

*The rabbi, whose Goodness continually inspires intrinsically-lovely-but-flawed humanity to submit to his creative hand and be carved and smoothed by whatever means he choosesâ€”including the most confounding of tools, his crossâ€”that they too might become Good.*

Exactly one year ago, I woke up on a Shabbos morning, inspired â€” ready to go to shul and prepare for the Pesach holiday with joy and anticipation. It was a grey day, dank and rainy. I enjoy being the first person in shul â€” greeting the sanctity of our beautiful prayer hall in solitude. So I put on my special Shabbos sneakers and hastened out the door for the mile plus walk. As I turned the corner I noticed a heavy, smoky smell mingling with the humid mist. The road was blocked off with police barricades. I asked a policeman what was going on. My rabbi lives on that block, I thought. But what was the likelihood that anything had happened to his house â€” of all the houses on the block. But I knew others on the block and my pulse was racing. My blood ran cold. I took a detour around the street and saw the house from the back. It was Shabbos Kodesh. My hands itched for my siddur. I sprinted to the synagogue â€” about one mile. The walk usually takes me twenty minutes. I was there in six minutes flat. Their expressions were grim. Fell to my knees at the gates of The Young Israel of Scarsdale in spiritual and emotional agony. My Rabbi, my mentor, my confidant, my father-figure, my friend. His wife â€” the woman who complimented me, supported meâ€”always had a smile for me. One year later, the feeling is the same. Scarsdale was struck by lightning and they were gone â€” forever. Shabbos â€” THAT holy Shabbos â€” the Shabbos before Pesach, the holiday of renewal and liberation â€” it is supposed to be a day of rest, of hope, of excitement. Mourning is forbidden on Shabbos. Sniffles, sobs, and choking sounds filled the sanctuary as we all tried desperately to maintain a semblance of Shabbos peace, the kind of peace that is never supposed to be blighted by the horrific tear in the fabric of a community. That was a Shabbos that taught me what Shabbos should never, ever be. A Shabbos where each of us fought to suppress the pain of losing two Tzadikim who represented the spirit of Achdus, Chesed and deep abiding respect and love for every Jew and non-Jew. A couple who exemplified the vision of Kiruv â€” bringing Jews of all walks of life together under the roof of The Young Israel of Scarsdale. Rabbi Rubenstein was the epitome of dignity, a scholar, an orator, who literally embraced his congregants with Torah and an unbridled love for Klal Yisroel. Watching him speak each week, his tallis always slipping off his shoulders as he gestured animatedly to the crowd, engaging them, challenging them to provide an answer to a complicated question, was pure joy. As we sit in shul, we will remember the Tzaddik and his wife who will, no doubt, be bringing before the Heavenly throne, our tfillos for Geulah this Pesach. Special thanks to thethinclub.

**Chapter 2 : Charedi Rabbi Appointed To Be Chief Rabbi of Fire and Rescue Department | Yeshiva World M**

*The Holy Fire: The Teachings of Rabbi Kalonymus Kalman Shapira, the Rebbe of the Warsaw Ghetto is a journey into the mind and spirit of a sublime hasidic master in his moments of joy and tranquillity, and later, in his time of personal and communal catastrophe.*

