

Chapter 1 : Book Excerpts Â« Literary Corner Â« Ohr Somayach

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Happiness is a high value. Ashrei, the closest Hebrew word to happiness, is the first word of the book of Psalms. We say the prayer known as Ashrei three times each day. We can surely endorse the phrase in the American Declaration of Independence that among the inalienable rights of humankind are life, liberty and the pursuit of happiness. But Ashrei is not the central value of the Hebrew Bible. Occurring almost ten times as frequently is the word simcha, joy. It is one of the fundamental themes of Deuteronomy as a book. The root s-m-ch appears only once in each of Genesis, Exodus, Leviticus and Numbers, but no less than twelve times in Deuteronomy. It lies at the heart of the Mosaic vision of life in the land of Israel. That is where we serve God with joy. One has to do with the bringing of first-fruits to the Temple in Jerusalem. After describing the ceremony that took place, the Torah concludes: The other context is quite different and astonishing. It occurs in the context of the curses. There are two passages of curses in the Torah, one in Leviticus 26, the other here in Deuteronomy. The differences are notable. The curses in Leviticus end on a note of hope. Those in Deuteronomy end in bleak despair. The Leviticus curses speak of a total abandonment of Judaism by the people. Now, joylessness may not be the best way to live, but it is surely not even a sin, let alone one that warrants a litany of curses. What does the Torah mean when it attributes national disaster to a lack of joy? Why does joy seem to matter in Judaism more than happiness? To answer these questions we have first to understand the difference between happiness and joy. This is how the first Psalm describes the happy life: Happy is the man who has not walked in the counsel of the wicked, nor stood in the way of sinners or sat where scoffers sit. But his desire is in the Torah of the Lord; on his Torah he meditates day and night. He shall be like a tree planted by streams of water, bearing its fruit in its season, and its leaf does not wither; and in all that he does he prospers. Like a tree, such a life has roots. It is not blown this way and that by every passing wind or whim. Such people bear fruit, stay firm, survive and thrive. Yet for all that, happiness is the state of mind of an individual. Simcha in the Torah is never about individuals. It is always about something we share. The festivals as described in Deuteronomy are days of joy, precisely because they are occasions of collective celebration: Simcha is joy shared. It is not something we experience in solitude. Happiness is an attitude to life as a whole, while joy lives in the moment. But joy is not. It has to do with a sense of connection to other people or to God. It comes from a different realm than happiness. It is a social emotion. It is the exhilaration we feel when we merge with others. It is the redemption of solitude. Paradoxically, the biblical book most focused on joy is precisely the one often thought of as the unhappiest of all, Kohelet, a. After every one of his meditations on the pointlessness of life, Kohelet ends with an exhortation to joy: I know that there is nothing better for people than to rejoice and do good while they live. However long we live, we know we will one day die. Our lives are a mere microsecond in the history of the universe. The cosmos lasts for ever while we, living, breathing mortals, are a mere fleeting breath. Kohelet is obsessed by this because it threatens to rob life of any certainty. We will never live to see the long-term results of our endeavours. Moses did not lead the people into the Promised Land. His sons did not follow him to greatness. Even he, the greatest of prophets, could not foresee that he would be remembered for all time as the greatest leader the Jewish people ever had. Lehavdil, Van Gogh sold only one painting in his lifetime. He could not have known that he would eventually be hailed as one of the greatest painters of modern times. We do not know what our heirs will do with what we leave them. We cannot know how, or if, we will be remembered. How then are we to find meaning in life? Kohelet eventually finds it not in happiness but in joy "because joy lives not in thoughts of tomorrow, but in the grateful acceptance and celebration of today. We are here; we are alive; we are among others who share our sense of jubilation. And yes, we do not know what tomorrow may bring; and yes, we are surrounded by enemies; and yes, it was never the safe or easy option to be a Jew. There are eastern faiths that promise peace of mind if we can train ourselves into habits of acceptance. Epicurus taught his disciples to avoid risks like

