ונאמנים דבריה, ודבר אמתי מדבריה אדור לא ישוה רקם, פי אל מלך נאמן ורחמן אמתי פרוק אמתי יהוה האל הנאמן בכל־דבריו.

רחם על ציון פי היא בית חיינו, ולעל־לכת נפש תושביה במתירה בנמינו, פרוק אמתי יהוה משמח ציון בבגותה.

שמחנו יהוה אלוקינו באליהו הנביא עבדך ובמלכות בית שמואל משיחה. פתחה נבא ונגל לפני, על פסאן לא ישב דוד נחמנו עוד אחרים את־פבולו, פי בשם קדשך זך ולא נחמנו נרו לעולם ועד. פרוק אמתי יהוה ולשבעת זל שלא נקפה נרו לעולם ועד. פרוק אמתי יהוה מקדש השבת. מנו דוד.

*On (including פסח) שבת:*

על המורה ועל העבודה ועל הנביאים ועל יום השבת הזה שנתת לנו יהוה אלוקינו לקדשה ולקנותה, לבכור הזה שנתת לנו יהוה אלוקינו אמתנו מורים לה, ולתפארת. על הכל יהוה אלוקינו אמתנו מורים לה, ומקרבנים אותה. ותפרך שמך בפני כל־הי תמיד לעולם ועד. פרוק אמתי יהוה מקדש השבת.

*On (including שבת) יום טוב:*

על המורה ועל העבודה ועל הנביאים (ועל יום השבת הזה)

- On שבת:* ועל יום תג הקפאת הזה
- On שבת:* ועל יום תג הקפאת הזה

*On שבת ויום טוב:* שמחת תורה and שמתי עשרת זה ועל יום השמיני, תג העצרת הזה

שנתת לנו יהוה אלוקינו לקדשה ולקנותה) לששון ולשמחה לבכור ולתפארת. על הכל יהוה אלוקינו אמתנו מורים לה, ומקרבנים אותה. ותפרך שמך בפני כל־הי תמיד לעולם ועד. פרוק אמתי יהוה מקדש (השבת ו)ישאאל ותזמנים.

סדר קריאת התורה

T. C. ...

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The קריש is an expression of that avowal of Judaism which is to be preserved at all times and wherever we may be; namely that, whatever course events may take, eventually, שמה רבא, the greatness of the Name of God in all its significance will be recognized and sanctified by all men irrefutably and without reservation, "in a world which He Himself has created כרצוניה in complete accordance with His will". As for all the deficiencies and imperfections that we see in this world, it is much more likely that they serve to advance the fulfillment of the goals of Divine providence, rather than they should obstruct them. For had God not deemed the present state of affairs to be in accordance with His purposes, he could have created this world in another fashion more suited to His will. The goal for which God made the world will surely be reached, and this goal is simply קרוש השם throughout the world, and the establishment of מלכות השם, the kingdom and supremacy of God on earth. This is the confident hope that has sustained Israel throughout the trials which were part of its wanderings through the ages, and the public avowal of this hope, constitutes the very foundation upon which our entire congregational worship is based. Hence the Reader restates it on behalf of the entire congregation at the end of every major portion of our prayers, so that all the congregation may take it to heart anew each time. In this prayer, the Reader expresses the wish that this Divine goal may be attained within the life-time of his congregation, and he calls upon the worshippers to say "Amen" to indicate that they have adopted his declaration as their own and that they will permit its truth to be the "leading, guiding and sustaining support" of their lives. To this "Amen" the congregation then adds its own declaration of its desire and trust that (אמן) the great Name of God will be blessed; namely, that the recognition of Him should be advanced, spread and made a living reality on earth forever and ever. After the hymns of praise uttered by the congregation, praising and glorifying the greatness and majesty of the Lord, and the abundance of His mighty acts, the Reader declares that, actually, the true greatness and fullness of His glory exceed far beyond any blessings, songs, or praises that are within the power of mortal lips to proclaim, they are exalted far above any "consoling" vistas of the future, promised glory of God on earth that mortal man can express in the midst of a dark present. And again, the congregation is called upon to voice its assent to this statement also by saying "Amen".

## The Kaddish

The story of the daily morning service as it developed during the talmudic and geonic periods cannot be concluded without a brief discussion of the recurring prayer known as the Kaddish. This doxology is popularly regarded as an intercession in behalf of the deceased, but there is nothing in the Kaddish to suggest any association with the dead.

Originally the Kaddish was associated with the study of Torah. At the conclusion of a discourse in the synagogue or the schoolhouse, the preacher or teacher would utter a few words of consolation. This hopeful peroration was followed by the formal dismissal now known as the Kaddish. It was addressed to the assembly in the Aramaic vernacular. In his dismissal the teacher proclaimed God's greatness and holiness and alluded to the messianic hope, which God would surely fulfill in accordance with the prophetic words: "Thus will I magnify Myself and sanctify Myself, and I will make Myself known in

