

Original copy

To Fishel,

with whom I come occasionally
to take my stand in spirit on
the magic mountain, to share
vicariously his ~~my~~ joy, this
volume is inscribed with esteem
and affection.

PREFACE

ALTHOUGH THE ADDRESSES AND LECTURES HEREIN PRESENTED WERE GIVEN AT VARIOUS TIMES AND PLACES FROM 1969 TO THE PRESENT, NO ATTEMPT AT COLLATION WAS MADE PRIOR TO THIS SUMMER. THE VARIOUS THEMES ARE BY NO MEANS COMPLETE, FOR NOTES TAKEN BY LONGHAND DURING THE SPEECHES THEMSELVES ARE A POOR VEHICLE TO CAPTURE THE SWEEP AND DEPTH OF RABBI SOLOVEITCHIK'S THOUGHT, AND FAIL UTTERLY TO CONVEY THE DRAMA AND CHARISMA OF DELIVERY IN A CROWDED AMPHITHEATER WHERE SO MANY TIMES WE SEE HIM--AND ALL ISRAEL, AS IT WERE, WAITING BREATHLESS AT HIS FEET.

THE RESPONSIBILITY FOR ANY ERRORS OF OMISSION OR CITATION, FOR THE USE OF SPECIOUS LOGIC, OR FOR EMBELLISHMENTS WHICH MAY UNCONSCIOUSLY ALTER THE MEANING OR INTENT OF ANY REMARK, REDOUNDS TO THE TRANSCRIBER OF THESE WORDS, NOT TO HIM WHO SAID THEM.

R. Y.

Brookline, Massachusetts
תשרי, 5774 ליל 774
8 September, 1972

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Notes from "Kingship and Holiness,"
as delivered by Rabbi Joseph B. Soloveitchik
on Sunday, 9 March, 1969, 7:30 p.m.,
New York, New York

THIS IS AN INVESTIGATION OF מלכות AS A SOCIAL INSTITUTION,
AND AS A HIGH FORM OF ETHICAL EXPRESSION.

MAN HAS LINKED UP HIS LIFE WITH OTHER BEINGS AND CREATED SOCIAL
INSTITUTIONS FOR THE FEAR OF LONELINESS. WITHIN THE GROUP WHICH MAN
HAS FORMED THERE HAS BEEN NO IDEAL EXPRESSION OF SOCIAL ORDER. THE
MEMBERS OF SOCIETY HAVE NEVER BEEN ABLE TO ATTAIN PERFECT LIBERTY.
INEQUALITY IS PERHAPS THE SHIBBOLETH OF MAN, HIS PRIME MARK OF DIS-
TINCTION FROM THE SUB-HUMAN WORLD. NO MAN IS CREATED THE SAME AS
ANY OTHER; HENCE, THE STRONGEST WILL INSTITUTE HIMSELF AS HEAD OVER
HIS FELLOWS. HISTORICALLY, SOCIAL INSTITUTIONS OF ORDER HAVE CHANGED
VERY LITTLE. WHIMSICALITY AND INSTABILITY STILL CHARACTERIZE GOVERN-
MENTS. I WONDER, INDEED, HOW MUCH HAS CHANGED SINCE THE TIMES OF
ישלח. COMPELLED TO RECONCILE OURSELVES WITH THE REALITIES OF
GOVERNMENT, THOUGH ANARCHY STILL IS RIFE, WE IN ארצנו, THEREFORE,
VERY RELUCTANTLY, STILL SANCTION A POLITICAL COMMUNITY. WE CANNOT
CREATE A PERFECT INSTITUTION FOR IMPERFECT MAN: YET WITHOUT מלכות,
EVIL WOULD TRIUMPH.

WHAT ARE THE MEANINGS OF THE PRECEPTS OF מלכות? THERE ARE
CERTAIN RESERVATIONS ABOUT THE APPOINTMENT OF A מלך. MY FATHER
SAID THESE RESERVATIONS ARE TWO: (1) THERE MUST BE A need FOR A
מלך. WHEN HISTORY DICTATES TO US AND REQUIRES SETTING UP OF A
MONARCHY--e.g., FOR THE DEFENSE OF THE PEOPLE AND THEIR LAND--THEN
IT IS INCUMBENT UPON US TO APPOINT A מלך. THERE IS A דברי
IN ויקרא WHICH INTERPRETS מלכות AS A מלך TO PROVIDE THE PEOPLE
AND THE LAND WITH MAXIMUM SECURITY, THAT THERE SHOULD BE NO ANARCHY OR
BREAKDOWN OF LAW AND ORDER. THE דברי IN ויקרא SAYS THE מלך
IS TO IMPLEMENT PRINCIPLES OF JUSTICE AND WAGE WAR IN OUR BEHALF.
MOREOVER, THE EFFORTS OF THE מלך (AND EACH מלך IS CHARGED WITH A
SPECIFIC TASK AND WORKS FOR WHAT HE SEES AS HIS SPECIAL OBJECTIVE)

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JUSTIFY THE INSTITUTION OF A HUMAN KINGDOM. ^{3/3} MAKES THE SECURITY OF THE PEOPLE (*כבוד ה'א*) HIS OBJECTIVE. *מלך* MAKES THE *קיום המלוכה* HIS OBJECTIVE. *מלכות*, THEREFORE, IS JUSTIFIED IF THERE IS A NEED/ ASSIGNMENT FOR IT. (2) THERE MUST BE A REQUEST OF THE PEOPLE TO THE *מלך*. TO IMPOSE A *מלך* IS FORBIDDEN, NO MATTER HOW GREAT THE NEED. WHY SHOULD THE METHOD AND MOTIVE OF REQUEST BY THE PEOPLE IN *מלכות*'S TIME, AFFECT THE VALIDITY OF APPOINTING A *מלך*? THE REQUEST OF THE PEOPLE IS OF CENTRAL SIGNIFICANCE; SINCE IT LEGITIMIZES THE APPOINTMENT, IT IS A *sine qua non* FOR THE *מלכות*. IF IT IS NOT PHRASED IN THE PROPER LANGUAGE, OR IS INSPIRED BY MOTIVES NOT IN CONSEQUENCE WITH THE NEEDS, IT IS SINFUL TO APPOINT A KING.

WHY WAS ISRAEL EVER RELUCTANT TO SET UP A KING? SINCE POWER CORRUPTS, THE LOSS OF PERSONAL FREEDOM OF THE MAN OF POWER IS PROPORTIONAL TO THE AMOUNT OF POWER THE PEOPLE BESTOW UPON HIM (EXAMPLE OF SAUL, WHO FAILED TO LEAD THE THRONE). IN *מלכות*, MAN IS NOT INVITED TO SHARE IN *מלכות* *שלמה*, FOR THESE BELONG EXCLUSIVELY TO *המלך*. POWER IS AN EXCEPTION TO THE PRECEPT OF *אלהיך קדוש*; THE KING CANNOT SAY, "AS HE IS MIGHTY, SO WILL I BE MIGHTY." *דוד* WAS ALSO VERY CAUTIOUS ABOUT THE JUDICIAL BRANCH OF GOVERNMENT. MAN IS NOT ENTITLED TO SIT IN JUDGMENT OVER HIS FELLOW-MAN; THEREFORE WE INTRODUCED MARVELOUS COMPLEXITIES AND HINDRANCES IN THE JUDICIAL PROCESS--FROM *דבר מלך* TO THE MOST TRIVIAL CONTROVERSIES IN LITIGATION--LEST A *מלך* ERR OR EVEN FALTER IN THE IMPLEMENTATION OF JUDGMENT.

WHAT IS *מלכות*? IT IS A CONCRETE POWER STRUCTURE, A LEGITIMATE POLITICAL COMMUNITY, A GREAT METAPHYSICAL IDEA. IT IS NOT A PRIORITY FOR A SPECIAL CLASS, AS WE CAN SEE FROM *מלכות* *דוד*, WHO RECEIVED IT FIRST BUT LATER LOST IT. HOW DOES *מלכות* EXPRESS ITSELF? AS A LEGITIMATE POLITICAL COMMUNITY, IT REQUIRES AN OBJECTIVE. WHEN HISTORY BURDENS THIS INSTITUTION WITH A SPECIFIC MISSION, *מלכות* IS JUSTIFIED; *מלכות* MUST HAVE AN ASSIGNMENT.

WHO IS A *מלך*? --WHOEVER FEELS COMMITTED TO THE REALIZATION OF A GREAT GOAL, WHO CARRIES THE *מלכות*, THE BURDEN OF HIS PEOPLE. WHO IS A

ש"ן? --WHOEVER IS dedicated, NOT FREE, WHO HAS CONCERN FOR HIS TASK AND IS WILLING TO IMPLEMENT IT. WHO IS A ש"ן? --WHOEVER OPENS HIMSELF UP TO *ש"ן* AND COMMUNICATES WITH THE WHOLE PEOPLE.

THIS IS A FITTING MOMENT TO DISCUSS THE DOCTRINE OF ASSIGNMENT AS REGARDS HUMANITY AS A WHOLE. *אני לא ראוי* --I AM NOT WORTHY TO BE CREATED IN ANY OTHER *אשר* OTHER THAN THAT IN WHICH I WAS BORN TO IMPLEMENT MY OBJECTIVE AND GOAL, NO MATTER HOW EMBARRASSING IT MAY BE. I RECEIVE *שכר* FOR MY ACHIEVEMENTS, BUT THERE IS A DUAL CONNOTATION TO *שכר*: WAGE AND REWARD. THE GOOD EARNED BY MAN FOR A MERITORIOUS LIFE IS NOT A REWARD, BUT A WAGE. *אדם* IS A CREATURE CONTRACTED BY *אשר* TO FULFILL A CERTAIN TASK. WHAT *אשר* IS THE EMBODIMENT OF THIS DOCTRINE OF ASSIGNMENT? --*אשר*; ITS THEME IS THE THEORY OF ASSIGNMENT: (1) EACH INDIVIDUAL IS ASSIGNED A TASK: *it never transcends one's ability.* [HERE THE RAV DIGRESSED ON WHAT HE CONSIDERED TO BE THE COLLECTIVE TASK OF CONTEMPORARY JEWRY; TO DEFEND THE PHYSICAL SURVIVAL OF THE JEW, BOTH IN ISRAEL AND THE DIASPORA; AND TO DEFEND THE SPIRITUAL IDENTITY OF THE JEW, AGAIN BOTH IN *אשר* AND IN *אשר*.] (2) HOWEVER, IN CASE OF HUMAN INDIFFERENCE OR BETRAYAL, G-D'S WILL WILL BE VICTORIOUS ANYWAY. (3) ONE WHO DOES NOT RESPOND TO THE CHALLENGE HAS THE UNPARDONABLE SIN OF A TRAITOR.

THERE IS NEED, HOWEVER, NOT FOR KINGEDOM, BUT KINGSHIP. KINGSHIP IS MANIFEST IN THE *אשר*. IT IS AN OPEN, COMMUNICATIVE DIVINE PRESENCE, BRIDGING THE GAP BETWEEN THE CREATED AND HIS CREATOR. THE *אשר* DISPLAYS UNLIMITED PATIENCE FOR HER IMPERFECT CHILD: *אשר* IS IDENTICAL WITH *אשר*. THE ש"ן RESIDES IN THE MIDST OF HIS PEOPLE, EVEN AS *אשר* IS IN THE ACCESSIBILITY OF THE *אשר*. SO, TOO, COULD EVERYONE IN ISRAEL APPROACH THE ש"ן TO SEEK JUSTICE.

MAN MUST ALWAYS REMEMBER THAT, WHILE HE IS A SINGULAR BEING, HE IS NOT A SINGLE BEING; AND THAT THERE ARE COUNTLESS OTHERS WHO, WHILE WALKING ALONG THEIR OWN PATHS, WONDER ABOUT THEIR OWN OPEN EXISTENCE. SINNERS AND SAINTS, WE MUST ACCEPT *אשר* together, AS A UNITY.

WITH A COMMUNICATIVE EXISTENTIAL OPENNESS, AS THE *מלך* HAS COMPASSION UPON MAN AND SUFFERS IN HIS TRAVAILS, SO SHOULD THE *מלך* FIND HIS HEART IN THE HEART OF THE PEOPLE, AND SEE THEIR EXISTENCE AS IF IT WERE HIS OWN. A COGNIZANCE AND SUFFERING IS PARTICULARLY NECESSARY FOR A KING. HE SHOULD SEE HIMSELF AS A *חב*, A NEIGHBOR WHO GROWS INTO A FELLOW, A COMRADE, TO EXPERIENCE WITH HIS PEOPLE JOY, AGONY, AND FRUSTRATION. HE IS A *חב* WHO EVOLVES INTO AN *אח*, WHO MERGES WITH HIS PEOPLE INTO AN EXISTENTIAL UNITY. *אגב* IS NURTURED BY THIS DOCTRINE OF SYMPATHETIC MANIFESTATION OF BROTHERLINESS; DISPLAYING SYMPATHY AND COMPASSION IS AN INTEGRAL PART OF *אגב*.

ONE FORM OF POWER WHICH THE *מלך* SANCTIONED AND RECOMMENDED, WAS THE AUTHORITY EXERCISED BY THE TEACHER OVER HIS PUPIL, THE AUTHORITY BETWEEN MASTER AND DISCIPLE, BETWEEN *רבי* AND *תלמיד*. THIS POWER IS OFTEN SUPERIOR TO POLITICAL POWER. AT TIMES, SPIRITUAL POWER BORDERS ON THE ULTIMATE. WHY IS G-D NOT WILLING TO SHARE AUTHORITY WITH A POLITICAL RULER, BUT WILLING TO SHARE IT WITH THE *רבי*, THE SPIRITUAL LEADER? THERE ARE TWO ANSWERS: (1) THE AUTHORITY OF THE *רבי* IS NOT IMPOSED; NO COERCIVE ACTION IS TAKEN TO FORCE THE AUTHORITY OF THE RABBI UPON THE PEOPLE. THE AUTHORITY OF THE *רבי* IS ROOTED IN DEEP AFFECTION AND RESPECT; HIS POWER DOES NOT RESULT IN THE ENSLAVEMENT OF THE PEOPLE, AND DOES NOT REQUIRE THE DEVOTION OF THE PEOPLE, AS DOES THE AUTHORITY OF THE *מלך*. (2) AUTHORITY AND OWNERSHIP ARE IDENTICAL CONCEPTS. OWNERSHIP DOES NOT PERTAIN TO THE *מלך*; HE IS EQUAL TO HIS SUBJECTS, FOR *אשר הוא יוצר ומואב עבדו ואלהי בני ישראל*. THE *מלך* IS AN ARTISAN WHO SHAPES SOMETHING AMORPHOUS AND FASHIONS IT INTO SOMETHING BEAUTIFUL AND FASCINATING, WHO BESTOWS UPON IT THE HARVEST OF HIS AUTHORITY. THE AUTHORITY OF THE *רבי* IS ROOTED IN THE AUTHORITY OF THE PARENT; THE *רבי* JOINS THE *אב* IN THE MARVELOUS WORK OF CREATION, AS ABRAHAM AND SARAH PARTICIPATED IN *אשר יצא אלך* IN *אשר*. SO DOES THE *מלך* EXERCISE HIS GREATEST POWER IN THE KING-TEACHER/PUPIL RELATIONSHIP. WHO WAS OUR GREATEST KING? IT WAS MOSES, FOR THE GREATEST TEACHER IS *ipso facto* THE GREATEST KING. THIS IS WHY DAVID'S ACHIEVEMENTS AS A *אשר* ARE MEMORIALIZED, FOR WITHOUT THEM HE WOULD NOT HAVE BEEN THE GREAT KING HE WAS. NONETHELESS, IF THIS TYPE OF *אשר* DOES NOT BREED *אשר*, THEN THE RELATIONSHIP IS FAULTY. HOW IS THIS FEASIBLE? WHERE DO *אשר* AND *אשר* MERGE?

WHEN WAS MOSES CROWNED KING? IT WAS AT THE TIME OF *אמרת משה*.
 RECALL THE VERSE, *והנה אורו כקרי שמים*: HIS FACE THEREUPON SENT
 FORTH BEAMS OF LIGHT. WHY DID THIS NOT HAPPEN THE FIRST TIME, WITH
 THE *אמרת משה*? WHAT HAD OCCURRED? -- *אמרת משה*. MOSES
 WOULD NOT HAVE ATTAINED *אמרת משה* IF *אמרת משה* HAD NOT OCCURRED.
אמרת משה WAS BESTOWED AFTER HE BROKE THE TABLETS. IN ALL HIS UNDER-
 TAKINGS HE WAS THE MESSENGER OF FULFILLMENT, THE ANGEL OF DELIVERANCE
 AND HOPE TO HIS PEOPLE. UNTIL THE *אמרת משה*, MOREOVER, HE WAS THE
 MESSENGER OF VICTORY, HIS AUTHORITY WAS NOT QUESTIONED, NOR WAS HE
 DOUBTED. THUS VICTORY AND *אמרת משה*, ACCORDING TO *אמרת משה*, ARE TWO
 CONTRADICTIONARY AND MUTUALLY EXCLUSIVE TERMS. AS LONG AS MAN IS VIC-
 TORIOUS, AS LONG AS ALL BATTLES ARE WON AND ALL UNDERTAKINGS ARE RE-
 ALIZED, *אמרת משה* CANNOT BE ATTAINED. IN ORDER TO RISE FROM THAT HEAP
 OF ASHES, WHEN ONCE HIS GOALS AND COURSE TO GREATNESS BECAME LESS STRAIGHT,
 AND ASPIRATION BEGAN TO FAIL, MOSES COULD BE THE GREATEST OF ALL KINGS,
 OR NOT A KING AT ALL. ONLY WHEN MOSES REALIZED THAT HE HAD FAILED
 MISERABLY: ONLY THEN, IN DEEPEST DESOLATION, WHEN HE REALIZED HE WAS
 REJECTED BY *אמרת משה*, WHEN HE THREW AWAY THE *אמרת משה*, ONLY THEN WAS HE
 APPOINTED KING. FOR IT IS NOT G-D'S INTENTION THAT MAN SHOULD ACHIEVE
 ALL HIS ENDS WITHOUT EXPERIENCING *אמרת משה*, OR, AS OUR MEDIEVAL
 SAGES EXPRESSED IT, "THE LONELY, DARK NIGHT OF THE SOUL." THUS *אמרת משה*
 IS AN INTEGRAL PART OF HUMAN DESTINY. *אמרת משה* TAUGHT MAN HOW NOT TO BE
 OVERCOME BY DESOLATION AND FRUSTRATION, HOW ALSO TO RISE FROM HIS ABYSS--
 OR, IN THE CASE OF MOSES, HOW TO HEW NEW TABLETS FROM HARD STONE: HOW TO
 RECLIMB A MOUNTAIN, AND HOW TO WAIT THERE IN THE GLOOM, IN THE *אמרת משה* AND
אמרת משה, FOR THE ALMIGHTY, EVEN THOUGH THE ALMIGHTY BE OFTEN SLOW AND
 LONG IN COMING.

! *אמרת משה* "HEW ONCE AGAIN!" *אמרת משה* *אמרת משה*
 "AND MEET THERE WITH ME!" FOR AT THIS JUNCTURE *אמרת משה* AND *אמרת משה* MEET.

Notes from "Three Dimensions of the First Commandment,"
as delivered by Rabbi Joseph B. Soloveitchik
on Wednesday, 28 May, 1969, 8:30 p.m.,
New York, New York

THERE ARE THREE DIMENSIONS OF THE FIRST COMMANDMENT. THE COMMANDMENT OF *אֱלֹהִים* IS THE FOUNDATION, THE POSTULATE, OF THE SYSTEM ON WHICH JUDAISM IS BUILT. I AM GOING TO TRY TO ISOLATE THREE ASPECTS OF *אֱלֹהִים וְאֵלֹהִים*.

... *אֵלֹהִים וְאֵלֹהִים* EMPHASIZES TWO THINGS WHICH A JEW IS SUPPOSED TO REMEMBER AND TO TRANSMIT TO HIS CHILDREN: *אֵלֹהִים וְאֵלֹהִים*, THE WORDS, STATUTES, ETC., *אֵלֹהִים וְאֵלֹהִים*. WHY DOES THE BIBLE USE THIS PHRASE? -- TO REMEMBER THE ENCOUNTER; IT WAS A MEETING BETWEEN FINITE MAN AND INFINITY, BETWEEN THE FRAIL HUMAN CREATURE AND HIS CREATOR. THE JEW IS SUPPOSED TO REMEMBER THE VERY SCENE AND DRAMA WHICH TOOK PLACE AT SINAI, WHEN HE SAW THE UNSEEN, WHEN HE PERCEIVED THE IMPERCEPTIBLE, WHEN HE FELT HIMSELF CONFRONTED WITH THE FOUNTAIN OF ALL WISDOM. THE JEW MUST REMEMBER THE NORMS, OUTLOOK, AND PHILOSOPHY WHICH HE RECEIVED THERE, AS WELL AS THE FIRE, CLOUDS, AND ALL THE DRAMA WHICH TOOK PLACE THERE. IN OTHER WORDS, THE JEW MUST REMEMBER THE TWO *אֵלֹהִים*: THE INTELLECTUAL (THEORETICAL) *אֵלֹהִים*, AND THE PERSONAL, INTIMATE *אֵלֹהִים*.

THE JEW MUST KNOW HIS G-D PERSONALLY, DIRECTLY; THIS MEANS FEELING HIS PRESENCE, FEELING HIS INTIMACY AS A REALITY. WE KNOW THE EXAMPLE OF *אֵלֹהִים וְאֵלֹהִים* AS A YEARNING FOR G-D, FOR A RENDEZVOUS WITH THE ALMIGHTY.

WHEN G-D PROCLAIMED HIS CONVENENTAL COMMUNITY WITH THE PEOPLE, HE MEANT NOT ONLY TO COMMIT US TO A FAITH, NOT ONLY TO COMMIT US TO A DOCTRINE: THIS HE MEANT, BUT NOT AS A FUNDAMENTAL OBJECTIVE. HE WANTED US TO REALIZE THAT G-D SHOULD BE A REALITY IN OUR LIVES. LET US ASSUME A GRAMMATICAL STANCE TO PROVE THIS. THERE IS A MARKED DISTINCTION BETWEEN *אֱלֹהִים* AND *אֵלֹהִים*. BASICALLY, *אֱלֹהִים* IS USED IN TERMS OF EXCLUSIVENESS, TO ESTABLISH IDENTITY, WHEN ONE ASKS *אֵלֹהִים וְאֵלֹהִים*, THE ANSWER COMES THROUGH NOT *אֱלֹהִים*, BUT RATHER *אֵלֹהִים וְאֵלֹהִים*. *אֵלֹהִים* IS THE INTRODUCTION IN WHICH G-D AFFIRMS HIS UNIQUENESS, HIS SPECIALNESS. "I AM THE G-D WHO LIBERATED YOU FROM EGYPT, WHO WILL ALWAYS STAND OPPOSITE YOU, WHO WILL ALWAYS BE AS CONVINCING AND PERSUASIVE

AS NOW, WHEN YOU SEE THE FIRE AND HEAR THE LIGHTNING AND FEEL THE REALITY OF MY PRESENCE." IN SHORT, MAN MUST NOT ONLY BELIEVE IN, BUT MUST ALWAYS *experience* G-D. IN SHORT, *אֱלֹהִים* IS NOT ONLY A DIVINE DOCTRINE, THEORY, PROCESS OF THOUGHT TO BE PERCEIVED BY THE MIND; NOT ONLY A DIVINE MYSTERY TO BE ACCEPTED AND IMPLEMENTED BY THE HEAD; BUT IT IS ALSO A GREAT DIVINE ROMANCE, A TRANSCENDENTAL LOVE AFFAIR WHICH CANNOT BE UNDERSTOOD BY THE INTELLECT OR ACCEPTED BY THE WILL--FOR THESE FACULTIES DO NOT PERCEIVE THE ROMANCE--IN WHICH MAN SEEKS TO PERCEIVE THE GREAT LOVE OF THE INFINITE. IT IS A LOVE WHICH CAN NEVER BE CONSUMMATED OR REALIZED; IT IS A PARADOXICAL DENIAL AND AFFIRMATION, A DRAWING NEAR AND RETREAT, EMBRACE AND RESTRAINT, WHICH IS ONLY POSSIBLE IN A TRANSCENDENTAL LOVE AFFAIR.

THE JEW ALSO PRACTICED THE EXPERIENTIAL, THE TRANSCENDENTAL *אֱלֹהִים*, WHEN THROUGHOUT COUNTLESS GENERATIONS AND MILLENIA HE YEARNED FOR LOVE, WAITED FOR INFINITY TO EMBRACE HIM. EVER WAITING FOR THE *אֱלֹהִים*, WITH TENSENESS AND IMPATIENCE, THE JEW COUNTED HIS DAYS IN RELATION TO *אֱלֹהִים*, SO THAT HE MIGHT NOT ONLY KNOW *אֱלֹהִים*, BUT ALSO *know אֱלֹהִים*. SO, TOO, ARE *יָמֵי אֱלֹהִים* AND *יָמֵי אֱלֹהִים* DAYS TO BE PERCEIVED AND APPRECIATED AND SENSED, THE SAME WAY ONE PERCEIVES LIFE. *יָמֵי אֱלֹהִים* NOT ONLY EXPRESSES A FORMAL MEASURE OF ENCOUNTER WITH *אֱלֹהִים הַיּוֹם*, BUT WITH QUALITATIVE TIME, DURING WHICH ONE IS COMMANDED TO FEEL DIFFERENT THAN ON REGULAR DAYS. BEFORE THESE "DAYS OF AWE," WHEN I TEACH MY STUDENTS AND WE DELVE INTO THE FINEST HALACHIC ASPECTS, WE ALSO TRY TO DISCOVER THE EXPERIENTIAL WORLD IN WHICH THE JEWISH SOUL ABIDES DURING THESE DAYS. BUT IT IS VERY DIFFICULT TO HAND DOWN EXPERIENCES SUCH AS ECSTASY, JOY, TENSION, NOSTALGIA, FEAR, AND THE LIKE: AS HOW I FEEL SUCH NOSTALGIA WHEN I MAKE THE *אֱלֹהִים* ON *אֱלֹהִים* EVE AND RECALL THE MAGIC OF THAT NIGHT IN MY GRANDFATHER'S HOUSE. IT'S MORE THAN A MEMORY: IT'S A GREAT EXPERIENCE. NO MATTER HOW GREAT ONE'S SCHOLARSHIP IS, IT IS IMPOSSIBLE TO THRUST OUT AND REACH THE GREAT CONCEPTS OF *אֱלֹהִים* WITHOUT HAVING MET THE ALMIGHTY, WITHOUT HAVING FORMED A UNION WITH *אֱלֹהִים*. THE SOURCE OF CREATIVE EXPERIENCE IS NOT THE MIND, BUT THE FEELING, THE EMOTIONS, THE INTUITION--WHICH, LIKE A FAR-OFF STAR ON A DISTANT HORIZON, WINKS AND BECKONS, SAYING "COME HERE AND FIND ME." STATISTICS WILL NOT TEACH ONE *אֱלֹהִים*; TO KNOW *אֱלֹהִים* IN

THE ACCUSATIVE CASE, ONE MUST LIVE, FEEL, AND LEARN IN *לִפְנֵי*. THIS IS THE TROUBLE WITH MANY AMERICAN JEWISH PHILOSOPHERS: THEY KNOW OF G-D, BUT I HAVE SELDOM MET ONE WHO KNOWS G-D. THERE IS A CERTAIN RIGIDITY AMONG AMERICAN ORTHODOX JEWS WHICH DID NOT EXIST AMONG THE JEWS AMONG WHOM I GREW UP: THERE IS A LACK OF GENEROSITY, A PRONENESS TO SIT IN JUDGMENT OVER OTHER MORTALS, AS IF A JUDGE WERE NOT MORTAL HIMSELF. NONETHELESS, IT IS A GROUP OF POSITIVE MOVEMENT.

"I AM REAL; NOT ONLY BELIEVE IN ME, BUT FEEL ME; I WANT TO BE EXPERIENCED BY YOU"; THUS *לִפְנֵי* IS THE COMMANDMENT OF PERCEPTION AND EXPERIENCE.

LET ME REFER NOW TO THE *שִׁיר* OF *שִׁיר*, A LITURGICAL COMPOSITION OF UNMATCHED BEAUTY AND SUBLIMITY. HEATHENISM AND PAGANISM STILL RULE THE WORLD. APPARENTLY PAGAN IDOLS STILL FILL EVERY NOOK AND CORNER OF THE CIVILIZED WORLD. IF MAN IS UNJUST, CALLOUS, OFTEN OBSCENE, THIS IS, ACCORDING TO *לִפְנֵי*, BECAUSE MAN IS STILL A HEATHEN. YET COMING OUT OF SHUL ON *שִׁיר*, I NEVER BEHELD PEOPLE BOWING TO STATUES OF ZEUS, TO GOLDEN APOLLO, OR TO APHRODITE EMERGING FROM THE ONRUSHING TIDE. BUT WE STILL RECITE THE *שִׁיר* TWICE A DAY; APPARENTLY JUDAISM HAS A DIFFERENT VIEW OF PAGANISM THAN THE REST OF THE WORLD. PAGANISM IS A MODE OF THINKING, A WAY OF INTERPRETING, A MODE OF FEELING, A MODE OF APPRECIATING, A METHOD OF ASSESSING THE WORTH OF THE VALUES OF THE TIMES. IT IS A SYSTEM OF VALUE-JUDGMENT, NOT A THEOSOPHY OR PHILOSOPHICAL SYSTEM. MODERN MAN *per se* IS NOT A TRUTH-SEEKER, NOT A THEORETICIAN, BUT RATHER A CONNOISSEUR OF MODERN VALUES, VALUE-APPRECIATION, CLASSIFICATION, AND EXPERIENCE. THIS AXIOLOGY OF VALUE-APPRECIATION DRIVES MAN ONWARDS, STIMULATES HIS ENERGIES, AND ENHANCES HIS GENIUS. THUS SENDING "NOT" TO THE MOON IS FOR THE SAKE OF DRAMA; AMERICANS WANT TO DRAMATIZE THE EXPLORATION, FOR THE SAKE OF EXHIBITING MAN'S COURAGE, FORTITUDE, ADVENTUROUS SPIRIT, AND DRAMATIC BENT, ETC. THIS IS THE AXIOLOGY WHICH SPURS HIM ON AND INSPIRES ALL HIS ENERGIES.

WHAT IS A VALUE? A VALUE IS AN IDEA, A CONCEPT WHICH TURNS SOMETHING INTO AN IDEAL, AND DEMANDS FROM MAN CERTAIN COMMITMENTS. AN *idea* REQUIRES NO COMMITMENT. AN *ideal* IS A DYNAMIC FORCE; IT REQUIRES ACTION, SACRIFICE, AND DEVOTION. WHEN AN IDEA BECOMES AN IDEAL, A VALUE IS BORN. AN IDEAL TURNS MAN FROM A THEORETICIAN INTO A STANDARD-BEARER. WHEN

TRUTH BECOMES AN IDEAL, MAN, THE BEARER OF THE IDEAL, IS READY TO FIGHT AND PROCLAIM ZEALOUSLY HIS ENTHUSIASM. THE EXPERIENCE HELPS MAN TO ATTAIN A HIGHER DEGREE OF SPIRITUAL PERCEPTION. NOW, TRUTH IS AN IDEA; IN ANTIQUITY, IT WAS AN IDEAL.

THERE IS ONLY ONE COMMITMENT WHICH IS UNQUALIFIED OUTRIGHT: THE COMMITMENT ON THE PART OF MAN TO G-D. ONLY TO HIM IS OUR UNQUALIFIED COMMITMENT DUE; THIS IS THE MOST CHERISHED AND EXALTED IDEAL. IF WE GIVE TOTAL TRUST TO A FINITE BEING, NO MATTER HOW NOBLE, WE ENGAGE IN IDOL-WORSHIP. TO HIM AND ONLY TO HIM, I OWE MY BODY, SOUL, ENERGIES, STRIVING, DREAMS, AND HOPES. IN HIM I MUST PUT MY TRUST UNQUALIFIEDLY, UNRESERVEDLY; ANY ABSOLUTISATION OF A FINITE IDEA BORDERS ON IDOLATRY. *אֱלֹהִים* APPLIES NOT ONLY TO GRAVEN IMAGES, CHISELED STATUES, OR SCULPTED IDOLS, BUT FOREMOST TO IDEAS, SOCIAL STRUCTURES, AND SYSTEMS OF VALUES. MODERN MAN IS AN EXAMPLE OF A DEIFIED OBJECT. SCIENCE IS WORSHIPPED AS THE *ג'י* WHICH HAS ACTUALLY OVERPOWERED MAN WITH ITS MAJESTY. WE STAND IN AWE BEFORE THE INGENUITY OF THE HUMAN MIND. THE WIZARDRY OF MODERN TECHNOLOGY IS SO FANTASTIC, MAN IS READY TO GIVE IT HIS UNRESERVED DEVOTION.

WHAT IS THE ATTITUDE OF *אֱלֹהִים* TO ALL THIS? JUDAISM ALLOWS NO COMPETITION. THE OBJECTIVE OF SCIENCE AND MODERN TECHNOLOGY IS THE CONTROL OF THE HUMAN MIND. IT WAS PROCLAIMED IN THE BIBLE, *אֱלֹהִים יִשְׁמַח בְּכִלְיוֹתָיִם*. *אֱלֹהִים*: THUS TO BREAK OUT FROM THE FETTERS OF POVERTY IS, ACCORDING TO *אֱלֹהִים*, ALMOST MANDATORY. WE HAVE BEEN COMMANDED TO HEAL THE SICK, OF COURSE; BUT WE HAVE TWO RESERVATIONS, TWO AXIOLOGICAL CONDITIONS WITH WHICH WE APPROACH THE SCIENTIFIC GESTURE. (1) SCIENCE MAY CONQUER THE IMMEDIATE ENVIRONMENT OF MAN--EVENTUALLY THE SOLAR SYSTEM AND PERHAPS BEYOND--BUT THE UNIVERSE AS A WHOLE IS UNCONQUERABLE, BECAUSE THERE IS A MEASURE OF INFINITY TO THE UNIVERSE WHICH FINITE MAN CAN NEVER GAIN. SCIENCE MAY ANSWER HOW, IT MAY EXPLAIN THE FUNCTION OF THE UNIVERSE --BUT ONLY FROM WITHIN, ONLY FROM THE VIEWPOINT OF A PARTICIPANT IN ITS FUNCTIONING, NEVER FROM THE OUTSIDE; HE WILL NEVER EXPLAIN WHAT MAKES THE MATHEMATICAL EQUATION FUNCTION TO OPERATE. (2) CONVENIENCE AND COMFORT OF MAN LIE WITHIN THE PURVIEW AND JURISDICTION OF SCIENCE; YET

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HOWEVER GREAT THE ACCOMPLISHMENTS OF SCIENCE, THEY WILL ONLY HELP MAN TO ORGANIZE HIS LIFE BETTER. THE METAPHYSICAL, MORAL PROBLEMS OF MAN CANNOT COME THROUGH SCIENCE; ORIGINAL SIN WAS MAN'S ATTEMPT TO WRITE HIS OWN MORAL CODE.

THERE IS ONLY ONE PANACEA FOR LONELINESS. ANY INTELLIGENT PERSON IS LONELY. FEAR OF NIHILITY, FEAR OF DEATH--THESE FEELINGS INHERENT IN MAN, SCIENCE CANNOT SOLVE. STILL MORE COMPLEX IS MAN'S METAPHYSICAL PROBLEM. THIS IS THE TOLL WE PAY FOR THE VAST DISTANCES WHICH WE HAVE CONQUERED. MAN IS AN IDOL-WORSHIPPER BECAUSE HE EXPECTS SALVATION FROM SCIENCE. HIS VALUE-APPRECIATION IS PURE IDOLATRY. (HERE THE RAV GAVE THE EXPLICIT EXAMPLE OF THE EFFECT OF MARXISM ON THE EUROPEAN YOUTH OF HIS DAY, WHO HERALDED IT AS THE ^{20th} OF REDEMPTION, A MESSIANIC MESSAGE; IT WAS THE UNIVERSAL ^{3rd} OF EUROPEAN YOUTH OF THE 1920'S AND 1930'S.) ALL THE DEITIES OF THE CLASSICAL AND ORIENTAL WORLD--BAAL, ZEUS, APOLLO, AND EVEN MARXISM--HAVE ONLY BEEN TRANSIENT; ^{13th} IS AS TIMELY NOW AS IT WAS IN ISAIAH'S TIME.

MAN IS BASICALLY A LIAR; ^{25th} ^{23rd} ¹⁵. MAN IS BORN TO ENCHANT, PROMISE, CONVINCED, BUT NOT TO FULFILL. LET US RECALL ESTHER, WHO WAS TOLD BY MORDECHAI THAT, SHOULD SHE FAIL, "SALVATION WILL ARISE FOR THE JEWS FROM ANOTHER PLACE, WHILE YOU AND YOUR FATHER'S HOUSE WILL PERISH." NO MATTER HOW RELIABLE, NO MATTER HOW TRUSTWORTHY, FINE, AND NOBLE; NO MATTER HOW QUICKLY ONE RESPONDS TO HIS CALL, NEVERTHELESS, HE MUST PUT ALL HIS TRUST IN THE ALMIGHTY.

I HAVE NO NAME FOR THE THIRD SECTION, BUT YOU WILL ALL SEE WHAT I MEAN TO SAY. MAN CANNOT ABANDON G-D, EVEN IF HE IS READY TO DO SO. ^{12th}
--I AM HE WHOM YOU WILL NEVER BE ABLE TO ABANDON! MAN IS INCAPABLE OF FLEEING G-D BY CONVINCING HIMSELF HE IS SELF-SUFFICIENT. THE FIRST AND LAST BOOK OF RELIGIOUS EXISTENTIALISM IS THE BOOK OF PSALMS. THE PSALMS DECLARE MAN IS LONELY, MAN IS BORED. BOREDOM IS DISILLUSIONMENT, DIS-ENCHANTMENT, INTERPRETED BY JUDAISM IN A SPECIAL WAY. BOREDOM IS THE FRUIT OF PURPOSELESS ENDEAVOR. IT MANIFESTS FRUSTRATION AND USELESSNESS. WHAT IS RESPONSIBLE FOR THIS STRANGE STATE OF MIND ON THE PART OF MODERN

MAN? AFTER ALL, WHY SHOULD MODERN MAN, THAT WISE BEING, NOT FIND ENJOYMENT, HAPPINESS, AND SATISFACTION IN THE PURSUIT OF SELF-REALIZATION? WHY IS FINITE MAN SEEKING AN INFINITE AMOUNT OF PLEASURE? THE BOOK OF BOREDOM IS NOMINALLY *שנאה*, BUT WE MAY QUOTE AGAIN *אני ישן וליבי ער: ואלוהים יודע*, "I AM ASLEEP, BUT MY HEART IS AWAKE." MAN IS IN TRUTH NOT ALWAYS CONSCIOUS, BUT HIS PULSATING HEART CAN NEVER FORGET THAT TO WHICH HE MUST STRIVE. MAN IS DRIVEN BY AN INDOMITABLE DESIRE TO FIND G-D. EVERY HUMAN BEING IS ENDOWED WITH A UNIQUE CHARISMA TO FIND G-D; IT IS ROOTED IN THE VERY CORE OF THE HUMAN PERSONALITY. WHAT IS MAN, HIS FATE, HIS DESTINY? MAN IS A BEING WHO FINDS HIMSELF ALWAYS IN CRISES--NEVER SELF-SUFFICIENT, NEVER SELF-SUSTAINING, ALWAYS TRAPPED IN A PERENNIAL QUEST FOR SOMEONE UPON WHOM HE CAN POUR OUT HIS BOUNDLESS LOVE. MAN IS A BEING WHO CRAVES FOR LOVE, BOTH TO GIVE AND TO RECEIVE, *ad infinitum* (RECALL RACHEL'S CRAVING FOR HER LOST CHILDREN); BUT GIVING LOVE AT AN INFINITE LEVEL IS POSSIBLE ONLY BETWEEN MAN AND G-D.

THE STORY OF JONAH IS THE ATTEMPT TO GAINSAID THE AFFIRMATION OF NEED FOR DIVINE HELP, AND THIS DRAMA IS REPLAYED EVERY DAY IN OUR WORLD. BY DROWNING THE INNER CRY FOR G-D, BY INDULGING IN ORGIASTIC PLEASURE, WE BECOME INSENSITIVE; AND YET THIS NEED FOR G-D PURSUES MAN INCESSANTLY, EVEN RELENTLESSLY, AND SOONER OR LATER G-D WILL CATCH UP. AS JONAH AWOKE IN THE BELLY OF THE "GREAT FISH," SO WILL MAN TODAY AWAKE IN THE BELLY OF NUCLEAR CONFRONTATION, AND THE FEAR OF IRREVOCABLE DESTRUCTION. [HERE THE RAV GAVE A LONG EXAMPLE OF INDIVIDUALS WHOM HE HAD MET--SOME STRICT ATHEISTS--WHO DO NOT OR CANNOT BELIEVE, BUT WHOSE SOULS, HE SENSED, WERE CRAVING FOR THE RELIGIOUS EXPERIENCE.] THOSE VERY ACTIVITIES TO WHICH WE ARE SUPERFICIALLY COMMITTED, IN TRUTH LEAD US AWAY FROM THE OPPORTUNITY TO BELIEVE AND TO PERCEIVE. ALL THAT IS DEEPEST IN MAN, HE PERPETUALLY GAINSAIDS AND DENIES, RELYING INSTEAD UPON HIS OWN WISDOM. BUT IT IS ALL FRUITLESS. *אין פליטה מאלוהים: ואלוהים יודע*: YOU CANNOT FLEE FROM ME, YOU CANNOT ESCAPE ME; FOR I SHALL PURSUE YOU, AND I SHALL OVERTAKE YOU.

Notes from Vahrzeit Address
delivered by Rabbi Joseph B. Soloveitchik
on Saturday, 14 March, 1970, 8:45 p.m.,
Brookline, Massachusetts

אֱצִוָּה' IS COMPOSED OF THREE ASPIRATIONS: AN ASPIRATION TO ENJOY, TO KNOW, AND TO LOVE. אֱצִוָּה' HAS URGED MAN TO JOIN THE COMMUNITY, TO BE A PART OF IT. IN SPITE OF ITS APPROVAL OF THOSE THREE ASPIRATIONS, אֱצִוָּה' INTRODUCED CERTAIN REQUIREMENTS WHICH ONE MUST MEET BEFORE MAN CAN EXERCISE THOSE THREE FUNDAMENTAL RIGHTS. LET US SEE WHAT KIND OF CONDITIONS אֱצִוָּה' HAS STIPULATED,

WHAT IS THE PROBLEM IMPLIED IN THE HUMAN QUEST FOR PLEASURE, FOR HAPPINESS? A VERY SIMPLE PROBLEM, ACCORDING TO אֱצִוָּה'. THE WORLD WAS CONSECRATED TO G-D SINCE ITS INCEPTION; SINCE THAT FIRST FRIDAY, LATE IN THE AFTERNOON, WHEN G-D FIRST GLANCED OVER HIS HANDIWORK AND FOUND IT TO BE *טוֹב וְרָצוּן*. אֱצִוָּה' HAS BEEN AWARE OF THE WORLD'S BEING THE TEMPLE OF G-D AND SIMULTANEOUSLY THE OBJECT OF THE WORLD'S PLEASURE. THESE TWO RÔLES ARE MUTUALLY EXCLUSIVE. ACTUALLY THE REAL SANCTUARY IN WHICH G-D ABIDES ARE THE UNCHARTED ASTRAL STRETCHES AND THE LONG, LONELY, DARK, AND INFINITE HEAVENLY WASTES OF THE UNIVERSE. IN ISAIAH 66 WE READ, "WHAT IS THE HOUSE THAT YOU CAN BUILD TO ME?..." THE IDEA AT THE ROOT OF THIS RHETORICAL QUESTION, AND THE IDEA AT THE ROOT OF PSALM 104, IS THE CONCEPT OF THE UNIVERSE AS THE SANCTUARY OF G-D. NOW אֱצִוָּה' BEGINS TO SPECULATE AS FOLLOWS: IF G-D DOES RESIDE IN THE UNIVERSE, THEN EVERY BLOSSOM, EVERY PEBBLE ON THE BEACH, ALL IS THE EXCLUSIVE PROPERTY OF THE CREATOR. HALACHICALLY, WHATEVER IS SACRED, WHATEVER IS HALLOWED, IS PART OF G-D'S DOMAIN. MODERN MAN HAS FORGOTTEN THE CONCEPT OF THE WORLD CONSECRATED TO G-D, AND IS UNMINDFUL OF A DOMAIN OTHER THAN THE JURIDIC. IT IS SELF-EVIDENT, THEREFORE, אֱצִוָּה' PROCEEDS, THAT UNLAWFUL ENTRY INTO THIS PROPERTY IS PROHIBITED. GRABBING OR USURPING THE LEAST THING WITHIN THE COSMIC ORDER--EVEN IF IT BE ENJOYING THE SUMMER SUNSET OR THE LIGHT OF A CRISP WINTER DAY, OR THE SURGE OF THE OCEAN'S TIDE--SEEMS TO BE AN INFRINGEMENT PUNISHABLE BY LAW. WHAT THEN IS MAN TO DO? IN HIS POSITION, HE IS LITERALLY COMMITTING WHAT IS TERMED IN *חֻטְא דְּעִבְרָה* AS *חֻטְא דְּעִבְרָה*, SACRILEGE.

JUDAISM HAS NEVER RECOMMENDED REJECTION OF THE WORLD, BUT TIME AND AGAIN CHAMPIONS GRACIOUS LIVING. HOW CAN WE, THEREFORE, ENJOY THE WORLD? THE ANSWER *אֵין* GIVES IS VERY SIMPLE: *לֹא יִשְׁלַח אֱלֹהִים אֶת הָעָם לְיָדֵי כָּל עַמּוּלָא*, AS WE CAN PURCHASE THE OBJECT OF OUR DESIRE FROM OUR NEIGHBOR AT A FIXED PRICE, SO CAN WE WITH THE ALMIGHTY; SO WE HAVE TO BUY! THE ALMIGHTY HAS BECOME A VENDOR, AND HUMANITY PURCHASERS, SO OUR ENEMIES WOULD CALL US CAPITALISTIC! MAN FROM TIME TO TIME ENTERED UPON THE SALES AGREEMENT BETWEEN G-D AND MAN, AS BETWEEN MAN AND MAN. BUT THERE IS A SLIGHT DIFFERENCE. IN EXCHANGES THERE IS EQUIVALENT VALUE. THE PURCHASER PAYS IN CASH, IN KIND, OR IN SERVICES EQUIVALENT TO THE WORTH OF THE OBJECT HE WANTS TO ACQUIRE. BUT A SALES TRANSACTION BETWEEN G-D AND MAN IS NOT CONSUMMATED BECAUSE OF VALUE RECEIVED. THE AGREEMENT BETWEEN G-D AND MAN PRIMA FACIE IS NOT CONCERNED WITH THIS: FOR WHAT CAN MAN OFFER G-D? WHAT CAN MAN, WHO OWNS NOTHING, OFFER TO THE LORD OF LORDS, WHO OWNS AND POSSESSES EVERYTHING? WHAT KIND OF COMPENSATION DOES THE ALMIGHTY EXERT FROM MAN FOR THE AIR HE BREATHES, THE JOY HE HAS, AND FOR EVERYTHING HE ASPIRES TO? MONEY? G-D DOESN'T NEED MONEY. MAN *has* NO MONEY! SO, TO PARAPHRASE *דָּבָר*, *פְּנֵי מַלְאָכָא דְּיָתֵיבָא* : WHAT IS THE PRICE YOU'RE READY TO PAY?

G-D BASICALLY WANTS ONE THING FROM US--OR PERHAPS TWO THINGS--*truth* AND *humility*, TO BE EXPRESSED IN A FEW WORDS. WHAT IS MAN THUS SUPPOSED TO DO? IF MAN WANTS TO BUY SOMETHING, G-D IS INTERESTED THAT MAN ACKNOWLEDGE HIS HUMAN SITUATION. WHAT IS THE HUMAN SITUATION? --THAT MAN IS BANKRUPT, IS COMPLETELY DEPENDENT UPON G-D; THIS IS THE TRUTH, AND IT IS ALSO AN ACT OF HUMILITY. G-D IS ANXIOUS THAT MAN ACKNOWLEDGE HIS VERY HUMAN SITUATION, THAT HE IS A BANKRUPT FAILURE. ONCE MAN HAS UNQUIVOCALLY CAST OFF HIS VANITY AND FALSE PRIDE, ONCE HE ADMITS THAT HE CANNOT CONQUER THE WORLD--ONCE HE HAS CAST OFF THIS NONSENSE, G-D ASKS MAN FOR HIS CARD OF IDENTITY. IF MAN IDENTIFIES HIMSELF AS A PAUPER AND BEGGAR WHO POSSESSES NOTHING, THEN G-D IS WILLING TO DO BUSINESS. OF COURSE, IF MAN APPROACHES PLEASURE FROM THIS VIEWPOINT, THAT HE MUST PAY DEARLY FOR WHATEVER HE ENJOYS, HIS EFFORTS TO GRATIFY HIS SENSES WOULD BE SERIOUSLY INHIBITED! ALL CON-

TEMPORARY PROBLEMS SUCH AS DRUGS, PROMISCUITY, LAXITY OF MORALS, ETC., STEM FROM MAN'S CONCEITED DELUSION THAT THE WORLD BELONGS TO HIM.

WHAT ABOUT THE CRAVING FOR KNOWLEDGE? WHAT ARE THE RESERVATIONS AND QUALIFICATIONS WHICH אֱלֹהִים HAS IMPOSED UPON THE UNINVITED AND UNAUTHORIZED INCURSION UPON G-D'S DOMAIN OF KNOWLEDGE? IN THE OPINION OF אֱלֹהִים, THE MORE PRECIOUS A THING IS, THE MORE INCONTROVERTABLE G-D'S CLAIM IS UPON IT, THE MORE MONOPOLISTIC HIS CLAIM BECOMES. AS WE ASCEND THE HIERARCHY OF BEINGS, FROM MINERAL, INORGANIC, DEAD MATTER (אֶבֶן), TO THE PLANT WORLD OF LIVING THINGS (צֶמַח), TO MAN, אָדָם, WHO IS AT THE APEX OF CREATED THINGS, G-D'S AUTHORITY INCREASES AND GROWS. YET HE HAS PERMITTED MAN TO MAKE A DEEP INCURSION INTO HIS REALM OF KNOWLEDGE. HE HELPED MAN TO INVENT MATHEMATICAL SYSTEMS WHICH UNLOCKED MANY PHENOMENAL MYSTERIES, AND HE OPENED TO MAN MANY SECRETS OF THE UNIVERSE. HOWEVER, AS WE ASCEND FROM THE INORGANIC TO THE ORGANIC, UP TO PHYSICAL MAN, OUR OWN INTELLECTUAL ACHIEVEMENT BEGINS TO DECREASE, OUR UNDERSTANDING OF LIFE BEGINS TO SLOW DOWN. MAN, WHO HAS SUCCEEDED TO LAND ON THE MOON WITH SPLIT-SECOND TIMING, IS STILL HELPLESS IN THE FACE OF A SINGLE CELL GONE BESERK. אֱלֹהִים HAS BEEN UNWILLING TO ENTRUST TO MAN THE PHYSICAL AND UNCONSCIOUS LIFE AS WELL. OUR KNOWLEDGE THEREOF EQUALS ALMOST NOTHING. THE MORE BEAUTIFUL HIS VISION, THE GREATER HIS ECSTASY, THE MORE IS REQUIRED OF MAN, THE MORE EXORBITANT IS THE TOLL TO THE ROAD OF KNOWLEDGE. HENCE, THE QUEST FOR KNOWLEDGE IS SOMETHING WHICH HE SIMPLY CANNOT HAVE FOR NOTHING. LET US SEE WHAT SUFFICES IN THE QUEST FOR KNOWLEDGE. IT DIFFERS IN ONE RESPECT FROM THE QUEST FOR ENJOYMENT: KNOWLEDGE IS PART OF G-D. MEN ASPIRING TO KNOWLEDGE WANT NOT ONLY SOMETHING WHICH BELONGS TO G-D, BUT WANT ALSO TO BECOME LIKE G-D, TO RESEMBLE THE DIVINE BY STEALING ONE OF G-D'S ATTRIBUTES. WAS NOT THE QUEST FOR KNOWLEDGE BY ADAM OF CATASTROPHIC PROPORTIONS? ACTUALLY, MAN IDOLIZES HIMSELF. OF MAN, WHO IS IN REBELLION AGAINST ANYTHING AT ANY ONE TIME--WHAT DID אֱלֹהִים SAY ABOUT HIS INTELLECTUAL PURSUIT? IT ENCOURAGED MAN TO REALIZE HIS SEARCH; BUT, WARY OF WHAT BEFELL ADAM, IT REQUIRED A FEE FOR ADMISSION.

THE PRICE TO BE PAID BY MAN FOR HIS QUEST FOR KNOWLEDGE IS TWO-FOLD, AND IS REQUIRED BEFORE MAN HAS ANY RIGHT TO KNOWLEDGE. THIS TWO-PART TICKET OF ADMISSION, AS IT WERE, IS SYMBOLIZED BY OUR קוֹטֵף הַתְּלוּלָה.

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THE FIRST *קריאה* IS AN ACKNOWLEDGEMENT OF ECONOMIC AND SPIRITUAL POVERTY. BUT WHAT IS MORE IMPORTANT IS THE REQUIREMENT OF COMMITMENT. THE RIGHT TO KNOW IS GRANTED TO MAN ONLY BY MEANS OF HIS ACCEPTING A SINGULAR RESPONSIBILITY TO IMPLEMENT THE NORMS ACQUIRED BY SCHOLARSHIP: TO BE COMMITTED, TO BE EARNEST IN PRACTICE. *בנין*. *אלוהים אלהינו*, OUR SAGES TELL US, IS AS IF HE HAD LEARNED NOTHING. KNOWLEDGE IMPOSES UPON THE SCHOLAR AN EXTRA LOAD. BY BEFRIENDING THE *logos*, MAN BECOMES INVOLVED WITH THE *ethos*. KNOWLEDGE UNINVOLVED WITH THE COMMUNITY IS A SATANIC GESTURE. THE BEST EXAMPLE IS OUR ABILITY TO DESTROY 20 MILLION PEOPLE BY MEANS OF NAZI GERMANY. TO KNOW MEANS TO BE COMMITTED AND RESPONSIBLE, FOR KNOWLEDGE MAY ULTIMATELY DETERIORATE AND DESTROY MAN. THEREFORE, IN THE *קריאה* BEFORE AND AFTER *קריאת התורה*, THERE ARE A STATEMENT OF ACKNOWLEDGEMENT AND A DECLARATION OF COMMITMENT (*אשר נתתי לפניך היום* AND *אשר נתתי לפניך היום*). THEY MEAN, WHATEVER I JUST LEARNED, IS NOT ONLY AN ADDITION TO MY THEORETICAL KNOWLEDGE, BUT AN ASSUMPTION OF DUTY, A REALIZATION OF RESPONSIBILITY TO A *תורה* OF TRUTH AND MORAL ACTION; THE *קריאה* IS A PROMISE OF OUR ASSUMPTION OF A NEW SET OF RESPONSIBILITIES, THAT OUR READING SHOULD ROOT US IN ETERNITY, NOT IN DAILY PLEASURES OR TRANSIENT MOVEMENTS. FOR THESE BENEDECTIONS NOT ONLY ADMIT THE TRUTH OF THE HUMAN SITUATION, BUT THE ADJURE US TO A LIFE NURTURED BY A VISION OF ETERNITY. THEY ARE TWO STATEMENTS: ONE OF ACKNOWLEDGEMENT AND ONE OF COMMITMENT.

NOW G-D, WHEN GRANTING THE RIGHT TO KNOW, DOES NOT MAKE A TRANSACTION AS WITH MATTER. HE DOES NOT RELINQUISH *תורה* KNOWLEDGE TO MAN; IT IS HIS DEAR POSSESSION AND A MANIFESTATION OF HIS GLORY. IT CAN NEVER BE ACQUIRED BY MAN, LEST MAN BECOME A PART OF INFINITY. BUT G-D LETS MAN PARTICIPATE IN HIS OWN INTELLECTUAL GESTURE, WHICH HE CAN NEVER ENTRUST OR LEAVE IN ESCROW WITH MAN. G-D IS THE STEADY COMPANION AND PROJECTOR OF THE *תורה*. BUT THIS DOES NOT RESTRICT MAN'S OPPORTUNITY TO PARTICIPATE; IT ACTUALLY ENHANCES HIS CHANCE TO LEARN AND ACHIEVE INTELLECTUAL HEIGHTS. *For to study תורה is to receive instruction from G-d.* THE ROLE OF G-D AS TEACHER IS UNKNOWN TO THE MOSLEMS AND THE CHRISTIANS. G-D EQUIPPED MAN WITH THE CAPACITY TO KNOW, AND HE ALSO TAUGHT HIM HOW TO DEVELOP HIS OWN INTELLECTUAL TALENTS AND HOW TO

UTILIZE THEM, *לִלְמַד מִן הַשָּׁמַיִם*: THIS IS ENTIRELY CONSISTENT WITH JUDAISM. FIRST OF ALL, G-D IS THE TEACHER OF ALL MANKIND; HE SIMPLY HAS A SPECIAL RELATIONSHIP WITH US, THE COVENENTAL COMMUNITY.

קריאת התורה PURSUES TWO OBJECTIVES: PRACTICAL, EDUCATIONAL; AND SYMBOLIC, MYSTICAL, EXPERIENTIAL. EVERY TIME THE *תורה* IS READ, THERE IS A REENACTMENT OF THE SPIRITUAL DRAMA WHICH TOOK PLACE 3500 YEARS AGO. FOR BEHIND THE VISIBLE READER, THERE IS AN INVISIBLE READER, WHOSE VOICE ECHOES FROM SINAI, AND HAS RUNG OUT HIGH AND LOUD EVER SINCE. (BY THE WAY, HOW CAN ONE TEACH WHO KNOWS NOTHING? MY FATHER SAID IN THE NAME OF MY GRANDFATHER, THAT ONE CANNOT TEACH SOMETHING UNLESS HE KNOWS EVERYTHING. BUT THIS IS NECESSARILY IMPOSSIBLE! SO WE HAVE OUR TEACHERS TODAY WHO GIVE OF THEIR TIME, AND ARE PAID FOR IT, IN SPITE OF OUR SAGES' CONDEMNATION OF THE PRACTICE. HOW DID *רב* ARRIVE AT THE CONCEPT OF NON-REMUNERATION? *רבי* REMINDS THE TEACHER *אשר אין תורתו כדורתו*.] THE VERY FACT THAT THE *קריאה* COMMENCES WITH *קרא*, IS INDICATIVE OF THE SOLEMNITY AND EARNESTNESS OF THE REENACTMENT AND DRAMATIZATION OF *אמרי עמי*. TO READ THE *תורה* MEANS SIMPLY TO CONFRONT G-D ALMIGHTY. G-D IS THE ONLY TEACHER; HUMAN BEINGS SIMPLY ECHO HIS WORDS. WHY IS THIS IDEA SO IMPORTANT? THE MAIN INTEREST OF *למד* WAS NOT ON THE POLITICAL COMMUNITY, BUT ON THE EDUCATIONAL COMMUNITY. THE IDEA OF G-D BEING THE TEACHER CHANGES COMPLETELY THE CONCEPT OF *למד*. IT IS THEREFORE AN EXPERIENCE OF CATHARTIC, MYSTICAL QUALITY, WHICH SEEPS INTO THE DEEPEST RECESSES OF MAN'S PERSONALITY. LEARNING CAN ONLY BE UNDERSTOOD AS AN EXCHANGE BETWEEN AN ALL-WISE TEACHER AND AN ALL-IGNORANT CREATURE; A SYMPOSIUM BETWEEN AN ALL-PATIENT INSTRUCTOR AND A KNOWLEDGE-THIRSTY PUPIL.

WHAT IS THE LINK BETWEEN *תורה* AND MELODY, BETWEEN *תורה* AND SONG? LOOK AT THE LAST $\frac{1}{3}$ OF *מזמור*. THE PROCESS OF LEARNING IS AN INTELLECTUAL PROCESS; SINGING IS AN EMOTIONAL PROCESS. ACCORDING TO *תורה*, WHY DOES RHYTHM HELP THE MEMORY? THE EMOTIONAL EXPERIENCE IS OF A DYNAMIC QUALITY; THE INTELLECTUAL EXPERIENCE IS SLOW AND STATIC. THE EMOTIONAL EXPERIENCE AWAKENS WITHIN US DESIRES; IT HELPS US TO UNDERSTAND THE LONGING ONE FEELS WHEN CONFRONTED WITH SOMETHING EXALTED AND SUBLIME. MUSIC HAS THE FORCE OF A HURRICANE, MORE POWER THAN THE ARTIST'S CANVAS. MUSIC AROUSES IN ME

NOSTALGIA FOR PEOPLE I CANNOT MEET ANYMORE. RECENTLY I RECEIVED A LETTER FROM AN OLD FRIEND WHO HAD BEEN AT MY WEDDING. HE ASKED ME IF I RECALLED A PARTICULAR MELODY WHICH WAS PLAYED THERE. I MAY NOT RECALL MANY THINGS ABOUT MY WEDDING, BUT I DO REMEMBER THAT MELODY. AND DURING THE LAST THREE YEARS, WHEN MY WORLD DISINTEGRATED, I HAVE NOT BEEN ABLE TO LISTEN TO IT WITHOUT PLUGGING MY EARS AND RUNNING FROM THE ROOM, SO PAINFUL IS IT TO ME. THERE IS THE SAME DEVASTATING EFFECT WITH *חמדת חכמה*. AND FORGETFULNESS IS ONLY THE RESULT OF LIMITED INVOLVEMENT. ONLY THE AWARENESS OF THE TEACHER HAS SAVED ME.

NOW WE COME TO THE THIRD STIPULATION OF OUR RIGHT TO KNOW. IT IS DEPENDENT UPON MAN'S WILLINGNESS TO LOVE. KNOWLEDGE CHANGES THE QUALITY OF THE OBSERVANCE. OBSERVANCE BY THE IGNORANT IS MERE MECHANICAL ACTION. STUDY FOR ITS OWN SAKE IS THE HIGHEST ACHIEVEMENT. THE MAIN GESTURE OF *חמדת חכמה* IS THE SEARCH FOR KNOWLEDGE. THE *צדקה* IS TO BE *שומע*, TO TEACH; NOT TO ACQUIRE KNOWLEDGE, BUT TO TRANSMIT IT TO OTHERS. LEARNING IS THE BEGINNING OF TEACHING. PRIVATE STUDY IN THE PROLOGUE OF PUBLIC DISSEMINATION OF KNOWLEDGE, IN ORDER TO ENLIGHTEN THOSE WHO LIVE IN DARKNESS. KNOWLEDGE IS GRANTED ONLY WHEN MAN IS READY TO LOVE, FOR TEACHING IS AN ACT OF *סוף*. I WANT TO KNOW NOT IN ORDER TO RULE; I WANT TO KNOW NOT IN ORDER TO CONQUER; BUT I WANT TO KNOW IN ORDER TO HELP, TO ENLIGHTEN OTHERS, THAT THEY MAY SHARE IN MY KNOWLEDGE, AS THE ALMIGHTY ALLOWS ME TO PARTICIPATE IN HIS INTELLECTUAL GESTURE. FOR THERE IS A DESIRE TO BE INVOLVED, AN OUTGOING COMMITMENT. THE *חכמה* NEVER BECOMES MINE AS AN UNQUALIFIED POSSESSION. I STUDY WITH G-D AS A REPRESENTATIVE OF THOSE WHOM I SHALL IN THE FUTURE TEACH. THE WHOLE CONGREGATION IS ENTITLED TO A SHARE IN THE *חכמה צדקה* *חכמה*. THIS IS THE IDEA OF *חכמה צדקה*.

NOW WHAT IS THE REASON THAT THE SEAM SHOULD BE IN THE CENTER WHEN ONE IS *חכם*? THE *חכמה* SCROLL IS COMPOSED OF PARCHMENT, SCRIPT, AND SEAMS; WHAT IS SO SUBLIME ABOUT THE STITCHES? CONTEMPORARY MAN IS LIKE JOSEPH OF OLD--A SPLIT PERSONALITY WHO HAD EARTHLY DREAMS OF SHEEP AND HEAVENLY DREAMS OF STARS. HE IS TORN BETWEEN GRIEF AND JOY, CAUGHT UP

IN SITUATIONS WHICH CHANGE WITH DIZZYING SPEED. TOGETHERNESS HE DISLIKES, BECAUSE BEING TOGETHER AFFECTS HIS ABILITY TO BE UNIQUE. YET HE WANTS TO ENGAGE IN A DIALOGUE; HE WANTS TO BELIEVE, AND AT THE SAME TIME HE IS A SKEPTIC. IN SHORT, HIS CONFLICTS ARE MANY. WHAT DOES THE *תורה* WANT, IF NOT TO SEW UP THE BREACHES IN MAN, TO RECONCILE THE OPPOSITES IN THE HUMAN PERSONALITY? DOESN'T IT TRY TO UNITE MAN THE SKEPTIC WITH MAN THE BELIEVER, WHO CLIMBS AND ASPIRES TO HEAVEN? THE *תורה* ENCOURAGES MAN TO RECOIL, TO BE ALONE AT TIMES--BUT AT TIMES TO JOIN, TO LOVE, TO TEACH, TO BE AT ONE WITH HUMANITY. THE *תורה* TRIES TO CLOSE THE SPLIT, TO BREACH THE SCHISM IN MAN, TO UNITE SPIRITUAL MAN WITH ORGIASTIC MAN. IN TRUTH, ISN'T THE *תורה* SYMBOLIZED BY THE SEAMS, WHICH BRING TOGETHER THE ANGELS IN HEAVEN AND THE MAN ON EARTH?

Notes from "*משינה לזאת ספר וקצת אמת*"
as delivered by Rabbi Joseph B. Soloveitchik
on Wednesday, 18 March, 1970, 8:30 p.m.,
New York, New York

THE TERM *אמת* IS SIMPLY A CHRONICLE, A TALE OF EVENTS; IT CONSISTS OF HONEST, PRECISE, AND EXACT RECORDING. AS A PREREQUISITE, THE *אמת* MUST MEET STANDARDS OF OBJECTIVITY AND PRECISE RECORDING. SUBJECTIVE RECORDING OR OVERCROWDING A NARRATIVE WITH UNNECESSARY DETAILS, ARE UNPARDONABLE. THE SHIBBOLETH OF AN *אמת* AS A CHRONICLE, A NARRATION, IS *אמת*. THIS KIND OF *אמת* BELONGS TO THAT TYPE OF *אמת* AS THE *ש"ס* OFFERS: DESCRIPTIVE NARRATION AND DETAILED OBSERVATION. THE BEGINNING OF THE *משינה* HAS JUST SUCH A DESCRIPTIVE QUALITY: *...זוהי קיומא אמתא...*
SECONDLY, *אמת* IS MORE THAN A TALE, MORE THAN A DESCRIPTIVE CHRONICLE OF NAKED, ISOLATED EVENTS IN CHRONOLOGICAL ORDER: *אמת* AT A SECOND LEVEL CONTAINS NOT JUST A STORY, BUT A LIVING HISTORY. AT THE SECOND LEVEL, *אמת* BECOMES HISTORY. IT NOT ONLY INFORMS, BUT INTERPRETS AS WELL. *אמת* AT THIS LEVEL DOES RELATE, BUT ITS MAIN TASK IS TO EXPLAIN, NOT TO TELL A STORY. IT LINKS UP EVENTS, SETS THEM UP AGAINST THEIR PROPER BACKGROUND, AND INTERPRETS THEM. AT THIS POINT *אמת* BECOMES INTERPRETIVE HISTORY. THE *אמת* MUST BE HELD TOGETHER BY STITCHES, AT LEAST THREE, WHICH WILL

SERVE TO SUPPORT THE UNITY OF THE TALE. AT THIS POINT THE *מגילת* IS NOT LIMITED TO OBSERVATION, BUT PROFOUND ANALYSIS AND THOROUGH INTERPRETATION OF EVENTS. IT IS LIKE LISTENING TO THE HEARTBEAT OF HISTORY. THE TRUTH IN THIS CONTEXT IS NOT MATTER-OF-FACT, BUT INVENTIVE AND CREATIVE. THE TERM *מגילת* AT BOTH LEVELS HAS MEANING AND IMPORT. *ספר*, ON THE OTHER HAND, HAS IMPORT AS A BOOK WRITTEN UNDER THE IMPACT OF DIVINE INFLUENCE. *ספר*, IF IT IS PART OF *ספר*, IS NOT CONCERNED WITH INDIVIDUAL EVENTS, BUT WITH UNIVERSAL TRUTHS AND CIRCUMSTANCES. HISTORY CEASES TO BE THE SCIENCE OF THE INDIVIDUAL, BUT BECOMES THE SYMBOL OF THE PERPETUAL! FOR THE CHRONICLE, HISTORICAL FIGURES ARE PEOPLE; IN THE *ספר*, FIGURES BECOMES PROTOTYPES FOR ALL THOSE WHO EMERGE FROM YESTERYEAR. THUS THE *ספר* DOESN'T JUST TELL US A SERIES OF EVENTS OF YESTERYEAR, BUT A PERENNIAL STORY--FROM THE TRANSIENT TO THE STEADY, UNIQUE, AND DYNAMIC DRAMA OF HUMAN DESTINY. AT THIS POINT, HISTORICAL INTERPRETATION REACHES INTO THE REALM OF PREDICTION, SEEING IN EACH PASSIVE PHENOMENON A CERTAIN HISTORICAL PRINT OF CENTURIES AND STAMP OF MILENNIA. THE *ספר* SEES IN EACH INDIVIDUAL FACT THE REFLECTION OF HUMAN AND JEWISH DESTINY. THE TRUTH OF THE *ספר* IS REVEALED, NOT JUST REPEATED. IN SHORT, THE *מגילת* AS *ספר* IS AN HALACHIC BOOK. IT WILL BE, IN MY OPINION, AS IMPORTANT AS *מגילת*, OR AS *מגילת*. TONIGHT I WISH TO ANALYZE AND INTERPRET OUR UNIQUE POSITION, OUR STRUGGLE, BETWEEN EAST AND WEST, IN BIBILICAL AND HALACHIC CATEGORIES. PLEASE PAY ATTENTION, FOR IT IS A VERY SUBTLE STORY!

THE STORY OF ESTHER TELLS US WITH A BITING SARCASTM OF PARADOXICAL EVENTS, WHICH ARE BOTH TRAGIC AND FUNNY AT THE SAME TIME. IT'S A STRANGE STORY, ABOUT A KING--WICKED, NOT TOO INTELLIGENT--WHO SIGNED UPON THE SPUR OF THE MOMENT A DECREE TO DESTROY A PEOPLE WHOM HE DID NOT KNOW, ABOUT WHOM HE DID NOT MAKE ANY INQUIRY; AND WHO, A SHORT TIME LATER, REVERSED HIS POSITION WHEN ESTHER TOLD HIM OF THE CONTENT OF HIS EDICT. IT IS A STORY OF A PLURALISTIC SOCIETY, NO DOUBT ABOUT IT, RELIGIOUSLY AND CULTURALLY SO, WHICH DECIDED TO COMMIT GENOCIDE. SOMETHING ELSE IS STRANGE ABOUT A SOCIETY WHICH DECIDED TO COMMIT A CONSPIRACY OF SILENCE AGREED TO BY THE ENTIRE POPULATION OF THE GREAT

PERSIAN EMPIRE. --AND I HAVE PROOF THAT IT WAS PERMISSIBLE TO DEMONSTRATE
IN *Jerl: el/7/2/3/4*. " *7/2/3/4* *Jerl: 7/2/3/4* "; EVERYONE WAS PERPLEXED. A
SHORT TIME BEFORE, THE ENTIRE POPULATION WAS INVITED TO THE SEVEN-DAY
FEAST AT THE PALACE. JEW AND GENTILE ALIKE THEN FRATERNIZED AND SHOOK
HANDS. AND LATER THE CRUEL, INHUMAN EDICT WAS SENT FORTH *3/2/1/1 7/2/3/4*
THROUGHOUT THE EMPIRE. HOW WAS IT THAT THESE FRATERNIZING HUMANS SHOULD
NOT HAVE RAISED THEIR VOICES IN PROTEST? THE KING AND HAMAN CELEBRATED
BY FEASTING ON WINE--FOR WHAT, I DON'T KNOW.

THESE SAME QUESTION ARE APPLICABLE TO A RECENT HAPPENING, ALMOST A
REPLICA OF THE SITUATION IN THE *7/2/3/4*. I DON'T LIKE TO COMPLAIN, ASK
FOR JUSTICE, NEITHER TO CRITICIZE, UPROOT, OR CONDONE, BUT MERELY TO
UNDERSTAND. AND THE ANSWER TO THIS RIDDLE CAN BE FOUND IN THE DUAL, CON-
FLICT-RIDDEN PERSONALITY THAT IS MAN. QUITE OFTEN TODAY WE IGNORE ARIS-
TOTLE'S PRINCIPLE OF CONTRADICTION AND EXCLUSIVE MUTUALS. HALACHA OFTEN
ACCEPTS A TRUTH WITHOUT NEGATING THE TRUTH OF THE OPPOSITE VIEW. IT IS
TRUE IN THE HALACHA, BUT NOT FUNDAMENTAL. NOW LET US TURN OUR ATTENTION
TO MAN. THE HALACHA RECOGNIZED A THESIS AND AN ANTITHESIS IN MAN. DID
THE HALACHA MANIFEST ADMIRATION AND PROFOUND RESPECT FOR MAN? YES, AS
IS OBVIOUS FROM *7/2/3/4*; AND *7/2/3/4* HAS ALWAYS EXPRESSED FAITH IN MAN,
IN THE WORTH OF THE ONLY RATIONAL BEING IN THE UNIVERSE. IT CAN BE
PROVEN BY SOMETHING ELSE, BY THE FACT THAT *7/2/3/4* HAS GRANTED THE HUMAN BEING
COMPLETELY UNRESTRICTED MORAL FREEDOM TO PLOT HIS OWN EXISTENTIAL COURSE.
APPARENTLY MAN IS DESERVING OF THIS; IT HAS NOT BEEN GRANTED TO OTHER
CREATURES. ON THE OTHER HAND, *7/2/3/4* HAS TREATED MAN WITH SUSPICION,
ALMOST WITH MYSTICAL SKEPTICISM THAT MAN, ENDOWED WITH DIVINE RATIONALITY,
MAY TURN AT TIMES INTO AN IRRATIONAL BEING. *7/2/3/4* WAS THEREFORE NEVER
TOO MUCH IMPRESSED OR STUNNED WHENEVER MAN DID GO BESERK. *7/2/3/4* SEES HIS
UNPREDICTABILITY AS PREDICTABLE.