Commentary , Criticisms Worms and Fire: The Rabbis or Isaiah? And now imagine that you were about to open a book that tells us what the judgement of God on his enemies will be like. The LORD will come in fire, and his chariots like the whirlwind, to pay back his anger in fury, and his rebuke in flames of fire. From new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before me, says the LORD. And they shall go out and look at the dead bodies of the people who have rebelled against me; for their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh. Torment forever in the fires of hell? Such ideas would never even occur to you when reading a passage like this. Anyone able to read the above passage can see what it describes: Any claim that contains anything that would lend support to the doctrine of the eternal torments of the damned in hell is indefensible, even laughable. You cannot find a doctrine like that in this text on the basis of any standard methods of responsible exegesis. But things do not end there when it comes to this text in. As those familiar with the evangelical discussion of final judgement are well aware, Jesus is said to have quoted this passage when teaching people to avoid sin. Sin is so serious that we would be better off without an eye that leads us into sin, than to lose not only our eye, but our entire self in Gehenna, ending up like those enemies of God in “ dead and gone. Outside of disputes of the doctrine of hell, New Testament commentators apparently see this without difficulty. Commenting on , R. Rather, it is a fitting symbol, illustrating what final judgement is like. Jeremiah referred to the valley of Hinnom in terms of slaughter and death see later. More importantly, which does not mention the Valley of Hinnom , as Hare notes, explains. It refers to dead bodies, to those who miss out on life in the end. In , a reasonable inference is that we are being shown how such language can be used “ to stress permanence and irreversibility. But the point is clear. Jesus is using Isaiah to make a point, and unless he is intentionally meaning something fundamentally different from what Isaiah said “ but not telling anyone that he was doing so hardly a helpful teaching tactic “ we have in nothing to suggest that Jesus taught the doctrine of the eternal torments of the damned in hell. After all, fires so large and fierce that they cannot be quenched put out by people fighting it can still, after they have run out of fuel, burn out. Indeed, the Old Testament clearly speaks of unquenchable fires in exactly this way, as seen in. Thus says the Lord God, I will kindle a fire in you, and it shall devour every green tree in you and every dry tree; the blazing flame shall not be quenched, and all faces from the south to the north shall be scorched by it. It seems clear enough that what is in view whether the picture itself is literal or figurative is a blazing fire that will destroy the forest, and nobody is going to save the forest, because the fire will not be quenched by anyone. One day God will judge his enemies and destroy them, leaving them dead. Jesus quoted Isaiah in passing, indicating what he thought the final judgement of God would be like. So, one would think, Jesus probably agreed with all this. Instead, they see his reference to fire and worms as a reference to the sufferings of the damned throughout eternity. What then do they make of the above evidence? In truth, many of them make nothing of it, and are surprised to discover it. But in the literature, some have realised that their theology has a problem on its hands that needs to be resolved. If traditionalists are to preserve any interpretation of that does not undermine the doctrine of eternal torment, a question plainly needs to be answered: Why would Jesus quote a Scripture that so clearly does not indicate eternal torment but actually indicates annihilation, when his intention was to teach eternal torment and not annihilationism? Several Evangelical theologians have suggested this line of argument while defending the doctrine of the eternal torments in hell. Is it possible that the recent emphasis on the completeness of the destruction is an over-reaction? Certainly Jewish thought, relating to passages of Judgment promised in the valley of Hinnom e. The language of Gehenna, chosen by Jesus, echoes this tradition and suggests a durative aspect to the unquenchable fire and continuing destructive activity of the worm. A thorough study of the influence of within second temple Judaism would also be a useful and large research project. Some clear

examples in which functions to support statements of eternal duration for judgment include: The Lord Almighty will take vengeance on them in the day of judgement; fire and worms he will give to their flesh; they shall weep in pain for ever. Here shall they be gathered together, and here shall be their judgement, in the last days. The merciful will bless the Lord of Glory, the Eternal King, all the day. In the Sibylline Oracles 1. In the 19th century Alfred Edersheim suggested a similar line of argument, which Robert Morey included in his work defending the traditional view. The idea that although Jesus is quoting a text that says nothing about eternal torment, we should still interpret Jesus as meaning to refer to eternal torment because his audience would have known that some other books referred to eternal torment, looks to me like an undignified effort to get Jesus to say something he clearly did want to not say. In doing so I need to answer a number of questions: Is it true that Jewish literature did not just teach eternal torment, but actually interpreted as doing so? What effect, if any, does the notion of canonicity have on the way that we address this issue? There are probably other questions to ask here, but I think these four are the most important, because the argument in question relies rather heavily on specific answers to these questions being the right ones. For each of these questions that Head, Yarborough and others answer wrongly, their argument becomes weaker in fact I maintain that a wrong answer to any of these questions will render the argument highly implausible. This argument requires this assumption, or else it fails. Remember, this was not a teaching from Jesus on the nature of hell. Not at all. It was moral teaching on how we should strive to avoid sin, because hell is such a bad thing. But nothing is added, and no question about what hell is like is answered in. Isaiah is doing all that work. On hearing his words, is there a common view to which people could immediately assume that Jesus was making reference to? There was a common Jewish religious-historical heritage based on the OT. But through four eventful centuries numerous groups arose with different understandings of the OT and whose conceptions and practical expressions of religion were at variance with each other. So widespread was the diversity within Second Commonwealth Judaism that it is almost impossible to speak dogmatically about the pre-Christian Jewish view of anything. But whether they believe it when pressed for an answer or not, the argument certainly seems to require something like it when it comes to questions of the world to come. In fact some Jewish thinkers interpreted parts of the Old Testament to suggest that the lost "or some of them at least, will not even rise again to face judgement: However a small number of this group, Hillel claimed, would suffer forever instead. And this is the point in question. After all, Edersheim and all who hold the traditional view must say that Hillel was half wrong. He taught that great numbers of sinners would be finally annihilated, and as such it is the case that annihilationism, was a well known and honorable teaching in the time of Jesus, and therefore references to hellfire and judgement certainly cannot be assumed to preclude annihilationism. And yet, almost incredibly, Edersheim moves directly from this observation to this claim: Here, so far as this book is concerned, we might rest the case. After showing that according to a Rabbi whose teaching was highly influential in the time of Jesus, the punishment of many of the lost consisted of annihilation? Edersheim can be excused, up to a point. The twentieth century saw an explosion in our understanding of first century Jewish theology, more than anything due to the discovery of the Dead Sea Scrolls. In one of those titled *The Rule of the Community*, a reference to the community at Qumran, we read: And all their times for their generations will be expended in dreadful suffering and bitter misery in dark abysses until they are destroyed. There will be no remnant nor rescue for them. The Community Council shall say, all together: Starting to speak, they shall say: And cursed be all the spirits of his lot in their wicked plan, and may they be damned in their plans of foul impurity. For they are the lot of darkness, and their visitation will lead to the everlasting pit. And damned be you in the rule of " and in the dominion " with all " and with the disgrace of destruction without remnant, without forgiveness, by the destructive wrath of God " Amen. You were created, and your return will be to the eternal pit, for it shall awaken your sin. The dark places will shriek against your pleadings, and all who exist for ever, who seek the truth will arise to judge you. Then all the foolish of heart will be annihilated, and the sons of iniquity will not be found any more. For all foolish and evil are dark, and all wise and truthful are brilliant. This is why the sons of light will go to the light, to everlasting happiness and to rejoicing; and all the sons of darkness will go to the shades, to death and to annihilation. We know that this is not true. Those who keep making that claim are not progressing the discussion. Still, some might want to say that eternal torment