my children for whose transgressions I had to destroy My House and burn My Temple, and exile them among the nations." Then Eliyahu said: "My son! By your life! Not only at this hour, but thrice daily does the voice repeat its lamentation. Moreover, whenever Israel enters its synagogues and houses of Torah-study and proclaims the יהא שמה רבא. He, as it were, nods with His head and says: "Happy the King who is thus praised in His House." (Ber. 3a). This story is a vivid illustration of the idea, that since the destruction of the Sanctuary G-d has, so to speak, placed His hope for universal recognition on the יהא שמה רבא, the unrestrained praise which resounds time and again from Israel's places of worship and learning. — "The gates of the Gan Eden are opened for him who utters the יהא שמה רבא with full force," declares the Talmud (Sab. 119b). We, therefore, pray before we recite the Kadish: ואתה יגדל נא כח (Num. 14, 17) that G-d may strengthen the *force* which utters the Kadish. However, the words ואתה וכח gain added significance when regarded from a different angle. The unfolding of the Divine *Force* is the theme of the entire Kadish and especially of the יהא שמה רבא. This sentence contains 28 letters equalling the numerical value of the word "כח" (Force). For 28 is the symbol of the "full force;" typified by the 28 days of the moon's complete cycle. This number is also obtained by the sevenfold increase of the four-lettered Name of G-d, the "יהוה." So this sentence comprised of seven words is followed by seven expressions of praise (from ויתהלל to וישתבח) and has to be spoken כח. Finally the part from בעלמא to יהא שמה also contains 28 words. (During the ten days of תשובה therefore, when the word ולעלא is added, the two words סן כל are contracted into one: סכל.) Some remarks on the text of the Kadish have to be added: יתגדל according to Ex. 38, 23. The Kadish contains altogether 10 expressions of praise corresponding to the 10 terms of homage employed in the psalms, (Jer. Meg. I; cf. פיר"ח) or to the 10 words of command with which "He created the world to His Will" as the Kadish mentions בעלמא די ברא — כחייכון cf. Malachi 3, 2 and Sanh. 98b. — לעלם cf. Daniel 7, 18 and Targum Ex. 15, 18. — There must be no pause or interruption between עלמא and יתברך for, out of the wish that His Name be

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blessed grows immediately the demand that He be forever extolled. — "In the following expressions of praise the Aramaic form is identical with the Hebrew. Many have been led by this fact to the erroneous assumption that this part of the Kadish is written in Hebrew" (עכ"י). — ריך הוא refers to the foregoing as well as to the passage following it — ונחמתא, may be understood as the Aramaic of כנתה (Targ Joel 2, 14 a.o.), and means *praise* in the Arabic root חת or else may finally express our hope for *consolation* (כי נחמת) from on High.

In a Kadish recited after a discourse upon the Mishnah Talmud, or Agadah the formula על ישראל is inserted here. It prays for the welfare of the students of the Torah and also of "all Israel," so that they be enabled to devote themselves unhindered to their sacred task. — צלותהון וכעותהון is the Targum for כחרכי וכקשתי (Gen. 48, 22), "my sword and my bow," Israel's weapons are prayer and devotion. — יהא שלמא. The Kadish closes, in the same manner as the ש"ע, Grace after Meals and the Priest's Blessing, with a supplication for the quintessence of all blessings: peace. — עושה שלום cf. comm. at the end of the ש"ע. On the orphans' Kadish cf. comm. after עלינו.

## The Reader's Kaddish

There is also a Kaddish that is recited by the reader at several points in the service. He recites what is called the Full Kaddish at the end of each service and an abbreviated or Half Kaddish at the end of each prayer unit within the service. How this reader's Kaddish came into being we do not know, but its psychological and theological rationalizations are fairly clear. As indicated above, the congregational response to the Kaddish was regarded by the mystics as very pleasing to God. In addition, the Talmud records the opinion of the third century sage, Rabbi Joshua ben Levi, who said: "He who responds, 'Amen! May His great Name be blessed,' with all his might, his decreed sentence is torn up" (Shab. 119b). Accordingly, it is quite logical for the pious to seek opportunities to make this efficacious response. This requires additional recitations of the Kaddish. It takes little ingenuity to draw the simple parallel that just as the Kaddish was recited by the teacher or preacher after a religious discourse, so should the reader of

the prayers recite the Kaddish at the conclusion of every congregational service. So this was added to each service thus enabling the people to respond with the formula *Yebe Shemei Rabba*, etc. An appropriate paragraph, in which God was beseeched to accept Israel's prayers, was substituted for the one that invoked God's blessings on the scholars. It read: "May the prayers and supplications of all Israel be accepted by their Father who is in heaven; and say ye: Amen!" This reader's Kaddish is known as the *Kaddish Titkabel*, that is, the Kaddish that contains the additional paragraph which begins with the word *Titkabel* (May the prayers . . . be accepted).

But this concluding Kaddish did not fully satisfy the craving of the pious to recite that marvelous response that so pleases the Almighty and, in addition, has the power to nullify one's

unit from that of the whole service, only part of the Kaddish is used, that is, only the first three paragraphs. Thus the abbreviated or Half Kaddish found its way into many places of the service.

With the addition of the Kaddish in its various forms, the morning service had practically achieved its classic formula-tion. It had expanded far beyond its original framework, assumed at the time of its redaction at Yavneh. The daily morning service had more than doubled its original size. It had reached a point where writing down the prayers and making them available to the ordinary worshiper became a real necessity.

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קדיש שלם. To conclude the Morning Service, the Complete Kadish is recited here. It differs from the Half-Kadish spoken at various previous stages of the Service — in that it contains the added request for the favorable acceptance of our prayers תתקבל, for abundant peace and happiness (יהא), and in the end phrase, the customary blessing of peace, עושה שלום. The significance of the Kadish as an epilogue to the larger sections of the Service has (already) been commented upon (cf. pp. 88, 170). It proclaims that through all the changing conditions of times and places, the universal recognition of His Name in its undiminished grandeur שטיה רבה, shall be achieved; in a world which He has created, כרעותיה, according to His Will. All the apparent shortcomings and deficiencies of this world cannot prevent the goal from being attained, nay, they are in themselves but the means to attain it. For He could surely have created a different world if this would have better suited His purpose. The Kadish

emphasizes at every turning point of the prayer, the unwavering faith of Israel in the ultimate realization of this aim of קידוש השם, בתיכון, in your lifetime and in the lifetime of all Israel as the reader proclaims. The congregation responds to it with Amen, making this ardent and confident faith their own. They add the wish and the hope יהא that the recognition of His Great Name be spread through all eternity and be brought to full realization on earth. To this praise the reader answers that the true greatness and splendor of His Glory extends לעלמא far beyond all blessing, song, homage and praise that the mind of mortal man is capable of uttering. And to this confession too the congregation responds with "Amen." (Hirsch).

