Tonight, immediately after the Sabbath service, we shall be confronted with the observance of two precious mitzvot: the kindling of the H. candles, for H. begins truth; and the H. candles which mark the end of Sabbath. The question which shall be performed first is one which engages our attention later on. A host of wise men, trained Sages, and scholars whose solution most Jews have accepted is one which, implicitly or explicitly, expresses a great idea of Jewish ethics and moral philosophy.

The Gil (commentary) [Luzer Ritik] and [R.] chief commentary, read with approval. The custom of kindling them first and only afterwards kindling the 1, 2, 3, first and only then reciting the H. Other authorities, such as the author of the author of 1959, and many others, syntactically disagree. They insist that we ought to recite the 1, 2, 3 first, and we later afterwards light M. candles.

While the controversy involves a large number of proofs and counter-proofs, Chalalshon Qaddishioth, which is too involved to present completely from the pulpit, it will have to be withdrawn to examine the basic ideas involved in this controversy.
The 5th, 6th, 7th, 9th, 10th, and 13th days are all observed by the observant and zealous, largely because their ancestors and predecessors, having been reminded of the miracle of the miraculous lighting, placed the lights in a conspicuous place—windows, doorways, etc. Therefore, when (10) Nisan 3 is basic to the whole festival of Hoshana Rabbah, it requires us to proclaim the miracle of Hoshana Rabbah as soon as the holiday begins—before any other activity, sacred or profane, is undertaken. Before eating, drinking, or even before we are to light candles, they must be performed. This is not before any other observation, I assume (10) Nisan 3. I let everyone know that the greatness of the miracle, which came one to hurry to perform the unwavering.

The 25th, 30th, and other days, however, require...
Reduced to its essentials, this valuable controversy is based upon a choice two principles:
(10) (N103) — the democratization & publicization
This unusual, the supernatural; or (8317, 2712),
this preceding the regular, constant, usual,
& the well-known.

It is remarkable that in our current practice, we reflect both contradictory opinions. Faced with these two opposing decisions, the great majority of observant Jews have reconciled the two views by distinguishing between the Synagogues of the time. In the Synagogue we follow the custom of (10), (N103); and at home we usually follow the custom of (8317, 2712),
keeping (8317) first, thus giving greater weight to the rule (10), (N103); and (8317) first, that the usual & the regular & the unwritten is more important.
It is amazing how in deciding between two technical opinions, the Jewish masses of men, women and children have indirectly expressed a philosophy of life, a substantial philosophy of Judaism in its public and private aspects. For the answer of (c) or (d) on two fundamental approaches to Judaism, used in (c) for publicity, for demonstration of our moral and spiritual and moral-economic, in the other hand the transcendental importance of the every day, particular, regular and bland routine of religious life. What our people did by its revaluation these two opposing views is to say most each is valid, each we have its importance, but each in its own place - in the synagogue, in the public eye, in the open arena (cf. lit. H. K. K., in the public display, before), we recognize the values (c) and (d), by recognizing the dramatic, marvelous, the outstanding, the miraculous. But at least (d), in privacy from the heart and family, pure in which (d) is important, the value 3rd 3s, as far we can say. Thus we must first be sure that our daily lives, in both righteous and in 1501 etc., in 1501, 21 etc., 91, etc., is regulated by the divine word (from the wisdom). Thus we must not omit and plug up the avenues of the miraculous; I cant wait for the latter. First, we must be a good Jew in the daily, ordinary - it: better - see.
There is no doubt that (0), (1) (0) (0) has an
dramatic place in life, but in public arena life, it has priority. No one doubts its value.

In order to influence the broad masses, you must resort to the striking, the universal. Public relations is a technique which can be effectively but pressed into service. In our religion, it can be used worthy. The (0) in the great mass gathering at the end of the First Year, served in purpose dramatically allegiance to India. The program surrounding the cutting of ferry is a day dramatically attracted attention to the debt from overseas for Pakistan.

Nature, a school assembly, public newspaper highlights not in any way humdrum living -- including birth. It will be quite fat for the rather.

But, the sensational and odd is outstanding. We do not call mass rallies for observance.

We do not for birds for any human lives from USA for Europe or Israel. This (0) (0) is enlightened qur'anic in public that it is as it should be. It seems a high educational purpose.

But it is a grievous lesson for any war to imagine what holds true for the stage is good for the

The techniques involved to capture the attention
The public was forged in the quiet privacy of the 
room. That is undeniably true. In the home we 
were led, before hearing His words. At the time 
we gave priority to the lesson, regular and unobscured 
seeings over the (Ez 11:19). At the time - that 
is when the great work of solid, basic training 
in godliness went on in without flashes of light. 

When I first 
gave the Torah to Israel it was in 
a most dramatic setting - number, lighting, 
en universal silence & the sound born of the 
first commandment. This was before, on 
people gathered about the smoking Mt Sinai. 

But while the drama 

is appropriate 
to a large public, the voice's power lies in its 
not being unnecessarily without form, 
in the private life of each individual. It was because 
Jesus referred to the that in Tablets were written. 

The Prophet Elijah was used to go in search of 
but this time alone, without any divine 
without the dramatic sound & light effects. It 
was the labor of I saw, out the flowering, c.1020. 
ordinary Jews have learned how Israel was believed 
in Mt tabor, + why these Tablets were not desired. 

The Prophet Elijah too had to learn this lesson. 

Remember his challenge to the priests of Baal, Mt Carmel? What powerful drama with the 
summit, mantled Elijah, red wing and the cloud 
that hundreds of idolatry priests, and the
to work their way to bring fire down a conscious

It was a thrill to see the multitude gather, the sudden
sight of flames and fire from Heaven. The wisdom of the
people; the power of the fire as they called out to the Lord. He performed the miracle
before all the people because it was an educational
tool. It was directed from the Lord, worship
brought them to God. They were called upon.

but in you recall what happened immediately
afterwards to Elijah? The dragnet that fell in
the Second Book of Kings? He was taken away by
a chariot, solitary, no other person in sight. —

— I saw alone, we explain
to God. Elijah had been very impressed by the
(10:110) the historism. The situation, the
great crowds & the mass appeal demonstrated. He
would not tolerate the destroying the daily, the regular
grilling task of serving God alone, in privacy. But
is only God's blessing. He prophesies the 'miraculous'
phenomena — The Acts of


Not in these unusual can a civilization be found.

through them. — 3:3 and 11:11 ... in the steady,
quiet, simple, regular labor of character building
which bears the living humanity, humanly & according
No des will find in rosy daily life.
When the audience was gone homesick longing lights and
drowned, when the music reached out and all that can
be heard is sound and the voice that beats at the
pulsed this conclusion. What is when we leave
(2110) and dedicate ourselves to the
No regular interpretation. That is when we give
precedence to a new: He just distinguishes good
for a good friend from profane ugly time vulgar for
that every year, every spring, is my day, my morning
be consecrated to God and the Torch.

This is a rewarding thought that Hamilton
wednesday taking second place to Hamilton in
our brains tonight. It reminds us that we ought not
tal日下午 if we do not appreciate the kind of
unusual qualities at home that we do when we
attend rallies. It encourages us to continue on our
most ancient paths. If I quietly observing
the Torch, of developing visibility democracy,
bringing a little light into the lives, a world
over the heart of the Strong. It reminds us
that if we dedicate ourselves to the sacred
features of the Torch's work for the (2110) will
come today. for there is a version in his
modesty deeply third nth, a decision and a poetry
and a dramatic quality not understood that met
in a wondrous Thunderclap but also a Wondrous
if not the first began to approximate after years with harmonious living