MAN IS A RATIONAL BEING, BUT HE CAN REVERSE HIMSELF. THIS MEANS MAN
HAS THREE OPTIONS: TO BE A RATIONAL BEING, A NON-RATIONAL BEING, OR, IF
HE WANTS, AN IRRATIONAL BEING. WHAT DO THESE THREE TERMS MEAN? WE MAY
ASK WHAT LIES AT THE ROOT OF THIS THREE-FOLD SCHISM. MAN IS A LIMITED
BEING, A FINITE BEING, BURDENED WITH AN AWARENESS OF HIS FINITENESS. HE

TASK WHICH I HAVE TO COMPLETE WITHIN THIS SHORT PERIOD I AM ALLOWED; IT IS INTUITIVELY IMPLIED IN THE I-EXIST NORM. SO FIRST OF ALL, IF ONE WANTS TO ABANDON THE MORAL NORM, BY INTOXICATING HIMSELF WITH THE HEDONOUS EXPERIENCE WHICH OVERPOWERS MAN AND TAKES HIM OUT OF HIS REALIZATION OF POTENTIAL, THEN THE ONLY MOMENT FOR ORGIASTIC MAN IS THE PRESENT MOMENT. THE SURRENDER TO HEDONE RESULTS IN THE LOSS OF RATIONALITY. MAN WANTS TO ESCAPE REALITY, IN SPITE OF THE FACT HIS FINAL REALITY IS INESCAPABLE--- DEATH. RATIONAL MAN EXISTS IN ORDER TO ACCOMPLISH; ORGIASTIC MAN IS NON-SELF-APPRAISING, UNAWARE, AND COMMITTED TO HEDONISTIC PLEASURES AND HAPPINESSES. WESTERN MAN HATES DISCIPLINE AS IMPOSED FROM ABOVE, ESPECIALLY IN SEXUAL MATTERS. THE ORGIASTIC SOCIETY WAS FORMULATED LONG AGO, BY *אדם הראשון*. ORGIASTIC MAN NOT ONLY RESPONDS TO BIOLOGICAL PROCESSES WHOSE FULFILLMENT YIELDS PLEASURE, BUT EVEN EXPERIMENTS WITH HIS BODY TO FIND NEW MANNERS OF GRATIFYING IT TO UNNECESSARY DEGREES. WHO FOUNDED IT? WHO WAS THE FOUNDING MOTHER OF ORGIASTIC SOCIETY, OF ESTHETIC SOCIETY, OF WESTERN SOCIETY? IT WAS *חווה*, EVE. OF CARNAL BOUNDLESSNESS, OF THE VIEW THAT THE FLESH CAN PROVIDE AN ENDLESS SOURCE OF ENJOYMENT, IS THE *אדם הראשון* IN ABJECT HORROR AND CONTEMPT, AS EXPRESSED IN THE TENTH COMMANDMENT, *אלהינו לא*. HOW MANY TIMES DID THE *אדם הראשון* RECORD THE APPEARANCE OF ORGIASTIC MAN? FIRST WITH *חווה*; THEN WITH THE *אדם הראשון*; THEN AT *אדם הראשון*, WHERE THE *אדם הראשון* WERE OVERCOME WITH LUST; AND FINALLY WITH THE *אדם הראשון*, WHICH RECORDS THE ADULTERY WITH THE MOABITE WOMEN. WHEN I SPEAK OF HEDONISTIC SOCIETY, I DON'T MEAN TO REFER EXCLUSIVELY TO HEDONE OF THE FLESH. THE WESTERN WORLD IS ADDICTED TO SUCH LUST AND CONCUPISCENCE; BUT WHEN I REFER TO HEDONE, I REFER TO HUMAN QUESTING FOR ALL GOODS OF THE SENSES. WHENEVER THE ELEMENT OF OVERREACHING ONESELF IS PRESENT, WHENEVER FANTASY OVERWHELMS MAN AND BEGINS TO STEER HIM AS GOODS OF THE SENSES, NOT OF THE SPIRIT--BE IT PROMINENCE, LUST, OR FOOD--ORGIASTIC MAN EMERGES AS THE HERO OF THE HOUR. HE CANNOT SATIATE HIS HUNGER FOR LONG. HEDONE WEAVES A HALO AROUND FINITE GOODS OF THE SENSES. WESTERN SOCIETY CAN BE CHARACTERIZED AS THE HEDONISTIC SOCIETY WHICH FINDS SELF-FULFILLMENT IN SELF-GRATIFICATION, WHICH IS IN TRUTH ONLY SELF-DECEIT.

THERE IS ANOTHER SOCIETY, WHICH LEADS IN QUITE ANOTHER DIRECTION. INSTEAD OF SURRENDERING TO SENSUOUS RAPTURE OF LIVING, MAN ATTEMPTS TO EXALT HIS I-EXIST AWARENESS THROUGH A "BIG LIE," THROUGH CONVINCING HIMSELF

HE IS MORE THAN MAN, BY PAINTING IRRIDESCENT COLORS THROUGH HIS WISDOM AND SETTING HIMSELF UP AS CREATOR, RULER, AND ULTIMATE JUDGE. BASICALLY THE MARXISTS AND COMMUNISTS TRY TO OVERCOME HUMAN FINITENESS BY IDOLIZING MAN. MAN SHIFTS HIS ATTENTION FROM THE SINGLE PERSON TO THE GROUP. THE INDIVIDUAL MAN REPRESENTS THE GROUP; STALIN AND MAO TURNED ALL ATTENTION FROM THE INDIVIDUAL TO THE GROUP. EVERY HUMAN BECOMES A CREATOR WHOSE COGENCY MUST NOT BE DOUBTED. ARROGANT MAN BECOMES A TYRANT, AND HIS SOCIETY BECOMES TYRANNICAL AND ARROGANT, TRAMPLING UPON PERSONAL DIGNITY. HE CONSIDERS FAITH IN A TRANSCENDENTAL LIFE A BASIC WEAKNESS. THE ARROGANT SOCIETY IS PORTRAYED IN *למח* BY THE *ז"ל*. WERE THE VAINGLORIOUS WORDS OF THE *ז"ל* NOT ALSO SPOKEN BY THE ARROGANT COMMUNISTS OF TODAY?

IRRATIONALITY IS VERY RATIONAL; THERE IS REASON, SYSTEM, UNITY, AND CONSISTENCY TO IRRATIONALITY. NON-RATIONAL MAN IS BASICALLY AN AGNOSTIC. HE'S NOT SATANIC, DIABOLICAL; HE'S SIMPLY A FOOL. NON-RATIONAL (ORGIASTIC) MAN HATES EVIL, BUT ALLOWS TRANSCENDENTAL LAW TO CHECK IT. IRRATIONAL MAN IS EVIL; HE FORMULATES DOCTRINES AND NORMS, HE ASSIGNS FUNDAMENTAL VALUES. IMMORALITY ITSELF BECOMES A NORM. METAPHYSICAL ARROGANCE IS IRRATIONAL BECAUSE IT IS EVIL, AND THE *ז"ל* ABHORS ARROGANT MAN. WHO WAS THE FIRST ARROGANT MAN, WHO WANTED TO REPLACE G-D? IT WAS OUR OLD FRIEND THE *למח*. THE JOB OF MAN IS TO REPLACE THE ALMIGHTY--AND THIS IS EVIL. WHILE HEDONE WAS FORBIDDEN BY THE TENTH COMMANDMENT, ARROGANCE WAS PROHIBITED BY THE FIRST:

... *אלהי אלהים*...

THE *ז"ל* HAS PORTRAYED ORGIASTIC MAN BY TWO SOCIETIES: *ז"ל* AND *ז"ל*. AS A RULE, ORGIASTIC SOCIETY SUCCUMBS TO ARROGANT, TYRANNICAL SOCIETY. GRADUALLY; PIECEMEAL, A PLEASURE-LOVING MYSTIQUE TRANSFORMS INTO A POWER-HUNGRY, SCHEMING, TYRANNICAL MIND WITH NO HISTORICAL INTUITION. SUCH A MIND CANNOT BEHOLD HISTORICAL VISION; HE HAS NO SENSITIVITY TO EVENTS. HE OVER-EMPHASIZES THE IDEA OF FREEDOM. HE LACKS COURAGE, POWER OF OBSERVATION, AND PREDICTIVE ELEMENTS, SINCE HE LIVES JUST FOR THE PRESENT, AND IS SOON REPLACED BY TIME-CONSCIOUS, TYRANNICAL MAN. IT HAPPENED IN RUSSIA AND GERMANY WHEN I WAS THERE SO MANY YEARS AGO, AND IT IS HAPPENING TODAY IN OUR OWN SOCIETY.

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THE SAME THING HAPPENED IN THE TIME OF *Chenck*. WHEN THE CURTAIN RISES, WHAT DO WE SEE? THE *Chenck* DID NOT SPARE WORDS IN ITS SCATHING REBUKE OF THE LICENTIOUS, PLEASURE-LOVING, DEGENERATE LIFE THE COURT OF *Chenck* LED. THEY HAD NO FIXED NORMS. EVERYTHING WAS SHIFTING LIKE THE SAND DUNES. ONLY PEOPLE WHO WERE ADDICTED TO PLEASURE COULD STAND BY AND WATCH WITH SATISFACTION THE SMOKE FROM THE CREMATORIA RISING TO HEAVEN. --NOW, IF YOU'RE NOT TIRED OR BORED, I WOULD LIKE TO TELL YOU THE JEWISH APPROACH TO THE FINITENESS OF MAN. THE HALACHA HAS DEVELOPED FOUR ASPECTS TO MAN'S FINITENESS. (1) THE FIRST IS METAPHYSICAL. MAN IS UNABLE TO FREE HIMSELF FROM THE ANGUISH OF DEATH-AWARENESS. MAN IS INCAPABLE OF DEFEATING DEATH; SALVATION CAN ONLY COME FROM G-D. SCIENCE CAN NEVER REACH THE STAGE WHEN IT CAN TURN MAN INTO AN IMMORTAL BEING. (2) SECOND, *Chenck* BELIEVES THAT EXPLORATION OF THE UNIVERSE AT ITS HINGES IN THE ASTRAL WORLDS WILL NEVER BE COMPLETED. THE ENTIRE UNIVERSE WILL REMAIN A MYSTERY CLOSED TO MAN. MAN IS FINITE--AND WHO KNOWS WHAT THE UNIVERSE IS. SCIENCE TODAY HAS BECOME A CULT JUST AS IDOLATROUS AS THAT OF MARX, STALIN, OR MAO. (3) NEXT, MAN WILL NEVER FIND THE ANSWER TO THE *mysterium magnum*, BUT WILL ONLY ESTABLISH CERTAIN RELATIONSHIPS. THE SECRETS OF THE UNIVERSE WILL NEVER BE RESOLVED UNLESS G-D WILLS IT. (4) FINALLY, MAN MUST NOT, AND CANNOT, LEGISLATE THE MORAL NORM. MAN MUST BE WILLING TO ACCEPT A MORAL LIFE NOT OF HIS OWN CREATION, OR HE WILL END UP WITH A CULT OF SOCIETY WHICH WILL EXIST ONLY *Chenck*.

Chenck SPEAKS VERY BEAUTIFULLY OF OUR *Chenck*, AND THEIR COLORS. *Chenck* AND *Chenck*. MAIMONIDES BELIEVES THAT *Chenck* IS THE COLOR OF THE BRIGHT BLUE SKY, WHILE *Chenck* HOLDS IT TO BE THE COLOR OF THE EVENING SKY. *Chenck* IS A SYMBOL OF PLAINNESS, FRIENDSHIP, CLEARNESS, *Chenck*. OF *Chenck* IT IS SAID; *Chenck* *Chenck* *Chenck* *Chenck* *Chenck*. IT REPRESENTS DISTANCE, REMOTENESS, THE BOUNDLESSNESS OF THE SEA, IMPENETRABLE MYSTERY, A TYPE OF FEAR INSPIRED BY THE INCURSION OF INSECURITY INTO OUR LIVES. *Chenck* WARNED MAN NOT TO BE TOO SOPHISTICATED, TOO CLEVER. FOR SOMETIMES MAN MAY FEEL LIKE A HELPLESS WANDERER CROSSING INTO AN UNFAMILIAR, FORBIDDING TERRITORY, WHERE *Chenck* QUICKLY BECOMES *Chenck*. I HAVE FELT THAT WAY TWICE: ONCE WHEN I UNDERWENT A SERIOUS OPERATION, NOT KNOWING WHAT THE OUTCOME MIGHT BE, AND AGAIN WHEN MY WIFE DIED. I FELT IT AGAIN TODAY WHEN I WENT TO HER GRAVE: I CALLED OUT HER NAME, BUT THERE WAS NO ANSWER. SUCH NOSTALGIC INSECURITY IS A PART

OF THE HUMAN *אדם*. WHEN G-D IS NEAR, MAN PAYS NO ATTENTION, ONLY WHEN G-D IS AT A DISTANCE, DOES MAN LONG FOR AND APPRECIATE HIM. WITHOUT MAN'S INSECURITY THERE WOULD BE NO PRAYER. MAN IS ALWAYS IN NEED--THUS THE ACT OF PRAYER IS THE RESPONSE TO NEED, TO THE *צורך* -EXPERIENCE. PRAYER IS INEXTRICABLY LINKED UP WITH HOURS OF CRISIS AND NEED. IN WHAT SENSE DOES DAILY PRAYER HELP IF ALL IS WELL? APPARENTLY IT HAS SENSE! NOSTALGIA IS DEVASTATING, PARTICULARLY TO SOMEONE WHO WANTS MANY THINGS WHICH CAN NEVER BE ATTAINED; BECAUSE HE WAS A FOOL WHEN THESE THINGS WERE WITHIN HIS REACH. THE INSECURITY OF MAN IS ETERNAL; YET, HOWEVER MUCH PRAYER IS THE RESPONSE TO THE INSECURITY OF MAN, TO THE *אדם* AND *צורך*-AWARENESS, IT IS NOT ENOUGH; THERE MUST BE AN AWARENESS OF LIFE. WHAT IS THE WAY OF LIFE WHICH PRAYER SIGNIFIES? MAN IS NOT CAST INTO THIS WORLD IN VAIN. EACH MAN IS ANOINTED BY THE ALMIGHTY TO CONTRIBUTE SOMETHING TOWARD THE REDEMPTION. IN OTHER WORDS, THERE IS A DROP OF THE *משיח* ON THE HEAD OF EVERY JEW. HE IS CALLED TO BLAZE THE TRAIL, TO HERALD, TO BE THE HARBINGER OF THE *משיח*. THUS EACH JEW HAS AN ESCHATOLOGICAL ASSIGNMENT. I WAS BORN TO SERVE. G-D HAS AND DOES LAY CLAIM TO ME TO SERVE. THE OLD JEWISH HYMN OF *אני הולך לפניך* HAS BEEN ECHOING THROUGH THE CENTURIES TO TELL THAT MAN IS A MESSIAH IN MINIATURE. BY SERVICE-- *עבודת*--I MEAN A CONTINUOUS SERVICE.

BUT THERE IS ALSO ANOTHER TYPE OF SERVICE: A ONE-TIME SERVICE IN TIMES OF EMERGENCY. SUCH AN APPEAL WAS ADDRESSED TO ESTHER, MY WIFE USED TO SAY. SUCH AN APPEAL WAS ADDRESSED TO ABRAHAM: *אברהם* IT WAS A SINGULAR APPEAL TO WHICH ONLY THE INDIVIDUAL TO WHOM *אברהם* ASSIGNED IT COULD RESPOND. SUCH WAS ESTHER'S CALL. WHO KNOWS IF SHE WERE NOT CREATED JUST FOR THAT! THE TIME HAD COME; THE CALL WAS SOUNDED; ESTHER WENT FORTH. --WHAT DOES *אברהם* TEACH HERE? --TO LIVE AN HEROIC LIFE! JUDAISM HAS CONTEMPT FOR THE PRAGMATIC, UTILITARIAN LOGIC OF THE BUSINESSMAN. COURAGEOUS LIFE, HEROIC ACTION, IS MOTIVATED NOT BY PRAGMATIC, LOGICAL, REASONING, BUT IS INSPIRED RATHER BY INTUITIVE INSIGHT AND SPIRITUAL PERCEPTION WHICH ARE BEYOND ANALYSIS. THE JEW OF OLD DEFIED HAMAN, AND THE JEW OF TODAY MUST DEFY THE ENTIRE WORLD. MODECHAI'S DEFIANCE OF HAMAN WAS SENSELESS:

ESTHER'S ASSAY INTO THE FOREFRONT OF DANGER WAS RECKLESS; BUT EACH KNEW HIS DUTY AND UNDERSTOOD HIS RÔLE.

IN ADDITION, A COURAGEOUS LIFE, A LIFE DEDICATED TO SERVICE, MEANS A SACRIFICIAL LIFE, NEITHER ETERNAL NOR ALONE, BUT CHARACTERIZED BY A READINESS TO LEAVE THE STAGE WHEN ONE'S PART IS PLAYED. OUR GREATEST WISH IS TO BE REMEMBERED; YET JUDAISM DEMANDS OF MAN ANONYMITY! WHY WERE OUR RECORDS SO STINGY, SO TIGHT-LIPPED, ABOUT OUR GREATEST SCHOLARS? TIME AND TIME AGAIN IN THE TALMUD, THE GREATEST PRINCIPLES OR IDEAS ARE FORMULATED BY SCHOLARS WHOSE NAMES ARE UNKNOWN TO US. SO MANY TIMES WE FIND ONLY *למי שכתב* OR *אמרו חכמים*. THE GREATEST SACRIFICE IS TO BE WILLING TO SINK INTO OBLIVION WHEN THE HOUR HAS COME, AND TO BE WILLING TO REMAIN IN THE SHADOWS. ONLY THE SERVICE OF THE COVENANTAL COMMUNITY IS MEMORIALIZED; THE INDIVIDUAL CONTRIBUTION IS FORGOTTEN. EVEN WITH THE GREATEST OF OUR ANCESTORS, THE PATRIARCHS, ONLY THEIR EXPERIENCES WERE RECORDED WHICH WERE INTERTWINED WITH SERVICE TO THE COMMUNITY. NOTHING ELSE BUT THEIR RESPONSE *וה' נראה* WAS RECORDED. G-D REQUIRES OF MAN THE HIGHEST SACRIFICE, ANONYMITY, WHICH LETS HIM APPEAR ON THE STAGE A SHORT WHILE, HUMBLLY PLAY HIS PART, AND SILENTLY DISAPPEAR. THE VERY MOMENT HE FINISHES HIS JOB THE LIGHTS ARE DIMMED AND EXTINGUISHED FOREVER. WHAT DOES THE *מגילת אסתר* TELL US ABOUT MORDECHAI AND ESTHER AFTER THE *פרס* EPISODE? NOTHING. WHAT HAPPENED TO ESTHER? WE LONG TO KNOW. BUT THEY PAID THEIR HIGHEST DUTY TO *ה' אלהים* AND DISAPPEARED FOREVER. WE READ THEIR CENTRAL EPISODE EACH YEAR, AND MUST BE SATISFIED WITH IT.

AND THIS IS OUR ANSWER TO *ה' אלהים* AND *בני ישראל*.

Notes from Address at *מנוחה*
as delivered by Rabbi Joseph B. Soloveitchik
on Sunday, 12 April, 1970, 2:00 p.m.,
New York, New York

MAN HAS ALWAYS BEEN UNSURE AND FRIGHTENED. HE REMEMBER THE PAST WHICH HE CANNOT RELIVE. HIS YEARNING FOR THE PAST IS TRAGIC. MANY PHILOSOPHERS MAINTAIN THAT NOSTALGIA IS AN UNWORTHY EMOTION. *אבן עזר* SHARPLY DISAGREES.

IT SAYS, IF NOSTALGIA IS A DISJUNCTIVE EMOTION PERMEATED WITH THE DESIRE TO REACH OUT FOR THE UNREACHABLE, THEN MEMORY AS SUCH REACHES THE SEAT OF CONTINUITY AND BECOMES A DIABOLICAL INSTRUMENT OF TORTURE. TIME AND AGAIN THE *אולי* COMMANDED US TO REMEMBER: *אולי... אולי*. JUST AS IMPORTANT AS ANTICIPATING OPTIMISTICALLY THE FUTURE, IS TO TURN AROUND AND MEDITATE MOURNFULLY ON THE PAST. THE ALMIGHTY DID IT: ... *אולי... אולי* INSISTS THAT MAN REMEMBER AND GO THROUGH THE PASSIONAL EXPERIENCE OF NOSTALGIA. THE REASON IS SIMPLE, IT REFLECTS MORAL PAIN, REMORSE OF A CONTRITE HEART; THERE IS FEELING OF REGRET IN ANY ACT OF RETROSPECTION. "WHAT DOES IT MEAN? IT MEANS THAT MAN ALWAYS FEELS GUILTY WHEN HE LOOKS BACKWARD. HE CANNOT SEE AND APPRECIATE AND CHERISH G-D WHEN HE STANDS FACE TO FACE WITH HIM. JUST A TENDER WORD, ONE WINK, ONE SMILE, WOULD EFFECT SO MUCH--BUT MAN REMAINS CLOSED WHEN G-D PASSES BY. MAN IS INDIFFERENT WHEN G-D IS OPPOSITE HIM. BUT WHEN HE BEGINS TO DISAPPEAR IN THE DISTANCES OF UNREACHABLE INFINITY, ONLY THEN, WHEN THE SHELTERING HAND IS REMOVED FROM HIS FACE, IS MAN READY TO SEE; BUT HE CAN ONLY SEE *אולי*--"ONLY MY BACK, BUT NOT MY FACE WHEN I STAND OPPOSITE THEE!" Thus *אולי... אולי* IS A METAPHYSICAL LAW.

WHEN EVERYTHING FRESH BELONGS TO A WORLD WHICH CANNOT BE REVIVED OR REGAINED, THEN MAN REALIZES HIS DUTIES UNFULFILLED, AND OF PERSONS DEAR AND GRACIOUS WHO HAVE BEEN MISUNDERSTOOD. HOWEVER, ALL ONE CAN SEE IS THE BACK OF THE PERSON--AND EXPLAINING THE BACK IS VERY PAINFUL. IN PARTICULAR, MY FRIENDS, THE LAW OF *אולי... אולי*, ALL WHAT I CALL THE LAW OF INGRATITUDE OF MAN AT THE HOUR OF GRACE--AT THE VERY HOUR WHEN A WORD OF UNDERSTANDING WOULD MEAN SO MUCH--IS APPLICABLE HERE TODAY....

WHAT WAS THE SIN OF JOSEPH'S BROTHERS? THEY DID NOT APPRECIATE LIVING TOGETHER. THEY WERE NOT GRATEFUL FOR THE GREAT GIFT WHICH THE ALMIGHTY HAD BESTOWED UPON THEM--AND OF COURSE, THEIR BROTHER WAS TAKEN AWAY. ONLY THEN DID THEY REALIZE WHAT THEY HAD LOST AND FELT THEIR SENSE OF SIN: HIS CHARMING PERSONALITY, THE LOSS OF CHARM WHICH HE RADIATED. AT TIMES *אולי... אולי* IS KIND, VERY GOOD; HE DOES NOT

PUNISH INDIFFERENTLY, HE SUMMONS MAN BY CONFRONTING HIM IN CRISIS TO APPRAISE HIM ONCE MORE, WHILE SOMETHING STILL REMAINS. FORTUNATE IS THE INDIVIDUAL WHO IS GRANTED AN EXTENSION, A PERIOD OF GRACE. SUCH A PERSON WAS ABRAHAM....

THE YESHIVA REFLECTS IN A STRANGE WAY THE PARADOXICAL EXPERIENCES OF THE JEW--BEING CONFRONTED, BEING OPPOSED, BEING CHALLENGED. WHAT IS THE SUBJECT OF CONFRONTATION? THEY QUESTION THE LEGITIMACY OF OUR VERY EXISTENCE....

Notes from *דברי מוסד*
as delivered by Rabbi Joseph B. Soloveitchik
on Wednesday, 15 April, 1970, 8:00 p.m.,
New York, New York

THE CENTRAL CONCEPT OF THE *דבירה* IS *שליטה*. THERE ARE TWO DIFFERENT ASPECTS OF *שליטה*: (1) JURIDIC, OR POLITICAL; AND (2) TYPOLOGICAL, OR PERSONALISTIC. THE JURIDIC, POLITICAL ASPECT CONCEIVED OF THE TOTAL-ITARIAN FORM OF SLAVERY, BOTH WITH REGARD TO ANIMATE AND INANIMATE OBJECTS. THE TYPOLOGICAL KIND REPRESENTS A CERTAIN CLASS OF PEOPLE, REFLECTING A PECULIAR PERSONALITY. THE *דביר* WAS WELL-ACQUAINTED WITH THESE TWO TYPES: *שליטה* / *שליטה* = JURIDIC, AND *שליטה* / *שליטה* = PERSONALISTIC; AND THREE *שליטה* REFLECT OUR INTERPRETATION OF THE SLAVE PERSONALITY: (1) *שליטה* / *שליטה*; (2) *שליטה* / *שליטה*; AND (3) *שליטה* / *שליטה*. THESE LAWS REFLECT THE SLAVE'S MIND. WE CANNOT TRUST THE SLAVE PERSONALITY FOR TWO REASONS. APPARENTLY THE COMMITMENT TO TRUTH, THE TRUTH-NORM, IS UNKNOWN TO THE SLAVE. ONLY THE FREE MAN REALIZES THE TRUTH-NORM. THE REASON FOR THE INSENSITIVITY OF THE BONDSMAN IS FOUND AT TWO LEVELS: (1) HE IS A PERSON WHO CANNOT CHOOSE BETWEEN TWO ALTERNATIVES, TWO COURSES OF ACTION: THE GREATNESS OF MAN IS OFTEN EXPRESSED IN THIS FORM OF CREATIVITY, HIS ABILITY TO CHOOSE. A SLAVE HAS NO OPTION AT ALL. HE MAKES NO DECISIONS: SOMEONE ELSE DOES IT FOR HIM. (2) HENCE, SINCE HE LACKS INITIATIVE, HE CANNOT INTERVENE IN CERTAIN SITUATIONS TO BETTER HIS LOT. HE EXPRESSES HIS LOT IN THE WAY HE WOULD LIKE IT TO BE. THE WORLD IS VIEWED BY THE SLAVE THROUGH A

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HIGHLY SUBJECTIVE POINT OF VIEW, A VIEW OF UNREALITY. IN ADDITION, THE *צדק* LIVES IN FEAR. HE FEARS NOT ONLY THOSE WHO ARE STRONGER OR WHO MAY AVENGE THEMSELVES UPON HIM, BUT ALSO THEM WHO CANNOT INFLICT ANY HARM UPON HIM AT ALL! HE FEARS TO ANTAGONIZE NOT ONLY HIS MASTER, BUT ALSO ONE WHO HAS NO JURISDICTION OVER HIM. UNJUSTIFIED FEAR IS THE MODICUM OF HIS LIFE. HE IS NOT TRUSTWORTHY, BECAUSE HE SUBSTITUTES FANCY FOR FACT, *אין אמת ואין אמת* *אין אמת ואין אמת*; HOW HAUNTINGLY THIS *אמת* SPEAKS OF THE SLAVE PERSONALITY. THE SLAVE IS AFRAID TO CONTRADICT OR TO BEAR WITNESS; IN TRUTH, HE HAS NO MEANS TO CONTRADICT OR TO ANTAGONIZE SOMEONE; HE IS A HAUNTED BEING.

WHAT DOES *אמת* SYMBOLIZE? FIRST, COMPLETE PHYSICAL RELAXATION; SECOND, THE THROWING OFF FROM ONE'S MIND A YOKE WHICH MIGHT DEPRIVE HIM OF RELAXATION. *אמת* IS SYMBOLIC OF A COURAGEOUS STAND, OF REFUSING TO TAKE ORDERS. *אמת* DEMONSTRATES THAT MAN IS FEARLESS, COMPLETELY FREE; IT MEANS DEFIANCE. WHY DID *אמת* CHOOSE A DISRESPECTFUL POSTURE AS A SYMBOL OF FREEDOM? --TO MANIFEST DISRESPECT!

AN *אמת* IS RELIEVED OF *אמת* *אמת* *אמת* BECAUSE HE IS RELIEVED OF THE TIME-EXPERIENCE. EVERYTHING IN THE WORLD EXISTS IN TIME, PARTICULARLY IN THE ORGANIC WORLD, AND THE INORGANIC WORLD IS ALSO AFFECTED BY TIME. BUT WHILE EVERYTHING EXISTS IN TIME, NOT EVERYTHING EXPERIENCES TIME. NOT EVERY HUMAN BEING EXPERIENCES TIME. A SLAVE SIMPLY FLOWS THROUGH THE TIDE OF TIME, BECAUSE THERE IS FOR HIM NO ALTERNATIVE. WHAT DOES THE TIME-EXPERIENCE MEAN? THERE ARE THREE BASIC PARTS, OR COMPONENTS, OR ACTS, OF EXPERIENCING TIME. FIRST IS RETROSPECTION. THERE IS NO TIME WITHOUT RETROSPECTION, WITHOUT RE-EXPERIENCING THE PAST. THIS IS WHAT WE CALL MEMORY--AND WITHOUT MEMORY THERE IS NO TIME. THE TIME-EXPERIENCE CONSISTS, FURTHER, OF EXPLORATION OF THINGS YET UNBORN, OF THE FUTURE--OR, THE ANTICIPATORY EXPERIENCE OF THE WORLD AND THINGS THEREOF WHICH ARE YET UNREAL. FINALLY, AN APPRECIATION OF THE PRESENT MOMENT IS ONE OF THE MOST PRECIOUS POSSESSIONS WHICH ONE CAN HAVE--PARTICULARLY FOR YOUNG BOYS WHO HAVE TO STUDY! IF ONE IS INCAPABLE OF RELIVING PASSIONAL EX-

PERIENCES, IF ONE LACKS THE HISTORICAL AWARENESS, NO TIME-AWARENESS IS POSSIBLE. TIME-AWARENESS BY THE JEWS IS A DRAMA WHICH IS PERENNIALY RELIVED. NO TIME-AWARENESS IS IMAGINABLE IF ONE LACKS THE HISTORICAL EXPERIENCE. IT MEANS, I HAVE A TIME-AWARENESS WHEN THE PAST IS A PART OF ME, A PART OF MY OWN IMAGE, WHICH HAS BEEN INTEGRATED INTO MY OWN PERSONALITY, INTO MY OWN I-AWARENESS. THE TRAINING THERETO BEGINS AT BIRTH. MAN MUST PROGRESS FROM IMAGES AND THINGS REPRODUCED IN MEMORY TO IMAGES AND THINGS ANTICIPATED IN THE IMAGINATION. AND THERE IS NO TIME-AWARENESS WITHOUT A COMMITMENT TO INTERVENE WHEN INTERVENTION IS NECESSARY. *לוי בן צדק* CONCLUDES WITH AN ESCHATOLOGICAL VISION OF THE FUTURE. HOWEVER, IN ORDER TO CONNECT RETROSPECTION WITH FORESIGHT, ONE MUST CHERISH THE PRESENT MOMENT. EACH MINUTE IS VALUABLE, EACH SECOND PRECIOUS. THAT IS WHY THE *יהודה* IS SO TIME-CONSCIOUS. THIS IS WHY LIFE TO A SLAVE IS MOTIONLESS. ANY *יהודה* WHICH IS INSEPARABLY BOUND UP WITH TIME IS INAPPLICABLE TO HIM. THE *צדק* IS FAMILIAR WITH THE FLAT PRESENT, NOT WITH THE DEPTH OF THE FUTURE.

WHAT IS *יהודה*? IT IS A DYNAMIC FORCE, ENDOWED WITH CREATIVITY AND MEANING. TIME BECOMES THROUGH IT A BLESSED ENTITY, CHARGED WITH MEANING AND SANCTITY. *יהודה* IS FOR THE *יהודה* THE SLOGAN, THE WATCH-WORD, OF THE EXPERIENCE OF *יהודה*: *יהודה* MEANS TIME-CONSCIOUSNESS.

AN *יהודה*, MOREOVER, CANNOT EFFECT A MARRIAGE. *יהודה* CONSIDERS MARRIAGE NOT ONLY A SOCIOLOGICAL INSTITUTION, BUT ALSO A METAPHYSICAL ONE. IT IS NOT ONLY A SOCIAL, PRAGMATIC, PRACTICAL INSTITUTION, BUT ALSO A PERMANENT INSTITUTION WHEREIN THE PARTNERS MAKE THE TRANSITION FROM SELF-CONCERN TO COMMUNAL INTEREST. A MAN WHO HAS NOT SUBMITTED HIMSELF TO G-D, HAS NOT ACHIEVED COMPLETE HUMANITY. IN THUS GIVING UP HIS FREEDOM, MAN ULTIMATELY FINDS IT AT A HIGHER LEVEL.

" *יהודה* " *יהודה* IS *יהודה*. WE ARE ALSO SUPPOSED TO USE IT IN TIME OF CRISIS. WHAT DOES THIS TERM MEAN? THESE WORDS MEAN EFFECTIVE ACTION, ALLEGIANCE, WATCHFULNESS. WHAT COMES TO EXPRESSION IS THE IDEA THAT A MAN IS A RESPONSIBLE BEING. *יהודה* SYMBOLIZES A STATE OF VIGILANCE AND WATCHFULNESS.

VIGILANCE IS A FUNCTION OF TOTAL CONCERN; WHOEVER IS NOT VIGILANT WILL COME A BIT LATE. YET VIGILANCE IS NOT ENOUGH; ONE MUST HAVE A SENSITIVITY TO EVENTS, A SENSE OF DISCRIMINATION BETWEEN PERIPHERAL EVENTS AND CENTRAL ISSUES. WHAT WAS THE CRUX OF THE CONTROVERSY BETWEEN MORDECHAI AND ESTHER? SHE WANTED HER INTERVENTION TO BE DELAYED, BUT MORDECHAI INSISTED THAT INSTANT ACTION BE TAKEN. HE WAS ABSOLUTELY RIGHT, FOR SHE WAS SUCCESSFUL! THE NEED FOR TIME-AWARENESS, FOR HISTORIC SENSITIVITY AND HEROIC VIGILANCE, FORMS FOR THE JEW AN ETERNAL DANCE FROM WHICH HE CAN NEVER FREE HIMSELF.

*Notes from Remarks at Dedication of Congregation Chai Odom,
as delivered by Rabbi Joseph B. Soloveitchik
on Monday, 14 September, 1970, 8:30 p.m.,
Brighton, Massachusetts*

THE MISHNAH IN SANHEDRIN STATES: *הוֹרָאָה שֶׁאֵין אִישׁ יָחִיד מֵאֶתְרֵי עוֹלָם וְאֵין אִישׁ יָחִיד מֵאֶתְרֵי מֵלָכִים.*
THIS ONE MUST NOT SAY THAT TWO INDIVIDUALS ARE MORE IMPORTANT THAN ONE; NEITHER A THOUSAND NOR A MILLION ARE. EVERY INDIVIDUAL IS AS WORTHY OF RESPECT, COMPASSION, AND LOVE, AS IS THE WHOLE WORLD. THIS PHILOSOPHY UNDERLIES A VERY STRANGE PROHIBITION IN *בבב*—NAMELY, THAT WE MUST NOT TAKE A CENSUS. YET THE BIGGER THE ASSEMBLY, THE MORE RESPECT WE MUST ACCORD TO IT.

SOMETIMES A SMALL COMMUNITY MAY BE JUST AS IMPORTANT AS AN ASSEMBLY OF THOUSANDS. WHAT DOES DIGNITY OF COMMUNAL MAN MEAN? WHAT EXPRESSES THE DIGNITY OF MAN? THERE ARE TWO IDEAS: FIRST, THE IRREPLACEABILITY OF HUMAN LIFE. FOR ANYTHING WE CAN FIND A REPLACEMENT, EXCEPT FOR MAN. HIS IS A SPIRITUALLY UNIQUE INDIVIDUALITY. HE HAS AN INNER CAPACITY TO BECOME THE GREATEST OF MEN. WHEN EVEN AN ORDINARY, UNDISTINGUISHED, PLAIN MAN DIES, SOMETHING IRREPLACEABLE, SOMETHING SINGULAR AND PRECIOUS, IS GONE. FOR THE CREATOR HAS PROVIDED EACH MAN WITH INDIVIDUAL PHYSICAL FEATURES, AND WITH A SINGULAR SPIRITUAL CHARACTER. ANY DEATH IS AN IRREPARABLE LOSS. THIS IS WHY WE GRIEVE OVER OUR DEAD AND MOURN.

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THEREFORE *אדם* ALSO BELIEVES THAT MAN WAS CREATED FOR ONLY ONE REASON: HE HAS BEEN CALLED UPON TO CONTRIBUTE SOMETHING PRECIOUS TO THE WORLD. NO ONE SHOULD SAY, WHAT CAN I DO; WHAT TREASURE WAS ENTRUSTED TO ME AND NOT TO OTHERS? SUCH SELF-EFFACEMENT IS DESTRUCTIVE. ONE SHOULD NOT BEGIN TO DOUBT HIS OWN POTENTIAL COMMITMENT.

THE *אדם* INTERPRETS *אדם* AS A SYNTHESIS OF TALENTS, AS *אדם* IS A BEAM OF WHITE LIGHT WHICH IN ITS BRILLIANCE BLENDS TOGETHER ALL COLORS OF THE SPECTRUM. *אדם* DIFFERS FROM *אדם* AND *אדם*, WHICH SIGNIFY BEAUTY: *אדם* CONNOTES LOVELINESS IN DIVERSITY, RECONCILIATION OF OPPOSITES. SO THE IDEA OF HUMAN DIGNITY APPLIES TO INSTITUTIONS AS WELL--THAT IS, TO INSTITUTIONS ESTABLISHED BY *אדם*. *אדם*--AS WELL AS TO INDIVIDUALS; AND THEIR SANCTITY EXPRESSES ITSELF THROUGH DIVERSITY.

I ONCE ASKED MY FATHER WHY THERE WERE SO MANY SHULS IN THE SMALL TOWN WHERE I GREW UP. THERE WERE SO MANY SHULS FOR SUCH A SMALL TOWN! HE SAID A SYNAGOGUE IS LIKE AN INDIVIDUAL. DIGNITY IS INTERWOVEN IN THE VERY FABRIC OF THE SHUL. IN OTHER WORDS, MY FATHER TOLD ME, THERE IS A PERSONALITY TO A SHUL; THERE IS A *אדם* TO A SYNAGOGUE. WHEREVER THERE IS *אדם*, THERE IS MORE THAN A *אדם*. THE *אדם* TRIES TO BEFRIEND A SYNAGOGUE IN AN EXPRESS FASHION. OF COURSE, THE SOUL IS INVISIBLE AND INTANGIBLE; YET IT EXPRESSES ITSELF IN THE VERY DESIGN OF THE EDIFICE--ITS VARIOUS ROOMS, OPEN OR COMPACT; ITS FEELING OF TOGETHERNESS (OR LACK OF IT); AND IN THIS WAY IS EACH SHUL ENDOWED WITH A PARTICULAR BEAUTY. ONCE IN A SMALL TOWN IN EUROPE, THE STORY GOES, THERE WERE TWO *אדם*. THERE WAS A MARKED DIFFERENCE IN THEIR APPEARANCE WHEN FILLED WITH WORSHIPPERS. IN THE OLD *אדם*, WHICH HAPPENED TO BE *אדם*, THE MEMBERS PRAYED IN A RESTRAINED MANNER. THEIR *אדם* WAS BARELY AUDIBLE. THEY JUST PRONOUNCED THE WORDS. YET SOMEHOW THE *אדם* PRODUCED AN OUTCRY: IT BECAME A CONGREGATION WITH A SOUL QUESTING FOR G-D. IN THE OTHER, NEWER *אדם*, THE ECSTASY OF THE SERVICE BROKE THROUGH LIKE THE LAVA OF A VOLCANO. THIS MAY POINT OUT WHAT IS WRONG WITH AMERICAN ORTHODOXY TODAY: THEY HAVE RAISED MAGNIFICENT EDIFICES IN WHICH TO ASSEMBLE FOR PRAYER ["I COULD NEVER DAVEN IN SUCH A PALACE; THE WORDS WOULD FREEZE RIGHT HERE ON MY LIPS."], BUT THESE SYNAGOGUES LACK THE WARMTH OF THE TWO *אדם* IN OUR STORY. AMERICAN ORTHODOXY RESIDES IN A BEAUTIFUL PALACE, BUT IT IS BUILT OF ICE.

I CAME HERE TONIGHT BECAUSE THIS MODEST STRUCTURE WILL, I BELIEVE, BECOME A LIVING ENTITY; G-D WILL BLESS THIS SHUL WITH A *חיים*. (ON *יום שבת* *בביתנו* *בביתנו* AND *בביתנו* *בביתנו* I USED TO COME TO THE OLD CHAI ODOM SHUL MANY YEARS AGO TO DELIVER AN AFTERNOON *שיעור*; I FELT COMFORTABLE THERE. ITS DISTINCT CHARACTER WAS TYPIFIED BY TWO PEOPLE, MR. ABELOW AND RABBI MARGOLIS. I DO NOT ENGAGE IN PANEGYRIC SPEECH; IT'S CONTRARY TO MY NATURE. BUT LET ME SAY A FEW WORDS ABOUT RABBI MARGOLIS. TWENTY-ONE YEARS AGO, ORTHODOXY IN BOSTON WAS IN THE CLUTCHES OF DEATH. NOW THERE IS DRIVE, BOLDNESS, YOUTH OF SPIRIT, AND DEDICATION. TWENTY-ONE YEARS AGO THERE WAS A DESERT. COMPROMISE TO *מצוות* ON MANY LEVELS WAS RIFE. RABBI MARGOLIS CAME GREEN TO THIS COUNTRY AND SAID, NO CONCESSIONS, NO HORSETRADING. HE HAD TENACITY, LEADERSHIP. HE IS KIND AND COMPASSIONATE, A *חכם* *בביתנו* AND A *בן אדם*.)

CHAI ODOM SHUL WILL ADD A NEW DIMENSION TO OUR COMMUNITY. IT WILL BE A DEMOCRATIC SYNAGOGUE—ONE IN WHICH THE RABBI RULES. I FEEL THAT CONGREGATION CHAI ODOM WILL GO FROM STRENGTH TO STRENGTH AND WILL BE A BLESSING. I WISH YOU LUCK!

Notes from Sabbath Night *שבת*
 as delivered by Rabbi Joseph B. Soloveitchik
 at Maimonides School
 Brookline, Massachusetts

17 October, 1970 *יום שבת* *בביתנו*

LET US START WITH *אבות ואמהות*: *אבות ואמהות*—*אבות ואמהות*. THE CENTRAL MOTIF OF THE *אבות ואמהות* IS TO BE *אבות ואמהות*—TO PICK UP THE *אבות ואמהות* AND HOLD IT. *אבות ואמהות* HAS TWO MEANINGS: TO TAKE THE *אבות ואמהות* THROUGH PURCHASE AND TO HOLD IT WITH THE HAND. THE *אבות ואמהות* IS *אבות ואמהות*; THEREFORE, *אבות ואמהות* = *אבות ואמהות*. THERE IS NO DOUBT THAT THE CENTRAL ASPECT OF THE *אבות ואמהות* IS *אבות ואמהות*; BUT PERHAPS THERE IS SOME ASPECT OF *אבות ואמהות* WHICH MEANS, OR REFERS TO ACQUISITION? CERTAINLY;

צדקה: TO GIVE AWAY FROM ONESELF, AND TO HELP SOMEONE ELSE.) THE ACQUISITION PRINCIPLE IS SIMILARLY TRUE WITH *הקמת בית המקדש* WHICH REQUIRES PATIENCE, EFFORT, DEDICATION, SUFFERING, AND SACRIFICE TO DEVELOP INTO THE *הקמת בית המקדש*.

NOW LET US RETURN TO THE מצבה: "הקמת ולא דמיון"—THUS, TO THE EXCLUSION OF ACQUIRING THE מצבה ILLEGITIMATELY. THE RITUAL OF *הקמת* IS KNOWN TO US ONLY THROUGH *הקמת*. YOU SEE, *הקמת* HAS INTRODUCED THE UNITY OF *הקמת*; IT HAS WOVEN INTO ONE FABRIC A UNITY OF CULT (SERVICE) AND MORALITY, WHAT IS THE MEANING, THEN, OF OUR RITUAL *הקמת* AROUND THE מצבה? WE DO IT TWICE A YEAR, ON *הקמת* AND ON *הקמת*. BASICALLY, *הקמת* HAS THREE MEANINGS: (1) EVERYONE WHO MARCHES IN THE *הקמת* IS EQUI-DISTANT FROM THE CENTER, THE *הקמת*. ALL TYPES OF PEOPLE PARTICIPATE THEREIN, OUR מצבה TELLS US THE *הקמת* TYPIFY THE DIFFERENT PERSONALITIES WHO MAKE UP THE JEWISH COMMUNITY: *הקמת*; *הקמת*; *הקמת*. STILL IT'S ONE NATION, ONE PEOPLE; AND *הקמת* IS THE *הקמת* OF THE ENTIRE COMMUNITY, THIS IS WHAT THE *הקמת* SYMBOLIZED IN THE *הקמת*, THE HOLIDAY OF THE UNITY OF THE JEWISH PEOPLE. (2) EVIDENTLY THERE IS SOME PULL, WE CANNOT BE TORN AWAY FROM THE CENTER OF THE *הקמת*, THE מצבה—OR, AS IN OUR DAY, THE *הקמת*. WHERE IN *הקמת* DO WE FIND THE מצבה AS THE SYMBOL OF WHAT *הקמת* MEANS? —WHEREVER ABRAHAM WENT, IT SAYS IN GENESIS, *הקמת*. THIS WAS THE SYMBOL OF ABRAHAM'S DOCTRINE HE PREACHED TO THE WORLD. INDEED, *הקמת* BASICALLY REQUIRES OF MAN SACRIFICIAL ACTION. WALKING AROUND THE מצבה MEANS WE ARE ATTRACTED TO IT. *הקמת*, *הקמת*, *הקמת*. THE *הקמת* REQUIRES OF MAN THAT HE SHOULD EAT IN DIGNITY, AND WE SHALL NEVER DESERT OUR מצבה, AS SYMBOLIZED BY THE *הקמת* AND THE *הקמת*. (3) FINALLY, THE POINT OF DEPARTURE BECOMES THE DESTINATION; THEY COINCIDE AND ARE IDENTICAL. THE PRESENCE OF THE SEEN BECOMES THE REVELATION OF THE UNSEEN: *הקמת* BECOMES THE MESSIANIC DREAM OF *הקמת*. MOREOVER, GENERATIONS MAY MEET IN A CIRCULAR MOVEMENT, WHEN ONE'S MOVEMENT IS LINEAR, WHEN ONE TRAVELS IN A STRAIGHT LINE, HE GETS FARTHER AND FARTHER AWAY FROM HIS POINT OF DEPARTURE, SOMETIMES WITH THE SEEMING

UNINHIBITED EXPLORATION OF THE UNCHARTED REACHES OF OUTER SPACE AND HIS UNLIMITED RIGHT TO SUBJECT NATURE IS PART OF THE FIAT COMMUNICATED IN ... *וְיָזַן קִצְצֵי הַיּוֹם אֶת אֱלֹהֵי הַמַּיִם*. AND YET MAN IS NOT DIVINE: HE IS ANGELIC, THE HUMAN BEING RESEMBLES G-D. THERE IS SIMILARITY, BUT MAN'S SUBSTANCE IS NOT DIVINE. "ETERNAL," "DIVINE," MEANS *אֶתְנֵיחַ אֶת הַיּוֹם*. A part OF DIVINITY WAS BESTOWED UPON MAN: ... *וַיִּתֵּן הָאֱלֹהִים רֹחַ מִמֶּנּוּ אֶת אָדָם*. THE BREATH OF G-D WAS BLOWN INTO MAN; IT MEANS WHEN MAN BREATHEs, HE BREATHEs THE BREATH OF G-D. AS THE *רַמְבַּם* WRITES, *כִּי הַנְּשֵׁמָה אֲפֻרָה יִתֵּן לְאָדָם*; META-PHYSICALLY THERE IS A DIVINE SPARK WHICH KEEPS MAN ALIVE. THUS THE CONTRAST IS QUITE CONSPICUOUS. MAN HAS THE GLORY OF G-D, BUT IS SIMULTANEOUSLY A MISERABLE BEING, BECAUSE G-D HAS BEQUEATHED HIM ONLY A *צַדִּיקִים*!

Now, IT IS IMPOSSIBLE TO LOVE A STRANGER: YOU LOVE YOURSELF AND OTHERS IN WHOM YOU SEE YOURSELF. THEREFORE, WHY SHOULD MAN--HOW CAN MAN--LOVE G-D? IT IS THE LOVE OF LOVES, THE WELLSPRING OF LOVE? RABBENU *דני* ANSWERS IT COMES ABOUT BECAUSE *man is part of G-d*. G-D HAS, AS IT WERE, MOVED INTO MAN AND DWELLS THEREIN. THUS *כָּפֹל לַפָּנִים* MEANS YOU MUST LOVE G-D WITH ALL YOUR HEART, BECAUSE YOUR HEARTBEAT IS NOT YOUR OWN: IT BELONGS TO G-D.

WHAT ABOUT *צַדִּיקִים*? ACCORDING TO NACHMANIDES, THE WORD SHOULD BE UNDERSTOOD AS THOUGH WRITTEN IN THE PLURAL, *צַדִּיקִים*. IN OUR IMAGES, *כִּי יִצְמַח בְּמַסְכַּנְתֵּיהֶם יִצְמַח בְּמַסְכַּנְתֵּי הָאָדָם וְיִצְמַח בְּמַסְכַּנְתֵּי הָאֱלֹהִים אֲשֶׁר יִצְמַח בְּמַסְכַּנְתֵּי הָאֱלֹהִים*. BUT WHEN HE ANALYZED THE PHRASE *כִּי בְּצַדִּיקִים בְּהוֹאֲלָתָם*, THE *רַמְבַּם* SAID *אֲשֶׁר הֵבִיא אֶת הַבַּיִת*, AND LEFT OUT THE DISTINCTION BETWEEN *צַדִּיקִים* AND *צַדִּיקִים*. *צַדִּיקִים* = *צַדִּיקִים*, THE REFLECTION OF MAN'S INNER WORLD, THE MIRROR OF MAN'S EMOTIONS. WE FIND IN *צַדִּיקִים* HOW BY HIS COUNTERNANCE MAN GIVES TESTIMONY ABOUT HIS INNER LIFE: ... *וְאֵת בְּצַדִּיקִים יִצְמַח אֵל*. OR IN *צַדִּיקִים*, *צַדִּיקִים*: "NOW BE CONTEMPTUOUS NOT OF THEMSELVES, BUT OF THE INNER LIFE REPRESENTED BY THE *צַדִּיקִים* OF THEIR FACES." MAN'S FACE CAN THUS EXPRESS BOTH HIS DIVINITY AND HIS ANIMALITY. *צַדִּיקִים* *צַדִּיקִים* *צַדִּיקִים* *צַדִּיקִים*. *צַדִּיקִים* MEANS TENDENCY, QUESTING, STRIVING: *צַדִּיקִים*. THE *צַדִּיקִים* IN *צַדִּיקִים*: *צַדִּיקִים*. IT MEANS *צַדִּיקִים* *צַדִּיקִים* *צַדִּיקִים*. IN "SKILLFUL ACTION." WHAT WAS *צַדִּיקִים* SEARCHING FOR IN *צַדִּיקִים*? HE SOUGHT SELF-FULFILLMENT THROUGH THE ESTHETIC EXPERIENCE, A LIFE WHICH CONSISTED OF POSITIVE, REFINED, HEDONISTIC PLEASURES. *צַדִּיקִים* SAYS MAN SEEKS FULFILLMENT BOTH BY ACQUIRING KNOWLEDGE (*צַדִּיקִים*), AND BY ENJOYING PLEASURE, AND THAT HE'LL FAIL IN BOTH! *Die metaphysische Drang zur Kenntnis* IS A

PRIMORDIAL, ALMOST INTELLECTUAL DRIVE IN MAN. KNOWLEDGE IS ALSO PRAGMATIC: IT HAS RAISE US UP FROM THE STATUS OF THE CAVEMAN AND PLACED US IN VERY COMFORTABLE DIMENSIONS. MAN HAS FOREVER SOUGHT LEARNING IN ORDER THAT HIS KNOWLEDGE SHOULD BRING HIM TO TECHNOLOGICAL ACHIEVEMENT, TO THE LEVEL OF A CREATIVE MACHINE, FOR MAN IS MAINLY INTERESTED IN A COMFORTABLE LIFE. RECALL THE WORDS OF *הַיְהוָה אֱלֹהֵינוּ יְהוָה יֵשׁוּב וְיִשְׁכַּח אֲשֶׁר עָשָׂה לְעַמּוּנוֹ* --ONLY IN ORDER TO ENJOY LIFE. THE *אֱלֹהִים* OF MAN MORE OFTEN EXPRESSES ITSELF IN ITS NATURAL IMAGE; THE DIGNITY OF MAN EXPRESSES ITSELF IN BEING KNOWLEDGEABLE. BOTH ASPECTS WERE SANCTIONED IN *יְהוָה*, BECAUSE MAN STRIVES TO BE A HARMONIOUS BEING.

21 November, 1970 (*י"א חשוון תשל"א*)

("THE MOST CHARACTERISTIC TRAIT OF MAN IS FATIGUE.")

THE POLARITY OF MAN IS EXPRESSED IN A CERTAIN SET OF *מִצְוֹת*. THE *פְּתִילֵי הַיָּד* HAS AS ITS PURPOSE TO BRIDGE THE HIATUS BETWEEN WHAT IS DIVINE IN MAN AND WHAT IS NATURAL IN MAN--NOT TO LET MAN BECOME TOTALLY POLARIZED. IT IS *מִצְוֹת* WHICH EXPRESS THIS POLARITY. LET US START WITH *בְּרַחֲמֵי ה' אֱלֹהֵינוּ*. LET ME TELL YOU ABOUT A STORY WHICH EXPLAINS THIS BLESSING. A REPRESENTATIVE OF AN ULTRA-ORTHODOX COMMUNITY IN JERUSALEM CAME TO SEE ME RECENTLY IN BOSTON, TO DISCUSS WITH ME THE IMPORT OF MAN'S REACHING THE MOON. SINCE IT SAYS IN *וְהָיָה כִּי יִשְׁלַח ה' אֶת אֱמֹנֵת הַיָּם וְיִשְׁלַח אֶת הַיָּם וְיִשְׁלַח אֶת הַיָּם*, WE FIRST HAD TO DISCUSS THE MEANINGS OF *אֱמֹנֵת*. FIRST, *אֱמֹנֵת* CAN MEAN SOMETHING VERY HIGH, VERY FAR AWAY, e.g., *אֱמֹנֵת הַיָּם*, *אֱמֹנֵת הַשָּׁמַיִם*, etc. IN THIS SENSE THE *יָם*, THE *הַיָּם*, THE *אֱמֹנֵת*, etc., ARE ALL *אֱמֹנֵת*. SECOND, AND IN A MORE METAPHYSICAL AND EXISTENTIAL SENSE, "HEAVENS" CAN REFER TO A SPATIO-TEMPORAL REALM, SUBJECT TO NATURAL CAUSES AND LAWS, AND ALSO TO A *spiritual dimension of experience not accessible to us*. THUS, IN TERMS OF NATURAL LAWS, THE ENTIRE COSMOS, EVEN GALAXIES VASTLY REMOVED FROM US, ARE THEN *אֱמֹנֵת*. WHEN WE SPEAK OF A SPIRITUAL EXISTENCE OR REALM, HOWEVER, NO MANNER OF HUMAN TECHNOLOGY

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CAN HELP US REACH IT. THUS ANY EXPLORATION OF *אלוהים* NEED BRING NO CONTRO-
 VERSY AMONGST THEOLOGIAN'S OR RELIGIOUS PEOPLE. WE CAN NEVER PENETRATE
 THE SPIRITUAL ABODE OF SOMETHING WHICH IS INFINITE. MAN ON EARTH IS JUST
 LIKE *אדם אדמוני* OF OLD, AS HE DECLARED IN TODAY'S *פסוק*. *אני אדם זר וישן בקרבך*.
 "I AM BOTH A STRANGER AND AN OLD-TIMER AMONGST YOU." THIS IS
 THE CONNOTATION OF *אדם זר וישן בקרבך*.

WHY DO WE SAY NEXT *אדם זר וישן בקרבך*? THE *פסוק* IN *בראשית* SAYS IT IS BECAUSE
 OF MAN'S *אדם זר וישן בקרבך*: *אדם זר וישן בקרבך* MEANS MAN IS CREATED WITH NATURALNESS,
 BUT HE CAN TRANSCEND HIS NATURALNESS. *אדם זר וישן בקרבך*, *אדם זר וישן בקרבך*,
 "WHEN G-D IS SPOKEN OF AS THE ENGINEER OF COSMIC
 MECHANICS AND DYNAMICS, WE USE *אדם זר וישן בקרבך*; WHEN WE SPEAK OF G-D AS THE TEACHER
 OF MAN, WHO LONGS FOR HIM, WHO BELONGS TO THE SAME COVENENTAL COMMUNITY
 AS MAN, WE SAY *אדם זר וישן בקרבך*. MAN WAS CREATED BY *אדם זר וישן בקרבך* AS A *אדם זר וישן בקרבך* OF NATURAL AND
 COSMIC FORCES, AND SIMULTANEOUSLY BY *אדם זר וישן בקרבך* AS A HUMAN, SPIRITUAL PERSONALITY.

NEXT, WHAT POLARITY DOES *אדם זר וישן בקרבך*, *אדם זר וישן בקרבך*,
אדם זר וישן בקרבך EXPRESS? IT SIGNIFIES THAT G-D IS NOT YET FINISHED WITH
 CREATION, THAT THERE IS YET ANOTHER INSTALLMENT TO COME. AND *אדם זר וישן בקרבך* NEVER
 DENIED THE TRAGEDY OF MAN, BUT TOOK A MORE OPTIMISTIC VIEW THAN DID OTHER
 FAITHS. WHY IS *אדם זר וישן בקרבך* ALLUDED TO IN THE *פסוק* HERE? LOOK AT THE *פסוק* AGAIN:
אדם זר וישן בקרבך -- THE VERB WHICH REFERS
 TO MANKIND AS SUBJECT IS HERE IN THE PLURAL! THE *פסוק* SAYS THAT BECAUSE
 MAN IS DIFFERENTIATED BETWEEN MALE AND FEMALE, THE PLURAL IS APPROPRIATELY
 EMPLOYED. *אדם זר וישן בקרבך* -- THUS *אדם זר וישן בקרבך* IS *אדם זר וישן בקרבך* TOO. THIS
 MEANS THAT THE SEX DIFFERENTIATION IS PHYSIOLOGICAL AND PSYCHOLOGICAL. THIS
 DIFFERENCE HAS IMPACT BOTH ON ONE'S PHYSICAL AND EMOTIONAL LIFE, AND IT HAS
 SPIRITUAL AND METAPHYSICAL ORIGINS. THE SEXUAL DIFFERENCE BETWEEN MAN AND
 WOMAN AFFECTS MAN IN ALL HE IS AND FEELS, AND FINDS EXPRESSION IN HIS LIFE,
 SPIRITUALLY AND WELL AND PHYSICALLY. ALTHOUGH BASICALLY THERE IS METAPHYSICAL
 EQUALITY BETWEEN MAN AND WOMAN, SINCE BOTH WERE CREATED IN THE IMAGE OF G-D,
 THERE IS STILL A SPIRITUAL DIFFERENCE BETWEEN MAN AND WOMAN. THE DIFFERENCE
 IS FOUND IN TWO WORDS FAMILIAR TO US ALL: *אדם זר וישן בקרבך* AND *אדם זר וישן בקרבך*. THE *פסוק*
 IN *אדם זר וישן בקרבך* EXPLAINS THE WORD "אדם זר וישן בקרבך" BY SAYING *אדם זר וישן בקרבך*,
 "WHEREIN *אדם זר וישן בקרבך* REFERS TO THE PRINCIPLE OF

GUARDING AND NOURISHING. REGARDING "זכור" HE SAYS *זכור זה זכרון*, WHERE *זכ* IS THE PRODUCTIVE, CREATIVE PRINCIPLE. *זכור* IS THE REMEMBRANCE WHICH LEADS TO ACTION, NOT JUST NOSTALGIC REVERIE, *זכור זה זכרון* --TO DO WHAT-- *זכור!* *זכור* IS NOT NOSTALGIC, DISJUNCTIVE REMEMBRANCE, BUT DYNAMIC PROSPECTION, WHICH LEADS MAN TO ACTIVATE HIMSELF, TO PULL HIMSELF UP BY HIS OWN BOOTSTRAPS; THIS IS BECAUSE BASICALLY MAN IS A REVOLUTIONARY BEING. HOWEVER, *זכור זה זכרון*, AND THE PRINCIPLE OF *זכור* ALONE--REVOLUTIONARY REMEMBRANCE--IS NOT ENOUGH, WHEN A MAN IS OVERWHELMED BY THE REVOLUTIONARY *Drang* WITHIN HIM, BY THE *זכור זה זכרון*, THEN HE NEEDS THE *זכור*, TO BECOME COMMITTED TO THE OLD. THE OLDER ONE BECOMES, THE GREATER THAT COMMITMENT. IT IS INTERESTING THAT WE SPEAK OF *זכור זה זכרון* IN PRAYER; WE CREATE NEW THINGS TO SATISFY THE OLD. SIMILARLY DO WE BEGIN IN THE *זכור זה זכרון* OF *זכור* WITH SINAITIC REVELATION, AND END WITH *זכור זה זכרון* *זכור זה זכרון*. SO THE PRINCIPLES OF *זכור זה זכרון* REFER TO TWO DIFFERENT PERSONALITIES AND TWO DIFFERENT EXPRESSIONS OF LOVE. IT IS APPARENT IN EVERY FAMILY. I LOVED MY OWN CHILDREN VERY MUCH--SO LONG AS I DIDN'T HAVE TO FEED THEM! TOGETHER THESE TWO EXPRESSIONS COMPLETE THE HUMAN PERSONALITY; AS THE *זכור זה זכרון* EXPLAINS, *זכור זה זכרון*. THE *זכור* INTERPRETS THAT *זכור זה זכרון*; THAT ADAM WAS AT FIRST A BISEXUAL BEING. HE HAD MORE THAN BISEXUALITY; IT WAS MORE A DUALITY OF PERSONALITY. AND G-D SAID, "NO, I'LL SEPARATE THESE PRINCIPLES OF *זכור* AND *זכור*," *זכור זה זכרון*--LATER, ON THAT MYSTERIOUS FRIDAY MORNING, HE SEPARATED THEM. BUT WHY DID G-D CREATE A BEING CONTAINING BOTH PERSONALITIES AT ALL? MAN WAS FEMININE IN THE SENSE OF ANONYMITY AND MASCULINE IN THE SENSE OF PERSONALNESS. G-D WANTED TO SHOW THAT BASICALLY THESE PERSONALITIES BELONG TO EACH OTHER; THEY ARE COMPLEMENTARY AND SUPPLEMENTARY TO EACH OTHER. THEY SEEK TO ATTAIN EACH OTHER: *זכור זה זכרון*. YET THERE IS TENSION AND HOSTILITY BETWEEN MAN AND WIFE--BUT ALSO LOVE AND GREAT UNDERSTANDING. A WONDROUS SENSE OF BELONGING TO EACH OTHER.

AND G-D BLESSED THEM: *זכור זה זכרון*... HE ONLY IMPLANTED AN INSTINCTUAL DRIVE, BUT IT BECAME AN ACTUAL *זכור זה זכרון* TO MAN; IN *זכור זה זכרון* HE SPOKE TO NATURAL MAN; IN *זכור זה זכרון* HE ADDRESSED SPIRITUAL MAN.

WHAT IS THE CHALLENGE GIVEN TO SPIRITUAL MAN IN *וְהָיָה אִתְּךָ*? IN THIS COMMAND IS FEATURED THE INSTINCT FOR SURVIVAL OF THE SPECIES. IT IS A MORAL GOAL HE SEEKS--THE DEVELOPMENT OF MAN, THE ASCENT OF MAN, FOR HE IS NOT A STATIONARY BEING, BUT A TRAVELING, DYNAMIC BEING. *וְהָיָה אִתְּךָ* MEANS SURVIVAL FOR THE SAKE OF BETTERING THE WORLD WHICH *ה'קדו'* CREATED. "THEREFORE THERE IS A PLACE FOR MAN IN ADDING TO WHAT I HAVE DONE!"

28 November, 1970 (*תשרי תשל"א*)

LAST TIME WE DISCUSSED *שני צדדי ב'ים*. WE CAN IMAGINE THIS SEPARATION-COMBINATION IN THREE WAYS. IT CONCERNS THREE WAYS OF WRITING A *צ*. SOME *תורה*'s HAVE A *צ* INSCRIBED WITH THE CAPS FACING OUTWARD, IN OPPOSITE DIRECTIONS, AWAY FROM EACH OTHER; SOME HAVE ONE CAP FACING INWARD, AND THE OTHER CAP TURNED OUTWARD. NO *תורה* HAS A *צ* WITH BOTH CAPS FACING EACH OTHER! THE *ב'יהוה* SAYS THAT THE PROMISE OF *לצר כצדק* HAS NOT BEEN FULFILLED; ITS FRUITION AWAITS THE MESSIANIC ERA. THEN THE CAPS OF THE *צ* WILL FACE EACH OTHER. THE CONFIGURATION OF THE *צ* REFLECTS A METAPHYSICAL IDEA, THE SEPARATION OF THE SEXES; APPARENTLY THEIR TASKS ARE NOT COMMENSURATE; THERE IS THUS SOME TENSION AND ENMITY BETWEEN THEM.

NOW LET US RETURN TO THE *וְהָיָה אִתְּךָ*. *וְהָיָה אִתְּךָ* HE WRITES, *ל* *וְהָיָה אִתְּךָ*. BUT REGARDING *וְהָיָה אִתְּךָ*, HE SAYS, *ל* *וְהָיָה אִתְּךָ*. IN MAN THIS URGE FOR GENERATION IS TURNED INTO A POWER, A *וְהָיָה אִתְּךָ*, OR A NEGATION OF A *וְהָיָה אִתְּךָ*, SUCH AS SUICIDE. BECAUSE THIS INSTINCTUAL URGE OF SEX IS RAISED TO ANOTHER LEVEL, THAT OF A MORAL LAW, SOMETHING IS INCUMBENT UPON MAN. WHAT IS THE MEANING OF THE VERSE, *וְהָיָה אִתְּךָ* *וְהָיָה אִתְּךָ*? IS IT NOT A MECHANICAL ACT? WHAT IS THE DIFFERENCE BETWEEN *וְהָיָה אִתְּךָ* AND *וְהָיָה אִתְּךָ*? *וְהָיָה אִתְּךָ* REFERS TO THE POWER TO PRODUCE PROGENY. IT IS A BURDEN INCUMBENT UPON US TO INSURE THE SURVIVAL OF THE WORLD. WHAT IS THIS COMMUNITY, THIS INSTITUTION, WHICH *וְהָיָה אִתְּךָ* WANTS US TO CREATE? IT IS MARRIAGE. IN *וְהָיָה אִתְּךָ* A NEW COMMUNITY WAS FORMED; THE SEX URGE WAS GIVEN PURPOSE FAR ABOVE THAT OF CONSUMMATION. THE CONCEPT OF MARRIAGE, *לצר כצדק*, IS ONE OF DRIVING TOGETHER, OF COMMUNICATION. IT IS AN INSTITUTION DESIGNED TO

ALLEVIATE, AT LEAST IN PART, THE CURSE OF *קצאת ארץ*, OR
 "WHATSOEVER YOU'LL ACCOMPLISH, NOTHING WILL PLACATE YOUR MIND." THE
תורה HAS EQUATED THE RELATIONSHIP BETWEEN PARENT AND CHILD TO THAT
 BETWEEN HUSBAND AND WIFE. *לא אכלה היות אדם*, *בן אב*, *בן אב*, *בן אב*, *בן אב*.
בן אב, *בן אב*, *בן אב*, *בן אב*.

WHAT IS *קצא*? BEHIND THIS VERB IS OUR COMPLETE REJECTION OF
 BIRTH CONTROL AND FAMILY PLANNING. IT SIGNIFIES GROWTH TO MATURITY.
 AN ANIMAL'S POTENTIAL IS ACTUALIZED WITHIN A VERY SHORT TIME, THERE IS
 NO NEED FOR AN ANIMAL TO ACQUIRE EXPERIENCE. AN ANIMAL NEEDS NO EDUCATION,
 THAT LONG, TORTUOUS PROCESS WHICH WE *קצא* NEVER COMPLETE. IT MEANS
 A NEVER-ENDING PROCESS OF EXPLORING--AT FIRST EXPLORING SURFACES, THEN
 DISCOVERING NEW HORIZONS, NEW VISTAS--EXPLORING ULTIMATELY THE RECESSES
 OF OUR OWN PERSONALITIES. IT IS BASICALLY A PROCESS OF SELF-REDEMPTION.
 THUS *קצא* MEANS IN A LARGER SENSE, EDUCATION.

WHAT IS *אכלה*? IT MEANS TO POPULATE THE EARTH
 IN ORDER THAT LIFE SHOULD EXIST EVERYWHERE. THE *תורה* SAYS, *אכלה*
אכלה. THUS MAN SHOULD BE ABLE TO SETTLE ANY PART OF
 THE EARTH. BY NATURE MAN IS NOT A PAROCHIAL BEING, UNLIKE THE ANIMAL.
 FLORA AND FAUNA ARE BASICALLY PAROCHIAL. MAN IS AN INTERNATIONAL BEING;
 HE CAN READJUST HIMSELF FAR MORE EASILY THAN THE FLORA OR FAUNA. WE
 CANNOT SAY MAN WAS ASSIGNED A LOCUS. HE CAN BE EVERYWHERE HE CHOOSES.
 A SPARK OF OMNIPRESENCE IS HIDDEN IN MAN. HE CAN EXPLORE FAR BEYOND HIS
 OWN TERRESTRIAL REGIONS. SO DOES THE *תורה* INTERPRET *אכלה*
אכלה. ACCORDING TO THE *תורה* THIS IS
 THE SIN OF THE *אכלה*. FOR THE GENIUS OF MAN IS IN HIS HETERO-
 GENIALITY, NOT IN HIS HOMOGENIALITY, AS IS PREACHED BY THE COMMUNIST WORLD.
 THEIR DOCTRINE MEANS THE DEATH OF UNIQUENESS, THE END OF CREATIVITY. FOR
 WHAT IS THE MOST CHERISHED POSSESSION OF MAN? IT IS, OF COURSE, HIS
 SINGULARITY. SO IT IS ON THE INTERNATIONAL SCALE; EACH NATION HAS ITS
 OWN UNIQUENESS. *אכלה* IS A *קצא* WHICH CALLS FOR NOT A FACELESS
 HUMANITY, BUT FOR A HUMANITY OF MANY FACES.

Before the Deluge, man was sustained by vegetation. Upon emergence from the Deluge, God surprised by permitting him to kill for food. Antediluvian man was not a carnivorous being. What happened between the Creation and the Deluge, that should be permitted to man?

Vayikrah = CEREAL; ... ואלה פירות האדמה = FRUITS. רש"י insists on plain equality of man and animal as far as food is concerned:

However, the Midrash disagrees: ואלה פירות האדמה... ואלה יאכלו יחד. What accounts for this change of assignment regarding food? Conditions changed. There was first of all a metaphysical change. G-d told man, "I have given you dominion over the living creatures. There was a cooperation, a state of harmony between man and animal. The Midrash suggests a new creation: He implanted in the animals their special endowments and nature. ואלה פירות האדמה... ואלה יאכלו יחד. Apparently, says Rashi, there was previously a different sequence of temperature, climatic changes, and so on. Furthermore, ואלה פירות האדמה... ואלה יאכלו יחד. Man herein thus becomes the mortal enemy of the animal. There is complete surrender of nature to man; an element of tension has been developed, conflict has now been introduced into the relationship. Now there is viciousness in nature's interference with man's plans. Nature has become the fiend of man. There is something satanic or diabolic about nature now. When did this originally emerge? It can be traced to the Midrash: ואלה פירות האדמה... ואלה יאכלו יחד. It means there is to be not cooperation, but opposition between man and nature. This breach between man and nature has never been bridged; it has become an abyss. Man's corruption led to war between man and nature. In Genesis we find the injunction about bloodshed: ואלה פירות האדמה... ואלה יאכלו יחד. In Genesis there is no need for this injunction. Man became capable of bloodshed later, and so did the animals. What did the Midrash consist of? Simple: ואלה פירות האדמה... ואלה יאכלו יחד. Apple! And his son became a murderer! And his great-grandson became a manufacturer of atomic bombs and metallic utensils—swords, rifles, ammunition. You see, man lacked fear of G-d, that which is required for ethical behavior (yet we have today Communism as an ethic without the

FEAR OF G-D), APPARENTLY THE DELUGE HAS PUNISHED MAN, BUT NOT REFORMED HIM! SO NOW THE ANIMAL HAS BECOME A MAN-EATER. BY BEING CORRUPT, MAN HAS BECOME A FLESH-EATER. WHAT WAS THE TROUBLE WITH THE *צורת הדיבור?*

כבר היה אדם חובב בשר ואכל בשר מכל החיות ואלו צמחים
IN ORDER TO PROTECT MAN FROM FURTHER CORRUPTION, IT WAS DECREEED *אכלו בשר ואלו יאכלו אדם*. THUS FLESH WAS PERMITTED. THERE WAS NO NEED FOR PERFECT MAN TO EAT FLESH, BUT HE CORRUPTED HIMSELF METAPHYSICALLY. HIS COOPERATIVE ENDEAVOR IN WHICH NATURE PLAYED A CO-OPERATIVE RÔLE, HAS BEEN TURNED INTO WAR.

NOW LET US TAKE A LOOK AT THE GENERATIONS WHICH WERE BLESSED WITH EXTRAORDINARY LONGEVITY, EVEN UP TO THE AGE OF 969 YEARS. *נח* WAS BORN BEFORE THE DELUGE; HE LIVED TO BE 915. THEREAFTER THERE WAS A GRADUAL BUT MARKED DECREASE IN THE SPAN OF LIFE, UP UNTIL ABRAHAM, WHO ONLY LIVED 130 YEARS. THE CURTAILMENT OF LIFE, SO BEAUTIFULLY DESCRIBED IN PSALMS, DID NOT END AT 130 YEARS: *ימי שנותיו בהם שקדים שנה אדם צעירות שנותיו*. WHAT IS THE DIFFERENCE IN MORAL TERMS BETWEEN A MAN WHO LIVES 60-80 YEARS, AND ONE WHO LIVES 800-900 YEARS? THE SHORTER DURATION OF LIFE MEANS A MORE INTENSE LIFE, A MORE ACCELERATED PACE OF LIVING. BECAUSE OF HIS OVERWHELMING DESIRE FOR PLEASURE, MAN LOST THE BLESSING OF LONGEVITY. YET THE ASSIGNMENT HAS NOT CHANGED; WHAT *נח* ACCOMPLISHED IN 969 YEARS, WE MUST ACCOMPLISH IN ONLY 60-80 YEARS. LIFE MOVES AT A MUCH FASTER PACE NOW. ALSO, WITH THE COMING OF THE DELUGE, GEOLOGICAL CHANGES TOOK PLACE, WITH ALTERING OF CLIMATES AND SEQUENCES OF TEMPERATURES; THERE WERE CATAclysmic CHANGES IN WORLDS WHICH PRECEDED OURS. A CONSTANT ALIENATION OF MAN FROM NATURE RESULTED.

HOWEVER, THE *אדם* REJECTS ALL OF THIS. *אך הבשר לא הולידו לו צדקה*. *כברת ידעונו, פשטאן מן מקרא... הולידו לנו התנ"ך... ואלו צמחים*
THE DRIVE FOR PLEASURE AND PERCEPTION OF PAIN BELONG TO THE ANIMALS AS WELL, WHICH ARE *בעלי חיים*. WHO WAS IT WHO PERSONIFIED THE EVIL INSTINCT IN THE *אדם*? IT WAS THE *אדם*. AN OPPORTUNITY WAS GIVEN MAN TO REACH THE LEVEL OF G-D. IF HE REACHED OUT, HE WOULD ULTIMATELY HAVE ACHIEVED THE *צדקה*. APPARENTLY BEFORE THE DELUGE MAN DID NOT DISTINGUISH HIMSELF AS THE EXCEPTIONAL FIGURE OF CREATION. *האדם לא ידע את הבורא ואלו אכלו אדם ואלו צמחים*
אדם קיים היום

IT WAS *א* WHO MADE IT POSSIBLE FOR THE HUMAN AND ANIMAL KINGDOM TO SURVIVE THE CATAclySM OF THE *תּוֹבָא*. MAN'S MISERABLE PERFORMANCE IN THE PARADISE WITH THE *ל* WAS A CONFRONTATION BETWEEN HIMSELF AND THE ANIMAL, AND THE SERPENT EMERGED TRIUMPHANT. THEN SOMEONE HAD TO GIVE THE ANSWER THAT MAN IS SUPERIOR TO ANIMAL. HOW DID HE GIVE THIS ANSWER? *א* GAVE THE REPLY BY CONQUERING THE MALICE OF NATURE THROUGH *אֱלֹהֵי הַתּוֹבָא*. THIS IS AGAIN *אֶמְצָא וְאֶשָׁא*, ATTEMPT AND ACHIEVEMENT. STILL THIS IS NOT ENOUGH. MAN IS A DUAL BEING, BOTH NATURAL AND SPIRITUAL; *...אֶמְצָא וְאֶשָׁא אֶת הַתּוֹבָא וְאֶשָׁא אֶת הַתּוֹבָא...* WHY DID *א* WANT *א* TO BUILD THE ARK HIMSELF? "I COMMAND YOU, *א*, IN ORDER THAT YOU SHOULD, BY FORSEEING DISASTER AND PREPARING FOR IT, DEMONSTRATE YOUR TECHNOLOGICAL CAPACITY AND YOUR COMPASSION FOR THE CREATURES OVER WHICH I HAVE GRANTED YOU *אֶת הַתּוֹבָא*." BY DEMONSTRATING THIS COMPASSION FOR THE ANIMALS, MAN THUS RISES ABOVE THEM AND EARNS HIS PLACE IN THE HIERARCHY OF CREATION.