The language of the Kadish is Aramaic. One of the reasons for this, advanced in the Tur (Par. 56), is that it was customary to recite the Kadish after public Torah discourses and the majority of the people then present understood Aramaic only which was their vernacular. The Zohar, however, remarks that a profound idea intrinsically interwoven with the meaning of the Kadish itself finds expression in its idiom. We employ a secular language, to indicate that the secular has to be interpenetrated by the Holy in order to attain the supreme goal of the יתגדל ויתקדש "that His Great Name be magnified and sanctified on earth." — Thus the Kadish becomes a positive and creative act of sanctification. Its designation too as "Kadish" — the Aramaic translation of the masculine adjective "Kadosh" — expresses the identical idea. Here the masculine form, symbolizing active forming and constructing, prevails; whereas the "Kedusha," by its feminine form, symbolises the feminine way of paying homage, for the Kedusha is but the echo of the celestial chorus, perceived by Israel and returned heavenwards with renewed fervor.

יתגדל. The Kaddish here is to be considered as a conclusion of the preceding section and not as an introduction to the following part, beginning with the ברכו (Cf. ד"ס, par. 54). As in all cases when a certain inner connection exists between two adjoining sections of prayer the Half-Kaddish only is recited, omitting the three concluding sentences. In this form the Kaddish presents itself simply as a prayer for redemption. Composed by the Men of the Great Synod (Assembly) in the period following the destruction of the first Temple, during Israel's exile, the wording is culled from Ezekiel XXXVIII, 23. It portrays the eternal role of Israel among the nations, viz., קדוש השם, to strive for the restoration to its full glory of the Great Name of G-d, יתגדל ויתקדש etc. For the fulfilment of Israel's destiny as a nation, will be attained when G-d's Name is recognized by the whole universe. The gathering together of the dispersed ones of Israel is linked to this goal. (Cf. Ezekiel XXXVI 23-24, Rashi ad loc.).

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The second paragraph יהא שמה רבא מברך, describes man's share in this process of restoration. It is to "bless, extol, praise, the Great Name" of G-d at all times, in all circumstances and environments. This is the essence of the Jewish task, to summon all the forces of the soul to *acts* of קדוש השם. The Sages accordingly appended the Kaddish to the end of every section of the service, for קדוש השם is the ultimate aim of every Jew's life. He must never allow it to fade from his consciousness. The Sages, therefore, ordained that the Kaddish is to be recited after the study of Mishnah or Talmud and after every public reading of scriptural verses as well. Thus the Kaddish came to occupy a central place in the Jewish Divine service. (For more information see our comments following וברא לציון, p. 184).

PSALM 92.

1-5. It is a good thing to sing praises to God.

1. *Sabbath day.* So universal is the expression of human thanksgiving and devout meditation on the works of God in this psalm, that some Rabbis—those "poets of Religion", as Jeremy Taylor calls them—held that it must have been spoken by Adam when he first beheld the wonders of Nature! The psalm can also be interpreted as an expression of national gratitude for some marvellous deliverance. It is designated "for the Sabbath day" in the title of the psalm, because it was sung in the Temple at the Sabbath burnt-offering.

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2. *good thing.* A right, delightful thing.

13. *palm-tree.* Symbol of beauty.

*cedar in Lebanon.* Symbol of strength.

15. *in old age.* Israel, even when it seems to be falling into decay, may be entering upon a second spring-time (Cheyne).

16. *to declare . . . upright.* "Showing how just the Eternal is" (Moffatt).

*unrighteousness.* Failure of His faithfulness.

*Psalm 92.* שבת This Psalm is dedicated to that institution which, is to accompany Israel in all its wanderings through the ages like a spiritual Well of Miriam. From it Israel should ever quaff in deep draughts the recognition of God's Name, that is, the perception and recognition of His providence and His will, and that serene trust and peace of mind which it needs in order to discharge its mission. This institution is none other than the Sabbath, "the most precious pearl", as our sages put it, which was given to Moses to bring to his people from God, and whose message Moses now puts into words in order to impart it to the hearts and minds of his people. (According to tradition, Psalm 92 was also written by Moses.) לזמון: Every Sabbath day represents a twenty-four-hour period of tribute which we pay God by actually laying our very selves and our world at His feet. (see *Horeb*) כי שבתנו וגו': The Sabbath teaches us each time anew to understand the entire world with all its manifold phenomena as *מטעל ה'*, one work of the One God. This thought, even as