marriage or a career in public life. Neither of these approaches is to be negated, yet Judaism is not a religion of acceptance, nor have Jews tended to seek the risk-free life. We can survive the failures and defeats if we never lose the capacity for joy. On Sukkot, we leave the security and comfort of our houses and live in a shack exposed to the wind, the cold and the rain. Yet we call it zeman simchatenu, our season of joy. That is no small part of what it is to be a Jew. Without it, we become vulnerable to the multiple disasters set out in the curses in our parsha. Celebrating together binds us as a people: The pursuit of happiness can lead, ultimately, to self-regard and indifference to the sufferings of others. Joy connects us to others and to God. Toward the end of his life, having been deaf for twenty years, Beethoven composed one of the greatest pieces of music ever written, his Ninth Symphony. Intuitively he sensed that this work needed the sound of human voices. I think of Judaism as an ode to joy. Like Beethoven, Jews have known suffering, isolation, hardship and rejection, yet they never lacked the religious courage to rejoice. A people that can know insecurity and still feel joy is one that can never be defeated, for its spirit can never be broken nor its hope destroyed.

Chapter 2 : Jewish Prayers For All Occasions

Seasons of Life has 6 ratings and 3 reviews. When G-d created the universe, He used the Bible as His blueprint. First in a series which explores the mani.

In Conservative Judaism , a new initiative has adopted *ecokashrut* ideas begun in the s. In addition, Jewish activists have recruited principles of *halakhah* for environmental purposes, such as the injunction against unnecessary destruction, known as *bal tashkhit*. Other Jewish beliefs about the environment[edit] Generally speaking, the Bible and rabbinic tradition have put Judaism primarily on an anthropocentric trajectory, but creation-centered or eco-centric interpretations of Judaism can also be found throughout Jewish history, many theologians regard the land as a primary partner of Jewish covenant, and Judaism and especially the practices described in the Torah may be regarded as the expression of a fully indigenous and land- or earth-centered tradition. In Genesis , too, God instructs humanity to hold dominion over nature, but this may be interpreted in terms of stewardship as well. History of Jewish environmentalism[edit] The examples and perspective in this article deal primarily with the United States and do not represent a worldwide view of the subject. You may improve this article , discuss the issue on the talk page , or create a new article , as appropriate. December Learn how and when to remove this template message The Jewish environmental movement [1] has developed on parallel tracks in North America and in Israel. In North America it was in many ways motivated by the revival of back-to-the-land values in the sixties and seventies. Especially after the Arab-Israeli war, which generated a huge outpouring of sympathy and identification with Israel among unaffiliated Jews, the motif of return to the land became a bridge that connected progressive Jewish activists with the Jewish community from which they were often estranged. The pioneers of environmentalism in the North American Jewish community were often deeply committed to vegetarianism. Notable among the early innovators is Richard Schwartz, who published *Judaism and Vegetarianism* in , followed by *Judaism and Global Survival* in As with most things Jewish, a large part of Jewish environmental work has consisted of investing Jewish practice with ecological meaning through sermons, teachings, and books. Two early writers were Eric Freudenstein [2] and Rabbi Everett Gendler , [3] who also influenced a great many activists and teachers during this period through his teaching and his farming. Rabbi Arthur Waskow has been one of the leaders in this area of exploration, starting with his work *The Seasons of Our Joy: A Modern Guide to the Jewish Holidays*, [4] which follows the liturgical calendar through the changes in the earth. In , Waskow founded the Shalom Center, which over time turned its energy from nuclear weapons to the environment. The Shalom Center is now one of the primary organizations in North America and the world that promulgates an activist ecological understanding of Judaism. Founded by Ellen Bernstein in Philadelphia, Shomrei Adamah produced guides to Judaism and the environment such as *Let the Earth Teach You Torah* , which was one of the works that initiated the field of Jewish environmental education. However, even as regional groups like Shomrei Adamah of Greater Washington DC founded in sprung up to do grassroots organizing, the national organization pulled away from involvement with regional groups. While Jewish identification with the earth and Jewish environmental activism had gone hand-in-hand up until then, these new groups focused on making nature a source of Jewish identity and explicitly de-emphasized political activism. The roots of this approach can be traced back to Jewish hiking groups and to the national network of such groups, Mosaic Outdoor Clubs of America founded in Unlike earlier groups, which were created by activists or organizational entrepreneurs, COEJL was founded by three institutions: The newer generation of Jewish environmental organizations, including especially the farming and food movement, can be traced to the Teva Learning Center, now called the Teva Learning Alliance, which was founded in by Amy Meltzer and Adam Berman at Camp Isabella Freedman in Connecticut to offer outdoor education experiences to Jewish day schools. Teva has long been a flagship of Jewish environmentalism, which now embraces numerous organizations and activities. In the past few years, Jewish environmental consciousness has poured itself into the farming movement, sparked by Adamah, and the food movement, focalized by Hazon. For a more comprehensive view of North American Jewish environmental organizations, see the Jewcology "map of initiatives". Hazon itself was founded by