5 December, 1970 (*ד'ט"ז תשרי*)

LET US DISCUSS THE PROBLEM OF MAN'S CONTROL OF NATURE, AS DIRECTED IN THE IMPERATIVE, *אֶמְצָא וְאֶשָׁא*. THE CONQUEST OF NATURE IS ALWAYS PRECEDED BY WAR—THE CONFLICT BETWEEN TWO PARTIES, BETWEEN DIFFERENT IDEAS, ETC. THE HALACHIC TERM IS *אֶמְצָא וְאֶשָׁא*: THE CONQUEST OF NATURE WAS COSTLY TO BOTH VICTOR AND VANQUISHED, AS ALL WARS ARE, PARTICULARLY THE LAST WORLD WAR. EVERY STEP OF SCIENTIFIC PROGRESS HAS ITS PRICE: e.g., THE CAR WHICH GAVE MAN THE FREEDOM OF MOBILITY AND EXPANSION OF HIS RADIUS, HAS HAD A MAJOR ROLE IN POLLUTING THE ENVIRONMENT AND CHANGING THE WORLD. MAN IS DRIVEN BY AN IRRESISTIBLE DRIVE TO ADVANCE. SOMETIMES, THOUGH, WE HAVE THE IMPRESSION THAT NATURE IS VERY MALICIOUS. SHE HELPS US, BUT EVER EXTRACTS HER PRICE, OFTEN A VERY HIGH TOLL. THIS IS WHY THE *א* USED THE TERM *אֶמְצָא וְאֶשָׁא*; MAN MUST conquer HER!

HOW DOES MAN CONTROL NATURE? IF MAN WERE NOT A WORKING BEING, YET HE WOULD STILL KNOW THE SECRET OF LABOR. THE ANIMAL IN MAN WOULD

WORK ANYWAY. THE BEE JUMPS FROM FLOWER TO FLOWER INSTINCTIVELY; HE KNOWS NOT WHAT HIS PLANS ARE; EVERYTHING IS UNPLANNED, WITHOUT PURSUIT, WITHOUT GOAL. THERE IS NEITHER ORGANIZATION NOR PLANNING IN HIS ACTIVITY. MAN MEANS TO HAVE A CERTAIN GOAL, A PARTICULAR OBJECTIVE, THIS IS WORK. THE ANIMAL DOES NOT KNOW WHAT WORK IS, BUT WORK IS NOT ONLY AN EXPRESSION OF PHYSICAL ENERGY, IT IS AN IDEA, TOO. BASICALLY, LAZINESS IS NOT A HUMAN TENDENCY, IF MAN DOES NOT WORK, HE IS A PARASITE, EVERYONE HAS TO WORK TO EARN A LIVING; IT MANIFESTS A CERTAIN AMOUNT OF DIGNITY. THIS IS WHY ³⁰ MEMORIALIZED OUR GREAT SCHOLARS WHO WERE DAY LABORERS, ARTISANS, AND SHOPKEEPERS. THE ⁷ SAYS IN ⁷ THAT ANY ⁷ WHO LIVES ON A COMMUNAL STIPEND AND DOES NOT DO A DAY'S WORK, IS A SINNER, A WICKED MAN. MODERN SOCIETY HAS OVERRATED INTELLECTUAL LABOR AND UNDERRATED PHYSICAL LABOR. THE INTELLECTUAL IS OVERRATED, AND SOCIETY IN GENERAL DEGENERATES. SINCE INTELLECTUAL CAPACITY IS RARE, WE THUS OVERESTIMATE AND OVERRATE IT. THIS IS WHY THE ⁷ TOLD US THE STORY OF CREATION. IT'S NOT AN ENTIRELY CLEAR STORY, YOU'LL AGREE; IT IS ENVELOPED IN MYSTERY, WHY? IT IS BECAUSE THE HUMAN MIND CANNOT COMPREHEND ⁷, HOW IT IS POSSIBLE TO CREATE EX NIHILO. HOW DID THE PRIMAL NUCLEUS COME INTO EXISTENCE? THE TRANSITION FROM NIHIILITY TO EXISTENCE IS NEARLY INCOMPREHENSIBLE. THE STORY OF THE ⁷ WAS INCLUDED IN GENESIS FOR TWO REASONS, ⁷, AND ⁷. THEIR STORY IS A PROJECTION OF JEWISH HISTORY; THEY ARE BASIC STANDARDS OF OUR MORAL CONDUCT. THE DESTINY OF MANKIND IS PORTRAYED IN THE STORIES OF ⁷, ⁷, AND ⁷. AND THE SIMILE OF WORK EMPLOYED IN THE VERBS OF THE CREATION STORY REFERS TO G-D'S SANCTIFICATION OF WORK. THE SIMILE SAYS THAT WORK IS WORTHY, IT IS A SIMPLE ANALOGY, BUT NOT SIMPLE TO DECREE FOR MAN. THE GREEKS FELT THAT A LIFE OF LEISURE WAS A STIMULUS TO A SPIRIT OF CREATIVITY, BUT ⁷ IS OPPOSED TO THIS; WORK FORTIFIES MAN AGAINST SIN: ⁷. SO THE ⁷ ACTUALLY RAISED WORK TO THE LEVEL OF SERVICE OF G-D. THERE IS AN ⁷ IN ⁷; ⁷ ... ⁷; BUT STILL THEY FIND THEIR SUSTENANCE. MAN HAS TO BE INVENTIVE. THE MERE FACT THAT MAN HAS TO SUPPORT HIMSELF IS A REDEEMING FACTOR. THERE IS A STORY OF THE POOR SHAMUS IN A SHUL IN A SMALL RUSSIAN VILLAGE, WHO WAS ASKED BY ONE OF HIS ⁷, "WHAT DO YOU HAVE IN MIND WHEN YOU MAKE THE ⁷?" THE SHAMUS

ANSWERED, "I'LL HAVE IN MIND THE 25 KOPECKS WHICH I SHALL GET THEREFROM, WITH WHICH I CAN BUY BREAD FOR MY CHILDREN." THIS IS REAL *ענין*. YES, *עבודה* IS APPLICABLE BOTH TO PHYSICAL LABOR AND TO DIVINE SERVICE. THE WORK EFFORT RAISES A MATERIAL DRIVE TO THE SERVICE OF G-D. SO WHY IS THE PLURAL USED, *עבודתו*? IT IS EMPLOYED POSSIBLY BECAUSE WORK IS THE MOST PRODUCTIVE AND SUSTAINING EFFORT IN BUILDING A COMMUNITY, A MULTITUDE. *עבודתו* NEVER SAW THE INDIVIDUAL AS AN ISOLATED FIGURE, AND WORK BINDS MEN TOGETHER. THIS IS WHY A GAMBLER IS *עובד*; THE *רמב"ם* SAYS, *עובד* HE HAS NO PRODUCTIVE TRAIT. GAMBLING *עבודה* UNDERSTOOD AS AN OCCUPATION WITH WHICH WE CAN EASILY DISPENSE. SO SOME DESIRES WE CULTIVATE AND ACCEPT, WHILE OTHERS WE DENY AND REJECT. (WHAT IS CIVILIZATION, IF NOT THE SUM TOTAL OF COMMUNAL EFFORT THROUGHOUT THE CENTURIES? WORK ELIMINATES EVIL, FEEDS THE SICK, CLOTHES THE DESTITUTE; EVEN THE SELFISH GOAL OF GRACIOUS MATERIAL LIVING HAS BEEN SANCTIONED BY THE *עבודה*.)

WHAT PART OF MAN, WE NOW ASK, ACHIEVES THE CONTROL OF NATURE? IS IT SPIRITUAL MAN OR NATURAL MAN? BASICALLY IT IS THE TECHNOLOGICAL GENIUS IN MAN WHICH AVAILS ITSELF OF THE DESIRE TO SUBDUCE NATURE. IT IS THEREFORE A PRODUCT OF NATURAL MAN. IT IS DEMONSTRATED BY WHAT THE *רמב"ם* CALLED *עבודתו*, MAN'S COMMON SENSE; YOU SEE, NATURAL MAN IS A GENIUS. HOWEVER, THE DIVINE IN MAN--SPIRITUAL MAN--ALSO PURSUES A GOAL; WHAT KIND OF GOAL IS IT? HE TRIES TO BE AS CLOSE TO HIS CREATOR AS POSSIBLE; HIS GOAL IS ENHANCEMENT OF THE DIVINITY WITHIN HIM. SO *עבודה* IS PRACTICAL FOR NATURAL MAN, TOO! IT CAN GIVE HIM ANSWERS TO MANY PROBLEMS, OFFER HIM TRANQUILLITY AND PEACE OF MIND, THAT HE SUFFER NOT FROM LONELINESS. THE STUDY OF *עבודה* IS REplete WITH PRACTICAL VALUES. AND SOMETIMES THE *עבודה* REQUIRES MAN TO GIVE UP COMFORT IN ORDER TO BRING HIM CLOSE TO G-D. DEDICATION TO A CAUSE, COMPLETE, UNRESERVED COMMITMENT TO A CAUSE--THAT IS WORK, TOO. WHERE IS SPIRITUAL WORK MENTIONED IN THE STORY OF CREATION? SOMETIMES *עבודה* REQUIRES OF MAN TO SHOW HIS DOMINION OVER NATURE; SO TOO, QUITE FREQUENTLY, MAN IS SUMMONED TO CUT OFF HIS DOMINION, TO CEASE AND REST THEREFROM. IF YOU'LL STUDY CAREFULLY THE *עבודתו* OF *עבודה*, YOU'LL FIND THAT THEY REPRESENT THE WHOLE PANORAMA OF HUMAN INDUSTRIAL ACTIVITY. ON *עבודה* WE MUST FORGET

ABOUT *שבת*. AND THERE IS AN ADDITIONAL INGREDIENT IN *שבת*: *שבת*. WHAT IS THE BLESSEDNESS OF *שבת*? GROWTH IS PRODUCTIVE, EXPANDING; THERE IS NO BLESSEDNESS IN IDLENESS. SIX DAYS OF THE WEEK SPIRITUAL MAN DID NOT ACCOMPLISH MUCH; FROM ACHIEVEMENT COMES BLESSEDNESS; IS THIS NOT CORRECT? THE PURPOSE OF *שבת*, HOWEVER, IS NOT ACHIEVEMENT OF WORLDLY GOODS, BUT OF *שבת*. ON SIX DAYS OF THE WEEK ... *שבת* — YET IS IT ALL NATURAL MAN'S WORK, NOT THE ALMIGHTY'S! YET ON *שבת*, *שבת*. THERE IS DIVINE PROGRESS ON *שבת*; NOT A MOVEMENT OF MACHINES, OF HUMAN HANDS AND FEET, BUT THE MOVEMENT OF SPIRITUAL MAN TO *שבת* TO THE ACCOMPANIMENT OF A HOLY DRUMMER. THE WHOLE DAY IS FORMULATED BY SPIRITUAL WORK; MAN THINKS THEREON NOT OF COMMUNAL BETTERMENT, BUT OF HIS OWN SPIRITUAL BETTERMENT. *שבת* SERVES NOT NATURAL MAN, BUT SPIRITUAL MAN. IT IS GIVEN TO US *שבת*. BASICALLY, *שבת* SHOULD BELONG TO MANKIND, BUT THROUGH G-D'S INSCRUTABLE WISDOM, IT WAS GIVEN FIRST TO ISRAEL. WE READ IN OUR SABBATH LITURGY *שבת* THAT *שבת* HAS BEEN SINGLED OUT AND SANCTIFIED. *שבת* GAVE TO MAN THEREON THE IDEA OF *שבת*. *שבת* IS EXPRESSED AND SYMBOLIZED BY THE *שבת*. IT WAS TO BE ON *שבת* THAT *שבת* TAUGHT US HOW TO COMBINE THE TWO POTENTIALITIES OF NATURAL AND SPIRITUAL MAN.

26 December, 1970 (*שבת חנוכה*)

WE SIMPLY DON'T KNOW THE MEANING OF *שבת*. " *שבת* " MEANS "FOR"; WE THANK *שבת* FOR SOMETHING. HOWEVER, IN THE *שבת* WE SAY *שבת*, WITH THE ADDITION OF THE *שבת*. THE *שבת* IS THUS LENGTHENED BY THE INSERTION AND ADDITION OF *שבת*; YET THIS *שבת* IS COMPLETELY INTEGRATED INTO THE *שבת*. IN *שבת*, HOWEVER, *שבת*, THERE IS BASICALLY NO NEED FOR *שבת*. SO WHY WAS *שבת* INTRODUCED INTO *שבת*?

THE CHARACTER OF *שבת* EXPRESSES ITSELF THROUGH TWO MEDIUMS: *שבת* AND *שבת*. THE LATTER IS NOT NECESSARY, HOWEVER, IN *שבת*, BECAUSE WE HAVE ANOTHER *שבת* OF *שבת* THEREIN. WE CANNOT SEPARATE THE CONCEPT OF THE LAND OF ISRAEL FROM THE PEOPLE OF ISRAEL, SO WE ADD *שבת*

...שלושה יחידות... TO THE BLESSINGS, TO INCLUDE THE THREE BASIC PARTS OF
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. NAMELY, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. SEEMS TO BE A
 PART OF אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, DOES IT NOT? IT SPEAKS OF אֵלֶּיךָ יְיָ אֱלֹהֵינוּ,
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, AND SO ON. YET THEY ALL CON-
 STITUTE ONE UNIT.

IN ORDER TO EMPHASIZE THE LACK OF אֵלֶּיךָ יְיָ אֱלֹהֵינוּ WE UTILIZE THE
 ARAMAIC WORD אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. THE אֵלֶּיךָ יְיָ אֱלֹהֵינוּ HAPPENED WHEN COMMUNICATION WITH G-D
 WAS PASSE. WE COULD NOT CONSULT A אֵלֶּיךָ יְיָ אֱלֹהֵינוּ OR ANYONE ELSE WHO COULD INTER-
 CEDE WITH THE אֵלֶּיךָ יְיָ אֱלֹהֵינוּ FOR US. BY HAVING A אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, THE JEW WAS CONSTANTLY
 IN TOUCH WITH אֵלֶּיךָ יְיָ אֱלֹהֵינוּ: אֵלֶּיךָ יְיָ אֱלֹהֵינוּ WAS THE FIRST CATASTROPHE IN WHICH THE
 JEW HAD TO FALL BACK ON HIS OWN RESOURCES AND COMMITMENT. HE HAD TO
 RELY, AS THE אֵלֶּיךָ יְיָ אֱלֹהֵינוּ BEGINS HIS DESCRIPTION, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, ON HIS OWN
 RELATIONSHIP, HIS OWN SPIRITUAL ENCOURAGEMENT, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ IS EQUATED WITH
 אֵלֶּיךָ יְיָ אֱלֹהֵינוּ? אֵלֶּיךָ יְיָ אֱלֹהֵינוּ? APPARENTLY THE ADJECTIVE אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 FITS WITH אֵלֶּיךָ יְיָ אֱלֹהֵינוּ AND NOT WITH אֵלֶּיךָ יְיָ אֱלֹהֵינוּ! אֵלֶּיךָ יְיָ אֱלֹהֵינוּ IS THE RESULT OF אֵלֶּיךָ יְיָ אֱלֹהֵינוּ.
 IT IS A TEMPORARY RESCUE, NOT AN ULTIMATE ONE, WHILE אֵלֶּיךָ יְיָ אֱלֹהֵינוּ REFERS
 TO אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, A PERMANENT, ULTIMATE REDEMPTION. (YOU SEE, THE SAME
 STORY MAY COMMENCE ALL OVER AGAIN WHEN WE DEAL WITH AN אֵלֶּיךָ יְיָ אֱלֹהֵינוּ;
 THUS OUR אֵלֶּיךָ יְיָ אֱלֹהֵינוּ ENDS WITH אֵלֶּיךָ יְיָ אֱלֹהֵינוּ.)

NOW LET US TAKE A LOOK AT אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. WHY WAS אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 SINGULAR? אֵלֶּיךָ יְיָ אֱלֹהֵינוּ IS IDENTICAL WITH אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. IT IS THE
 PRELUDE TO אֵלֶּיךָ יְיָ אֱלֹהֵינוּ; THE IDENTITY IT ESTABLISHES SURVIVES אֵלֶּיךָ יְיָ אֱלֹהֵינוּ:
 THE JEW CANNOT SEEK IDENTIFICATION WITHOUT THE אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, AND VICE VERSA.
 BUT WHAT ABOUT אֵלֶּיךָ יְיָ אֱלֹהֵינוּ? AS FAR AS THE EXISTENCE OF אֵלֶּיךָ יְיָ אֱלֹהֵינוּ IS
 CONCERNED, אֵלֶּיךָ יְיָ אֱלֹהֵינוּ IS A DESTINY-CHARGED EVENT. THE אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
 WERE RESPONSIBLE FOR STOPPING INTERMARRIAGE. AT THAT TIME THE JEWISH
 COMMUNITY WAS ON THE VERGE OF COMPLETE ASSIMILATION, AND THEY WERE THE
 FIRST JEWS TO ENCOUNTER SPIRITUAL PERSECUTION. AS FAR AS OUR SPIRITUAL
 EXISTENCE IS CONCERNED, IT IS NOT ONLY A אֵלֶּיךָ יְיָ אֱלֹהֵינוּ, BUT A אֵלֶּיךָ יְיָ אֱלֹהֵינוּ AS WELL!
 THEY SAVED US AS A UNIQUE SPIRITUAL ENTITY. FOR THE FIRST TIME THE JEW
 HAD ENCOUNTERED PAGANISM AND CLASHED WITH THIS SECULAR CULTURE. THIS
 CONFRONTATION IS STILL OUR PROBLEM TODAY. YES, OUR MEAGER SUCCESS TODAY
 IS DUE IN PART TO אֵלֶּיךָ יְיָ אֱלֹהֵינוּ. SO IT WAS, WHEN VIEWED THROUGH HISTORY'S

LOOKING-GLASS, MORE OF A *תבנית*, A *תבנית*. WE LOST OUR MONEY TO THE HELLENIZED SYRIANS, THEY OPPRESSED US PHYSICALLY. THAT VICTORY, HOWEVER, A PHYSICAL VICTORY, WAS TEMPORARY FOR US; IT WAS A *תבנית*. WE CONQUERED THEM BUT BRIEFLY. FOR SOME 200 YEARS ISRAEL WAS INDEPENDENT BEFORE THE *תבנית*. IT WAS INDEED A *תבנית*, BUT IT WAS TEMPORARY. THE POLITICAL TRIUMPH, THE MILITARY VICTORY, WAS A *תבנית*, A TEMPORARY, TRANSIENT DELIVERANCE. WHAT MEANS THE PHRASE *ככה היא*? IT IS STILL EFFECTIVE! THE EFFECT OF THE *תבנית* ABIDES, AND STILL TO THIS DAY DO WE CELEBRATE IT.

WHY WERE THE *תבנית* NOT MENTIONED ^{IN} THE *תבנית* AND YET ARE RECALLED IN *תבנית*? WHAT'S THE DIFFERENCE BETWEEN *תבנית* AND *תבנית*? *תבנית* ARE SOMETIMES *תבנית*. *תבנית* ARE SOMETIMES *תבנית* AND SOMETIMES *תבנית*. BUT *תבנית* ESCAPES OUR COMPREHENSION; IT IS A RIDDLE WHICH CANNOT BE SOLVED, SOMETHING MYSTERIOUS AND ENIGMATIC WHICH WE CANNOT UNDERSTAND. *תבנית* IS OUTSIDE THE REALM OF NATURAL SEQUENCE AND NORMAL CAUSAL ORDER. *תבנית*, ON THE OTHER HAND, MEANS "BANNER," OR "FLAG." WE CAN USUALLY SEE IT. HOW DO THESE MEANINGS APPLY TO THE TERM AS WE USE IT IN THE HEBREW AND YIDDISH VERNACULAR? *תבנית* MEANS AN EVENT WHICH WE CANNOT IGNORE; WE MUST ADMIT IT HAS OCCURRED. *תבנית* MAY USHER IN A NEW ERA IN OUR LIFE. *תבנית* IS AN EVENT THEREFORE FOR WHICH EVERYONE MUST ADMIT *תבנית* IS RESPONSIBLE. WHEN WE TAKE ADVANTAGE OF AN OPPORTUNITY IN OUR OWN LIVES, AND RAISE OUR HANDS TO PARTICIPATE, LEST THE HOUR PASS US BY, THAT IS *תבנית*.

WHERE IS THE *תבנית* IN *תבנית*? IT IS FOUND BY THE *תבנית*. ONE CANNOT EXPLAIN THAT IN TERMS OF CAUSALITY. IT DEFIES THE NATURAL *תבנית*, IT CANNOT BE RATIONALIZED OR SPELLED OUT. IN FACT, ACCORDING TO THE *תבנית* THE *תבנית* WAS DOUBLED: *תבנית*. IT WAS *תבנית* WHICH CAME TO BE *תבנית* THE *תבנית* OF THE EVENT, THAT WHICH DEFIED THE CAUSAL ORDER. *תבנית* IS THUS A HOLIDAY FOR (1) *תבנית*; WHETHER IT BE CALLED *תבנית* OR *תבנית*, *תבנית* WAS SAVED. THIS IS THE BASIS FOR *תבנית* AND *תבנית* AS WELL. *תבנית* IS BASICALLY A HYMN FOR *תבנית* AND *תבנית*, FOR OUR VICTORY OVER AND REDEMPTION FROM THE EGYPTIANS. AND (2) *תבנית*. THE *תבנית* IS THE SYMBOL OF THE MIRACLE OF THE OIL, NOT SO MUCH OF OUR MILITARY TRIUMPH OR OF OUR PHYSICAL

SALVATION. THE *לילה* OF *המנוחה* IS MEMORIALIZED BY THE *מנוחה*. *המנוחה* THEY SYMBOLIZE THE SURVIVAL OF THE JEWISH PEOPLE THROUGHOUT COUNTLESS GENERATIONS OF PERSECUTIONS.

THE *מנוחה* HAS TO BE DONE REGARDLESS OF CIRCUMSTANCES. IF *הקדוש* WANTS, HE CAN HELP US; BUT WE HAVE NO RIGHT TO CHANGE THE *מנוחה*. THE EXPRESSION *המנוחה* MEANS GROWTH OF THE MIRACLE, DEEPENING OF THE MYSTERY: THE *לילה* ATTAINED ITS CLIMAX ON THE EIGHTH NIGHT. THE JOY OF THE HASMONEANS REACHED ITS APEX IN ECSTASY. WE PROCLAIM TODAY THE JOY OF THE *קהלים* WHO WATCHED THE *לילה* IN PROGRESS. NORMALLY THE OIL TOOK AROUND NINE DAYS TO BE READY FOR THE *מנוחה*: IT CAME FROM *נזר* IN *גליל* IN NORTHERN GALLILEE, WHICH REQUIRED A FOUR-DAY TRIP EACH WAY, PLUS ONE DAY FOR SQUEEZING THE OLIVES. NOW TO WHOM, WE SAY, DID THE *מנוחה* APPLY? IT APPLIED TO ALL, *אנשים*, *חברים*, WHOEVER, *אנשים* SHARE A COMMON PHYSICAL DESTINY; *חברים* SHARE A COMMON COMMITMENT, A COMMON GOAL. WHEN JEWS FACE DISASTER, THEY BECOME *אנשים*; THEIR AWARENESS OF DESTINY BECOMES APPARENT. OF COURSE THERE WERE ARISTOCRATS IN THE DAYS OF THE *המלוכה*, BUT THE *מנוחה* OF *המנוחה* APPLIED TO ALL, WHETHER OR NOT THEY WERE AFFECTED BY THE OPPRESSION AND *המנוחה*.

IN CONCLUSION LET ME SAY SOMETHING ABOUT THE LENGTH OF *המנוחה* BY *המנוחה* AND BY *המנוחה*. AT *המנוחה* WE DON'T HAVE TO TELL THE WHOLE STORY, ONLY MENTION THE *לילה*. BUT BY *המנוחה* WE HAVE NO NARRATIVE TEXT, SINCE IT IS NOT A BIBLICAL HOLIDAY, SO WE MUST TELL THE WHOLE STORY IN *המנוחה*. THE *לילה* OF *המנוחה* HAS SPEECH AS WELL. IT ADDRESSES ITSELF BOTH TO THOSE *קהלים* AND THOSE *קהלים*. WITH REGARD TO *המנוחה*, *המנוחה* CLAIMS CREDIT FOR EVERYTHING; THE RÔLE OF ESTHER AND MORDECHAI IS IGNORED. HOW DIFFERENT IT IS IN THE *המנוחה* FOR *המנוחה*! THE EFFORTS OF THE *קהלים* ARE EXTOLLED. *המנוחה* AVAILED HIMSELF OF THE HUMAN HAND TO BRING ABOUT THE *לילה* AND SALVATION. WHY? --BECAUSE WHEN THERE IS IMMINENT PHYSICAL DESTRUCTION, HE INTERVENES WITH OR WITHOUT HUMAN HELP. STILL MAN SHOULD NOT BE CREDITED WITH SALVATION OF THE JEWS! HOWEVER, IF THE MENACE IS OF A SPIRITUAL NATURE AND OUR ENEMIES WANT TO DESTROY US SPIRITUALLY, *המנוחה* WANTS US TO TAKE THE INITIATIVE. THIS IS WHY FOR *המנוחה* MAN'S RÔLE IS RECORDED IN A THEME WHICH IS INAPPLICABLE TO *המנוחה*.

LET US LOOK AT A פתח IN יסודות: האם אכן, אכן, אכן, אכן
 אולם חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה
 חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה, חלילה
 THIS IS TRUE, FOR ENMITY IS MORE AGGRESSIVE THAN COMPASSION, SO FOR THE
 TOTALITY OF THE UNIVERSE, THE יצר הרע IS NECESSARY. THE יצר הטוב IS GOOD,
 BUT NOT AGGRESSIVE. YES, THE SUCCESSION OF THE DIFFERENT GENERATIONS CON-
 TRIBUTES TO THE ORDER AND HARMONY OF THE UNIVERSE. SOMEHOW THE INDIVIDUAL
 SUFFERS TO ENHANCE THE PERFECTION AND HARMONIOUSNESS OF THE UNIVERSE. YET
 THIS SOLUTION SMACKS OF GREEK PHILOSOPHY. IT DISREGARDS THE INDIVIDUAL.
 INDIVIDUAL TRAGEDY APPEALS MORE TO MAN THAN THE TRAGEDY OF A COMMUNITY.
 THE GREEKS HAD NO COMPASSION, NO CONCEPTION OF צדק OR חסד. THESE
 VIRTUES WERE NEVER RECOMMENDED TO MAN BY THE GREEKS. IT IS THE JEW WHO
 HAS A SENSE OF COMPASSION FOR THE INDIVIDUAL. THUS THE PROBLEM NEEDS TO
 BE REFORMULATED. WE'LL SPEAK ABOUT IT NEXT פתח.

9 January, 1971 (י"א שבט תשל"א)

SO WE'LL START WITH יצ"ר; AND WHEN יצ"ט SPEAKS, IT IS THE GENUINE VOICE
 OF יצ"ט, OF יצ"ט, SPEAKING.

ONLY G-D, WHO EMBRACED EVERYTHING WITH HIS GLANCE, COULD SEE NO EVIL
 AND DECLARE EVERYTHING TO BE GOOD. IN ORDER TO GET RID OF OUR PERSONAL OR
 COMMUNAL MALAISES, WE MUST THEN BECOME INFINITE! יצ"ט DID NOT WAIT FOR פ"ח
 OR צ"ח: AT THE ה' of אלהים RIGHT AWAY HE MENTIONS THE PROBLEM OF EVIL.
 יצ"ט INTERPRETED פ"ח AS אלהים IS PHILOSOPHICALLY RATHER THAN FUNC-
 TIONALLY: אלהים IS אלהים: HOW DO WE KNOW THAT אלהים IS GOOD?
 MAYBE IT'S BAD! אלהים IS אלהים, אלהים IS אלהים, אלהים IS אלהים
 THIS TYPE OF LIGHT IS TOO GOOD FOR MANKIND NOW, SO יצ"ט RESERVED IT FOR THE
 FUTURE. CONTEMPORARY MAN WAS UNWORTHY TO HAVE THE LIGHT, THE PERCEPTION
 OF WHICH GIVES BLISS. SO WHAT HAPPENED TO THE WORLD? IT WAS STRANGELY
 ENVELOPED IN DARKNESS AGAIN. THE תורה DOESN'T SPEAK OF ITS CREATION,
 HOWEVER. ALTHOUGH G-D CREATED LIGHT THE FIRST DAY, IT WAS RESERVED FOR THE
 FUTURE; IT WAS TOO PRECIOUS TO BE WASTED ON MAN. WE SEE ALREADY IN יצ"ט.

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IN THE *מקור* FOR *למחר* THIS SUBJECT DISCUSSED, THIS ODD
 ESCHATOLOGICAL LIGHT WHICH WILL BE THE SOURCE OF ILLUMINATION FOR THE
 AGE OF REDEMPTION. *למחר* *אולי* MEANS WHEN MAN WILL PROVE WORTHY OF HIS
 OWN TASK, TO HELP CONTINUE THE WORK OF CREATION WHICH *אולי* HAD BEGUN,
 SO THAT EVIL--AND EVEN DEATH--SHALL DISAPPEAR. MAN HINDERS THE PROGRESS
 TO THIS DAY. THE *מקור* OF *אולי* ON *אולי* HAS THE PHRASE, *אולי* *אולי*
אולי; IT MEANS HE CAST HIS GLANCE, NOT ONLY IN TEMPORALITY, BUT ALSO
 INTO TOTALITY, IN WHICH THE DISTANT FUTURE IS ALREADY A REALITY, EVEN ON
 THAT FIRST FRIDAY WHEN THE WORLD WAS CREATED. SO UNDER THE ASPECT OF
 ETERNITY, THE WORLD IS *אולי*. WE ASSOCIATE DISAPPEARANCE OF EVIL WITH
אולי, WHEN THE WHOLE ENVIRONMENT WILL BECOME A FRIEND OF OURS.

PERETZ TELLS THE STORY OF A POOR LITTLE BOY WHO LIVED IN A SMALL
 SHTEITL IN EUROPE. HE WENT OUT INTO THE FIELD NEAR HIS TOWN ONE *אולי*
 NIGHT WITH HIS ONLY FOOD, A CRUST OF BREAD AND SOME ONION. HE LAY
 DOWN IN THE FIELD AND CAST A PENSIVE GLANCE AT THE FRAIL MOON, THEN
 QUARTERED AND INCOMPLETE IN ITS ASCENDENCY, AND FELT SUDDENLY AN OVER-
 WHELMING SENSE OF COMPASSION FOR THE POOR *אולי*. SO HE PRAYED TO *אולי*
 NOT FOR HIS OWN WELFARE, OR THAT OF HIS FAMILY, BUT HE ASKED G-D SOMEHOW
 TO FILL OUT THE SHAPE OF THE *אולי*, THAT IT BE NO LONGER INCOMPLETE.
 THIS LITTLE BOY WAS ACUTELY AWARE THAT SOMEHOW THE *אולי* IS A SYMBOL
 OF THE INCOMPLETENESS OF THE WORLD, OF THE CONTINUING EXISTENCE OF EVIL.
 WE DO INDEED PRAY FOR ITS COMPLETION EVERY *אולי*. THE JEWISH PEOPLE
 HAVE BEEN MARCHING TO COMPLETE THIS GOAL EVER SINCE OUR FIRST *אולי*.
 EVEN WHEN, *אולי*, WE ARE CONFRONTED BY DEATH, AT THE VERY MOMENT OF
 DESPAIR, THE MOMENT OF BURIAL, WE RECITE THE VERSES OF *אולי*
 AND THE LONG *אולי*. *אולי* AND *אולי* TREATED THIS PROBLEM OF EVIL; WE FIND
 IT ALSO IN *אולי* AND *אולי*. YET IT IS *אולי* WHICH DEALS EX-
 CLUSIVELY WITH THE PROBLEM!

אולי *אולי* *אולי* *אולי*; IT MEANS THE
 ESCHATOLOGICAL AGE WHEN THE WORLD WILL BE REDEEMED AND WHEN *אולי*'S
 APPRAISAL OF NATURE AND THE WORLD, *אולי* WILL COME TRUE. YES, *אולי*
 HAS DOUBLE, MUTUALLY-EXCLUSIVE MOTIFS. WE CELEBRATE (1) THE CREATION OF
 OUR WORLD; THE *אולי* OF THE DISTANT PAST, A CREATION WHICH IS INCOMPLETE.

IMPERFECT, AND INTERWOVEN WITH EVIL; AND (2) THE *יום השני* WHICH G-D WILL REDEEM THE WORLD, SANCTIFY IT AND RAISE IT TO A NEW LEVEL, WHEN THE *יום השני* WILL BE FILLED IN. THE *שם* SAYS, *שם* (LIKE *שם*), *שם* MEANS HYMN OF PRAISE; *שם* MEANS AN OUT-POURING OF THE HEART WHEN I REACH THE BOUNDARY OF DESPAIR. IT IS THE CRYING-OUT OF SOMEONE WHO IS ALREADY CONDEMNED. THIS IS BECAUSE *שם* SYMBOLIZES BOTH THE CONCRETE WORLD AND THE WORLD WHICH WILL BECOME *יום*, *שם*. BECAUSE OF THE LATTER, *שם* IS PROPER: *שם*... BUT *שם*. AND EVEN WHEN YOUR VERDICT SPELLS DOOM AND DEATH, YET WE POUR OUT OUR HEARTS: *שם* = WHEN IT IS MORNING IN OUR LIVES, WHEN WE HAVE NO PROBLEMS; *שם* = WHEN PROBLEMS AND SUFFERING OVERCOME US. *שם* SHOWS HERE THE DISCREPANCY BETWEEN TIMES WHEN THE WORLD IS VERY RIGHT AND VERY BRIGHT, AND WHEN IT IS UNJUST AND UNSEARCHABLE. THIS WAS THE THINKING OF *שם* ON *שם*. NIGHT IS CALLED *שם*, WHICH MEANS BASICALLY "MIXTURES," BECAUSE IT IS THE HOUR OF CONFUSION AND PERPLEXITY; DAY IS CALLED *שם*, WHICH MEANS "DISCRIMINATION," BECAUSE IT CAN BE RATIONALIZED. JUST AS WE ARE SOMETIMES CONFRONTED BY *שם* AND MUST SAY *שם*, SOMETIMES WE ARE CONFRONTED BY *שם*. ALL THIS IS EXPRESSED BY *שם* IN *שם*. THE *שם* SAYS IT IS INCUMBENT UPON US TO COMPLETE *שם* BY *שם* AND *שם*, BECAUSE *שם* *שם* *שם*. SO WE SAY *שם*—EVEN WHEN HISTORY GOES OFF THE TRACK, REGARDLESS OF THE UNCERTAINTY OF HISTORICAL PROCESSES, EVEN WHEN IRRATIONALITIES OF NATURE ARE RAMPANT. *שם* COMES TO TELL US THAT THE WORLD IS PROGRESSIVE TOWARD THE ESCHATOLOGICAL AGE WHICH WILL BRING *שם*. *שם*, *שם*, *שם*, *שם*? *שם*, *שם*, *שם*. FOR THEN COMES THE REALIZATION OF THE ASSIGNMENT, THE TRANQUILLITY OF A SINGULAR AGE. *שם* MEANS *שם* GAVE US THE GREAT ASSIGNMENT TO PARTICIPATE IN THE COMPLETION OF THE PROGRESSIVE WORK OF CREATION. HE GAVE THE JOB TO US THAT WE MAY PROGRESSIVELY AND ACTIVELY MOVE TOWARD OUR GREAT DESTINATION, THE *יום השני* WHEN ALL *שם* AND ALL PERPLEXITIES AND IMPERFECTIONS, ALL RESTRICTED CREATIONS SHOULD BE REVEALED, REALIZED, AND BROUGHT TO FRUITION. WHAT IS EVIL, IF NOT IMPERFECTION IN CREATION, A LIMITED, RESTRICTED EXISTENCE? THE INFINITIVE *שם* MEANS THAT SOMEONE ELSE IS CHARGED TO CARRY ON THE WORK. WHY DID G-D NOT FINISH THE PROCESS OF

CREATION? WELL, OTHERWISE, MAN WOULD HAVE NO DOCTRINE OF ASSIGNMENT!
THIS IS WHY G-D WANTED *אֵלֹהִים* TO INTERFERE *לְבַלְבֵל* WITH THE PLANS FOR
FAMINE IN EGYPT-LAND. YOU SEE, *אֵלֹהִים* IS A RELIGION OF ACTIVISM REGARDING
EVIL: BECAUSE BY PHILOSOPHIZING ABOUT EVIL, WE WON'T GET ANYTHING DONE.
THE *אֵלֹהִים* ASKED SOMETHING ELSE: HOW SHOULD A MAN CONDUCT HIMSELF WHEN
HE IS IN DESPAIR OR ADVERSITY? *אֵלֹהִים* SAYS HOW TO ACT, NOT "WHY" EVIL.
IN THE FUTURE, G-D WILL PERFECT THE WORLD; THIS IS A MATTER OF FAITH,
BUT PRACTICALLY SPEAKING, HOW MUST WE ACT WHEN CONFRONTED WITH TRIAL?
(1) WE MUST COMBAT EVIL, TRY TO REDUCE IT TO A MINIMUM, BECAUSE THAT'S
EXACTLY WHAT G-D WANTS US TO DO. PREPAREDNESS, RESEARCH, DEFIANCE,
COURAGE--THESE THINGS COMBAT EVIL. (2) IF YOU HAVE DONE YOUR DUTY--
AND EVEN IF YOU HAVE FAILED IN YOUR ENCOUNTER WITH EVIL--EVERY EX-
PERIENCE SHOULD CLEANSE AND RAISE MAN TO A GREATER LEVEL OF EXISTENCE.
אֵלֹהִים IS INSEPARABLY INTERWOVEN INTO THE FABRIC OF *אֵלֹהִים*. BECAUSE IF
A MAN SUFFERS, THE EXPERIENCE SHOULD NOT BE WASTED, BUT SHOULD CON-
TRIBUTE TO HIS CHARACTER.

AFTER THE PASSIONATE, LONG, BACK-AND-FORTH ARGUMENTS IN *פְּלִק*
ABOUT THE NATURE OF EVIL, G-D INTERVENES AND SAVES HIM, "WHY? IT
HAPPENED BECAUSE *פְּלִק* INSERTED INTO HIS *אֵלֹהִים* A SMALL PRAYER
אֵלֹהִים, IN BEHALF OF THE FRIENDS WHO HAD COME TO COMFORT HIM,
"I'LL BE READY TO SAVE *פְּלִק*, TO HELP HIM SEE THE DAYLIGHT, IF HE'LL
LEARN SOMETHING DURING THE PERIOD OF SUFFERING," AND G-D SAW THAT
THE *אֵלֹהִים* ON *פְּלִק* WERE NOT WASTED. THE PERIODS OF *אֵלֹהִים* IN JEWISH
HISTORY HAVE BEEN FAR LONGER THAN THE PERIODS OF *אֵלֹהִים*. *אֵלֹהִים* WANTS
US TO PERSEVERE IN PERIODS OF DISTRESS, TO UTILIZE THE YEARS OF SUF-
FERING, SO THAT WE MAY LEARN FROM THEM, AND THEREAFTER SCALE HEIGHTS
WHICH WE NEVER COULD BEFORE.

ALL RIGHT, I BELIEVE I HAVE DISCHARGED MY DUTY.

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16 January, 1971 (Maimonides)

יְהוָה NEVER SAID EVIL IS GOOD. IT EXISTS--AND WE DON'T ASK "WHY," RATHER "HOW," MAIMONIDES TRIES SOMEHOW TO DO AWAY WITH EVIL, TO SAY EVERYTHING IS GOOD. WHAT IS TO MAIMONIDES ABSOLUTE GOOD AND ULTIMATE EVIL? TO BE IS *summa bonum*; THEREFORE NOT TO BE IS THE HIGHEST EVIL. THEREFORE, ACCORDING TO MAIMONIDES, WHATEVER EXISTS, CANNOT BE EVIL. SINCE G-D MADE EVERYTHING, AND SINCE HE CALLED HIMSELF EXISTENCE (אֵלֹהִים אֵלֵינוּ), THE GREATEST EVIL IS NON-EXISTENCE. THINGS WHICH EXIST ARE GOOD, BUT NOT EQUALLY SO. THUS IN A CERTAIN SENSE, WHAT IS LESS GOOD, PERTAINS TO EVIL. THE *נח* WAS INFLUENCED BY TWO *מקראות*: *אֵלֹהִים אֵלֵינוּ* AND *אֵלֹהִים אֵלֵינוּ*. G-D HAS BESTOWED PART OF HIS BEING UPON OTHERS. HE EMBRACES THE WORLD IN HIS EXISTENCE. THUS ALL WHO ARE, SHARE IN G-D'S EXISTENCE. THIS IS WHY IT IS FORBIDDEN TO COMMIT EUTHANASIA. A HUMAN HAND MAY NOT INTERVENE IN LIFE; NO ONE HAS A RIGHT TO INTERVENE, TO EXTINGUISH THE CANDLE, EVEN THOUGH IT FLICKER OR DISSOLVE TO LIQUID. A POTENTIAL EXISTENCE, SUCH AS AN EMBRYO AFTER 40 DAYS, HAS A RIGHT TO FUTURE EXISTENCE. THUS THE *נח* HAS A BASIS FOR HIS VIEW IN *הַבְּרִיאָה*. WE HAVE NO RIGHT TO DENY FUTURE EXISTENCE. MAIMONIDES HOLDS THE VIEW THAT MAN IS AN ORGIASTIC BEING; YET *יְהוָה* HAS NEVER DENIED MAN HIS THIRST FOR PLEASURE, ONLY LIMITED IT. MAN SHOULD TAKE PLEASURE, BUT KEEP IT WITHIN LIMITS. THE ENJOYMENT THEREOF MUST CONTAIN ACCEPTANCE OF RESPONSIBILITY THEREFOR. (ACCORDING TO THE *נח*, THIS IS THE ESSENCE OF THE ORIGINAL SIN, WHEN MAN REJECTED THE RESPONSIBILITY INCURRED IN HIS PARTICIPATION IN CARNAL PLEASURE.) WE SIMPLY CANNOT IMAGINE GENERATIONS OF ORGANIC LIFE WITHOUT COMING INTO EXISTENCE, DEVELOPMENT, DECAY, AND PASSING AWAY FROM THAT EXISTENCE. DEATH IS A PART OF ORGANIC GROWTH. THERE IS EVEN ONE *הַבְּרִיאָה* WHICH CONFIRMS MAIMONIDES' VIEW OF EVIL. *יְהוָה* PARAPHRASED A PRAYER FROM ISAIAH FOR THE OPENING BLESSING OF THE MORNING SERVICE: THE ORIGINAL PHRASE WAS *יְהוָה אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ*, BUT *יְהוָה* CHANGED IT TO *אֵלֵינוּ אֵלֵינוּ*. IF WE HAD A COMPREHENSIVE, ALL-EMBRACING GLANCE, WE COULD SEE THE *אֵל*; BUT WITH OUR LIMITED GLANCE AND PERCEPTION, WE ONLY SEE THE *אֵל* AS A SEPARATE TONE FROM THE MELODY. WE CANNOT INTEGRATE THE SOUND WITH THE MELODY WHICH G-D HEARS AS AN ENTIRETY. THAT'S WHY *יְהוָה* CHANGED THE LANGUAGE OF ISAIAH TO READ *אֵלֵינוּ אֵלֵינוּ*, TO REMIND US THAT *אֵל*, TOO, IS BUT A

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COMPONENT OF *טוב*. SO WE HAVE TWO ANSWERS FROM MAIMONIDES: (1) THERE IS A LESSER GOOD; (2) THIS LESSER GOOD IS NECESSARY, WHAT IS THE THIRD? GENERATIONS AND CORRUPTION, BIRTH AND DEATH, ARE INDISPENSIBLE IN OUR PRESENT WORLD, LEST WE SEEK ANOTHER WORLD TO BE CREATED. (3) ACCORDING TO THE *אג*, MAN IS RESPONSIBLE FOR 90% OF THE EVIL IN THE WORLD. FIRST, THERE IS METAPHYSICAL EVIL, ROOTED IN THE FACT THAT MAN IS A FINITE BEING, HE IS HUMAN. THEN THERE IS EVIL THAT ONE DOES TO ANOTHER. FINALLY, THERE IS SICKNESS, DISEASE, EVEN MENTAL ABERRATIONS, WHICH ARE DUE TO MAN HIMSELF. MAIMONIDES BELIEVES THAT MAN'S CAPACITY FOR LIVING EXCEEDS BY FAR HIS ACTUAL LIFE SPAN. BY MEANS OF AN UNCORRUPTED, UNADULTERATED NATURE, MAN COULD LIVE A LONG AND HAPPY LIFE.

TONIGHT IS THE YAHRZEIT OF MAIMONIDES. HE WAS A G-D-INFESTED PERSONALITY. HE YEARNED FOR A MORE BLISSFUL EXISTENCE. HE WAS A SOBER, SANE REALIST, AND HIS MIND WAS AS FINE AS A RAZOR. HE WAS LIKE *תולד* -- A STRANGE COMBINATION OF SOBER MAN AND ECSTATIC DREAMER, AND THERE WAS NO CONTRADICTION BETWEEN THE REALIST AND THE VISIONARY. HE WAS A TRUE *אדם המאמין באלוהים*. YET IN HIS LIFETIME HE FACED DANGERS SUCH AS ARE NIGH TO THOSE WHO PLY THE SEA IN SHIPS, OR ARE IN THE SERVICE OF KINGS!

MODERN MAN COMMITS THE SIN OF EXCESSIVE LUST, OF BEING *אבל נאמר* TOO OFTEN AND TOO LONG. THOSE THINGS WHICH ARE SUPERFLUOUS ARE UNLIMITED, WHILE THOSE THINGS WHICH ARE NECESSARY FOR SUSTENANCE OF MAN ARE VERY LIMITED IN NUMBER. SOMETIMES ONE OR TWO WORDS ARE NECESSARY ALONE TO BETRAY MAN'S THOUGHTS; HE NEVER CONFIDED IN ANYBODY. THIS IS TYPICAL, TOO, OF THE JEW; THE JEW CONSIDERS HIS RELATIONSHIP WITH G-D AS A ROMANCE.

NOW WE HAVE TO TAKE INTO ACCOUNT MAIMONIDES' INTERPRETATION OF *אג* *אג*. ONE INTERPRETATION IS REBELLION AGAINST *אג*. G-D PUNISHED MAN FOR THAT SIN, SO THAT HE CAN NEVER IMPLEMENT OR FULFILL HIS DESIRES, BUT RATHER WILL PURSUE SOMETHING LIKE A PHANTOM OR MIRAGE, WHICH WILL ALWAYS RECEDE FROM HIS GRASP. MAN CANNOT FIND SATISFACTION BECAUSE OF *אג*. MAN VENTURED INTO INFINITY, AND WAS PUNISHED BECAUSE OF IT.

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MAN IS A FINITE BEING IN MANY WAYS. SO MAN SHOULD HAVE REMAINED FINITE AS FAR AS HIS DESIRES ARE CONCERNED. BUT HE REACHED OUT FOR INFINITY IN PLEASURE, AND INFINITY AS FAR AS LUST IS CONCERNED IS THE GREATEST CURSE OF MAN. IT IS VERY TRUE OF MODERN MAN. HOW DID MAIMONIDES, A MEDIEVAL PERSONALITY, ARRIVE AT THIS CONCEPT? BY FAR, MEDIEVAL MAN WAS MODEST AND RESTRAINED. YOU SEE, MAIMONIDES LIVED FOR MANY YEARS IN THE PALACES OF THE EGYPTIAN CALIPHS, WHO WERE, AS WE ARE TODAY, ADDICTED TO PLEASURE. THE *המלכות* WAS A GENERATION WHICH G-D FED TO SATIETY, BUT NO ONE COULD ACCUMULATE MORE THAN HE NEEDED. SUCH A SOCIETY AS OURS CAN BE CALLED *קצירת המלאה*: *ב'לם קצירת המלאה*, BECAUSE OUR LUST WILL NEVER BE CONSUMMATED AND IT WILL BURY MAN WITH IT. TO MAIMONIDES, THIS IS THE SOURCE AND ORIGIN OF EVIL. CERTAINLY IN HIS OPINION, SUCH A SOCIETY IS BOUND TO DISINTEGRATE.

23 January, 1971 (1/24/71)

WHY IS IT WRITTEN *יום ראשון*? SUDDENLY THE *תורה* DEVIATES FROM ITS METHOD, BECAUSE *יום ראשון* WAS A PROMINENT DAY, A SINGULAR DAY, BECAUSE MAN WAS CREATED ON THAT DAY. THE *תורה* HAD IN MIND THE FINAL DAY OF CREATION. *יום ראשון* GIVES TWO ANSWERS: (1) HERMENEUTICALLY THEY DIFFER, BUT PHILOSOPHICALLY THE DESCRIPTIONS OF THE NUMBERS OF THE VARIOUS DAYS DO NOT DIFFER. PERHAPS IT IS BECAUSE *יום ראשון* *הוא יום ראשון*; SO THE *ו* IS A SYMBOL OF SOME FUTURE DRAMA WHICH WOULD TAKE PLACE; OTHERWISE *יום ראשון* WOULD NOT LET IT ENDURE. (2) *יום ראשון* = *יום ראשון*. FROM THE TIME OF CREATION UNTIL *יום ראשון*, THE WORLD WAS HELD IN ABEYANCE, *יום ראשון*. NOW LET US INTERPRET THIS PHILOSOPHICALLY. WE HAVE THE MEANS NOW TO DESTROY ORGANIC LIFE ON THE GLOBE: SO IF THERE IS NO MORALITY IN MAN, THE FUTURE OF THE WORLD IS IN DOUBT. THE NATURAL WITHOUT THE MORAL LAW IS PURPOSELESS, NONSENSICAL, AND ABSURD. THE WORLD WAS CREATED BY A *ו*, SUCH AS WE FIND IN THE DIVINE NAME, OR IN *יום ראשון*. IT MEANS THE WORLD WAS CREATED BY A *ו*, THE BREATH OF G-D; BY BREATHING, HE CALLED THE WORLD INTO EXISTENCE. G-D DID NOT SEPARATE HIMSELF FROM THE WORLD; THE WORLD IS A PART OF HIM. THE HIGHEST ETHICAL NORM, ACCORDING TO MAIMONIDES, IS TO BE. THEN BEING MUST BE A MORAL PROCESS. OUR

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6 February, 1971 (תשרי 5731)

ON THE VERSE, ... וְיָבִיאוּ אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ וְאֵלֶיךָ מִכָּל פְּרִי יֵשֶׁבֶטְךָ וְאֵלֶיךָ מִכָּל פְּרִי אֲרֻבֹתֶיךָ וְאֵלֶיךָ מִכָּל פְּרִי אֲרֻבֹתֶיךָ וְאֵלֶיךָ מִכָּל פְּרִי אֲרֻבֹתֶיךָ ... RASHI SAYS, פֶּסַח
 אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ וְאֵלֶיךָ מִכָּל פְּרִי יֵשֶׁבֶטְךָ וְאֵלֶיךָ מִכָּל פְּרִי אֲרֻבֹתֶיךָ וְאֵלֶיךָ מִכָּל פְּרִי אֲרֻבֹתֶיךָ ...
 AS WE DID THIS MORNING, WE FIND THE MODESTY AND HUMILITY OF THE PEOPLE WERE TESTED THEN. ... וְיָבִיאוּ אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ וְאֵלֶיךָ מִכָּל פְּרִי יֵשֶׁבֶטְךָ וְאֵלֶיךָ מִכָּל פְּרִי אֲרֻבֹתֶיךָ וְאֵלֶיךָ מִכָּל פְּרִי אֲרֻבֹתֶיךָ ...
 =WHATEVER THEY SHOULD COLLECT, SHOULD BE IN PREPARATION OR IN ANTICIPATION OF שָׁבִיט. IT MEANS שָׁבִיט IS A DAY FOR WHICH ONES PREPARES. THIS IS AN HALACHIC CONCEPT. שָׁבִיט AND שְׂבִיטָה ARE BASIC PRINCIPLES OF שָׁבִיט. WHATEVER IS אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ IS שְׂבִיטָה. WHEN WE SAY "BLESSED," IT MEANS THE DAY HAS A CERTAIN CHARISMA, SOMETHING SUBSTANTIVE, SOME INNER ENDOWMENT TO BE אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. THE DOUBLE MEASURE OF MANNA WAS A SYMBOL OF שָׁבִיט. THE SABBATH IS A DAY WHICH IS TO BE EXPECTED, ANTICIPATED. IT MUST BE PREPARED FOR. THIS IS THE MEANING OF אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. שָׁבִיט EXPRESSES ITSELF IN QUITE A NUMBER OF אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ: (1) שְׂבִיטָה; (2) אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ, TO SHOW EAGERNESS, ANTICIPATION. THE JEW IS IMPATIENT TO ENTER THE SAVING EMBRACE OF שָׁבִיט. (3) אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. WHEREVER THERE IS אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ, THERE IS IMPATIENCE. IT IS AN ELEMENT OF שָׁבִיט, A PURE EXAMPLE OF HOW אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ SIMPLY TRANSLATES THE GREAT JEWISH EXPERIENCE INTO TANGIBLE OBJECTS. אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ NEVER RELIED UPON THE SUBJECTIVE, BUT SOUGHT RATHER TO TRANSLATE IT INTO TANGIBLE TERMS.

HOW DO WE INTERPRET THAT PSYCHOLOGICAL MOMENT IN THE JEW WHEN HE IS AMONG THE אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ, WHEN HE SURRENDERS HIMSELF TO שָׁבִיט? שָׁבִיט IS THE SYMBOL OF THE JEWISH LONGING FOR אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. THE SAME COMMITMENT IS FOUND IN THE JEW FOR אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. IT IS A MYSTERIOUS COMMITMENT. EVEN THE MOST AGNOSTIC OF ISRAELI LEADERS SPEAK OF THE FUTURE IN RELIGIOUS TERMS! THE אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ DID NOT COME DOWN ON THE שָׁבִיט, TO BE SYMBOLIC OF אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ IS IDENTICAL WITH SACRIFICE, WITH אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. IT SYMBOLIZES WITHDRAWAL, ABSTENTION. LIKE MOUNT SINAI, THE SABBATH IS SURROUNDED BY BOUNDARIES:

אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ - אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ: THERE IS אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ TO שָׁבִיט. SANCTITY OFTEN SYMBOLIZES ITSELF IN MAN BY WITHDRAWAL. SO THE KIND OF WORK FORBIDDEN ON שָׁבִיט IS אֵלֶיךָ מִכָּל פְּרִי אֲדָמָתְךָ. PRODUCTIVE WORK WHERE HUMAN CREATIVITY IS INVOLVED. PRODUCTION IS FORBIDDEN ON שָׁבִיט: WHY? --BECAUSE THERE IS A CERTAIN PSYCHOLOGICAL SATISFACTION INVOLVED. THE SAME CONCEPT IS INVOLVED IN FATIGUE; THERE IS A PSYCHOLOGICAL EFFECT TO IT. MENTAL FATIGUE IS COMPOSED OF GUILT, A SENSE OF FAILURE, AN SUDDEN END TO CREATIVITY OR ACHIEVE-

CELEBRATION. IN WHAT MAY I ENGAGE? I MAY ENGAGE IN A CERTAIN KIND OF SPIRITUAL ACTIVITY WHICH EXPRESSES THE CONCEPTION OF *אזרחות*— AND HERE THE *אזרחות* SAYS *אזרחות*. THIS EXPRESSES THE POSITIVE DIMENSION OF *אזרחות*. IT CONVERTS THE DAY INTO NOT ONE OF IDLE ACTIVITY, BUT ONE OF ACTIVE PARTICIPATION. THE NEGATIVE ASPECT IS ASSERTED IN *אזרחות*.

NOW I SHALL SPEAK ABOUT A FAMOUS IDEA IN JUDAISM, WHICH COMES TO EXPRESSION IN OUR LITURGY, HISTORY, AND SONG: *אזרחות*.

אזרחות AND *אזרחות* WERE GIVEN A LAND MAP WITH THEIR ASSIGNMENT OF MISSION: BUT OF *אזרחות* IT IS SAID *אזרחות*: TO HIM IS OFFERED BOUNDLESS EXPANSION, AN INHERITANCE WITHOUT BOUNDARIES. HIS IS THE EXPANSION OF THE IMPERIALIST; NO BOUNDARIES CAN STOP HIM. WHY WERE NOT INFINITE BOUNDARIES GIVEN TO ABRAHAM AND ISAAC? WHAT IS THE MEANING OF *אזרחות*? ABRAHAM SUFFERED A GREAT DEAL: *אזרחות*; BUT HE AND SARAH LIVED *אזרחות*; THEY WERE NEVER EXPOSED TO EXILE. ISAAC, SIMILARLY, WAS FORBIDDEN TO LEAVE THE LAND OF ISRAEL. IT WAS JACOB AND HIS SONS WHO WERE THE FIRST TO LEAVE *אזרחות*, TO FLEE VOLUNTARILY OR INVOLUNTARILY; AND *אזרחות* HAD AN EXTRA ASSIGNMENT: TO PROVE THE JEWISH WAY OF LIFE WAS VIABLE OUTSIDE *אזרחות*, THAT *אזרחות* HAS A COSMIC QUALITY, IN A VARIETY OF LANDS, IN A MULTITUDE OF CULTURES AND THEIR CONFRONTATIONS. SUCH WAS THE TEST FOR *אזרחות* AND *אזרחות*. THEIRS WAS THE TASK TO PROVE THAT *אזרחות* WAS NOT A PAROCHIAL FAITH. UNLIKE FLORA AND FAUNA, MAN HAS A COSMIC QUALITY: HE CAN ADOPT HIMSELF TO A VARIETY OF CLIMES. WHY WAS IT NECESSARY FOR *אזרחות* TO GATHER DUST FROM ALL PARTS OF THE WORLD TO FORM MAN? IT INDICATES THAT MAN IS NOT PROVINCIAL, THAT HE IS A COSMOPOLITAN, UNIVERSAL CREATURE. SO IF MAN IS A COSMIC CREATURE, HE IS ABLE TO ADAPT HIMSELF AND HIS FAITH TO BE UNIVERSAL. HOW IS THE UNIVERSALITY OF *אזרחות* EXPRESSED? ITS GOALS ARE ATTAINABLE UNDER MANY SETS OF CIRCUMSTANCES, A VARIETY OF CULTURES: IT IS CAPABLE OF SOLVING PROBLEMS IN THE PAST, PRESENT, AND IN THE FUTURE AS WELL. SO SOME ONE OF THE *אזרחות* HAD TO SYMBOLIZE THIS FOR JEWISH HISTORY, TO SHOW THE SWEEP AND DEPTH OF *אזרחות*. WHY WAS IT NECESSARY FOR TWO PEOPLE TO DEMONSTRATE IT? BECAUSE WITH JACOB, THERE WAS THE PROBLEM WHETHER MAN CAN SERVE G-D WHILE HE IS

EXPLOITED, HUMILIATED, AND OPPRESSED. JOSEPH SHOWED JUST THE OPPOSITE-- THAT MAN CAN OBSERVE JUDAISM WHEN HE REACHES THE PINNACLE OF SUCCESS. IT IS THE *איש רעיון אנונימי המשיח*. WAS THE DISCOVERER OF G-D, THE HARBINGER OF MONOTHEISM; *ה'קב"ה* ESTABLISHED THAT *ה'קב"ה* SHOULD BE A SACRIFICIAL FAITH; *ה'קב"ה* CONSTITUTED THAT *ה'קב"ה* SHOULD BE BOUNDLESS. THUS HIS ESTATE IS LIMITLESS, BECAUSE HE GAVE BOUNDLESSNESS TO *ה'קב"ה*. *ה'קב"ה* AND *ה'קב"ה* ARE RESPONSIBLE FOR THE DILIGENCE, STRENGTH, AND TENACITY OF THE JEW TO REACH ANY GOAL UNDER ALL SORTS OF CONDITIONS.

NOW LET'S GET BACK TO *ה'קב"ה*. WHAT DOES IT MEAN? *ה'קב"ה* IS THE MEANING OF *ה'קב"ה*. IT MEANS THAT THE *ה'קב"ה* WHICH WAS GIVEN TO 12 UNCULTURED, UNCIVILIZED TRIBES, SLAVES IN THE DESERT, CAN BE OBSERVED, ITS OBJECTIVES REACHED, CHALLENGES MET, ON ALL ECONOMIC AND POLITICAL LEVELS. IT ALSO MEANS THAT YOU'LL BE HAPPY. *ה'קב"ה* IS THE MEANING OF *ה'קב"ה*. IT NEGATES THE CURSE OF MAN NEVER TO BE SATISFIED. MAN IS A FINITE BEING AS FAR AS ACHIEVEMENTS ARE CONCERNED. *ה'קב"ה* SAYS ON THE *ה'קב"ה*. HE COMPARES MAN'S LIFE TO THE LETTER *ה'קב"ה*, WHICH HAS ONLY ONE OPENING--TO THE GRAVE. WE CANNOT SPEAK OF LIFE WITHOUT RELATING IT IN SOME WAY TO ITS OPPOSITE, EXTINCTION OF LIFE. IT IS *ה'קב"ה* WHICH GIVES PURPOSE, DIRECTION, SENSE, AND MEANING TO OUR EXISTENCE. AND THIS IS THE MEANING OF *ה'קב"ה*.

NOW BACK TO THE *ה'קב"ה*. *ה'קב"ה* REQUIRES *ה'קב"ה*, AND *ה'קב"ה* REQUIRES *ה'קב"ה*. IT COMES ABOUT WHEN WE ARE OVERCOME WITH AWE AND TREPIDATION FOR THE CONFRONTATION WITH *ה'קב"ה*. *ה'קב"ה* IS AN EXPRESSION OF *ה'קב"ה*, AND SHOWS THAT WE ARE BASICALLY UNWORTHY OF APPROACHING G-D. SOMETIMES *ה'קב"ה* SYMBOLIZES JOY AND HAPPINESS AT MEETING. MAIMONIDES EMPLOYS THE PHRASE *ה'קב"ה* WHEN SPEAKING OF RECEIVING THE SABBATH. HE SEES *ה'קב"ה* IN EXPECTATION OF SOME DIVINE DIMENSION NOW ENTERING INTO MAN'S LIFE. THERE IS *ה'קב"ה* BECAUSE OF HAPPINESS AND JOY AT RECEPTION OF AN INTIMATE AND BELOVED FRIEND, SUCH AS A *ה'קב"ה*. THE HUMAN BEING SHOULD BE OVERAWED BY THE ARRIVAL OF THE SABBATH QUEEN, WHICH PROJECTS MAJESTY AND ROYALTY INTO THE DREARIEST OF LIVES.

NOW WHAT IS THE RELATIONSHIP BETWEEN MAN AND G-D? IS IT NOT *ה'קב"ה*

וְיָרָא אֱלֹהִים--ONE SHOULD BE IN AWE OF G-D, AND YET CONDUCT A
 FRIENDSHIP AND COMPANIONSHIP BETWEEN HIMSELF AND G-D! THUS ONE
 SPEAKS TO G-D IN A DIALECTICAL MANNER, AS TO A KING, AND ALSO AS
 TO A FRIEND. THE RELATIONSHIP BETWEEN CHILD AND PARENT IS אִבְרָם
 THE SAME. אִבְרָם IS INTERPRETED AS PHYSICAL SERVICE; אֱלֹהִים IS
 INTERPRETED BY RESPECT, AWE, Ehrfurcht. IT IS A DIALECTICAL, DI-
 CHOTOMOUS RELATIONSHIP; TRAINING FOR IT REQUIRES SURRENDER AND SUB-
 ORDINATION. IF אִבְרָם HAD SPOKEN ONLY OF אֱלֹהִים, ONLY OF AWE, WE
 WOULD JUST BE PAID SOLDIERS IN AN ARMY, DEPRIVED OF JOY OF PERSONAL
 RELATIONSHIPS. IF IT HAD SPOKEN ONLY OF אֱלֹהִים, WE WOULD BE A
 RELIGION WITHOUT LAWS AND NORMS, WITHOUT אֱלֹהִים; JEWISH LIVING
 WOULD JUST BE A JOYOUS AFFAIR, WITHOUT FEAR AND RESPECT AND AWE.
 AND THE SAME RELATIONSHIP IS TRUE BETWEEN US AND אֱלֹהִים; WE EXPRESS
 IT EVERY FRIDAY NIGHT, DO WE NOT, WHEN WE RISE TO GREET THE SABBATH
 QUEEN: קְרַא אֶת הַמַּלְאָךְ; אֱלֹהִים--THIS IS אֱלֹהִים; קְרַא אֶת הַמַּלְאָךְ--
 AND THIS IS אֱלֹהִים.

27 February 1971 (אֶתְרֵי תַּחֲנוּן)

ACCORDING TO רַשִׁי, THE PHRASE אֱלֹהִים תּוֹשַׁבַת שְׁמַיִם אֲדַבֵּר... REFERS
 TO PREVIOUS EVENTS אֱלֹהִים אֲדַבֵּר. IN MY OPINION, IN THE BIBLICAL
 IDIOM THE WORDS אֱלֹהִים תּוֹשַׁבַת REFER TO THE FUTURE, REFER TO EVENTS
 WHICH CAME LATER. THE תּוֹשַׁבַת BEGAN TO TELL THE STORY OF MAN IMMEDIATELY,
 AND THUS IT REFERS TO EVENTS WHICH ARE ABOUT TO BE RECALLED. THE תּוֹשַׁבַת
 HERE REPEATS THE STORY OF MAN AS A COSMIC BEING, BUT TELLS US SOMETHING
 NEW--THE STORY OF MAN AS AN HISTORICAL BEING WHO IS FAR FROM PERFECT.
 HOW DOES THE תּוֹשַׁבַת EXPLAIN THIS? IT DOES SO BY SETTING UP A CREATURE
 WITH A SCHISM IN HIS OWN PERSONALITY--AND אֱלֹהִים REMIND US OF THIS BY
 אֱלֹהִים. רַשִׁי SAYS IT REFERS TO THE אֱלֹהִים--TWO CREATIONS; MAN IS
 THUS NOT A HOMOGENEOUS CREATION, THERE IS AN INHERENT DICHOTOMY IN HIM.
 THE VERY FACT THAT THERE ARE TWO STORIES OF CREATION EXPRESSES THIS.
 AND, AS WE HAVE DISCUSSED BEFORE, THE אֱלֹהִים אֲדַבֵּר EXPRESS IT AS WELL.
 THE VERB אֱלֹהִים EMPHASIZES אֱלֹהִים אֲדַבֵּר אֱלֹהִים.

NOW IS MAN CREATED *והאדם*; SOMETHING IS HERE RECORDED WHICH
 EXPLAINS HIS RELATION TO THE WORLD AS MASTER, WHOSE DESTINY AND DRAMA IS
 CONSPICUOUSLY INTERTWINED WITH THE REST OF THE WORLD. *וזהו ה'הוא' ה'הוא' ה'הוא'*
 --FROM HERE ON WE NOTICE HOW THE *ה'הוא'* PUSHES MAN FROM THE PERIPHERY OF
 THE DRAMA OF CREATION TO THE VERY CENTER. *והוא' ה'הוא' ה'הוא'...*
הוא' ה'הוא' ה'הוא': THE TERM PURPOSELY INTRODUCED HERE THE TERM
הוא' ה'הוא' ה'הוא'; IT MEANS THAT PART OF THE *הוא' ה'הוא' ה'הוא'* OVER WHICH MAN HAS CONTROL AND MASTERY,
 THE *הוא' ה'הוא' ה'הוא'* EXPLAINS, *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'*
הוא' ה'הוא' ה'הוא'. ON THE THIRD DAY THERE WAS *הוא' ה'הוא' ה'הוא'*
 BUT NOT UNTIL LATER CAME *הוא' ה'הוא' ה'הוא'*; THERE WAS ONLY VEGETATION WHICH GROWS
 BY ITSELF; LATER CAME CULTIVATED LAND. *הוא' ה'הוא' ה'הוא'* CONTINUES:
הוא' ה'הוא' ה'הוא' *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'*
הוא' ה'הוא' ה'הוא' *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'*
 THE FULL REALIZATION OF *הוא' ה'הוא' ה'הוא'* CAME ABOUT ONLY AFTER MAN APPEARED ON
 THE SCENE. THE WORLD WAS CREATED ONLY TO GIVE MAN AN OPPORTUNITY TO REACH
 GREAT GOALS; THUS CREATION WAS AN ANTHROPOCENTRIC ACT. OTHERWISE, THE ACT
 OF CREATION WOULD HAVE BEEN A BLEAK, EMPTY PERFORMANCE, AND MAN WOULD BE
 ONLY A BEING OF TRAGIC PROPORTIONS. WHAT DID *הוא' ה'הוא' ה'הוא'* ATTRIBUTE TO *הוא' ה'הוא' ה'הוא'*?
הוא' ה'הוא' ה'הוא' *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'*
 SAY *הוא' ה'הוא' ה'הוא'* MEANS "TO PRAY," OR "TO
 ENGAGE IN CONVERSATION." THIS WAS *הוא' ה'הוא' ה'הוא'* INTRODUCED, AS WE ALL KNOW, BY
 ISAAC. ALSO *הוא' ה'הוא' ה'הוא'* SPEAK IN *הוא' ה'הוא' ה'הוא'* OF THE "LANGUAGE OF THE TREES," AS IF
 SPEECH IS NOT THE EXCLUSIVE PROPERTY OF MAN, WHO ALONE IS CALLED *הוא' ה'הוא' ה'הוא'*.
 ACCORDING TO *הוא' ה'הוא' ה'הוא'*, *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'*
 MEANS "BEFORE PRAYER WAS
 OFFERED ON THE EARTH." THIS WOULD LEAD US TO THE INTERPRETATION THAT THE
 PHENOMENON OF PRAYER DOES NOT BELONG EXCLUSIVELY TO MAN, BUT IS A COSMIC
 PHENOMENON: THE WHOLE UNIVERSE PRAYS TO G-D: *הוא' ה'הוא' ה'הוא'* *הוא' ה'הוא' ה'הוא'*
הוא' ה'הוא' ה'הוא'. WITHOUT PRAYER, LIFE COULD NOT EXIST. WHILE MAN MAY REFUSE
 TO PRAY, TO EVERY OTHER CREATURE, PRAYER IS MECHANICAL, A PART OF ITS NATURE.
 THE SUSTENANCE OF THE UNIVERSE IS DEPENDENT UPON THE RELATIONSHIP BETWEEN
 THE *הוא' ה'הוא' ה'הוא'* AND THE *הוא' ה'הוא' ה'הוא'*, AS EXPRESSED IN PRAYER. BUT IF THERE IS COSMIC PRAYER,
 WHY WAS IT NECESSARY FOR MAN TO COME AND PRAY? WHAT PRECEDES PRAYER? THERE
 IS OF COURSE A REALIZATION OF NEED, OR AN AWARENESS OF IMMINENCE OF DISASTER.
 BUT THE PRAYER OF THE UNIVERSE IS ACCEPTED ONLY WHEN TO IT IS ADDED IN AC-
 COMPANIMENT THE PRAYER OF MAN. PRAYER OFTEN MEANS A REALIZATION OF COMPLETE
 DESPAIR, IT CAN SHOW A FEELING OF MENACE, OR A CONFRONTATION WITH DISASTER.

AS AN *ספר* IT CONTAINS NOT JUST A STORY, BUT A LIVING HISTORY; IT TELLS A TALE AND ALSO INSTRUCTS. THE *ספר* CONTAINS FAR MORE THAN PLATITUDINOUS RECORDING. IT NOT ONLY DESCRIBES, IT INTERPRETS; IT POINTS OUT THE MEANING IN THE EVENTS; IT BECOMES INTERPRETATIVE HISTORY. AND THE *מילים* IS *היסוד*: THE STITCHES HELP TO UNIFY THE EVENTS OF THE TALE. THE IDEA OF *מילים* WITH WHICH THE *ספר* MUST COMPLY, REQUIRES NOT ONLY NARRATION AND DESCRIPTION, BUT INTERPRETATION AS WELL. IN AN ATTEMPT TO ISOLATE THE FORCES WHICH CAUSE EVENTS. *ספר* IS BOTH DESCRIPTIVE AND EXPLANATORY SCIENCE. THE CRITERION OF *מילים* AT A HIGHER LEVEL DOES NOT APPLY TO A WITNESS, BUT TO A JUDGE. HIS TASK IS INTERPRETATIVE AS WELL.

WHAT IS *ספר*? IN CONTRADISTINCTION TO *מילים*, IT IS WRITTEN UNDER THE IMPACT OF DIVINE INSPIRATION. ANYONE MAY BE CAPABLE OF WRITING A CHRONICLE OR BOOK OF HISTORY, FOR IT IS THE SCIENCE OF THE PAST, OF WHAT TRANSPIRED AND IS GONE. *ספר*, ON THE OTHER HAND, DEALS WITH UNIVERSAL EVENTS. IT IS THE INTERPRETER OF EVENTS; HISTORICAL FIGURES BECOME THEREIN PROTOTYPES OF THE FUTURE. *ספר* IS NOT ONLY THE BOOK OF YESTERYEAR, BUT IS ALSO A PERENNIAL OLD/NEW STORY OF DESTINY. IT MOVES EVENTS FROM THE ONE-TIME, THE ONCE-OCCURRING, TO THE OMNIPRESENT. AN INDIVIDUAL BECOMES AN ETERNAL FIGURE, A PROTOTYPE FOR GENERATIONS TO COME. THIS IS WHY WE MAY TERM THE *ספר* AN "ETERNAL BOOK"; IT IS THE STORY OF THE JEWISH PEOPLE IN ITS ENTIRETY, THEIR RISES AND TRIUMPHS, THEIR BANKRUPTCIES AND FAILURES. THE *מילים* OF THE *ספר* IS ITS EXPLANATION AND ASSERTION OF AN ETERNAL TRUTH, THE PATTERN OF MAN'S BEHAVIOR THROUGHOUT THE GENERATIONS. AT THIS LEVEL, *מילים* ASSUMES A PREDICTIVE NATURE, WHEN IT SEES IN EACH PASSING PHENOMENON THE TRENDS OF THE CENTURIES. THE TRUTH OF THE *ספר* IS BEHELD IN VISION, NOT JUST CONFIRMED BY TRANSPIRING EVENTS. ONLY HE WHO CAN BEHOLD A VISION, WHO HAS THE GIFT OF PROPHECY, CAN SEE THE FUTURE AND CAN WRITE A *ספר*:

... *כי הלאה תהיה חזרה ויבא אלך אלך*. WHAT HAPPENED IN *שנת* MAY HAPPEN AT ANY TIME OR PLACE; THE BOOK OF ESTHER IS AN INTEGRAL PART OF *כתבי הקודש* BECAUSE IT IS A STORY OF THE ETERNAL DESTINY OF THE JEWS; *אשר לא יוכלו להימלט*. *כחולש' חולשי תורה אבהלך תהיה' אלא קסא' אלא*. THUS IT WILL NEVER FORFEIT ITS RELEVANCE. THE *מילים* SHOULD BE STUDIED *sub spatia aeternitatis*.

מילים IS NOT A RACIAL CONCEPT, IT IS AN ACTUALITY, AND WE HAVE LIVED

לפניו stood on the Temple Mount, the Jew did not care for independence, his survival depended (and depends) only on his spiritual commitment. It is impossible to attract the Jew by a state which is completely secular. The only attraction is the עבודת ה', This is why עמנו was so anxious regarding his future!

Finally, let me add one more thought: ואלה האותות אשר עשה ה' למרדכי ולישראל (future tense). This shows that the Jew cannot allow himself to partake of idolatry. Why did Mordechai defy Haman? He simply could not obey him! The Jew cannot bow to an idol. This is the basis of the conflict and strife with the Communists. In my opinion the Jew can never assimilate. This is why the Russians hate the Jew; he cannot lose his face amongst them. The ספר is the story of עמנו as well.