was the majority view among first century Jews. Just how relevant this might be will be discussed later when assessing an audience-response theory of meaning, but as a claim not actually grounded in the teaching of the Jewish literature, it is obviously highly speculative. There is evidence that belief in eternal torment was prominent among the Pharisees. Nearly all first century Jews were neither Pharisees nor Sadducees, nor would they have necessarily had any interest in what either party thought about hell. Indeed, Jews of that region shortly began to make it quite clear that they did not want to be thought of as using the Septuagint, when the Christian literature to some extent began using it because they were writing to a Greek reading audience. Certainly it would have been the norm in first century Palestine for everyday Jews to read, hear and be familiar with the Hebrew Scripture, rather than the larger number of books that existed in Greek compositions. The long and short of it is this: There was no one Jewish view on final punishment in the first century. But is this true? But the mere fact that Jesus uses the word Gehenna cannot legitimately be taken to imply that there was a specific tradition of the theology of Gehenna that he was endorsing just by using it. As we know, there was more than one view of what Gehenna would amount to, and it would be plainly question begging to say that since he referred to it, and since we know just what it really refers to eternal torment , it follows that Jesus was endorsing the tradition that taught eternal torment!

Chapter 3 : The rabbi, and the ewe. on Trilema - A blog by Mircea Popescu.

*Before he joined the Fire Department, Rabbi PEI served in the IDF in a variety of capacities including the Rabbi for the Arava Brigade, Chief Rabbi of the Ordnance Basic Training Base, and Chief.*

The author says he followed the Neulander story since it began on Nov. He says there was a surprisingly quick resolution to the eight-year murder mystery. After just four days of deliberations, a jury declared Rabbi Fred Neulander guilty of hiring a hit man to murder his wife. After almost six years of not knowing who had brutally beaten Carol Neulander to death, Leonard Jenoff finally admitted that he and another man had been hired by the rabbi to kill her. That her car would go into the river. Read an excerpt from "The Rabbi and the Hit Man": Police and state troopers were stationed at major intersections to hold back other motorists so that the caravan could wend its doleful way across the landscape. All along the route, commercial enterprises that typified the best and worst of the Garden State were copiously in evidence. A BMW dealer whose Ltd. The procession inched north on Route 73 for a few miles, then turned south on Route until arriving at Crescent Burial Park. Some people parked on the long, narrow road that stretched the entire length of the cemetery; others hunted for space on neighboring side streets. For He will give His angels charge over thee, To keep thee in all thy ways Because he has loved Me, therefore I will deliver him; I will see him securely on high, because he has known My name With a long life, I will satisfy him, And let him behold My salvation. The freshly dug ground of Grave D in Plot of Section F was just behind the tall green fence that separated Crescent Burial Park from the modest homes bordering on it. Not the best place to raise kids, but an inexpensive one. Carol Neulander would be laid to rest next to her in-laws, Sally and Ernest Neulander. Their tombstones lay to the right of Grave D. Off to the left were smaller markers for five children unrelated to the Neulanders. They had died in infancy, some on the very day of their birth: Carol Neulander had never known them, but she might have been pleased to spend eternity with them. After all, she had been a kind and devoted mother of three, and her interest in children had led her to major in child and adolescent psychology in college. After more prayers were said, the casket was lowered into the ground and the mourners took turns shoveling dirt on it, according to Jewish custom. At last, it was time for the ritual recitation of the kaddish, the prayer that asks for peace for the deceased: All praise and glory, splendor, exaltation and honor, radiance and veneration and worship to the Holy One of Blessing, even beyond any earthly prayer or song, any adoration or tribute we can offer, and let us say: She had still been wearing the gold necklace with six small diamonds that Fred had given her a few years earlier on their wedding anniversary. In eight weeks, they would have celebrated their twenty-ninth anniversary.

