This side, continuing as it does the previous portion, describes the difficult problems raised in the various books called the Midrashim. These problems are addressed by our Rabbis. Their problems reflect the difficulties of understanding the religious laws and applying them correctly to our daily life.

In our modern, secular life, we encounter many questions which cannot be answered simply by referring to our Holy Writ. These questions involve all areas of living and thinking. How do we reconcile the teachings of the previous generations with the expectations of modern times? What are our religious obligations in contemporary society? How do we determine our ethical behavior in modern times?

In the process of trying to understand these issues, our Rabbis expressed the wonder in the following words: "Expounding the law, I find myself standing on thin ice. A single word can make a tremendous difference in the interpretation of the text."

Their concern is not just academic. They are ever mindful of the practical implications of their teachings. The results of their discourse are intended to guide our actions and to ensure that we live our lives in accordance with the principles of the Torah.
inspiration. But actually, of course, it is all over. 9–10. Hume, however, gave Israel a synagoge, a center of attraction, a House of the Spirit. But that did not mean that 1–8 withdraw from every other place, from their homes and hearts and market-places. 9–10. The Temple would not have been the House of God; it would have been the old age home for the divinity. Holiness may be concentrated and centralized in the 1–8, but it radiates all over.

It is particularly on this matter that Reform Synagogue departs from Tradition. Read the proceedings of the Reform Synagogues and you will see that their major concern is with the synagoge. They are concerned with its place in the community. They do not even encourage riding in a car. They prefer to use public transportation techniques to draw people to temple. They neglect those same people when they are at home. In serving upon the Synagogue, they have ascribed the rest of life. And that is just what according to the own literature, bothered Moses and Solomon and 150. When you see 1–8 only in the Temple, then you don't see anything. 150 Then you said: 150 Find Him in the Temple also.
This does not mean, of course, that our love for Temple or Synagogue is any less than that of others. Quite the contrary. Our loyalty is stronger, and just because it is religiously more sound.

Our mount—Yehuda Haklevi. His passionate love for the Temple. Yet realized that there were only two sources of centers, and totalities, J. S. H. Thus some 1,000 who were able to say, "The lips of the wise are like the honeycomb, sweet and pleasant."

"Have we any heritage save the sanctuaries of God?"

"Then how should we forget this holy mount?"

"Have we in the world a place where we can trust, except the land which is full of Thine gates; Toward which the gates of Heaven are open?"

was also to cry out in a begging voice, "Lord, where shall I find Thee?"

"High and hidden is Thy place, And where shall I meet Thee, The world is full of Thy glory."

and then, in a rising crescendo of the religious fervor swelling through his soul, "The whirling winds cannot contain Thee."

How then, the chambers of a Temple?!
That is just The point of Talmudism today.

The synagogue - Synagogue - is the center from which the spirit of the people spreads. It is the repository of our hopes, the workshop of our prayers. It is close to our hearts - for thus does God show his love and care for us. It is not all.

The synagogue is the center - but not the totality of our life experiences. All is to be observed not only in temple, but at home. Decency and respect and sincerity are not confined to pews. We invite all Jews to come into the synagogue. We urge them now more than ever to talk to them, into their hearts and souls, the themes of office.

In conclusion, best illustration. Story involving a Jew as a rogue. Man asked him: Will you give your grandchild show me where God is. Answered: Will you give your two if you show me when He is not.