Notes from ספר ואלה האותות
as delivered by Rabbi Joseph B. Soloveitchik
on Sunday, 7 March, 1971, 8:00 p.m.,
New York, New York

אלה האותות אשר עשה ה' למרדכי ולישראל

This text lends itself to aggadic interpretation. The term ואלה refers to the various creations about which the Bible speaks in Chapter 1, and which are classified in two classes, Heaven and Earth. ואלה states explicitly that this verse is to be considered the last verse of the concluding chapter. They are the summation of the events leading up to the creation of the universe. As far as Biblical semantics are concerned, ואלה refers to results, not causes; development, not origins. If we should accept Hirsch's suggestion, this verse should be translated: "These are the developments of Heaven and Earth after they were created." The verse in this context is not to be taken as the conclusion of the story of creation as recorded in the first chapter, but rather as the beginning of the new story of man which the ספר is about to tell, after the universe was created. The ספר begins immediately to tell the story of man. In

INTROSPECTION, NO SELF-ANALYSIS. IT IS AN AWARENESS NOT OF IDEAS CREATED BY HIS MIND, BUT ONLY OF RECEPTION. IN THIS CONTEXT, MAN AS AN INDIVIDUAL OF DIGNITY AND WORTH IS TRULY FORGOTTEN AND PASSED BY.

WHATEVER IS UNNOTICEABLE THROUGH THE MEDIUM OF ACCOMPLISHMENT, WHATEVER IS INTANGIBLE, IS NON-EXISTENT. MODERN MAN DOES NOT BELIEVE HIMSELF AT ALL. HE SEES HIMSELF AS A BODY, BELONGING TO THE WORLD OF THINGS, LET US NOT FOOL OURSELVES! POLITICAL SOVEREIGNTY IS BASED UPON THIS CONCEPT, THE IDEA OF MAN'S USEFULNESS TO THE SYSTEM. THE INTERESTS OF THE INDIVIDUAL ARE ALWAYS SUBORDINATED TO THE INTERESTS OF THE MULTITUDE. THERE IS NARY A DEMOCRACY ON EARTH WHICH DID NOT RESCIND OR ABROGATE THE RIGHTS OF THE INDIVIDUAL IN TIMES OF EMERGENCY. PERHAPS THIS LIES AT THE ROOT OF THE HUMAN PROBLEM; MAN IS INVENTIVE, SKILLFUL, AGGRESSIVE, YES-- BUT MAN IS JUST A THING. HE WANTS TO FIND A TELOS WITHIN MAN, NOT OUTSIDE OF HIM. MAN-THING IS NO REVOLUTIONARY; HE BELIEVES IN SLOW, EVOLUTIONARY PROCESSES. HE IS HONEST, BUT NOT COMPASSIONATE; HE CHAMPIONS JUSTICE, BUT DOES NOT KNOW HOW TO LOVE; HE IS FAIR, BUT NOT KIND. HE IS NEVER CURIOUS TO FIND OUT WHAT IS BEHIND THE VEIL; HE IS BOUNDARY-CONSCIOUS, TIME-CONSCIOUS, CONCERNED WITH THE MATERIAL WORLD. *הוא אינו אדם* IS CERTAINLY ROOTED IN CONTEMPORARY LIFE.

NOW LET US TURN OUR ATTENTION TO MAIMONIDES' CONCEPTION OF MAN AS "I-SUBJECT." MAN IS ALSO AN INTANGIBLE FIGURE, REMOTE FROM THE SCHEME OF REALITY. HE PARTICIPATES IN THIS WORLD, BUT AT THE SAME TIME IS NOT, IN SOOTH, A PART OF IT. HE FEELS OFTTIMES A STRANGER, LONESOME FOR HIS OWN HOME, LONGING FOR THE REALITY OF I-OBJECT. BUT THERE IS SOMETHING OF MAN WHICH CAN NEVER BE CAUGHT IN THE CRUCIBLE OF OBJECTIFICATION. *אדם הוא אדם* IT IS AS THIS JUNCTURE THAT WE ARE CONFRONTED WITH MAN-SUBJECT. GONE IS THE UNIFORMITY AND MONOTONY OF BEING. THE EXISTENCE OF MAN-SUBJECT IS UNBOUNDED AND UNCHARTED. MAN-OBJECT IS AN OPEN BOOK; MAN-SUBJECT IS A MYSTERY: HE CAN DISGUISE HIMSELF FROM THE INQUIRING EYE. AND THUS THE ALMIGHTY ASKED MAN *מהו אדם* ON BEHALF OF HIMSELF AND OF COUNTLESS UNBORN GENERATIONS. HE IS A MYSTERY BOTH TO HIS FELLOW-MAN AND TO HIMSELF. THESE WORDS ARE ECHOED ALL OVER OUR WORLD TODAY; MAN HAS ALMOST REACHED THE BRINK OF CLANDESTINE EXISTENCE. ANOTHER *אדם הוא אדם* STATES: *מהו אדם*

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... *אין שם*; THE TWO WORLDS WERE CREATED WITH THE LETTERS OF THE DIVINE NAME; THUS BY INFERENCE, MAN-OBJECT IS INCONCEIVABLE WITHOUT MAN-SUBJECT.

THE PSYCHOLOGICAL PICTURE MAN-SUBJECT PROJECTS IS VERY DIFFERENT FROM THAT OF MAN-OBJECT. HE THINKS PRIMARILY IN PICTURES. HE IS UNIQUE TO THE EXTENT OF BEING MISUNDERSTOOD. HE SHARES IN THE DISTRESS OF HIS FELLOW-MAN, UNLIKE THE PRECISION, LACK OF COMPASSION, AND INDUCTIVE SCOPE OF MAN-THING. HE LACKS SENSITIVITY TO MINUTIAE, BUT IS SENSITIVE TO THE GRANDEUR OF THE WHOLE. HE SEES EVERYTHING IN ITS TOTAL DESIGN. MAN-SUBJECT PROJECTS THE GRAND OUTLINE. MAN-THING IS SEDATE, SELF-RIGHTEOUS, DISTINGUISHING BETWEEN THE POSSIBLE AND THE IMPOSSIBLE. THE MAIN DISTINCTION BETWEEN MAN-OBJECT AND MAN-SUBJECT, HOWEVER, IS IN THEIR LOGIC. MAN-OBJECT'S IS AN INDUCTIVE, IMPERICAL LOGIC; MAN-SUBJECT'S LOGIC IS QUITE DIFFERENT. HE TAKES ADVICE FROM AN *a priori* LOGIC. HE LEARNS NOT FROM PRACTICAL DEEDS, BUT FROM ACTIONS WHICH MAY RESULT IN SERIOUS LOSS. THE HIGHEST AUTHORITY FOR MAN-OBJECT IS REASON; FOR MAN-SUBJECT, EMOTION. JUDAISM HAS ACCEPTED BOTH IMAGES OF MAN. WHAT IS ITS ATTITUDE TOWARD EACH? YOU'LL ASK ME, WHAT IS MAN SUPPOSED TO DO? --SOMETIMES TO ACT AS A REAL THING, SOMETIMES TO ACT INTANGIBLY. THE OBJECT OF THE *אין שם* IS TO TEACH MAN HOW TO ACT. THE *אין שם* SEES THREE DISTINCTIONS BETWEEN THE LOGIC OF MAN-OBJECT AND THAT OF MAN-SUBJECT.

FIRST, MAN-SUBJECT TRIES TO UNDERSTAND THE INDIVIDUAL, HIS INTER-RELATEDNESS TO THE REST OF SOCIETY, REGARDLESS OF HIS CONTRIBUTION TO THAT SYSTEM. *אין שם* SPEAKS OF THE INDIVIDUAL, HIS INNER BEING, AND CENTRAL WORTH. *אין שם* SANCTIONS MAN-SUBJECT OF THE SECOND CREATION STORY. THE REALITY OF THE INDIVIDUAL IN THE FIRST STORY IN GENESIS IS IN MAN HIMSELF. AND *אין שם* 'אין שם *אין שם*? HE IS HIMSELF THE PROOF OF G-D'S LOVE FOR THE LONELY INDIVIDUAL; SO HE WAS CREATED NOT A CLASS, BUT AN INDIVIDUAL. G-D DEMONSTRATED HIS LOVE FOR THE INDIVIDUAL ALSO WHEN HE INSTRUCTED MAN TO FORM A COVENANTAL COMMUNITY--SLOWLY, PIECEMEAL, NOT BY MASS CONVERGENCE, BUT INDIVIDUALLY, AS AT *אין שם* WHEN HE ADDRESSED HIMSELF TO EACH INDIVIDUAL. IT WAS WORTHWHILE FOR *אין שם* TO DISPLAY HIS *אין שם* TO CONTRACT HIMSELF ONTO A SMALL MOUNTAIN IN THE DESERT. THE G-D OF ISRAEL

THE CLEAR, INFALLIBLE LOGIC OF PRECISE, CALCULATED EFFORT. HOWEVER, THE METHODS PERTAINING TO THE JEWS ARE EXTRAORDINARY. WE ACTED AND STILL ACT IN COMPLIANCE WITH UNQUALIFIED DEDICATION TO A MYSTERIOUS PAST AND AN UNKNOWN FUTURE, ALL OF WHICH IS NO PRODUCT OF STRICT IMPERICAL LOGIC. TO THE IMPERICAL LOGICIAN, THERE ARE NO ABSOLUTE NORMS FOR WHICH ONE WOULD SACRIFICE HIMSELF. DID WE LIVE BY SUCH LOGIC? NO, EVEN THOUGH WE ARE COMMITTED TO ABSOLUTE NORMS. IN THE FIELD OF HISTORICAL EXPERIENCE, WE WERE AND ARE COMMITTED TO A SET OF MYSTERIOUS NORMS, A MORALITY IMBEDDED IN A RATIONAL, HISTORICAL EXPERIENCE. THE ETHIC OF MAN-THING IS NOT NURTURED BY ANYTHING WHICH LOSES ITS VALIDITY. WE CONTINUE, HOWEVER, TO MAKE BASIC HISTORICAL DECISIONS, BOTH HERE AND IN *Am. H.*, NEVER THINKING OUT RATIONALLY THE CONSEQUENCES BEFORE TAKING SUCH COURSE OF ACTION. WE ARE SEIZED SUDDENLY BY A MYSTERIOUS WILL. THAT'S EXACTLY WHAT *Sh. S.* SAY ABOUT *Vnejjeluj*. WHAT EXACTLY IS THE SUBSTANCE OF *Vnejjeluj*? WHAT IS ITS SIGNIFICANCE FOR AN ETERNAL PEOPLE? IT MEANS BASIC, RATIONAL DECISIONS ARE MADE WITHOUT INQUIRING INTO THE PRACTICAL RESULTS OR EFFECTS OF SUCH DECISIONS. IF WE HAD SAID *eluj Vnejjeluj*, WE WOULD NEVER HAVE ACCEPTED THE *תורה*. WE PLEDGED ALLEGIANCE TO G-D AND OURSELVES, NO MATTER WHAT THE FUTURE, TO SURVIVE AS A HOMOGENEOUS, ANTHROPOLOGICAL UNITY. WHOSE LOGIC WAS UTILIZED? IT WAS THE LOGIC OF MAN-SUBJECT. IT IS A LOGIC WHICH HAS EVER CONFOUNDED OUR ADVERSARIES. IN *ל'ה' ח'ל'ים* WE READ, *ל'ה' ח'ל'ים* *ל'ה' ח'ל'ים* AND THE *ל'ה' ח'ל'ים* INTERPRETS IT: "RETURN, SHULAMI, RETURN, TO THE COMMUNITY OF MANY THINGS, TO THE COMMUNITY OF COSMIC MAN: ENOUGH OF SOARING ALOFT TO THE GLORIOUS CLOUDS ON HIGH, ENOUGH OF REJOICING IN THE ECSTASY OF THINE OWN SUBJECT! RETURN TO US AND WE WILL ATTEMPT TO UNDERSTAND THEE!" OR, IN OTHER WORDS, "WE WILL TRY TO RATIONALIZE THY COMMITMENT WITH THE UTILITARIAN, PRAGMATIC LOGIC OF MAN-OBJECT." WHAT WAS SHULAMI'S REPLY? *ל'ה' ח'ל'ים* *ל'ה' ח'ל'ים* --YOU DON'T APPRECIATE HER DETERMINATION, HER COMMITMENT, HER INTOXICATION: SHE IS IN AN INTERMINABLE, MAD DANCE, A RUSH WILLY-NILLY INTO BOUNDLESS SPACES TO AN UNKNOWN DESTINATION. SHE COULDN'T STOP DANCING EVEN IF SHE WANTED TO. SHULAMI THE CLANDESTINE IS THE HERO OF THE GREAT DRAMA, THE HISTORICAL DIALECTIC OF THE JEW.

LET ME ASK YOU ANOTHER QUESTION: DID NOT GRAND LITTLE JOSEPH ALSO

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PERSONIFY THAT DOUBLE VISION OF THE DREAMER, THE INSPIRED PERSONALITY, AND THE EFFICIENT EXECUTIVE, WHO MADE EGYPT-LAND PROUD AND SUCCESSFUL? HE WAS BOTH MAN-OBJECT AND MAN-SUBJECT. HE WAS THE FIRST REPRESENTATIVE OF THE ESTABLISHMENT OF MAN-THING. HOWEVER, ON THE OTHER HAND, NOT ONLY WHEN HE WAS YOUNG AND HAD A TENDER MIND, BUT ALSO WHEN HE WAS MATURE, HE WAS A GRAND VISIONARY OF EXALTED INTELLECT. THERE WAS A SPLIT, A DICHOTOMY, IN HIS PERSONALITY; BUT IN THAT SCHISM HE FOUND HIS FAITH. HIS MULTI-COLORED SHIRT WAS SYMBOLIC OF HIS IRRIDESCENT PERSONALITY.

THE THIRD DISTINCTION IS RELATED TO DEED AND THOUGHT. I-SUBJECT SERVES THE INWARDNESS IN MAN; I-OBJECT FOREGOES HIS EMOTIONS. אלהים, ON THE ONE HAND, HAS EMBRACED THE PHILOSOPHY OF MAN-THING. ACTION, ACCORDING TO THE אלהים, IS INDISPENSIBLE. THE אלהים TRIES TO INVOLVE THE BODY IN THE SERVICE OF G-D, TO INVEST IT WITH RELIGIOUS PURPOSE. THE OBJECTIVE IT PURSUES, IS THE REDEMPTION OF PHYSIOLOGICAL FUNCTIONS, MEANINGLESS PER SE, BY RELATING THEM TO SERVICE OF THE ALMIGHTY. GREAT EMPHASIS, TOO, IS PLACED BY אלהים ON THE DETAILS. NON-COMPLIANCE WITH A MINOR DETAIL QUITE OFTEN RENDERS AN ACT USELESS. BASICALLY THE אלהים HAS EVOLVED A MATHEMATICAL, SCIENTIFIC APPROACH. YOU KNOW VERY WELL THE אלהים QUANTIFIES OBJECTS. OF COURSE OUR ENEMIES HAVE ACCUSED US OF GIVING UNDUE ATTENTION TO DETAILS. BUT ISN'T THE ENGINEER ATTENTIVE TO MINUTE DETAILS WHICH TO THE UNINITIATED EYE ARE SUPERFLUOUS? WE ACCEPT AND CONCUR WITH THE VIEW THAT DETAILS REFLECT A SYSTEM OF DIVINELY DISCIPLINED ACTION. DISCIPLINED ACTION IS MEANINGLESS WITHOUT ATTENTION TO DETAILS.

ON THE OTHER HAND, JUDAISM IS A ROMANCE BETWEEN G-D AND THE JEW, AN ADVENTURE, A CLEANSING, CATHARTIC EXPERIENCE, A FORWARD MOVEMENT. FOR THERE ARE אלהים RELATING TO INNERMOST MAN AS WELL. OUR DETRACTORS SAY OUR ATTENTION TO DETAIL IS PEDANTRY WHICH BLOCKS OUT THE VIEW OF G-D. WE SERVE אלהים, HOWEVER, WITH OUR HEARTS AS WELL AS WITH OUR HANDS AND MIND. THE DIVINE DISCIPLINE IS AN INSPIRATION RATHER THAN A HANDICAP. אלהים, REGARDLESS OF THE INTELLECTUAL PRECISION IT REQUIRES, IS A MYSTICAL RENDEZVOUS WITH THE אלהים. אלהים ON אלהים, REQUIRES US TO SLOW DOWN OUR FEVERISH PACE AND RELISH THE EXPERIENCE OF אלהים. NO, THE I-SUBJECT HAS NOT BEEN REJECTED. THE PHYSICAL DIALECTIC WAS TRANSFORMED INTO AN HALACHIC DIALECTIC. MAN SHOULD

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SERVE *הקדש* IN ACCOMPLISHMENT AS WELL AS IN EXPERIENCE. SOONER OR LATER, *קולוהלא*, THOUGH IT MAY BE SLOW IN COMING, MAN THE SUBJECT WILL BE RECONCILED WITH MAN THE OBJECT, DEED WILL BE RECONCILED WITH THOUGHT, AND ACTION WITH ACCOMPLISHMENT. THE *מלאכים* OF THE *מלאכים* ARE FOREVER SEPARATED; *חסד* REPRESENTS *חסד*, LOVINGKINDNESS, COMPASSION, WHILE *עצמות* REPRESENTS *עצמות*, OR STRICTNESS, PUNISHMENT, AND SOMETIMES EVEN EXECUTION. THERE IS AN ENDLESS DISTANCE SEPARATING *חסד* FROM *עצמות*. UNLIKE THE ANGELS, HOWEVER, IN *הקדש* THERE IS NO DICHOTOMY. IN HIM ALL OPPOSITES ARE RECONCILED; IN HIM THERE IS ONLY HARMONY.

CONCLUDING THE *מלאכים* AND STEPPING BACKWARD, WE PRAY TO *הקדש* THAT THAT ESCHATOLOGICAL DAY WILL ARRIVE WHEN MAN HIMSELF WILL BECOME HARMONIOUS: .. *הוא הוא יום זה*. AND THE *שבת* IS THE GREAT REPRESENTATION OF THIS HARMONY. FRIDAY NIGHT, WHEN WE SAY *שבת קודש*, MAN IS NOT EVEN MENTIONED. MAN IS A LITTLE THING, A PARTICLE IN THE COSMIC PROCESS OF CREATION. ON *שבת* MORNING, THE WHOLE BACKGROUND IS SUDDENLY CHANGED. WE SPEAK ABOUT THE GREATNESS OF THE INDIVIDUAL, OF MOSES: *איש משה דמתין חלקו*. *אשמים*, THE ASTRAL WORLD, NATURE--THESE HAVE LITTLE MEANING IN COMPARISON WITH THE GREATNESS OF THE JEW. AND LATE IN THE DAY, WHEN THE SUN FALLS AND FADES AWAY, AT *שבת*-TIME, WE SAY *אחד אחד אחד אחד*. G-D IS ONE BECAUSE THERE IS *חסד*, *רחמים*, *אמת*, AND *עצמות* WITHIN HIM, AND NO CONTRADICTION BETWEEN THEM AT ALL. "THOU ART ONE, AND THE *אמת* THOU ENTRUSTED TO US--TO WHAT GREAT DESTINATION DOES IT LEAD?" --TO *אמת אחד אחד אחד*; AND SO WE PRAY THAT THAT HARMONY WILL ARISE:

הוא הוא יום זה

Notes from *הוא הוא יום זה*
 as delivered by Rabbi Joseph B. Soloveitchik
 on Saturday, 20 March, 1971, 8:30 p.m.,
 Brookline, Massachusetts

THERE IS NO DOUBT THAT A DOUBLE REASON PROMPTED OUR SAGES TO INCLUDE A READING FROM THE PROPHETS AFTER *הוא הוא יום זה* ON SABBATH MORNING.

IT IS A FITTING SEQUEL TO THE READING OF THE *תורה* FOR TWO REASONS. FIRST, THERE IS A DIDACTIC OR INSTRUCTIONAL REASON. SECOND, THERE IS AN INSPIRATIONAL, CATHARTIC REASON. BUT WHY DO WE HAVE *קראת התורה*, WHEN WE HAVE THE PRINCIPLE *אין לך אלהים אחרים*? WHAT HALACHIC PRINCIPLES CAN WE LEARN FROM THE *קראת התורה*? I BELIEVE WE CAN FIND THE ANSWER IN MAIMONIDES, *מורה נבוכים*. THE *מורה נבוכים* MENTIONS THIS REASON, ALSO THE *קראת התורה*; IT IS NOT NEW IN MAIMONIDES. BUT THE *קראת התורה* EXPLAINS IT VERY CLEARLY: THE GOLDEN MEAN, *והוא המצוינות... והוא המצוינות... והוא המצוינות...* WE HAVE *קראת התורה* IN ORDER THAT WE SHOULD IMITATE G-D. G-D REVEALED HIMSELF TO THE PROPHETS IN ORDER THAT THEY SHOULD INSPIRE THE PEOPLE WITH HIS *אור*. IT IS ALMOST TO SAY THAT G-D WILLS MAN TO BE LIKE HIM. BUT THE *קראת התורה* DID NOT STATE PRECISELY WHAT "HIS WAYS" ARE. WHAT DOES *imitatio dei* STAND FOR? THESE TERMS ARE VERY BOLD AND MYSTERIOUS.

IN CONTRADISTINCTION TO HALACHIC NORMS, WHICH WERE FORMULATED WITH THE TINIEST MINUTIAE, THE MORAL NORMS WERE GIVEN TO US ONLY IN BROAD STROKES, IN OUTLINE FORM, TO BE FILLED IN LATER BY THE PROPHETS AND OURSELVES. WHAT NORMS ARE WE TO ADOPT? WHAT DETAILED RULES ARE WE TO FOLLOW? WE HAVE ONLY THE OUTLINE, THE DETAILS ARE LEFT TO INDIVIDUAL PERFORMANCE. FOR EXAMPLE, TO BE KIND, UNLIKE *קראת התורה*, WHERE NO DETAIL IS MISSING, --TO BE KIND, IS WITHOUT DETAIL; IT IS LEFT TO THE INTERPRETATION OF OUR INDIVIDUAL CONSCIENCE AND INTELLIGENCE. THUS WE HAVE THE PROPHETS, WHO EXPRESS ETHICAL NORMS IN THEIR PUBLIC INSTRUCTION. *קראת התורה* HAS INTRUSTED TO US HIS ATTRIBUTES, BUT ONLY TO THE *קראת התורה*. EACH DIVINE ATTRIBUTE ENTAILS AN HALACHIC NORM, WHICH WE MAY LEARN FROM THE PROPHETS. HOWEVER, ONLY THE SENSITIVE SOUL WILL BE INSPIRED BY THE *קראת התורה*. ONLY THE SENSITIVE SOUL WILL UNDERSTAND THE MORAL LESSONS TO BE LEARNED THEREFROM. SO IT MEANS WHEN YOU READ A LESSON FROM THE PROPHETS, YOU MAY LEARN BASIC TENETS OF JEWISH MORALITY.

HOWEVER, I AM NOT INTERESTED IN THAT ASPECT TONIGHT. WHAT I AM INTERESTED IN, IS THE FASCINATING SPIRITUAL AND INSPIRATIONAL EFFECT OF *קראת התורה*. IT IS TWO-FOLD: (1) A UNIVERSAL, METAPHYSICAL INSPIRATION; AND (2) A PRIVATE, HISTORICAL INSPIRATION. FIRST, THE LESSON FROM THE PROPHETS HAS A DISTINCT CATHARTIC EXPERIENCE IN IT. ONE SOMEHOW FEELS EXALTED WHEN HE READS IT. A MILLENNIA-OLD HISTORY OF *קראת התורה* WILL BEAR WITNESS TO THE FACT THAT THE JEW

STUDYING *תורה* FELT A SPECIAL JOY, INSPIRATION, AND ENHANCEMENT,
 IT ELEVATED HIM. THE *קב"ה* WAS AWARE OF THIS EFFECT, AND THEREFORE
 PROHIBITED A MOURNER FROM STUDYING, AND *שבת* FROM SO DOING ON
שבת. THE MOURNER IS ENJOINED FROM EXPERIENCING THE JOY OF *תורה*.
 THIS CATHARTIC EXPERIENCE IS NOT RESTRICTED TO *תורה*. WHEN ONE
 READS *לוי לוי* AND *לוי לוי*, IT IS EASY TO FEEL THE INSPIRATIONAL EFFECT;
 BUT WHAT ABOUT THE YOUNG STUDENT WHO STUDIES *משנה*, THE INTRICATE
 CONCEPTS OF *משנה*, *שולחן ערוך*, *מורה נבוכים*,--THE FORMAL, ABSTRACT CONCEPTS OF
 JURIDIC HALACHIC PRACTICE? IT MUST BE THAT THE INTELLECTUAL EXERCISE
 IS OF REDEMPTIVE WORTH AND WARMING EFFECT AS FAR AS THE HUMAN PERSONALITY
 IS CONCERNED. ALL OF *תורה* REVOLVES ABOUT THE REDEMPTIVE WORTH OF
תורה: KNOWLEDGE UNITES THE MIND WITH THE OBJECT. KNOWLEDGE IS
 TRANSCENDENTAL: IT UNITES TWO SOULS, IF THE SOULS KNOW EACH OTHER
 WELL. MAIMONIDES ASKED, WHO CAN IDENTIFY WITH THE UNIVERSE? --HE WHO
 KNOWS THE UNIVERSE, SCIENTIFICALLY AND METAPHYSICALLY. WHATEVER IS
 STRANGE AND UNKNOWN AROUSES FEAR AND INCREASES THE DISTANCE BETWEEN THE
 OBSERVER AND THE OBSERVED. THIS WAS TRUE AT *מלך*: *אורח חיים*
...גמול: THE PEOPLE WERE AFRAID OF THE DARK CLOUD ENCOMPASSING
 THE MOUNTAIN; THEIR UNDERSTANDING COULD NOT PENETRATE ITS MYSTERY. BUT
 MOSES UNDERSTOOD G-D; HE WANTED TO EMBRACE G-D, AND MOVED FORWARD HIGHER
 AND HIGHER TO THE CENTER OF THE OMINOUS CLOUD ABOVE. HE SO LONGED TO
 KNOW G-D THAT HE ASKED THE ULTIMATE, IMPOSSIBLE OF HIS CREATOR: *אני רציתי*
לראות את פניו. HOWEVER, WHEN ONE IS GIVEN THE OPPORTUNITY TO PARTICIPATE IN
 SLOW, STEADY, UNIFORM GAZING AT SOMEONE OR SOMETHING, THE FEAR ONCE FELT
 RAPIDLY DISAPPEARS, AND THE OBSERVER IS NO LONGER HESITANT TO APPROACH
 THE OBSERVED MORE CLOSELY. SO THE KABBALISTS ASK, *מהו מקור המצוות*?
 --TO KNOW THE ORIGIN OF LAWS, THE INSCRUTABLE WILL OF *קב"ה*. THROUGH
 STUDY WE GET A GLIMPSE INTO THE GREAT INFINITE. THIS MYSTERIOUS INSIGHT
 INTO THE WILL OF *קב"ה* BRINGS MAN AND G-D CLOSER. THEREFORE THE IN-
 STRUCTIONAL AND INSPIRATIONAL EFFECTS OF *תורה* ARE INSEPARABLE. IF
 THE JEW LISTENS CLOSELY TO BOTH THE READING FROM THE *תורה* AND THE
 LESSON FROM THE PROPHETS, HE SHOULD COME AWAY FROM THE SYNAGOGUE HAPPIER
 IN BODY AS WELL AS IN SPIRIT. WHAT ELSE IS THE MEANING OF *שמעו ציון*?
 THIS IS THE MEANING BEHIND THE *קריאת התורה*--TO ASSOCIATE US
 WITH HIS TRUE REALITY *אמת*; AND *אשר קראנו*--TO BRING US CLOSER

LAND, TO AWAIT SALVATION. *אין אנו צופים* CAN RIGHTLY BE CALLED THE MOTTO OF JEWISH HISTORY. THE LONG NIGHT OF *אין אנו צופים* ALWAYS PRECEDES THE *אין אנו צופים* OF FULFILLMENT. HOW LONG DID IT TAKE FROM THE EXODUS TO THE DESTRUCTION OF THE FIRST COMMONWEALTH? ABOUT 800 YEARS. AND EVEN DURING THE SECOND COMMONWEALTH, JUDEA WAS THE VASSAL OF MANY EMPIRES. APPARENTLY THE *אין אנו צופים* WAS INSTITUTED DURING THIS LONG PERIOD OF MUTE WAITING. THE READING OF THE *אין אנו צופים* AND THE *אין אנו צופים* BY THE *אין אנו צופים* HAVE ONE THING IN COMMON: DEFIANCE OF HISTORICAL REALITY, AS EVINCED BY THE TEXTS RITUALLY ASSOCIATED WITH THEM: (1) *אין אנו צופים*, AND (2) THE *אין אנו צופים*. THESE LESSONS WERE RECITED ON MANY OCCASIONS AND IN MANY CIRCUMSTANCES WHEN THE WORDS THEMSELVES MADE NO SENSE, WERE MEANINGLESS. BUT THE JEW HAD COURAGE TO DEFY THE NORMAL HISTORICAL PROCESSES AND HOPED THE DAWN WAS COMING. ONE *אין אנו צופים* HAS ALWAYS BEEN AN EXAMPLE OF DEFIANCE ON THE PART OF THE JEW; WHAT IS IT? — *אין אנו צופים*, OF COURSE, A MARTYR'S DEATH WE ARE OBLIGATED TO SUFFER LEST WE COMMIT MURDER, INCEST, OR IDOLATRY. *אין אנו צופים* ASKS IN *אין אנו צופים* WHY IS IT A SIN FOR A JEW TO BOW TO AN IDOL IF HE DOES IT ONLY IN ORDER TO SAVE HIMSELF, AND DOES NOT BELIEVE AT ALL? IN HIS *אין אנו צופים*, MAIMONIDES ANSWERS, IN ORDER NOT TO GRATIFY THE TYRANT WHO COMPELS HIM! AND DOESN'T THE JEW DEFY DEATH ITSELF? AT THE GRAVESIDE HE RECITES THE LONG *אין אנו צופים*, PROCLAIMING IN THE FACE OF DISASTER THAT HE WILL ULTIMATELY CONQUER DEATH. LET US NOT FORGET, IT TOOK 1900 YEARS FOR JERUSALEM TO BE CONQUERED BY JEWS.

HOWEVER, THE INSPIRATIONAL MOTIF OF *אין אנו צופים* HAS ANOTHER EFFECT. FAITH IN FULFILLMENT HAS A SINGULAR, DISTINCT QUALITY. ONE CANNOT BE A MAN OF FAITH WITHOUT ORGANIZING HIS TIME-EXPERIENCE AROUND TWO PRINCIPLES: RETROSPECTIVE AND PROSPECTIVE. WE SPEAK OF THREE TENSES, BUT FOR THE TIME-CONSCIOUS PERSON THE PRESENT IS BUT THE VANTAGE-POINT FROM WHICH HE VIEW BOTH THE PAST AND THE FUTURE. THE ALMIGHTY DID IT IN *אין אנו צופים*; AT THE END OF EACH PHASE OF CREATION HE CAST A REFLECTIVE GLANCE AND FOUND HIS WORK TO BE GOOD. G-D HAS NO NEED FOR HINDSIGHT; THERE ARE NO TIME DIMENSIONS IN ETERNITY. HE DID AN ABOUT-FACE TO CAST AN APPRAISING GLANCE IN ORDER TO TEACH MAN. G-D WILLS MAN TO BE BOTH RETROSPECTIVE AND ANTICIPATORY. G-D IMPLANTED IN MAN THE IRRESISTABLE DRIVE TO MARCH FORWARD, THE INSTINCT TO RUSH FROM A KNOWN PAST TO AN UNKNOWN FUTURE. HUMAN MEMORY EXHAUSTS ITSELF IN RETROSPECTION AND ANTICIPATION.

WHEN I SAY I EXIST, I MEAN I AM ABLE TO EVALUATE DISTANCE COVERED THROUGH MEMORY AND RETROSPECTION, AND TO IDENTIFY WITH THE FUTURE THROUGH PROJECTION AND ANTICIPATION. I SEE MYSELF AS A CHILD WITH PA AND MA, PLAYING IN THEIR HOUSE; AND I ANTICIPATE THE FUTURE AS A TEACHER; I IDENTIFY MYSELF WITH AN OLD MAN PLAYING THE SAME GAMES WITH MY GRANDCHILDREN WHICH I USED TO PLAY. HUMAN EXISTENCE IS COMPOSED OF PAST IMPRESSIONS AND FUTURE ANTICIPATIONS. THERE IS NO LONELY EXISTENCE; MAN'S LIFE IS A THREE-FOLD STRUCTURED EXISTENCE WHICH ALWAYS HAS SOMEONE ALONGSIDE. IN THE PAST, IT WAS PA AND MA; I CANNOT THINK OF MYSELF AS A CHILD WITHOUT SEEING THEM. IT WAS MY WIFE IN MY PRESENT, NOT TOO LONG AGO; SHE WAS AND IS STILL ALWAYS NEAR OR IN BACK OF ME. IN THE FUTURE, SO TO SAY, IT IS A CHILD OR GRAND-CHILD; MAN IS NEVER ALONE IN THIS SENSE. THIS IS WHY אבן לוי LAYS SUCH HEAVY EMPHASIS ON אלהי אבות? THE LEVEL OF REVERENCE APPROACHES THAT OF אלהים. WHY? BECAUSE OF THE INSEPARABILITY OF PARENT AND CHILD. DEATH OF A PARENT, CHILD, OR WIFE, IMPAIRS THE INTEGRITY OF ONE'S ONTOLOGICAL EXISTENCE OR CONSCIENCE. SOMETHING OF MAN'S THREE-FOLD STRUCTURED EXISTENCE IS MISSING. SOMETHING OF MYSELF IS BURIED IN MY PARENTS' AND WIFE'S GRAVES; I CANNOT EXPLAIN IT, BUT I KNOW THAT WHEN I VISIT THEIR GRAVES--AND I DO SO VERY OFTEN--SOMETHING OF MYSELF LIES THEREIN. THIS IS THE REASON THE אבן לוי FOR FATHER OR MOTHER CAN NEVER BE REPAIRED; IT IS CHARACTERISTIC OF THE TEAR IN THE HUMAN PERSONALITY.

NOW LET US RETURN TO THE SUBJECT OF JEWISH HISTORICAL EXPERIENCE. THERE IS A DIFFERENCE BETWEEN SIMPLY KNOWING THE FACTS OF HISTORY AND EXPERIENCING HISTORY. TO EXPERIENCE HISTORY MEANS COMMITMENT, IDENTIFICATION, INVOLVEMENT WITH ITS PAST AND FUTURE. I MAY KNOW THE HISTORY OF GERMANY AND RUSSIA, BUT I DO NOT IDENTIFY WITH IT. I EXIST WITHIN A CERTAIN HISTORICAL CONCEPT, OR FRAME OF REFERENCE. I IDENTIFY MYSELF IN RETROSPECTION, AND IN ANTICIPATION OF A GLORIOUS FUTURE. SOMEHOW FOR THE JEW THE ANCIENT PAST IS REVIVED AND REEXPERIENCED. AN IMPORTANT EVENT IN JEWISH HISTORY NEVER DISAPPEARS AND BECOMES COVERED WITH HISTORIC MOULD. IT SHAPES OUR THINKING TODAY, JUST AS IT DID IN THE DAYS OF OUR FOREBEARERS. אבן לוי אבות and אבן לוי אבות ARE TWO VERY REAL EXAMPLES OF RETROSPECTIVE IDENTIFICATION. THE REALITY OF INDESTRUCTIBLE EVENTS AND AN ANONYMOUS FUTURE IS NO METAPHYSICAL NONSENSE; IT IS A REALITY! RETROSPECTION AND

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AND ANTICIPATION TOGETHER MAKE THE I-EXIST EXPERIENCE. AND THAT'S EXACTLY WHAT THE *נבואה* HAVE GIVEN US: THE ABILITY TO COMMUTE BETWEEN THE GLORIOUS PAST AND THE UNKNOWN FUTURE.

THUS JEWISH HISTORICAL THINKING IS NEITHER ROMANTIC, CONTEMPORARY, NOR PRACTICAL, BUT STILL BIBLICAL. OUR CATEGORIES OF INTERPRETATION ARE STILL BIBLICAL. THIS IS SHOWN BY THE CURRENT DEBATE IN ISRAEL OVER THE RETURN OF THE SINAI VS. *שן*, *שן*, AND *שן*. IT WILL MOST PROBABLY RESULT IN THE DOWNFALL OF THE GOVERNMENT. SINAI MEANS VERY LITTLE TO THE JEW--BUT WE CANNOT NEGOTIATE OVER THE WEST BANK, FOR IT CONTAINS TOO MUCH TOO SACRED TO US.

AT THIS JUNCTURE WE COME ACROSS ANOTHER CATEGORY, NAMELY THE RECURRENCE OF BIBLICAL EVENTS: EVEN THOUGH THE STAGE AND ACTORS MAY CHANGE, THE EVENT ITSELF IS THE SAME. THE BIBLE IS NOT ONLY THE BOOK OF YESTERYEAR, BUT THE BOOK OF TOMORROW, A BOOK OF ARCHTYPES AND BLUE-PRINTS IN WHOSE IMAGES PRESENT HISTORICAL FIGURES ARE CAST, THAT IS EXACTLY THE HISTORICAL MOTIF OF THE PROPHETS. WE BELIEVE IN THE BIBLE AS A *corpus symbolicum* WHOSE EVENTS TOOK PLACE IN THE PAST AND WILL TAKE PLACE IN THE FUTURE. OUR DESTINY IS NOT INCIDENTAL, BUT G-D-MADE: AND NO MATTER HOW LONG IT MAY TAKE, OUR DESTINY WILL BE REALIZED.

THE BIBLE HAS ANOTHER FACET, ITS TENDER RELATIONSHIP TO THE INDIVIDUAL. THE BIBLE IS NOT JUST THE BOOK OF INSTRUCTION FOR THE COVENANTAL COMMUNITY, BUT ALSO THE BOOK OF INSPIRATION FOR THE LONELY, DESOLATE INDIVIDUAL. THE PROPHETS INTERPRET THE MIRACLE OF THE CONCEPTION AND BIRTH OF ISAAC TO A BARREN SARAH, TO BE OF INDIVIDUAL AND COMMUNAL IMPORTANCE. THE BIRTH OF ISAAC TO SARAH, THE MOTHER OF HER PEOPLE, WAS OF NATIONAL IMPORT. AND THE BIRTH OF ISAAC TO A LONELY, BARREN WOMAN BROUGHT ABRAHAM AND SARAH TOGETHER. LIKEWISE, THE *נבואה* FOR THE *נבואה* READING OF THE BIRTH OF ISAAC, TELLS THE STORY OF A WOMAN IN DESPAIR, SHUNAMITH. HER SON HAD NO NATIONAL PLACE. THIS *נבואה* TELLS A STORY OF NATIONAL SIGNIFICANCE, AND ONE OF GREAT COMFORT TO A LONELY WOMAN.

NOW IN CLOSING I SHOULD LIKE TO QUOTE FROM THE *נבואה* OF *ישעיהו*.

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עֵשׂוֹ הַלַּיְלָה IN *ליל* IS THE FESTIVAL OF THE COMPLETION OF CREATION, THE FESTIVAL OF REDEMPTION—OF NATURE, OF MAN, OF JUSTICE FROM INIQUITY, THE JEWS UNDERSTOOD WHY THE MOON "DISAPPEARED" AT FIXED INTERVALS: IT WAS SYMBOLIC OF THE INCOMPLETION OF NATURE. *ליל* REMINDS US TO PARTICIPATE IN THAT PROCESS OF PURGING AND SANCTIFYING THE UNIVERSE. IT REAFFIRMS THE PLEDGE OF REDEMPTION. *ליל* כִּמְעוֹת אֶת הַיָּמִים וְאֶת הַלַּיְלָה

בְּמִנְעָה מִלִּפְנֵי ה' . THIS TRADITION IN JUDAISM IS TIED UP WITH ONE INDIVIDUAL, WITH DAVID. WHY? HOW IS THE DESTINY OF ONE SMALL BOY LINKED UP WITH THE DESTINY OF THE ENTIRE COMMUNITY? JONATHAN TELLS DAVID, *מָחָר* ... *מָחָר* BUT *מָחָר* HAS TWO MEANINGS:

(1) THE NEXT DAY, TOMORROW, SIGNIFYING A GOAL CLOSE AT HAND AND PERHAPS NOT VERY SIGNIFICANT; AND (2) *יֵשׁ מָחָר אַחֲרֵי הַכּוֹחַ*, A TOMORROW THAT IS BEYOND ITS TIME, SIGNIFYING A DISTANT, MORE IMPORTANT OBJECTIVE. WHEN *מָחָר* IS CLOSE AT HAND, THE FUTURE MAY NOT BE SIGNIFICANT; THE FACT, YOUNG DAVID, THAT EVENTS COMPLICATE YOUR LIFE, THAT YOU ARE HUNTED AND PERSECUTED, THAT YOUR YOUTH IS NOT AS ENJOYABLE AS THAT OF OTHER YOUTHS, IS TO BE UNDERSTOOD IN TERMS OF THE PARADOXICAL DESTINY THE COMMUNITY EXPERIENCES. WHAT I SHALL TELL THE LAD, DEPENDS ON YOU! IF YOU WANT AN EASY OBJECTIVE, THERE IS NO NEED TO WAIT: *וְכִי תִּשְׁלַח אֶת הַחֵץ, אֲנִי אֶפְקֹד אֹתְךָ, וְכִי תִּשְׁלַח אֶת הַחֵץ, אֲנִי אֶפְקֹד אֹתְךָ*

THE ARROW IS RIGHT HERE, BEND DOWN AND PICK IT UP, *וְכִי תִּשְׁלַח אֶת הַחֵץ, אֲנִי אֶפְקֹד אֹתְךָ*. YOUR LIFE WILL BE NATURAL AND UNCLOUDED; YOU WILL FIGHT NO BATTLES, NOR BEHOLD GLORIOUS VICTORIES; YOU WILL LIVE, DIE, AND BE FORGOTTEN. *וְכִי תִּשְׁלַח אֶת הַחֵץ, אֲנִי אֶפְקֹד אֹתְךָ*

HOWEVER, IF THE ARROWS BE FAR AWAY, AND YOU BE NOT AFRAID, *וְכִי תִּשְׁלַח אֶת הַחֵץ, אֲנִי אֶפְקֹד אֹתְךָ*—GO, GO AND SEARCH FOR THEM: *וְכִי תִּשְׁלַח אֶת הַחֵץ, אֲנִי אֶפְקֹד אֹתְךָ*. YOU WILL BEHOLD GREAT DAZZLING VISIONS, YOU WILL CLIMB DIZZYING HEIGHTS, EXPERIENCE LONG SILENT WAITING, AND PRECIPITOUS FALLS—IN OTHER WORDS, YOUR DESTINY WILL BE SIMILAR TO THAT OF YOUR PEOPLE, AND FULFILLMENT WILL EVENTUALLY ACCOMPANY THE PROMISE.

וְכִי תִּשְׁלַח אֶת הַחֵץ, אֲנִי אֶפְקֹד אֹתְךָ

24 October, 1970 (*עֵשׂוֹ הַלַּיְלָה*)

MARXISM BELIEVES MAN IS "ONE" AND CAN REALIZE ALL GOALS BY HIMSELF.

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BUT AFTER THE SECOND WORLD WAR, MAN BEGAN TO REALIZE THAT SALVATION CANNOT BE ACHIEVED THROUGH SCIENCE. MAN BECAME SUSPICIOUS OF HIMSELF AFTER WORLD WAR II, IN WHICH HE PERFORMED SO BEAUTIFULLY THE EXECUTION OF 20 MILLION PEOPLE. YET IN *אברהם* THE THESIS AND ANTITHESIS ARE BOTH CORRECT.

THE OUTCOME OF HISTORY'S MARCH ULTIMATELY RESTS WITH MAN HIMSELF. HOW IS MAN DIFFERENT? *אשר יצאנו ממצרים ויהי לנו אלהים* THE OTHER CREATURES WERE *יצאנו* THROUGH FIAT, WHILE IN CONTRAST TO THEM MAN WAS THE RESULT OF A CREATIVE ACT OF *הקד"ה*. *רש"י* SAYS REGARDING

אלה; IT SIGNIFIES A CREATIVE ACT, MAN EMERGED THROUGH A CREATIVE ACT OF G-D, AS IT SAYS, *אשר יצאנו ממצרים*.

SECOND, FOR THE FIRST TIME *הקד"ה* TOOK COUNSEL. TO WHOM DID HE ADDRESS HIMSELF? (*אמר ה' אליו, חשבן דאבן קמחי*). THE *אברהם* SAW MAN AT THE VERY OUTSET AS A NATURAL BEING WHO WILL HAVE NATURE AND SPIRIT, ANGEL AND DEVIL. WHY DID *הקד"ה* CONSULT THE ANGELS? *אשר יצאנו ממצרים*; YET THERE IS A MORAL DOCTRINE IMPLIED IN *אלה*, OTHERWISE IT WOULD HAVE STATED *אלה*.

IF WE THINK THERE IS A TRUTH CONCERNING THE NATURAL CHARACTER OF MAN WORTH PROCLAIMING, EVEN THOUGH THE MODE OF EXPRESSION MAY BE CONTROVERSIAL, *אברהם* WILL EXPRESS IT ANYWAY. NO ONE ELSE SAVE MAN, ACCORDING TO *אברהם*, CAN

RISE TO SUCH DIZZYING HEIGHTS AS MAN THE *אברהם*. *אברהם*, ENVY, IS ALWAYS AN ADMISSION OF DEFEAT, *Who is envious?* --A MAN WHO HAS NO FAITH IN HIMSELF. A *אברהם* CAN NEVER REBEL, BUT MAN CAN REBEL AGAINST HIS CREATOR.

THIS IS THE STORY OF *אברהם*. THE *אברהם* TELLS US SO BEAUTIFULLY OF THE RESPONSE OF THE ANGELS WHEN CONSULTED BY *הקד"ה* AND ASKED IF THEY WOULD SANCTION THE CREATION OF MAN: *אשר יצאנו ממצרים*

אשר יצאנו ממצרים IN THE KINGDOM OF THEORETICAL VALUES, THERE IS HARMONY; IN THE REALM OF VIRTUES, THERE IS ALWAYS CONFLICT. *אברהם* REPRESENTS THE RELATIONSHIP

BETWEEN PARENT AND CHILD: UNREASONABLE, LIMITLESS LOVE. *אברהם* MEANS TRUTH, STRICT JUSTICE. AND *אברהם*--A *אברהם* IS A MAN COMMITTED TO TRUTH.

IN OUR JEWISH COMMUNITY A *אברהם*'S DEDICATION BORDERS ON NEAR PSYCOPATHIC TENDENCIES. BY HIS NATURE HE SPLITS; HE'S A WARMONGER BECAUSE HE SEES THE TRUTH, BUT THE PEOPLE WON'T ACCEPT HIS GOSPEL, MEANS ABSOLUTE COMMITMENT. YET EACH MAN HAS HIS OWN APPROACH TO LIFE,

HE PARTICIPATES IN A DIFFERENT SEARCHING AND YEARNING. THUS THERE SEEMINGLY CAN BE NO PEACE IN THE WORLD, IF *אברהם* STUB-

BORNNESS, TENACITY ARE THE HALLMARKS OF STRONG, UNRESERVED COMMITMENT. THERE IS THEREFORE A BASIC CONFLICT BETWEEN *mit* AND *me*. THIS IS WHY WE CANNOT COME TO TERMS WITH THE RUSSIANS. EACH SIDE LAYS CLAIM TO TOTAL COMMITMENT, TO A SYSTEM OF ABSOLUTE VERITIES, UNLIKE SOME MODERN-DAY LIBERALS WHO HAVE NO COMMITMENT. HOW IS COEXISTENCE POSSIBLE? THROUGH FLEXIBILITY. MY OWN VALUE SYSTEM IS *mit*, TO WHICH I AM TOTALLY COMMITTED. IT IS MY LOADSTAR, TO WHICH I PLY, BY WHICH I NAVIGATE; IT MEANS TO ME AN INTELLECTUAL SYSTEM WITH AN ESPECIAL RELATIONSHIP TO G-D. WHAT IS, IF YOU SHOULD ASK ME, THE CENTRAL THEME OF OUR *mit*? —HOW TO COMBINE ETHICAL VALUES, OR AS OUR *mit* CALLED IT, *mit*.

HOW IS *mit* POSSIBLE? *mit* BELIEVES IN IT. THE *mit* DETAILS THE MEANING OF THE QUALITIES OF THE ALMIGHTY IN THE *mit*. *mit* ... *mit* = *mit*; *mit* = *mit*; *mit* = *mit*. THIS *mit* IS A SYNTHESIS BETWEEN STRICT, UNSWERVING JUSTICE, AND COMPASSIONATE LOVINGKINDNESS; IT IS THE *coincidentia oppositorum*. THERE IS NO UNIFORMITY IN *mit*; THE PATTERN IS CONSTANTLY CHANGING BEFORE OUR EYES LIKE A KALEIDESCOPE. THIS STORY OF CREATION WHICH WE BEGAN TO READ THIS MORNING IS THE ENUNCIATION OF THE DOCTRINE MAN SHOULD FOLLOW.

IN TALMUDIC TIMES THE GREATEST *mit* WAS ALWAYS THE *mit*. WHY SHOULD SUCH A *mit* SEEK PERMISSION IN PRAYER FROM THE CONGREGATION TO SAY *mit* ON THE HOLY DAYS? IT IS BECAUSE THE GREAT AND MIGHTY MUST TAKE COUNSEL WITH THE LOW; *mit*; THIS IS THE RULE FORMULATED IN *mit*.

25 September, 1971 (*mit*)

NOW WE ARE AGAIN CONFRONTED WITH *mit*. THE *mit* IN TODAY'S *mit* SAYS, *mit*. *mit* IS GREAT AND AWESOME; WHAT IS THE DIFFERENCE BETWEEN GREATNESS AND AWESOMENESS? IN OTHER WORDS, IF G-D MADE *mit* GREAT, WHAT SHOULD BE OUR RESPONSE TO HIM ON THIS DAY? THE *mit* SPEAKS OF G-D IN ATTRIBUTES, IN ORDER TO EVOKE IN US A CERTAIN

EMOTIONAL RESPONSE. WHY IS *יום כיפור* CALLED *יום כיפור*? WHO CAN GRASP IT? WHO IS CAPABLE ON CONFRONTING IT AND HIM? THE *יהוה* IS TRYING TO EVOKE A RESPONSE WITHIN US TO *הקדוש*, BECAUSE ON *יום כיפור* WE MEET WITH HIM COMMUNALLY.

IF I AM FACED WITH GREATNESS, AND AM CONFRONTED WITH IT, WHAT IS MY RESPONSE TO BE? --ADMIRATION, NO DOUBT. AND ADMIRATION LEADS TO LOVE. G-D HAS ABSOLUTE GREATNESS, SO WE RESPOND WITH LOVE AND ADMIRATION. IF SOMETHING IS VERY AWESOME, AND REPRESENTS AWE, WHAT OTHER RESPONSE SHOULD WE HAVE? --FEAR AND TERROR, OR REVERENCE. TERROR STRIKES A PERSON AND DEPRIVES HIM OF HIS LOGICAL FUNCTIONS. *יום כיפור* DESCRIBED BY THE *יהוה* IS *יום כיפור*. SOMETIMES TERROR IS AROUSED BY AN INSIGNIFICANT PHENOMENON, OR IS SOMETIMES IMAGINARY. *יום כיפור* MEANS TO BE AFRAID, BUT IS MET WITH A LOGICAL RESPONSE. AND *יום כיפור* CARRIES BOTH: WE LOVE IT, WE REJOICE IN IT. IT IS A DAY ON WHICH MAN FEELS EXALTED; HE RISES ON IT AND FEELS HIMSELF A GREAT PERSON, BECAUSE *יום כיפור* IS A GREAT PROMISE. WHAT IS IT? WHAT IS *יום כיפור* INDICATIVE OF? --OF *יום כיפור*. A RENDEZVOUS WITH *יהוה*; *יום כיפור*. THE JEW MEETS HIS COMPANION, THE ALMIGHTY, WHO PURGES AND REDEEMS HIM. IT IS A DAY OF LOVE, JOY, AND CESSATION OF *יום כיפור*. (THE *יהוה* TELLS US THAT BEFORE THE CRUSADES AND THE MASSACRES THAT TOOK PLACE DURING THEM, THE *יום כיפור* OF THE *יהוה* BEGAN: *יום כיפור* ... *יום כיפור* BECAUSE IT WAS CONSIDERED A DAY OF *יום כיפור*.) AND LOVE ALWAYS PRECIPITATES JOY. LIFE WITHOUT LOVE IS BLEAK AND DREARY. MAN IS NOT ONLY CAPABLE OF MEETING G-D; G-D IS ALSO DESIROUS OF MEETING AND SPENDING 24 HOURS WITH MAN.

BUT *יום כיפור* IS ALSO A DAY OF CHALLENGE. WE UNDERSTAND THE PROMISE: *יום כיפור*. WHAT IS ITS CHALLENGE? --IT IS *יום כיפור*. I STAND IN INTELLIGENT FEAR BECAUSE I AM CHALLENGED. AT FIRST MAN THINKS THERE IS NO WAY TO RESPOND TO IT; BUT IF MAN IS CAPABLE OF RISING SO HIGH ON *יום כיפור*, OF PURGING, CLEANSING, AND ENNOBLING HIMSELF, OF DISMISSING ALL HIS MEANINGLESS ASPIRATIONS AND CRAZY HOPES, WHY CAN'T HE DO IT ALL THE YEAR LONG? ON EVEN *יום כיפור* AS WELL? IF *יום כיפור* CAN PRODUCE A *יהוה*, AND *יום כיפור*, WHY WOULD JUSATISM PRODUCE LITTLE PEOPLE, PETTY, STUPID PEOPLE AS WELL? THIS IS THE CHALLENGE.

SONS WHO WERE THE LIGHT OF HIS LIFE. *אבא* COMMITTED SUICIDE, THE TWO BOYS WERE TAKEN FROM HIM, THE FATHER-IN-LAW WAS MURDERED, AND STILL ANOTHER SON RAN OFF TO JOIN A ROBBER BAND. AND YET WE ASSEMBLE HERE ON *ה'תשנ"ב* NIGHT IN A HALL IN BOSTON ON A CONTINENT WHICH HE DID NOT KNOW, TO DISCUSS HIS TEACHINGS, BECAUSE OF HIS PARTICULAR CONTRIBUTION TO JEWISH HISTORY. HE OVERCAME HIS PERSONAL SORROWS TO MAKE A MAJOR CONTRIBUTION TO OUR PEOPLE. HE COULD DEFY DESTINY, TOO.... BUT WHO IS SO STRONG AND POWERFUL TO FORGET HIS LIFE, HIS CHILDREN, HIS FATE? SO WE PRAY TO *ה'תשנ"ב* ONLY TO LOOK AT THE SURFACE--FOR THERE WE ARE VERY WEAK.

IF YOU TAKE AWAY THE *אמנוחה*, WE HAVE NO *יום טוב*, JUST AN ORDINARY DAY. WHAT PART OF THE RITUAL IS THE CENTRAL PART, THE SYMBOLIC, CHARACTERISTIC PART? (1) THE *שני לילי*. WHAT MESSAGE DOES THIS INSTITUTION HAVE FOR US? (2) THE *מילה*. THE *תורה* SAYS, *אזכרה את הברית*. THE *תורה* SAYS ABOUT THE TWO *לילי*, *אלוים קדוהו קדוהו וקדוהו*. WHAT IS DONE WITH THE TWO? SUCH DIFFERENT DESTINIES! WHAT DETERMINES THEIR DIFFERENT FATES? THEY ARE TWO IDENTICAL ANIMALS. THE BLOOD OF ONE IS SPRINKLED ON THE *מזבח* WHERE, ACCORDING TO OUR TRADITION, THE *אליהו* ABIDES; AND THE OTHER IS DASHED TO PIECES IN A "HOWLING DESERT," FROM A HIGH PRECIPICE. ACCORDING TO THE *תורה*, THE *שני לילי* IS THE SACRIFICE TO THE DEVIL; BUT ISN'T WHAT HAPPENS TO THE *שני לילי* JUST EXACTLY WHAT HAPPENS TO MAN? ISN'T THEIR STORY, THE STORY OF *ה'תשנ"ב*, OUR STORY? ISN'T IT JUST A *תורה*? ONE IS DASHED TO PIECES, ONE IS SANCTIFIED AND MADE INTO THE GREAT SACRIFICE OF *יום טוב*. I SPEAK ABOUT MYSELF BECAUSE I KNOW MYSELF. I WAS BORN INTO A STRICTLY RELIGIOUS HOME, BUT IT WAS A HOME WHICH WAS ALSO VERY SENSITIVE. MY PARENTS TAUGHT ME TO LOOK BEHIND THE SERVICE, BEHIND THE RITUAL SCENE. THE POLARIZATION WHICH IS TAKING PLACE NOW IN ISRAEL BETWEEN THE RELIGIOUS AND NON-RELIGIOUS WILL, IF NOT STOPPED, DRIVE THE COUNTRY INTO TWO NATIONS. BUT I DON'T BLAME THE SECULAR JEW, THE AGNOSTIC; I HAVE SYMPATHY FOR HIM. THE *שני לילי* WAS PLACED ON HIS BACK WHILE HE WAS YET IN DIAPERS!

THERE IS ANOTHER DEFENSE OF THE JEW ON *ה'תשנ"ב* NIGHT, AND THIS IS THE INSTITUTION OF *ה'תשנ"ב*. IT IS AN ALMOST MEANINGLESS RECITATION OF NULLIFICATION OF VOWS, OATHS, ETC.; FOR *ה'תשנ"ב* WE HAVE REALLY NO

ON *סוּמַר* NIGHT THE *חַזַן* WEARS A *טַלִּית*, BUT THE *צַדִּיק* DOES NOT. HOWEVER, ON *סוּמַר* NIGHT WE ALL ENWRAP OURSELVES, AS WHEN *יְהוָה* COVERED HIMSELF BEFORE *אֱלֹהִים*: *וַיִּצְרַף אֱלֹהִים אֶת-אֵלֶיךָ*. IN ORDER THAT HIS CHILDREN SHOULD COVER THEMSELVES WHEN THEY MEET WITH HIM. ON THE NIGHT OF *יִלְכֹד* ALL *תְּפִלּוֹת* ARE *סוּמַר*; BECAUSE WE SAY THE *מִשְׁלֵחַ*. THE *צַדִּיק* STANDS IN PLACE OF THE *חַזַן*; ALL PRAYERS EXCEPT FOR *יְהוָה אֱלֹהֵינוּ* ARE SAID ONLY DURING *חַזַּת הַיָּד*! BUT ON *יִלְכֹד* THERE IS NO *חַזַּת הַיָּד*; ON *יִלְכֹד* NIGHT EACH PERSON MUST PRAY FOR HIMSELF. HE MUST FEEL ALONE IN HIS *טַלִּית*, FOR ONLY IN LONELINESS CAN HE FIND *ה' אֱלֹהֵינוּ*, ONLY WHEN HE FEELS NO HELP CAN COME FROM FRIENDS, ADVOCATES, OR OTHERS, BUT ONLY FROM *ה'*; ONLY THEN DOES HE DO *תְּפִלָּה*, - *כִּי אֵין עִזְרָה לְאִישׁ מִכָּל-יָמָיו*. WITH DAYBREAK HE REJOINS HIS COMRADES AND BECOMES PART OF THE COMMUNITY. LONELINESS IS GOOD FOR ONE NIGHT.

2 October, 1971 (*מִשְׁלֵחַ הַאֲזִינוּ*)

מִשְׁלֵחַ הַאֲזִינוּ - אֶת-הַחֲזָן אֲבִיב

THE *חַזַּן* TRIES TO SPELL OUT THE SYMBOLIC MEANING OF THE *סוּמַר*. THE *חַזַּן* ALSO COMMENTED ON IT IN *בְּיָד*, AND NO ONE DISAGREES WITH HIM. WHAT ARE THE *חַזַּן*'S REGARDS REGARDING THE *סוּמַר*? WE CAN'T ASK THAT, REALLY, IN REGARD TO *יְהוָה*'S MOTIVES. IN GENERAL WE DO NOT SPEAK OF HIS MOTIVES. MOTIVE MEANS CERTAIN OBJECTIVE, CERTAIN PURPOSE, AND MOTIVE CREATES A CERTAIN TENSION WITHIN A PERSON DESIRING THE ACTION. *חַזַּן*'S ARE GROSSLY INADEQUATE AS REGARDS THE *סוּמַר*--HOW CAN WE JUDGE THE INFINITE, BOUNDLESS WILL OF *יְהוָה*? BUT THE *חַזַּן* SAYS THAT THIS DOES NOT MEAN *חַזַּן*'S ARE ELIMINATED. THE QUESTION OF "WHY?" DOES NOT EXIST WITH REGARD TO *יְהוָה*, BUT WE CAN ASK "WHAT?"--WHAT DOES THE *חַזַּן* MEAN TO ME? WHAT SHOULD MY EXPERIENCE BE FROM THIS *חַזַּן*? THE *סוּמַר* LEND THEMSELVES VERY WELL TO SYMBOLIC INTERPRETATION: THEY APPEAL TO US AS EMOTIONAL BEINGS. THE PURPOSE OF THE *חַזַּן* IS NOT SIMPLY THE MECHANICAL PERFORMANCE; THERE IS ALSO THE EXPERIENCE, THE INNER MEANING OF THE *חַזַּן*. THE QUESTION IS PSYCHOLOGICAL, NOT THEOLOGICAL, BECAUSE WE CANNOT ASK "WHY" OF *יְהוָה*.

WHAT SHOULD I EXPERIENCE TOMORROW NIGHT WHEN I SAY *ליל קולנו*? THE *ליל* SAYS THE *ב'ר'* SHOULD FEEL AS IF HE SAT IN THE SHADE OF THE *ליל*. BUT BEFORE I TALK ABOUT THE *ליל*, I WANT TO DISCUSS THE WHOLE HOLIDAY OF *סוכות*. AND THERE IS ANOTHER PROBLEM: *סוכות* FOLLOWS *ר"ה* AND *ו'ה'ס'* BY ONLY FOUR DAYS; WHAT IS THE REAL RELATIONSHIP BETWEEN THE *מלכות/מלכות* AND THE *חן*? IS IT NOT A DISTURBING QUESTION? THE *ליל* SAYS *סוכות* IS RELATED CLOSELY TO *מלכות* AND *ו'ה'ס'*. THE *ליל* SAYS THAT *סוכות* IS THE CLIMAX OF THE IDEAS WHICH CAME TO EXPRESSION ON *ר"ה* AND *ו'ה'ס'*.

I JUST SHOWED IN NEW YORK LAST WEEK HOW *תשובה* IS A *מלכות*, THAT WE TAKE IT UPON OURSELVES TO CHANGE, TO DO BETTER; WHEN WE DO *תשובה*, WE ARE *מלכות*. IN THE OLD MIDDLE EAST, WHOEVER WON A CASE IN COURT, EXITED THE COURTROOM WITH A PALM BRANCH, TO PUBLICIZE THE FACT THAT HE WON. *וכן יצאנו מן בית דין ונשאו בנטיף תאנה*. Thus we appear as victors, AFTER WE ARE ACCUSED AND WARNED ON THE *חן*. SO IS *סוכות* RELATED TO *ו'ה'ס'*? WE HAD A SKIRMISH, AN ENGAGEMENT, WITH WHOM? IT IS JEWISH DESTINY TO HAVE A PERMANENT STRUGGLE BETWEEN JEW AND NON-JEW. STILL WE FEEL THERE IS A GAP, ALMOST UNBRIDGABLE, A FEELING OF COMPLETE SEPARATION BETWEEN US AND THEM. THIS IS WHY *חז"ל* HAVE TO ERASE PSYCHOLOGICALLY THEIR ENTIRE PAST. EVEN *חז"ל*--THERE IS SOMETHING WHICH SEPARATES THEM; THE STATE OF TENSION IS OF COURSE NOT ACUTE, BUT IT IS THERE. "WHAT PROMPTED *חז"ל* TO SAY THIS FEELING OF STRANGENESS EXISTS? "THERE IS SOMETHING IN ME WHICH HE WILL NEVER UNDERSTAND, AND VICE VERSA." THERE IS DEFINITELY A CERTAIN SEPARATION, AND WHAT ONE DOES NOT UNDERSTAND, ONE REJECTS. THE *חז"ל* DON'T UNDERSTAND OUR HOLIDAYS, OUR *חן*, OUR CALENDAR, OUR CHARITY AMONGST OURSELVES. THEY ACCUSE US OF BEING CLANNISH; AT REST THERE IS MISUNDERSTANDING. THIS IS THE OPINION OF *חז"ל*. *ואיך יאמר איש אחד על אחיו--* THIS IS THE MOTTO OF JEWISH HISTORY! HERZL AND ALL THE EUROPEAN ZIONISTS BELIEVED THAT THIS DAYBREAK WOULD COME ONCE A JEWISH STATE WOULD BE ESTABLISHED AND OFFICIALLY RECEIVED INTO THE COMMUNITY OF NATIONS.

SO *סוכות* IS THE HOLIDAY OF VICTORY, OF *חן*. HOW DID THE JEW OBTAIN THIS VICTORY? --THROUGH *תשובה*, OF COURSE, THROUGH ATONEMENT. APPARENTLY THE JEW IS TRIUMPHANT WHEN HE FINDS HIMSELF CLEAN AND PURE.

סוכות IS THE *אזכרה* OF *אחיות*; *בית המדרש*, *אחיות* *העם*. THE JEW HAS
 IN SOOTH EMERGED FROM A STRUGGLE WITH HIMSELF. *אחיות* *העם* *אחיות* *העם*
 A RENEWAL OF FRIENDSHIP WITH *הקדוש*. BUT THERE IS ANOTHER INTERPRETA-
 TION: *סוכות* AS THE *אזכרה* *העם*. IT IS THE HOLIDAY
 OF THE CLEAN PERSONALITY; AND HAND IN HAND WITH THE RENAISSANCE OF THE
 HUMAN PERSONALITY IS THE RENEWAL OF FRIENDSHIP WITH *הקדוש*. YOU SEE,
 THE *סוכות*, *אחיות* *העם*, IS THE SYMBOL OF THE REUNION ITSELF, THE MANI-
 FESTATION OF THE PRESENCE OF *הקדוש*.

HOW DOES THE JEW IMPLEMENT *סוכות*? -- WITH FOUR PECULIAR SPECIES:

- | | | | | |
|--------------|--------------|--------------|--------------|--------------|
| <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> |
| <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> |
| <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> |
| <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> | <i>אזכרה</i> |

WHAT IS THE GENERAL INTERPRETATION HERE? WHAT IS THE GREAT EXPERIENCE
 OF *סוכות*? IT IS THE *אזכרה* OF RECONCILIATION WITH *הקדוש*, THE
אזכרה. IT IS AN OCCASION OF JOY, OF REDISCOVERING G-D.
 WHAT IS REQUIRED OF US TO EXPERIENCE THIS? -- *אזכרה* *העם*.
 THE *אזכרה* OF THE JEW IS ONLY POSSIBLE WHEN THE JEW IS COMMITTED TO THE
 COMMUNITY, WHEN HE IS BOUND UP WITH IT. G-D DOES NOT RECONCILE HIMSELF
 WITH INDIVIDUALS, HE RECONCILES HIMSELF WITH THE COMMUNITY.

A FALSE PHILOSOPHY NOW CURRENT IN ISRAEL AND HERE, STATES THAT ALL
 THAT ONE HAS TO DO TO BELONG TO THE GROUP IS TO BE *אזכרה* THE *אזכרה*
אזכרה. BUT WHO WILL BE MISSING IN SUCH A SECULAR, SOCIOLOGICAL
 COMMUNITY? -- ONLY *הקדוש*, THE *אזכרה* *הקדוש* HIMSELF. THUS,
אזכרה AND *אזכרה*, ARE NOT MUTUALLY EXCLUSIVE.
 THERE IS THE COMMUNITY OF *אזכרה*, BUT SOMEONE ELSE IS IN THAT COMMUNITY,
 AND WE HAVE AN ETERNAL COMMITMENT TO HIM. *אזכרה* CAN ABOLISH ALL
 COMMITMENTS BETWEEN MAN AND MAN, BUT OUR COMMITMENT TO *הקדוש* CAN NEVER
 BE INVALIDATED.

OF WHOM DOES THE COMMUNITY CONSIST? OUR JEWISH PEOPLE CONSISTS NOT

ONLY OF THE 14 MILLION JEWS ALIVE TODAY, BUT OF ALL THOSE WHO LIVED ONCE UPON A TIME, WHO EVER PLAYED THEIR PART, WHO LIVED LIKE JEWS, DIED LIKE JEWS, WHO PASSED ON THEIR HERITAGE TO US. THIS IS WHAT THE *לבנה* MEANS: WE START WITH THE *אבות* AND *אמהות* BUT WE EXCLUDE NO ONE: *כל עם ישראל*. WE ARE RESPONSIBLE TO THEM, AND THEY ARE RESPONSIBLE TO US. THERE IS HISTORICAL CONTINUITY BETWEEN THE GENERATIONS. IT IS NOT JUST METAPHYSICAL, EITHER; THE JEW BASICALLY HAS A GOOD HISTORICAL SENSE. HE'S ALMOST IN CONTACT WITH VERY ANCIENT PEOPLE; THEY ARE HIS COMPANIONS, HIS CONTEMPORARIES. THE JEW IS VERY CLOSE TO EVENTS, TOO. MANY PEOPLE CRY WHEN THEY READ *אלהינו* ON *יום כיפור*. WHY IS IT SO? BECAUSE OUR COMMUNITY IS ALL-EMBRACING, NOT LIMITED TO THE PRESENT. WE MAKE A DISTINCTION BETWEEN *עם* AND *עדה*. *עם* MEANS THE CROWD OF JEWS HERE TODAY, THOSE PHYSICALLY CONTIGUOUS AND ALIVE, WHO MAY YET ASSEMBLE BEFORE THE THRONE OF GLORY. BUT *עדה* MEANS *אבות ואמהות, צדיקים, נביאים, מלכים, חכמים, וכו'*, AND SO MANY OTHERS, ALL MEMBERS OF THE "COMMUNITY WHO WITNESSED," AND WHO AWAIT WITHOUT THE INEVITABLE HOUR FOR US TO JOIN THEM.

9 October, 1971 | *מסעך תורה סוכות*

LET'S GET BACK TO THE *לבנה*, TO CONCENTRATE ON THE FIRST EXAMPLE OF THE *אבות* SYMBOLIZING *הקדושה*. THESE *אבות* TELL WHAT KIND OF COMMUNITY THE JEW MUST FORM TO IMPLEMENT HIS PROMISES, HOPES, AND RESPONSIBILITIES. TONIGHT I WOULD LIKE TO DISCUSS THE FIRST *לבנה* ONLY.

WHAT IDEA IS BEING FORMULATED IN THE *לבנה* BY INTRODUCING THE *אבות* AS ASPECTS OF *הקדושה*? THEY ARE TYPICAL OF FOUR PRINCIPLES UPON WHICH OUR *אמונה* RESTS. WHAT IS THE FIRST MOTIF? WHEN WE SAY THE VERSE *שמעו ישראל יהוה אחד*, WHAT DO WE MEAN? THIS VERSE FROM *שמעו ישראל*, AS FORMULATED BY *אבות*, IS EXPLAINED AS SINGING A HYMN TO G-D. SECOND, WHAT IS MEANT BY THE VERSE *שמעו ישראל יהוה אחד*, AS ELABORATED BY *אבות* IN *אבות ואמהות*? NEXT, WHAT IS THE DEFINITION OF *אבות* AS SAID BY THE PROPHET *ישעיהו* IN HIS FIRST CHAPTER ABOUT JERUSALEM? AND FINALLY, IS *אבות*...

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הַקָּדוֹשׁ לְמַעַן וְלִפְנֵי אֱלֹהֵינוּ, AS SUNG BY DAVID IN תְּהִלִּים ס"ח, NOT A VERY STRANGE TERM? LET US ANALYZE ALL OF THESE VERSE WHICH ARE QUOTED IN OUR עֲצֵנוּ.