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it is uplifting in its grandeur, also makes us joyfully aware of the harmonious unity of all the contrasting phenomena of the universe, contrasts which would rend the world asunder, were it not for the fact that they all represent the work of One Creator. Moses declares, "And therefore *במקסי יידן ארנן* every single event that has occurred in the past and comes about now through the work of Thy hands, fills me with pure joy." *לגיד כי ישר ה'* If God has proven to be *צור ה'* the Rock Which has shaped, protected and supported Israel through the ages, then *לא עלתה בו* there is no *על בכספיו* no partiality, no injustice in His providence. For it is His desire to be the same Rock of protection and support for all men, if only they will render Him homage and allow all their lives and ambitions to be guided by His Law. But the *כתיב* is *עלתה*, and this, it seems, would express both the idea of *עלילה* (Deut. 22:17) and that of *על* which is used in Rabbinic literature as a term for "motive" or "cause". The thought of Verse 16, then, is as follows: Not only is there no injustice in His providence, but, as a matter of fact, the 'first cause' is not even with Him. It rather rests with mankind itself which does not yet understand how to use this divine gift of free will for the advancement of its own true, permanent salvation by entering, voluntarily into the service of its God. The sages note that this "Song and Psalm for the Sabbath Day" looks toward the perfect Sabbath of the future *יום שכלו שבת*. Even as the first Sabbath day marked the completion of physical creation, so that "perfect Sabbath of mankind" shall mark the time when the moral moulding of man shall have reached its goal of perfection. It will signify the culmination of a process which had begun initially with the first Sabbath Day of Creation and which was heralded and advanced by the institution of the Sabbath. Thus the "Sabbath of Creation" has as its purpose and goal the attainment of the "perfect Sabbath of mankind". (See Commentary to Gen. 2:1-3).

אֲדָוָה אֱלֹהֵינוּ The first words of homage issuing from the lips of the Jew in the morning are the ones that he utters when the day's work is done and he lies down to rest. Both when he lies down and when he rises, his eyes are directed towards the "Lord of the world." Night and Day, the cycle of events is linked by man's "turning towards G-d," and thus he gains a sense of security from the anxiety of the night and the hardships of the day.

The morning service begins with a serene song. It is a hymn of trust in G-d. The beauty of its form, the easy rhythm of its verse and the tender passion of its contents, have an invigorating effect upon spirit and soul. It strengthens in man that attitude of optimism towards life which every sunrise awakens in us. The hymn has been ascribed to the poet philosopher, Solomon Ibn Gabirol or, by more recent research, to Rav Hai Gaon. Its theme consists of the dual conception that man has of G-d, viz., His infinite exaltedness on one hand, and His intimate contact with the world

on the other. "The Lord of the world, who was King before any existence was created, and who exists through all eternity," is, at the same time, "my G-d, my Redeemer, my Rock and my Protector."

This synthesis of the exaltedness of G-d and His closeness to man is the essence of the Jewish belief in G-d. G-d is the highest and the nearest. The more transcendent the one aspect appears to be, the more intimate does the other become.

אֲדָוָה אֱלֹהֵינוּ "G-d is mine" — This is the vigorous expression of joyous faith, and at the same time the tender spiritual note describing the unique relationship between G-d and man. The G-d to whom our prayers rise is at the same time the personal G-d, Who looks upon us with paternal love, "Who dwells on high yet descends to look upon heaven and earth," Who "looks down from heaven to listen to the sigh of the imprisoned, to free the children of death." One cannot pray to theoretical concepts. It was Abraham who first proclaimed the Lord as the personal G-d, and applied to Him the title אֱלֹהֵינוּ, Master of our lives and aspirations. Abraham taught mankind to love G-d, our Father and Redeemer, to feel secure in Him, to acknowledge Him, to trust in Him, to think of Him, to pray to Him. The expression "my G-d," is utterly foreign to the polytheistic religions. On the other hand, the Jew begins his daily prayer by calling G-d by the name designating Him as a personal G-d, by the name first used by Abraham.

Thus, this hymn which serves as an introduction to the prayers in general, contains the fundamentals of Jewish monotheism out of which we derive our belief in the efficacy of prayer. It creates that exalted atmosphere of hopeful joy which makes the prayer rise all the more fervently to heaven.

ארוך We recall to ourselves the independent nature of His essence and of His greatness (Verses 1-3), His eternity, His uniqueness, His infinity and His majesty (Verses 4-6). Remembering all this, we are confident that this One and Unique Being, though His glory is infinite, is still so very near, that each of us may call Him his own God, the sole source of his life and strength. From the infinite source of His own Being, God gives to each man a portion in life and delivers him from death and nonentity. He sustains him in times of trouble; He is his guide and his refuge. It is His nearness which man seeks as the only "good" when he calls upon God to be gracious unto him. It is to the protection and guidance of His hand that man, sleeping or awake, entrusts both his body and his spirit, and knows no fear (Verses 7-10). מלך We can think of God as King, with all royal power and majesty, even without the existence of a world over which to reign. His Being gained nothing by His creation of the world, nor would His Being lose anything if He were to allow all that He created to recede into non-existence once again. Only His creatures, by being alive, gain the ability to be aware of their Creator and Lord, and are given the opportunity to worship Him. אחרי כאשר יראו as ואחרי ככלות

(Joshua 2:7). נרא This thought, that God could destroy the world at any moment without any loss to His own Being, is of most awesome solemnity, and makes God the Only Being Whom all men alike must fear. להמסיל לו . Nothing is comparable to God, nor shares His dominion. חזי גואלי . He delivers us as חי, because He is חי and has given us a share in His own חיים, and His own immortality. חזר חבלי . It is from Him that we derive the strength to persevere and survive through all our sufferings. וס is the banner which serves as a guide along our way. כוס is an allegorical term to describe fate (see Psalms 16:5). מנה כוסי . God, the awareness of His protecting and guiding presence is the greatest favor, indeed the only truly blessed "good", which I seek.

ADON OLOM is the most popular hymn added to our Liturgy since Bible times. Because of its beauty of form, simplicity of language and sublimity of religious thought, it has been embodied in the various Rites all over the world. Its author is said by some to be Solomon ibn Gabirol (1021-1058), the renowned Spanish-Jewish poet and philosopher. The translation is by Israel Zangwill (1864-1926).