**Chapter 4 : Hametz, fire, and miracles: a dâ€™var Torah for Shabbat HaGadol | CBI: From the Rabbi**

*An old Jewish story tells us that when some calamity was threatening his people, Rabbi Israel Bell Shem-Tov, used to get to a certain " Holy Place " in the forest, light a " Sacred Fire " and say a " Special Prayer ".*

They must not be copied or circulated but only used for your special occasion

The Rabbi and the Parrots

One day, Hette approaches her Rabbi after the service and says to him, "Rabbi, I have a problem. I have two female talking parrots, but they only know how to say one thing. Bring your two female parrots over to my house tomorrow and I will put them with my two male talking parrots that I taught to pray and read Hebrew. My parrots will teach your parrots to stop saying that terrible phrase and your female parrots will learn to praise and worship. His two male parrots are wearing tiny yamulkes and praying in their cage. Our prayers have been answered! Quickly he locates the owner and gives him the wallet. The rich man counts the money and says, "I see you have already taken your reward. Both men present their case. The poor man first, then the wealthy man who concludes by saying, "Rabbi, I trust you believe me. Which means that this wallet must belong to somebody else. Otherwise, it stays with the man who found it. However, the boy is very short and the doorbell is too high for him to reach. What does she actually say? When he came down to breakfast, he put on his yarmulka and sat across the table from his visiting sister, Sarah. It was a very hot day. They were sweating and exhausted when they came upon a small lake. Since it was fairly secluded, they took off all their clothes and jumped in the water naked. When they came out, they were feeling so refreshed that the trio decided to pick a few berries while enjoying their "freedom. Unable to get to their clothes in time, the minister and the priest covered their privates and Rabbi Samuels covered his face. After the ladies had left and the men had got their clothes back on, the minister and the priest asked Rabbi Samuels why he covered his face rather than his privates. To start off their new venture, they asked their Rabbi if he would be interested in their painting the outside of his house - for a very keen price, obviously. The Rabbi said yes and so Bernie and Yossi went out to buy the paint. It was cheap enough as paint goes and they planned to mix half paint and half water to further increase their profits. But as he started to hand them their cheque, it started to rain quite heavily. Suddenly, as the three of them stood there in disbelief, a voice from heaven roared. Repaint and thin no more. Tell me Esther, did he have any last requests? But they cannot reach any agreement. So Yankel says to Moishe, "We will go and ask the Rebbe. May we learn Torah while we smoke? Please bring us this Sunday anything you have lying around your house that you can spare or have no great need for. A word referring to all problems, trouble, grief, aggravation and heartache. One of the Rabbis immediately called over a stewardess. Wanting to calm her nerves, he said, "Could you please tell the pilot that everything will be all right because there are 13 very religious men aboard this plane. She told the Rabbi, "Our pilot said that although he was pleased to learn that we have 13 holy men aboard this flight, he would still rather have just one good engine. They talk and he invites them to come to his shul. Next shabbes they make an appearance, but because they turn up some time after service began, all the main seats are filled. Several other latecomers were already seated on folding chairs. Rabbi Bloom calls over the shammas. One day, when a suitable man arrived by train, not one but two mother-in-laws-to-be were waiting for him and each claimed him for themselves. So the Rabbi was called to sort it out. The other woman can have him. Anyone willing to cut him in half is obviously the real mother-in-law! Issy was returning home after another wild leaving party in the City, where he worked, and Rabbi Samuel was going to the Yeshiva to study. They often saw each other on the tube train and not for the first time, Issy smelled of beer, his shirt was stained, and his face was covered in lipstick. Issy unfolded his Jewish Chronicle and began to read. After a few minutes, he turned to the Rabbi and asked, "What causes arthritis, Rabbi? When anything went wrong in Golders Green, they were nearly always involved. One day, a friend visited their parents and mentioned a Rabbi who was having great success with delinquent children. As they were finding it difficult to control their boys, they went to this Rabbi and asked whether he could help. He said he could and asked to see the younger boy first â€™ but he must be alone. So Shlomo went to see the Rabbi while Isaac was kept at home. The Rabbi sat Shlomo down across a huge, solid mahogany desk and he sat down on the other side. For 5 minutes they just sat and stared at each other. Finally, the Rabbi pointed his