Nigel Savage in with an inaugural bike ride across North America to raise money for Jewish environmental causes in North America and Israel. Hazon has expanded greatly since then, and has nurtured through conferences and incubation grants the Jewish food movement and the campaign to bring awareness of the Sabbatical year to the Jewish community throughout the world. Other efforts include neohasid. Eden Village has grown rapidly in size and influence. Most importantly for the advance of Jewish ecological thought, the Kayam Farm at Pearlstone, founded , organized an annual conference on Jewish agricultural law. In , Hazon, already the largest Jewish environmental organization in North America, merged with Isabella Freedman. Grow and Behold Foods founded is the largest commercial purveyor of such meat. There is also wide interest in a kosher certification that would guarantee food is produced in an ethical manner. In , Hazon took over Isabella Freedman Retreat Center, creating the most powerful Jewish organization devoted to environmental issues. In Israel, many governmental and non-governmental organizations, both secular and religiously oriented, exist to protect nature and to advocate for environmental issues and for environmental awareness. In , the Green Zionist Alliance , now called Aytzim, was founded as the first environmental organization to ever participate the World Zionist Organization and its constituent agencies. Jewish practices and liturgy[edit] In contemporary Jewish liturgy, ecological concerns have been especially promoted by adapting the kabbalistic ritual of conducting a seder for the New Year of the trees, Tu Bishvat. The history of the seder also sheds light on the development of the Jewish environmental movement.

The Torah Universe Series. The Torah Universe Series br Rabbi Nosson Slifkin.

The Torah of Hashem is perfect, it restores the soul. The testimony of Hashem is trustworthy, it makes simple people become wise. The fear of Hashem is pure, and endures forever. The judgments of Hashem are true, consistently righteous. They are more desirable than gold, even more than the purest gold! Sweeter than honey that drips from the honeycombs. Can you imagine what sort of person must have said that? It must have been someone who had an easy life, someone with the leisure to fully enjoy the Torah, studying it day and night, someone who never felt any pain, and never had any reason to complain about his life. You know who said those words? King David, in Psalm The same King David who said: His father considered him worthless for all his childhood. Later, he spent years running away from King Saul, who chased him because he thought David was trying to kill him. Two of his own sons rebelled against him; one son fought a war against him and chased him off his throne. He spent his entire reign fighting enemies. He did not have an easy life at all. What sustained him in his troubles? King David, in all his holiness, foreshadowed the history of the Jewish People. For we have also spent much of our history being chased by people who claim we wish to harm them. We have also been chased away from more countries than we can count. We have spent our lives fighting enemies, and sometimes our own children have left Judaism to join the Gentiles, rebelling against us. What has sustained us? Mark Twain asked that question too. Many people have wondered how it is that a small people can be scattered among the nations, persecuted, killed, decimated, exiled again and again, and still remain true to their heritage! For that matter, they wonder how we could continue to exist at all! There is no other culture in the world that has matched this feat. What is the secret of our existence? It is our very reason for existence. When the time came to create the universe, Hashem used the Torah as a blueprint. Just as a builder places walls where the blueprint says to put them, and doors where the blueprint says to put them, Hashem created the Torah and used that as a blueprint. Midrash Beraishis Rabbah 1: It means that the reason we are born with hands is because Hashem wrote in the Torah the Commandment of giving charity. We need hands to give charity, so we are born with hands. Without this knowledge, we would have thought precisely the opposite. We would have assumed that since we have eyes, Hashem commanded us not to look at idols, and not to look at debauchery, etc. But the truth is the reverse. Hashem created the Commandments first, and then gave us the ability to obey or transgress those Commandments. The Torah was not only the blueprint for Creation, it is also what keeps the world in existence today! The Rabbis teach us that the observance of the Covenant of Circumcision and the Covenant of the Torah keep the world in existence Babylonian Talmud, Shabbos b; Pesachim 68b; Nedarim 31a. This is the primary role of the Torah. It gives existence to the world, and it gives existence to us as a people, both as a whole and individually. The Torah is that which gives us life, and reason to live. It also gives us holiness. Hashem, in His great kindness and wisdom, created the Torah as a way for us to get closer to Him. When we study the Torah, we are drawn closer to Hashem. The more we work at it, the holier we become. Not only that, but each element of the Torah has the ability to elevate and spiritually perfect some part of the universe Derech Hashem, 4: This is one of the reasons we study even the portions that we cannot fulfill. One reason is that each part of the Torah elevates and purifies something else, and therefore we need to study as much of the Torah as we can, in order to elevate and purify the entire world. Another reason is that when we study a portion of the Torah we cannot perform, Hashem counts it as if we have actually fulfilled it Babylonian Talmud, Taanis 27b; Megillah 31b; see also Midrash Tanchumah Parshas Tzav, This way, we elevate and perfect that part of our souls, and that part of the universe, that this portion of the Torah affects. This applies on a number of levels. The ultimate level of Torah study is studying the Torah because it is a Mitzvah to do so. Hashem told the Prophet Joshua: Therefore, Hashem gave Israel the Torah of truth as a gift, and we must never forget the Torah, so that our souls and bodies will be bound to the Commandments of the Torah. If studied with this purpose, our Torah study and our performance of the Commandments create a vehicle and resting place for the Holy Presence of Hashem.. This way, the Holy Presence of Hashem will firmly establish Itself literally within each of us. To us, the Torah holds a special