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Its appeal is universal. "Every fresh discovery confirms the fact that in all Nature's infinite variety there is one single Principle at work, One Power that is of no beginning and no end; that has existed before all things were formed, and will remain when all is gone; the Source and Origin of all, and yet in Itself beyond any conception or image that man can form" (Haffkine). Adon Olom is at the same time the supreme expression of absolute trust in God. The Creator of the universe, and its eternal Ruler, is also man's Guardian, Friend and Redeemer. In life and death, we confidently place our destiny in His hands.

*He is the living God to save.* The Hebrew phrase is based on Job 19. 25, "I know that my Redeemer liveth".

*my Rock.* Like a mountain-stronghold, an impregnable Refuge. *banner.* The figure is that of a rallying-point fixed on one of those mountain strongholds.

*cup.* Stands for all the wants of the worshipper; Psalm 23. 5.

*within His palm.* Based on Psalm 31. 6 ("Into Thy hand I commend my spirit; Thou hast redeemed me, O Lord God of truth").

*in fearless calm.* Adon Olom is the closing hymn of the Prayers before Retiring to Rest at night, and is often sung by those who watch the last moments of one who is departing this life.

ברוך. The structure, significance and ideas of the Brachoth surrounding the Shema are essentially like those of the morning prayer, and we refer to our commentary there. The variations result from the different perceptions and notions of the evening. We are especially struck by the omission of the Kedusha of the angels from the first Bracha. This might be explained on the basis of numerous passages in the Midrash (Gen. R. Ch. 78) which state that the angels proclaim their Kedusha only in the daytime. This would mean that the tribute which the forces of Nature pay to G-d is perceptible only during daytime. It is the day which leads man towards the recognition of G-d. Abraham once saw the work of the Creator revealed in the steady course of the Sun, ruling all terrestrial activity. (Gen. R. Ch. 39). The order of cosmic happening visible to all has been the mightiest proof of G-d's rule ever since. The קדושה as the highest pronouncement of the Divine Glory should, therefore, be spoken only during the day, when our senses are able to perceive Nature in its full activity and splendor. It is omitted at night when the world of Nature is hidden from the grasp of our senses.

This, according to the Kabbalists, also explains the omission of the repetition of the ש"ע at Maariv, for the Kedusha should not be recited at night.

ברבור. The creative word which called forth the rhythm of day and night continues working at night also. — ערבים, עתים, וסנים. "עת לכל" (Eccl. 3, 1) "To everything is a season and a time to every purpose." This sentence indicates that זמן means "time" in general, whereas "עת" implies a certain limited span of time, an hour, a moment. The division into day and night causes each single moment of day and night to differ from the next, for each one is but a transitory link in the change from day to night, from night to day. Day and night are complete contrasts, but the Creator's providence makes the day fade gradually into night and darkness yield slowly to light through the unceasing minute changes of time's "particles": He is מסנה עתים and thus הוסנים — מסדר. He directs each star to its predetermined position cf. Neh. 7, 3: איש במסונו. G-d has ordered their courses too into an harmonious system, כרצונו, according to a plan known only to Him. We might see their positions and calculate their courses, but their nature and purpose are unknown to us.

יוצר. בורא יום ולילה. Just as we do in the morning (יוצר), we testify at night to the basic truth of the unity of G-d in a world replete with contrasts. He is the Creator of both Light and Darkness and He made both serve His purpose. This "creation" of day and night is effected, גולל, by the gradual retreat of the light before the growing shadows of the night, and by the darkness slowly yielding to the Dawn. וכעביר יום. And when the day has done its duty, He makes it go; then the night enters upon its duty. וסבוריל. He lets neither of these contrasts intrude upon the other. Therefore His name is ה' צבאות, He who unites the countless variety of opposing forces into one cosmic harmony. (cf. Amos 4, 13. עושה שחר, also Chullin 87a).

א-ל חי וקים. Among all that is mortal, He alone is alive forever.

He rules, TWD, perpetually, TPI DTY, in all eternity, day and night. This concluding sentence has been objected to by some authorities, because it introduces a different train of ideas and hence contradicts the rule of TWD DTY that at the corresponding place of the morning prayer also, in the words "known only to Him, neither day nor night, and it shall come to pass towards evening: there will be light . . . Then the Lord shall be King over the whole earth." (Zach. 14, 7).

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בדבורו. ביום. The same command of the Creator which appointed the light to serve as "day" and the darkness to be "night" is still valid even now, every day when night begins to fall. שערות denotes the gates of sunrise and sunset phenomena through the regular alternation of which the Creator, in His infinite wisdom, has divided all of life on earth into two complementary halves. In Ecclesiastes 3:1 we read לכל זמן ועת לכל חפץ "All things need time and each endeavor has its own season." This maxim indicates to us that while the Hebrew term זמן denotes "time" as such, עת signifies a specific season, hour or moment of that time. The division of time into day and night is such that even the individual moments of day or night are not alike. Each minute is part of a gradual, steady change either from day to night or from night to day. However, the phenomena of daytime on one hand and nighttime on the other do represent two definitely opposing concepts. So that the transition from one to the other should not be too abrupt, God, in His loving care and thought, causes day and night to alternate not suddenly but by means of slow and very gradual changes that take place with every passing minute. He is

