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The Executive of the Union of Orthodox
Jewish Congregations of India wishes its
constituents, Donors, well - wishers and
Jewish Communities in India and abroad,
a Happy New Year, 5724 - (1963-64).

"TO BE A JEW"

II.

The way out of the dilemma, then, is to reverse the order to which we have become conditioned by modern life. First *live* like a Jew, so that later you may *love* like a Jew. Begin with a full life of Torah and Mitzvot, so that afterwards you may experience the mighty range of feeling that is reserved for the truly devout. One cannot possibly be uplifted by the majesty and mystery of the *Shabbat* until he has first fully observed its regulations. The pleasures and the wonders are incommunicable; we can only talk *about them*, we cannot transmit *them* themselves. Only a personal participation can accomplish that. So, he who waits for inspiration to pray—will not pray. He who prays anyway may yet rise to full inspiration. The Halakhah does not demand full *kavvanah* before one begins his prayer (except for the beginning of the Shema and the first blessing of the Amidah); it demands only that nothing be present which will hinder *kavvanah* should it arise.

But we must go one step further. In order to be a Jew, one must not only act like a Jew in practice. One must also act as if he were experiencing the emotional wealth of Judaism. In other words, what is recommended is a bit of conscious self-delusion. We must emulate the outward manifestations of religious experience in order to arrive at the experience itself. We must convince ourselves that we have *kavvanah* so that we may indeed ultimately possess it. We must, in good conscience, tell ourselves that we love G-d and fear Him, that our hearts are filled with awe and joy, so that in the end they really will be.

Norman Lamm