AS I TOLD YOU LAST TIME, סוּכוֹת IS A HOLIDAY WHICH IS NOT DERIVED FROM A SINGLE HISTORICAL EVENT. IT IS A SYMBOL OF THE SURVIVAL OF THE JEW THROUGHOUT THE AGES. WE HAVE SURVIVED PHYSICALLY, IT IS TRUE, BUT MOST PARTICULARLY WE HAVE SURVIVED SPIRITUALLY. IT IS PARADOXICAL AND MIRACULOUS, NO? כִּי הַסּוּכוֹת הַזֶּה אֵינוֹ יוֹשֵׁן עַל כַּסֵּא אֱלֹהִים מִמֶּנּוּ מִיָּמֵינוּ מִיָּמֵי אֲבוֹתֵינוּ. NO MODERN JEWISH THINKER HAS GIVEN ATTENTION TO THE PHENOMENON OF OUR SURVIVAL. THE OCCUPATION OF יָיָ BY US TODAY ONLY MAGNIFIES THE PARADOX OF OUR SURVIVAL. YET THERE IS NO CONTRADICTION BETWEEN THE DEFINITION OF סוּכוֹת WHICH I GAVE AT OUR LAST MEETING, AND THE ONE I SHALL ATTEMPT TO FORMULATE TONIGHT. NOW LET US SEE: הַיְיָ אֱלֹהֵינוּ אֵלֵינוּ כְּשֶׁנֶּאֱמַר, WHAT DOES DAVID EXPRESS? —OF COURSE, אֱלֹהֵינוּ הַיְיָ; THAT HE IS THE G-D OF THE COSMOS. TO DAVID IT IS NOT JUST AN ACT OF FAITH; IT'S MORE, BECAUSE PEOPLE ARE ONLY ACCUSTOMED TO SPEAK OF G-D WHEN THEY SEE A MIRACLE. BUT THERE IS NO NEED TO SEE A MIRACLE TO CONFRONT OR EXPERIENCE הַקָּדוֹשׁ, THE PSALMIST PROCLAIMS. THE יָיָ USED THE VERB וָיָאֵל BECAUSE וָיָאֵל REFERS NOT ONLY TO SPECULATION, SCHOLASTIC TWISTING, BUT TO FEELING, EXPERIENCING, AND SEEING G-D: הַיְיָ הַיְיָ הַיְיָ הַיְיָ. THIS IS THE SIMPLE MEANING OF THE GREAT EXPERIENCE OF הַקָּדוֹשׁ. NOT WHEN NATURE SOMEHOW STRAYS FROM HER BEATEN PATH DO YOU SEE הַקָּדוֹשׁ, BUT IN HER STEADFASTNESS AND PRECISION. הַיְיָ MEANS BEAUTY; וָיָאֵל REFERS TO LIGHT AND POWER, THE ELEMENTS OF MAJESTY. YOU SEE, MAN SHOULD FIND G-D WITHIN, NOT WITHOUT THE WORLD. IN THE INTERPLAY OF FORCES IN NATURE, WE HAVE THE ENERGISTIC EXPERIENCE OF הַקָּדוֹשׁ. NATURE IS NOT ONLY POWERFUL, BUT BEAUTIFUL AS WELL—INTOXICATINGLY SO! IN THIS OVERWHELMING ASPECT WE FIND הַקָּדוֹשׁ AS WELL. IN THAT MIGHT AND IN THAT GRANDEUR ONE HAS GOT TO FIND G-D. הַיְיָ אֱלֹהֵינוּ אֵלֵינוּ כְּשֶׁנֶּאֱמַר. WHAT IS MENTIONED IN THE עֲצֵנוּ ABOUT אֱלֹהֵינוּ? HE SAW A BEAUTIFUL PALACE, אֱלֹהֵינוּ, AND SAID: הַיְיָ אֱלֹהֵינוּ אֵלֵינוּ. THE אֱלֹהֵינוּ REPRESENTS BOTH הַקָּדוֹשׁ WITHIN NATURE AND, IN THE SECOND עֲצֵנוּ, אֱלֹהֵינוּ, WHO SAW הַקָּדוֹשׁ FIRST AS THE PRIME MOVER OF THE WORLD. HALACHICALLY, HOW IS THIS REPRESENTED? —IN הַיְיָ אֱלֹהֵינוּ אֵלֵינוּ. THE WORLD IS THE RESIDENCE OF הַקָּדוֹשׁ, HIS PALACE, WE ARE SIMPLY GUESTS HERE! SO WE ASK PERMISSION TO ENJOY THE POSSES-

SIONS OF THE ALMIGHTY. WHAT ARE THE CHARACTERISTICS OF *סוכות*? WE HAVE TWO *מזבחות*, *סוכה* AND *מזבח*. IN TEMPLE TIMES THERE WERE TWO ADDITIONAL *מזבחות*, BOTH *המזבח המזרחי*: *המזבח המזרחי*. THE CAUSE FOR, AND OCCASION OF, UNLIMITED REJOICING, *שמחה גדולה*; AND AN ADDITIONAL *קדש* WAS BROUGHT WITH WHICH TO DECORATE THE *מזבח*. BECAUSE *חיים* IS THE *raison qua non* OF LIFE, *סוכה* REQUIRES *מזון וצמח*. WATER AND ORGANIC GROWTH ARE THE THEMES OF *סוכה*, THE HOLIDAY OF LIFE. --AND NOT ONLY OUR LIFE; ON *סוכה* WE APPROACH *הקדש* FOR ORGANIC LIFE IN GENERAL. *חיי אדם מלאים קדש*, SAY *לחם*, SO OUR PRAYERS ARE DEDICATED TO BEHESHS FOR ORGANIC LIFE. IF *הקדש* SUSTAINS THE ENTIRE WORLD, HE OWNS THE WORLD, TOO. HE LAYS CLAIM PARTICULARLY TO LIFE. EVEN INORGANIC MATTER IS HIS, BUT THE OWNERSHIP CLAIM IS RELATED SPECIFICALLY TO ANIMATE MATTER. "WHATEVER LIVES AND DIES, BELONGS TO ME!" AND G-D IS JEALOUS REGARDING LIFE; HE DOESN'T WANT ANYONE TO LAY CLAIM TO ANY LIFE: *כי ימות אדם ובעל חיים*. THERE SEEMS TO BE AN EXTRA CLAIM OF ON THE ORGANIC WORLD, THE LIVING WORLD. RECALL THE FOUR HIERARCHIES OF EXISTENCE: *אבן*, *חיה*, *חיה*, AND *אדם*. TO THE ORGANIC REALM THE *קדש* HAS A DIFFERENT APPROACH THAN TO THE INORGANIC WORLD. HE LAYS CLAIM TO IT, AND REQUIRES MORE OF IT. WE HAVE CERTAIN PROHIBITIONS ENJOINING US FROM THE ORGANIC WORLD, BUT NO *אסורים* REGARDING THE INORGANIC WORLD. SOMETIMES THE *קדש* IS VERY RELENTLESS, ALMOST RUTHLESSLY STRICT, REGARDING MAN'S SOCIAL WITHDRAWAL AND RECOIL--BUT ONLY VIS-A-VIS ORGANIC MATTER. THERE IS NOT, HOWEVER, A SINGLE INJUNCTION AGAINST INORGANIC MATTER. MINERALS PER SE ARE ACCESSIBLE TO MAN. MAN HAS NOT BEEN HINDERED IN HIS PUSH TO CONQUER THE INORGANIC WORLD. BUT AS FAR AS THE ANIMAL IS CONCERNED, OUR RIGHT TO ENJOY IS VERY LIMITED. THE NUMBER OF INJUNCTIONS-- *אסור*, *אסור*, *אסור*, *אסור*, *אסור*, *אסור*, ETC.--IS ALMOST UNLIMITED. WHEN IT COMES TO MAN, PARTICULARLY WITH REGARD TO SEX, THE *קדש* IS ALMOST CRUEL IN COMPELLING MAN TO GIVE UP, TO WITHDRAW, TO FORGET. *זכור*, REMEMBER, IS THE SYMBOL OF LIFE--AND *זכור* BELONGS TO THE *מזבח*. NOW LET US RETURN TO *סוכה*! BY DECORATING THE *מזבח* WITH *אסור*, WHAT IS THE MESSAGE, WHAT IS THE SYMBOLIC MEANING? WHAT DO WE SAY BY MOVING THE *מזבחות* IN ALL DIRECTIONS? WE ARE LITERALLY OFFERING THEM TO THE *קדש*. THE *מזבחות* AND THE *סוכה* ARE ALMOST *קדש*. HE OWNS THEM; WE ARE BUT OFFERING THEM TO HIM IN RETURN. THE SAME MESSAGE IS IN THE *קדש*. THAT'S WHY *המזבח המזרחי* IS MADE; IT IS THE MEDIUM THROUGH WHICH WE ACHIEVE LIFE. HUMAN BEINGS, WHO CAN BUILD A SHIP TO FLY

TO THE MOON WITH SPLIT-SECOND PRECISION, WHEN FACED WITH ONE MALIGNANT CELL, ARE NOT SO INGENUOUS. ALL MAN'S INGENUITY CANNOT COMBAT ONE SINGLE MALIGNANCY, BECAUSE *הקד"ה* LAYS PARTICULAR CLAIM TO ORGANIC LIFE. GETTING A GLIMPSE INTO A SECRET OF LIFE IS MORE DIFFICULT THAN GETTING A GLIMPSE INTO A SECRET OF INORGANIC MATTER. ON *חיים* WE OFFER *סוכות* TO THE *חיי האדם*; THIS IS *סוכות*--A VERY STRANGE HOLIDAY! TO KNOW THAT WHATEVER IS ALIVE, BELONGS TO *הקד"ה*--THIS IS THE CHALLENGE OF *הוא ובראשית ומה הוא כאלו*.

Now LET US CONTINUE. *כבוד תולדות, זה הקד"ה שגור ציבורי בתורה יורה*. WHAT IS THE MEANING OF *יורם*, OF *ילצה*? "HE'LL BLOSSOM..."? THESE ARE TWO VERY STRANGE VERBS. THEY REFER TO *קולו של ה',* THE DIVINE FORM OF VERDANCE. THE TIME WILL COME WHEN THE JEW WILL GO TO BED AT NIGHT IN A DARK, BLEAK, AND DREARY WORLD, AND WILL AWAKE TO A MORROW OF BEAUTEOUS BLOSSOMING, WHEN *יורם* HAS COME TO THE WORLD. THESE TERMS ARE EXPANDED IN *מאור אורחות*. WHAT IS IMPORTANT THERE? WHAT IS THIS SECOND DIMENSION OF *יורם*? IT IS SYMBOLIZED BY *לבת*. WHAT IS THE CHALLENGE OF *לבת* AS AN *יורם*? -- *לפי צדקת חסד*. *אמנות בלתי*; ON THE ONE HAND WE ARE CONFRONTED WITH LOGICAL SITUATIONS; BUT AS PART OF THE LARGER HUMAN EXPERIENCE, WE ARE ALSO CONFRONTED WITH CIRCUMSTANCES WHICH MAKE NO SENSE, WITH WHICH WE CANNOT COPE. THIS IS TRUE ALSO OF NATIONS, PARTICULARLY OF THE JEWISH PEOPLE. WE MUST COPE NOT ONLY WITH THE EXPERIENCE OF THE MORNING-- *לפי צדקת חסד*-- BUT ALSO WITH THE EXPERIENCE OF THE NIGHT-- *אמנות בלתי*. *ערב* MEANS *תחבול*, MIXTURES, CONFUSIONS, UNCERTAINTIES. THE ULTIMATE UNCERTAINTY WHICH CONFRONTS US ALL IS DEATH, AND THIS IS *אמנות בלתי*. IT IS INDICATIVE OF ALL AREAS OF LIFE WHICH ARE CONFUSING. DISASTER AROUSES THE JEW TO INCOMPREHENSIBLE MOBILIZATION OF FAITH AND COURAGE, BOTH INDIVIDUALLY AND COMMUNALLY. WE ARE READY TO EXPRESS BOTH *חמ"ד* AND *אמנות בלתי*. *אמנות בלתי* EXPRESSES THE IDEA WELL. THE JEW CANNOT REMAIN CONFUSED AND PERPLEXED FOR LONG. HE CAN TAKE DEFEAT, BUT WILL RISE AGAIN, BECAUSE THE JEW HAS THE ABILITY TO DISCIPLINE HIMSELF EMOTIONALLY. THIS IS THE GREAT PRINCIPLE SUGGESTED BY *כבוד תולדות* AND *כבוד תורה*.

WHAT IS THE THIRD? *הוא ובראשית ומה הוא כאלו*
הוא ובראשית ומה הוא כאלו

THE γ/ϵ D DECLARES THAT IN HISTORY THERE ARE MANY UNCHARTED PATHS. HE MAY NEVER ASK THE SECRET OF THE EQUATION, THE "WHY" OF HISTORY. "I SAW IN THE NIGHT..."; BEFORE THE VISION THE λ/ρ / COULDN'T SEE ANYTHING. סַרְסַר WAS ALL-POWERFUL, בְּיַד ה' LAY DESOLATE; HOPE WAS BLEAK, THE JEWS COULDN'T UNDERSTAND HOW REDEMPTION AND SALVATION WOULD EVER COME. $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ SAH, EVEN THOUGH IT WAS IN THE DEEP OF THE NIGHT; HE SAW THE WARRIOR. $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ AND HE WAS $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ TO CONCEAL HIMSELF, SILENTLY WATCHING THE SITUATION. AND WHAT HAPPENED TO BABYLON? IN A FEW YEARS CYRUS CONQUERED בָּבֶל AND THE JEWS WERE PERMITTED TO RETURN TO יְרוּשָׁלַיִם . ACTUALLY, JEWISH HISTORY IS DETERMINED BY A DIVINE HISTORICAL DEVELOPMENT, WHEREIN G-D ALWAYS FULFILLS HIS PROMISE. HE APPEARS IN HISTORY WHEN NO ONE--NOT ANY MAN-- CAN SEE HIM. WHAT IS THE MEANING OF G-D AS WARRIOR, OF $\text{וַיִּרְאֵהוּ עַל הַיָּם}$? IT IS VERY IMPORTANT TO UNDERSTAND THIS CONCEPT IN OUR TIMES. IF MAN CHALLENGES G-D TO WAR, HE ALWAYS ACCEPTS THE CHALLENGE. IF ONE WANTS TO ENGAGE G-D IN COMBAT, HE IS ALWAYS READY. IF ONE WANTS TO DECLARE WAR ON THE γ/ϵ s, HE ALWAYS RESPONDS! MODERN SOCIETY HAS CHALLENGED AND DECLARED WAR ON G-D. THE EAST HAS DONE SO IN A VERY PRIMITIVE MANNER, THE WEST IN A MORE SOPHISTICATED MANNER. WHAT IS G-D'S MANNER OF FIGHTING WITH MAN? ACTUALLY, MAN DESTROYS HIMSELF AND THEREBY THE WORLD. FIRST, MAN IS INTOXICATED WITH HIS TRIUMPH WHEN HE IS VERY SUCCESSFUL; HE MAY EVEN APPEAR TO BE VICTORIOUS. LITTLE BY LITTLE HE BEGINS TO FIND OUT THAT BY BEING SUCCESSFUL HE'S LOST EVERYTHING HE HAD, ESPECIALLY HIS OWN IDENTITY. TO CHALLENGE G-D IS TO CONDEMN ALL CIVILIZATION. THE SELF-HATRED OF MAN BECOMES MASOCHISTIC; HE DESTROYS HIMSELF FROM WITHIN. ALTHOUGH G-D MAY AT TIMES BE INVISIBLE-- $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ --THERE WILL INEVITABLY COME THE AWESOME APPEARANCE OF $\text{וַיִּרְאֵהוּ עַל הַיָּם}$. NO MATTER HOW INTOXICATED HE IS, THE DAYBREAK WILL ARRIVE FOR EVERY MAN; AND, LIKE $\text{וַיִּרְאֵהוּ עַל הַיָּם}$, THERE WILL ALWAYS BE AN $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ THERE TO AWAKEN HIM, AND THE MESSAGE WILL BE: $\text{וַיִּרְאֵהוּ עַל הַיָּם}$! G-D AS WARRIOR AWAITS WITHOUT. SOCIETY, BY REJECTING THE γ/ϵ s, REJECTS ITSELF.

NOW WE COME TO THE FOURTH ASPECT OF $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ WHICH THE $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ PROVIDES, $\text{וַיִּרְאֵהוּ עַל הַיָּם}$. WHAT IS $\text{וַיִּרְאֵהוּ עַל הַיָּם}$? DESERT. WHY IS THE $\text{וַיִּרְאֵהוּ עַל הַיָּם}$ -REED CALLED $\text{וַיִּרְאֵהוּ עַל הַיָּם}$? BECAUSE IT'S A REED OF THE DESERT. IF THERE'S AN OASIS IN THE DESERT, THERE YOU WILL FIND THE $\text{וַיִּרְאֵהוּ עַל הַיָּם}$. WHAT DOES IT

עבודת ה' IN ITS FOUR DIMENSIONS: G-D IN THE COSMOS; G-D IN HISTORY AS WELL AS IN THE LIFE OF THE INDIVIDUAL; G-D AS WARRIOR; AND G-D AS RESIDING IN MAN, NEITHER LEAVING NOR DESERTING HIM EVEN WHEN HE SINS. AND היום הזה IS THE DAY WHEN WE TRY TO BRING EVERYBODY, EVEN THE *אוי*, INTO THE *עולם הזה*.

16 October, 1971 (שבת קטן)

TODAY'S *אור* IS SO REplete WITH IDEAS, IT WOULD BE IMPOSSIBLE TO ISOLATE THEM AND DO JUSTICE TO THEM ALL. I WOULD LIKE TO SPELL OUT IDEAS EACH SATURDAY NIGHT WHICH ARE *עקרונות*, FUNDAMENTALS OF OUR FAITH, ESPECIALLY THOSE WHICH ARE FOUND IN *שירת משה*.

NOW THE FIRST *עליון* OF CREATION IS ENVELOPED IN MYSTERY, AND *אנו* WORKED VERY HARD TO DECODE THE MESSAGE. WHAT WOULD YOU SAY IS THE FIRST IDEA OF *שירת משה*? IT IS IMPORTANT TO MENTION IT, EVEN IF ONLY PARENTHETICALLY: IT IS *creatio ex nihilo*, THE IDEA THAT THE WORLD IS CREATED, IS NOT OF ACCIDENTAL FORMATION, MATTER PER SE IS NOT ETERNAL. WE BELIEVE THAT SCIENCE CANNOT POSTULATE THE BEGINNING OF MATTER. *Ex nihilo* IS OUTSIDE OF SCIENCE. WE CANNOT CONCUR WITH ARISTOTLE THAT MATTER HAS ETERNITY. SO I DO NOT MEAN TO PLACATE YOUR MINDS, BUT TO AROUSE YOU, BECAUSE *שירת משה* IS BEYOND THE SCIENTIFIC REALM. *אשר אין אלהים אחרים* IS A VERSE WHICH CHALLENGES ANTIQUITY. *אשר אין אלהים אחרים* IS A *שירה*—G-D IS THE *אשר*, MORE THAN THE *אשר*, THE CREATOR AS WELL AS THE FASHIONER. BEFORE THE WORLD WAS CREATED, THERE WAS ONLY *הקדוה*. THE *אשר* SAYS, *אשר אין אלהים אחרים*, AND THIS IS A *שירה*. DID THE *אשר* INCLUDE THAT AMONG HIS *אשר*? CERTAINLY! ... *אשר אין אלהים אחרים* ...

NOW WHAT'S THE NEXT IDEA IN THE *שירה*? *אשר אין אלהים אחרים* ... *אשר אין אלהים אחרים* IT MEANS CREATION IS NOT JUST AN EVENT WHICH HAPPEND IN THE LONG AGO, BUT AN ONGOING, SUSTAINING FEATURE OF *הקדוה* AS THE PRIME MOVER WHO CONTINUALLY—THEN, NOW, AND IN THE FUTURE—SUSTAINS THE WORLD IN ITS MOVEMENTS. EVERY SPLIT SECOND THERE IS A *חינוך*, A REBIRTH, OF THE WORLD. IT IS ALL *אשר אין אלהים אחרים*: WE EXIST IN HIM, BY HIM. THINGS EXIST TODAY BECAUSE THEY LEAN ON HIM. SO

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DOES THE WORLD LEAN AGAINST G-D. WHERE DO WE FIND THAT TRUTH IN TODAY'S *עולם*? IT IS FOUND IN THE *פסוק*, ... *אלו אל בשר ודם הם*. BECAUSE THERE IS G-D'S APPROVAL, BECAUSE OF THE DIVINE SANCTION, THE WORLD REMAINS. IF G-D HAD LOOKED BACK AND DISAPPROVED OF HIS CREATION, IT WOULD HAVE CRUMBLLED IMMEDIATELY.

NOW WHAT IS NUMBER THREE? I'VE SPOKEN SO MANY TIMES ABOUT IT: G-D IS THE OWNER OF THE WORLD. THE *פסוק* IS REPLETE WITH REFERENCES TO THIS; BUT WHERE DO WE FIND THIS IDEA IN TODAY'S *עולם*? IT IS IN THE VERSE, *אלו אל בשר ודם הם*; AND *אלו אל בשר ודם הם*. SO DOES THE *עליון* SANCTION SUCH REGULATION. THE SOURCE OF OWNERSHIP APPERTAINS TO THE MAKER. ACQUISITION IS THE EXCLUSIVE RIGHT OF THE LABORER WHO FORMS WITH HIS HANDS. THUS G-D OWNS THE WORLD BECAUSE HE LABORED SIX DAYS AND IS RESPONSIBLE FOR THE PRODUCT. *אלו אל בשר ודם הם*. BECAUSE WE PROCLAIM BOTH PRINCIPLES, *אלו אל בשר ודם הם* AND *אלו אל בשר ודם הם*, DID NOT FORFEIT HIS RIGHTS. HE THEREFORE HAS THE RIGHT TO ASSIGN THE TASK TO MAN: *אלו אל בשר ודם הם*.

NOW EVERY ARTICLE OF FAITH MUST BE TRANSLATED INTO AN ETHICAL NORM, A PRACTICAL PURPOSE. EVERY HUMAN BEING HAS TO WORK TOWARD ONE GOAL, ACCORDING TO MAIMONIDES IN HIS *מורה נבוכים*: THE TASK OF PREPARING FOR *משיח*, OF BEING READY WHEN THE CALL COMES THROUGH, OF GIVING THE HISTORICAL ANSWER OF THE PROPHETS, *אלו אל בשר ודם הם*. I BELIEVE THERE IS ONE CATEGORY UNDER WHICH ALL SINS CAN BE GROUPED: *חטא*, THEFT, MISAPPROPRIATION. IS THE ONLY *חטא*, *חטא*? WHY IS *חטא* THE ONLY CATEGORY OF SIN? BY SO SINNING, MAN FORFEITS HIS RIGHT TO EXISTENCE. MY ORGANS, TALENTS, CAPABILITIES, ALL MY POTENTIALITIES, BELONG TO G-D. THE VERY MOMENT I BREAK THE AGREEMENT, WHEN I ERRONEOUSLY UTILIZE MY RENTED PARTS, WHEN I AM *חטא*, I THEN FORFEIT MY RIGHTS TO EXISTENCE. *חטא* EMBRACES ALL KINDS OF ABERRATIONS, ANOMALIES, AND VIOLENCE. MAN STEALS NOT ONLY PROPERTY FROM *חטא*, BUT ALSO HIS VERY EXISTENCE FROM *חטא*! *חטא* IS NOT ONLY *חטא* BUT *חטא* AS WELL. WHAT IS THE REAL SIN OF *חטא*? IT IS VIOLENCE, DISOBEDIENCE. THIS IS *חטא*, *חטא*. IT WAS REPENTANCE FROM *חטא* WHICH SAVED THE PEOPLE

INITIATIVE BELONGS TO MAN, BUT *הקד"ה* WILL FINISH THE TASK. THUS WE ARE NOT QUIETISTS. SO IN *ליל יום קבלת* WE FIND UTILIZATION OF THE SECOND APPROACH. WE HAVE TO DECIDE IMMEDIATELY WITH REGARD TO RELIGIOUS, HISTORICAL MATTERS; BUT IN BUSINESS, A LITTLE PLANNING, RATHER THAN IMMEDIATE ACTION, IS IN ORDER. SO, TOO, DECISIONS ABOUT MARRIAGE AND A CAREER ARE NOT LOGICAL DECISIONS, THEY ARE INTUITIVE, INSTINCTUAL ONES. *ש"ה* SPEAKS ABOUT THE LOGIC OF *נצח*, WHERE THERE IS A CONGRUENCE OF WILL AND INTELLECT, BECAUSE THE DECISION IS ALREADY ABOVE THE LOGOS, ABOVE THE NORMAL INTELLECT. WE CAN SAY THERE IS RECIPROCITY IN *הצאת*, BUT IT IS SLOW IN COMING; THERE IS HAPPINESS, REAL HAPPINESS IN *הצאת*; BUT THERE IS A HIGHER LOGOS, THAT OF *נצח*, AND IT IS OFTEN SLOW IN COMING, TOO.

NOW IN CONCLUSION, LET ME SAY THAT THE SECOND *עולם* OF *העולם הזה* IS EXCLUSIVELY DEVOTED TO MAN, WHILE HE IS ONLY MENTIONED PARENTHETICALLY IN THE FIRST. THE WORLD, SOMEDAY, WILL BE REDEEMED AND PURGED OF ALL THE DESTRUCTIVE FORCES WHICH EXIST IN IT. WHEN NATURE DISOBEYS G-D, THERE IS DESTRUCTION. BUT A DAY WILL COME WHEN NATURE WILL COMPLETELY OBEY G-D, WHEN A GENUINE METAPHYSICAL REDEMPTION WILL OBTAIN, WITHOUT SORROW, UNHAPPINESS, AND SUFFERING: *ביום הזה יצילנו מכל צרה ויגדלו כל האומות לפניו* --THIS IS REDEMPTION OF NATURE, AND THIS IS ALSO THE *עולם הזה*: *אשר לא ימות ולא יאבל ולא יבכה ולא יצוה ולא יעזוב ולא יאמר שלום ולא יאמר רעה*. THIS *עולם הזה* OF ETERNITY, WHERE THERE IS A COMPLETE REDEMPTION OF THE WORLD AND A DEFEAT OF DEATH, WE HOPE TO ATTAIN. THIS IS THE MEANING OF *עולם הזה* ACCORDING TO THE *מחשבה*, *אשר לא ימות ולא יאבל ולא יבכה ולא יצוה ולא יעזוב ולא יאמר שלום ולא יאמר רעה* MEANS THIS CONCRETE WORLD, BUT A PERFECT ONE, WITHOUT SUFFERING OR DEATH, WHERE NO EVIL WILL REIGN, *אשר לא ימות ולא יאבל ולא יבכה ולא יצוה ולא יעזוב ולא יאמר שלום ולא יאמר רעה*. SINCE THE WORLD BELONGS TO *הקד"ה*, AND HE LEASES IT TO MAN, MAN HAS GOT TO PAY RENT. HOW MUCH DOES HE PAY, AND IN WHAT MANNER? *ש"ה* DISCUSS THE RELATIONSHIP BETWEEN MAN AND *הקד"ה*, IN TERMS OF THE *עולם הזה*. IN MY OPINION, IN TERMS OF TIME, MAN OWES G-D ONE-SEVENTH OF HIS LIFE; IN TERMS OF MONEY, HE OWES HIM ONE-TENTH.

עולם הזה IS NOT JUST *עולם הזה*, BUT SOMETHING SPECIAL. WE HAVE *עולם הזה* IN THE MORNING, THE *עולם הזה* BY THE *עולם הזה* IN THE AFTERNOON, AND THE *עולם הזה* AT *עולם הזה*-TIME: *עולם הזה* AND *עולם הזה* HAVE A SPECIAL MEANING ON *עולם הזה*.

LASTLY, THERE IS SOMETHING ELSE, WHAT IS THE DIFFERENCE BETWEEN
וַיִּבְרָא אֱלֹהִים אֶת-הַבְּהֵמָה מִן-הָאָרֶץ AND וַיִּבְרָא אֱלֹהִים אֶת-אָדָם מִן-הָאָרֶץ? THE FIRST VERSE
DESCRIBES THE DRIVE OF THE ANIMAL, AND ITS URGE WHICH IS RESPONSIBLE FOR
PROCREATION. HOWEVER, וַיִּבְרָא MEANS AT ONCE BLESSING AND COMMUNI-
CATION WITH MAN. FOR THE FIRST TIME, G-D SPEAKS TO MAN וַיִּשְׁמַע יְיָ אֶת-קוֹל אָדָם.
AND THIS IS THE GREAT מַצְוָה WHICH אֱלֹהִים HAS GIVEN TO MAN.

23 October, 1971 (א' תשרי)

I WOULD LIKE TO DISCUSS TONIGHT JUST ONE פסוק, WHICH HAS GREAT SIG-
NIFICANCE TO US, AND IS THE CENTER OF THE DEVELOPMENT OF CREATION: NAMELY,
וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם מִן-הָאָרֶץ. IT IS MENTIONED FIVE TIMES. IF THIS VERSE IS RE-
PEATED SO MANY TIMES, IT MUST BE OF CENTRAL SIGNIFICANCE IN THE CREATION
STORY.

FIRST, AS WE HAVE PREVIOUSLY DISCUSSED, G-D IS NOT ONLY THE CREATOR,
BUT ALSO THE SUSTAINER OF THE WORLD. THE WORLD EXISTS, IS SUSTAINED, AND
WILL BE SUPPORTED BY ה'קדוש. EVERYTHING LEANS ON G-D FOR ITS EXISTENCE.
TO EXIST MEANS TO BE IN THE EMBRACE OF G-D. THIS THEME WAS ELABORATED BY
DAVID IN אהבה ליהוה. THEN, WE MIGHT ASK, WHAT IS THE MEANING OF DEATH?
WHEN G-D TURNS HIS COUNTENANCE AWAY, OR DOES NOT APPROVE OF AN INDIVIDUAL'S
EXISTENCE ANY MORE, THEN DEATH COMES. CONTINUED EXISTENCE IS NOT SOMETHING
INDEPENDENT OF G-D; LIFE MEANS TO FIND APPROVAL IN THE SIGHT OF ה'קדוש.
AND THERE IS ANOTHER IDEA INHERENT IN וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם מִן-הָאָרֶץ. WHAT THE
תורה TOLD US ABOUT CREATION IS BUT FOR THE PURPOSE OF TEACHING US TO IMITATE
ה'קדוש; WHATEVER ה'קדוש DOES, PROVIDES A GREAT MORAL LESSON FOR US.
AFTER THE WORD וַיִּבְרָא, WE ALREADY HAVE A ציון OF אהבה ליהוה. OF
COURSE, THE HUMAN BEING CANNOT CREATE *ex nihilo*, BUT HE HAS TO ENGAGE IN
CREATING NEVERTHELESS. EVEN וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם מִן-הָאָרֶץ IS AN EXPRESSION OF THE WILL OF ה'קדוש:
וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם מִן-הָאָרֶץ; WITHIN GEOGRAPHICAL BOUNDS HE LIMITED THE
CREATIVITY OF THE DIFFERENT NATIONS AND PEOPLES. CIVILIZATION MEANS TO
COMBAT EVILS AND NATURAL CATASTROPHES WHICH CONFRONT MAN. WHAT IS BASICALLY
THE MOTTO OF HISTORY? HISTORY IS A LONG NARRATIVE OF THE CREATIVITIES OF

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THE VARIOUS NATIONS WITHIN THEIR G-D-GIVEN BOUNDARIES. THE MORAL CHALLENGE WHICH THE JEW HAS, TO BE CREATIVE AND TO CREATE IN ^וה, IS CALLED HALACHICALLY *פירוש*. SO EVERY SENTENCE IN THE STORY OF CREATION SHOULD BE INTERPRETED IN TERMS OF A MORAL CHALLENGE. LET US LOOK AT THREE VERSIONS OF LOOKING ON THE PART OF THE CHARACTERS IN THE CREATION STORY....

... וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (1)

... וַיִּבְרָא אֱלֹהִים אֶת הָאָרֶץ וְאֶת הַשָּׁמַיִם (2)

... וַיִּבְרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְאֶת הַיָּם (3)

IN THE THIRD EXAMPLE, WHY IS THE ORDER OF THE PREDICATE ADJECTIVE AND DIRECT OBJECT NOT REVERSED? THUS, IN ANTHROPOMORPHIC TERMS, AFTER OBJECTIVE EXAMINATION, HE ARRIVED AT THE CONCLUSION THAT THE LIGHT WAS *פירוש*. HAD *חַוָּה* TAKEN THAT STAND OF *אֱלֹהִים* REGARDING THE LIGHT, TOWARDS THE APPLE, GENERATIONS WOULD STILL BE IN PARADISE! SHE DIDN'T EXAMINE THE TRAGEDY WHICH THE *אֱלֹהִים* WOULD PRECIPITATE. CREATIVITY MEANS TO BE OBJECTIVE, TO BE TRUTHFUL WITH ONESELF. MANY PEOPLE PREJUDGE, ARE TOO SUBJECTIVE BEFORE ASSESSMENT AND INVESTIGATION. ABSOLUTE HONESTY IS NECESSARY BEFORE A TRUE DECISION CAN BE MADE. IN WHAT SECTOR OF HUMAN ENDEAVOR DOES MAN REACH THE APEX OF ACHIEVEMENT? IT IS IN TEACHING, AND I REFER TO TEACHING IN THE FIRST AND SECOND GRADES, WHEN THEY COME IN LITTLE ANIMALS, UNTRAINED AND UNDISCIPLINED. [HERE THE RAV TOLD A STORY OF AN OCCASION WHEN RAV CHAIM WAS GIVING A *פירוש*; IN THE MIDST OF EXPLAINING HIS INTERPRETATION, HE SUDDENLY REMEMBERED A CONTRADICTION *פירוש*, WHEREUPON HE REMOVED HIMSELF FROM THE LECTERN AND DECLARED HIS *פירוש* AS GROUNDLESS AND GIVEN IN ERROR.] HOW MUCH MISERY DISHONEST CREATIVITY HAS CAUSED THE HUMAN RACE! THERE ARE INNUMERABLE HISTORICAL EXAMPLES OF DISHONEST INDIVIDUALS. BEFORE WE PUBLISH, ANNOUNCE, REVEAL, LET US BE *פירוש* *אֱלֹהִים*, LET US NOT GLOSS OVER ANY MISTAKES.

SECOND, IN *אֱלֹהִים* IS IMPLIED THE GREAT SECRET OF *תשובה*. WHEN CHRISTIANS SPEAK OF REPENTANCE, THEY DON'T MEAN WHAT WE DO. THEY SPEAK ONLY OF ATONEMENT; WE SPEAK OF A NEW IDENTITY, WHEN ONE SHEDS HIS SIN-RIDDEN SELF FOR A NEW IDENTITY, A COMPLETE CHANGE IN THE PERSONALITY. IT IS A VERY PROFOUND CONCEPT IN JUDAISM. RETROSPECTION IS A *sine qua non*

OF *תשובה*: TO LOOK INTO AND EVALUATE THE PAST, AND TO REACH CERTAIN DECISIONS ABOUT THE FUTURE. WE SAY, "DON'T KEEP ON MOVING WITHOUT STOPPING; MAKE A STOP!" RETROSPECTION IS BASICALLY A HUMAN QUALITY; ONLY A DOG IN THE ANIMAL WORLD WILL LOOK AROUND, AND THEN IT DOES SO OUT OF PHYSICAL FEAR. WE HAVE PROOF IN *ענין* THAT RETROSPECTION IS A HUMAN QUALITY, AS WHEN G-D TOLD *אח, פארווערס*. THERE IS NO PROGRESSION WITHOUT RETROSPECTION, NOSTALGIA, ON THE OTHER HAND, IS A DISJUNCTIVE, NON-CONSTRUCTIVE EMOTION, A LONGING FOR THE IMPOSSIBLE PAST. IN ORDER TO PROTECT OURSELVES, WE MUST BE CAPABLE OF TURNING AROUND AND STUDYING WHAT WE HAVE CREATED-- AND WE MUST BE HONEST. IF WE SEE BANKRUPT ACTIONS, WE SHOULD ADMIT IT! IF THERE IS A NATION WHICH IS HISTORY-CONSCIOUS, IT IS THE JEWS, WHO IMPLANTED IN MAN THE NEED AND QUALITY FOR RETROSPECTION, IF NOT *תשובה*? *תשובה* IS BASED ON RETROSPECTION. IN MY OPINION, THE EXCITEMENT ABOUT RUSSIAN JEWRY IS BASED UPON OUR GUILTY FEELINGS ABOUT THE HITLER HOLOCAUST.

THIRD, *אין ארבעה עשרה אלול*. WHEN THE CREATION COMES TO A CLOSE, THE CONCLUSION IS OBVIOUS; WHY ON THAT MYSTERIOUS FRIDAY WAS THERE A NEED FOR A NEW EVALUATION? IT WAS NECESSARY FOR AN EVALUATION AS A WHOLE, AS A UNITY. SO SHOULD WE EVALUATE OUR CONTRIBUTIONS; AS SINGLE ACTS, AND AS A PART OF THE ERA IN WHICH THEY WERE PERFORMED. SOMETIMES OUR ACTIONS, VIEWED AS SINGLE ACTIONS, ARE JUSTIFIED, BUT HOW DO THEY FIT INTO THE TOTAL IMAGE? AN ORTHODOX JEW WHEN HE ACTS, ACTS AS A REPRESENTATIVE OF *תורה*; HIS ACTIONS PROJECT TO OTHERS THE IMAGE OF *תורה* LIFE. WE MUST THEREFORE CAST AN IMAGE WHICH COMMANDS RESPECT. I HAVE GRAVE DOUBTS WHETHER OUR MARRIAGE OF THE *תורה* AND *תורה* IS BENEFICIAL; IT IS A MISTAKE.

מה עושה אדם ביום הזה. WHAT DOES THIS TEACH HALACHICALLY? IT MEANS *היום הזה*, A UNIQUE JEWISH INSTITUTION. WHAT LIES AT ITS ROOT? THE DAY BEGINS AT SUNSET. IN MY OPINION, IT REFLECTS A CERTAIN FACT IN NATURE. ALL LIFE GERMINATES IN DARKNESS. IN *תורה*, IT STATES: *אשר יבא אור*. EVEN WHEN THE CHILD IS BORN, FOR A PERIOD HE IS ENVELOPED IN DARKNESS, A LONG NIGHT WHICH ONLY GRADUALLY, PIECEMEAL, DISAPPEARS. EVEN AFTER BIRTH THERE IS SPIRITUAL DARKNESS. THE HUMAN BEING SEES DARKNESS FIRST IN HIS SCHOOL DAYS, AND IT IS A DARKNESS OF LONG PASSING.

TOTAL DAY COMES ONLY WITH MATURITY. THERE IS BUT ONE OTHER DARKNESS: IT COMES AT THE LAST TWILIGHT, AND IT IS DEATH. GREAT IDEAS ARE ALSO BORN IN DARKNESS. THE *קדוש* SAYS, *קדושת קדושת קדושת*, AND THE *קדושת* TRANSLATES IT AS *קדושת קדושת קדושת*. *קדושת* IS THE PREREQUISITE FOR KNOWLEDGE; IT IS THE FLASH OF INTUITION. THE *קדוש* HAS DESCRIBED IT BEAUTIFULLY IN HIS *קדושת* TO THE *קדושת*. WHERE CAN WE FIND THE *קדושת*, THE URSPRUNG, OF *קדושת*? IT IS *קדושת*, IN THE FLASH IN THE DARKNESS, THE LIGHTNING-BOLT OF INTUITION. ONLY AFTER THE THUNDERBOLT COMES *קדושת*. *קדושת* TRIES TO CONVERT INTUITIVE THINKING INTO REALISTIC THINKING, INTERPRETATIVE THINKING. *קדושת* TRANSLATES *קדושת* INTO LOGICAL CATEGORIES. SO YOU START WITH NIGHT, NOT WITH DAYLIGHT! IN HASSIDIC LITERATURE WE FIND STATEMENTS LIKE *קדושת קדושת קדושת* OR *קדושת קדושת קדושת*. BECAUSE IF ONE NEVER SPENDS SOME TIME IN *קדושת*, HE WILL NEVER ARRIVE AT *קדושת*. *קדושת*, ON THE OTHER HAND, MEANS KNOWLEDGE GAINED; THE SUCCESSFUL, PRAGMATIC APPROACH EXEMPLIFIED BY *קדושת*; *קדושת*. BUT IS IT THE PURPOSE OF JUDAISM TO MAKE US SUCCESSFUL AND HAPPY? HAPPY IS WILLIAM JAMES'S DEFINITION OF SUCCESS. AN ANSWER IS SUGGESTED TO US BY THE *קדושת* IN THE *קדושת*. WHY DO WE OBSERVE *קדושת* WHEN WE CANNOT UNDERSTAND THE REASON FOR THEM? THE ANSWER IS SIMPLE: *קדושת קדושת קדושת*. BUT IS *קדושת* HAPPINESS? WE HAVE TWO WORDS FOR SUCCESS IN *קדושת* AND *קדושת*. IT IS *קדושת* WHICH IS THE GOAL OF *קדושת*. *קדושת*, THE EXPRESSION OF THE GREATNESS OF MAN, IS WHAT JUDAISM IS SEARCHING FOR: GREATNESS, NOT HAPPINESS, BECAUSE GREATNESS CAN ONLY BE ACHIEVED BY SACRIFICE. JOY COMES ONLY AFTER SOMETHING HAS BEEN GIVEN UP IN EFFORT, AND IT RETURNS TO YOU AS RESULT. CONTENTMENT COMES AFTER RESIGNATION. SO *קדושת* WANTS US TO DEVELOP PATIENCE AND PERSEVERANCE. TYPICAL IN JUDAISM WHICH DEMAND THESE QUALITIES ARE *קדושת* AND *קדושת* — *קדושת* WHICH MAKE US DENY CERTAIN PLEASURES, AFTER WHICH MAY FOLLOW CONTENTMENT. BUT *קדושת* IS NOT MEASURED BY KNOWLEDGE; IT IS MEASURED BY MAN'S ABILITY TO RETAIN HIS IDENTITY WHILE GIVING UP SOMETHING, EVEN WHILE BEING DEFEATED. RECALL THE TORTUOUS ROAD WHICH *קדושת* TOOK TO *קדושת*, AND TODAY ALL THE JEWS IN THE WORLD MEMORIALIZE HIS DISCOVERY WHEN THEY SAY *קדושת*. KNOWLEDGE ALONE IS NOT THE MEASURE: *קדושת* *קדושת* *קדושת*, BUT THEIR

CONTRIBUTIONS TO JEWISH LIFE AND HISTORY REMAIN FORGOTTEN, OR RECALLED IN ONLY A NEGATIVE WAY. SIMILARLY WERE THE JEWS WHEN THEY ENTERED EGYPT-LAND BUT A CLAN, *למנוע עמנו*, BUT THROUGH SUFFERING THEY BECAME A NATION: *עם ישראל*. EDUCATION, ENLIGHTENMENT, ADVANCEMENT, ARE BUT PROCESSES OF SUFFERING, AND MAKING UP LOST TIME. THE *תנ"ך* SAYS ON *יום הכיפורים* *יום הכיפורים* IT IS TRUE, BECAUSE *יום הכיפורים* CONTAINS CONTRADICTIONARY ELEMENTS, AS WE HAVE DISCUSSED BEFORE: AN ADMISSION OF FAILURE BEGINS A DAY OF DESPAIR AND SELF-CONDEMNATION; AND YET ON THE OTHER HAND, *יום הכיפורים* IS A DAY OF JOY, OF *טהרה*, OF PURIFICATION, OF REUNION AND GRATEFUL RECONCILIATION. BUT THE JOY AND ECSTASY OF *יום הכיפורים* CANNOT BE ACHIEVED WITHOUT THE PATIENT SUFFERING OF FASTING--*עשרת ימי המעשר*. THE JEW RETURNS HOME AT THE END OF *יום הכיפורים* WEARY, YET ANIMATED, CONSECRATED, AND HAPPY.

AND THIS IS *חשיכה*—*אור*; THROUGH DARKNESS WE ACHIEVE THE LIGHT.

30 October, 1971 (*י"ח-י"ט תשמ"א*)

WE HAVE DISCUSSED THE PRINCIPLES IMPLIED IN *פרשת אלהינו*. I WOULD LIKE TO MOVE ON AND TELL WHERE THE UNIQUE DESTINY OF THE JEW COMES TO THE FORE. LET US BEGIN WITH THE SECOND CHAPTER OF GENESIS. IT IS DEDICATED ALMOST EXCLUSIVELY TO MAN, HIS VICTORIES AND HIS DEFEATS. *פרשת אלהינו* BEGINS THE STORY OF MAN, AS THIS MORNING WITH *י"ח-י"ט* WE BEGAN THE STORY OF THE JEW.

WHAT IS MAN, ACCORDING TO *אדם*? WHO IS HE? THE ANSWER IS, I BELIEVE, SIMPLE: A DIALECTICAL BEING WITH AN INNER CONFLICT. PERHAPS HIS GOAL IS COMPLETE HARMONY, BUT HE WAS CREATED WITH AN INNATE SCHISM. THERE ARE TWO BEINGS IN HIM, HE IS ALWAYS ENGAGED IN A FEUD WITH HIMSELF. HOW DOES THIS DIALECTICAL CHARACTER OF MAN COME TO EXPRESSION IN THE *עולם הזה*? ONE PRINCIPLE WAS TRUE OF ALL THE *מזלות* WHICH *הקדוש* CREATED: *אדם* MEANS NATURE. ALL THE *מזלות* DO NOT DIFFER IN NATURAL LAWS. THE SAME VELOCITY NATIVE TO OUR WORLD, IS IN OTHER HEAVENLY BODIES. LAWS WHICH

REIGNED 5000 YEARS AGO ARE STILL VALID TODAY. WHAT NAME DO WE ATTRIBUTE TO G-D AS CREATOR OF יְפֵק ? IT IS OF COURSE, יְפֵק , WHICH MEANS HERE FOUNDER OF DYNAMICS. BUT HE CREATED ANOTHER ELEMENT BESIDES NATURAL BEINGS EXTENDED IN SPACE, EXISTING IN TIME, HAVING COPOREAL REALITY, AND THAT IS SPIRITUAL REALITY. WHAT ARE THE DIMENSIONS OF A SPIRITUAL BEING? IT IS *constantia*, AWARENESS THAT ONE EXISTS, יְפֵק ... יְפֵק יְפֵק = G-D CREATED SPIRITUAL AND COPOREAL REALITY. יְפֵק MEANS CREATOR OF THE NATURAL DIMENSION OF BEING, AND יְפֵק MEANS CREATOR OF THE SPIRITUAL DIMENSION OF BEING. ACTUALLY, IN NO OTHER BEING SAVE MAN HAVE THE TWO DIMENSIONS MERGED: THIS IS WHY AT THE CREATION OF MAN יְפֵק יְפֵק IS USED. THEY ARE TWO DIFFERENT DIMENSIONS; THEY ARE IR-RECONCILABLE, BUT IN MAN WE FIND BOTH. HE IS ROOTED IN TWO DIFFERENT DIMENSIONS; BOTH CHARACTERISTICS NURTURE HIM. THE UNIQUENESS OF MAN CANNOT BE EXPLAINED IN BIOLOGICAL TERMS. CALL IT SPIRITUALITY, CALL IT יְפֵק , IT IS A SYMBOL OF HIS UNIQUENESS; HE IS A CITIZEN BELONGING TO TWO COUNTRIES!

WHERE IS THIS SPIRITUALITY MENTIONED IN THE יְפֵק ? WHAT MAKES MAN A SPIRITUAL BEING? FIRST OF ALL, HE HAS INTELLIGENCE; HE HAS A UNIQUE INTELLECTUAL ABILITY, AN ALMOST MIRACULOUS INTELLECTUAL CAPACITY. SECOND, HE HAS A MORAL COMMITMENT. MAN WANTS TO BE A MORAL, ETHICAL, COMMITTED BEING. WHAT IS THE DIFFERENCE BETWEEN FREE MAN AND COMMITTED MAN? AN UNCOMMITTED PERSON, WHO HAS NO OBLIGATIONS, LEADS A MEANINGLESS LIFE. USUALLY IT IS DUE TO WRONG TRAINING, BECAUSE THE HUMAN BEING HAS THE DRIVE TO BE COMMITTED: TO OMIT SOMETHING WHICH IS VERY PLEASANT, AND TO COMMIT SOMETHING WHICH IS UNCOMFORTABLE. IT IS THE SHIBBOLETH OF MAN: יְפֵק יְפֵק יְפֵק . WHY יְפֵק ? IT EMPHASIZES SOMETHING; SIMILARLY DO WE FIND יְפֵק יְפֵק יְפֵק —concerning MORDECHAI. WHAT THEN WOULD IT MEAN IN OUR VERSE? IT MEANS THAT G-D INSTRUCTED יְפֵק CONCERNING THE ESSENCE OF MAN, ABOUT *being* MAN. HE IMPOSES, AND MAN ACCEPTS. WHAT MAKES HIM A SPIRITUAL BEING? WHAT EXPLAINS HOW MAN IS NURTURED BY A SPECIAL SPIRITUAL DIMENSION? IT'S NOT SPIRITUAL MAN WHO IS THE ENGINEER, IT IS BIOLOGICAL MAN. BUT WE HAVE יְפֵק יְפֵק יְפֵק יְפֵק TO EXPLAIN THE ESSENCE OF MAN'S LIFE AND HIS COMMITMENT. HE LIVES NOT ONLY IN THE PRESENT, BUT HE LIVES TO REALIZE SOMETHING WHICH LIES IN THE DISTANT FUTURE. FOR UN-

COMMITTED MAN, THERE IS ONLY TODAY, THERE IS NO *מחר*. BUT IF YOU ARE DEDICATED AND HAVE A VISION; IF YOU LOOK TOWARD THE FUTURE, THERE IS NO ROOM FOR DESPAIR OF THE PRESENT. BECAUSE, *למה אומר*; BECAUSE *למה אומר*. BUT WE HAVE TO WORK FOR IT, IT WILL NOT COME OF ITS OWN ACCORD. THE *חכמים* DISCOVERED THIS DIMENSION OF MAN IN *למה אומר*. COMMITMENT IS ONLY POSSIBLE WITH AN AWARENESS OF TIME, WHEN WE MARCH TOWARD THE FUTURE WITH CONFIDENCE IN OUR GOAL. WITHOUT COMMITMENT, MAN'S LIFE IS DREARY AND PURPOSELESS.

... *כי אף עבדו לא קבלו עליהם*. THIS VERSE FROM *למה אומר* REVEALS TWO BASIC NEEDS OF MAN; THEY ARE BOTH PSYCHOLOGICAL. MAN WANTS TO SURRENDER! THERE IS A BASIC NEED IN MAN TO RECOGNIZE A SUPERIOR. WHAT HUMAN PSYCHOLOGICAL NEED COMES TO EXPRESSION IN THE HASID'S CONSULTATION WITH HIS REBBE? HE NEEDS SOMEONE TO GUIDE HIM, TO SHARE HIS JOYS AND SORROWS. BECAUSE THERE IS A NEED FOR GUIDANCE, NO MATTER HOW INDEPENDENT MAN IS, NO MATTER HOW GREAT HIS ACHIEVEMENTS ARE, THERE IS A CHILD WITHIN EACH OF US. AND THE BEST *אשר* WE HAVE IS *אשר*. THERE IS A BASIC HUMAN NEED IN MAN TO BEND HIS KNEE BEFORE SOMEONE GREATER THAN HE. (IF THE NEED ASSUMES PATHOLOGICAL PROPORTIONS, OF COURSE, THEN WE HAVE A NAZI GERMANY, AS YOU ALL KNOW.) ONE CONSIDERS HIMSELF NOT THE HIGHEST FORM OF AUTHORITY OR GUIDANCE. AND HE SHOULD KNOW WHO THIS SOMEBODY GREATER THAN HE, IS: *כי אף עבדו לא קבלו עליהם*.

ANOTHER NEED IS *אשר*: *אשר*. IT IS THE SPONTANEOUS NEED IN MAN TO ACCEPT COMMITMENT, TO HAVE A CAUSE FOR WHICH TO WORK, LEST LIFE BECOME VACUOUS, MEANINGLESS. LET US NOT SAY *למה אומר*, FOR IT'S RIDICULOUS; BUT LET US WORK TOWARD A COMMITMENT, A GOAL. BASICALLY, THE *למה אומר* IS UNKNOWN TO MODERN MAN. NEVER MIND WHAT THE NORM IS, MAN MUST SIMPLY REALIZE THAT THERE IS A *למה אומר*: *כי אף עבדו לא קבלו עליהם*. HE MUST RECOGNIZE AN ULTIMATE NORM, WHETHER IT BE FATHER, MOTHER, OR TEACHER, THEN MAN MUST TAKE AN OATH. WE JEWS ARE *אשר*, AND OURS IS AN OATH AS VALID TODAY AS WHEN IT WAS FIRST SPOKEN 3500 YEARS AGO.

SO NOW YOU SEE THAT THE HUMAN BEING AS SPIRITUAL BEING FIRST APPEARED ON THE STAGE WHEN G-D CONSECRATED HIM AND DISCLOSED TO HIM THE SECRET THAT HE SHOULD BE A committed BEING. *למה אומר* WAS A SCENE OF ETHICAL SURRENDER.

6 November 1971 (מנון ו'רא)

A JEW IS VERY PERCEPTIVE TO AND SUSCEPTIBLE TO THE VOICE OF A HIGHER WILL. IN ADDITION TO *כח/3 דקוה*, WHICH ALL MEN HAVE, AND SOME HAVE MORE THAN OTHERS--WE HAVE *קבלת עול*, WHICH MEANS TO BE QUALIFIED UNRESERVEDLY TO THE WILL OF A HIGHER POWER. JEWISHNESS MINUS THIS COMMITMENT IS VERY FRAIL, PERHAPS NON-EXISTENT. THE JEW IS A MEMBER OF A COMMITTED COMMUNITY. IF HE IS NOT COMMITTED, THERE IS A GREAT LACK OF HUMANITY IN HIM.

THERE IS ANOTHER ASPECT OF BEING COMMITTED. IT IS FREEDOM, AND WE FIND IT, TOO, IN *קראית*. IF THERE IS *אין אדם אלא בראייתו*, APPARENTLY MAN HAS THE ABILITY TO MEET THIS COMMITMENT: IT IS CALLED *חובת הלב*. *אין* IMPLIES TWO PRINCIPLES, TO BE COMMITTED, AND TO BE FREE. THE *אין* TELLS US MANY TIMES, *אין אדם אלא בראייתו*; AND YOU ALL KNOW THE FAMILIAR *אין אדם אלא בראייתו*. AND IT IS ALL SO TRUE: WE DO NOT HAVE TO ASSUME ANGELIC PROPORTIONS OR CHARACTERISTICS TO BE *אין* THE *אין* OF *דקוה*. THIS IS BECAUSE THERE IS A BASIC DIFFERENCE BETWEEN OUR DEFINITION OF FREE WILL AND THAT GIVEN BY THE GREEK PHILOSOPHERS. FREEDOM OF WILL MEANS MAN HAS THE STRENGTH OF WILL TO MAKE THE CORRECT, NOBLE, AND WORTHY DECISION, AND TO TRANSLATE THIS DECISION INTO ACTION. IF MAN IS READY TO DO THE RIGHT THING, AND MAKES AN EFFORT TO CARRY IT OUT, THOUGH THERE BE MANY OBSTACLES, NEVERTHELESS THE *השם* WILL BE KIND, NOT INDIFFERENT OR CRUEL. MANY TIMES IT APPEARS THAT NATURE IS INDIFFERENT TO HUMAN ASPIRATIONS AND DESIGNS. BUT IF MAN'S DECISION-MAKING ABILITY IS EXPLOITED WISELY, THEN NATURE, SOCIETY, THE ENTIRE ENVIRONMENT WILL RESPOND FAVORABLY. THIS IS MAIMONIDES' INTERPRETATION. HOW COULD THE *אין* SAY, *אין אדם אלא בראייתו*? REWARD IS DETERMINED AS THE COOPERATION OF NATURE/SOCIETY. IMPLEMENTATION AFTER THE DECISION IS NEARLY ASSURED ON THE PART OF COMMITTED JEWS, I REASSURE YOU. IMPLEMENTATION, EVEN THOUGH DEPENDENT ON 101 DIFFERENT CIRCUMSTANCES, IS ASSURED THROUGH DETERMINATION, SPIRIT. THAT'S WHY THE RESPONSIBILITY OF MAN IS SO GREAT; HE CAN'T COMPLAIN IF HE'S UNSUCCESSFUL, BECAUSE HE NEVER TRIED! SO MAN IS A MORAL AND COMMITTED BEING EQUIPPED WITH THE TOOLS TO ACHIEVE HIS GOAL.

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NOW HERE IS ANOTHER PROBLEM IN קְדוּשָׁה. THE JEW WANTED MORE THAN ANYTHING ELSE THE PERPETUATION OF HIS RELIGIOUS HERITAGE. THIS IS OUR GREATEST SUCCESS: WE HAVE ACCOMPLISHED, קָדַשׁ, AND WE'RE NOT OUT OF BUSINESS YET! WE'VE PAID OUR PRICE, BUT SOMEHOW הַלְלוּת HAS COOPERATED WITH US. וַיִּצְבֹּב ה' אֱלֹהִים אֶת הָאָדָם וַיִּשְׂכְּנוּ עִי וְהָאֱלֹהִים עִי וְהָאֱלֹהִים אֶת הָאָדָם לְמַעַן הַלְלוּתוֹ. WHY IS IT IMPORTANT TO KNOW מְקוֹמָה? MIKELOS SAYS מְקוֹמָה, "AT AN EARLY PERIOD," REMINISCENT OF מְקוֹמָה קְדָמָה, AT THE VERY EARLY TIME, ANTECEDENT TO THE APPEARANCE OF MAN ON EARTH. וְהָאֱלֹהִים עִי וְהָאֱלֹהִים אֶת הָאָדָם. THEN COMES A DESCRIPTION OF THE GARDEN, וְהָאֱלֹהִים עִי וְהָאֱלֹהִים אֶת הָאָדָם; THEN THE FOUR RIVERS ENCOMPASSING MANY COUNTRIES. WHAT AREA DID THESE FOUR RIVERS ENCOMPASS? THEY WERE הַיַּרְדֵּן, הַפְּרָת, הַנִּיְלוֹס, AND הַבְּרֶחֱבִים. WHAT IS THE תּוֹרָה TRYING TO TELL US? הַתּוֹרָה MEANT מְקוֹמָה. THE CIVILIZED WORLD, IN ADDITION, IS SOMEHOW DEPENDENT UPON THE WATER SUPPLY FLOWING FROM הַיַּרְדֵּן. THEN G-D TOOK MAN, וַיִּצְבֹּב ה' אֱלֹהִים אֶת הָאָדָם וַיִּשְׂכְּנוּ עִי. WHY WAS THE תּוֹרָה SO EAGER TO GIVE US THIS DESCRIPTION? THERE IS SOMETHING ELSE: BEFORE THE תּוֹרָה USED עָבַד, AND THEN וַיִּצְבֹּב; IT HAD SAID FIRST וַיִּצְבֹּב... WHAT IS THE ANSWER TO OUR MYSTERIOUS VERB USAGE HERE? IN MY OPINION, THE תּוֹרָה SPEAKS ABOUT TWO DIFFERENT THINGS-- הַתּוֹרָה הַבְּרֶחֱבִים, PHYSICAL PLACING OF AN OBJECT IN A CERTAIN PLACE, IS FIRST, וַיִּצְבֹּב HAS, HOWEVER, MULTIPLE SEMANTICS. וַיִּצְבֹּב אֶת הָאָדָם; HE IMPOSED TAXES UPON HIS REALM. IT CAN ALSO MEAN APPOINTMENT: וַיִּצְבֹּב אֶת הָאָדָם לְמַעַן הַלְלוּתוֹ. OR IT CAN MEAN SHIFTING AN OBJECT: וַיִּצְבֹּב אֶת הָאָדָם לְמַעַן הַלְלוּתוֹ; IT IS MORE OF A SPIRITUAL, ABSTRACT GESTURE. WE CAN SAY OF הַתּוֹרָה--וַיִּצְבֹּב אֶת הָאָדָם--TO BE ITS KEEPER, DEVELOPER, AND ENTHUSIASTIC INHABITANT. IN OTHER WORDS, THE תּוֹרָה IS TELLING US A BIT OF PHILOSOPHY. WHY DID G-D PLANT הַיַּרְדֵּן ANTECEDENT TO THE CREATION OF MAN? WHAT KIND OF TREES WERE IN הַיַּרְדֵּן? THEY ARE הַיַּרְדֵּן הַבְּרֶחֱבִים. הַיַּרְדֵּן MEANS DELIGHTS. G-D CREATED A GARDEN OF DELIGHT, ENJOYMENT, AND HAPPINESS! TREES WERE THE CENTER OF THIS GARDEN--BEAUTEOUS, TASTEFUL TREES. THEY ARE CHARACTERISTIC OF HEDONE, OF ALL KINDS OF CARNAL PLEASURE, OF INTOXICATING BEAUTY. THE WHOLE WORLD IS ASSOCIATED WITH NATURAL BEAUTY. EVEN THE DESCRIPTION OF THE BLEAK LUNAR LANDSCAPE GIVEN TO US BY THE ASTRONAUTS WAS FASCINATING AND APPEALING TO US. הַיַּרְדֵּן WAS REPRESENTATIVE OF ALL OVERWHELMING BEAUTY AND HEDONE. AND G-D APPOINTED MAN TO BE ITS KEEPER! --EVEN וַיִּצְבֹּב אֶת הָאָדָם!! HIS IT WAS TO KEEP AND TO GUARD AND TO DEVELOP THE הַיַּרְדֵּן, THE HAPPINESSES AND DELIGHTS THEREIN. APPARENTLY WHEN MAN WAS

PRESENTED WITH THESE DELIGHTS, HE WAS TOLD, "YOU MAY LOSE THEM EASILY, ADAM..."; AND ADAM WAS AN EXCELLENT NIGHT WATCHMAN, HE LOST THEM ALL WITHIN A COUPLE OF HOURS!! THERE WAS NO REAL SEARCH FOR PLEASURE ON THE PART OF MAN UNTIL CIVILIZATION APPEARED. PLEASURE-LOVING, -SEEKING, AND -PURSUING MAN FIRST APPEARED WITH CIVILIZATIONS. HEDONE IS PURELY A PRODUCT OF CIVILIZATION. IS CIVILIZATION THEN TO BE CONDEMNED? APPARENTLY G-D WANTED MAN TO BE SUBMERGED IN AN ENVIRONMENT OF PLEASURE. APPARENTLY G-D SANCTIONED IT. MAN IS A CIVILIZATION-DEVELOPER, A CIVILIZATION-MAKER, BECAUSE JUST SUCH A NEED WAS IMPLANTED IN MAN, *ההבדל/הבדל, ההבדל/הבדל, ההבדל/הבדל*—ALL THESE ARE ELEMENTS OF LUXURY, A PHENOMENON OF OUR CIVILIZATION. *הבדל/הבדל* SYMBOLIZES MAN'S DESIRE FOR BEAUTY, HIS CRAVING FOR LUXURY, AND HIS URGE FOR HEDONE.

NOW LET US REPEAT. MAN IS A COMMITTED BEING. *הבדל/הבדל* BECAME MAN WHEN HE WAS CONFRONTED BY HIS MAKER AND PRESENTED WITH THE MORAL NORM. ON THE OTHER HAND, HE IS A BEAUTY-PURSUING AND PLEASURE-SEEKING BEING, A CREATURE OF MUTUALLY-EXCLUSIVE PROPERTIES. A MORAL, CONSCIENTIOUS CREATURE COMBINED WITH A VOLUPTUARY, A HEDONISTIC, PLEASURE-CRAVING ENTITY—THIS IS MAN! THIS IS MAN PRODUCED IN GENESIS. WHO WAS CONCERNED WITH THIS DEPICTION OF MAN? NOTHING BUT THE WHOLE *הבדל/הבדל* PARTICULARLY THE *הבדל/הבדל*. IF YOU'LL ASK ME WHAT IS THE CENTRAL PROBLEM OF OUR *הבדל/הבדל* AND THE *הבדל/הבדל*, IT IS TO RECONCILE TWO MEN: CREATIVE MAN, AND PLEASURE-SEEKING MAN. RECONCILIATION IS POSSIBLE, *הבדל/הבדל* DECLARES. WHICH PARTICULAR *הבדל/הבדל* FORMULATES THIS DECISION? IT IS *הבדל/הבדל*. HOW IS RECONCILIATION POSSIBLE? IF NOT FOR PLEASURE AND SURRENDER TO BEAUTY, IF NOT FOR MAN'S TENDENCY TO DRINK ENDLESSLY FROM THE CUP OF DELIGHT TO SATISFY HIS URGES AND DESIRES, THERE WOULD BE NO *הבדל/הבדל*. *הבדל/הבדל* IS SURRENDER TO HEDONE, THE BELIEF IN INFINITE PLEASURE. SO NOW WE MAY BEGIN TO UNDERSTAND THE APPROACH OF THE CRAFTY *הבדל/הבדל*. HE EQUATED THE INJUNCTION AGAINST ENJOYING THE *הבדל/הבדל* WITH AN INJUNCTION AGAINST THE WHOLE GARDEN. THIS IS WHAT THE *הבדל/הבדל* HATED, HYPNOTIC PLEASURE, WHICH PULLS MAN LIKE A MAGNET; THIS IS WHAT *הבדל/הבדל* HAS ALWAYS HATED. HOW DID *הבדל/הבדל* HANDLE *הבדל/הבדל*, HEDONE IN SEX AND LABOR? *הבדל/הבדל*—"ONLY ABSTAIN FROM ONE, DEDICATE BUT ONE TO ME!" THERE WAS ONLY ONE CONDITION: GIVE ONE TO *הבדל/הבדל*. THE SAME IS TRUE IN *הבדל/הבדל*: ACCUMULATION OF WEALTH WAS NEVER CONDEMNED.

Do say that *רבי* was rich; *רבי* was fabulously wealthy, too. Poverty is not degrading to us Jews; but, unlike certain Christian orders, poverty is not a virtue to which one must strive. The eschatological dream of Marx, the dream of socialism, with its ecstasy and fervor, have all subsided; no form of socialism enjoys popular power now. All *רבי* has hated is hypnotic pleasure, the impatient rush to enjoy total, absolute freedom. The halo of infinity surrounds our contemporary search for pleasure. *רבי* has hated also orgiastic pleasure. It was *רבי* who represented this; she couldn't sleep or eat, she always had the *רבי* on her mind; it interrupted her in dream, in speech, and in person! *רבי* says every pleasure and success challenges man to assume an obligation. With every success the moral challenge expands and grows. And man should feel the pressure! In our private, intimate lives it is the same: for having pleasure we must always pay the "toll of the road:" *רבי*. There is a moral challenge in every aspect of hedone.

Every desire for pleasure in life should be anchored in some transcendental plane. If pleasure is completely severed, unlinked to or unredeemed by the longing for the transcendent, its hypnotic ecstasies are meaningless. Pleasure should seek its anchorage in the transcendental world. We are tempted to cry out on the loss of *רבי*, for had *רבי* but waited until nightfall, *רבי* would have come, and the single prohibition would have been lifted.

13 November, 1971 (*אשר ח"י ערה*)

Now let us continue reading the *רבי* and interpreting. You are familiar now with my method of reading the *רבי* to try to find an answer to the dilemma of man. I can't promise you an answer, but we shall assuredly find there the puzzle!

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THE STORY OF PARADISE IN GENESIS IS INTERRUPTED WITH THE NARRATIVE OF THE EMERGENCE OF EVE. IT SHOULD HAVE BEEN TOLD BEFORE! THERE IS INSTEAD A BREAK OF CONTINUITY. IF YOU READ THE *תורה* IN THE BEGINNING, YOU WILL GET THE IMPRESSION THAT *אדם* AND *חַוָּה* WERE CREATED AT THE SAME TIME. BUT HERE IN THE SECOND CHAPTER IS A DIFFERENT STORY. HERE G-D FINDS OUT THAT IT IS NO GOOD FOR MAN TO BE ALONE. SO HE BRINGS THE DIFFERENT SPECIES TO HIM, CAUSES A DEEP SLEEP TO FALL OVER HIM, AND THEN EVE APPEARS. THERE, THERE IS NO ESTABLISHMENT OF THE INSTITUTION OF MARRIAGE, WHILE HERE IN THE SECOND CHAPTER THE WIFE IS GLORIFIED AS THE COUNTERPART OF MAN AND HIS HELPMATE. IN THE FIRST CHAPTER THE *אֱלֹהִים* SPEAKS OF MAN AS A COMPLETELY NATURAL BEING, *אֱדָם*. HE WAS CREATED ON THE SAME PLANE OF DEVELOPMENT AS THE ANIMALS, BUT HE WAS CHARGED WITH A SPECIAL TASK: *וַיִּשְׂאֵל אֱלֹהִים אֶת הָאָדָם וַיֹּאמֶר הֲכִי אֵלֶיךָ מִכָּל הַבְּהֵמָה וּמִכָּל הָעוֹף הַשָּׁמַיִם וְהָאָדָם יִשְׂאֵל אֶת הָאֵלֶּיךָ וְיִשְׂרָתוּ לְךָ*. BUT THERE IS NO NEED TO SAY MAN IS A TRANSCENDENTAL BEING TO EXPLAIN HIS TECHNOLOGICAL ACHIEVEMENTS TO SUBJECT THE ENVIRONMENT TO HIS DOMINION. MAN IS THERE A COMPLETELY NATURAL BEING; THERE IS NOTHING PECULIAR ABOUT HIM. THAT'S WHY MARRIAGE IS NOT MENTIONED AT ALL. SURVIVAL OF THE SPECIES IS NOT DEPENDENT UPON MAN. IT IS ONLY DEPENDENT UPON A VERY NATURAL IMPULSE; THERE IS NO NEED FOR MAN TO HAVE A SPIRITUAL PERSONALITY IN ORDER TO SURVIVE! THIS IS MAN WHO HAS REASON ABOVE HIS NATURALNESS, WHO CAN MANAGE SKILLFULLY THE MOST COMPLICATED MACHINERY; A SPECIAL SPIRITUAL MOLD IS UNNECESSARY FOR TECHNOLOGICAL ACHIEVEMENTS AND ADVANCE. IN THE FIRST CHAPTER, MAN IS BUT TOLD TO *וַיִּשְׂאֵל אֱלֹהִים אֶת הָאָדָם וַיֹּאמֶר הֲכִי אֵלֶיךָ מִכָּל הַבְּהֵמָה וּמִכָּל הָעוֹף הַשָּׁמַיִם וְהָאָדָם יִשְׂאֵל אֶת הָאֵלֶּיךָ וְיִשְׂרָתוּ לְךָ*: HE IS NOT DEALT WITH AS A SPIRITUAL PERSONALITY. HE CAN ACCUMULATE KNOWLEDGE, UNLIKE THE ANIMALS WHICH CANNOT DO SO. UTILIZING THE ENVIRONMENT FOR HIS OWN BENEFIT IS NOT ENTIRELY A HUMAN SKILL; HIS PREEMINENCE IS A TECHNICAL ONE. NOTHING IS MENTIONED ABOUT THE UNIQUE SPIRITUAL DESTINY OF THE HUMANITY OF MAN.

BUT HERE IN THE SECOND CHAPTER, MAN DOES NOT REMAIN WITHIN THE CONFINES OF NATURALNESS. (I WAS READING THE BOOK *Khruhschev Remembers*, IN ORDER TO STUDY THE CHARACTERS. THERE'S NO DOUBT THE EVENTS ARE GENUINE. IN THE BOOK THERE IS A CERTAIN PROLIFICACY OF LACK OF EMOTION. THE CHARACTERS WHO SELL THEIR FRIENDS DOWN THE RIVER ARE EERIE. KHRUHS-CHEV WAS SO FUNNY WITH MALENKOV; HE DENOUNCED HIM WITH NO SECOND THOUGHTS

AT ALL. THEIR METHODS ARE INCOMPREHENSIBLE, ALMOST IRRATIONAL, TO WESTERN MAN. THEIRS IS A MACHINE-LIKE EXISTENCE, WITH NO EMOTION AT ALL. SO NATURAL MAN IS THE STORY OF OLD--AND THE STORY OF TODAY!) SPIRITUAL MAN EMERGED, I TOLD YOU, IN HIS ACCEPTANCE OF THE SPIRITUAL LOAD, THE *אדם רגיל* *בן* *בשר* *ו* *בן* *אדם* *רוחני*. THE *אדם* *רוחני* WANTED SPIRITUAL MAN TO TAKE OVER THE TASK OF NATURAL MAN, TO MAKE THE WORLD A PARADISE. SIMULTANEOUSLY G-D CHARGED HIM WITH A MORAL MISSION. BUT MAN ALONE, AS A LONELY BEING, CANNOT IMPLEMENT HIS NOBLE MISSION. A NATURAL BEING, ON THE CONTRARY, IS NEVER LONELY. PRIMITIVE PEOPLE WHOM I KNOW NEVER SUFFER FROM LONELINESS BECAUSE THEY ARE SO PRIMITIVE. WHEN MAN RISES TO SPIRITUAL HEIGHTS, HE REALIZES HE'S LONELY: MORAL, RESPONSIBLE, EXPOSED TO REWARD AND PUNISHMENT--BUT LONELY. *אדם* *רוחני* *בן* *אדם* *רוחני*. SUDDENLY THE PROBLEM OF LONELINESS BECOMES PARAMOUNT. WHAT IS THE DIFFERENCE BETWEEN (1) *אדם* *רוחני* *בן* *אדם* *רוחני*, AND (2) *אדם* *רוחני* *בן* *אדם* *רוחני*. THE FIRST ONE MEANS "A LONELY HUMAN EXISTENCE IS NOT GOOD"; WHILE THE SECOND EXPRESSION IS A MORAL JUDGMENT THAT MAN FINDS COMFORT AND PLEASURE IN COMPANIONSHIP. THAT IS TO SAY, IT IS MORALLY WORTHWHILE, GOOD FROM A MORAL VIEWPOINT; THE EXISTENCE OF THE WORLD IS MORALLY JUSTIFIED WHEN MAN IS NO LONGER ALONE. WHEN MAN HAS A COMPANION, THERE IS AN EXISTENTIAL FULFILLMENT, A FRUITION OF CREATION. IN GENERAL WE MEAN TO SAY THAT MAN NEEDS FRIENDSHIP. MARRIAGE, IT IS TRUE, IS THE MOST CONVENTIONAL FORM OF SOCIAL COALESCENCE; BUT FRIENDSHIP BETWEEN MAN AND MAN IS ABSOLUTELY NECESSARY; EXISTENCE WITHOUT LOVE IS MEANINGLESS, AND MAN CANNOT GIVE AND RECEIVE OF HIMSELF WITHOUT COMPANIONSHIP. EACH TRUE FRIENDSHIP CAN BECOME A METAPHYSICAL PHENOMENON JUST AS SACRED AS THE RELATIONSHIP BETWEEN FATHER AND CHILD, OR BETWEEN MAN AND WIFE. THESE RELATIONSHIPS ARE THE FRUITION OF HUMAN EXISTENCE. BUT I DON'T BELIEVE IT IS POSSIBLE TO FOUND A THREE-FOLD COMMUNITY WITHOUT A FOURTH MEMBER; FOR THERE IS I, THOU, HE--AND ALSO A HE WITH A CAPITAL LETTER. A SOCIETY WITHOUT *קדושה* IS TANTAMOUNT TO DISINTEGRATION. CONCERNING *בן* *אדם* *רוחני*, *אדם* *רוחני* SAYS *אדם* *רוחני* *בן* *אדם* *רוחני*. THE INVITATION EXTENDED TO THE FETUS, TO THE UNBORN CHILD, IS THE EXTENSION OF THE METAPHYSICAL COMMUNITY. AND THERE IS SOMETHING IN THE *אדם* *רוחני* WHICH SANCTIONS THIS INSTITUTION, WHICH UNDERSCORES ITS IMPORTANCE: THE TWO *אדם* *רוחני* FROM THE COMMUNITY WHO ARE PRIVY TO THE PERFORMANCE--IN ORDER THAT MARRIAGE BE A PUBLIC INSTITUTION. APPARENTLY SOCIETY IS CONCERNED WITH MAN. WHY IS SOCIETY SO VITALLY INVOLVED IN THE MATTER OF MARRIAGE? REGIS-

TRATION OF MARRIAGE IS INDISPENSABLE. FIRST, MARRIAGE IS A PUBLIC ACT. THE DESTINY OF SOCIETY IS DEPENDENT UPON MARRIAGE, FOR PRO-CREATION IS THE GOAL OF THE MARITAL UNION. SECOND, MARRIAGE IS ALSO A VERY CONVENIENT ARRANGEMENT. MAN FINDS COMFORT AND PLEASURE IN HAVING SOMEONE TO CARE FOR HIM, WAIT FOR HIM TO COME HOME, AND LOVE HIM. DOES ALL THIS HAVE MERIT IN *עצמו*? HOW DO WE KNOW? WE REMIND OURSELVES THAT THE NEWLY-WED IS EXEMPT FROM COMMUNITY SERVICE FOR AN ENTIRE YEAR FOLLOWING HIS MARRIAGE, *אין אדם בלתי חנוני*. BUT NEITHER ASPECT IS ENOUGH! THERE IS A THIRD THEORY OF MARRIAGE WHICH IS TO BE EQUATED NEITHER WITH THE COLLECTIVIST NOR WITH THE INDIVIDUALIST THEORY. THE TASK OF THE MARRIED COUPLE IS TO REALIZE THE NORMS OF MORALITY, TO ACHIEVE THE METAPHYSICAL GOALS OF MARRIAGE. THE PARENTAL HOME IS THE ORIGINAL INSTITUTION: *two people unite in order to invite a third*. IS IT NOT A VERY ROMANTIC THEORY OF MARRIAGE?

WHY WAS IT NECESSARY FOR THE *אורי* TO TELL THAT STORY OF MAN'S LONELINESS AND HOW SUCH A PROBLEM CAN BE RESOLVED, BEFORE THE EXPULSION? I CAN THINK OF TWO ANSWERS. FIRST, MAN WAS READY FOR THE CHALLENGE AND CAPABLE OF MEETING IT. IF THE *אורי* HAD TOLD OF MAN'S TREACHERY AND FAILURE BEFORE THE EMERGENCE OF EVE, WE WOULD HAVE FOUND EXTINUATING CIRCUMSTANCES. HE WAS LONELY. PEOPLE WHO HAVE KNOWN LONELINESS CANNOT STRUGGLE WITH THE *עוף*; THEY ARE TOO HUMBLE, TOO SUSCEPTIBLE TO PRESSURE, TOO FEARFUL, TOO DEEP IN DESPAIR. BUT PEOPLE IN LOVE HAVE NO MITIGATING FACTORS OR CIRCUMSTANCES. THE EMERGENCE OF EVE HELPS US TO UNDERSTAND THE ORIGINAL SIN; YET THERE IS SOMETHING ELSE. IF YOU READ THE MANNER IN WHICH EVE WAS CREATED, WHY WAS IT NECESSARY FOR MAN TO FALL ASLEEP? G-D FORMED THE SIDE OF MAN INTO A WOMAN: *אצלו חצו* *אצלו חצו* *אצלו חצו*. WHY WAS IT NECESSARY FOR THE *אורי* TO TELL THIS? WHEN HE WOKE UP, HE FOUND EVE AT HIS SIDE. THE WHOLE OPERATION COULD HAVE BEEN FORMED WITHOUT ANESTHESIA! BUT THE CREATION WAS A MYSTERY! ADAM COULDN'T HAVE COMPREHENDED HER CREATION, IT WAS BEYOND HIS SCOPE. REMEMBER, *אורי חצו חצו חצו*. THE *אצלו חצו* IS SYMBOLIC OF THE MYSTERY OF THE CREATION. YOUNG PEOPLE WHO SUFFER FROM LONELINESS HAVE TREMENDOUS SEXUAL URGES; BUT OLD PEOPLE SUFFER RATHER FROM THE METAPHYSICAL VOID--AND IT IS VERY PAINFUL, INDEED. LET US RECALL WHAT HAPPENED TO *אורי*: ALTHOUGH HE IS THE HERO OF THE STORY, NEVERTHELESS

HE PLAYS A SECONDARY ROLE! -- *למה*; SHE'S A RULER, A PRINCESS,
 AN APPOINTEE. WHEN ABRAHAM SAID, *אני ידוע*, G-D REBUKED HIM:
 "NEVER MIND! *ה' ילד* WILL BEAR YOUR CHILD: *כי ילד* AND AFTER SARAH'S DEATH, NOT ONE EVENT IN ABRAHAM'S LIFE IS
 TOLD. SARAH WAS COMPLETELY ISOLATED, BUT SHE RULED. AFTER HER DEATH, *אמר*
אברהם--ABRAHAM MOURNED NOT ONLY FOR HER BUT FOR HIMSELF
 AS WELL. WHEN SHE DIED, A GREAT PART OF HIS PERSONALITY DIED TOO. HE LIVED
 FOR 57 YEARS MORE, AND COULD HAVE ACCOMPLISHED A GREAT DEAL; BUT HE HAD
 PLAYED HIS HISTORICAL RÔLE, AND DISAPPEARED. EVEN MOSES WAS DELIVERED THROUGH
 THE HAND OF THE WOMAN--HIS SISTER AND MOTHER.