ומסוד. מחליף את הומנים. משנה עתים. The stars appear as the watchmen appointed by God to stand guard over the sleeping world below, as it were, and it is He, too, that has assigned them their places in definite orbits in accordance with His purposes that are known to Him alone. Man beholds the stars and plots their course, but their true nature and purpose are beyond his range of comprehension. He is בורא יום וליילה in the evening as He is יוצר אור ובורא חשך at dawn. This is repeated testimony of the Oneness and unique nature of God in his world full of contrasting opposites. Day and night are created by one and the same Almighty Power and day and night alike serve the unified, harmonious purposes of the God. He requires the services of both light and darkness, of day as well as of night, and He gives to each of these phenomena the sphere it needs in order to function in accordance with His will. גולל the light of day is literally "rolled back" as the lengthening shadows of night advance; even as darkness retreats as the light of day grows stronger. ומעביר יום and when day has done its appointed task, God relieves it from duty and assigns night to begin its work. ומבדיל He arranges this alternation in such a manner that neither of these contrasting phenomena interferes with the function of the other. Therefore His Name is הוה צבאות He Who takes all the infinite variety of hosts of creatures and unites them so as to act and interact as parts of a single unified Universe. אל חי: He is the one eternally living Power among all the mortal forces of the Universe; He is the One Who will remain while all else will have departed, and He reigns *tamid* constantly over us *va'ed* in all eternity, and therefore we are all subject to His sovereignty and to His guidance not only during the days, but also during all the nights which we spend on earth.

אמת ואמונה. "Truth and Trust" are the two ideas which for us grow out of the remembrance of the redemption from Egypt. "Truth" when God revealed himself in signs and miracles to liberate us. He thereby planted in our hearts the seed of undying "trust" in Him. The Bracha, נאל ישראל, therefore, praises Him as the Redeemer in the past, whereas the Bracha לעד ישראל proclaims our trust in Him as the Guardian of Israel in the present and, לעד in the future. This latter Bracha might be called the specific night Bracha in its reaffirmation of God's faithful watch over Israel; (characteristically there is no corresponding Bracha in the Shacharis). Both Berachoth are however, נאולה considered as one in the Talmud. Together they are אריכתא a "lengthened blessing of redemption." The preservation of Israel in Exile (שומר עמו etc.) is after all no lesser a miracle than the actual redemption (נאל) (Ber. 4b).

There is a significant textual difference between the paragraph אמת ואמונה and the parallel piece of the morning service, אמת ויציב. There, the events of the Exodus are recounted in the past tense פדיתנו whereas here, in the Maariv they are described in the participial form employing a constant and continuing action (הנואלנו etc.). In the morning we are filled with gratitude for having overcome the hours of darkness and despondency. At night we seek to find reassurance in the recounting of His ever-present protection and watchfulness. Hence the past tense, the tense of gratitude, חסד, was chosen for the morning. For the evening the present, the tense of hope (אמונה) was adopted. Rashi and Tos. (Ber. 12a) hint at this implication in reference to the verse: להגיד בבקר חסדך which, as we have repeatedly pointed out, gives the Leitmotif for both Shacharis and Maariv.

A similar idea might have caused the variance in the Bracha at the conclusion of these paragraphs. In the morning the Bracha ends with the appeal to צור ישראל calling Jacob by the name signifying victory and conquest; the parallel phrase of the Maariv, however, reads כי פדה ה' את יעקב. It alludes to Jacob in his period of weakness, when he hoped for redemption from "the hand of one who was stronger than he." — השם נפשנו בחיים — "Who gives our soul a hold on life." Without God Israel would have disappeared from the stage of history long ago. — ולא נתן. Taken from Ps. 66,9, this phrase alludes to Ps. 121,3: Even when all living beings are asleep your Guardian watches over you. — הסדריכנו. He lets us attain the heights to which our enemies have aspired in vain (after Deut. 33, 29). — גורי. after Ps. 136, 13. — וראו בניו. cf. Rashi Ex. 14,31. Two sentences from the Song of Moses are quoted verbatim: מי כמכה proclaims the assurance gained at the Red Sea of the Omnipotence of G-d and the concluding phrase ה' ימלוך, His Everlasting Kingship.

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אמת In the Morning Service the paragraph beginning with אמת ויזכור is the concluding blessing of the *Keriath Shema*, recapitulating the three preceding portions that comprise the *Keriath Shema* in terms of the fundamentals laid down in them for our lives and our conduct. In keeping with its significance as a preliminary as it were, to the practical business of daily living, that paragraph puts particular stress upon the function of the laws set forth in the *Keriath Shema* as a standard, "given and firmly established" for us by which to measure our own lives and endeavors. אמת ואמונה which concludes the *Keriath Shema* of the evening service, on the other hand, has a purpose quite different from that of the corresponding portion in the morning prayers. In keeping with the thoughts and emotions engendered by the coming of night, emphasis is put here upon the two-fold lesson taught us by the miracle of *Yetziath Mitzrayim* which was recalled in the preceding portion. We are reminded that our many deliverances in the past should be to us a source of trust in God through all the dark moments that the future may bring. At the same time we must remember that the many instances of Divine redemption and deliverance from those forces that have threatened

to destroy us as a nation, beginning with our miraculous liberation at the time of *Yetziath Mitzrayim*, should be to us also a basis for קבלת עול מלכות שמים our particular subjection and subordination to the will of God as the will of our Sovereign King. Two *berachoth*; *Emesh Ve'emunah* and *Hasbkivenu*, are devoted to this dual lesson deriving from *Yetziath Mitzrayim*. אמת ואמונה has reference to the subordination of our lives to God's sovereignty, to the *Malchuth Shamayim* which must willingly be borne by each and every one of us forever, while *Hasbkivenu* has as its theme our complete trust and confidence in His help and in the *shemirah* which God grants to us at all times. Whereas the *Keriath Shema* of the Morning Service concludes with only one *beracha*, the *Geulah* of the Evening Service is divided into two *berachoth*. Actually, however, these two blessings should be construed as only one *berachah*, כגאולה אריכתא רמיא (Berachoth 4b), for both of them deal with the inferences to be drawn from the historic event of the *Yetziath Mitzrayim*. Without Him, Yisrael would have vanished long ago from among the living. המורכבו על כמות אויביו He allows us to arrive at those high places which our foes have tried to reach in vain.