place in our lives. Hashem gave us the Torah as an act of love. In our prayers every night, we say: Therefore, Hashem our G-d, when we get ready for sleep, and when we wake up we discuss your Laws, and we will rejoice in the words of the study of Your Torah and Your Commandments forever and ever. For they are our life, and our survival, and we will study them deeply day and night. So, please do not remove Your love from us in both this world and in the World to Come. The Torah is the main part of our special relationship with Hashem. The Rabbis tell us that this applies to our students as well, and our students must be to us like our own children Sifri, quoted in Sefer Hachinuch, Mitzvah Furthermore, we must be very familiar with the Torah so we can know how to fulfill the Commandments. Furthermore, the Torah is the only true help against sin. The Torah is the perfect medicine. The Rabbis gave a parable, comparing it to a man who wounded his son, so he put medicine and a bandage on the wound. If you take off the medicine, it will get gangrenous. I wrote in My Torah: This is why the Torah says: The only way that one can overcome the Evil Inclination is through Torah. Gentiles must study and keep merely the Seven Noahide Laws, as the Talmud says in Sanhedrin 59a, and this way they can be righteous and merit the World to Come. See also Chullin 92a; Avodah Zarah 64b.

Chapter 4 : Judaism and environmentalism - Wikipedia

This series is extracted from the ongoing publication of the Torah Universe series of books (Published by Targum Press - Distributed by Feldheim Publishers), which explore how the lessons of the Torah are manifest in the natural world.

