and half of the blood
he dashed against the altar.

7. And he took the book of the covenant,

and read in the ears of the people;

and they said:

All that the Lord hath spoken
will we do, and obey.
God wills man to be a creator—his first job is to create himself as a complete being. Man comes into our world as a hylic, amorphous being. He is created in the image of God, but this image is a challenge to be met, not a gratuitous gift. It is up to man to objectify himself, to impress form upon a latent personality, and to move from the hylic, silent personality toward the center of objective reality. The highest norm in our moral code is to be, in a total sense, and to move toward... real true being.¹

R. Simlai delivered the following discourse: What does an embryo resemble when it is in the bowels of its mother? A light burns above its head and its looks and sees from one end of the world to the other, as is said, “When his lamp shined above my head, and by His light I walked through darkness” (Job 23:3).

It is also taught all the Torah from beginning to end, for it said, “And he taught me, and said unto me: ‘Let thy heart hold fast my words, keep my commandments and live’” (Proverbs 4:4), and it is also said, “When the converse of God was upon my tent” (Job 29:4). As soon as it sees the light an angel approaches, slaps it on its mouth and causes it to forget all the Torah completely, as it said, “Sin coucheth at the door” (Genesis 4:7).²⁰

There is an obvious question: If the angel makes the baby forget everything he taught it, why did he bother to teach the embryo at all? The answer is again obvious. R. Simlai wanted to tell us that when a Jew studies Torah he is confronted with something which is not foreign and extraneous, but rather intimate and already familiar, because he has already studied it, and the knowledge was stored up in the recesses of his memory and became part of him. He studies, in effect, his own stuff. Learning is the recollection of something familiar.²² The Jew studying Torah is like the amnesiac victim who tries to reconstruct from fragments the beautiful world he once experienced. In other words, by learning Torah man returns to his own self; man finds himself, and advances toward a charted, illuminated and speaking I — existence. Once he finds himself, he finds redemption.

HALAKHIC man is a man who longs to create, to bring into being something new, something original. The study of Torah, by definition, means gleaning new, creative insights from the Torah (ḥiddushei Torah). iron. Father was unable to follow the logic of his position. He tried with all his might to defend him, but he was unsuccessful. Father would sink into musings with his head leaning on his fist. The students and I, and even the Rambam himself, would tensely wait for Father’s answer. But Father would pick up his head and say sadly, “The answer will have to wait for the prophet Elijah; what the Rambam says is extremely difficult. There is no expert who can explain it. The issue remains in need of clarification.” The whole group, my father included, were sad to the point of tears. A silent agony expressed itself on each face. Tears came from my eyes, too. I would even see bright teardrops in the Rambam’s eyes.

Slowly I would go to Mother and tell her with a broken heart, “Mother, Father can’t resolve the Rambam—what should we do?” “Don’t be sad,” Mother would answer, “Father will find a solution for the Rambam. And if he doesn’t find one, then maybe when you grow up you’ll resolve his words. The main thing is to learn Torah with joy and excitement.”
therefore, when one knows and comprehends this verdict as a Halachah set forth in the Mishnah or Gemara, or Poskim (the halachic codifiers),

he then actually comprehends and grasps the will and wisdom of G-d, Whom no thought can grasp, nor (can any thought grasp) His will and wisdom.
In Judaism, study is greater even than prayer. So, before beginning to pray, we engage in a miniature act of study, preceded by the appropriate blessings. The blessings are followed by brief selections from יִדְבַּגְו, יַכֵּסָה, and דָּוִד, the three foundational texts of Judaism.

The Rav answered that this additional time no longer represented acquisition of knowledge. Rather, said the Rav, “The Torah became like a magnet. They could not pull themselves away from the text. The Torah drew them closer...they - the students studying for the hundred and first time - felt that studying the Torah was a rendezvous with the Shechina, the Divine Presence. Therefore, they constantly sought to prolong the experience. They just could not bring themselves to close the text.” (The Rav, Vol. 2, Rakeefet, pp.208-211)