finger at Shlomo and asked, "Where is God? Again, in a louder tone, the Rabbi pointed at Shlomo and asked, "Where is God? Shlomo replied, "God is missing His next port of call was Mrs. As soon as he arrived at the nursing home, the matron said, "Rabbi, Mrs. Gold has been waiting to see you all day. She was afraid you had forgotten all about her. He sat down in the chair next to her bed and after he had said a few words of encouragement to her, she began to talk about her day. Whilst he was listening, he noticed a small bowl of peanuts next to her, so he interrupted and asked her if she would mind if he took a few of the peanuts. A few minutes later, Rabbi Levy interrupted her again and said, "Mrs. Even Rabbi Landau is present. Everyone comes up to wish them Mazeltov - and to exchange all the old jokes "Abe, where will you both live? Do you really love Hetty? Is her chicken soup special? In fact they only go to shul two or three times every year" and this is one of those days. When they arrive, Rabbi Bloom is on the phone and asks them to wait in his study. As soon as they enter the study, Rabbi Josephs walks over to the well stocked bookcase and begins to look carefully at the many books on display. Suddenly, Rabbi Josephs pulls a book from the shelf, opens it, scans the pages and goes very pale. Still holding the book, he has to sit down for a moment. When the colour comes back to his face, he gets up, kisses the book and puts it back on the shelf. But then it happens again. Rabbi Josephs takes hold of another book, opens the pages, stares at what he finds and as before, has to sit down in case he faints. A few moments later, he gets up, kisses the book and replaces it. I hope that people would say that I was able to shepherd my flock through this crisis and help them to understand the absolute love that God the Father, the Son and the Holy Spirit have for all of them as Catholics. I hope that I will be remembered as a caring, thoughtful man who always spread the Word, the love of Christ and a faith everlasting in God. I hope that my preaching and converting will be carried on in my memory and to the glory of Christ. As Benny walks away dejectedly, he turns to the rabbi and says, "What a shame. In that way, he could listen to it when he got back. When other members of the congregation saw what was going on, they too decided to ask their non-Jewish friends to go in their places to record the sermon. They could then do other things, such as play golf or go to football. The Rabbi got wise to this. So the following shabbes, he, too, asked a non-Jewish friend to attend on his behalf. This was believed to be the first incidence in history of "artificial insermonation. Little David quickly raised his hand. What question would you like to ask me? Is it true that after the children of Israel crossed the Red Sea, they then received the Ten Commandments? So one day, he flies to a remote tropical Island and books into a hotel. Rabbi Landau looks up and sees one of his congregants walking towards his table. What unbelievably bad luck" the same time to visit the same restaurant on the same island! One day he calls on Rabbi Goldman of Golders Green shul to ask him for help. Please, Rabbi, can I have something to drink? When the water arrives, they take out homemade sandwiches from inside their coat pockets and start to eat. Moshe the deli manager is not happy with what he sees. Without saying a word, they shrug their shoulders, exchange their homemade sandwiches and carry on eating.

**Chapter 5 : The Rock, the Road, and the Rabbi: The Upper Room and Temple Courts - FaithGateway**

*Music The Mikdash With Rabbi David Louis The Fire Of The Oud Mp3 Download, Music The Mikdash With Rabbi David Louis The Fire Of The Oud Song Download, Music The.*

June 20, Pentecost Sunday When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. The first thing that happened is the Holy Spirit entered the room and rested on all the believers there. The second is that the disciples traveled a short way to the steps leading up to the temple. Come to the Upper Room! Shavuot in part was an agricultural holiday that began on the second day of Passover with the offering of the firstfruits of the barley harvest and culminated fifty days later with the offering of the firstfruits of the wheat harvest. Jesus died on Passover. He also rose from the dead on the holiday called Firstfruits Yom HaBikkurim , which was an agricultural holiday that took place on the second day of Passover. In ancient times, an offering of the firstfruits of the barley harvest was given to the Lord. It would be waved before the Lord as a sign of thanksgiving and in eager expectation of greater blessing to come. If you had a good early harvest, it was a guarantee that you would also have an abundant later harvest. Nothing is random with God. Jesus not only died as the Passover Lamb but was raised from the dead on the day the firstfruits of the barley were offered in the temple! To understand this question, one must know the key historical event that happened on this day. But why is this so important? At the start of creation, The earth was chaos and waste, darkness was on the surface of the deep, and the Ruach Elohim [Spirit of God] was hovering upon the surface of the water. By His Word and Spirit! But there is still more! On the Day of Pentecost in the New Testament, a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. It flew and winged swiftly in the air of the heavens and turned around and became visible in all the camps of Israel and became engraved on the two tablets of the covenant. I will make a new covenant with the people of Israel I will put my law in their minds and write it on their hearts. As God redeemed Israel, He has redeemed us through Messiah, and by His power He is transforming all who believe into new creations with new identities and purpose. Israel was called a royal priesthood, a holy nation, on Mount Sinai. Peter declares the same for us: Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Just as in Genesis, as the Spirit hovered over the deep, God spoke the Word, and creation occurred. As it was in the beginning, so it was on that Shavuot Pentecost in Jerusalem the union of Word and Spirit swelled the ranks of the followers of Yeshua by three thousand new creations that day. Word and Spirit resulted in newness of life! Remember, what God has done in the past, He wants to do again in the present and the future. The past is more than events that have already happened. Those events reflect the heart of God and what He desires to do in and through you. Seek the Lord for your own personal Pentecost as individuals and as a church, and watch the amazing work of transformation that comes through His Word and Spirit. Come share your thoughts with us on our blog. We want to hear from you!