Meanwhile, he was becoming a Talmudic scholar and "thinking his way" to traditional Judaism as rigorously as he approached his intellectually demanding field in academia. In , he traded his university career for a life of teaching and study in the Torah world of Israel Since then, the author has been a popular and respected speaker and teacher on four continents, exploring the knottiest issues of modern life through the lens of a Jewish philosophy of life. His audiences include a wide range of people, ages, and cultures. Their attitudes toward Judaism include curiosity, skepticism, disbelief, developing commitment, and bitter hostility. The one factor they share is a desire to increase their knowledge and understanding of traditional Judaism. The discussions are intense, the questions probing and often unsympathetic. The results are the stuff of which this remarkable book is made. Between these covers are the most stimulating of those lectures and the ensuing give and take between Rabbi Gottlieb and his listeners. The topics range from the abstract to the perplexing to the infuriating. With uncommon sense the author dissects each theme and opens new vistas of understanding - and, amazingly, he does it as well on the printed page as in the classroom or lecture hall. This is a book for intelligent, thoughtful people. Anyone who fits that description will find it a rare treasure. Akiva Tatz Now, a book that tells the inside story of the Teshuva Revolution. Akiva Kevin Tatz is a physician who made his way from medical practice in Johannesburg, South Africa, to yeshiva in Jerusalem. As you share his life and those of the young people from different backgrounds whom he meets and later tutors in the yeshiva, you will gain a rare, first-hand insight into the Teshuva Revolution and the personalities and ideas which are making it the most exciting element on the Jewish scene today. World Mask by Rabbi Dr. Akiva Tatz The world is a mask which hides a deeper reality. But it is a unique mask: This Book, by the author of Anatomy of a Search and Living Inspired, reveals some of the Torah wisdom which reflects that duality, both within the world and beyond it, in physical expression and in root depth. One who learns to perceive the depth behind the scenes of life will experience exhilaration and wonder. The careful reader who explores the chapters presented here will discover some of the keys which unlock the world behind the mask. Akiva Tatz This book powerfully explains some of the deepest concepts in Judaism, demonstrating how those ideas and principles can, and should, guide decisions, relationships and growth to real maturity. The times were exotic, exciting , dangerous, triumphant. This book does them justice. In all truth, this writing experience has touched me, my soul and being, in a way that I never foresaw. As a speaker, historian, and teacher - Rabbi Wein never disappoints. This book is a sheer joy. Rabbi Wein distills the best of his many careers - rabbi, lawyer, rosh yeshivah, historian, teacher, lecturer, observer - into the scores of keen and cogent observations that make up this precious little book. The rest of us go through life and see a lot but perceive very little. Rabbi Wein observes a bunch of green bananas or two armfuls of loaded shopping bags and discerns a blueprint for more enjoyable, more productive living. This book will amuse, enlighten, provoke, inspire We could go on and on, but you get the idea. We invite you to sip some Vintage Wein. Its an intoxicating pleasure. The man shared with us a secret, a magic elixer that would lead to the kind of live everyone desires - and every Jew should live. His name was the Chofetz Chaim. In Who Wants to Live? Here, collected for us to enjoy and learn from, are the meshalim, the parables of the Chofetz Chaim, written for our day and age. Do you want to live? Come, partake of The Magic Elixer, and learn the secret that the Chofetz Chaim was so happy to share with all of us. These sefarim were so wide-ranging and illuminating that they soon gained acclaim as Torah classics and have since become an integral part of any Torah library. In the first of his sefarim on Tanach, a commentary on Megillas Esther, the Malbim posed searching questions on the words and phrases of the Megillah. He then used these insightful questions to create a fascinating interpretation of the story. Here the famous and familiar figures of the Purim story come to life, their every word and action charged with meaning. Turnabout offers the reader a thought-provoking look at an ancient story, one that will enhance his understand of the joyous day of Purim.

Chapter 5 : Seasons Hospice & Palliative Care | Spiritual Support Â» Seasons Hospice & Palliative Care

The Torah Universe - Seasons of Life: The Reflection of the Jewish Year in the Natural World. Slifkin, Nosson Published by Targum, Jerusalem ().