מי כמכה Two thoughts stand out in this hymn contemplating the mighty miracle which God wrought at the Sea of Reeds: מי כמכה and מי ימלוך לעולם ועד.

מי כמכה expresses the conviction, gained on the occasion of the miraculous event that took place at the Sea of Reeds, of God's absolute majesty and power that is exalted high above all those elements and forces which human folly would worship as divine. *Yirah*, obedience to God born of awe is an indispensable component of this conviction, the first and basic fruit of all the songs in praise of God's greatness and almighty power.

מי ימלוך לעד on the other hand, gives expression to the confidence that God, even as He reigned at the Sea of Reeds long ago, delivering His people and punishing its foes, will also continue to reign through the ages, doing justice and practicing mercy. It is in a similar spirit, too, that Jeremiah (31:10) calls out to the generations of even the remotest future in which God will fulfill His ultimate, final *geulah* that it was only through God that the people of Yaakov, the exiled nation which stood utterly defenseless in the face of all the powers of the world, could, and did, attain redemption and freedom.

עולם All the other possessions which God may bestow upon a nation or an individual are not of permanent duration. But the Torah with its teachings to instruct us and its laws by which we are to abide, is our most precious possession, an eternal gift of God's everlasting love. It remains with us even through the darkest moments of our lives as individuals and through the blackest centuries of our history as a nation. The Torah and the teachings and commandments it contains are the inalienable, blessed heritage not simply of עמך, our nation as such, but of בית ישראל each and every individual member

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of this entity which comprises the "House of Yisrael", of all those who have been born, reared and trained for the purpose and calling to be "Yisrael", a mission the discharge of which alone can lend true content and meaning to their lives. ובמצותך, תורתך — in the theoretical study of the Torah, and in the practical fulfillment of the commandments given therein.

אהבת עולם, cf. commentary to אהבת רבה (p. 107). All the other goods which G-d has granted to nation and individual have no lasting value. The most precious gift, however, the Torah with its laws and teachings for our enlightenment and practicing, they are the eternal gift of eternal Divine love. They persist through the dark hours and centuries of our individual and national existence. They are the imperishable blissful heritage not only of עמך, our national commonwealth, but also of בית ישראל all the individuals great or small, who form the House of Israel, who were born and brought up to serve Israel's destiny. — תורה ומצות, after Deut. 6, 1. — בשכבנו, after Deut. 6, 7 and Proverbs 6, 22. Though Israel's physical existence may seem to have sunk into darkness, just as nature has fallen into the silent clasp of night when no sign of life or activity is evident,—yet in slumbering Israel as in slumbering nature, the undying spirit is awake. So it is indeed the night which should be devoted to the study of the Torah, for that is the breath of life which alone is awake in Israel's night (Chag. 12b). ובמצותך, תורתך the study of the Torah Law, כי הם, after Deut. 32, 47. — ובהם וכי, after Joshua 1, 8.

ELI MUNK

Joseph Hertz

Joseph Hertz

The reading of the Sefer Torah is chanted according to the *neginoth*, or "accents". They give a musical and dramatic interpretation of the Text, representing the modulations and inflections of the living voice in reading Scripture as a portion of the religious service. "It is a kind of melody, half-way between oratory and song, chanted in reading; and for this melody the *neginoth* serve the purpose of musical notes" (Davidson). In form, most of them are arcs and angles of a circle. Simcha Hertz, in his *אבני חזק*, endeavoured to explain the meaning of the accents, and their interrelation, from their geometric shape and their position in the full circle.

The cantillation of the *neginoth* varies in the different Rites; and even in the same Rite, Sabbaths, various Festivals, Purim and the Ninth of Av have each their own manner of cantillation.

The two Benedictions that are recited by each one called to the Torah go back to the fourth and seventh centuries respectively.

who hast chosen . . . Torah. These simple but sublime words stress the Selection of Israel (Exodus 19. 5) and the great fact of Revelation. God is the Father of all mankind; but He has chosen Israel to be His special degree, not to privilege and rulership, but to be "a light unto the nations," to proclaim and testify to the spiritual values of life. Giver of the Torah. One would expect some concluding words like, "to Thy people Israel". But the Law of God is not for Israel alone. It is for all mankind. As the Talmud says: "These are the ordinances by which if a man do, he shall live by them" (Leviticus 18. 5)—not priest, not Levite, not Israelite, but man" (Jacob Emden). The second Benediction expresses Israel's gratitude for the Law of Truth entrusted to it, and for the everlasting life which thereby became Israel's portion.

ברוך אשר נתן. In the Bracha recited before the reading of the Torah, we proclaim that the sole aim of our election is to fulfill the Torah in theory and practice. The Bracha following the reading chiefly expresses our gratitude for having received along with the Torah, the gift of "Eternal Life." The Talmud (Jer. Ber. VII, 1) deduces that Bracha from the Biblical Command that we speak a blessing after having partaken from a meal (Deut. 8, 10). We are no less grateful for satisfaction of our spiritual needs than for His providing us with our daily bread. For the Torah is our spiritual life-element. It is *אמת תורת אמת* eternally immutable, the Truth, which knows neither change nor evolution. This first part of the Blessing refers to the Written Torah which is absolute and unchanging (א"ת par. 139, 10). The second half points to the Oral Laws. This, G-d has "planted in our midst" as *עץ החיים* the Tree of Life, to grow and to thrive, to produce from its roots, new knowledge and new ideas, and it itself is kept alive by this activity. (cf. Chag. 3b). Through it we too shall grow and develop and so gain "Eternal Life." For this end God has planted the *עץ החיים* in our midst. — In the Bracha before the reading we say *אמת תורתו*, His Torah;

ELIE MUNK

THE BENEDICTIONS OF THE TORAH

By the end of the first century, the reading of the Torah in the synagogue had become a firm institution. It was preceded and followed by a benediction. The first benediction read: "Praised art Thou, O Lord our God, King of the universe, who hast chosen us from all peoples and hast given us Thy Torah. Praised art Thou, O Lord, who givest the Torah."