למה. THIS MEANS THAT THERE IS NOT ALWAYS
 HARMONY BETWEEN MAN AND WOMAN. SHE IS DIFFERENT FROM MAN IN MANY WAYS,
 THEIR *modus cogitandi* IS DIFFERENT, THEY DO NOT ALWAYS CONCUR. THEY MOVE
 AHEAD TOGETHER, BUT SHE RESPONDS DIFFERENTLY. IN MANY CASES THEY MEET
 EACH OTHER HEAD-ON; IN MANY CASES THEY AGREE; IN SOME CASES THE WOMAN TURNS
 INTO A CRITIC OF MAN. *אם לא*, IF MAN IS NOT MAKING MISTAKES, THE WOMAN IS
אם לא, A COLLABORATOR; *אם לא*, THEN SHE BECOMES HIS CRITIC, TO GUIDE
 HIM ON THE CORRECT PATH. *למה*. REMEMBER, IT WAS *אברהם* WHO CORRECTED
 THE SITUATION; THE SAME IS TRUE WITH *אברהם*, *אברהם*, *אברהם*, AND *אברהם*.
 THIS IS HOW *אברהם* INTERPRETED THIS *אברהם*. EVEN ABRAHAM, ISAAC, JACOB, MOSES,
 AND DAVID NEEDED AT TIMES A HELPMATE TO ROUSE THEM FROM LETHARGIC DROWSI-
 NESS, TO INSPIRE THEM TO INDEPENDENCE OF THOUGHT. THIS IS THE PURPOSE OF
אברהם, WHEN G-D CAUSES MAN TO LOSE HIS COURAGE, HIS CONFIDENCE; WHEN
 PERPLEXITY AND CONFUSION OVERWHELM MAN, WHEN HE IS STRIPPED OF ALL HIS
 TALENTS, WHEN CATASTROPHE IS NEAR, THEN *אברהם* APPEARS, TO GUIDE HIM AGAINST
 HIS OWN WILL. *אברהם*.

HOWEVER, THIS GUIDANCE ENTRUSTED TO THE WOMAN WHILE MAN IS CONFUSED
 IN TIMES OF EMERGENCY, CAN BE MISUSED, TO BRING HIM TO DOWNFALL. ONE WOMAN
 DID ACT *אברהם*, AND ACTUALLY DESTROYED HIM! BUT EVEN SHE WAS TO CORRECT
 THEIR ABORIGINAL ERROR AFTERWARDS, AND TO DEVELOP A NEW MARRIAGE DOCTRINE
 AND THEORY, ACCORDING TO THE *אברהם*.

15 November, 1971 - Address to the Parents at Maimonides School

I'VE ACCEPTED RABBI WEINBERG'S INVITATION TO ADDRESS THE PARENTS WITH PLEASURE AND SATISFACTION. AS A RULE I AM NOT EAGER TO TAKE ON ADDITIONAL SPEAKING ENGAGEMENTS. I MADE AN EXCEPTION THIS TIME DUE TO A STRANGE FACTOR--A STRANGE SENTIMENT THAT I HAVE, AND I'LL TRY TO EXPLAIN IT TO YOU. SOMEHOW THERE IS A MYSTERIOUS BOND BETWEEN ME AND THE PARENTS OF MAIMONIDES CHILDREN. HOW AM I TO EXPLAIN THIS--THIS SPIRITUAL CLOSENESS BETWEEN PEOPLE WHO NEVER MET EACH OTHER? I BELIEVE THERE IS A TWO-FOLD EXPLANATION. THE *נר* HAS DEVELOPED A TWO-FOLD APPROACH WHICH SHEDS LIGHT ON THIS PROBLEM.

IF THE FOLLOWING QUESTION SHOULD ARISE: WHO IS THE PARENT OF THE CHILD, THE *נר* WOULD IMMEDIATELY ANSWER: THE TEACHER OF THE CHILD. *רצף ארבע* MEANS TO YOUR STUDENTS, WHO ARE IN SOOTH YOUR CHILDREN! IF THE QUESTION IS REVERSED; NAMELY, WHO IS THE TEACHER OF THE CHILD, THE ANSWER FORTHCOMING IS THE NATURAL PARENT OF THE CHILD. EACH FAMILY CONSISTS OF THREE MEMBERS; IT IS THE THREE-FOLD COMMUNITY OF FATHER, MOTHER, AND CHILD--AND THIS COMMUNITY IS JOINED BY A FOURTH MEMBER, THE TEACHER. THIS FAMILY COMMUNITY IS THE BASIC CELL OF THE SOCIAL TISSUE OF JEWISH LIFE. BUT WHEN WE SPEAK OF THE COMMUNITY OF THE TEACHER AND PUPIL, WE HAVE TO ADD TWO ADDITIONAL MEMBERS, BOTH PARENTS. TO BE A LITTLE MORE RADICAL, I WOULD SAY THE EQUATION OF TEACHER + PUPIL = PARENT + CHILD, IS ELEGANTLY BALANCED. IT IS AN AXIOLOGICAL CODE WHICH UNITES THEM, THE SAME CODE OF VALUES, HOPES, AND ASPIRATIONS. THIS IS BECAUSE TEACHING IS A CREATIVE ENTERPRISE, ACCORDING TO THE *נר*. IT CAUSES AN AMORPHOUS SHAPE TO ASSUME FORM AND BECOME A BEAUTIFUL SOURCE OF LIGHT OUT OF A *נר/נר*. LIGHT RESPONDS TO THE WILL OF G-D AS SPIRITUAL LIGHT RESPONDS TO THE EFFORTS OF THE TEACHER.

I DON'T KNOW WHETHER I HAVE THE RIGHT TO CLAIM THE POSITION OF TEACHER AT MAIMONIDES SCHOOL; BUT I LOOK UPON THE CHILDREN AT MAIMONIDES AS IF THEY WERE MY PUPILS--AND BY MEANS OF THE HALACHIC EQUATION, MY OWN CHILDREN, AND BY REASON OF AGE, MY OWN GRANDCHILDREN! WHEN I COME HERE, I FEEL THIS IS MY HOME. SOMETIMES I EAVESDROP ON THEIR CONVERSATIONS.

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TO ENJOY THEIR NAIVETÉ. ALL THESE CHILDREN FORM ONE LARGE FAMILY TO WHICH I ALSO BELONG, AND MY SENSE OF BELONGING ENGENDERS A SENSE OF PARENTAL RESPONSIBILITY TO THEM. NOW I UNDERSTAND MY STRANGE FEELING OF CLOSENESS WHICH I HAVE WITH THE PARENTS OF MAIMONIDES CHILDREN.

THE *שְׂפָנוּ*, QUOTING ARISTOTLE, SPEAKS ABOUT TWO TYPES OF FRIENDSHIP. THE BASIC IDEA IS FROM THE ETHICS. THE STRANGEST, MOST PASSIONATE FORM OF FRIENDSHIP EXISTS BETWEEN *חַבְרַתָּוֹת*, COMRADES-IN-ARMS, WHO BELIEVE IN A COMMON CAUSE, HAVE A COMMON COMMITMENT. SUCH COMMON DEDICATION LEADS TO A UNION OF INDIVIDUALS. IT DOES NOT NEED ANY SPEECH TO EXPLAIN IT, IT IS A QUIET, ALMOST SILENT COMMUNITY. A COMMUNITY OF FRIENDS, ACCORDING TO MAIMONIDES, IS A COMMUNITY OF THE COMMITTED: THE STRONGER THE COMMITMENT, THE STRONGER THE FRIENDSHIP. OR, AS OUR SAGES EXPRESSED IT, *שְׂפָנוּ נֶאֱמָר*. A LOVE WHICH IS DEPENDENT UPON A DREAM, A HOPE, A DEDICATION, IS BOUND TO LAST FOREVER. UNSELFISH, SELFLESS, SACRIFICIAL LOVE--SUCH AS THAT BETWEEN DAVID AND JONATHAN--IS VERY RARE TODAY. INDEED, THE WHOLE PHENOMENON IS ABOUT TO PERISH. WHY? BECAUSE MODERN MAN IS NOT A COMMITTED BEING. IF THE COMMITMENTS ARE NOT ULTIMATE, THE FRIENDSHIPS ARE NOT ULTIMATE EITHER.

SUCH IS OUR FRIENDSHIP--WE ARE COMMITTED TO A VERY GREAT AND NOBLE, BUT VERY SIMPLE, CAUSE: IT IS THE JEW AND HIS DESTINY! MANY PROBLEMS ARISE IN THE RABBINATE, MANY QUESTIONS ARE ADDRESSED TO US; I'LL ENUMERATE A FEW OF THEM TO GIVE YOU AN INKLING OF THE CONTROVERSY. (1) IS THE JEW A PERMANENT FIGURE OF THE HISTORICAL DRAMA, OR A TRANSIENT FREAK, A FOSSIL WHO WILL ULTIMATELY PASS FROM SIGHT? (2) IS IT WORTHWHILE TO TOIL, FIGHT, AND LABOR FOR THE JEW? WHY MAKE ALL THOSE HEROIC AND SACRIFICIAL EFFORTS TO PERPETUATE THE JEW?

WHEN I CAME TO AMERICA 35 YEARS AGO, THESE QUESTIONS WERE NOT RAISED; THE ANSWER WAS ALREADY KNOWN--IN THE NEGATIVE, TO BE SURE. OUR ANCESTORS IN THE UNITED STATES GAVE UP BECAUSE THEY THOUGHT THE JEW COULD NOT SURVIVE. THESE QUESTIONS BEGAN TO BOTHER THE MINDS OF SECOND- AND THIRD-GENERATION JEWS, WHO WERE NOT SATISFIED WITH SUCH HISTORICAL OVER-SIMPLIFICATION. THE JEW WHOM THEY DENIED THE RIGHT TO EXIST, WAS PROTESTING--AND THE ATTEMPT TO

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STIFLE HIM IS NEUROTIC AND PATHOLOGICAL. "WHY SHOULD I NOT FLEE AND DESERT THE JEWISH CAMP?" WAS A FAMILIAR REFRAIN. THE IDENTITY CRISIS IS THE CENTRAL THEME OF ANGLO-JEWISH LITERATURE. WHAT OUR ANSWER IS, IS NOT HARD TO GUESS. WE ARE ALL OF US, MOST PROBABLY, PEOPLE OF FAITH. WE HAVE DEMONSTRATED FAITH IN OUR DESTINY. LET US EMPLOY THE PHRASE-
OLOGY OF THE JEWISH EDUCATOR: WE BELIEVE IN THE JEWISH CHILD, THAT HE IS CAPABLE OF CARRYING A DOUBLE EDUCATIONAL LOAD: THAT HE IS CAPABLE OF CARRYING A UNIVERSAL SECULAR AND SPECIFIC JUDAIC EDUCATIONAL LOAD, BOTH IN TERMS OF CONCENTRATION, STUDY, AND ABSORPTION--AND THAT HE EXCELLS IN BOTH! SOME PEOPLE DENY IT; THEY DON'T BELIEVE THAT LITERACY IS POSSIBLE ON BOTH LEVELS; THEY SAY LITERACY IN BOTH REALMS IS AN ABSURDITY. WE REJECT THIS PHILOSOPHY OF DOOM, AND SAY THAT A JEWISH CHILD IS EDUCABLE IN TERMS OF LITERACY AND SCHOLARSHIP IN BOTH REALMS AS WELL. SUCH A CONCEPT IS INDISPENSABLE TO OUR PHILOSOPHY OF RELIGIOUS COMMITMENT. WE BELIEVE THE JEWISH CHILD CAN LEARN AND ASSIMILATE SECULAR SCIENTIFIC VIEWPOINTS WITHOUT CONTRADICTING ^{דברי} VIEWPOINTS. HE CAN BE COMMITTED TO A VERY ANCIENT PAST AND HOLD THE VISION OF A GLORIOUS FUTURE, WHILE SIMULTANEOUSLY COMING TO UNDERSTAND [THE WORLD ABOUT HIM]--TO REACH A *modus vivendi* IN THE EDUCATIONAL PROCESS. SO YOU SEE, I AM A GREAT OPTIMIST ALONG WITH YOU. OTHERWISE, WE COULD NOT SURVIVE. WE ARE DAYDREAMERS, BUT OUR OPTIMISM IS INEVITABLE: A CHILD WHO HAS A TENDER HEART AND AN OPEN MIND CAN BE COMMITTED TO A HISTORICAL PAST AND A GLORIOUS FUTURE.

BUT THE CHILD MUST NOT LOSE ONE IOTA BECAUSE THE PARENT HAS DECIDED TO ENTRUST HIS CHILD TO US! THIS CONCEPTION OF COMBINING THE MUNDANE WITH THE HOLY, THE SECULAR WITH THE SACRED, IS TRUE TO ^{דברי}; THEY ARE ALL HOMOGENEOUS. IT IS UP TO MAN TO EXTEND ^{דברי} EVEN TO HIS *sanctum sanctorum*, OR TO PROFANE EVERY LAST CUBIT OF HIS ENVIRONMENT. G-D SUMMONED ALL MANKIND, JEW AND NON-JEW, TO SANCTIFY HIS LIFE BY PROGRESS. WE ARE TRYING TO IMPLANT IN OUR CHILDREN THIS IDEA. EVERY PROFESSION CAN BE EQUALLY SACRED AND EQUALLY PROFANE; IT DEPENDS UPON THE INDIVIDUAL.

WE ALSO BELIEVE IN JUDAISM ITSELF. WE BELIEVE THAT ^{דברי} HAS A

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GREAT MESSAGE FOR MODERN MAN, WHO HAS GONE ASTRAY IN HIS QUEST AFTER TECHNICAL PROGRESS. THE MODERN JEW IS SO WELL INTEGRATED INTO THE GENERAL SOCIETY; OF NO OTHER ERA IS THIS SO TRUE OTHER THAN OURS. KNOWINGLY OR UNKNOWINGLY, HIS YEARNING FOR G-D IS LOST; BUT G-D DIDN'T DESERT HIM, HE DESERTED G-D. STILL MAN IS THIRSTY FOR *אֱלֹהִים*; HE CONSTANTLY LOOKS FOR HIM AND SEARCHES FOR MEANING WHICH CAN ONLY BE FOUND IN HIM: *אֵלֹהֵינוּ (Elohim)* THERE IS SOMETHING INSIDE THE JEW WHICH DRIVES HIM TOWARD G-D; BUT THE CLOSER THE SECULAR JEW WANTS TO COME TO G-D, THE FARTHER AWAY HE GETS. WE ARE TRYING TO TRANSMIT THIS PRICELESS COMMITMENT TO YOUR CHILD! NO MATTER HOW COMMITTED A JEW IS TO G-DLESSNESS, I ALWAYS HAVE A GREAT DEAL OF PITY FOR HIM; HE IS MISSING THE FINEST THINGS IN LIFE.

WE BELIEVE ALSO THAT JUDAISM HAS A FOUR-FOLD ASPECT TO LIFE. (1) JUDAISM IS WEDDED TO THE LOGOS. IT THINKS VERY HIGHLY OF THE INTELLECT. IT IS FIRST AND FOREMOST A THOUGHT SYSTEM, A WAY OF THINKING. THE *דַבָּר* STANDS FOR A *modus cogitandi*, A WAY OF REACTING TO STIMULI AND EVENTS. HOW DO WE APPROACH THIS ATTITUDE? HOW DO WE INTERPRET HISTORICAL PHENOMENA REPORTED BY THE PRESENT? WE TRY TO PLACE EVENTS IN A CERTAIN FRAME OF REFERENCE; WE WOULD LIKE YOUR CHILDREN TO KNOW THAT FRAME OF REFERENCE. (2) JUDAISM IS ALSO CHARACTERIZED BY A DIVINE IMPERATIVE. FREEDOM IS CENTRAL TO *חֵירוּת*--BUT NOT IN ORDER TO CAST OFF THE MORAL IMPERATIVE, TO DISINTEGRATE INTO HUMAN SLAVERY. WE BELIEVE THE PURPOSE OF FREEDOM IS TO DEVELOP A WILL POWER, A CAPABILITY TO RENOUNCE CERTAIN ACTIONS BECAUSE THEY ARE IMMORAL, NO MATTER HOW PLEASURABLE THEY MAY BE. WE THUS BELIEVE THAT JEWISH LIFE IS A DISCIPLINED LIFE. IT'S A LIFE WHICH PLACES A PREMIUM ON THE MOVEMENT OF RECOIL. I COME CLOSE, CLOSE--VERY CLOSE--BUT AT THE LAST MOMENT I REALIZE THE OBJECTIVE IS DEMONIC, IT IS *אֵלֵינוּ*, THE DEMONIC BEAUTY WHICH WE MAY NEVER ATTAIN. OF COURSE, WE TRY TO TEACH OBSERVANCE IN OUR SCHOOL; BUT WE DO NOT PREACH AND INDOCTRINATE, NOR DO WE FORCE UPON THE CHILD A PARTICULAR OBSERVANCE. WE WANT HIM TO DO OR NOT TO DO THOSE THINGS OF HIS OWN FREE WILL; RELIGION IMPLANTED UNDER COERSION WILL NEVER LAST. THERE ARE OTHER METHODS, ADMITTEDLY, OF BRINGING UP THE CHILD, BUT THEY ARE WRONG. (3) WE ALSO BELIEVE JUDAISM IS A GREAT ROMANCE, AROUSING MAN'S HEART. THERE IS EXPERIENCE TO JUDAISM. WE HAVE BEEN ACCUSED TIME AND AGAIN OF EGOISM; BUT JUDAISM HAS ALWAYS INSISTED UPON INWARDNESS, UPON

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THE EMOTIONAL TREMOR. THE GREAT VISION OF SOME HAPPY EXPERIENCE IS VERY CENTRAL TO JUDAISM. BUT IT IS VERY DIFFICULT TO AROUSE IN THE CHILD THE FEELING OF EXPERIENCE. IT CANNOT BE TAUGHT BY CLASSROOM TECHNIQUE; IT MUST BE ASSIMILATED THROUGH ASMOSIS, THROUGH A SILENT COMMUNION BETWEEN PUPIL AND TEACHER. ECSTASY AND EXCITEMENT CAN ONLY BE INSPIRED IN A WARM ENVIRONMENT. SO WE ARE VERY MUCH CONCERNED WITH *תורה*. (4) AND LAST, WE BELIEVE THAT THE JEW CANNOT LIVE ALONE. HE BELONGS TO A COVENANTAL COMMUNITY ESTABLISHED BY ABRAHAM. THE PASS-WORD OF THE JEW IS *אברהם*. THE JEW IS SUPPOSED TO SHARE IN THE TRAVAIL OF HUMANITY IN GENERAL AND OF HIS PEOPLE IN PARTICULAR. HE MUST SHARE IN THE DESTINY OF HIS PEOPLE AND BE SENSITIVE TO THE DESTINY OF MANKIND. JUDAISM IS THUS A LIVING MEMORY AND AN EXCITING PROPHECY. THE JEW IS IN COMMUNION WITH ABRAHAM, AND EVER AWAITS THE MESSIAH.

THE BIBLE WILL LEAD US TO OUR FINAL DESTINATION. THIS CREDO GUIDES US AT MAIMONIDES. I AM SURE THAT YOU, AS PARENTS, WILL HELP US TRANSLATE OUR CREDO INTO REALITY.

20 November, 1971 *(תשרי תשל"א)*

LET ME JUST FOLLOW THE ARRANGEMENT OF THE SECOND CHAPTER OF *בראשית* WHEREIN G-D APPOINTED MAN TO BE THE GUARDIAN OF PARADISE. WE HAVE THE DESCRIPTION OF THE FOUR RIVERS FLOWING OUT OF PARADISE; THEN WE HAVE THE DIVINE *וַיִּבְרָא אֱלֹהִים אֱדָם בְּיוֹם הַשִּׁבְעִית*. IS IT NOT POSSIBLE THAT AFTER THE INJUNCTION AGAINST THE *אֱדָם* THAT THE *אֱדָם* SHOULD HAVE STARTED TELLING US THE STORY OF WHAT HAPPENED AFTERWARDS? CAN'T WE SKIP TO VERSE 25? *וַיִּבְרָא אֱלֹהִים אֱדָם בְּיוֹם הַשִּׁבְעִית* SHOULD FOLLOW IMMEDIATELY AFTER VERSE 17. WHY DIDN'T THE *אֱדָם* TELL US IMMEDIATELY ABOUT THE CREATION OF EVE? INSTEAD WE READ OF *וַיִּבְרָא אֱלֹהִים אֱדָם בְּיוֹם הַשִּׁבְעִית*, AND THEN THE OTHER NARRATIVE IS RESUMED.

THE *אֱדָם* WANTED TO SOLVE THE CENTRAL PROBLEM OF *אֱדָם*, HIS LONELINESS. LONELINESS OVERCOMES MAN WHEN HE BEGINS TO DOUBT THE WORTH OF HIS OWN PERSONALITY. REMEMBER HOW ESTRANGED FROM THE COMMUNITY MOSES AND ELIJAH FELT. EACH MAN'S LONELINESS IS PROPORTIONATE TO HIS GREATNESS

AND DEPTH OF PERSONALITY. AFTER ALL, WHO IS THE LONELIEST BEING? IT IS HE WHO FOR ALL ETERNITY ABIDES IN HIS NUMINOUS, UNREACHABLE SOLITUDE: *337 ה* *של הלב היה יחידי*. HOW CAN WE AMELIORATE MAN'S EXPERIENCE OF LONELINESS? IT WAS FOR *ה'אדם* TO COMPLETE MAN'S EXISTENCE FOR HIM. HE NEEDED THE COMPANIONSHIP OF ANOTHER *אדם*. WHEN DID *אדם* BECOME A MAN? IT WAS AT THE TIME OF *אדם / נח / אלהים ה' 131*, WHEN HE FIRST MET THE MORAL CHALLENGE. MAN CAN BE VERY SUCCESSFUL WITHOUT HUMANITY; HE CAN EVEN BECOME PRESIDENT OF THE UNITED STATES! ALL HE HAS TO DO, ACCORDING TO THE CONSTITUTION, IS TO BE BORN IN AMERICA! WHEN DO WE ACTUALLY SPEAK OF A CHILD'S PERSONALITY? --WHEN HIS FATHER OR MOTHER TELL HIM TO DO SOMETHING, AND HE REALIZES THE DUTY TO COMPLY. AT THAT MOMENT THE SENSE OF COMMITMENT APPEARS. IT IS THE CRUCIAL EXPERIENCE WHEN MAN IDENTIFIES HIMSELF AND FINDS HIMSELF. WHEN MAN RESPONDS TO THE *13*, THE VERY MOMENT THIS NORM, THIS IMPERATIVE IS COMMUNICATED TO HIM, WHEN THE SENSE OF DUTY BREAKS THROUGH TO HIM; AT THAT MOMENT, HE BECOMES A MAN, AND THEN HE'S LONELY! SO THIS IS WHY THE *אדם* CANNOT TELL US OF THE CREATION OF EVE UNTIL AFTER THE *אדם ה' 131* *אדם ה'* HAS BEEN DELIVERED. OTHERWISE THERE WOULD BE NO NEED FOR *אדם*!

THE SEVEN *מצוות* OF A DECENT LIFE WERE ALSO COMMUNICATED TO *אדם*, ACCORDING TO *פסוק*, AT THE TIME OF *131*. HE WAS ORDERED TO LIVE A CIVILIZED LIFE. EVEN *אדם ה'* IS A WAY OF LIFE, BECAUSE ANYONE WHO DOESN'T RECOGNIZE A HIGHER AUTHORITY LACKS A BASIC COMMITMENT. MAN SEPARATED HIMSELF FROM THE ANIMAL WORLD WHEN THE *מצוות 7* WERE COMMUNICATED TO HIM.

SO, TO CONTINUE, ANOTHER PERSON HAD TO BE CREATED WHO WAS EQUALLY AS LONELY, IN ORDER TO REDIEM MAN FROM HIS LONELINESS. MAN HAD A SEX URGE, BUT IT WAS NOT A TYPICALLY HUMAN URGE; THE SEX URGE IS COMMON TO MAN AND BEAST ALIKE, IT BRINGS PLEASURE TO BOTH. WHAT IS STRANGE ABOUT THE EMERGENCE OF EVE? WHAT DID *אדם* ACCOMPLISH BY CLASSIFYING THE *אדם ה'*? WHAT KIND OF GESTURE DID HE EMPLOY? --KNOWLEDGE! IT MEANS HE ATTAINED KNOWLEDGE, DESCRIPTIVE KNOWLEDGE--THE ANSWER TO "HOW?"--THIS HE ATTAINED AND ANSWERED. BUT THE ANSWER TO THE "WHY?"--AT LEAST UNTIL THE ESCHATOLOGICAL AGE--IS BEYOND US. "WHAT?", ON THE OTHER HAND, IS NOT BEYOND US. REMEMBER THAT ABRAHAM WAS 43 YEARS OLD, ACCORDING TO *פסוק*, BEFORE HE FOUND *ה'אדם*. HE SPENT MORE THAN A GENERATION QUESTIONING AND SEARCHING UNDER MESOPOTAMIAN

SKIES, AND HE DID NOT GIVE UP. HE KEPT KNOCKING ON THE DOOR UNTIL HE
 FOUND *הקדוה*. SO IN DESCRIPTIVE SCIENCE, MAN HAS BEEN SUCCESSFUL
 FROM THE DAWN OF HISTORY. BUT IN THE LIFE-SCIENCES, THE SCIENCES OF
 THE "HOW?", MAN HAS FAILED MISERABLY. *כל אשר יראה ויאמר כל
 ... ואלו הם ה' means (1) HE CLASSIFIED THEM ACCURATELY, AND (2)
 HE CLASSIFIED EVERYTHING WHICH WAS A *כל*, INCLUDING HIMSELF IN
 THIS CATEGORY. BUT ONE CANNOT GAIN INSIGHT INTO THE HUMAN BEING BY
 MERE OBSERVATION. TO "SEE" THE HUMAN BEING, WE NEED REVELATION. A
 HUMAN BEING SHOULD CONFIDE IN YOU--AND IF HE'S SINCERE, YOU CAN FIND
 BEAUTY AND GREATNESS IN HIM. IF HE'S DISHONEST, YOU WILL FIND ONLY
 UGLINESS--AND NO PSYCHOANALYST CAN SAVE HIM. THIS IS TRUE OF *קדוה*
 TOO. WE CANNOT RECOGNIZE THE ALMIGHTY UNTIL HE SAYS, *אפי' ה' מתייר*.
 WE SEE THE WORLD; IT IS BEAUTIFUL, VERY NEATLY ARRANGED. WE MAY CON-
 CLUDE THAT THERE IS AN ARCHITECT, A MASTER. BUT WE CANNOT KNOW *הקדוה*
 UNTIL WE CONFRONT HIM. LIKE *הקדוה*, WE CANNOT KNOW MAN WITHOUT
 REVELATION. BY OBSERVATION WE CAN FIND OUT VERY LITTLE; ONLY THROUGH
 REVELATION, WHEN YOU HOLD HANDS WITH HIM AND HIS PAST, DO YOU COME TO
 KNOW HIM. WHY IS IT SO? WHY? THE *לבוש* SPEAKS SO BEAUTIFULLY ABOUT
 THE *נתיבות הלב* IN THE VERSE, *לבוש ה' יפה אלה הוא ראוי לאלה*
... ראוה את ראיה אלך אלך ראוה אלך. "No! I see two
 THINGS, MOSHE: YOU SEE ONLY ONE!" THE STONE IS EXACTLY WHAT THE
 LABORATORY FINDS IT TO BE; NOT SO WITH MAN--HIS IS A THREE-DIMENSIONAL
 BEING. YOU CAN KNOW EVERY DETAIL OF MAN'S ROUTINE, YET HE'LL STILL
 REMAIN A COMPLETE STRANGER. WITHOUT CONFESSION ON THE PART OF MAN,
 YOU'LL LEARN VERY LITTLE. THE GREATNESS OF MAN EXPRESSES ITSELF IN
 HIS MYSTERY. EVERY CREATIVE WORKS OF AN ARTIST ARE ONLY PART-DISCLOSURES.
 UNLESS MAN IS HONEST AND SINCERE TO THE POINT OF SELF-TORTURE, HE CANNOT
 REVEAL ALL OF HIMSELF. IN ORDER TO GAIN AN INSIGHT INTO MAN, THE HONEST
 DIALOGUE IS THE INDISPENSABLE TOOL. MAN'S RATIONALE IS OFTEN UNKNOWN,
 EVEN TO HIMSELF. ANIMALS ARE WHAT THEY SEEM TO BE, BUT MAN IS NEVER
 THE SUM TOTAL OF HIS ACTIONS; HE IS NOT SUBJECT TO OBSERVATIONS.*

NEXT WEEK WE'LL PROBABLY SPEAK ABOUT MAN'S GREAT VIRTUE,
 HYPOCRISY: *... כל אשר יראה ויאמר כל*. WHY CAN HE BE A
 LIAR? IT IS BECAUSE OF HIS GREATNESS. HIS IS AN EXISTENCE IN DEPTH.

IT IS THREE-DIMENSIONAL. THE FACT THAT HE IS A *mysterium magnum*, EVEN TO HIMSELF, IS THUS MEMORIALIZED BY DAVID: THE PSALMIST MEANT THERE WAS NO EXCEPTION, "מִי יִשְׁפֹּט אֶת אֱלֹהֵינוּ? מִי יִשְׁפֹּט אֶת אֱלֹהֵינוּ? THE HEART IS VERY DEEP, WHO CAN SPY THEREIN? אִם נִשְׁפָּט אֶת אֱלֹהֵינוּ? נִשְׁפָּט אֶת אֱלֹהֵינוּ? --JUST AS אֱלֹהֵינוּ--AS HE WAS! IT WAS A NECESSITY TO FIND SOMEONE WHOSE PERFIDY WAS EQUAL TO HIS OWN. THIS IS WHY G-D HAD TO BRING ANOTHER *mysterium magnum* TO MAN. WHAT IS אֱלֹהֵינוּ? אֱלֹהֵינוּ WAS CALLED אֱלֹהֵינוּ, TOO. BUT SHE WAS NOW CALLED אֱלֹהֵינוּ, אֱלֹהֵינוּ לְאִתּוֹ אֱלֹהֵינוּ. YET THE IDENTITY, THE PERSONALITY OF THE WOMAN WAS SOMEWHAT DIFFERENT. אֱלֹהֵינוּ MEANS IDENTICAL, BUT SOMEHOW NOT THE SAME. THE "א" IS RESPONSIBLE FOR DIFFERENCE, ALIENATION. "SHE IS IDENTICAL WITH ME, BUT SHE IS SOMEHOW DIFFERENT FROM ME..." AND THAT IS THE HUMAN PERSONALITY. YOU SEE, WE ALL FACE THE SAME DESTINY. WE HAVE COMMON HOPES, TOO: THIS IS אֱלֹהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ. WE HAVE SIMILAR CONCERNS. BUT ON THE OTHER HAND, WE HAVE DIFFERENT THOUGHTS, DIFFERENT APPROACHES: AND IN THE PARADOXICAL COMBINATION OF *otherness*, IN THAT DIALECTICAL SCHEMA, IS HUMAN GENIUS EXPRESSED.

THIS IS WHY אֱלֹהֵינוּ HAD TO CREATE אֱלֹהֵינוּ AFTER HE HAD DEMONSTRATED TO אֱלֹהֵינוּ THE IDENTITY OF ALL THE CREATURES ON THE EARTH.

27 November, 1971 (אֱלֹהֵינוּ)

WE HAVE SPOKEN LAST TIME ABOUT אֱלֹהֵינוּ AND אֱלֹהֵינוּ, AND ABOUT HOW אֱלֹהֵינוּ CREATED TWO DIFFERENT PERSONALITIES. ADAM AND EVE ARE NOT JUST PHYSIOLOGICALLY DIFFERENT AS FAR AS SEX IS CONCERNED, BUT THEY ARE TWO VERY DIFFERENT PERSONALITIES. EACH IS CALLED *homo absconditus*, JUST AS אֱלֹהֵינוּ IS CALLED *deus absconditus*, אֱלֹהֵינוּ אֱלֹהֵינוּ. MAN'S BEHAVIOR DOES NOT ACTUALLY PORTRAY MAN TO THE OBSERVER. TO GET ACQUAINTED WITH MAN, OR TO BEFRIEND HIM, MAN HAS GOT FIRST TO REVEAL HIMSELF. WE INTERPRETED אֱלֹהֵינוּ AS HAVING A DOUBLE IDENTITY. HOW ENTIRELY DIFFERENT WOULD BE THE HUMAN PERSONALITY, WERE HUMANITY OF ONLY ONE SEX!

WHY WAS IT NECESSARY FOR EVE TO BE CREATED BEFORE THE SIN? THE IN-

WERE CREATED IN THE IMAGE OF G-D; THUS IT WOULD BE NONSENSICAL TO SAY THAT ONE IS INFERIOR TO THE OTHER. THE ASSIGNMENT OF THE TASKS DIFFERS, HOWEVER, EVEN AT THE ECONOMIC LEVEL.

ACCORDING TO MAIMONIDES, THERE IS ANOTHER TYPE OF FRIENDSHIP. HE CALLS IT *דרכי צדקה*, A "FRIEND IN NEED." A FRIEND IN WHOM TO CONFIDE. HE EXTENSIVELY EXPLAINS THE NEED OF EACH ONE OF US FOR SOMEONE IN WHOM WE CAN CONFIDE IN TIMES OF SORROW AND HAPPINESS. THE LACK OF SUCH A PERSON, THE ABSENCE OF SUCH A COMPANION, MAY DRIVE A MAN TO INSANITY. *In whom can one confide?* IF ONE NEVER EXPERIENCES STRONG FRIENDSHIP WITH ANOTHER; IF ONE NEVER FEELS ATTRACTION TO A PERSONALITY OTHER THAN HIS OWN, HE IS ALWAYS SHY AND INDECISIVE. THIS IS BECAUSE CONFIDING AND CONFESSING IS A BASIC PSYCHOLOGICAL NEED. IN TIMES OF TRIUMPH AND VICTORY, TOO, IF YOU ARE SURE THAT THE PERSON WILL NOT BE ENVOUS, YOU WANT HIM TO PARTICIPATE IN YOUR JOY. THE ABILITY AND OPPORTUNITY TO CONFIDE REDEEMS A PERSON FROM HIS LONELINESS. WOE TO HIM WHO HAS NO SUCH FRIEND. AND THIS IS WHAT THE *נב* CALLS *דרכי צדקה*.

DOES NOT MARRIAGE FIT IN HERE, TOO? MARRIAGE IS THUS A COMMUNITY OF SYMPATHY AND JOY, AS WELL AS AN ECONOMIC COMMUNITY. IT IS A COMMUNITY OF COMMON JOY, OF COMPLETE OPENNESS AND FRANKNESS.

IT IS AT THIS POINT THAT MAIMONIDES CATEGORIZES THE THIRD TYPE OF FRIENDSHIP, WHICH IS THE COALESCENCE OF ALL THE OTHERS, AND IS, IN MY OPINION, THE HIGHEST FORM OF HUMAN RELATIONSHIP. IT IS CALLED *דרכי צדקה*, A COMRADE-IN-ARMS. THIS RELATIONSHIP DOES NOT OWE ITS EXISTENCE ENTIRELY BECAUSE WE HELP EACH OTHER, NOR ENTIRELY BECAUSE WE SEEK SOMEONE ELSE IN WHOM TO CONFIDE. THE MOST SUBLIME FORM OF FRIENDSHIP IS TWO PEOPLE WHO PURSUE THE SAME GOAL, WHO HAVE THE SAME ASPIRATIONS: THIS IS THE STRONGEST FORM OF AFFINITY. THERE IS NOT THE SLIGHTEST FORM OF SELFISHNESS IN THIS UNION; THERE IS NOT A SINGLE IOTA OF SELFISHNESS INVOLVED IN A FRIENDSHIP BASED ON COMMITMENT. TWO PEOPLE MOVING IN THE SAME DIRECTION; TWO PEOPLE ATTRACTED BY THE SAME TWINKLING STAR, WHO WANT--NAY, YEARN--TO MAKE THE SAME DESTINATION, TO REACH THE UNATTAINABLE, TO ACHIEVE THE IMPOSSIBLE; ALL THIS IS EXEMPLIFIED IN THE FRIENDSHIP BETWEEN DAVID AND JONATHAN. IT

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4 December, 1971 (10/12/71)

LET'S COMPARE TWO *ל*s. I BELIEVE THERE ARE VERY PUZZLING SELF-CONTRADICTIONS IN THEM. IT WILL GIVE US A NEW OUTLOOK TO RESOLVE THIS DIFFICULTY. *ל* MAKES AN INTERESTING PARENTHETICAL REMARK. HE INTERPRETED OUR *ל* OF LAST WEEK, *ל*, AS *ל*, CLEVER, INTELLIGENT, BEFORE EATING FROM THE *ל*. G-D DIDN'T WANT MAN TO BE INTELLIGENT, HE WANTED MAN TO REMAIN IGNORANT. THE *ל* IS CONCERNED WITH THIS PROBLEM IN THE SECOND CHAPTER OF *ל*. APPARENTLY *ל* SOLVED THAT PROBLEM. G-D DID NOT TAKE AWAY THEIR KNOWLEDGE, HE MINIMIZED IT. THE GREATEST PHYSICIST CAN ANSWER THE "HOW?", BUT NEVER THE "WHY?" OF THE COSMIC DRAMA OR ITS PROCESSES. ACCORDING TO *ל*, "THEY DID NOT LAST LONG IN THEIR GLORY." THEY HAD THE GREAT GLORY OF LIMITLESS KNOWLEDGE, BUT THAT STATE DID NOT LAST LONG. WHAT TERMINATED IT? IT WAS TERMINATED BY *ל*. NOW LET'S SEE HOW *ל* INTERPRETS *ל*.

HE INTERPRETS IT *ל* AS NAKED, NUDE, UNABLE *ל*. THE *ל* HAD NOT BEEN IMPLANTED IN MAN UNTIL HE ATE FROM THE *ל*. WHAT IS *ל* SAYING HERE? WHAT IS *ל*? *ל*. THEY DIDN'T KNOW THE WAYS OF MODESTY. IN SEX LIFE, MODESTY WAS UNKNOWN. WHY? --BECAUSE *ל*. IT ESTRANGES MAN FROM HIS NATURAL GOAL. MAN DID NOT KNOW HOW TO CORRUPT THE LOVE-EXPERIENCE AND ISOLATE IT FROM ITS ORIGINALLY DIGNIFIED, PERMISSIBLE, AND EVEN SANCTIFIED PURPOSE. IT IS IDENTICAL, AS I EXPLAINED LAST SATURDAY NIGHT, WITH THE PARENTAL COMMUNITY. HOWEVER, MAN LEARNED HOW TO CORRUPT THIS LIFE, HOW TO DERIVE FROM IT AS MUCH PLEASURE AS POSSIBLE, AND HOW TO REJECT ALL RESPONSIBILITY FOR IT. THAT'S WHY THERE WAS NO NEED FOR MODESTY. WHEN THIS *ל* WAS INTRODUCED INTO THEIR LIVES, THEY REALIZED THE NUDITY WAS REPREHENSIBLE. MAN ALREADY FEELS GUILTY AFTER THE SIN BECAUSE OF NAKEDNESS. BEFORE, NAKEDNESS DID NOT EMBARRASS HIM OR PUT HIM TO SHAME. WHY IS SHAME LINKED WITH SIN? MAN FEELS EMBARRASSED WHEN HE IS NUDE, BECAUSE HE IS A SINFUL BEING. AN EXPOSURE OF HIS SEXUAL PARTS INHIBITS HIM, UNLESS HE'S A WHOLESOME AND SINLESS CREATURE, BECAUSE THEY ARE REMINISCENT OF HIS FAILURE IN LOVE LIFE; IT IS HIS GREAT INADEQUACY. BY HIS OWN DOING, HE HAS DISCOVERED WAYS TO BETRAY NATURE AND CORRUPT HIS OWN

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BODY. WHEN MAN SILENTLY ADMITS HIS BETRAYAL, HIS NAKEDNESS AROUSES IN HIM INSTINCTS WHICH HAD BETTER BE KEPT SECRET---BECAUSE HE WOULD BE ASHAMED TO ADMIT THEM, TOO!

WHEN G-D ASKED MAN, *כִּי*, WHAT WAS HIS REPLY? "I WAS ASHAMED, UNJUSTIFIED DESIRES AND URGES HAVE TAKEN HOLD OF ME. I HAVE STRANGE THOUGHTS RUNNING THROUGH MY MIND." NOW LET'S TAKE THE NEXT *פסוק*, ABOUT THE *לבוש*. WHAT'S THE LINK BETWEEN IT AND THE PRECEDING VERSE? WHY WASN'T IT NECESSARY FOR G-D TO MAKE FOR THEM CLOTHES? THE NEXT *פסוק* SHOULD BE *וַיַּעַשׂ לָאָדָם וּלְחַוְוָה כִּסְיוֹת*. WHAT IS THE SIGNIFICANCE OF THE *מלבוש* OF *אדם*? EVEN IN A STATE OF INNOCENCE AND PURITY, THOUGH THEY DID NOT FEEL THE NEED FOR CLOTHES, G-D HAD MADE THEM CLOTHES! REGARDLESS OF PSYCHOLOGICAL NEED, G-D MADE CLOTHES FOR THEM IMMEDIATELY---AND THIS BEFORE THE *פסוק*, *וַיִּבְרָא אֱלֹהִים אֱדָם*; THE NARRATIVE WAS ARRANGED OUT OF ITS CHRONOLOGICAL ORDER. THE STORY OF THE *לבוש*, ACCORDING TO *פסוק*, AND CONTRARY TO ALL *מפרשים* AND OTHER COMMENTATORS, FOLLOWS THE MAKING OF THE GARMENTS AND THE CLOTHING OF ADAM AND EVE. BUT WHAT IS *אֵת הַיָּפְתָּח וְהַיָּפְתָּח*? THEY HAD HAD ONE MORAL CHALLENGE, BUT THEY WERE STRIPPED OF THEIR GLORY AND BEAUTY BECAUSE THEY DID NOT ABIDE BY THE DIVINE IMPERATIVE. THEY WERE ASHAMED BECAUSE OF THEIR MORAL BANKRUPTCY AND TURPITUDE. *פסוק*'S *לבוש* IS IMPORTANT IN MODERN TIMES. WHAT DOES IT SHOW? ---THAT MAN IS THE ONLY ANIMAL WHICH HAS CLOTHES, REMINISCENT OF HIS GUILTY PERSONALITY, AND NECESSARY FOR *כבוד*. WHY IS *לבוש* SO SYMBOLIC OF *אדם*? ---BECAUSE DEATH DENIES MAN OF HIS DIGNITY. HOW CAN YOU SPEAK OF MAN'S DIGNITY WHEN HE IS WRAPPED IN A SHROUD, PUT IN A PIT, AND COVERED WITH HUNDREDS OF POUNDS OF DIRT? *לבוש* IS THE SYMBOL OF THE TAKING AWAY OF HUMAN DIGNITY. AND THERE IS ANOTHER REASON FOR MAN TO BE CLOTHED, NOT TO BE NAKED: CLOTHES MUST BE *לבוש*, DIGNIFIED IN APPEARANCE. CLOTHES EITHER ADD TO OR DETRACT FROM, THE APPEARANCE OF THE HUMAN BEING. THIS IS TRUE PARTICULARLY FOR *אדם*. ON *אדם* MAN SHOULD BE CLOTHED IN A MANNER WHICH EMPHASIZES HIS UNIQUE SPIRITUAL PERSONALITY AND UNDERScores HIS SPECIAL DIGNITY. THE HUMAN SPIRITUAL PERSONALITY MAKES THE HUMAN BODY SACRED. THE GREEKS THOUGHT ONLY OF THE HUMAN BODY AS BEAUTIFUL. TO THEM HOLINESS MEANT A CERTAIN SACERDOTAL WAY OF LIFE. THEY DID NOT SEE

אֱלֹהִים IN JEWISH TERMS, IN TERMS OF AN ABSOLUTE IMPERATIVE, HOLINESS IN
 אֱלֹהִים IS A SIMPLE CONCEPT. THE BODY IS HOLY. THIS IS WHY WE ARE UNALTERABLY
 OPPOSED TO AUTOPSIES; אֲרוֹן הַמֵּת IS A HEINOUS CRIME. WE HAVE BOTH אֱלֹהִים
 AND אֲרוֹן הַמֵּת, THE ABODE OF HOLINESS AND THE INSTRUMENT OF HOLINESS.
 THE HUMAN SPIRITUAL PERSONALITY IS THE INSTRUMENT OF HOLINESS BECAUSE OF
 אֲרוֹן הַמֵּת. AND THAT IS THE אֲרוֹן הַמֵּת, TOO; THE BODY IS THE
 ABODE OF אֱלֹהִים. NUDITY IS MUTUALLY EXCLUSIVE FROM THE CONCEPT OF אֱלֹהִים.
 WHATEVER IS HOLY, SUCH AS THE BODY, MUST BE COVERED UP. SUCH WAS THE אֲרוֹן
 אֲרוֹן הַמֵּת; IT WAS COVERED BY THE אֲרוֹן הַמֵּת, AND SHIELDED BY THE אֲרוֹן הַמֵּת,
 WHICH WERE אֲרוֹן הַמֵּת. SO IT IS WITH THE אֲרוֹן הַמֵּת, WHICH IS CALLED
 BY THE אֲרוֹן הַמֵּת. HALACHICALLY THE HUMAN PERSONALITY IS
 EQUAL TO THE אֲרוֹן הַמֵּת. THIS IS WHY WE CUT אֲרוֹן הַמֵּת AT THE DEATH OF A JEW
 AND IF WE SEE A אֲרוֹן הַמֵּת DESTROYED. THE IDEA STEMS FROM YET ANOTHER
 SOURCE: אֲרוֹן הַמֵּת. HIMSELF IS ALWAYS ENVELOPED IN MYSTERY.
 EXPOSURE TO PUBLIC VIEW DESECRATES AND DESTROYS אֱלֹהִים. IT IS TRUE OF
 THE אֲרוֹן הַמֵּת. IT IS TRUE OF MAN, AND IT IS TRUE OF THE ALMIGHTY. "YOU
 WILL NOT SEE ANYTHING, BUT YOU WILL SEE MY PRESENCE!" THE MORE YOU SEE OF
 SOMEONE, THE LESS YOU FEEL HIS PARTICULAR GREATNESS; THE CLOSER YOU ARE TO
 A HUMAN BEING, THE LESS HOLY HE SOMEHOW SEEMS TO YOU; THE CLOSER THE PERSON'S
 BODY IS TO YOU, THE LESS INSPIRATIONAL HE BECOMES TO YOU! אֲרוֹן הַמֵּת IS A
 CHARACTERISTIC OF GREATNESS AND SANCTITY IN אֲרוֹן הַמֵּת. NOT TO BRAG, NOT TO
 ENGAGE IN STORIES WHICH REVEAL ONESELF AS HAUGHTY, THIS אֲרוֹן הַמֵּת DEMANDS OF MAN,
 BECAUSE SANCTITY AND DIGNITY ARE LINKED IN אֲרוֹן הַמֵּת. THIS IS WHY NUDITY IS SO
 VILLIFIED IN JEWISH TERMS.

NOW LET'S GET ACQUAINTED WITH THE אֲרוֹן הַמֵּת. HE IS A VERY FUNNY GENTLEMAN.
 WE ALREADY HAVE A LONG אֲרוֹן הַמֵּת AND אֲרוֹן הַמֵּת; BUT WHAT DID THE אֲרוֹן הַמֵּת DESCRIBE FOR US?
 IT'S ALMOST ENIGMATIC HOW ONE WORD CAN EMPHASIZE THE TRAITS OF THE אֲרוֹן הַמֵּת. THE
 FIRST CHARACTERISTIC WAS HIS UPRIGHT POSTURE. HE WALKED LIKE MAN: אֲרוֹן הַמֵּת.
 SECONDLY, HE WAS A אֲרוֹן הַמֵּת, A SPEAKER, AN EXCELLENT PROPAGANDIST.
 THIRDLY, HE HAD INTELLIGENCE. WHAT ELSE? HE ALSO HAD A DESIRE,
 OR RATHER AN UNQUENCHABLE THIRST, FOR FREEDOM. HE FEARED LEST MAN SURRENDER
 TO G-D. NO HIGHER WILL CAN DICTATE TO MAN, SAID HE, BECAUSE MAN WRITES HIS
 OWN MORAL CODE. THE אֲרוֹן הַמֵּת HAD A PASSION FOR INDEPENDENCE. SO WHO IS HE?
 WHO IS THIS אֲרוֹן הַמֵּת? He is man. WHAT IS THE DISTINCTION BETWEEN HIM AND ADAM?

THE *Enj* SPOKE ABOUT G-D, BUT IN A STRANGE WAY: HE NEVER MENTIONED *Sh*, BUT ONLY *Wz*. SO YOU SEE, THERE IS A FIFTH TRAIT TO THE *Enj*; NAMELY, KNOWLEDGE OF G-D. WHAT WAS THE DIFFERENCE BETWEEN THE *Enj*, *Wz*, AND *Wn*? THE *Enj* KNEW ONLY OF *Wz*, NOT OF *Sh*. *Wz* MEANS *Wz*, THE "UNMOVING MOVER (ARISTOTLE)." THE SOURCE OF ASTRO-NOMICAL DYNAMICS. BUT THE *Enj* DENIED ONE THING--PRECISELY WHAT IS DENIED TODAY: THAT G-D IS INTERESTED IN HUMAN BEHAVIOR AS WELL. HE BELIEVED MAN COULD FIND HAPPINESS BY FINITE MEANS, THROUGH HIS OWN MORAL CODE. HE COULDN'T DISTINGUISH BETWEEN *Wz* AND *Vz*; NOTHING WAS THEREFORE BINDING ON HIM UNLESS HE COULD UNDERSTAND IT. OUR PLACE IN THE COSMOS IS, ACTUALLY, NOT A VERY PROMINENT ONE. MAN IS A TEMPORARY SOJOURNER ON THIS EARTH; HE ALMOST EQUALS ZERO. BUT, *Wz* GAVE TO THE WORLD THE IDEA THAT, DESPITE HIS FRAILTIES, MAN HAS A UNIQUE RELATIONSHIP WITH G-D. THE *Enj* DIDN'T KNOW OF THIS. MAN CANNOT WRITE HIS OWN MORAL CODE; BUT G-D IS SO INTERESTED IN MAN, HE WRITES FOR HIM SUCH A MORAL CODE. THE *Enj* WAS ENVIOUS OF THE MAN WHO HAD SUCH A RELATIONSHIP, AND HE WANTED TO DESTROY *Wz*. THE *Enj* SPEAKS OF THE *Wz* OF MAN. TODAY'S *Wz* SPEAKS OF THE BIRTH OF *Wz*. *Wz* MEANS NOT A PARTICULAR BEDOUIN TRIBE, IT IS THE DEMON IN MAN. WHAT IS CHARACTERISTIC OF THE DEMONIC PERSONALITY IN MAN? HOW DO WE RECOGNIZE THE DEMONIC PERSONALITY IN THE *Enj*? *Enj* IN HEBREW HAS AN UNUSUAL ROOT; IT MEANS "MAGIC," "WITCHCRAFT." WHAT'S THE CHARACTERISTIC OF *Enj*? IT IS THE SAME DESIRE WHICH LIES AT THE ROOT OF THE HUMAN QUEST FOR TECHNOLOGICAL ACHIEVEMENT! THE *Enj* WANTS TO REACH OUT FOR SOMETHING WHICH WOULD MAKE HIS LIFE HAPPIER AND EASIER, TO CONTROL FORCES OUTSIDE OF HIS REALM, TO RULE OTHERS. THIS IS THE ASPIRATION OF THE POLITICIAN AND THE SCIENTIST. WHAT IS THE DIFFERENCE BETWEEN TECHNOLOGY AND MAGIC? MAGIC WANTS TO ACHIEVE THE END RESULT DIRECTLY, WITHOUT STUDYING THE CAUSAL LINKS; IT IS A DIFFERENCE TO METHODS, BUT NOT AS TO GOALS. SO WHAT KIND OF MAN IS THE *Enj*? HE IS OUT TO GAIN POWER, DOMINION; TO RULE OVER SPACE IS THE PRIME GOAL OF MAN THE *Enj*, MAN THE TECHNOLOGIST. THE WISTFUL WOULD-BE INVENTOR OF THE MAGIC CARPET IS THE SAME INDIVIDUAL AS THE WRIGHT BROTHERS, WHO HAD TO SWEAT IT OUT TO SUBJUGATE SPACE. YES, THE *Enj* WAS OUT TO GAIN POWER AND CONTROL OVER

NATURE. AND THE INTERVENTION OF G-D WAS TOTALLY UNNECESSARY, HE THOUGHT. HERE IS THE CONFLICT BETWEEN אלהים AND THE עוף. BOTH WERE ENDOWED WITH A DESIRE FOR FREEDOM WITH LIMITLESS CAPABILITIES; BUT THERE WAS ONE DISTINCTION BETWEEN אלהים AND THE עוף: THAT IN ORDER TO BE FREE, YOU HAVE TO SURRENDER YOURSELF--AT LEAST ONCE--TO SOMEBODY. YOU HAVE TO DECIDE TO SURRENDER NOT TO SOCIETY'S MORAL CODE, BUT TO A DIVINE MORAL CODE. THE CONFLICT RAGED OVER WHETHER MAN SHOULD SEEK TO STRETCH OUT HIS HAND AGAINST THE ואלהים נאמן, TO SEEK LIMITLESS, UNRESTRICTED FREEDOM AND MOVEMENT. THIS IS THE CONFLICT BETWEEN EVE AND THE עוף.

THE CHARACTERISTICS OF MEN OF POWER ARE SIMPLE. THE MAN OF POWER LONGS FOR INFINITY; HIS DESIRES ARE ENDLESS AND FRIGHTENING. FURTHER, HE IS VERY SUCCESSFUL AT TIMES IN RUSHING TOWARD INFINITY. HE VIEWS THE עוף IN THE EXPERIMENT ITSELF, NOT IN THE ACCOMPLISHMENT, BECAUSE THERE IS DRAMA, THERE IS A SPECTACULAR AURA IN THE STRIVING, AND MAN IS ALWAYS AT THE CENTER OF IT. THIS IS THE CHARACTERISTIC OF THE עוף. THE OBJECT OF HIS DESIRE IS THE ASSERTING OF HIS POWER, NOT THE ACHIEVEMENT. HE SEEKS ADVENTURE, DRAMA, SPECTACULAR PERFORMANCE, AND THE GOAL IS INHERENT IN THE PERFORMANCE ITSELF. IT MAKES NO DIFFERENCE THE ARENA OF ACTION: BE HE A COMMANDER OF MEN, AN ENGINEER, A CAPTAIN OF INDUSTRY, OR A VERY SUCCESSFUL POLITICIAN. THE עוף WANTED TO COME TO אלהים: "YOU WILL HAVE DEFIED THE ואלהים נאמן: YOU'LL BECOME NOT LIKE G-D; YOU'LL BECOME G-D HIMSELF! YOU CAN WRITE YOUR OWN CODE." THE עוף MAY BE CRUEL AS WELL AS MAGNANIMOUS, THOUGH EVEN THE LATTER IN A CONDESCENDING WAY.

WHAT DOES אלהים ACCEPT AND REJECT OF DOMINATING MAN? SOMETIMES אלהים DOES NOT MEAN THE ASTRAL WORLD; IT MEANS OFTEN ETERNITY. אלהים HAS NEVER TOLD MAN NOT TO ENGAGE IN DARING EXPERIMENTS. IT DOESN'T WANT MAN TO BE PASSIVE, TO WAIT. IT WANTS MAN TO COMBAT SICKNESS AND DEATH-CAUSING DISEASES. DOMINATING MAN IS IN JUDAISM NOT DEMONIC OR DIABOLIC. BUT JUDAISM INSISTS THAT MAN SURRENDER WITH REGARD TO TWO ISSUES. FIRST, MAN, NO MATTER HOW CLEVER HE IS, NO MATTER HOW SMART HE IS PERTAINING TO MATTERS OF SCIENCE, IS INCAPABLE OF WRITING HIS OWN MORAL CODE. MORALITY MUST BE IMPOSED UPON MAN BY G-D. אלהים נאמן MUST ALWAYS BE BEHIND THE CURTAIN, REGARDLESS OF TRANSFORMATIONS OF SOCIETY, REGARDLESS OF HISTORICAL METAMOR-

PHOSES; THE NORM IS ETERNALLY VALID, AND THERE IS NUMBER TWO: EVEN IN THE SCIENTIFIC FIELD, MAN CAN UNDERSTAND THE "HOW"; BUT HE CANNOT CONTROL THE COSMOS. BECAUSE OF HIS LACK OF LONGEVITY, HE CANNOT ANSWER "WHY"--AND IT WILL NEVER BE DISCLOSED TO HIM, UNLESS *הקד"ה* WILLS IT. WHY IS THE COSMOS SO INDIFFERENT TO THE EXISTENCE OF MAN, CAN ONLY BE ANSWERED BY FAITH IN G-D. THE PROBLEM WILL REMAIN UNRESOLVED UNTIL G-D CHOOSES TO ENLIGHTEN MAN. FOR MOST OF US "WHAT IS MY DESTINY?" WILL NOT BE ANSWERED UNTIL THE ESCHATOLOGICAL AGE. THE INFERENCE IS, SCIENCE CANNOT WRITE ITS OWN MORAL CODE, IT CANNOT ANSWER THE WHY OF THE EQUATION, IT CANNOT GIVE MAN ULTIMATE HAPPINESS. TO ALLOW MAN TO UNDERSTAND HIS COSMIC RÔLE IN LIFE IS NOT WITHIN THE PURVIEW OF SCIENCE.

THIS IS WHAT *אבנ"ר* DISAGREES WITH THE *הקד"ה*.

11 December, 1971 | *אבנ"ר*

... *והנה ה'ה אבנ"ר חת הלבנה*

WHAT IS THE STANDARD TRANSLATION OF *אבנ"ר*? "CRAFTY," "CUNNING," "FOXY," AND MANY OTHERS. ALL THOSE SYNONYMS, IN SPITE OF THEIR DIFFERENT SEMANTICS, HAVE TWO SIMILAR BASES. THEY IMPLY A CERTAIN ASTUTENESS, ADROITNESS, DEXTERITY. THEY PRESUPPOSE A CERTAIN LEVEL OF INTELLIGENCE. IN ADDITION, THEY IMPLY A DEGREE OF PRAGMATIC UNDERHANDEDNESS, SLYNESS, AND INDISCRIMINATION IN USING ANY MEANS TO ACHIEVE AN END. *אבנ"ר* HAS NO RELATIONSHIP TO PRACTICALITY. THE *אבנ"ר* IS OFTEN INTERESTED, AS I TOLD YOU LAST WEEK, IN THE "WHY" OF THE NATURAL EQUATION. TO KNOW, TO THE WISE MAN, IS THE HIGHEST FORM OF INTELLECTUAL, SPIRITUAL, AND ETHICAL PERFORMANCE. TRUTH IS THE GREATEST FORM OF ACHIEVEMENT--NO MATTER WHAT ITS PRACTICALITY--TO THE SCHOLAR. OFTENTIMES A SCHOLAR WORKS IN AN ENVIRONMENT AS FAR FROM INTELLECTUAL ACHIEVEMENT, AS HEAVEN IS FROM EARTH. ON THE OTHER HAND, THE CRAFTY INDIVIDUAL ASKS NOT FOR TRUTH, BUT FOR UTILITY. IN FACT, THE PHILOSOPHY OF EQUATING TRUTH WITH BUSINESS, WITH USEFULNESS, WAS BORN HERE IN THE UNITED STATES! IT OCCURS WHENEVER *אבנ"ר* IS REDUCED TO

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אֱלֹהִים. BUT חכמה AND אֱמֶת ARE TWO DIFFERENT ASPECTS OF THE HUMAN MIND. WHEN INTELLIGENCE IS REDUCED TO PRAGMATISM, IT IS TRUE THAT WISDOM BECOMES SUBSERVIENT TO THE INDIVIDUAL WHO WANTS TO BENEFIT, TO CONQUER, TO CONTROL, TO FLY TO THE MOON. WISDOM-SEEKING MAN DOES NOT LOOK UPON KNOWLEDGE AS POWER, AS UTILITARIAN PROGRESS, BUT AN INSIGHT INTO REALITY, INTO HIS OWN ESSENCE; HE JOINS THE INFINITE DIVINE PROCESS OF KNOWLEDGE. IF G-D HAD NOT GIVEN THE GAON חכמה, HE WOULD HAVE REMAINED AN ANONYMOUS FIGURE. IT ENABLED HIM TO JOIN THE DIVINE GESTURE OF KNOWLEDGE, AND TO DOMINATE ALL HALACHIC THOUGHT FOR NEARLY TWO CENTURIES.

SLYNESS IS QUITE CHARACTERISTIC--EVEN OBSERVABLE--IN THE BRUTE. IT IS INSTANTANEOUS, INSTINCTUAL, BLIND. MAN HAS DEVELOPED THIS CUNNING INTO AN ART. THIS IS THE APPROACH OF TECHNOLOGY TO THE WORLD. IT CONSISTS IN UNDERTAKING A NUMBER OF INTERMEDIATE STEPS TO REACH A DEFINITE OBJECT. WHAT TYPE OF CUNNING DID THE אֱלֹהִים HAVE? IT WAS אֱמֶת. WHOM DOES אֱמֶת INVITE TO SHARE IN HIS WORLD? --MAN, OF COURSE. BUT THERE ARE TWO KINDS OF MAN: SLY MAN, WHO EAVESDROPS ON NATURE, TO ROB HER OF SECRETS TO CONQUER THE WORLD; AND WISDOM-SEEKING MAN, WHO WANTS SIMPLY TO UNDERSTAND. אֱמֶת קוֹרֵא בְּלִבּוֹ וְאֵלֹהִים בְּלִבּוֹ? KNOWLEDGE MUST HAVE THE APPEAL TO THE HUMAN PERSONALITY OF CLEANING, PURGING, EXCITING, AND ELEVATING THE RELIGIOUS PERSONALITY WITHIN MAN. SO THE KNOWLEDGE OF THE אֱלֹהִים WAS OF THE אֱמֶת-TYPE. WHY DID THE אֱלֹהִים SAY אֵלֶיךָ חֵן הַלֵּב? --BECAUSE HIS KNOWLEDGE WAS THAT CHARACTERISTIC OF THE BRUTE. ITS ORIGIN WAS FOUND IN THE MECHANICAL, INSTINCTUAL WORLD OF THE ANIMAL. אֱמֶת IS ALWAYS ROOTED IN THE ANIMAL WORLD. INTELLIGENCE OF MAN, WISDOM, HAS NOTHING IN COMMON WITH THE PHYSICAL URGE, BUT IS ROOTED IN MAN'S TRANSCENDENTAL COMPONENTS. THE אֱלֹהִים UNDERSTOOD ONLY THE PRACTICAL URGE OF INSTINCT. THIS IS WHY CHINA AND RUSSIA REJECT WITH DISDAIN THE KNOWLEDGE OF WISDOM; BECAUSE חכמה CANNOT CREATE MISSILES WHEREWITH TO DESTROY ALL THE HIGH-RISES IN NEW YORK CITY!

AS I TOLD YOU LAST WEEK, THE אֱלֹהִים DID NOT UNDERSTAND THE DIVINE NAME ה', VICIOUSLY, MALICIOUSLY, THE אֱלֹהִים DEMONSTRATED HIS DISBELIEF IN ה'. HE KNEW ONLY אֱמֶת. HE REJECTED THE AUTHORSHIP AND CREATOR-NESS OF אֱמֶת. THE אֱלֹהִים TRIED TO ADDRESS ONLY THE MYSTERY, THE PROFUNDITY, THE אֱמֶת, WHO IS ALWAYS אֱמֶת. אֱמֶת, WHOM EVEN WE CAN NEVER JOIN. WISDOM

-111- /? "DON'T INFLICT ANY HARM ON THEM, DO NOT DESTROY THEM..." I WOULD NOT INTERPRET IT AS A *חוסר*. ALL ATHEISTS AND SECULARISTS HAVE SAID FROM TIME IMMEMORIAL THAT RELIGION STIFLES HUMAN PROGRESS, CREATIVITY, AND PRODUCTIVITY. THAT'S EXACTLY WHAT THE *ל* TOLD *ה*: BUT IT'S CERTAINLY NOT TRUE, YOU KNOW! THE *תורה* ALWAYS ANTICIPATED SUCH CHARGES. *הקד"ה* WANTED MAN TO EAT FROM THE *עץ הדעת*, BUT TO PAY A PRICE THEREFOR. *ל* = TO WAIT ON IT, TO PRODUCE FROM IT! WHAT TYPE OF SCIENCE IS DANGEROUS? SUPERFICIAL KNOWLEDGE, THE TYPE Poured OUT TO US BY TELEVISION, RADIO, AND BY THE AUGUST, EXALTED *New York Times*; A PSEUDO-SCIENCE WHICH LACKS DEPTH, OFFERS NO INSIGHT, WHOSE GLANCE HOLDS NO INCISIVENESS AND ATTRACTS ONLY SHALLOW-MINDED PEOPLE. TO UNDERSTAND IS A GREAT MIRACLE. NOT TO UNDERSTAND, BUT TO SAY THE WORLD IS TOO SIMPLE FOR MY TIME, IS TO DENY THE GREAT COMPLEXITY, THE MARVELOUS ENIGMAS WHICH *הקד"ה* HAS PRODUCED. "LOOK INTO THE *עץ הדעת*, ADAM; STUDY ITS PROCESS OF BUDDING AND DEVELOPING. PROBE, CULTIVATE, WATCH, AND THEN THINK AND MEDITATE ABOUT IT; SPEND SLEEPLESS NIGHTS WONDERING OVER IT; AND THEN WHEN YOU FINALLY APPROACH THE *mysterium magnum*, YOU WILL HAVE UNDERGONE THE PROPER TRAINING AND BE READY TO EAT FROM ITS FRUIT." BUT THE *ל* WANTED NO PART OF WORK AND UNDERSTANDING; HE WOULD HAVE WANTED TO ENJOY FROM THE TREE WITHOUT PARTICIPATING IN THE SECRET OF KNOWLEDGE. HE WANTED TO SEE NEW HORIZONS WITHOUT WORKING TO ACQUIRE PROFUNDITY. AND HE MOST OF ALL DID NOT WANT TO ACKNOWLEDGE THAT THROUGH SUCH ACQUISITION ONE MAY FIND *הקד"ה*.

18 December, 1971 *ומתן מקדש, שבת חוללה וזמאני*

חוללה IS AN HALACHIC HOLIDAY. EVEN NON-JEWS UNDERSTAND THE SIGNIFICANCE OF THIS JEWISH OBSERVANCE. UNLIKE THE MOST UNLUCKY HOLIDAY, *שבת*, *חוללה* HAS BEEN VERY WIDELY OBSERVED AND RESPECTED. LET US TRY TO INVESTIGATE *ואת חגיגותיה*. IT HAS BEEN ADDED TO THE *קדושה* OF *חוללה* IN THE *שמונה עשרה*. IT IS NOT SOMETHING EXTRANEIOUS, BUT FITS IN AND MAKES AN AGREEABLE TRANSITION AS AN EXTENSION OF *ואת חגיגותיה*. *ו* FOLLOWS *ו* ... *ויסוף לשתיליה*, ETC., QUITE PROPERLY. THERE IS A PERFECT CONTINUUM BETWEEN

THE TWO, *תענית* AND *תענית*. WHAT IS THE DISTINCTION BETWEEN THE *תענית* OF *תענית* AND THAT OF *תענית*? WHY IS ONE BRIEF AND ONE SHORT? WHAT'S THE DIFFERENCE IN STRUCTURE? *תענית* OF *תענית* DOES NOT TELL THE STORY OF THE HOLIDAY, THERE IS NO NARRATION OF EVENTS; IT IS AN EXPRESSION OF PURE GRATITUDE. THERE IS NOT A SINGLE WORD OF *תענית* OR *תענית*, OF THE BANQUET, OF THE STRUGGLE BETWEEN THE JEWS AND THEIR ADVERSARIES, YET IN THE *תענית* FOR *תענית* THERE IS, IN BRIEF FORM, A COMPLETE NARRATION OF THE EVENTS WHICH INSPIRE THE HOLIDAY, AND ESTABLISHED *תענית*. OUR *תענית* IS A SYNOPSIS OF THE ENTIRE STORY OF *תענית*. WHEN IT COMES TO *תענית*, WE NARRATE THE STORY, GIVE RATHER AN EXTENSIVE REPORT OF THE INITIAL PERSECUTION AND THE DIVINE INTERVENTION. *תענית* IS A PURELY SCRIPTURAL HOLIDAY. *תענית* IS THE ONLY HOLIDAY WHICH IS NON-SCRIPTURAL IN CHARACTER. IT IS A HOLIDAY WITH A TRADITION, BUT WITHOUT A SCRIPTURAL TEXT! EVERY DETAIL IS ACCOUNTED FOR IN THE *תענית*. WE RECALL IT ALL. HOWEVER, BY *תענית*, IT IS INCUMBENT ON US NOT ONLY TO THANK G-D FOR THE MIRACLES; ON THE OTHER HAND, IT IS A SUBSTITUTE FOR A SCRIPTURAL TEXT. AT *תענית*, THERE IS NO NEED FOR A NARRATIVE PRAYER; ALL WE NEED TO DO IS TO BE GRATEFUL.

HOW DOES *תענית* COMMENCE? ... *תענית*; SEE THE *תענית*. *תענית*; HE BEGINS TO NARRATE THE EVENTS WHICH LEAD UP TO THE ESTABLISHMENT OF *תענית*, UNLIKE HIS SECTION ON *תענית* AND *תענית*. HE BEGINS BY SAYING, *תענית*; WHY DOES OUR PRAYER BEGIN *תענית*? WHEN DID HE LIVE? THIS CONSTRUCTION REFLECTS A GREAT JEWISH IDEAL. THEY WERE NOT JUST PLAIN INDIVIDUALS WHO WITNESSED THOSE EVENTS; THEY WERE THE HEROES OF THE GREAT HISTORICAL DRAMA WHICH WE CELEBRATE TODAY! *תענית* IS A VERY ANCIENT PRAYER, AND I HAVE PROOF; THE EPITHET DESCRIBING THE SYRIAN GREEKS IS *תענית*. AFTER *תענית*, *תענית* WAS FORGOTTEN; THE JEWS' ENEMY WAS ROME. *תענית* WAS ACTUALLY RESPONSIBLE FOR THE EVENTS. HE RECAPTURED JERUSALEM AND RESTORED THE SANCTITY OF THE TEMPLE. BUT HIS NAME IS NOT MENTIONED AT ALL IN THIS WISE; THE EVENTS ARE DIRECTLY ATTRIBUTED TO G-D. *תענית* DID IT, BUT THERE IS NO REASON TO GLORIFY HIM; WHATEVER HE DID WAS DUE TO A SENSE OF DUTY. JEWS DO NOT KNOW OF HERO-WORSHIP, IT BORDERS ON IDOLATRY. ROMAN POETS GLORIFY "ARMS AND THE MAN," BUT JEWS DO NOT GLORIFY OR EXTOLL MILITARY ACCOMPLISHMENTS WHICH A MAN DID, BECAUSE *תענית* IS RESPONSIBLE FOR IT ALL! AFTER HE DISCHARGES HIS DUTY, THE JEWISH PATRIOT

DISAPPEARS INTO ANONYMITY. NONE OF THE BROTHERS' NAMES ARE MENTIONED IN OUR PRAYER; DO WE TELL OF THEIR COURAGE, THEIR INDOMITABLE WILL? THE WHOLE STORY IS RELATED JUST TO G-D. THE HUMAN BEING SUBMERGES INTO ANONYMITY; AFTER ONE VICTORY, HE DISAPPEARS. HE HAD HUNDREDS OF SCHOLARS; DO WE KNOW THE NAMES OF *למדיו* OR OF *אמרי אלהים*? THEY WERE GREAT GENIUSES, BUT ALL--ALL--ARE ANONYMOUS. EACH ONE DID HIS SHARE, APPEARED IN THE HISTORICAL ARENA FOR A TIME, RENDERED SERVICE CHARGED HIM BY THE ALMIGHTY, AND THEN DISAPPEARED FOREVER. YOU KNOW, EVEN IN THE *דברי הימים*, *דניאל*'S NAME IS NOT EVEN MENTIONED! INDEED, WE EVEN EMPHASIZE HE HAD NO SHARE IN IT: *אשר לא נחלקו בו*, *אשר לא נחלקו בו*. A HUMAN BEING SHOULD NEVER BE IDOLIZED, BECAUSE IDOLIZATION IS ONE SMALL STEP FROM IDOLATRY. NOT TO EXTOLL A HUMAN BEING IS BASIC TO OUR BELIEF. *תולדות* ALSO WAS JUST A TOOL IN THE HANDS OF *השם*, IN ORDER TO FULFILL THE COMMUNICATION TO *אבותינו*, *אשר לא נחלקו בו*; IT WAS ONLY *לפי* *כבוד* THAT JACOB WAS BROUGHT TO EGYPT-LAND. ALL OF THESE INCIDENTS ARE EXAMPLES OF JUDAIC RESTRAINT, RESENTMENT, AND REJECTION OF IDOLATROUS CULTIVATION, PARTICULARLY WITH REGARD TO MAN. TO ABSOLUTIZE MAN'S VALUE, TO SAY HE IS CAPABLE OF ACCOMPLISHING THE ULTIMATE THROUGH GAINING COMPLETE KNOWLEDGE OF THE COSMOS, BORDERS ON IDOLATRY. HIS VALUES SHOULD NOT BE PRESERVED AS THE ULTIMATE GOOD. OUR APPROACH TO MAN IS ALWAYS A QUESTION-MARK. IF WE STOP QUESTIONING MAN'S DEEDS, WE MAY BE DEVELOPING AN IDOLATROUS APPROACH. THIS IS WHY *אבותינו*'S NAME IS NOT MENTIONED IN CONNECTION WITH ACCOMPLISHMENT. HE AND HIS SONS WERE JUST INSTRUMENTS IN THE INSCRUTABLE WILL OF G-D. THESE THOUGHTS ARE A BASIC PART OF THE JEWISH MONOTHEISTIC PHILOSOPHY. EVERYTHING IN THE WORLD IS RELATIVE TO THE TEMPORAL, EXCEPT G-D.