There are many different seasons in the life of a woman. While the substance of our relationship to God need not change, invariably the form of the relationship will. One such season finds us involved in the pursuit of personal fulfillment such as school, professional training, and career. Finding, perfecting and developing ourselves is the primary focus of this time of our life. This season might also be utilized to foster a relationship with God through reflection, introspection, studying and prayer. Women tend generally to move onto the next stage, one of looking for the significant other in our life. Often, despite our efforts, success in this area is elusive. For those who are successful, conception and bearing children do not necessarily follow as readily as one might hope for. A new role as home-maker may cut heavily into what we perceive as our spiritual growth. When, finally, the goals of marriage, children and creating a home are realized, we discover that the demands of our new roles cut heavily into what we perceive as our spiritual growth and connection to God. The many expressions of our personhood seem to fall by the wayside. The core issue is that heretofore, the focus was on the self -- self-fulfillment, self-gratification, self-growth. But now the "self" has to defer to the needs of the family. The wife and mother may feel that she has lost her "self" -- physically, spiritually and, at times, even mentally. As a result some women knock themselves for what they perceive as the waning state of spirituality following marriage and motherhood. The contrast with what was, should be seen not as a diminution but as a challenge to find new avenues of expression and connection. For us woman, our relationship to God is of one seamless piece; it cannot be compartmentalized. We need to understand that for us woman, our relationship to God is of one seamless piece; it cannot be compartmentalized. Time for formal prayer is harder to come by when our daily schedules necessitate carpooling, working, cleaning house, cooking, etc. We do need to recognize, however, that these are not mere mundane activities that distance us from our spirituality. It is all a matter of perspective and attitude. God does not reside exclusively in the formal prayer book. What we have learned from our single life, we can apply to our married life. When I successfully negotiated my doctoral dissertation I was grateful. When I got the promotion I had hoped for I acknowledged my appreciation for His assistance. No less so when I am in the kitchen. It is totally appropriate to ask Him to please make my cake rise and to thank Him when indeed it does. When I diaper my baby and behold this most precious of all gifts, I let myself feel embraced by Him. When a tired husband comes home, I count my blessing -- we are a couple! Every aspect of life is an opportunity for making a meaningful connection with God. The cup filled by my Heavenly Benefactor runneth over. Every aspect of life itself -- waking up, seeing the sun shining, trees blooming, feeling healthy, my limbs moving, my body functioning -- is an opportunity for making a meaningful connection with the sovereign of the universe. Every season of life has both limitations and opportunities. Often it is only through the wisdom of age and retrospection that we come to realize just how uniquely precious the years of raising a family were, despite the many difficulties we encountered. Move through your days with your eyes and heart open to "ordinary blessings. Steer clear of self-pity. Put on lively and inspiring music or whatever it takes to create a happy environment and keep moving. Take care of yourself physically -- eat well, exercise, and take a little time off whenever possible. Go to classes, listen to tapes, grow, learn. Seek professional help when necessary to deal with the adjustment to the perceived loss of "self-hood" and the concomitant challenge of constant giving. Make time as limited as it might be for creative modes of self-expression such as writing, painting, and etc. Above all, ask God for clarity, for help in keeping your head straight amidst all of the confusion. Finally tell God how desperately you need to feel that He is holding your hand. Ask to help you understand that, despite your perception of feeling spiritually low, in your role of partner and nurturer you are spiritually high, and more closely connected than ever.

Chapter 6 : The Pursuit of Joy - OU Torah

Seasons of Life explores how the elements of the Jewish year, including the festivals and the months, are reflected in the natural cycle of the seasons and the lives of plants and animals. Discover how the rain cycle charts the relationship between G-d and man.