**Chapter 6 : The Burning Bush and Black Fire | Rabbi Fern Feldman**

*About 20 minutes later the rabbi arrived at Temple Adat Elohim, the Reform synagogue in Thousand Oaks where he works, to see fire surrounding the area by the building.*

By Rabbi Fern Monday, December 28th, Moses had a revolutionary, revelatory experience while he was following his flock of sheep in Midian. The Torah, in Exodus 3: He gazed, and there was a bush all aflame, yet the bush was not consumed. It can inspire us, and give us guidance in how to take further steps in our own movements toward liberation in whatever forms we are called to. So, what is the burning bush here to teach us? The midrash [i] on Exodus 3: So what can we learn from this black fire? The fire metaphor itself is multifold. It implies something awesome, powerful, something with the potential to give life or death. And then there is the concept of blackness, or darkness. When we see light, we see rays bouncing off of surfaces—we get the impression that the world is made up of separate, inherently bounded entities. But when we are in the dark, we are more easily able to sense that all boundaries are situational—we are able to feel beyond the limits of the self with a small S, and become aware of being part of a larger whole that includes all that is, and even all that is not. This may be why, a few verses after seeing the burning bush, Moses hid his face. In Exodus 3: But there is another way of looking at this—in hiding his face he avoided focusing on the sense of sight, which most often makes us think we are separate individuals, with boundaries that are revealed as light bounces off them. When you hide your face, you enter the realm where boundaries disappear, and it is easier to sense being part of a whole that is all that is, easier to sense how we are not separate from G-d, or from anything else. In order to receive Torah, Moses had to go into the essence, the innermost part, of reality, somewhere beyond our usual understandings. When the Torah says Moses hid his face, it uses the root satar—samech, tav resh. But it is also the root used for the word shelter—seter. The Psalms often ask for us to be held in the divine shelter, or hiding place. So, perhaps too, in seeing the black fire of the bush, Moses was brought into a realm beyond the usual boundaries. He was empowered to move beyond what he thought possible, and he was given the means to do it, through the ability to connect with a power beyond his individual self. This is in keeping with another image of black fire which comes from a teaching brought in Talmud and Midrash: But the midrashic telling of the same teaching has an additional phrase at the beginning. One who engages in Torah should see oneself as if he were standing in fire. We are meant to be immersed in it. There is another teaching, that each Israelite is a letter of the Torah. If we look at these teachings together, we see that each of us is invited to experience ourselves as a letter of Torah, a letter made of black fire. Now the forms of the letters are not vowelized nor are they shaped except through the power of black, which is like ink. So too the Written Torah is unformed in a physical image, except through the power of the Oral Torah. This is an interesting concept—keter, or crown, is the highest or most transcendent, sefirah, or sphere of reality, in the kabbalistic tree of life, while malchut, or kingdom, is the lowest, or most manifest. Yet in this royal imagery, the crown sits right on the head of the king. So the whole system has a different topology from what we usually think of—it is not a linear hierarchic system, but rather circles back on itself. Rabbi Isaac explains this concept with another image of black fire—the burning coal, in his commentary on the ancient text, Sefer Yetzirah. Their end is embedded in their beginning and their beginning in their end, like a flame in a burning coal. For the Master is singular; He has no second, and before One, what do you count? Isaac said in his previous text, that the black fire is the crown of the kingdom; that is, the ultimate source, which one might think is furthest from the manifest world, is actually closest to it. And all of it is rooted in that black coal, without which the flames that emanate could not exist. Our source is in the darkness. Without it we do not exist. And although that darkness is the most transcendent we can imagine, it is also closer to us than anything else ever could be. It is our innermost being. And that dark source is where we go to experience the sacred, where we go both when we want to feel safe, and when we are challenged to go beyond the beyond—the innermost, the deepest, the furthest, the closest. So, I invite all of us to take sometime in contemplation, whether by hiding our faces, closing our eyes to see deep within ourselves, or by seeking the black fire we are immersed in, the black fire of Torah, or the fire beyond our usual limits—the black fire of the burning bush.