BUT ON THE OTHER HAND, WE ARE A GRATEFUL PEOPLE. VICTORIES AND DEFEATS ARE LONG REMEMBERED BY US. WE RECALL WITH EQUAL FERVOR BOTH THE WICKEDNESSES DONE TO US, AND THE HEROIC DEEDS AND *חסדים* DONE FOR US. SO HOW MAY WE SHOW GRATITUDE IN THE CASE OF *אבותינו*? SHALL WE FORGET HIM COMPLETELY? SHOULD WE ATTRIBUTE VICTORY TO HIM, TO THANK HIM FOR SAVING *אבותינו*? WHERE IS THE "GOLDEN MEAN," SO TO SAY, IN AN EXPRESSION OF GRATITUDE? THE ANSWER IS FOUND IN THE PHRASE, *כי יזכור אבותינו*. IT MEANS, DURING THE PERIOD SHAPED AND INFLUENCED BY *אבותינו*; IT

TEACHES AND AROUSES THE MASSES, AND PASSES THE VICTORY ON TO THEM BY TEACHING THEM HOW TO ACT IN TIMES OF CRISIS. THERE IS NO HERO-WORSHIP HERE, BUT GRATITUDE. THE INDIVIDUAL IS THE LEADER, THE TEACHER; THEN THE COMMUNITY TAKES OVER. YES, THE INDIVIDUAL IS IMPORTANT AS A TEACHER: THIS IS WHY *לבו* SPEAK OF *מלכות ר' יצחק*. WHY DID *לבו* TRY TO PROJECT THE IMAGE OF DAVID AS TEACHER RATHER THAN AS WARRIOR? BECAUSE THE GREATEST PERSON IN *לבו* IS THE TEACHER, NOT THE KING OR WARRIOR. WE REMEMBER THE KING WITH LOVE AND TENDERNESS BECAUSE HE WAS A TEACHER. THE *מלכות* WERE ALSO TEACHERS, AND THAT IS THE MEANING OF THE NAME, *לבו*. CHRISTIANS OF OLD NEVER TAUGHT ANYONE: THEY TRIED ONLY TO INDOCTRINATE. BUT IN *לבו* WE HAVE NEVER TRIED TO INSPIRE, ONLY TO TEACH--AND THERE IS A LOT TO TEACH! AND THE WORTH OF THE TEACHER IS ALWAYS DEPENDENT UPON THE STUDENTS.

NOW LET US CONTINUE. WHAT IS THE MEANING OF THE PHRASE, *לבו*? IT REFERS TO POST-ALEXANDRIAN, GREEK SYRIA. WHY DO WE CALL IT *לבו*; DID THE AUTHORS OF OUR PRAYERS MAKE AN ERROR? THEY WERE ASSIMILATED NEAR EASTERNERS WHO, AT THE UPPER LEVEL OF SOCIETY, SPOKE GREEK. BUT WHY DID THE *לבו* CALL THEM GREEKS? WHY BLAME *לבו* FOR A CRIME WHICH OTHER PEOPLE COMMITTED? THE *לבו* KNEW VERY WELL WHO THEIR ENEMY WAS. BASICALLY, WHAT HAPPENED AT THAT TIME? --SOMETHING VERY STRANGE. THERE WAS A NEW PHENOMENON, A STRANGE, ALIEN EXPERIENCE. IT WAS RELIGIOUS PERSECUTION, AIMING TO PREVENT JEWS FROM OBSERVING THE *לבו*. BEFORE THIS, RELIGIOUS PERSECUTION WAS UNKNOWN. MANY OF THE LAWS OF *לבו* WERE FORMULATED IN THE TIME OF PRE-MACCABEES, BECAUSE THE PROBLEM OF *לבו* FIRST EMERGED AT THAT PERIOD. WERE THE ASSIMILATED SYRIANS RESPONSIBLE FOR IT? IT WAS GREECE. WHEN ALEXANDER MAGNUS BEGAN TO CONQUER THE WORLD, HE BECAME A MISSIONARY. HE WANTED TO INTRODUCE GREEK CULTURE TO EVERY BARBARIC LAND HE ENTERED, TO EVERY TRIBE HE ENCOUNTERED. WHEN SUCH A COURSE IS ENTERED UPON, RELIGIOUS PERSECUTION IS INEVITABLE. ONCE THE JEWS REFUSED TO ACCEPT THE GOSPEL IMPOSED UPON THEM, PERSECUTION ENSUED. WE HAVE NEVER BEEN A MISSIONARY PEOPLE, OR WE COULD HAVE CONQUERED THE WORLD! IF THE JEWS HAD BEEN BOLDER, MORE AGGRESSIVE, WE COULD HAVE PROSELYTIZED ROME, ARABIA, AND ALL THE EAST... WE ARE, HOWEVER, MORE INNER-DIRECTED, MORE INTRO-

Time PNY. FIRST IS THE AWAKENING OF RUSSIAN JEWRY, IF IT BE TRUE.
 TWO GENERATIONS OF RUSSIAN JEWS HAVE BEEN RAISED IN COMMUNIST SCHOOLS,
 AND IF THIS REAWAKENING IS INDEED A MOVEMENT, THE PHILOSOPHY OF *Time PNY*
 IS CORRECT 100%. "WE BELONG TO THEE WILLY-NILLY, AND NO ONE CAN TAKE
 US AWAY!" SECOND, IS THE REMARKABLE COMMITMENT ON THE PART OF THE
 AMERICAN JEW TO THE STATE OF ISRAEL. NO MATTER HOW REMOTE WE ARE FROM
 EACH OTHER GEOGRAPHICALLY, A COMMON DESTINY AWAITS US ALL. NOW I AM
 ENCOURAGED TO BELIEVE THAT SOME POSITIVE METAMORPHOSIS HAS TAKEN PLACE
 IN THE PERSONALITY OF THE AMERICAN JEW. THIS IS THE IMPORT OF *PNY BY*
Spoli. IF WE ARE *PNY*, WE CAN NEVER SEVER OUR ASSOCIATION WITH *Spoli*,
 NO MATTER HOW MUCH MISERY IS INVOLVED. ABSOLUTE COMMITMENT IS OUR
 MOST POWERFUL WEAPON; THIS IS WHAT *Time* MEANS: *אין אנו יכולים לפרוש*
לשום אדם או אף אדם אחד מן הברית. WE ARE
 ALWAYS IN OPPOSITION TO SOMEBODY AND SOMEBODY IS ALWAYS IN OPPOSITION
 TO US; IT IS THE MODE OF JEWISH HISTORY THROUGHOUT THE AGES. WE HAVE
 BEEN PERSECUTED BECAUSE OF *PNY*, BECAUSE OF OUR DEVOTION TO THE *Spoli*,
 BECAUSE OF BLOOD-LIBEL CHARGES, BECAUSE OF OUR CAPITALISTIC SUCCESSSES;
 NOW THE OBJECT OF WORLD HATRED IS THE STATE OF ISRAEL. SUCH IS OUR
 STATE OF TENSION, AND WE CAN NEVER TELL WHEN THE MORNING STAR WILL RISE.
 WE HAVE RECENTLY LOST ONE-THIRD OF OUR PEOPLE, BUT WE ARE STILL COMMITTED,
 WE STILL ASSEMBLE FROM TIME TO TIME IN THE NIGHT TO STUDY *Spoli*. THIS
 IS THE GREAT MEANING OF *Time PNY* *אין אנו יכולים לפרוש*—AND IT'S
 AS TRUE TONIGHT AS IT WAS THOUSANDS OF YEARS AGO. ITS ACCURACY IS WHAT
 BREZHNEV, MAO, AND THEIR HOARDES HAVE YET TO DISCOVER.

Notes from "Eve,"
 as delivered by Rabbi Joseph B. Soloveitchik,
 on Wednesday, 22 December, 1971, 8:00 p.m.,
 New York, New York

MY ADDRESS TONIGHT WILL BE RELATED CLOSELY TO THE SCRIPTURAL TEXT.
 OF COURSE, THE PURPOSE OF THE PAPER IS TO GAIN AN INSIGHT INTO THE
 DESTINY AND NATURE OF MAN VIS-A-VIS THE WOMAN, WHOM G-D HAS CREATED IN
 A SPECIFIC WAY. YET THE FRAME OF REFERENCE WE'LL EMPLOY WILL BE THE

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THUS IF THE *אֱלֹהִים* HAD ARRANGED THE TWO STORIES--MAN AND THE WOMAN, AND PARADISICAL MAN--WE WOULD HAVE HAD TWO COMPLETE STORIES, SEPARATE AND EQUAL. HOWEVER, THE *אֱלֹהִים* DID NOT FOLLOW OUR ADVICE. APPARENTLY THE *אֱלֹהִים* THOUGHT THE TWO STORIES ARE ONE STORY, THE TWO NARRATIVES SOMEHOW MERGE INTO ONE TALE. THIS IS WHY THE *אֱלֹהִים* HAS TOLD THE STORY IN A VERY PECULIAR MANNER: FIRST THE CREATION OF *אָדָם*, THE *אָדָם* WHICH WAS ADDRESSED TO HIM, THEN THE CREATION OF EVE, THEN THE INTERRUPTION BY A STRANGE, INCOMPREHENSIBLE EVENT, WHERE G-D BRINGS ALL ANIMALS AND BIRDS TO ADAM FOR HIM TO NAME THEM. ONLY AFTER TELLING THAT STORY DOES THE *אֱלֹהִים* PICK UP THE STORY OF ADAM AND EVE. WHAT IS ALL THIS? IT'S ONE OF THE STRANGEST CHAPTERS IN *Gen*, WHERE MOTIFS WHICH *prima facie* DO NOT BELONG IN THE FABULA, COALESCE TO MAKE A VERY ZIG-ZAG NARRATION. BUT THERE IS NEVERTHELESS COMPLETE UNITY PERTAINING TO THESE EVENTS.

LET ME EXPLAIN. IN THE FIRST CHAPTER, THE *אֱלֹהִים* TOLD US OF THE EXISTENCE OF THE TWO SEXES OF HUMANITY. THE FIRST CHAPTER IS NOT CONCERNED WITH MAN, BUT WITH THE COSMOS AS SUCH. CREATION OF ADAM WAS MENTIONED HERE BECAUSE ADAM WAS A PART OF THE UNIVERSE WHICH G-D THEN CREATED. MAN WAS *also* CREATED--AND I UNDERSCORE THE ADVERB *ALSO*. THEN MAN, WHEN HE EMERGES INTO THE ARENA OF HISTORY ON THAT MYSTERIOUS FRIDAY AFTERNOON, IS NOT A FOREIGNER, AN INTRUDER; HE IS NOT AN ALIEN, HE'S A CHILD OF MOTHER NATURE, AS THE BRUTE AND BEAST OF FIELD ARE. THAT FIRST FRIDAY WAS NOT EXCLUSIVELY DEVOTED TO THE CREATION OF MAN; ON THE SAME DAY ON WHICH G-D CREATED MALE AND FEMALE, THE ZOOLOGICAL KINGDOM CAME INTO BEING. MAN'S EXISTENCE IS IDENTICAL TO A UNIFORM, UNBROKEN COURSE OF LIFE FUNCTIONS. MAN AND BEAST HAVE A SHARE IN THE SAME PATHOLOGY, AND *אֱלֹהִים* HAS NEVER LOOKED UPON THIS RELATEDNESS AS SOMETHING CORRUPT OR DEGRADING. ON THE CONTRARY, G-D'S INSCRUTABLE PLAN WAS TO HAVE MAN AND ANIMAL SPRING FROM THE SAME NATURAL SOURCE. HOWEVER, *אֱלֹהִים* HAS ALWAYS CONSIDERED THE SPECIAL ELEMENT IN MAN--G-D'S OWN IMAGE, *imago dei*--AS A UNIQUE GRANT, AS A CHALLENGE TO BE MET BY MAN. *Imago dei*, IN THE EYES OF *אֱלֹהִים*, IS NOT AN ENDOWMENT FASHIONED BY G-D, BUT RATHER A CHALLENGE HURLED AT MAN. PERHAPS THE CENTRAL NORM IN OUR ETHICAL SYSTEM IS RELATED TO THE *imago dei*, WHICH IS AN ENDLESS ROAD TO DIVINE REFLECTION:

IT CHARGES, "Become a DIVINE BEING, WHO BEARS RESEMBLANCE TO HIS MASTER." IT IS UP TO MAN TO ACCEPT AND BEAR THIS CHALLENGE, OR TO SHAKE IT OFF. BASICALLY MODERN MAN ESCHEWS THIS CHALLENGE. MAN MUST MAKE HIS ENTRANCE AS A COMPLETELY NATURAL BEING, BURDENED BY A SPECIAL CHALLENGE AND ENDOWED WITH PECULIAR ABILITIES. MAN IN CHAPTER ONE HAS NOT DECIDED TO CHANGE HIS IMAGE; THE MOMENTOUS DECISION TO CHANGE UNREFLECTIVE EXISTENCE INTO REFLECTIVE EXISTENCE IS NOT MADE UNTIL THE SECOND CHAPTER, WHEN THE ELEMENT OF DISTINCTIVENESS IS ABOUT TO COME TO REALITY. WE FIND MAN IN THE SECOND CHAPTER IN LABOR PAINS, ABOUT TO GIVE BIRTH--TO WHOM? --TO HIMSELF, TO *humanus*. IN THE SECOND CHAPTER MAN BEGINS TO SEE THE UNIVERSE AS SOMETHING SEPARATE, FOREIGN, ALIEN. HE BEGINS TO TREAT NATURE WITH CAUTION. QUITE OFTEN NATURE DOES TRICK US. MAN STRUGGLES HARD TO PROCLAIM HIMSELF MAN *humanus* INSTEAD OF MAN *naturalis*, WHO IS BUT A REPRESENTATIVE OF HIS CLASS. MAN BEGINS HERE TO FREE HIMSELF OF SUCH ANONYMITY; HE REPRESENTS HIMSELF AND NO ONE ELSE. HE BECOMES SINGULAR, DIFFERENT--AND PARADOXICAL. HE IS HERE AN INDIVIDUALITY OF THE "I" WHICH CANNOT BE EQUATED WITH THE "THOU." MAN *humanus* REPRESENTS NOT HIS SPECIES, BUT HIMSELF. I, THOU, AND HE REPRESENT THREE SEPARATE EXISTENCES, EACH ONE UNIQUE. IN THE SECOND CHAPTER THE BIBLE TELLS US THE STORY OF THIS MAN, WHO PASSES THROUGH THIS VALLEY OF SHADOWS *but once in eternity*, WHO CANNOT BE REPRODUCED; WHO LIVED ONCE UPON A TIME--LIVES, AND THEN DISAPPEARS FOREVER.

NOW LET ME POINT OUT A DISPARITY BETWEEN THE FIRST AND SECOND CHAPTERS. WHY DO WE FIND ONLY THE *אל*, *אלהים*, IN THE FIRST CHAPTER? THIS CONVEYS THE IMAGE OF G-D AS THE SOURCE OF THE BOUNDLESS COSMIC DYNAMICS, THE SUPPLIER OF AN UNLIMITED SOURCE OF POWER AND ENERGY. YOU KNOW VERY WELL, *אברהם* BELIEVES IN EXPERIENCING G-D AS WELL AS LEARNING HIS *אברהם*! BELIEVE ME, A DATE WITH *אלהים* IS BETTER THAN A DATE WITH A BOY OR GIRL! BUT WHO CALLS WHOM? I DON'T KNOW! BUT YOU MAY SURELY FIND *אלהים* IN HIS NUMINOUS SANCTUARY, WHETHER IT BE IN THE HALL OF A SUMMER SUNSET, IN THE HALL OF A SWIFT, SPARKLING MOUNTAIN STREAM, IN THE HALL OF FRUIT AND FLOWER BLOSSOMING ANEW IN THE SPRING, IN THE HALL OF AUTUMN'S PAGEANTRY, OR IN THE HALL OF A STAR-LIT SKY, WHOSE MEMBER RISE AT EVENTIDE. IT WAS ACTUALLY DAVID WHO RAISE THE QUESTION IN *האֱלֹהִים הַיְיָ*; THE WHOLE CREATIVE PICTURE CHANGES WITH THE INTRODUCTION OF THE *אל* *יְהוָה*. YEHUDA HALEVI STATED THAT

THOUGH HE MAY BUILD AN ATOMIC BOMB. THIS ALONE DOES NOT OPEN UP A NEW EXISTENCE TO MAN. LITTLE BY LITTLE MODERN MAN HAS STRIPPED HIMSELF OF ALL THE DESIGNS OF MAN *persona*. MAN OF THE CORPORATE STATE IS MAN *natura*. EVERYTHING THEREIN HAS BEEN RATIONALIZED. THERE IS NO NEED TO SURRENDER. HE JUST LIKES TO MARCH ON. HE CANNOT MAKE THE MOVEMENT OF RECOIL. HE UTILIZES PROGRESS FOR HIS OWN PURPOSES.

ONLY AT THIS JUNCTURE, WHEN THE SITUATION OF *לבד* DEVELOPED, DID *אֱלֹהִים* DECIDE TO CREATE EVE. HENCE, MAN *natura* DOES NOT FACE THE PROBLEM OF *לבד* WHICH MAN *persona* FACES. WHAT IS *לבד*? IS IT BEING ALONE, OR BEING LONELY? THEY ARE TWO DIFFERENT HUMAN SITUATIONS. ONE CAN BE ALONE IN THE MIDDLE OF TIMES SQUARE, OR ON A DESOLATE ISLAND; A RECLUSE IS ALONE, A "LONER" IS ALONE: BEING ALONE IS OFTEN AN EXERCISE ON THE PART OF MAN. IN CONTRADISTINCTION TO BEING ALONE, BEING LONELY IS A SPIRITUAL, HUMAN SENSATION, A METAPHYSICAL STATE OF MIND AND SOUL. LONELINESS REFLECTS THE GREATNESS OF MAN. IT MEANS A SENSE OF ONTOLOGICAL INSECURITY, OF "SICKNESS UNTO DEATH [KIERKEGAARD]"; AND WHEN LONELINESS APPROACHES, THE GREATNESS OF MAN COMES TO THE FORE. I CAN REMEMBER WHEN I WAS FACED WITH SERIOUS SURGERY MANY YEARS AGO. THE NIGHT BEFORE THE OPERATION, MY WIFE AND CHILDREN CAME TO VISIT ME. THEY TRIED TO COMFORT ME AND ALLAY MY APPREHENSIONS, BUT THEY COULD NOT QUELL THE TERRIBLE FEELING OF LONELINESS WHICH I ALONE FELT THAT NIGHT. I COULD NOT COMMUNICATE IT TO THEM EITHER. HERO AND COWARD, GIANT AND DWARF, MAN IS ALL. THERE ARE GRIEF AND ANXIETY AS WELL AS JOY IN MAN AND IN HIS LONELINESS. MOST CAPTAINS OF INDUSTRY ARE AFRAID OF BEING ALONE. THEY COULDN'T HAVE MADE SO MANY MILLIONS OF DOLLARS HAD THEY FOLLOWED THE MORAL CODE OF MAN *persona*!

SO WHAT DOES IT MEAN, *לבד* *הוא* *הוא* *הוא*? *לבד* LENDS ITSELF TO EITHER INTERPRETATION--LONELY, OR ALONE. THE *הוא* COULD HAVE SAID, *לבד* *הוא* *הוא*. LET US IDENTIFY BOTH FORMULATIONS. THE ALTERED *הוא* HAS A UTILITARIAN CONNOTATION. THE *הוא*'S FORMULA MEANS MAN'S BEING ALONE IS NOT GOOD; *הוא* *הוא*. FROM A PURELY UTILITARIAN VIEWPOINT, *הוא* *הוא* IS CORRECT. SCRIPTURE'S USE OF *לבד* *הוא* MEANS, A LONELY HUMAN EXISTENCE IS INCOMPLETE,

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THE *אדם* SAW AN EQUATION: THE MARITAL COMMUNITY REPLACES THE PARENTAL COMMUNITY. ON THE DAY OF HIS MARRIAGE THE YOUNG MAN LEAVES THE COMMUNITY INTO WHICH G-D CAST HIM, AND ENTERS INTO A MARITAL COMMUNITY OF HIS OWN FREE WILL. THE MARITAL COMMUNITY IS A CHANGE IN NAME ONLY, NOT IN SUBSTANCE. THE PARENTAL COMMUNITY IS ALSO AN ONTOLOGICAL COMMUNITY: THE RELATIONSHIP OF SON TO FATHER OR DAUGHTER TO MOTHER IS AN ONTOLOGICAL RELATIONSHIP. THE LOSS OF A PARENT KNOCKS OUT THE BOTTOM OF EXISTENCE. FURTHER, THE MARITAL COMMUNITY, NOTWITHSTANDING THE FACT THAT ONLY TWO JOIN AT THE OUTSET, APPARENTLY HAS A THIRD MEMBER. WHY IS THE CHILD SO IMPORTANT?

IT WAS THE WILL OF THE CREATOR THAT THE COMMUNAL ORDER OF EXISTENCE BE LINKED TO SEX LIFE. THIS LINK BINDS TWO BEINGS TOGETHER IN COMMITMENT IN ONE DETERMINATION, TO CREATE A COMMUNITY OF RESPONSIBILITY, OF COMMITMENT. THUS WHEN WE SPEAK OF SUCH A COMMUNITY, THE PRESENCE OF THE CHILD IS INDISPENSABLE. WHAT IS THE LINK BETWEEN PARENTS AND THE CHILD? *ה' יצאנו מן הארץ ומה ביתנו ומה אבותינו ומה אמהותינו ומה כללנו ומה כללנו ומה כללנו ומה כללנו*
והכללנו ומה כללנו ומה כללנו ומה כללנו ומה כללנו ומה כללנו ומה כללנו ומה כללנו
 THE PARENTAL HOUSEHOLD IS, ACCORDING TO *אבותינו*, A PART OF THE ENDLESS *אבותינו*-COMMUNITY, WHOSE TASK IT IS TO PASS ON THE TRADITIONS OF FROM GENERATION TO GENERATION, FROM MILLENNIA TO MILLENNIA. THE PARENTAL AND THE MARITAL COMMUNITIES ARE ALIKE IN FORM, SUBSTANCE, AND GOAL, IN ORDER THAT WE MAY ALL FIND THEREIN SALVATION.

25 December, 1971 (*ליל חמשה עשר*)

ה' יצאנו מן הארץ ומה ביתנו ומה אבותינו ומה אמהותינו ומה כללנו ומה כללנו ומה כללנו ומה כללנו

THERE ARE SOME ATHEISTS TO WHOM SKEPTICISM IS A PROFESSION, AND THE *אדם* WAS ONE OF THESE. HE HATED ANY COMMITMENT TO THE DOCTRINE OF G-D AND ETHICAL PRINCIPLES. WHAT PHILOSOPHY CALLS "G-D-LESS RELIGION" IS THE PROFESSION OF HYPNOTIC ATHEISM. IF RELIGION IS TO SURVIVE, THEN MARXISM WILL PERISH. MARXIST RESPONSES ARE VERY SIMILAR TO THOSE OF THE *הומו ריגיוניס*. THEY ARE BOTH COMMITTED, BOTH ZEALOUS, BOTH HYPNOTIZED. I

CAN UNDERSTAND ATHEISM AS A PHILOSOPHY, BUT I CAN NEVER UNDERSTAND ATHEISM AS A GOSPEL. WHAT VENOM THERE IS IN OUR FRIEND THE *לוי*! THESE WORDS ARE FULL OF VENOM, ARE THEY NOT? IT IS THE OLD CHARGE HURLED AT RELIGION-- THAT IT ENSLAVES MAN, THAT IT TELLS MAN TO RELY UPON NAIVE FAITH. THE *לוי* CONSTANTLY MISREPRESENTS AND PREJUDGES. IT'S VERY STRANGE--SUCH RABID ATHEISTS AS THE RUSSIANS ARE THE ZEALOUS CARRIERS OF THE TORCH OF ANTI-SEMITISM. IN THE RECENT PAST, IT WAS JEWS WHO WERE MOTIVATED TO SUPPORT SOCIALISM. THEY SAW IN SOCIALISM THE ANSWER TO OLD JEWISH PROBLEMS. MARXISM IS BASICALLY ANATHEISTIC MOVEMENT, IT IS A CENTRAL THEME THEREOF. WE JEWS GAVE RELIGION TO THE WORLD--CIVILIZED RELIGION, AS A WAY OF LIFE, OF JUSTICE, CHARITY, AND THE LIKE. JUDAISM HAS TRIED TO SET THIS EXAMPLE TO THE REST OF THE WORLD, AND IT IS PRECISELY THIS EXAMPLE WHICH MARXISM CANNOT TOLERATE. THE *לוי* BELONGED TO THESE PEOPLE; HE WOULD BE AN EXCELLENT ANTI-SEMITITE IF HE WERE ALIVE TODAY, BECAUSE HE BELIEVED WITH THE MARXISTS, THAT RELIGION PARALYZES THE INITIATIVE OF MANKIND.

WHAT DID THE *לוי* WANT, EXACTLY? WHAT IS THE MEANING OF *והי'תם כאלוהים*? ACCORDING TO ONKELOS, IT MEANS "MIGHTY AND ENLIGHTENED." "YOU'LL GAIN POWER, BOLDNESS, INSIGHT, ARTICULATENESS. YOU'LL HAVE COURAGE AND KNOW-HOW." THEREFORE, ACCORDING TO ONKELOS, *אלוהים* IS *חזק*. *והי'תם כאלוהים* SAYS, IN DIS-AGREEMENT, *אלוהים* IS *חזק*; HE BELIEVES THE *אל* IS *חזק*. ACCORDING TO *רש"י*, THE *לוי* WAS MORE ARROGANT; HE WAS HIGHLY IMPUDENT! ACCORDING TO *רש"י*, THE *אל* REQUIRES *חזק*. WHAT IS THE PHILOSOPHICAL DIFFERENCE IN THESE TWO INTERPRETATIONS? THE *לוי* TOLD ADAM AND EVE THAT THEY'LL GAIN POWER IF THEY ACT IN REBELLION TOWARD G-D. ACCORDING TO ONKELOS, THEY WOULD GAIN JUST POWER. BUT IN THE VIEW OF *רש"י*, THERE ARE FOUR THINGS WHICH THEY WOULD BE ABLE TO DO, IF THEY RAVISHED THE *עץ הדעת*.

SO THE *לוי* SAID THEY WOULD BECOME *אלוהים*. WHEN IT COMES TO LIFE, HOWEVER, THE PROGRESS OF MAN IS VERY SLOW. THE FULL TRANSITION FROM INOR-GANIC TO ORGANIC MATTER IS BEYOND THE CAPABILITIES OF MAN. LIFE IS AN EX-CLUSIVE PROCESS OF G-D; IT IS A PRIVILEGE WHICH *הקדוש* HAS RESERVED FOR HIMSELF. *והי'תם כאלוהים* IS *חזק* ONLY REGARDING INORGANIC MATTER. WE HAVE A BELIEF IN *חזק*, AND THAT LIFE AND DEATH BELONG EXCLUSIVELY TO G-D, AS EVIDENCED

IN THE *שם, אלהים אמר*. THIS IS THE FIRST PROMISE THE *לוי* MADE.

NEXT, *פסח* CONSIDERED IT THE EXCLUSIVE REALM OF *הקדש* TO LEGISLATE THE MORAL LAW. MAN CAN NEVER FIND OUT WHAT'S GOOD FOR HIM, UNLESS HE'S TOLD SO BY G-D. MAIMONIDES WRITES IN THE *מורה נבוכים*, THAT *דעת* DOESN'T MEAN *דעת*; THUS MAN WAS NOT DENIED SCIENTIFIC KNOWLEDGE, BUT ONLY THE ABILITY TO WRITE HIS OWN MORAL CODE. NEVERTHELESS, THE *לוי* PROMISED THIS ALSO TO *ה'ה*.

WHAT'S THE THIRD ONE? --TO SOLVE THE WHOLE MYSTERIOUS PROCESS OF THE COSMOS, NOT FROM WITHIN, BUT FROM WITHOUT. HOW IS MATTER ETERNAL? WHY WAS THE WORLD CREATED? THESE MAN CAN NEVER ANSWER. HE CAN EXPLORE AND CONTROL MUCH, BUT THE EXTENSION OF HIS ENVIRONMENT VIS-A-VIS THE COSMOS IS NOTHING. HE WILL NEVER BE ABLE TO EXPLORE THE COSMOS. HE WILL ALWAYS REMAIN A PRISONER OF HIS ENVIRONMENT, NO MATTER HOW MUCH HE ENLARGES HIS BACKYARD. THE ENTIRE COSMOS IS BUT *הכלל* *הוא* *הכלל* *הוא* *הכלל*. BUT THE CRAFTY *לוי* SEDUCED EVE WITH THIS PROMISE.

NOW NUMBER FOUR, NAMELY, SALVATION OF MAN. BELIEVE ME, MAN NEEDS SALVATION, NO MATTER WHO HE IS. MAN IS BASICALLY AN UNHAPPY BEING. HE IS A COMPLEX BEING, ASSAILED BY FEARS SUCH AS DEATH, POVERTY, LOSS OF STATUS IN SOCIETY. SO, TOO, DOES THE WORLD NEED *דעת*. THE SCIENTIST CAN NEVER PROMISE SALVATION THROUGH HIS ART. FEELINGS OF FRUSTRATION AND BOREDOM CAN ONLY BE RELIEVED BY *הקדש*. FOR THERE IS MORE TO MAN THAN PHYSICAL PROCESSES, AND OVER THESE METAPHYSICAL PROPERTIES SCIENCE HAS NO CONTROL. WHEN MAN BEGINS TO DISPLAY CERTAIN ANOMALIES, OF COURSE SCIENCE MAY HELP A GREAT DEAL. BUT SALVATION--THAT MAN SHOULD FIND HIMSELF ETERNALLY HAPPY--CAN NEVER COME FROM SCIENCE. MAN IS A SINGULAR, BUT NOT A SINGLE, BEING WHO IS THE VICTIM OF A CERTAIN DEEP ANGUISH WHICH ARISES FROM KNOWING HE WILL PASS HIS WAY--EACH WAY--ONLY ONCE IN ETERNITY. IT'S ENOUGH TO DRIVE HIM CRAZY. IT OFTEN DRIVES ME CRAZY!

SO THIS IS WHAT *משיל'31* MEANS. IT SHOWS HOW THE *לוי* BELIEVED--LIKE MARX--IN AN EGALITARIAN SOCIETY WHICH WILL SOLVE ALL PROBLEMS OF MAN AND SOCIETY. BY PROMISING HER THESE FOUR THINGS, THE *לוי* WANTED MAN TO WORSHIP HIMSELF.

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LET'S CONTINUE: *וְעַתָּה בְּרָא אֱלֹהִים אֱדָמָה וְאֶת הָאָדָמָה מִפֶּתַח הַיַּיִן*, WHEREUPON
 REMARKS. *וְעַתָּה בְּרָא אֱלֹהִים אֱדָמָה וְאֶת הָאָדָמָה מִפֶּתַח הַיַּיִן*. SHE REALIZED AFTER SHE ATE! HOW DID
 SHE KNOW THIS WAS TRUE? THE *לֹף* TOLD HER, AND SHE BELIEVED HIM! WHAT
 WAS THE ROOT OF THE SIN SHE COMMITTED? IT WAS LACK OF CRITICISM ON HER
 PART; IT WAS GULLIBILITY, NAIVETÉ, HAD SHE BEEN A LITTLE MORE SOPHISTI-
 CATED, HAD SHE HAD LESS SHALLOW CONVICTIONS, SHE WOULD HAVE IMMEDIATELY
 REALIZED SHE COULD NEVER BE MESMERIZED BY THE *לֹף*. TO SUCH AN EXTENT
 SHE WAS BEWITCHED BY HIM, SHE EQUATED THE WORDS OF THE *לֹף* WITH REAL
 EXPERIENCE. SHE SUBSTITUTED AN IMAGINARY REALITY FOR A GENUINE REALITY.
 THIS IS WHAT IS MEANT BY *לֹף יָרַח לֹף*. THIS IS ALSO WHY *אֱדָמָה*
 SPOKE AFTER THE *לֹף*, FIRST TO THE *לֹף*, THEN TO *אֱדָמָה*, THEN TO *אֱדָמָה*. HE
 METED OUT A RATHER PECULIAR PUNISHMENT, NO? *אֱדָמָה* SAY THE *לֹף* NEVER
 ENJOYS WHAT HE EATS, IT ALL HAS THE TASTE OF *אֱדָמָה*. *אֱדָמָה*
אֱדָמָה. AFTER THE *לֹף*, *אֱדָמָה* SAW THE *לֹף* AS HE REALLY WAS, CRAWLING
 ON HIS BELLY. SHE REALIZED THE *לֹף* HAD NO SENSE OF PLEASURE, NO SENSE OF
 BEAUTY; WHILE WHEN THE *לֹף* SEDUCED AND ENCHANTED HER, SHE SAW HIM AS A
 CONNOISSEUR AND COSMOPOLITAN FIGURE. SHE SINNED THEREFORE UNDER MENTAL
 COERCION, THE *לֹף* HAD BRAINWASHED HER. THE SIN WAS NOT IN EATING, BUT
 IN BEING SO GULLIBLE, SHALLOW, AND SUPERFICIAL, IN NOT QUESTIONING THE
 PROMISES OF THE *לֹף*. EVE WAS UNCRITICAL. (WHAT EXPRESSED ABRAHAM'S TALENT
 AND GREATNESS? WHAT GAVE HIM THE FIRST IMPETUS TO FIND G-D? IT WAS HIS
 ABILITY AND COURAGE TO SUSPECT CLICHES; HE WAS ICONOCLASTIC IN A THEOLOGICAL
 SENSE. HE DOUBTED AND CRITICIZED THE PREVALENT ASSYRIAN-BABYLONIAN
 CULTURE WHICH SURROUNDED HIM. *אֱדָמָה* LACKED THIS TENACITY, SUCH A CRITICAL
 APPROACH, THE COURAGE TO DOUBT, THE ABILITY TO SEE THROUGH. SHE WAS TOO
 GULLIBLE AND NAIVE. BUT THE JEW WAS BLESSED WITH SUCH TENACITY AND
 JUDICIOUS CHOICE. NO MATTER HOW VERSATILE THE DISGUISE OF THE *לֹף*--EVEN
 IF IT BE FEATURES OF THE AMERICAN ENVIRONMENT--SKYSCRAPERS, FREEDOM, IN-
 FORMALITY OF LIFE, WE FIND IT IMPOSSIBLE TO SINK INTO OBLIVION.) SO
אֱדָמָה *אֱדָמָה*. BASICALLY THE FEAR OF DEATH, WHICH EVERYONE
 HAS, BECAUSE IT IS A PART OF HUMAN SELF-AWARENESS, IS EXPRESSED BY "I AM
 --IN ORDER TO DIE!" MAN IS MORTAL, AND THE TERMINALITY OF MAN IS PART
 OF HIS DEFINITION. IT MAY RESULT IN TWO WAYS OF LIFE. ONE IS TAKEN UP
 BY CHRISTIANITY: SINCE MAN IS TO DIE, THEREFORE LIFE IS WORTHLESS; A
 MONASTIC, ASCETIC WAY OF LIFE IS TO BE DESIRED. ANOTHER WAY OF LIFE IS,

SINCE I'LL DIE ANYWAY, LET ME TAKE ADVANTAGE OF THE TIME I HAVE NOW. HEDONE RESULTS IN TAKING AS MUCH PLEASURE AS POSSIBLE. BUT *אדם* NEVER SAW DEATH AS MOTIVATION FOR BELIEF IN *אלהים*. JUDAISM REMOVED DEATH FROM ITS HOLY PURPOSES. IT WANTED MAN TO LIVE AND ENJOY LIFE, BUT TO REMEMBER THAT ONE DAY HE'LL DIE. (IT IS A *שאלה* WHETHER MORTALITY WAS DECREED BEFORE THE *אדם*, AS PART OF THE HUMAN SPECIES, OR AFTER THE *אדם*, AS A CAPITAL OFFENSE. THE *יהודה* BELIEVES MORTALITY WAS DECREED AFTERTWARDS.)

Now— *אדם* *אכל* *פירות* *העץ* *הטוב* *לדעת*. DID THE *אלהים* TELL HER ABOUT THIS? *אדם* KNOWS: *אדם* *אכל* *פירות* *העץ* *הטוב* *לדעת*. WHAT DOES *אדם* TRY TO SHOW? HE TRIES TO COMPARE WHAT *אדם* *אכל* *פירות* *העץ* *הטוב* *לדעת* TO WHAT THE *אלהים* TOLD HER. HE WANTS TO SHOW THAT *אדם* WAS MOTIVATED BY THE *אלהים* TO REBEL AGAINST G-D. SHE REQUESTED FOR UNLIMITED FREEDOM TO RULE, ORDAIN, AND COMMAND: IT IS THE FAMILIAR HUMAN DESIRE FOR INFINITY. THE *יהודה*, HOWEVER, INTERPRETED THE VERSES LITERALLY. *אדם* WAS ATTRACTED BY TEMPTATION, BY THE POSSIBILITY OF REVELING AND DISPLAYING HEDONE. THUS *אדם* *אכל* *פירות* *העץ* *הטוב* *לדעת* = IN EATING; *אדם* *אכל* *פירות* *העץ* *הטוב* *לדעת* = FOR THE SEX URGE, THE LIBIDO; *אדם* *אכל* *פירות* *העץ* *הטוב* *לדעת* = ATTRACTIVE TO UNDERSTANDING. SO ACCORDING TO THE *יהודה*, THE DESIRE FOR PLEASURE WAS RESPONSIBLE FOR THE *אדם*. ACCORDING TO ALL *יהודה* EXCEPT *אדם*, SHE WAS NOT AROUSED BY THE SAME THINGS THE *אלהים* TOLD HER. SHE WAS RULED BY THE HUMAN PREDILECTION FOR HEDONE. MAN'S SIN IS USUALLY ON THE SIDE OF FREEDOM: HE WANTS TOO MUCH FREEDOM AND ABUSES IT. HE IS MORE OF AN INDIVIDUALIST THAN THE WOMAN. WOMAN SINS, ON THE OTHER HAND, ON THE SIDE OF SUBMISSION. SHE SURRENDERS TOO EASILY, BECAUSE SHE WANTS TO. HER SIN IS ON THE SIDE OF DEPENDENCE: SHE ERRS BY GIVING IN TO HEDONE.

1 January, 1972 (א' תשרי)

LET US TAKE UP THE PHRASE, *אדם* *אכל* *פירות* *העץ* *הטוב* *לדעת*. I BELIEVE A QUESTION WOULD BE IN PLACE HERE. THE STORY OF THE SIN IS NARRATED IN ABOUT SIX WORDS. WHAT DOES THE *אדם* ADD? THE ARRANGEMENT IS SOMETIMES REVEALING WITH REGARD TO THE WORDS IN *אדם*. ISN'T IT ENOUGH TO SAY

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למה היא? *למה* PRECEDES THE MAIN VERB; MOREOVER, IT COULD HAVE READ, *למה היא*. WHAT DOES THIS REVEAL? EMPHASIS IS PLACED UPON *למה*; SHE SINNED BY TAKING OF THE FRUIT. THE EATING IS OF ANCILLARY IMPORTANCE, HER SIN WAS IN THE TAKING. THE WHOLE *למה* REVOLVES AROUND IT. THE FRUIT WAS, ACCORDING TO *למה*, *למה*; IT WAS A NATURAL TREE WHICH WE COULD GROW IN OUR BACKYARDS. WHAT WAS SINFUL ABOUT THE TAKING? --REACHING OUT FOR SOMETHING WHICH DID NOT BELONG TO HER! IN *למה* THE BEST TERM IS *למה*, WHEN ONE TRANSCENDS THE AREA WHICH HAS BEEN ASSIGNED TO HIM, AND TRIES TO PENETRATE INTO THE AREA ASSIGNED TO SOMEONE ELSE. HUMAN AGGRESSIVENESS AND IMPERIALISTIC BOLDNESS IS THE MAIN MOTIF OF THE *למה*. IT WAS AN ACT OF ROBBERY, PURE AND SIMPLE. *למה* BELONGED TO *למה*; MAN WAS PLACED THERE ONLY AS A SOJOURNER, AS WE OURSELVES ARE PLACED IN THE WORLD; *למה*, AND *למה*; HE LEFT HIM THERE, BUT HE PARTOOK OF SOMETHING WHICH DID NOT BELONG TO HIM. MOST MEDIEVAL *למה* CONSIDER THE *למה* AS ONE OF *למה*. AS A MATTER OF FACT, THE ALMIGHTY DIDN'T MEAN "DON'T TOUCH!" BUT "DON'T TAKE!" NOT ONLY THE EATING, BUT THE TAKING WAS FORBIDDEN. THUS IT WAS THE FIRST ACT OF THEFT IN HUMAN ANNALS. THIS IS WHY *למה* IS CONSIDERED THE CENTRAL TRANSGRESSION IN *למה*; IT COVERS THE WHOLE SPECTRUM OF HUMAN SIN. APPARENTLY *למה* HAS TWO CONNOTATIONS: (1) AN ACT OF ROBBERY; (2) IT ALSO MEANS ANY CONDUCT ON THE PART OF MAN WHICH INVOLVES HIS APPROPRIATING ANYTHING NOT BELONGING TO HIM. WE MAY SUPPLY A SYNONYM FOR *למה*: *למה*. IN *למה*, TOO, THEY DID NOT SPECIALIZE IN *למה*; IT WAS A CITY SYMBOLIC OF ALL HUMAN *למה*: *למה*. *למה* = THEY PURGED THEIR HANDS OF *למה*, NOT ONLY IN THE SENSE OF ROBBERY. WHY ARE ALL SINS CONSUMED UNDER THE RUBRIC OF *למה*? THE IDEA IS THAT MAN HIMSELF BELONGS TO *למה*. MY OWN EXISTENCE IS BUT LEASED TO ME. MY PHYSIOLOGICAL, NATURAL, AND SPIRITUAL EXISTENCES ARE BUT ON LOAN TO ME FROM *למה*. WHAT DID G-D WANT TO TEACH *למה* IN THE *למה*? --ONLY ONE THING: THAT *למה* WAS NOT HIS! THE CONCEPT OF *למה* MEANS NOT ONLY MATERIAL POSSESSIONS, IT MEANS ALL THAT I AM. IT MEANS THE VERY MINUTE I SIN, I BREAK THE CONTRACT OF TENANCY BETWEEN ME AND G-D. I FORFEIT MY RIGHT TO MY PROPERTY--AND TO MY OWN SELF. WE THUS HAVE A VERY WIDE CONCEPT OF *למה*; WHEN WE FORFEIT OUR RIGHT TO OUR EXISTENCE, IS THE RESULT OF *למה*. *למה* ENTAILS ALL MANNER OF STEALING, VIOLENCE, PERVERSION, AND ABERRATION, BECAUSE ONE'S WHOLE EXISTENCE MAY BECOME AN ACT OF STEALING.

עֵלֶּה IS A BIBLICAL TERM; IT IS NOT A LEGAL TERM, BUT AN EXISTENTIAL ONE. SOMEONE'S ENTIRE EXISTENCE MAY BE STOLEN, FORGED; IT HAPPENS WHEN ONE BECOMES ENTIRELY ALIENATED FROM HIS LIFE. AND MODERN MAN'S LIFE IS BASICALLY ALIEN BECAUSE HE IS ESTRANGED FROM HIS PERSONALITY. EXISTENTIALISM HOLDS IN ITS SWAY ALL MODERN THEOLOGY; BECAUSE MODERN MAN IS ALWAYS PURSUED BY SOMETHING, HE IS INSECURE AND FRIGHTENED. WHAT DOES A SECULAR EXISTENCE MEAN? IT MEANS TO TAKE EVERYTHING AWAY FROM עֵלֶּה, TO RELATIVIZE ALL CONCEPTS OF FAITH, TO DESTROY THEM AND PROCLAIM ONESELF KING OF THE WORLD. MODERN MAN USURPS THE WORLD EVERY MINUTE OF EVERY DAY, AND EVE IS THE MIRROR OF MODERN MAN. HERE IS THE PICTURE OF A עֵלֶּה-EXISTENCE. "I DENY THE PRESENCE OF THE REAL OWNER; I TRY TO ARGUE THAT I AM THE RIGHTFUL OWNER, THE CREATOR, THE ACHIEVER," SAYS EVE. WHEN MAN TRIES TO TRANSCEND HIMSELF, WHEN HE TRIES TO ACHIEVE SOMETHING INFINITE, HE COMMITS AN ACT OF עֵלֶּה. THE ONLY BENEFITS ARE ANGUISH AND ANXIETY.

NOW LET US LOOK AT THE NEXT WORD, אֶחָד. COULD IT HAVE BEEN FORMULATED DIFFERENTLY? WHEN WE SAY אֶחָד מִפְּרִי הָעֵץ, IT IS NO LONGER OBJECTIVE IN A DIRECT WAY. WHY NOT SAY אֶחָד הָאֵל? WHY THE INSISTENCE UPON THE PREPOSITION מֵ? IT IS AT FIRST GLANCE SUPERLATIVE; EVEN THE SECOND אֶחָד IS REDUNDANT. APPARENTLY ADAM WOULD HAVE MISUNDERSTOOD, SO IT WAS EMPHASIZED. YES, THE CRIME IS IN THE אֶחָד. NOW IT IS TO BE FOUND IN THE ABLATIVE מֵ! WHAT IS THE DIFFERENCE BETWEEN אֶחָד הָאֵל AND אֶחָד מִפְּרִי הָעֵץ? אֶחָד מִפְּרִי הָעֵץ MEANS SHE ATE JUST A LITTLE FROM THE TREE; הָאֵל WOULD MEAN SHE TOOK THE WHOLE FRUIT OF THE TREE. APPARENTLY WHEN אֱלֹהִים ADDRESSED THE INJUNCTION TO ADAM, HE NEVER MEANT THAT HE WAS FORBIDDEN TO EAT ALL OF THE FRUIT OF THE TREE, BUT WAS ENJOINED FROM EATING EVEN A LITTLE OF THE TREE'S FRUIT. DID MAN GAIN THEREFROM? HOW COULD MAN GAIN BY COMMITTING A TRANSGRESSION AGAINST G-D? THE INJUNCTION WAS NOT DIRECTED AGAINST KNOWLEDGE, IF THERE BE SWEEP AND DEPTH TO IT, IF IT BE DEVELOPED, CLASSIFIED, FORMULATED BY HARD WORK, DEDICATION, STRIVING, AND HUMILITY, ACCORDING TO אֱלֹהִים. APPARENTLY THE אֶחָד הָאֵל HAD BEEN ASSIGNED TO MAN; G-D MEANT THAT ADAM WOULD FINALLY EAT FROM THE אֶחָד הָאֵל, AFTER MANY YEARS OF WAITING, WATCHING, AND LEARNING. HE WAS TO SEE HOW THE אֶחָד הָאֵל GROWS, HOW IT BUDS, BLOSSOMS, AND DEVELOPS. ADAM WAS NOT

A HOLDER OF THE DANGEROUS, COARSE, VULGAR, INSENSITIVE, PSEUDO-SCIENTIFIC WORLD OUTLOOK HELD TODAY BY EVERY TOM, DICK, AND HARRY. HE WAS TO BE CAPABLE OF UNDERSTANDING, OF SEEING THE WORLD UNDER THE ASPECT OF DEEP, HONEST KNOWLEDGE, AND THEN HE WOULD BE GIVEN THE *אֵלֶּיךָ*. HE WOULD EXPECT THE MYSTERY TO GROW WITH THE PROGRESS. WHEN THE RADIUS EXPANDS, THE AREA IS EXTENDED TOO. BUT THE RADIUS EXPANDS ONE-Dimensionally; THE AREA EXPANDS TWO-Dimensionally! IF, AS A RESULT OF YOUR OWN INVESTIGATING, EXAMINATION AND LEARNING, YOU GAIN INSIGHT INTO THE WORLD, --GOOD LUCK! THE *אֵלֶּיךָ* IS YOURS; GO AND EAT! BUT EVE GOT ONLY *לֶחֶם*, A SMALL BIT; AND A LITTLE BIT LEADS TO REBELLION. WHAT *אֵלֶּיךָ* IS AGAINST HERE IS ARROGANCE, THE WARMEST ALLY OF STUPIDITY. ARROGANCE DOES NOT ACCOMPANY VAST KNOWLEDGE; IT GOES HAND-IN-HAND WITH SUPERFICIAL, VICARIOUS KNOWLEDGE. THIS IS THE MEANING OF *אֵלֶּיךָ*.

NOW LET US GO ON: *וְעָדָה לְעֵשָׂו בְּרֵעָה*. WHY DID SHE GIVE THE FRUIT TO HER HUSBAND? THE *לֶחֶם* SAYS, *לֶחֶם* *וְעָדָה לְעֵשָׂו בְּרֵעָה*. *לֶחֶם* TELLS US ABOUT THE AFTERMATH OF THE *לֶחֶם*. SOMETHING HAPPENED TO EVE; WHAT WAS IT? IN *לֶחֶם* DO THEY SPEAK ABOUT *לֶחֶם* AND *לֶחֶם*. WHAT DOES THE *לֶחֶם* SAY OF *לֶחֶם*? SHE BECAME SUSPICIOUS. LACK OF TRUST IN ONE'S FELLOW MAN, TO BE *לֶחֶם* IS HATED BY JUDAISM. IT IS A RESULT OF INSECURITY, A SICK IMAGINATION, A MORBID OUTLOOK ON LIFE. A SUSPICIOUS PERSON IS UN-JEWISH; WE NEVER LOSE HOPE IN CONVERTING AN ENEMY INTO A FRIEND. THIS NEGATIVE OUTLOOK LEADS INTO ALL SORTS OF ABERRATIONS. EVE LOST FAITH IN HER HUSBAND. SHE OF WHOM IT WAS SAID BEFORE, *לֶחֶם*, IS NOW SUSPICIOUS. SHE BECAME JEALOUS, MOREOVER; OF WHOM, I DON'T KNOW! IT WAS DUE TO HER RISING INSECURITY, AND ESPECIALLY TO A NEW MORBID OUTLOOK ON LIFE. "MAN PERSONIFIES EVIL; HE CANNOT BE MY FRIEND!" SO SAID HER SICK MIND. SUCH A REMARK REFLECTS ON THE INTEGRITY AND HONESTY OF THE SAYER; SHE COULD NOT VISUALIZE HONEST PEOPLE ANY MORE. ALL OF THIS HAPPENED TO EVE, EVEN IN THE BLISSFUL, BEAUTIFUL MARITAL COMMUNITY WHICH SHE HAD BEEN GIVEN BY *לֶחֶם*! FIVE MINUTES AFTER SHE ATE, THE SCHISM APPEARED, DISTRUST AND SUSPICION AROSE, SHE ALMOST IMMEDIATELY SUSPECTS ADAM OF CONSPIRING AGAINST HER; THIS IS WHAT *לֶחֶם* SAYS. HE WANTS HER DEAD IN ORDER TO REMARRY!! SO SHE SUDDENLY FOUND HERSELF VERY ALONE. IT IS THE OLD STORY OF THE LONELINESS OF THE SINNER WHICH CAUSED HER TO BREAK UP HER COMMUNITY WITH ADAM. TO REDEEM

HERSELF FROM LONELINESS SHE TRIED TO CORRUPT HIM, TO PERVERT THE IDEAL COMMUNITY, THE NOBLE MARITAL COMMUNITY OF WHICH SHE HAD ONCE BEEN PART. NOW, SHE WANTS A NEW COMMUNITY BASED ON COMMON SIN: THERE CANNOT BE ANY FRIENDSHIP, ANY COMMUNITY, IF ONE PARTNER IS SINLESS. HISTORY HAS PROVEN THAT COMMON IMMORALITY IS A VERY POWERFUL COHESIVE FORCE, PERHAPS A STRONG A COMMON COMMITMENT AS A NOBLE IDEAL. SUCH UNITED NAZI GERMANY, WHAT WAS IT? --ONE IMMORAL IDEAL: TO ENSLAVE THE WORLD UNDER THE MASTER RACE; OF COURSE, ALL JEWS WOULD HAVE BEEN EXTERMINATED, BUT EVERYBODY ELSE WOULD HAVE BEEN NEXT. SUCH AN IDEA HAS TREMENDOUS POWER. THIS IS EXACTLY WHAT *הוא* WANTED TO ACCOMPLISH, SHE IDENTIFIED, AND WANTED HER HUSBAND ALSO TO IDENTIFY, WITH THE *הוא*-PHILOSOPHY. THIS IS THE MEANING OF THE *קלעו*. NOW WHAT ABOUT *הוא*? WHAT EFFECT DOES THE ADDITION OF *הוא* HAVE? IT MEANS HE ATE BECAUSE SHE ATE; THERE IS A CERTAIN CAUSATIVE RELATIONSHIP BETWEEN THE TWO ACTIONS. SHE GAVE HIM THE FRUIT BECAUSE SHE DIDN'T WANT TO DO IT ALONE. THE SAME THING HAPPENED WHEN POTIPHAR'S WIFE TEMPTED JOSEPH: *הוא*. A SINNER CANNOT STAND LONELINESS, AND THIS IS EXACTLY THE VIEWPOINT OF *הוא*. IN ORDER TO SAVE HER MARRIAGE, SHE FELT SHE MUST MAKE HIM SIN WITH HER; SHE HAD TO DEFILE HIM AS WELL. SHE COULD THEN SAY, "NOW HE AND I SHARE IN THE SAME IMMORAL DESTINY!"

הוא ומה זה? WHAT IS THE MEANING OF THIS VERSE? IT MEANS THEY HAVE REALIZED SOMETHING. *הוא* INTERPRETS IT VERY STRANGELY *הוא*; THEY BECAME STRIPPED OF THE ONLY *הוא* WHICH HAD BEEN GIVEN TO THEM. YET THERE'S SOMETHING INSEPARABLE FROM THE JEW, AND THAT IS HIS LONGING FOR *הוא*. IT COMES ABOUT THROUGH *הוא*. *הוא* IS ALWAYS POSSIBLE, BECAUSE THERE IS ALWAYS AN AWAKENING AFTER THE LONG, NOCTURNAL, NYCTAN ORGY. THE AWARENESS WHICH DAWNS UPON THE SINNER AT THE BREAK OF DAY (*הוא*), COMES HARD UPON THE COMMISSION OF THE *הוא*. THE VISION OF THE TREE WHICH EVE HAD WAS VERY HARD TO FIGHT OFF; THE VERY MOMENT SHE COMMITTED THE *הוא*, THE VISION CHANGED AND COLLAPSED. WHILE SHE WAS DRUNK WITH THE VISION, SHE COULDN'T CONCEIVE OF HER BLESSINGS; AFTER THE *הוא*, SHE SAW HERSELF NAKED, AFTER SHE LOST HER GREAT RESPONSIBILITY AND OPPORTUNITY. BY THE *הוא*, ... *הוא* WAS A DIFFERENT ATMOSPHERE ALTOGETHER. WHAT

8 January, 1972 (1/11/72)

THE WORDS *וְהָיוּ עִירֹמִים* ARE INTERPRETED DIFFERENTLY BY *רש"י* AND OTHER COMMENTATORS. *רש"י* SAYS EVEN A BLIND PERSON KNOWS HE'S NAKED. THEY HAD ONLY ONE *צו*, AND THEY FAILED IN THIS SINGLE OBLIGATION. WHAT IS THE DIFFERENCE BETWEEN *וְהָיוּ עִירֹמִים* AND *וְהָיוּ עִירֹמִים וְנִגְדָּו* *וְהָיוּ עִירֹמִים*? THE LATTER FORMULATION MEANS IT IS A PRIVILEGE, SOMETHING I SHOULD CHERISH AND ENJOY. THE TRAGEDY IS, ADAM AND EVE CONSIDERED THE *צו* A BURDEN, A LOAD. THEY MADE A TERRIBLE MISTAKE, FOR ON THE CONTRARY, IT WAS A DEAR POSSESSION, SOMETHING TO TREASURE, WHICH BROUGHT COMFORT TO THEIR LIFE. THE *שטן* CONVINCED *אדם* THAT THROUGH REBELLION MAN WOULD GAIN FREEDOM. THE OPPOSITE IS THE CASE! *צו* GIVE PURPOSE AND DIRECTION TO LIFE. IF I REBEL FROM DOING THE *צו*, THEN I IN TRUTH LOSE MY FREEDOM AND BECOME POOR, NAKED, AND WITHOUT SPIRITUAL RICHNESS. THE PARADISICAL PAIR LOST EVERYTHING; THEY WERE SPIRITUALLY NUDE. WHY DOES *רש"י* UTILIZE THE METAPHOR OF THE *צו* AS A GARMENT? IT IS BECAUSE THE GARMENT EXPRESSES *כבוד*; IT IS THE INSTRUMENT OF DIGNITY. DIGNITY IS EXPRESSED THROUGH THE DISTINCTIVE CLOTHES A MAN WEARS. AND WITHOUT *צו*, MAN IS ALSO NAKED. IT HAPPENS WHEN HE DENIES HIS COMMUNAL RESPONSIBILITIES. THE *שטן* COUNSELED FREEDOM THROUGH REBELLION, THROUGH ANARCHY. SO WHAT DOES *וְהָיוּ עִירֹמִים* MEAN? "THEY REALIZED..."; BUT WHAT WAS UNKNOWN TO THEM BEFORE? A DISCIPLINED, DEDICATED LIFE, A SACRIFICIAL LIFE, IS A FREE LIFE. *אדם* LOOKS UPON SIN NOT AS A CRIME THE WAY CHRISTIANITY DOES; EVEN ADAM AND EVE SINNED UNDER DURESS. THUS *אדם* LAYS MUCH EMPHASIS ON *אדם*. *אדם* CAN ALWAYS BE COUNTERBALANCED BY *אדם*. IF MAN WANTS, HE CAN ALWAYS REJOIN G-D. THE REAL TRAGEDY OF MAN MANIFESTS ITSELF IN HIS PROLIFIC SINFULNESS. YET NO MATTER HOW CONVINCING THE ARGUMENT FOR THE SIN WAS, THE RESULTANT FEELING IS IMMEDIATELY THAT THE SIN WAS ACTUALLY NOT WORTH COMMITTING. SIN IS A RESULT OF HUMAN FANTASY --AND IT IS NOT ALWAYS REALISTIC IN ITS CONCEPTIONS AND ESTIMATIONS; USUALLY IT FAILS. FAILURE ALWAYS FOLLOWS SIN. THE VERY MOMENT EVE SINNED, SHE KNEW IT WAS ALL IN VAIN; SHE KNEW SHE GAINED NO WISDOM, THAT THERE WERE THOUSANDS OF TREES IN *גן* WHICH TASTED EXACTLY LIKE THE *אדם*. HER FANTASY HAD DECEIVED HER. IN THE SAME FASHION IN MY YOUTH DID MARXISM ATTRACT THE YOUNG PEOPLE IN EUROPE; IT WAS HAILED AS THE HARBINGER OF SOCIAL REDEMPTION.

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MAN FAILS TO APPRECIATE THE VALUE OF BASICS WHEN THEY ARE IN HIS POSSESSION. HE ONLY REALIZES THEIR VALUE WHEN THEY ARE GONE; IF THE VALUE WAS REPRESENTED BY A CERTAIN PERSON OR INSTITUTION, WHILE THEY ARE INTACT, EVERYTHING IS ALL RIGHT; BUT ONCE THEY CHANGE AND DISAPPEAR, MAN CONSIDERS THEM IRREPLACEABLE, AND HIS SECURITY IS UNDERMINED. NOW THAT THE IMAGE OF MY PARENTS IS RECEDING INTO MISTY DISTANCE, I WISH I COULD SPEAK TO THEM. THIS IS NOSTALGIA; IT IS A DISJUNCTIVE EMOTION. THIS IS WHAT YOUNG MEN NEVER FEEL; THEIR GREATNESS LIES IN THE FACT THAT THEY CAN EDUCATE THEMSELVES IN THEIR YOUTH, WHEN THE MIND IS RECEPTIVE. THINGS I LEARNED IN MY YOUTH, I LEARNED WITH A CERTAIN FINESSE; BUT I CANNOT STUDY ANYTHING NEW. WHEN I REMINISCE, I BEGIN TO REGRET I HAVE NO MORE TIME TO STUDY. SOMETIMES I YEARN TO STUDY SOMETHING NEW WHICH I NEVER LEARNED BEFORE. THIS IS NOSTALGIA; IT MEANS THE APPRECIATION OF ULTIMATE VALUES IS NEVER SIMULTANEOUS WITH THEIR POSSESSION. MY FATHER WAS A MAN OF PRECISION, AND HE EXPECTED A GREAT DEAL OF ME. AS A YOUNG BOY, I TRIED WHENEVER I COULD TO GET AWAY--AND TODAY, I WOULD GIVE A MILLION DOLLARS, IF I HAD IT, TO STUDY UNDER HIM FOR 5 MINUTES!

THIS NOSTALGIA IS EXACTLY WHAT HAPPENED TO *אבותם*. THEIR SINGLE *אבותם* FILLED THEIR LIFE WITH PURPOSEFULNESS; THEY LISTENED TO THE *אבותם* AND LOST IT ALL. SO NOSTALGIA IS THE FIRST REACTION OF THE SINNER TO SIN. TAKE A LOOK AT THE VERSE IN *אבותם* IN THE *אבותם* FOR THE SECOND DAY OF *אבותם*: *אבותם*; *אבותם* INTERPRETS THAT G-D REVEALED HIMSELF TO US AT THE DAWN OF OUR HISTORY. I INTERPRET IT A LITTLE DIFFERENTLY. IT IS GOOD TO HAVE G-D WITH US IN TIMES OF VICTORY, TO EXPERIENCE HIM; BUT IT IS ALSO POSSIBLE TO EXPERIENCE G-D FROM AFAR, FROM A DISTANCE, AS THE SINNER WOULD SEE HIM, *אבותם*; THIS SEEMS TO BE THE MEANING OF THE VERSE IN *אבותם*. *אבותם* = THEY REALIZED NO ONE IS THERE, TO NO ONE MAY THEY COMPLAIN. IT IS THE NOSTALGIA OF *אבותם*, NOT TO BE ABLE TO UNDO WHAT ONE DID ONLY A SHORT TIME AGO.

אבותם; WHERE IS THE TRANSITION, FROM THE FIRST HALF OF THE VERSE TO THE SECOND HALF? THEY FELT EMBARRASSMENT AND SHAME UPON THE FRUITION OF THE *אבותם*; BUT WHAT IS THE REMEDY OF COVERING THEIR SPIRITUAL NAKEDNESS? THEIR SINFULNESS WAS ASSUAGED BY A PHYSICAL PANACEA; HOW COULD THE SPIRITUAL

MAY BECOME, WE BELIEVE THAT SOMEDAY HE WILL RETURN TO THE FOLD. WE CAN LEARN FROM *וְיָשָׁב*, TOO. THERE IS A CERTAIN ISOLATIONISM RAMPANT AMONG US TODAY. IF YOU WANT TO BE *אִשְׁרָיִם* SOMEONE, YOU HAVE TO TALK TO HIM, TO ENGAGE HIM IN A DIALOGUE. WE ARE VERY LIMITED IN NUMBERS; THEREFORE, ANY OTHER ATTITUDE IS FOOLISH. NO MATTER HOW SINFUL *אֲשֶׁר אָשָׁה* WERE, THEY COULD STILL HEAR *וְיָשָׁב* *אֲשֶׁר אָשָׁה* *וְיָשָׁב*. WHAT DOES *וְיָשָׁב* MEAN? IT MEANS TO WALK UP AND DOWN, TO AND FRO, IMPATIENTLY, ANXIOUSLY, WITHIN A RESTRICTED AREA. WHY? FOR WHAT REASON? HE THOUGHT ADAM WAS LATE, BUT HE WOULD HAVE WAITED FOREVER. IT IS THE *צְבָח* OF *אֲשֶׁר אָשָׁה* *וְיָשָׁב* ON THE PART OF *וְיָשָׁב*. BUT ADAM UNFORTUNATELY DID NOT COME THROUGH: *וְיָשָׁב* HAD TO CALL HIM, *אֲדָם*. WE MUST ALWAYS HAVE THE SAME ATTITUDE REGARDING THE SECULAR MEMBERS OF OUR COMMUNITY; PATIENCE AND TOLERANCE ARE THE KEY. G-D DOES NOT DESERT THE SINNER; HE CAN WAIT A LONG, LONG TIME.

How does G-d address himself to man? WHAT WAS THE MEDIUM: VOICE, SOUND WAVES? *וְיָשָׁב* SAYS *אֲשֶׁר אָשָׁה*. SOME INTERPRET "WITH THE BREEZE OF THE DAY." IT WAS THE LATE AFTERNOON COOLING BREEZE WHEN THE TEMPERATURE BEGINS TO FALL. *אֲשֶׁר אָשָׁה* MEANS "IN THE DIRECTION OF THE DAY," "IN THE DIRECTION OF THE SUN." PERHAPS TWO DIRECTIONS ARE POSSIBLE--TOWARD THE RISING SUN (EAST), AND TOWARD THE SETTING SUN (WEST). *וְיָשָׁב* QUOTES BOTH *אֲשֶׁר אָשָׁה*. G-D WAS WALKING TOWARD THE SUNSET, *אֲשֶׁר אָשָׁה*, WESTWARD. ONKELOS SAYS, *אֲשֶׁר אָשָׁה*, IN THE DIRECTION WHERE THE DAY RESTS. BUT THERE IS ANOTHER *אֲשֶׁר אָשָׁה* IN *וְיָשָׁב*: TOWARD THE RISING SUN, EASTWARD. WHY IS THIS QUESTION SO RELEVANT? IT'S NOT A QUESTION OF DIRECTIONS; THERE IS GREAT SYMBOLISM HERE. WHEN DID THIS CONFRONTATION TAKE PLACE, IN THE VERY EARLY MORNING, OR IN THE STILLNESSES OF LATE AFTERNOON, AT EVENTIDE? *How does the call come through? How does the summons come through to man?* FIRST IT COMES THROUGH FROM WITHIN, FROM THE REMOTEST RECESSES OF MAN'S PERSONALITY. FROM WHOM? WHO IS THE REAL MEDIUM? IT IS MAN HIMSELF, WHO IS UNKNOWN EVEN TO HIMSELF. WE DO NOT KNOW OURSELVES. WE ARE A GREAT MYSTERY TO OTHERS, BUT WE ARE THE GREATEST MYSTERY TO OURSELVES. IT IS THE GREAT MYSTERY OF *homo absconditus*, THE DEEP RECESSES OF MAN'S PERSONALITY. G-D BREAKS THROUGH AND REACHES THIS HIDDEN RECESS AND COMMUNICATES WITH IT. SUDDENLY, AFTER THE *וְיָשָׁב*, WHEN THE CALL COMES THROUGH, MAN HAS NOSTALGIA FOR G-D, HE REALIZES WHAT HE DID WAS IN ERROR. SO THIS IS THE THIRD POSTULATE OF *וְיָשָׁב*: THAT TOTAL MAN IS NOT

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INVOLVED IN *חן*; USUALLY IT IS THE EXTERNAL PERSONALITY, THE ONE WITH WHOM HE IDENTIFIES PUBLICLY, BUT IS IN TRUTH NOT THE REAL SELF. IN THE *sanctum sanctorum* OF MAN'S BREAST, THERE IS AN INFINITESIMAL PART WHICH HAS NEVER BEEN DEFILED, WHICH HAS NEVER BEEN CONTAMINATED WITH SIN. IT IS THIS PART WHICH IS THE MEDIATOR BETWEEN ME THE PUBLIC FIGURE AND G-D. THIS IS THE GREAT EXPERIENCE OF *דפיק*. WHEN IS MAN READY FOR *דפיק*, WHEN IS HE READY TO HEarken TO THE VOICE, TO BE SENSITIVE, TO ANSWER *יד*? WE MODERNS HAVE LOST OUR SENSITIVITY; WE ARE SENSITIVE TO PERCEPTIONS, BUT NOT TO EXPERIENCES. IT'S NOT ENOUGH TO BELIEVE IN G-D. WE MUST EXPERIENCE G-D. WHEN DOES MAN RESPOND TO THE CALL OF G-D? --IT IS WHEN HE WANTS TO GIVE THANKS, WHEN *שון* FILLS HIS HEART, WHEN THINGS ARE GOING WELL FOR HIM, WHEN HE'S SUCCESSFUL, THEN HE LOOKS AROUND FOR SOMEONE UPON WHOM HE CAN POUR OUT HIS THANKS. HE SOON FINDS OUT THAT THERE IS NO ONE AROUND TO WHOM HE CAN SAY THANKS TO PROPERLY. --THAT IS, NO ONE BUT G-D. WHEN A PERSON EXPERIENCES *שון*, G-D REVEALS HIMSELF TO MAN, *אלה אלהים יראו*, TOWARD THE RISING SUN.

YET WE ALL KNOW ONLY TOO WELL, THAT MAN IS SOMETIMES AROUSED BY TRAVAIL, BY DISTRESS. *שון* OFTEN DOESN'T STIR MAN FROM HIS LETHARGY. A SECULAR, MUNDANE LIFE OFTEN BLOCKS OUT THE CALL OF G-D IN TIMES OF *שון*. THERE IS A GROUP WHO FIND G-D IN TIMES OF ATTRITION, WHO SEE HIM AND HEAR HIS CALL IN THE VALLEY OF DEATH. I BELIEVE THE MOST SOPHISTICATED WAY IS TO RUN TO G-D IN TIMES OF HAPPINESS---BUT YOU KNOW IT CANNOT ALWAYS BE DONE. AS FOR ME, I HAVE EXPERIENCED BOTH. IN TIMES OF JOY, WE LONG TO EMBRACE G-D. STILL, SOME PEOPLE CANNOT FIND G-D UNTIL SUNSET, WHEN FRUSTRATION, TRAGEDY, AND EVEN DISASTER STRIKE THEM. WOE TO THE PERSON WHO CRIES OR DANCES ALONE! TO CALL UPON G-D LIGHTENS THE BURDEN AND ENABLES MAN TO GO ON. ALONE, THE LOAD IS ALMOST UNBEARABLE. ONE NEEDS SOMEONE ELSE TO SHARE THE LOAD, AND THE MOST RELIABLE CONFIDANT, AS I HAVE TOLD YOU SO MANY TIMES, IS *דפיק*. HE PARTICIPATES AND IS DEEPLY INVOLVED IN OUR DISTRESS AND TRAGEDY. THESE ARE THE TWO *צד* OF *אמת* *אלה אלהים יראו*; BOTH ARE TRUE. THIS IS HOW *דפיק* SPEAKS TO MAN: SOMETIMES IN THE EARLY HOURS OF THE MORNING, WHEN OUR LIVES ARE FILLED WITH *שון*; AND SOMETIMES LATE IN THE AFTERNOON, IN THE WANING HOURS OF THE DAY, WHEN DARKNESS WILL SOON ENVELOP THE GARDEN, WHEN LIGHT IS FADING FAST, AND WITH IT, ALL HOPE OF SAFETY.

DOESN'T *עֲרֵב* CALL OUT TO MODERN MAN EVERY DAY, *רֵשָׁע*? ISN'T IT A MAD, CRAZY WORLD? YOU SEE, MAN REALLY DOESN'T KNOW *how* TO ANSWER. ADAM LACKED THE COURAGE TO SAY *לֵב*, AND SO--HE WAS DRIVEN OUT.

15 January, 1972 (*kered j'em*)

WE HAVE ANALYZED THE FIRST HALF OF THE VERSE, *...אֵלֶיךָ הָיָה אָדָם וְאֵבֶר*, NOW THE SECOND HALF: *וְהָיָה אֵדֶן לְעֵינֶיךָ לְעֵינֶיךָ*. HOW IS *וְהָיָה* TREATED? WHAT IS STRANGE ABOUT THIS VERSE? THE VERB IS SINGULAR, DESPITE THE PLURAL SUBJECT. *וְהָיָה* ALREADY LAID DOWN THE RULE THAT THE VERBAL NUMBER FOR TWO OR MORE PEOPLE ENGAGED IN THE SAME ACTION IS SINGULAR. THE VERB IS INDICATIVE OF THE INITIATOR OF THE ACTION: *אָדָם* TOOK THE INITIATIVE; EVE MERELY IMITATED. WHAT MAY WE INFER FROM THIS? THE HIDING APPARENTLY WAS DONE BY *אָדָם*. SHE WAS READY TO CONFESS, TO REPENT, PERHAPS; HE WAS THE STUBBORN ONE, READY ONLY TO HIDE FROM G-D. WHAT IS THE *וְהָיָה* TRYING TO TELL US? THERE WAS A DIALOGUE, A CONFRONTATION, BETWEEN HIM AND HER. THE QUESTION WAS, WHAT SHALL WE DO? SHALL WE ADMIT OUR GUILT AND CONFESS BEFORE *אֱלֹהִים*? OR SHALL WE REJECT ALL NORMS AND LIVE A LIFE WHICH WILL BE PLANNED BY US? HERE THE DISTINCTION BETWEEN MALE AND FEMALE COMES TO THE FORE. THEIR DIFFERENCES ARE BASIC TO THEIR PERSONALITIES. WOMAN POSSESSES CERTAIN TRAITS, AND SO DOES MAN, BUT THEY ARE NOT COMMENSURATE. SHE OF COURSE FELL PREY TO UNFOUNDED PROMISES AND EXPECTATIONS ON THE PART OF THE *אֱלֹהִים*. THE *אֱלֹהִים* KNEW THAT ADAM WOULD NOT PAY HEED TO HIS FALSE PROMISES AND FALL PREY TO THE ERROR OF JUDGMENT. YET ADAM HAD A CERTAIN PRIDE, AND WAS UNABLE TO RETRACE HIS STEPS TO ADMIT GUILT ONCE HE HAD SINNED. HE IS ARBITRARY, PROUD, HAUGHTY; HE BROOKS NO OPPOSITION AND CANNOT ADMIT MISTAKES. HE IS MORE CONSISTENT WITH HIMSELF THAN THE WOMAN. THE WOMAN'S SIN WAS MOMENTARY; SHE LOSES HERSELF IN HER SUBMISSIVENESS RATHER THAN TO HER ARROGANCE. THE *אֱלֹהִים* DID NOT MAKE HER LIFE WORTHWHILE, NOR DID IT INJECT MEANING INTO HER LIFE. THIS IS WHY THE *אֱלֹהִים* SAYS *וְהָיָה אֵדֶן לְעֵינֶיךָ*. HE WAS NOT GOING TO PLEAD GUILTY, AND SO SHE FOLLOWED HIM. HER SIN IS ON THE SIDE OF SUBMISSIVENESS, NOT ON THE SIDE OF FREEDOM. THE *אֱלֹהִים* HAS PORTRAYED THE MAN TYPOLOGICALLY.

THE *חַוָּה* WAS SEDUCED BY THE *לֵוִי*, *לֵוִי* *לֵוִי* *לֵוִי*. THEIR WILL IS WEAKER THAN THAT OF MAN. THEY LACK TENACITY AND PERSISTENCE. *לֵוִי* CONSIDER THE *חַוָּה* SUBMISSIVE ON THIS ISSUE! SHE IS COMPARED UNFAVORABLY WITH SARAH AND LEAH, WHO WERE AGGRESSIVE AND BOLD. LET US CONTINUE. WHEN *חַוָּה* ADDRESSED HIMSELF TO EVE, SHE FULLY ADMITTED HER GUILT, SHE DID NOT DENY HER SIN. " *יָרֵבָה* —THE *לֵוִי* INFLUENCED ME TO BE GULLIBLE AND NAIVE." SHE WAS READY TO SUBMIT, BUT WHAT DID ADAM SAY? HE BLAMED IT ALL ON *חַוָּה*! " *לֵוִי* *לֵוִי* *לֵוִי* *לֵוִי* *לֵוִי* — IS IT MY DUTY TO INVESTIGATE? HE WANTED TO PASS THE BUCK. HE PROVED HIMSELF TO BE AN INGRATE, UNGRATEFUL FOR THE *מַצְוָה* OF *חַוָּה*! THE SINFULNESS OF THE WOMAN IS *יָרֵבָה*, BUT ON THE PART OF MAN IT IS HIS ARROGANCE AND INGRATITUDE. HE WAS TOO PROUD TO ADMIT THAT THE GUILT WAS HIS OWN. THIS IS *לֵוִי* *לֵוִי* *לֵוִי*.