Be gracious unto me, O Lord; for unto Thee do I cry all the day. For Thou, L-rd, art good, and ready to pardon, and plenteous in mercy unto all them that call upon Thee. Give ear, O HaShem, unto my prayer; and attend unto the voice of my supplications. In the day of my trouble I call upon Thee; for Thou wilt answer me. My soul thirsteth for God, for the living God: Why art thou cast down, O my soul? Hope thou in God; for I shall yet praise Him for the salvation of His countenance. Create me a clean heart, O God; and renew a stedfast spirit within me. Cast me not away from Thy presence; and take not Thy holy spirit from me. Restore unto me the joy of Thy salvation; and let a willing spirit uphold me. Therefore will we not fear, though the earth do change, and though the mountains be moved into the heart of the seas; Though the waters thereof roar and foam, though the mountains shake at the swelling thereof. Selah There is a river, the streams whereof make glad the city of God, the holiest dwelling-place of the Most High. God is in the midst of her, she shall not be moved; God shall help her, at the approach of morning. Nations were in tumult, kingdoms were moved; He uttered His voice, the earth melted. HaShem of hosts is with us; the God of Jacob is our high tower. Selah Come, behold the works of HaShem, who hath made desolations in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. He maketh me to lie down in green pastures; He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou hast anointed my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of HaShem for ever. From the end of the earth will I call unto Thee, when my heart fainteth; lead me to a rock that is too high for me. For Thou hast been a refuge for me, a tower of strength in the face of the enemy. I will dwell in Thy Tent for ever; I will take refuge in the covert of Thy wings. My help cometh from HaShem, who made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel doth neither slumber nor sleep. HaShem is thy keeper; HaShem is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. HaShem shall keep thee from all evil; He shall keep thy soul. HaShem shall guard thy going out and thy coming in, from this time forth and for ever. HaShem is the stronghold of my life; of whom shall I be afraid? When evil-doers came upon me to eat up my flesh, even mine adversaries and my foes, they stumbled and fell. Though a host should encamp against me, my heart shall not fear; though war should rise up against me, even then will I be confident. Tanakh Jewish Publication Society, 91st Psalm O thou that dwellest in the covert of the Most High, and abidest in the shadow of the Almighty; I will say of HaShem, who is my refuge and my fortress, my G-d, in whom I trust, That He will deliver thee from the snare of the fowler, and from the noisome pestilence. He will cover thee with His pinions, and under His wings shalt thou take refuge; His truth is a shield and a buckler. Thou shalt not be afraid of the terror by night, nor of the arrow that flieth by day; Of the pestilence that walketh in darkness, nor of the destruction that wasteth at noonday. A thousand may fall at Thy side, and ten thousand at Thy right hand; it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the recompense of the wicked. For thou hast made HaShem who is my refuge, even the Most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy tent. For He will give His angels charge over thee, to keep thee in all thy ways. They shall bear thee upon their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and asp; the young lion and the serpent shalt thou trample under feet. Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will rescue him, and bring him to honour. With long life will I satisfy him, and make Him to behold My salvation. Wherefore dost Thou forget us for ever, and forsake us so long time? Thou canst not have utterly

rejected us, and be exceeding wrath against us! Baruch ata Adonai, Elohenu melech ha-olam asher kideshanu be-mitzvotav, ve-tzivanu le-hadlik ner shel Hanukah. Blessed are you, Lord our God, King of the Universe, Who wrought miracles for our fathers in days of old, at this season. Baruch ata Adonai, Elohenu melech ha-olam she-asa nisim la-avotenu ba-yamim ha-hem ba-zeman ha-zeh. On the first night only: Blessed are you, Lord our God, King of the Universe, Who has kept us alive, and has preserved us, and enabled us to reach this season. Baruch ata Adonai, Elohenu melech ha-olam she-hecheyanu, ve-kiyemanu, ve-higiyanu la-zeman ha-zeh. The destiny of humanity is to come to this realization. Whereas human kings rule in accordance with the principle of: He is the true God and His word, the Torah, is true and eternal. For the mistakes we committed before You through having a hard heart. For the mistakes we committed before you through things we blurted out with our lips. For the mistake we committed before You through harsh speech. For the mistakes we committed before You through wronging a friend. For the mistakes we committed before You by degrading parents and teachers. For the mistakes we committed before You by exercising power. For the Mistakes we committed before You against those who know, and those who do not know. For the mistakes we have committed before You through bribery. For the mistake we have committed before You through denial and false promises. For the mistake we have committed before You through negative speech. For the mistakes we have committed before You with food and drink. For the mistakes we committed before You by being arrogant. For the mistakes we committed before You with a strong forehead brazenness. For the mistakes we committed before You in throwing off the yoke i. For the mistakes we committed before You through jealousy lit: For the mistakes we committed before You through baseless hatred. For the mistakes we committed before You in extending the hand. For the mistakes we committed before You through confusion of the heart.

Chapter 7 : A Woman For All Seasons

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Chapter 8 : The Torah Universe Series | www.nxgvision.com

Every aspect of life itself -- waking up, seeing the sun shining, trees blooming, feeling healthy, my limbs moving, my body functioning -- is an opportunity for making a meaningful connection with the sovereign of the universe.

Chapter 9 : Torah: The Blueprint of the Universe â€¦!

Even at this season of rejoicing, as we sit in our shaky booths and read Kohelet, may we remember the fragility of life and reach out to all, for as Kohelet reminds us: "Two are better than one For if they fall, one can lift up his comrade.