The benediction after the Torah reading was: "Praised art Thou, O Lord our God, King of the universe, who hast given us the Torah of truth, and hast planted in our midst everlasting life. Praised art Thou, O Lord, who givest the Torah." In these benedictions the Jew not only thanks God for the privilege of receiving the Torah, the greatest of divine gifts, but also confirms several basic doctrines of rabbinic Judaism. These doctrines will be discussed in a later chapter. At this point it will suffice to mention them briefly. In the first benediction the Jew confirms that God gave them the Torah; the Torah is thus declared to be the word of God." But the Torah is not a frozen and lifeless instrument the concluding phrase, "who givest the Torah," underscores the pharisaic teaching that the divine revelation is a continuing process. The rabbinic interpretations of the Torah, known as the Oral Torah, are also divine and binding.

Abraham Millgram

### JEWISH WORSHIP

In the second benediction the Jew affirms that the Torah has endowed Israel with everlasting life. By studying the Torah and by living in accordance with its teachings the Jewish people becomes an eternal people. Conversely, when the Jews cease to study the Torah and stray from its teachings they are doomed to extinction.

The benediction before the reading of the Torah is introduced by the traditional call to worship. This is seemingly strange, because the Torah reading takes place after the *Tefillah*. Why call the congregation to worship when they are in the midst of it? This call to worship, however, is intelligible in terms of the basic organization of the liturgy. The congregation is officially called to worship before the *Shema* because that was originally the start of the service. As mentioned above, the *Tefillah* was attached to the *Shema*, and no break between them was permitted; hence no call to prayer was possible before the *Tefillah*. However, the Torah reading maintained its independent character, and a call to worship at the start of the reading was logical.

It should also be noted that in ancient times there was only one call to worship before the reading of the Torah. The Torah benedictions were recited only once, as we read in the Mishnah: "The one who reads first in the Torah and the one who reads last make [respectively] a blessing before reading and after" (Meg. 21a). Those who were called between the first and the last read without any benedictions. The current practice, in which everyone called to the reading of the Torah recites both benedictions, is a later innovation. It satisfied the craving of the pious to recite a minimum of a hundred benedictions daily, but one may not pronounce God's name in vain. So a valid reason for repeating the benedictions by each person called to the Torah was discovered in the fact that some people come late and miss the opportunity of hearing the opening benediction and responding to it with the traditional "Amen." Then there are surely some who have to leave before the end of the reading. For the sake of these probable latecomers and early-

### The Framework of Jewish Worship

leavers the recitation of the Torah benedictions by each person called to the Torah was instituted.

When the rabbis, under the leadership of Rabbi Gamaliel, were arranging and editing the synagogue liturgy, the practice of reading the Torah during the services and elucidating the text by translation into the vernacular and by popular homilies was already an ancient institution, traced back to Ezra. Already the reason for calling a specific number of people on Sabbaths and festivals was a mystery to the rabbis. Why do we call seven people to the Torah on the Sabbaths and only six on Yom Kippur? Why five on the festivals, four on the intermediate days of the festivals, and three on weekdays and at the Sabbath afternoon services? Since the rabbis did not know how and why these customs developed, they gave some farfetched reasons. They said, for example, that the number of people called to the Torah corresponds to the number of words in the three verses of the priestly blessing, that is, three, five, and seven (Meg. 23a)—which, of course, does not account for the six that are called on Yom Kippur and the four called on the intermediate days of the festivals. This type of explanation is evidence of the ancient origin of the customs associated with the reading of the Torah. However, there is much that is known about the Torah reading traditions, and these will be presented herewith.

ברוך. But that which is to become true some day in the future within the entire community of mankind shall be translated into living reality even now and at all times by the Jewish community as a whole and by every congregation which is actually a small-scale representation of that community, by every קהלה of the great קהלת ישראל. Therefore the Reader now calls upon his congregation, or rather, the congregation calls upon itself, through its Reader, to make a public declaration as follows: God Who is ברוך. Whose will alone is "blessed", meaning that it will eventually attain complete and irreversible fulfillment in heaven and on earth; among men in general and within the Jewish people in particular, is now also to be blessed by the members of the congregation. They, too, must dedicate themselves to the advancement and furtherance of this goal, by consecrating all of their being, and all of their strength, be it great or small, to this lofty purpose. The congregation then proclaims the pledge to do so by declaring ברוך וברוך. Because of this concept of God as ברוך אלה, the promise ברוך אלה can be uttered only ברוך אלה. The personality, can

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and now we read the portion from the Torah we take to our hearts  
the thought that the sole purpose of our election as a "chosen people" was and  
still is the Torah; in other words, that we recognize and fulfill the Law of  
God. Now, after the portion from the Law has been read, we declare what  
the Torah is and what it should mean to us. The Law is truly *torah emet*;  
it is eternally unchangeable because it is that truth which is subject to neither  
change nor evolution. It is we who, through study and observance of the Law,  
should constantly endeavor to alter and to readjust our personalities in ac-  
cordance with the requirements of this Law, and thus gain eternal life. It is  
for this purpose that God has planted the Torah *within us* or *in our midst*  
(*שמענו* can mean either) as the *tree of life*, the *Tree of Life*.