Whatever form of the sacred dark calls to you—take some time to be with it, or to be in it, to open to its call to go deeper, or further, to find where, or how, we might be led to answer the call for liberation. *The Lamp of G-d: A Jewish Book of Light.*

Chapter 7 : Beth Hamedrash Hagodol - Wikipedia

*ty and is an ordained rabbi. THE TORAH AS DIVINE FIRE MARK VERMAN The Torah is imaged by a multiplicity of symbols and metaphors in the Tanakh and rabbinic writings.*

The medrash tells the story of Rebbe Akiva, a year-old shepherd who could not even read the Aleph-Bet. Every day, Rebbe Akiva would bathe daily by the same waterfall. One day he noticed a rock that had been holed out by a constant drip of water. If something as soft as water can carve through solid rock, how much more so can Torah – which is fire "Aish HaTorah" – make an indelible impression on my soft heart. He started learning late in life, and went on to become the greatest sage of his generation, with 24, students learning under him at one time. But this is not the part of the story that inspired Rav Noach to name his yeshiva. As a young man, Rebbe Akiva may have been unlearned, but he was still religious. So why was he unlearned? At some point Rebbe Akiva had become discouraged and gave up learning because he thought that despite his dedication and perseverance, he was not really changing. The water on the rock, however, was an epiphany. To the naked eye, it would seem that each drop of water was having no impact. Yet in reality, over time those drops bore a hole, completely transforming the rock. Similarly, Rebbe Akiva concluded, in Torah learning every drop counts, but requires patience before the transformation becomes manifest. No Torah that we learn is wasted. Rav Noach understood that modern technology – microwaves, cellular phones, blackberries, etc. We almost never have to wait. But that is only true for the physical world. Spiritual growth always requires time and patience. And Rav Noach saw this as the key to reaching out to Jews today. And it was this belief that led him to undertake the incredible responsibility for Klal Yisrael. He believed passionately in the fire of Torah to make a revolutionary impact on each and every Jew.

**Chapter 8 : 'The Rabbi And The Hit Man' - CBS News**

*Worms and Fire: The Rabbis or Isaiah? on Rethinking Hell | Imagine that you had never heard of "hell." The eternal misery of the damned in dungeons of fire, Dante's Inferno, Jonathan Edwards' classic sermon, "Sinners in the Hands of an Angry God," you hadn't heard of any of it.*

They found the synagogues of the German Jewish immigrants who preceded them to be unfamiliar, both religiously and culturally. Russian Jews in particular had been more excluded from Russian society than were German Jews from German society, for both linguistic and social reasons. Unlike German Jews, the Jews who founded Beth Hamedrash viewed both religion and the synagogue as central to their lives. They attempted to re-create in Beth Hamedrash the kind of synagogue they had belonged to in Europe. With membership and financial resources both severely reduced, they were forced to merge with Congregation Holche Josher Wizaner; the combined congregation adopted the name "Kahal Adath Jeshurun", and built the Eldridge Street Synagogue. In 1886, the congregation built a synagogue at Ludlow and Hester Streets. Men and women sat separately, the full service in the traditional prayer book was followed, [43] and the congregation still trained men for rabbinic ordination. Additionally, Talmud and Mishna study groups, [30] founded in the 1890s, were held both mornings and evenings. The more learned members of the congregation contested his scholarship. Founded in 1886 when the Stanton Street Baptist Church congregation split, the members had first worshiped in an existing church building at Norfolk and Broome. In 1891 they officially incorporated and began construction of a new building, which was dedicated in January 1892. The front facade west, on Norfolk Street is "stuccoed and scored to simulate smooth-faced ashlar", though the other elevations are faced in brick. Window tracery was all in wood. Much of the original work remains on the side elevations. Gothic interior features include "ribbed vaulting" and a "tall and lofty rectangular nave and apse. The square windows below are original, but the former quatrefoil wooden tracery is gone in many cases. The bandcourse of quatrefoil originally extended across the center section of the facade. As members moved uptown, the congregation decided to follow and sold their building in 1904 to Alanson T. Biggs, a successful local merchant. It declined after that, and the church ran into financial difficulties. By 1906, it realized "the church was too big and costly to maintain", and put it up for sale. Alterations to the interior were generally made to adapt it to synagogue use. These included the additions of an Ark to hold the Torah scrolls replacing the original pulpit, an "eternal light" in front of the ark, and a bimah a central elevated platform where the Torah scrolls are read. That year the rose window on the front of the building was removed, "possibly because it had Christian motifs", and replaced with a large arched window, still in keeping with the Gothic style. In 1907 they fixed "serious structural problems", the consequence of neglected maintenance. The work included "stabiliz[ing] the front steps, add[ing] brick buttresses to the sides of the church for lateral support, again in a Gothic style, and replac[ing] the original basement columns with six-inch cast iron columns. One is seen in the old photograph above left, over a palmette ornament at the top of the window arch. The other, mounted above the top of the gable, remains visible in the modern photograph top. The unusual cupola-like structure on legs seen above the gable in the old photograph, now gone, was also added by the synagogue, as was the square structure on which it sat. The decorations to the upper parts of the central section of the facade survived until at least 1907, as did the tracery to the square windows on the towers; this Gothic ornamentation was removed after it deteriorated. In his view, training American-born rabbis at the Seminary would be a much more effective means of fighting the growing strength of American Reform Judaism: They eventually narrowed the field to two candidates, Zvi Rabinovitch and Jacob Joseph. According to Abraham Cahan, "[S]ome of the very people who drank in his words thirstily in Vilna left the synagogue in the middle of his sermon here. The funds for supporting the agency supervising adherence to these regulations were to be raised through an increase in the price of meat and chicken. The affected vendors and consumers, however, refused to pay this levy. Joseph never succeeded in organizing the kosher meat business. Beth Hamedrash Hagodol prided itself in welcoming and assisting all Jews, regardless of origins. Jaffe, who was born near Vilna, had, like Joseph, studied at the Volozhin yeshiva, and had received his rabbinic ordination from Naftali Zvi Yehuda Berlin and Yitzchak Elchanan Spektor. Miscellaneous essays, lectures and discourses

on Jewish religious philosophy, ethics and history [96] and his military history From Dan To Megiddo. He used the books to help him write responsa , answering questions asked of him regarding how Jews could live their lives in accordance with Jewish law under the extreme conditions imposed by the Nazis. He also ran "secret nightly worship services", and helped Jews bake matzos for Passover, under threat of death if discovered. After the war he founded a yeshiva for Jewish orphans in Italy, and then another religious school in Montreal , before moving to New York to take up the position of rabbi at Beth Hamedrash Hagadol. The congregants had, by then, long held services in a smaller room, using the sanctuary only on the High Holidays. On December 6, , a fire and subsequent fire-fighting efforts severely damaged the roof, ceiling, mural paintings and decorative plasterwork. His successor "designated by Oshry himself" was his son-in-law, Rabbi Mendl Greenbaum. The building was mostly closed to the public as its damaged interior was considered a hazard for visitors. In place of the synagogue, Greenbaum envisioned a 45, square foot condo building with room for a small synagogue on the ground floor, and possibly a kollel. The fire was brought under control at around midnight by approximately firefighters [ ] [21] [ ] [22] " who, during the fire, allowed Rabbi Yehuda Oshry, the son of Ephraim Oshry, to rescue the Torah scrolls [ ] " but not before it "largely destroyed" the structure. Although still under investigation as of Monday May 15, the fire was said to seem "suspicious" due to surveillance video that showed three young people running from the area just before the fire broke out. The fire brought down the ceiling and walls of the synagogue, creating a foot 4. The synagogue also provided materials to Community Board 3, with a request that their application be heard by an advisory panel.

**Chapter 9 : First Yartzheit of Rabbi and Rebbetzin Rubenstein – Victims Of Tragic Fire | Yeshiva World M**

*A disturbing and apparently anti-Semitic incident was reported by Rabbi Sholom Ber Rodel, head of the Chabad of Mount Olympus located in Los Angeles, who reveals that his car was set on fire on.*

The Shiblei Haleket R. Abraham Harof Anav, d. Hametz is grain that has fermented. Torah offers us two instructions 1 eat matzah as we re-live the Exodus, and 2 get rid of leaven. The getting-rid-of-leaven part, we have to do in advance. Today is Shabbes, our foretaste of the world to come. Today we do no work. We rest and are ensouled, as was God on the first Shabbat. But tomorrow, and in the weekdays to come, many of us may be doing some spring cleaning as we prepare to rid our homes of leaven for a week. It can also mean a kind of spiritual housecleaning. Hametz can represent ego, what puffs us up internally. The therapists among us might note that ego is important: The internal search for hametz is an invitation to examine ego and to discern what work we need. Some need to discard the hametz of needing to be the center of attention. Others need to discard the hametz of not wanting to take up the space we deserve. Old stories, old narratives, old scripts. Are you holding on to old grievances? This is the ritual of the burnt offering, says God. Keep the fire burning all night until morning. And every morning, take the ashes outside the camp, to a clean place. Notice that removing the ashes is mentioned right up there with burning the offering. The spiritual work of keeping our fires burning belongs to all of us. Keep the fire burning all night: The thing is, over the course of a year our fires get choked with ash. Disappointments and cynicism and overwork and burnout keep our fires from burning as bright as they could be. Pesach offers us spiritual renewal. But in order for our spiritual fires to be renewed, we have to clean out the ashes. Another link between Passover preparation and the teshuvah work of the new year: The new moon of Tishri is the new year for years. The new year for trees, Tu BiShvat, is in deep winter. The new year for animals is on 1 Elul. This whole month is our springtime new year. Right now the moon is waxing. Our work now is to clean house, spiritually, by the light of this waxing moon – in order to be internally ready to choose freedom. When you think of a miracle, what do you think of? Maybe the parting of the Sea of Reeds: But hope growing in tight places is also a miracle. The fact that we can make teshuvah is a miracle. The fact that we can grow and change is a miracle. The fact that we can do our inner work and emerge transformed is a miracle. This is a month of miracles – as evidenced by its name: What is the old stuff you need to root out and discard in order to walk unencumbered into freedom?