WHY DID THE *חַוָּה* CHANGE FROM *לֵוִי* TO *לֵוִי*? THE REFLEXIVE REFERS TO TOTAL INVOLVEMENT AND CALCULATED ACTION; IT SUGGESTS ACTION IN DEPTH. THE *לֵוִי*, ON THE CONTRARY, REFERS TO INSTINCTIVE ACTION, SUCH AS RECOIL FROM HORROR. IT IS NOT INDICATIVE OF TOTAL INVOLVEMENT OR CONCENTRATION. THE *לֵוִי* RENDERS *לֵוִי* BY *לֵוִי* *לֵוִי*. *לֵוִי* SAYS *חַוָּה* SAID *לֵוִי* TO PROVOKE ADAM INTO ADMITTING HIS GUILT. ACCORDING TO *לֵוִי* *לֵוִי*, *לֵוִי* REFERS NOT TO LOCUS, BUT TO THE THOU! "WHERE IS GENUINE ADAM, WHERE IS HE? IT'S NOT THE SAME ADAM WHOM I CREATED TO RULE OVER NATURE; WHERE IS HIS UNIQUENESS FROM ALL THE MEMBERS OF THE BIOLOGICAL WORLD? BY VIOLATING THE LAW, YOU LOST YOUR HUMANITY, ADAM; THERE IS NO SPIRITUALITY LEFT IN YOU; *לֵוִי*?" THE ADAM OF OLD GOT LOST SOMEWHERE! SO *לֵוִי* MEANS HE DISGUISED HIMSELF, HE ASSUMED A FALSE IDENTITY. ADAM BEGAN TO THEORIZE THAT IT IS POSSIBLE TO LEAD A PROFITABLE EXISTENCE WITHOUT ACKNOWLEDGING THE AUTHORITY OF G-D. THE THEORY IS RAMPANT NOWADAYS THAT ONE MAY WRITE HIS OWN MORAL CODE AND CODE OF HAPPINESS WITHOUT ANY HELP FROM G-D. WE HAVE NOW HAD HALF A CENTURY OF A G-D-LESS SOCIETY. SINCE 1917 HUMANITY ENGAGED IN A NEW EXPERIMENT, A G-D-LESS SOCIETY, BUT ONE WHICH WOULD PRECIPITATE A NEW *modus vivendi*. THIS IS THE MOTTO OF MODERN MAN, *לֵוִי*. HE HIDES HIMSELF FROM HIMSELF. *לֵוִי* MEANS AFTER A LONG DEBATE, AFTER A LONG SYMPOSIUM, ADAM DECIDED TO HIDE HIMSELF FROM HIMSELF.

WHAT DOES *מהלכה* REMIND YOU OF? I RECALL A SIMILAR EPISODE WITH JONAH. HE RAN FROM G-D; HE WAS A FUGITIVE FROM G-D. BUT THERE IS A SLIGHT GRAMMATICAL VARIATION FROM THE BIBLICAL DESCRIPTION OF ADAM'S HIDING *וַיִּתְּחַבֵּן* AND JONAH'S HIDING *וַיִּתְּחַבֵּן*: THE DIFFERENCE IS ONLY ONE *ו*! WHAT IS THE REAL DIFFERENCE? WHAT IS THE CONNOTATION OF *וַיִּתְּחַבֵּן*, SUCH AS IT IS USED IN *וַיִּתְּחַבֵּן*? IT MEANS THE *מקום* IN *מקום*, A CERTAIN CHARISMATIC AREA WHICH IS DESIGNATED *וַיִּתְּחַבֵּן*. WHEN WE SAY *וַיִּתְּחַבֵּן*, IT MEANS TO ABANDON *וַיִּתְּחַבֵּן*. JONAH'S FLIGHT AND ADAM'S HIDING REFLECT TWO DIFFERENT GOALS. JONAH WAS NOT ATTRACTED BY TEMPTATION; HE WAS NOT ANXIOUS TO LEAD A MONASTIC, INDEPENDENT EXISTENCE. HE SIMPLY DID NOT WANT TO BE A MESSENGER OF G-D; HE REFUSED TO BELONG TO THAT SPIRITUAL ELITE WHO CARRY THE SPECIAL RESPONSIBILITY AND PRIVILEGE OF INTIMACY WITH *וַיִּתְּחַבֵּן*. HE REJECTED G-D'S MISSION. PROPHECY, *נבואה*, CARRIES WITH IT BURDENSOME FEATURES FOR HIM WHO SERVES AS *וַיִּתְּחַבֵּן*. TAKE A LOOK AT ELIJAH: WE DON'T EVEN KNOW HIS LAST NAME; HIS HOUSEHOLD IS NAMELESS, HIS TRIBE IS ANONYMOUS, HE CAME FROM A FAMILY OF STRANGERS WITHOUT RESIDENCE. WHAT DOES IT SHOW? ELIJAH IS OF A SUDDEN ON THE SCENE--AND THEN JUST AS CLANDESTINELY DISAPPEARS. A *וַיִּתְּחַבֵּן* WHO DEDICATES HIMSELF TO HIS *וַיִּתְּחַבֵּן* GIVES UP HIS PRIVATE LIFE; HE EVEN SACRIFICES HIS OWN NAME. LOOK AT THE STORY OF HIS SUCCESSOR, ELISHA: HE WAS A THOROUGH PRAGMATIST, A CAPITALIST IN EVERY MANNER; BUT THE MANTLE OF ELIJAH, WHEN SUDDENLY CAST UPON HIM, CHANGED HIM COMPLETELY. HIS INSTANT RESPONSE WAS "*אני אלוהים אלהים*--I'LL FOLLOW THEE!" HE UNDERSTOOD IT WAS TO BE A SELFLESS LIFE, SO TOGETHER WITH THE SLAVES HE HAD ONLY MOMENTS BEFORE DRIVEN TO EXHAUSTION, HE SACRIFICED HIS OWN BULLS AND ATE. THEN, WITH A FAREWELL GLANCE AT HIS HOUSEHOLD, HE LEFT AND WENT AFTER ELIJAH. THE *וַיִּתְּחַבֵּן* CARRIES THE LOAD OF THE NATION AND THE WORLD ON HIS SHOULDERS. SUCH A MISSION JONAH REJECTED. HE DIDN'T WANT TO JOIN THE COMMUNITY OF THE COMMITTED WHO ALWAYS SIT IN THE PRESENCE OF G-D. HE WENT TO TARSHISH, BECAUSE *וַיִּתְּחַבֵּן* *וַיִּתְּחַבֵּן*. HE WAS NO REBEL; HE WANTED TO SERVE *וַיִּתְּחַבֵּן*--BUT AS A PRIVATE PERSON. *וַיִּתְּחַבֵּן* DID NOT BURDEN ADAM WITH PROPHECY; HE BUT WANTED ADAM TO DEFINE HIS OWN PERSONALITY. BUT ADAM WANTED TO FULFILL HIS OWN EXISTENCE WITHOUT CONFRONTING THE IMAGE OF *וַיִּתְּחַבֵּן* AS REFLECTED IN HIS OWN LIFE. THIS IS EXACTLY WHAT *וַיִּתְּחַבֵּן* MEANS: "WHERE IS THE CROWN OF THE UNIVERSE? I CREATED A GIANT; WHERE HAS HE GONE?"

WHAT DOES THE LAST OF THE VERSE MEAN, THAT ADAM HID HIMSELF
"לִפְנֵי ה'?" DOES IT MEAN BEHIND THE TREE? IT MEANS ADAM
PERSISTED IN HIS THEORY: HE BELIEVED IT WAS POSSIBLE TO ACHIEVE
AN EXISTENCE WITHOUT THE PARTNERSHIP OF אֱלֹהִים. SO HE DENIED HIS
OWN IDENTITY: *לֹא אָבִדְתִּי אֶת אֱלֹהִים*.
"I HAVEN'T LOST MY HUMANITY YET; I'VE RETAINED MY SPIRITUAL PERSON-
ALITY. BUT I'M OVERCOME BY FEAR AND EMBARRASSMENT. I RESPONDED TO
YOUR VOICE, BUT I'M AFRAID BECAUSE I'M SPIRITUALLY NAKED. I DIDN'T
WANT TO HIDE MYSELF, BUT IT WAS A SPONTANEOUS REACTION TO YOUR VOICE
IN THE GARDEN. SO NOW I STAND IN AWE BEFORE THEE! IT MEANS *לֹא אָבִדְתִּי*
HAS NOT DESTROYED EVERYTHING WITHIN ME." THIS IS THE REAL ANSWER
TO אֱלֹהִים.

22 January, 1972 (*לִפְנֵי ה'*)

LET US TAKE A FEW EXAMPLES TO DETERMINE THE MEANING OF אֱלֹהִים.
IT OFTEN MEANS TO INFORM, BUT IN AN IMPORTANT, ESSENTIAL MANNER,
FOR EXAMPLE, *אֱלֹהִים יִלְמָדוּ*--AND IT WAS VERY IMPORTANT TO LARAN TO
LEARN WHAT HE WAS TOLD! IT ALSO MEANS TO TEACH, TO CONVEY A MESSAGE,
AGAIN SOMETHING IMPORTANT. IT CAN ALSO MEAN TO MAKE ONE AWARE OF
SOMETHING. THEN IT ALSO MEANS TO REPRIMAND, OR TO PREACH: *אֱלֹהִים יִלְמָדוּ*.
THUS IT MEANS TO SHED LIGHT ON SOMETHING, BUT IN A FINAL, UNEQUIVOCAL
WAY. SO WHAT DOES IT MEAN, *אֱלֹהִים יִלְמָדוּ*? "WHO MADE YOU
AWARE, WHO MADE YOU CONSCIOUS?" THUS, ACCORDING TO אֱלֹהִים, אֱלֹהִים
WANTED TO FIND OUT HOW ADAM KNEW HIMSELF TO BE DEPRIVED OF THE FINEST,
NOBLEST THING HE EVER POSSESSED. THE TROUBLE IS, ADAM DID NOT ANSWER
THE QUESTION. HE AVOIDED THE QUESTION AND TRIED TO BE DECEITFUL. HE
STARTED TO DEFEND HIMSELF. WHAT DID G-D EXPECT ADAM TO ANSWER? "WHO
IS THE PERSON WHO HAS RUTHLESSLY APPRISED YOU OF YOUR MORAL BANKRUPTCY,
THAT YOU HAVE LOST EVERY REASON FOR LEADING A FRUITFUL EXISTENCE? WHO
DEMANDS OF YOU TO REDRESS INIQUITY? IS IT NOT YOUR OTHER SELF, EVER
UNINVOLVED IN SIN, WHO NEVER LOST HIS PURITY, WHO KEEPS ON TELLING YOU
THAT YOU HAVE LOST YOUR PORTION IN PARADISE?" WHO TELLS THESE THINGS

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HE WANTS OF THE SINNER IS TO SAY "I FAILED." AND THEN *אֱלֹהִים* WILL OFFER
ENDLESS COOPERATION, BUT G-D WILL NOT COOPERATE UNLESS MAN IS WILLING
TO GIVE UP ONE PERSONALITY AND EXCHANGE IT FOR ANOTHER, FOR A NEW
IDENTITY. TO TRY TO RESTRAIN HIMSELF IS NOT ENOUGH; HE MUST CHANGE
HIS HIERARCHY OF VALUES, IN ORDER TO CHANGE HIS PERSONALITY. THE BIRTH
OF THE NEW MAN CAN ONLY BE ACCOMPLISHED BY MAN HIMSELF. IT IS A PSY-
CHOLOGICAL PROCESS, EVEN THOUGH *אֱלֹהִים* IS VERY, VERY FAR FROM MODERN
PSYCHOLOGICAL ANALYSIS. ALL THE SINNER NEEDS IS COURAGE, FORTITUDE,
AND A BIT OF HEROISM, AND HE CAN SUCCEED.

BESIDES *אֱלֹהִים*, THERE IS ALSO IN JUDAISM *אֱלֹהִים*; AND, IN
MY OPINION, AMERICAN JEWRY IS NOW STRUGGLING WITH SUCH A PROCESS. THE
NEED FOR G-D IS A NATURAL NEED IN MAN, AND IF MAN TRIES TO SUPPRESS THAT
URGE, HE WILL ONLY SUFFER--AND HE COULD VERY EASILY DESTROY HIMSELF. NOW
BACK TO *אֱלֹהִים*. WHY DIDN'T THE *אֱלֹהִים* EXPRESS ITSELF IN FEWER WORDS
IN *אֱלֹהִים*? YOU SEE, THE TRANS-
FORMATION WHICH *אֱלֹהִים* REFERS TO WAS NOT A PHYSICAL ONE, BUT AN ESCHATO-
LOGICAL ONE; ADAM CHANGED HIS FRAME OF REFERENCE. AND WHAT DID THE SIN
ACTUALLY CONSIST OF? IT WAS COMPLETE DISOBEDIENCE, REBELLION, THE IN-
ABILITY TO RECOIL-- *אֱלֹהִים*;--IT WAS THE ACID TEST OF PARADIS-
ICAL MAN. IT SAW WHETHER OR NOT HE COULD INVITE DEFEAT, WHEN DEFEAT IS
NECESSARY. *אֱלֹהִים* DEMANDED THAT MAN BE NOT ALWAYS VICTORIOUS, THAT HE
SHOULD NOT EMERGE FROM ALL STRUGGLES A VICTOR, BECAUSE FINALLY, AT THE
END OF HIS JOURNEY, EVERY MAN IS DEFEATED. AT THE END OF THE ROAD THROUGH
THIS VALLEY OF TEARS IS ALWAYS DEFEAT, ETERNAL AND FINAL. SO *אֱלֹהִים* HAS
TAUGHT MAN HOW TO GIVE UP, HOW TO WITHDRAW, HOW TO SUSTAIN DEFEAT, IN
ORDER TO GAIN ULTIMATE SALVATION. THIS IS HOW *אֱלֹהִים* WAS TESTED.

NOW THE ANSWER OF ADAM WAS DECEPTIVE. IT IS THE FIRST TIME THAT THE
WOMAN EMERGES AS THE SEDUCTRESS, THE ENTICER; EVE WAS THE FIRST *אֱלֹהִים*.
אֱלֹהִים HAS ALWAYS BEEN VERY CAUTIOUS REGARDING THE WOMAN. OUR ENEMIES
SAY WE HAVE A SENSE OF MORALITY, BUT NO SENSE OF BEAUTY. YET *אֱלֹהִים* HAD
AND STILL HAS, A VERY PROFOUND SENSE OF BEAUTY! --ALL YOU HAVE TO DO TO
DISCOVER THAT, IS TO READ THE *אֱלֹהִים*. BUT WE DIFFERENTIATE BETWEEN UN-
REDEEMED, VULGAR, COARSE BEAUTY, AND REDEEMED, EXALTED, TESTED BEAUTY

RAISED TO HIGHER LEVELS. HOW CAN YOU ENHANCE OR EXALT BEAUTY? WE DO THIS BY COMBINING THE BEAUTIFUL WITH THE MORAL. BY COMBINING ESTHETIC MAN WITH MORAL MAN--HE WHO CAN FOREGO PLEASURE AND, WHEN NECESSARY, INVITE DEFEAT--WE ACHIEVE THE MAN OF BEAUTY, WHO LAYS CLAIM TO INFINITY, AS IN CHAPTER 2 OF *נחמה*; *אנשׁוֹל פְּרַעַל דְּיָזַר... כִּיּוֹן יִפְרַע יִפְרַע לְפָנֵי כָל אֲבִירָה*
דְּדִלְתֵי אֲבִירָה... אֲשֶׁר אֵלֶּיךָ מִלְּפָנֵי כָל אֲבִירָה יִפְרַע... יִפְרַע יִפְרַע יִפְרַע
 . *הָאֵל לֹא יָדָע כִּי הָיָה עִיבָה עַל אֲדָמָה בְּעַד הַפְּרָעוּת*
 YET EVEN THIS DESCRIBES PLEASURE-MAD MAN, WHO WANTS EVERYTHING. THIS IS HEDONIC MAN, AND THIS IS MODERN MAN. HE IS INSATIABLE, HIS PURSUIT OF HEDONE IS BOUNDLESS AND UNRESTRAINED; HE FLINGS HIMSELF FASTER AND FASTER UPON HIS COURSE TO INFINITY. JUDAISM HAS ALWAYS BEEN AFRAID OF THE FANTASY OF MAN WHEN IT BECOMES UNLIMITED. FANTASY AND HAPPINESS ARE ONE AND THE SAME; EACH IS A FUGITIVE, A PHANTOM. IT SO SMACKS OF IDOLATRY, AND *אֱלֹהִים* HATES IT SO! WHAT IS WRONG IS PERHAPS NOT THE IDOL-WORSHIP, BUT THE WAY OF LIFE DETERMINED BY SUCH HUMAN FANTASY. THE ABILITY TO STEP BACK AND GIVE UP IS THE GREAT REDEEMING FACTOR OF MAN; THIS IS HOW WE INTERPRET THE FEATURE OF BEAUTY IN MAN: TO BE ABLE TO RESTRAIN OURSELVES NOT TO PICK FROM TREES WHOSE FRUIT HAS BEEN FORBIDDEN TO US, AND THUS TO RECOIL FROM OUR WAYWARD RUSH TO INFINITY.

29 January, 1972 (*נחמה קלח*)

LET US ANALYZE THE *וְהָיָה עִיבָה עַל אֲדָמָה בְּעַד הַפְּרָעוּת*. WHY DOES IT NOT STATE, *וְהָיָה עִיבָה עַל אֲדָמָה*; USUALLY *יָדָע* REQUIRES THE DATIVE CASE, ALSO, THE EXTRA *הָיָה* IS SUPERFLUOUS. IT IS A REEMPHASIS. THE SUBJECT IS MENTIONED TWICE FOR EMPHASIS: "SHE--AND NOBODY ELSE--GAVE ME THE FRUIT," THIS INTERPRETATION SUPPORTS *לָא*'S *עִיבָה*. "IT IS SHE WHOM YOU HAVE RECOMMENDED TO ME!" THE *וְהָיָה* IS ALSO STRANGE. ADAM WAS LOOKING FOR EXTINUATING CIRCUMSTANCES; HE WAS TOO PROUD TO ADMIT THE TRUTH. HERE *וְהָיָה* MEANS THE PURPOSE OF EVE'S CREATION IS TO BE WITH ME; THERE SHOULD BE BETWEEN HER AND ME AN HARMONIOUS RELATIONSHIP. ADAM IS IDENTIFYING THE MARITAL COMMUNITY, A PARTNERSHIP FOR WHICH A PEACEFUL COEXISTENCE OF TWO LONELY INDIVIDUALS IS NECESSARY. THE CHARACTERISTIC TRAIT OF MARITAL UNITY IS EMPHASIZED BY THE *וְהָיָה* --TO COOPERATE, TO DO THINGS TOGETHER, TO SUPPRESS

THE NORM OF VALUES WHICH WOULD OTHERWISE TAKE PRECEDENCE, SUCH AS PATRIOTIC DUTY. THESE VALUES ARE IN CONFLICT; THEY COLLIDE; IT IS UP TO EACH INDIVIDUAL TO DECIDE WHICH TRAIL TO FOLLOW. IT IS THE PURPOSE OF THE *וּלְהַדְרִיחַ* TO GUIDE MAN HOW TO CHOOSE VALUES AT THE EXPENSE OF OTHERS. IN G-D ALL IDEAS FIND THEIR HARMONY AND RECONCILIATION. THERE IS COMPLETE HARMONY IN *שָׁמַיְתָא*, WHO RECONCILES *שָׁמַיְתָא* WITH *אֲרֶצְתָא*. ON EARTH, HOWEVER, THERE IS AN ETERNAL CONFLICT BETWEEN SUCH IDEALS. IT IS INTERESTING THAT *שָׁמַיְתָא* CALLED THE *וּלְהַדְרִיחַ* *מְחַבְרֵת*. *מְחַבְרֵת* MEANS A UNION OF *שָׁמַיְתָא* AND *אֲרֶצְתָא*, WHERE BOTH COME TO FRUITION. THE *וּלְהַדְרִיחַ* WANTS TO RECONCILE VALUES FOR MAN ON THIS EARTH. SOMETIMES I GIVE PREFERENCE TO SOME VALUES; BUT LATER I MAY BE CALLED UPON TO REJECT THOSE PRINCIPLES WHICH WERE USED BY ME BEFORE.

A QUESTION OF OBEDIENCE WAS PUT BEFORE ADAM. IT WAS IN CONFLICT WITH *הֵ'*: IF HE HAD REJECTED EVE'S COUNSEL, THERE WOULD HAVE BEEN NO *'צַדִּיק*, AND HIS UNION WOULD HAVE BEEN IN JEOPARDY. "YOU CREATED HER TO BE WITH ME!" IS HIS COMPLAINT. SO ADAM'S *הֵ'וּ* WAS IN MAKING THE WRONG CHOICE, IN CHOOSING *הֵ'* OVER *חַוָּה*. ADAM WAS ALL FOR INTEGRATION: "YOU CANNOT BE A *וְחַבְרָתָא* HUSBAND WITH A WIFE WHO WANTS TO GIVE YOU A *אֵפְסֵס* APPLE!" IF ADAM HAD DESTROYED HIS *'צַדִּיק*, THE CREATION WOULD BE RENDERED USELESS; NONETHELESS, *חַוָּה* AND *הֵ'וּ* CANNOT COEXIST. IT IS A CARDINAL PRINCIPLE IN *שָׁמַיְתָא*.

... וְלֹא יָדָע מִן הַשָּׁמַיְתָא שֶׁהָיְתָה עֵוָה
 G-D SHOULD HAVE ASKED *מִן הַשָּׁמַיְתָא*. WHAT MEANS THE PHRASE FROM OUR *שָׁמַיְתָא*, *יְהוָה אֱלֹהֵינוּ יִשְׁמְרֵנוּ*? IT MEANS THAT EVERY ACT OF SIN IS INSANITY. EVERY SINFUL ACT IS A RELEASE OF DESTRUCTIVE FORCES WITHIN THE WORLD. IT WAS EVE WHO DID NOT REALIZE HOW MUCH EVIL SHE WOULD LOOSE UPON THE WORLD. A SMALL ACTION MAY CAUSE FATAL CONSEQUENCES TO COME TO PASS. WE HAVE SUCH A TRAGEDY IN THE BIBLE; WHERE DID A SMALL EVENT PRECIPITATE A TRAGEDY IN THE *שָׁמַיְתָא*? REUVEN DID NOT REALIZE THE GRAVITY OF HIS SIN. HE SAW THAT JACOB GAVE PREFERENCE TO A HANDMAID OVER HIS MOTHER, SO HE REARRANGED THE FURNITURE IN JACOB'S HOUSE: *וְשָׁבַע*; AND WHAT WAS THE CAUSALITY? HE SIMPLY UNDERMINED JACOB'S AUTHORITY IN

CERTAINLY QUALIFIES FOR A *פְּסוּקָה*! THE *פְּסוּקָה* GIVES US A SYNOPSIS OF THE DIALOGUE BETWEEN ADAM AND G-D; THE ESSENCE WAS *בְּיָדְךָ*. AGAIN, BY *וְהוּא*, WE HAVE A DIGEST OF HER CONVERSATION WITH *הַיְיָ* — *יְהוָה*. SHE DID NOT BELIEVE IN HER ABILITY TO DEFY SOCIETY. BUT AS REGARDS THE *לֵוִי*, HE WAS CONDEMNED WITHOUT A CHANCE TO REPLY, ... WHY WAS IT SO? ---BECAUSE YOU FIND IN LIFE THAT THE DEMON, THE FIEND, THE HORRIBLE SADIST WHO TAKES DELIGHT IN HARMING OTHERS, IS OFTEN VERY DIFFICULT TO PUNISH UNDER A FORMAL SYSTEM. THE FORMAL JUDICIAL SYSTEM IS CUMBERSOME; ITS BYWAYS ARE REplete WITH CASUISTRY, DELAYS, AND TWISTS. DEMONIC PERSONALITIES MUST BE PUNISHED WITHOUT THE BENEFIT OF A TRIAL: IT IS CORRECT IN JEWISH LAW. ... *אֲנִי יָדָעְתִּי כִּי עָשִׂיתָ הַזֶּה* = "I KNOW YOU ARE THE PERPETRATOR!" SINCE THE *לֵוִי* NEVER MENTIONED THE DIVINE NAME, IT IS REMARKABLE THAT THE *יְהוָה* USES *אֲנִי יָדָעְתִּי הַזֶּה*; IT IS A BIT IRONIC, BUT VERY CHARACTERISTIC. *יְהוָה* WAS AN OLD ACQUAINTANCE; BUT *הַיְיָ* WAS CONCERNED WITH *עוֹלָם בָּרָא*; HE WAS CONCERNED WITH MAN'S DESTINY. IT WAS HE, THE G-D OF THE COSMOS AND THE G-D OF MAN WHOM THE *לֵוִי* FINALLY HAD TO ACCEPT.

12 February, 1972 (*אֲנִי יָדָעְתִּי הַזֶּה*)

WE'LL HAVE TO ENGAGE TONIGHT IN A THOROUGH ANALYSIS OF THE TEXT IN ORDER TO UNDERSTAND THE THOUGHTS, *אֲנִי יָדָעְתִּי הַזֶּה*; THE STORY WHICH COMMENCES HERE AND IS CONCLUDED WITH VERSE 19 IS THE TRIAL AND THE VERDICTS AGAINST *אָדָם*, *חַוָּה*, AND THE *לֵוִי*. WHAT IS YOUR IMPRESSION, WAS IT ONE TRIAL, OR THREE TRIALS? WAS IT ONE CASE, OR THREE SEPARATE CASES AND VERDICTS? DID *הַיְיָ* RENDER SEPARATE JUDGMENTS? IN THE MASORETIC TEXT, THERE IS A *פְּסוּקָה*; WHY? IF YOU TAKE THE *וְהוּא* IN TOTO, YOU SEE A CERTAIN DIVISION AND YET A CERTAIN UNITY. THE *יְהוָה* SAYS, *אֲנִי יָדָעְתִּי הַזֶּה* JUST AS BY THE SUMMONS WITH *וְהוּא*. THREE SUBPOENAS WERE ISSUED AND THREE VERDICTS WERE RENDERED. BUT THE WHOLE PRESENTATION IS INDICATIVE OF ONLY ONE TRIAL. *הַיְיָ* DISPOSED OF ALL THREE CASES WITH DISPATCH!

WHEN THE CURSE AGAINST THE *לֵוִי* IS COMPLETED, THERE IS NO *וְהוּא*

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COPULATIVE, ONLY *וְאֵלֶּיךָ*. AND SO IT IS WITH ADAM: *וְאֵלֶּיךָ*. WHY IS THERE NO *וְאֵלֶּיךָ*? THE VERDICT AGAINST THE SNAKE, AND THE VERDICTS AGAINST *וְאֵלֶּיךָ*, ARE COMPLETELY INCOMMENSURATE, THEY CANNOT BE LINKED. BUT THE VERDICTS AGAINST THE HUMANS ARE COMPLEMENTARY, THEY SUPPLEMENT EACH OTHER; IT IS ALMOST ONE VERDICT. THEY DIFFER ONLY ACCORDING TO THE APPLICATION. THERE IS COMPLETE DISSIMILITUDE BETWEEN THE VERDICT IMPOSED ON THE *לֵוִי* AND THOSE HANDED DOWN AGAINST *וְאֵלֶּיךָ*. FIRST, THERE IS NO *וְאֵלֶּיךָ* IN REGARD TO MAN, ONLY UPON THE SNAKE. IT IS A STRANGE TERM, IT IS THE OPPOSITE OF *קָיָוָה*. *קָיָוָה* MEANS GAIN OF WHAT WAS NOT THERE BEFORE; IT IS INCREASE, ABUNDANCE, PROSPERITY. *וְאֵלֶּיךָ* IS ITS ANTONYM—LOSS, THE ONLY THING WE CAN SAY ABOUT IT. IT WAS APPLIED TO THE *לֵוִי*, BECAUSE HE LOST TRAITS WHICH MOVE HIM INTO AN EXISTENTIAL CATEGORY. PERTAINING TO THEIR *humanitas*, *וְאֵלֶּיךָ* LOST NOTHING, NOTHING AT ALL WAS CHANGED; AND THIS IS THE BASIC DIFFERENCE BETWEEN THE CHRISTIAN INTERPRETATION OF ORIGINAL SIN AND THE JEWISH INTERPRETATION. ACCORDING TO THEM, MAN LOST HIS *humanitas*, HE WAS HENCEFORTH FILLED WITH DEMONIC, SATANIC TENDENCIES. IN ORDER TO FIND WHAT HE LOST LONG AGO IN THE PARADISE, HE NEEDS ENDLESS GRACE—IT IS THE COMPLETE DEGRADATION OF MAN. IT ALL CAME ABOUT BECAUSE PAUL AND ST. AUGUSTINE APPLIED THE *וְאֵלֶּיךָ* OF THE *לֵוִי* TO MAN AS WELL. THIS IS WHY ORIGINAL SIN IN CHRISTIANITY PLAYS SUCH AN ENORMOUS RÔLE. IN JUDAISM IT PLAYS NO RÔLE.

WE DON'T CONSIDER ADAM *מְאֹד*, A GREAT MAN; *יְהוָה* WERE FAR SUPERIOR TO HIM! OUR ESCHATOLOGY TRANSCENDS BY FAR THE STATE OF ADAM IN THE PARADISE! ORIGINAL SIN DID NOT PRECIPITATE THE LOSS OF HUMANITY ON THE PART OF ADAM. HE LOST HIS PRIMITIVE PURITY, BUT NOTHING WHICH REMOVES MAN FROM THE HIGH PEDESTAL OF HUMANITY TO SOMETHING SUR-HUMAN. THE *וְאֵלֶּיךָ* REFERS EXCLUSIVELY TO THE *לֵוִי*. WHAT WAS TAKEN AWAY FROM HIM, WAS ESSENTIAL TO THE NOBILITY AND HUMANITY OF ANY CREATURE.

BUT WHAT DID THE PUNISHMENT CONSIST OF FOR ADAM AND EVE? THEIR ENVIRONMENT CHANGED. FROM NOW ON, INSTEAD OF HARMONY BETWEEN MAN AND HIS ENVIRONMENT, THERE WILL BE TENSION, HOSTILITY, AND ANIMOSITY. LIFE WAS MADE HARDER. THE CURSE MAKES THE SELF-REALIZATION OF MAN THE MORE DIFFICULT, AND IS OCCASIONALLY POSTPONED. SELF-FULFILLMENT IS MADE A COMPLEX

TASK WHICH WILL ONLY COME IN *אחרי כהן*—IT WILL TAKE A VERY LONG TIME. "NOW THAT YOU'VE SINNED, YOU HAVE ALL THE HUMAN QUALITIES, BUT THE ROAD TO FULFILLMENT IS HEREBY MADE A TORTUOUS ONE." MOST DIFFICULTIES WILL BE ENCOUNTERED IN THE ECONOMIC REALM: *אם לא יבא אלוהים*, AND THE WOMAN WILL FIND MOST DIFFICULTIES IN THE REALM OF THE HOME. YES, FOR THE WOMAN, SELF-FULFILLMENT WILL BE DIFFICULT IN THE PRIVATE REALM, *אחרי כהן*. THE APPLICATION IS RESTRICTED WITH REGARD TO EACH, BUT THE MEANING IS SO VERY SIMILAR.

BUT WHAT DID THE *לוי* LOSE? WHY WAS THE *לוי* PUNISHED RUTHLESSLY? WHAT IS THE REASON WHY ADAM AND EVE WERE NOT CURSED, AND THE *לוי* WAS? WHEN *אֱלֹהִים* ADDRESSED *אָדָם*, IT WAS NOT IN REPROACH. "DO YOU REALIZE THAT MANKIND WILL SUFFER MILLENNIA HENCE BECAUSE OF WHAT YOU HAVE DONE?" BUT *אֱלֹהִים* IS *אֱלֹהִים*; HE MEANT, IT WAS DUE TO IGNORANCE. LACK OF PRUDENCE ON THE PART OF MAN OFTEN RESULTS IN SIN; IT OFTEN IS DUE TO AN ERROR IN JUDGMENT. THIS IS WHAT *אֱלֹהִים* MEANT BY THE *אֱלֹהִים*. NOW LET US TURN TO *אֱלֹהִים*—HE WAS NOT A FOOL AT ALL. "YOU ARE COMPLETELY DIFFERENT FROM ADAM; ALL YOU WANTED WAS TO INFLECT HARM AND SUFFERING UPON THE HUMAN BEING. YOU FIND MALICIOUS DELIGHT IN HARMING OTHERS; YOU REVEL IN WITNESSING SUFFERING AND AGONY." HE MEANT THAT EVIL IS INTRINSIC AND INHERENT IN THE *לוי*. HE IS THE PROTOTYPE OF THE DEMONIC PERSONALITY. THE DEMONIC PERSONALITY POSSESSES ALL THE INTELLECTUAL TALENTS OF MAN—ALL THE SCIENTIFIC ACUMEN, THE ABILITY TO REACH OUT FOR THE STARS—BUT ALL THIS MINUS THE MORAL VALUES. THE DEMONIC PERSONALITY EMERGES ONTO CENTER STAGE OF HISTORY WITH THE BIRTH OF THE CORPORATE STATE. "YOU ACCOMPLISHED ALL THIS BECAUSE YOU ARE POWERFUL; THEREFORE, I REMOVE YOUR POWERS." HE CUT OFF HIS LEGS, TO MAKE HIM CRAWL ON HIS BELLY FOREVERMORE. HE LOST HIS PRIDE, INDEPENDENCE, BOLDNESS, FREEDOM, AND LACK OF FEAR. *אֲנִי אֶפְרָיִם*: HE CRAWLS NOW, AND IS HENCEFORTH GIVEN TO FLATTERY AND PRETENDED PHYSICAL SUBSERVIENCE. PUNISHMENT, ACCORDING TO *אֱלֹהִים*, IS FOR THE SAKE OF *אֱלֹהִים*. PUNISHMENT AS VENGEANCE IS NOT ALWAYS UNWORTHY OF THE HUMAN BEING, BUT OCCASIONALLY A NOBLE AND CONSTRUCTIVE MEASURE. REMEMBER, WE WERE DRIVEN BY A BURNING DESIRE FOR *אֱלֹהִים* WHEN WE DEMANDED DEATH FOR THE NAZI CHIEFTAINS AT NÜRNBERG. VENGEANCE IS NOBLE IF WE ARE

ARE BASICALLY ALIEN TO MAN. TRY TO TAKE A SEA-LION, OR SOME OTHER SUCH MONSTER; THESE MONSTERS AROUSE REPUGNANCE IN US. *בן* INTERPRET *הוא יותר מכל בע"ח אחר* AS MORE THAN ALL OTHER ANIMALS. THE *לש* IS UGLY; HE IS A MONSTROSITY. ONKELOS SAYS THAT "MEN WILL REMEMBER WHAT YOU DID TO THEM AT THE DAWN OF HISTORY." WHY WAS THE *לש* SO CONCERNED THAT TENSION SHOULD EXIST BETWEEN MAN AND G-D, BETWEEN MAN AND MAN? HE WANTED TO ENJOY THE SPECTACLE OF THE DEGRADATION OF MAN. HE LONGED FOR THE FALL OF MAN, AND WAS LOATH THAT HE SHOULD EVER ATTAIN REDEMPTION, EVEN *אחרי שיהיה*. SO *ה' דבר* REVEALED TO THE *לש*: "YOU ARE MISTAKEN!" THE *לש* WANTED *אדם* TO FALL TO HIS LEVEL; HE WANTED TO SUBSTITUTE A DEMONIC PERSONALITY FOR A DIVINE PERSONALITY. AS A RESULT OF THE *לש*, IT WILL TAKE LONGER FOR MAN TO REALIZE HIS DIVINE PERSONALITY. BUT IT WILL FINALLY HAPPEN. THE *לש* WILL NOT STOP MAN: *אדם*—AND MAN WILL HATE THE *לש* FOR WHAT HE DID TO HIM. MAN AT LAST REALIZED HOW MONSTROUS THE DEMONIC PERSONALITY IS, *אדם*. "YOU WILL FINALLY SEE WHAT WILL HAPPEN TO MAN; HE WILL RISE, DESPITE YOUR ATTEMPTS, TO THE HEIGHTS WHICH I DESTINED HIM FOR! HE'LL SIN FROM TIME TO TIME, BUT HE'LL NEVER GET OFF THE ROAD. NOT ALWAYS WILL MAN BE PROGRESSIVE, BUT HE WILL ALWAYS RECALL WHAT YOU DID TO HIM AT THE BEGINNING OF HIS JOURNEY! YOU ARE AN ENEMY NOT SO MUCH OF MANKIND, BUT OF HUMAN KIND, FOR IN YOU IS HUMANITY ABSENT. YOU SHALL LIVE TO SEE THE END OF THE HUMAN JOURNEY, WHEN MAN REACHES THE GREAT DESTINATION YOU TRIED SO MALICIOUSLY TO PREVENT HIM FROM."

THIS IS VENGEANCE IN THE CURSE OF THE SERPENT, THE PROMISE OF THE ULTIMATE SUCCESS OF MAN, AND THE FAILURE OF THE *לש*.

Notes from Yahrzeit Address
delivered by Rabbi Joseph B. Soloveitchik
on Saturday, 26 February, 1972, 8:00 p.m.,
Brookline, Massachusetts

THERE ARE TWO MAJOR QUESTIONS ABOUT PRAYER, NAMELY: (1) WHAT DOES THE ALMIGHTY NEED PRAYER FOR? WHY DID HE INSTRUCT MAN THAT HE SHOULD

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TELL HIM A STORY OF DISTRESS AND TRAVAIL? SINCE G-D IS OMNISCIENT AND OMNIPOTENT, HE CERTAINLY KNOWS WHAT'S GOOD FOR MAN'S WELFARE, WHY DOES THE ALMIGHTY WAIT TO BESTOW HIS GRACE UPON MAN, WHY DOES HE ANSWER IMMEDIATELY MAN'S CALL: *וְלָמָּה יָשָׁב אֱלֹהִים לְעַבְדּוֹ בְּיָמֵי מִצְרַיִם וּבְיָמֵי מִדְבָּר?* THIS IS QUESTION NUMBER ONE. QUESTION NUMBER TWO IS AS FOLLOWS: IF G-D WILLS MAN TO SUFFER, HOW CAN PRAYER CHANGE HIS INSCRUTABLE, INEFFABLE WILL? CAN PRAYER INFLUENCE THE ALMIGHTY? AFTER ALL, G-D IS NOT A MAN WHO WOULD PROMISE AND DISAPPOINT, WHO SHOULD OF A SUDDEN REGRET TO CHANGE HIS DECISION! OF COURSE, YOU UNDERSTAND THERE IS ONLY ONE ANSWER TO BOTH QUESTIONS: NOT THE ALMIGHTY, BUT MAN CHANGES THROUGH PRAYER. G-D HEARKENS TO PRAYER, BECAUSE THERE IS A CHANGE IN THE PERSONALITY OF MAN. BY PRAYING, MAN ATTAINS ANOTHER IDENTITY; AND BY SO DOING, THE VERDICT IS NO LONGER APPLICABLE TO HIM. MY LECTURE TONIGHT IS TO TRY TO FIND OUT HOW THE METAMORPHOSIS OF THE HUMAN BEING TRANSPIRES, AND WHEN DOES IT TAKE EFFECT.

WE HAVE TO ANALYZE A VERY STRANGE EQUATION IN THE HALACHA; NAMELY, THAT OF *אֲשֵׁר* AND *אֲשֵׁר*. ITS SIGNIFICANCE WAS STRESSED QUITE FREQUENTLY BY *רַבּוֹתָא*. INTERESTING IS ONE *אֲשֵׁר בֵּין מִצְרַיִם לְאֶרֶץ מִצְרַיִם*: *אֲשֵׁר בֵּין מִצְרַיִם לְאֶרֶץ מִצְרַיִם*. IT'S MORE THAN A TRANSITION, IT'S AN EQUATION. BY ANALYZING IT, WE'LL COME TO THE VERY CRUX OF THE TOPIC.

OUR HISTORY IS CIRCUMSCRIBED BY *אֲשֵׁר*. OUR VERY EMERGENCE AS A PEOPLE TOOK PLACE AT A TIME OF *אֲשֵׁר*, AND WE BELIEVE THAT OUR DESTINY WILL ALSO BE REALIZED BY A DIVINE ACT OF REDEMPTION. WHAT IS *אֲשֵׁר*? *רַבּוֹתָא* WERE VERY CAREFUL TO TALK ABOUT *אֲשֵׁר*; THEY REFER TO IT ONLY IN THE MOST PRECISE TERMS, SUCH AS *אֲשֵׁר בֵּין מִצְרַיִם לְאֶרֶץ מִצְרַיִם*. OUR SAGES NEVER APPLIED THE *אֲשֵׁר* TO THE MIRACLES OF *אֲשֵׁר* OR *אֲשֵׁר*, WHICH WE MARK NEXT MONDAY NIGHT; TO DESCRIBE THESE ACTS OF DELIVERANCE, THEY USED THE ARAMAIC TERM *אֲשֵׁר*, WHICH MEANS *אֲשֵׁר*, AND IS APPLICABLE TO ALL SUCH EVENTS. BUT *אֲשֵׁר*, *רַבּוֹתָא* RESTRICTED TO TWO EVENTS, THE ONE WHICH INITIATED JEWISH HISTORY, THE EVENT WHICH DETERMINES SO MUCH OF OUR PRESENT HISTORICAL STATUS; AND THE ONE WHICH WILL BRING OUR HISTORY TO ITS ULTIMATE CONCLUSION, *אֲשֵׁר בֵּין מִצְרַיִם לְאֶרֶץ מִצְרַיִם*. BUT WHAT IS *אֲשֵׁר*? *אֲשֵׁר* IS CHARACTERIZED BY ONE BASIC CHANGE WHICH OCCURS: THE SHIFT OF ONE INDIVIDUAL OR NATION FROM BEING ON THE PERIPHERY OF HISTORY

TO BEING IN THE CENTER OF THE HISTORICAL PROCESS. WHAT DOES THE HISTORICALLY-INVOLVED COLLECTIVE DO, THAT THE NON-HISTORICALLY-INVOLVED GROUP DOES NOT? THE ANSWER IS SIMPLE. THE HISTORICALLY-INVOLVED COLLECTIVE IS DISTINCTIVE BECAUSE IT NARRATES ITS STORY TO WHOEVER WILL LISTEN. THE NON-HISTORICALLY-INVOLVED COMMUNITY HAS NO STORY TO TELL; IT IS A MUTE, SILENT SOCIETY; IT LEADS AN UNINVOLVED, PERIPHERAL EXISTENCE. *Why* SHIFTS AN UNINVOLVED PEOPLE INTO THE CENTER OF HISTORY WHERE THEY CAN EXPRESS THEIR FREE, STORY-TELLING LIFE. A SLAVE HAS NO STORY TO TELL; A FREE MAN HAS A GREAT DEAL TO TELL! TO SUM UP: *Why* MEANS THE SHIFT FROM THE SILENT PERIPHERY TO THE COLORFUL CENTER OF THE HUMAN DRAMA, FULL OF LIGHT AND SOUND.

WHY IS THE SLAVE SILENT? WHY IS HE MUTE? A FREE MAN IS NOT SO INHIBITED; HE HAS A STORY TO TELL. THE SLAVE IS SILENT BECAUSE HE IS INSENSITIVE, HE LACKS THE AWARENESS OF TRAGIC SUFFERING WHICH IS CHARACTERISTIC OF HUMAN EXISTENCE. THERE IS PAIN WHICH IS A SENSATION, AND THERE IS ALSO AN AWARENESS OF PAIN. HE MAY SAY THAT A WOMAN IN LABOR HAS DEFINITE SENSATIONS OF PAIN, CAUSED BY THE CONVULSIONS OF THE WOMB; BUT WE COULD NOT BE SO PRESSED TO SAY THAT SHE IS SUFFERING. SUFFERING IS MORE THE AWARENESS OF PAIN THAN ITS TRANSITIVE EXPRESSION. IT IS USUALLY CONNECTED WITH PSYCHOLOGICAL SENSITIVITY. SO LET US DISTINGUISH BETWEEN SENSATION OF PAIN AND AWARENESS OF PAIN: ONE IS A PHYSIOLOGICAL HAPPENING, THE OTHER IS A PSYCHOLOGICAL, SPIRITUAL EXPERIENCE. QUITE OFTEN A PERSON GOES THROUGH LONG MOMENTS OF AGONIZING TORMENT WITHOUT EXPERIENCING ANY PAIN. IN ONE, THE RESPONSE IS MECHANICAL AND IMMEDIATE; IN THE OTHER, THE HUMAN BEING IS CONFRONTED WITH A SPIRITUAL REALITY. A PERSON SUFFERS WHEN HE IS INVOLVED IN A SITUATION WHERE HE FACES INSECURITY, OR WHEN HE IS STRIPPED OF HIS INNER VALUES, OR WHEN HIS HUMAN DIGNITY IS QUESTIONED. SO WE MAY SPEAK OF SUFFERING AS AWARENESS OF PAIN. THE SLAVE IS EXPOSED TO PAIN FROM EVERY QUARTER; SO IS THE ANIMAL. HE MAY REACT IN FACT AS DOES THE ANIMAL BY UTTERING A SHARP, SHRILL SOUND. HOWEVER, JUST AS THE SHRILL CRY OF THE BRUTE DIES IN A SECOND ON THE STILL NIGHT AIR, SO DOES THE SHRIEK, THE AGONIZING HOWL OF THE SLAVE, DISAPPEAR. NO REQUEST IS MADE; THE SLAVE NEVER CRIES IN HUMAN FASHION. HUMAN CRYING, SIGHING,

MOANING, DEMONSTRATE SUFFERING; WHILE THE HOWL OF THE BRUTE EXPRESSES ONLY PAIN.

IN SUCH A STATE WERE OUR ANCESTORS IN EGYPT; THEY NEVER KNEW WHAT A FREE LIFE WAS, THEY WERE CHILDREN OF BONDAGE. LET ME JUST QUOTE FROM THE ZOHAR ON *ה' ע' כ"ג*: *ה' ע' כ"ג* : *ה' ע' כ"ג* : *ה' ע' כ"ג* . THE ZOHAR INTERPRETS THAT MOSES WAS HIMSELF IN BONDAGE; HE COULDN'T PRONOUNCE THE WORDS NECESSARY TO TALK OF PHARAOH.

THIS IS WHY HE SAID, "HOW SHALL PHARAOH LISTEN TO ME, WHO AM OF UNCIRCUMCISED LIPS?" AS A MATTER OF FACT, ALL OUR ANCESTORS IN EGYPT-LAND HAD NO VOICE; THEY WERE COMPLETELY SILENT--UNTIL MOSES CAME: *ה' ע' כ"ג*

ה' ע' כ"ג . YET NONE OF THEM COULD PRONOUNCE WORDS UNTIL THEY CAME TO *ה' ע' כ"ג* AND RECEIVED THE *ה' ע' כ"ג* . AT THAT POINT THE VOICE JOINED THE WORD. BEFORE MOSES THEY HAD NO VOICE, NO SIGH, ONLY AGONIZING, INHUMAN SHRIEKS AND HOWLS WHICH BROKE THE SILENCE OF THE NIGHTS IN EGYPT, AND DIED ON THAT SELFSAME SILENCE. WHEN ONE LOSES HIS FREEDOM, HIS HUMAN DIGNITY, HE LOSES ALSO HIS VOICE. DON'T FORGET, THE ISRAELITES WERE BORN INTO SLAVERY, THEY KNEW NO FREE LIFE. SPEECHLESS, SOUNDLESS, THEY WERE DRAWN ALONG A PATH OF ENDLESS TORMENTS, SUFFERING ENDLESS TRAVAILS, WHEN MOSES CAME AND REPROACHED THE QUARRELING JEWS. HE RESTORED SENSITIVITY AND PRIDE TO THE DOWNTRODDEN ISRAELITES. THEY SUDDENLY REALIZED THAT THE CRUELTY, GREED, AND INJUSTICE OF MAN AGAINST HIS FELLOW MAN, ALL THOSE YEARS OF INHUMAN TREATMENT, WERE UNCALLED FOR. THEY HAD MADE A GREAT DISCOVERY: FOR THE FIRST TIME THEY UNDERSTOOD THAT HUMAN MADNESS WAS AN INFRINGEMENT OF MORAL LAW; AT THAT POINT THEY BEGAN TO SUFFER. FOR THE FIRST TIME CAME A REQUEST, A PLEA FOR HELP. THEY BEGAN TO ACCUSE, INDICT, TO DEMAND JUSTICE AND FREEDOM. HOW

BEAUTIFULLY THE *ה' ע' כ"ג* IN EXODUS DESCRIBES THE CHANGE WHICH MOSES BROUGHT ABOUT: *ה' ע' כ"ג* .

THIS VERSE RAISES ONE GIANT QUESTION: WHY DIDN'T THEY CRY OUT BEFORE? THROUGH SO MANY HUNDREDS OF YEARS THERE WAS NO UTTERANCE; WHY WAS IT SO? THEY ABRUPTLY BEGAN TO BEG--EVEN DEMAND--JUSTICE. WHY DID THEY NOT CRY OUT BEFORE THE APPEARANCE OF MOSES? IT IS BECAUSE THEIR EXISTENCE WAS A MUTE, SILENT ONE. THEIRS WAS AN INSENSITIVE, CALLOUS LIFE; THERE WAS A SHRIEK AND A HOWL, BUT NO HUMAN CRY.

IN ADDITION, A SLAVE LACKS SOMETHING ELSE. THE VERY MOMENT THE JEWS

STARTED TO CRY, THEY STARTED TO MOVE FROM THE PERIPHERY OF HISTORY TOWARD THE CENTER. THEY ACQUIRED SOMETHING HUMAN: NOT MUCH--BUT THE AWARENESS OF BEING TRAPPED, OF BEING IN NARROW STRAITS. THEY BECAME NOT A SPEAKING PEOPLE, BUT A VOCAL PEOPLE. THEY WERE STILL FAR FROM SPEECH. SILENCE IS A RESULT OF INSENSITIVITY; SPEECH COMES LATER, WITH THE APPEARANCE OF THE *logos*. SO IT IS NOT ENOUGH JUST TO FEEL THE AWARENESS OF PAIN: MORE IS REQUIRED: PAIN MUST BE UNDERSTOOD. MOSES FELT THE HUMAN MADNESS INVOLVED IN SLAVERY, BUT HE COULD NOT EXPRESS HIMSELF. HE DID NOT UNDERSTAND THE MEANS BY WHICH THIS SITUATION COULD BE CHANGED. FOR THERE IS PAIN AWARENESS, AND ALSO PAIN UNDERSTANDING: YES, EVEN THE GREAT MOSES DID NOT REACH THE CENTER OF HIS HISTORICAL EXISTENCE AT THIS JUNCTURE. HE WAS THE FIRST ONE TO HEAR THE CRY OF SUFFERING, BUT HE DID NOT KNOW HOW TO CHANGE A MONSTROUS REALITY INTO A PROMISING FUTURE; HE DID NOT KNOW WHAT ACTION NEEDED TO BE TAKEN IN ORDER TO ALLEVIATE THE SITUATION OF THE JEWS. HE KILLED AN EGYPTIAN SLAVE-DRIVER; HE REBUKED TWO JEWS; BUT HE DID NOT BELIEVE THAT ANYTHING FURTHER COULD BE DONE. HE HAD MADE A GREAT STEP FORWARD: THE EXISTENCE OF HIS PEOPLE BEGAN TO MOVE FROM THE SILENT PERIPHERY TO THE VOCAL CENTER, BUT IT WAS YET FAR FROM A SPEAKING EXISTENCE. WHEN MOSES CAME, THE VOICE CAME; BUT MOSES HAD YET NO SPEECH! SPEECH IS THE REPRESENTATIVE OF UNDERSTANDING, BUT MOSES WAS STILL *מִן־הַיָּם*, OF UNCIRCUMCISED LIPS. SO HE WENT AWAY. HE WENT AWAY TO *פָּרָו*--AND HE WAS GONE A LONG, LONG TIME. HOW OLD DO YOU THINK MOSES WAS WHEN HE RETURNED TO LEAD FORTH THE JEWS? A LAD? HE WAS PERHAPS TWENTY--OR THIRTY, FORTY, OR EVEN FIFTY? HE WAS AWAY FOR SIXTY YEARS, AND THERE IN THE SINAI PENINSULA, HE HELD A VERY LONG DISCOURSE AND DEBATE WITH *הַיְהוָה*. HE FOUND HIMSELF WHEN G-D CONVINCED HIM THAT FREEDOM WAS IN SOOTH ATTAINABLE. SO HE RETURNED TO LEAD FORTH HIS PEOPLE WHEN HE WAS AN OLD MAN, 80 YEARS OLD. AND ULTIMATELY MOSES CAME TO UNDERSTAND THE UNIQUE DESTINY OF THE HEBREWS. AT WHAT POINT DO YOU THINK THIS HAPPENED? WHEN DO YOU THINK MOSES CAME TO UNDERSTAND AND BELIEVE IN THE GREAT, DRAMATIC TELEOLOGY OF THE JEWS, PAST, PRESENT, AND FUTURE? IT WAS AT *שֵׁנִי*. IT CAME ABOUT DURING THE GIVING OF THE *תּוֹרָה*; THIS EVENT ELECTRIFIED MOSES AND DREW ASIDE, HOWEVER BRIEFLY, THE THICK, MYSTERIOUS CURTAIN OF HISTORICAL DESIGN FOR HIM TO BEHOLD WHEN HE SPOKE WITH *הַיְהוָה* ON THE MOUNTAIN.

NOW LET US EMBARK ON A DIFFERENT PATH. THE ROAD FROM *נצח* TO *נח* IS DIVIDED INTO TWO PARTS. THE MOVEMENT FROM THE PERIPHERY TO THE CENTER, FROM THE INSENSITIVE EDGE TO THE AWARENESS OF PAIN, IS SPLIT IN TWO. THERE IS NOT ONLY PHYSICAL SLAVERY, BUT THERE IS ALSO EXISTENTIAL SLAVERY--NAMELY, THAT OF A SILENT, MUTE EXISTENCE. IT IS ACQUIRED IN SILENCE, BUT NOT IN DISTRESS. I RECALL MOST VIVIDLY A STORY IN PERETZ WHICH PERFECTLY DESCRIBES AN EXISTENTIAL SLAVE: BUSCHE LIVED A LONELY, UNSUNG EXISTENCE, FROM THE MOMENT HE WAS CIRCUMCISED, WHEN NO MEMORABLE TOASTS WERE OFFERED, TO THE DAY OF HIS BAR-MITZVAH, WHEN NO ILLUMINATING WORDS OF *נח* WERE SAID, TO HIS UNHERALDED MARRIAGE, TO THE DAY OF HIS DEATH, WHEN NO NOTICES WERE PRINTED. BUSCHE LIVED LIKE A GRAIN OF SAND ON THE BEACH OF AN OCEAN, WHICH WOULD NEVER HAVE BEEN NOTICED AMONG ALL ITS COUNTLESS FELLOWS, EVEN IF THE WAVES SHOULD BEAR IT TO THE SEA'S FURTHEST EDGE. THERE ARE PEOPLE TODAY MUCH LIKE BUSCHE; THEIR ONLY MEMORABILIA ARE A TINY DEATH NOTICE IN THE PAPER AND PERHAPS A SMEAR OF TOMBSTONE WHICH THE WIND SOON CARRIES AWAY, OR TIME AND NATURE SOON DEFACE. WHEN I WALK THROUGH A CEMETERY, I FEEL VERY MUCH THE PRESENCE OF SUCH PEOPLE, FOR I AM SURROUNDED BY THE ONLY REMAINING TANGIBLE EVIDENCE OF THEIR ENTIRE EXISTENCE. THOSE PEOPLE, LIKE OUR ANCESTORS OF OLD, RESPONDED TO PAIN WITH SILENCE: THEY ARE THE "SILENT PEOPLE," *נח* HELD THE VIEW THAT MAN IS SILENT BECAUSE HE NEEDS TO BE ARTICULATE, DEFINE HIS NEEDS, AND DISPLAY HIS KNOWLEDGE OF BASIC HUMAN RIGHTS--AND HE IS OFTEN UNEQUIPPED TO PLAY SUCH A RÔLE!

JUDAIC EXISTENTIALISM BELIEVES THAT NO MATTER HOW PROMINENT, MAN IS EVER IN ONTOLOGICAL BONDAGE: HE IS A SILENT BEING NO MATTER HOW ARTICULATE HE MAY BE. THUS WE HAVE DEVELOPED THE EQUATION: SILENCE MEANS THE LACK OF AWARENESS OF NEED; A VOCAL EXISTENCE MEANS ONE HAS AN AWARENESS OF HIS NEEDS. *נח* THOUGHT THAT MAN IN GENERAL IS UNAWARE OF HIS NEEDS, NO MATTER HOW CULTIVATED AND ELOQUENT HE MAY BE. MANY TIMES WE DESIRE THE UNDESIRABLE, AND FORGET ALL BASIC NEEDS; WE MAY FEEL NO PAIN EVEN WHILE WE ARE IN REAL TROUBLE! DOES THE YOUNG MAN KNOW HIS BASIC NEEDS? DOES HE? IF HE DID, THERE WOULD BE NO PROBLEM WITH DRUGS, DROPOUTS, ETC. HIS NEED IS ONE: EDUCATION. DOES THE MIDDLE-AGED MAN KNOW HIS NEEDS? IF HE DID, THERE WOULD BE LESS HEART ATTACKS, FEWER STORIES OF BREAKDOWNS; HE LACKS THE WISDOM TO APPLY HIMSELF TO HIS OBLIGATIONS IN MODERATION. DOES THE OLD MAN KNOW HIS NEEDS? MOST PROBABLY HE KNOWS THE LEAST OF HIS NEEDS, BECAUSE HE MAY PRAY FOR

THINGS WHICH ARE USELESS TO HIM AT SUCH A STAGE IN LIFE, WHILE NEGLECTING TO SEEK DIVINE FAVOR FOR HEALTH. HE REALLY DOESN'T KNOW WHETHER TO PRAY FOR GOOD HEALTH OR LENGTH OF DAYS. I AM AFRAID SOMETIMES THAT DEATH MAY OVERTAKE ME WHEN I'LL FIND MY LIFE A FAILURE, WHEN I'LL HAVE MANY UNFINISHED TASKS BEFORE ME. AND I SOMETIMES WAKE UP AT NIGHT, UNABLE TO SLEEP, BECAUSE OF A CERTAIN PHOBIA WHICH HAS HOUNDED ME FOR YEARS: THAT FOR SOME REASON OR ANOTHER, I'LL BE FORCED TO BREAK THE FAST OF *ס'ת'*. YES, STRANGELY, I FEEL THAT IF I AM FORCED TO BREAK THE HOLY FAST OF *ס'ת'*, MY LIFE WILL ABRUPTLY END THERE.

IN TIMES OF MISERY AND TORMENT, ONE IS ISOLATED EVEN FROM HIS FAMILY AND FRIENDS. THE HUMAN BEING IS SILENT BECAUSE HE HAS NOT GRASPED THE MEANING OF HIS LIFE; AND THAT THE FINAL BATTLE MUST ALWAYS BE LOST. YOU ALL KNOW MOSES LOST THE MOST IMPORTANT BATTLE OF HIS LIFE, THE ONE REQUEST HE MADE OF *אֵלֹהִים* WAS DENIED HIM. HIS DESIRE TO SEE *אֶרֶץ כְּנָעַן* WAS UNFULFILLED. THEREFORE, *all* OF US ARE LEADERS OF A PERIPHERAL LIFE. MAN LIVES IN GENERAL AS A SILENT SLAVE, GENERALLY IGNORANT OF HIS BASIC NEEDS, AND NOT KNOWING WHAT TO EXPECT. AND SO *אֱלֹהִים* HAS COME UP WITH THIS RADICAL DOCTRINE OF ACTIVISM AND FREEDOM ON THE PART OF MAN. WHEN WE SAY MAN IS FREE, WE MEAN HE CAN DECIDE BETWEEN THE MORAL NORM, G-D INCULCATED IN MAN HIS *modus existentiae*; HOW THEN CAN MAIMONIDES SAY MAN IS FREE? HOW CAN A MAN BE FREE, WHEN G-D CHARTERED HIS WAY OF LIFE AND IMPLANTED IN HIM BASIC TENDENCIES? THE ANSWER IS SIMPLE: MAN IS INVOLVED IN HIS OWN CREATION; HE IS A PARTNER, A COLLABORATOR, WITH *אֱלֹהִים*. YET *imago dei* IS NOT A *datum*; IT IS RATHER AN IDEAL, AN IDEA TOWARD WHICH MAN IS SUPPOSED TO KEEP MOVING. IN A WORD, IT IS A VISION, A CHALLENGE. G-D CREATES MAN A PERIPHERAL BEING, UNFINISHED AND UNTRIED. HE CHARGES HIM TO MOVE FROM A MUTE PERIPHERY TO A LOUD, SPEAKING CENTER, TO CONVERT SILENCE INTO MORPHOLOGICAL SPEECH. NO ONE ELSE SETS THE PATTERNS AND WAY OF LIFE! AND, BY THE WAY, THIS IS THE MEANING OF THE FAMOUS DUAL *וְעָלְתָּ* IN *וְעָלְתָּ*. SOME INTERPRET IT AS INVITING THE ANGELS TO PARTICIPATE WITH THE ALMIGHTY IN CREATING MAN, BUT I FEEL IT IS AN INVITATION TO MAN HIMSELF. MAN WAS SUMMONED TO JOIN THE CREATOR IN THE MARVELOUS WORK OF CREATION. MAN IS CONFRONTED HERE WITH A CHALLENGE AND A PROMISE. HE CANNOT HAVE A WORTH-WHILE EXISTENCE IF HIS GROWTH IS UNPLANNED AND INCIDENTAL. HIS PRIME

PURPOSE MUST BE TO MOVE FROM THE SILENT PERIPHERY TO THE VOCAL CENTER OF HISTORY. HE MUST GAIN CONTROL OVER HIS ENVIRONMENT AND BECOME A FREE, SPEAKING INDIVIDUAL. MAN WAS TOLD BY G-D WHAT TO ACCOMPLISH. WHAT WAS HE SUPPOSED TO ACHIEVE? --HE HAD TO REDEEM HIMSELF. AND HOW CAN MAN EVER GAIN THAT REDEMPTION? G-D CREATED MAN A POTENTIALITY, TO GAIN CONTROL OVER HIS TALENTS. HOW MAY HE DO SO? --THROUGH EDUCATION. EDUCATION IS THE INVOLVEMENT OF MAN IN THE PROCESS OF HIS OWN CREATION. SOMEHOW, EDUCATION ALLOWS MAN TO PUT THE FINISHING TOUCHES ON HIMSELF. THE \int OF \int ALLOWS FOR EDUCATION; IF THE \int HAD SAID \int , THERE WOULD BE NO DISTINCTION BETWEEN MAN AND ANIMAL. THIS \int --"LET US DO IT TOGETHER"--MADE MAN A BEING IN NEED OF EDUCATION, IN ORDER TO REDEEM HIMSELF BY DEVELOPING HIS POTENTIALS. THE MOMENT MAN EDUCATES HIMSELF, HE REDEEMS HIMSELF. SO NOW WE HAVE A NEW EQUATION: EDUCATION MEANS REDEMPTION! G-D CREATED MAN A SILENT PRISONER. IT REMAINS FOR MAN TO REDEEM HIMSELF, TO BRING HIMSELF FROM THE COMMUNITY OF UNINVOLVED SILENCE TO ACTIVE, SPEAKING COLLECTIVE.

WHAT IS THE DIFFERENCE FROM REDEEMING A SLAVE FROM POLITICAL CAPTIVITY, AND REDEEMING A STUDENT FROM INTELLECTUAL CAPTIVITY? ISN'T IT A MIRACLE, TO TAKE AN UNTRAINED YOUTH AND TO DRAW HIM, STEP BY STEP, FROM THE SILENT PERIPHERY OF NON-INVOLVEMENT AND NON-UNDERSTANDING, TO THE LOUD CENTER OF SMILES, UNDERSTANDING, AND ACTIVE PARTICIPATION? THIS IS EXACTLY WHAT \int MEANT BY \int ; AND THUS, SINCE PRAYER EQUALS REDEMPTION, AND REDEMPTION EQUALS EDUCATION, THEN WE HAVE IT THAT PRAYER EQUALS EDUCATION! AND NOW WE BEGIN TO SEE HOW PRAYER CHANGES SILENT MAN INTO SPEAKING MAN; HOW IT METAMORPHOSES A SILENT, MUTE EXISTENCE OF NOTHINGNESS TO A VOCAL, UNDERSTANDING EXISTENCE FULL OF PROMISE. MAN STARTS TO KNOW HOW TO ASK FOR HIS NEEDS. EVEN AN ANGEL HAS NO AWARENESS OF HIS NEEDS. AND \int HAS REJECTED A NEEDLESS EXISTENCE, SUCH AS THAT OF AN ANGEL. JUDAISM IS INTERESTED IN A NON-ANGELIC BEING. MODERN MAN CONSIDERS HIMSELF A SELF-SUFFICIENT BEING. AND BY DISCOVERING NEEDS, MAN DISCOVERS SOMETHING ELSE: HE DISCOVERS A VERY SAD FACT, THAT THE ALMIGHTY WILL NEVER GRATIFY ALL HIS NEEDS; THAT THE MOST IMPORTANT AND VITAL NEEDS WILL NEVER BE SATISFIED. ON THE CONTRARY, WHAT MAN CONSIDERS BASIC AND CENTRAL, WILL NEVER BE GRATIFIED. THIS IS BECAUSE \int CONSIDERS IT IMPORTANT THAT MAN CONCEIVE OF HIMSELF AS A TRAGIC BEING, FOR THEN HE LEARNS HOW TO APPROACH G-D. HENCE, MAN SUDDENLY DISCOVERS HE'S ALONE, AND THE FIRST OUTCRY, THE FIRST TEAR, SIGNIFIES HIS SPIRITUAL GROWTH.

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TONIGHT I SHOULD LIKE TO REPLACE THE ASSUMPTION OF DESCARTES--
Cogito, ergo sum--WITH A MUCH MORE PROPHETIC VARIANT: *Dolorem ferio,*
ergo sum. I EXIST--NOT BECAUSE I AM A THINKING CREATURE, ON THE CONTRARY
MUCH MORE IS NEEDED--BUT I EXIST BECAUSE I BEAR TRAGEDY ON MY SHOULDERS:
MINE IS A TRAGIC EXISTENCE. WHAT IS THE RESPONSE OF THIS ASSOCIATION OF
TRAGEDY IN BEING? HOW DID OUR ANCESTORS RESPOND TO THE AWARENESS THAT
THEY NEEDED *חירות*, FREEDOM? IT WAS *תפילה*. EVERY PERSON GOES THROUGH
THIS PASSIONAL EXPERIENCE. THE FIRST OUTCRY IS PRAYER. THAT HAPPENED
IN EGYPT--LAND MILLENNIA OF YEARS AGO; IT HAPPENS TO EVERYONE--NOW! JUDA-
ISM HELD THE VIEW THAT --HEREVER MAN DOES NOT FEEL THE SPIRITUAL PAIN IN
A DISGRACEFUL SITUATION, OR IS INCAPABLE OF APPRECIATING BEAUTY, IS LESS
LIKELY TO RAISE HIS VOICE IN PRAYER THAN WHOEVER RESPONDS TO PAIN AND IS
AWARE OF BEAUTY. WHOEVER FEELS NO PAIN WHEN HE ENCOUNTERS INJUSTICE--
EVEN WHEN DONE TO HIMSELF--CANNOT BE A CHAMPION OF JUSTICE. THE IMMEDIATE
RESPONSE TO THE VULGAR AND COARSE BY THOSE WHO ARE KEENLY AWARE OF PAIN,
IS IDENTICAL TO THE IMMEDIATE PERCEPTION OF THE BEAUTIFUL, NOBLE, AND
COMPASSIONATE ELEMENTS OF LIFE.

MAN IN NEED IS CALLED UPON TO PRAY. IT IS INTERESTING TO NOTE THAT
THE *תנ"ך* SAYS THAT *כאשר יצוק צרה* PRAYER ASSUMES THE CHARACTER OF A *תפילה*,
ALTHOUGH HE DOES NOT LIST PRAYER AMONG THE *מצוות*. WHEN HIS EXIS-
TENTIAL STATUS IS MENACED, MAN MUST CRY OUT. PRAYER IN JUDAISM IS NOT
MERE HYMN-SINGING; ON THE CONTRARY, PRAYER IS BOUND UP WITH HUMAN NEED.
TAKE THE *תפילות*, FOR EXAMPLE: 15 OF THE 19 *פסוקים* ARE DIRECTLY
CONCERNED WITH HUMAN NEEDS AND PETITIONS. WITH THE AWAKENING OF AWARENESS
OF HUMAN NEED, PRAYER ISSUES FORTH. PRAYER IN THIS SENSE IS EQUATED WITH
ONE TERM: *תפילה*. WHAT IS THE DIFFERENCE BETWEEN *תפילה* AND *תפלה*?
THE VOICE OF THE SHRIEK IS *תפילה*; THERE IS JUST PAIN AND A LOUD CRY, NO
UNDERSTANDING OF WHAT TRANSPIRES. IT IS A PRIMORDIAL STAGE OF PRAYER.

WHAT DO WE HAVE IN MIND? WHAT FEELING? --PURELY THE AWARENESS OF
NEED, AND THAT ONLY G-D CAN HELP US. MAN HAS A RIGHT TO PRAY FOR HIS NEEDS,
BUT HE MUST REALIZE THAT ONLY *ה' יתברך* CAN HELP HIM, AND THAT ALL OF HIS NEEDS
WILL NOT BE ANSWERED. SO PRAYER IS THE EXPRESSION OF MAN'S AWARENESS OF HIS
HELPLESS STATE. AT THIS JUNCTURE, MAN HAS LEFT THE SILENT PERIPHERY AND

IS COMING TO THE VOCAL CENTER. THIS IS THE STAGE OF *תפלה*. YOU CRY OUT TO G-D--BUT THAT'S ALL; NO MORE. THIS IS WHAT MAIMONIDES SPEAKS ABOUT IN THE BEGINNING OF HIS *מורה נבוכים*, BEFORE THE ESTABLISHMENT OF THE SECOND COMMONWEALTH AND THE BEGINNINGS OF ESTABLISHED PRAYER. BEFORE THE *תפלה*, PRAYER WAS MORE OR LESS SPONTANEOUS. THE *תורה* DOES NOT SAY OF OUR ANCESTORS IN EGYPT, *וידברו*; IT SAYS *וילבשו*--THEY CRIED OUT. WHY WASN'T SPONTANEOUS PRAYER LEFT THE WAY IT WAS FOR MANY HUNDREDS OF YEARS? NONE OF THE JEWS IN EGYPT UNDERSTOOD--NOT EVEN MOSES--HOW TO FULFILL AND UNDERSTAND THEIR NEEDS--NOT UNTIL Mt. SINAI. DEFINITIVE SENTENCES, FIXED POSTURE, AND ESTABLISHED TIMES FOR PRAYER CAME ABOUT THROUGH THE *תורה*. ACTUALLY, *תפלה*, PRAYER IS COMPLETELY TIED IN WITH THE PERCEPTION OF NEED. BUT THE *תורה* ADVANCED THIS CONCEPT. YES, SPONTANEOUS PRAYER IS THE FIRST STAGE; BUT IT IS NOT ENOUGH. NOT ONLY SHOULD MAN FEEL HIS NEEDS, BUT HE SHOULD UNDERSTAND THEM. AT THE NEXT STAGE, PRAYER IS RELATED TO SPEECH. INTELLECTUALLY, MAN MUST FIND HIMSELF. HE FINDS HIMSELF NOT ONLY IN THE PERCEPTION OF NEED, BUT ALSO IN THE CONCEPTION OF NEED. HE BEGINS TO REVEAL HIMSELF BY CONCEIVING HIS NEEDS AND UNDERSTANDING THEM. WHAT IS THE CRUX OF THE *תפלה*? IS IT NOT TO UNDERSTAND THE DOCTRINE OF NEEDS AND HOW TO SATISFY THEM? *תורה* HAS DEVELOPED A HIERARCHY OF NEEDS--SOME CONSTRUCTIVE, SOME DISJUNCTIVE, AND HAS TAUGHT MAN HOW TO GRATIFY EMOTIONAL AS WELL AS PHYSICAL NEEDS... IF YOU DON'T UNDERSTAND YOUR NEEDS, YOUR MEANS OF GRATIFYING THEM MAY INFLICT A LOT OF DAMAGE. WHAT DOES MAN REALLY MEAN BY HIS NEEDS? DO YOU WANT TO KNOW THE WORLD TO COME? --THEN OBSERVE THE *תורה*, FOR *תורה* IS *תורה*, AND YOU WILL FIND THEREIN A TASTE OF SPIRITUAL EXISTENCE. AND WHAT WOULD YOU SAY IS THE PHILOSOPHY BEHIND OUR DOCTRINE OF NEEDS? --IT IS TO TRAIN ALL OUR NEEDS TO BE GRATIFIED BY SERVICE TO G-D. THIS IS EVEN TRUE OF OUR PHYSICAL NEEDS. YOU KNOW, THE SAGES OF ANCIENT GREECE WERE MORTIFIED TO BE SEEN EATING IN PUBLIC, SO THEY RETREATED TO CONSUME THEIR MEALS IN SOLITUDE; THEY CONSIDERED EATING DISGRACEFUL, AN ANIMAL FUNCTION. THIS IS CONTRARY TO JEWISH PHILOSOPHY; OUR OUTLOOK TRANSFORMS AN ORDINARY MEAL INTO SANCTIFICATION OF THE NAME OF G-D. SO THERE IS STILL ANOTHER FORM OF PRAYER: TO HAVE TOGETHER WITH UNDERSTANDING, A KNOWLEDGE OF HOW TO GRATIFY OUR NEEDS. THE ENTIRE *תורה* IS A JEWISH DOCTRINE OF NEEDS; IT IS NOT JUST A PRAYER; IT CONTAINS ALL PRINCIPLES OF HUMAN NEEDS. SO MAN MUST STUDY HIS NEEDS, CLASSIFY THEM WELL, AND THEN

קולו IS CONVERTED INTO תפלה. For קולו IS A SPONTANEOUS RESPONSE; IT IS UNPLANNED; IT MERELY HAPPENS. תפלה, ON THE OTHER HAND, MEANS KNOWING, THINKING, DISCRIMINATING. NOTE ITS USE IN ענין; ...אשר בלבב, OR אשר בפה.

THUS THE *קולו* CLASSIFIED PRAYER INTO TWO CATEGORIES, *קולו* AND *תפלה*. ONCE THE INTELLECT BECOMES INVOLVED, SPEECH ENTERS IN; ONCE MAN UNDERSTANDS HIS NEEDS, AND GIVES IT THOUGHT, HE SPEAKS. IT IS HERE THAT SELF-REALIZATION OF MAN ACHIEVES ITS EPITOME. WHY DID THE DEMAND THAT MAN EXPRESS HIMSELF IN WORDS, IN SPEECH? AFTER ALL, SOME OF OUR SCHOLARS BELIEVE *אשר בלבב*. MAIMONIDES DID NOT ACCEPT THIS VIEW; HE FELT WE MUST PRONOUNCE WORDS. PRONUNCIATION IS NOT NECESSARY FOR *קולו*, BUT IT IS INDISPENSIBLE FOR *תפלה*. THE *תפלה* ACTS ALMOST MERCILESSLY VIS-A-VIS MAN; *אשר בלבב* KNEW THAT THERE ARE SOME THINGS WHICH MAN KNOWS VERY, VERY WELL. BUT SOMEHOW KNOWLEDGE ALONE CAN NOT BE RECONCILED, AND CANNOT BE EXPRESSED IN SPEECH; THAT'S WHY THE *תפלה* PLACED SO MUCH EMPHASIS ON REPENTANCE. BECAUSE IT IS HARD TO SAY, HARD TO ADMIT FAILURE, IS WHY *אשר בלבב* DEMANDS IT OF MAN. AND THE SAME IS TRUE OF *תפלה*. *תפלה* EXPRESSES ITSELF THROUGH THOUGHT, BUT IS INCOMPLETE WITHOUT VOCAL EXPRESSION. *תפלה* FINDS ITS FINALE IN THE WORD, WHEN MAN DELIVERS HIMSELF FROM SILENCE. EDUCATION IS THE MAIN PART OF *תפלה*, AND IT BEGINS WHEN MAN STARTS TO UNBRUDEN HIMSELF BEFORE THE ALMIGHTY: "ALL RIGHT, THERE HAS BEEN AN EMOTIONAL AWAKENING; NOW I EXPECT YOU TO AWAKEN INTELLECTUALLY AS WELL!" *אשר בלבב* SEEMS TO SAY. THE VERY MOMENT MAN EXPRESSES HIS THOUGHTS IN WORDS, HE IS NO LONGER A SILENT SLAVE, SHACKLED AND MUTE; HE CASTS OFF HIS CHAINS--THEY VANISH; HE ACHIEVES A SPEAKING IDENTITY; HE KNOWS HIS NEEDS, AND THE DIVINE VERDICT IS SUDDENLY RESCINDED!

Notes from *אשר בלבב* Address
delivered by Rabbi Joseph B. Soloveitchik
on Tuesday, 29 February, 1972, 9:15 a.m.,
Brookline, Massachusetts

THE *אשר בלבב* WHICH WE HAVE JUST READ IS, ACCORDING TO *אשר בלבב*, AN *אשר בלבב*--A STORY, AN EPISTLE, ABOUT EVENTS WHICH HAPPENED MILLENNIA OF

YEARS AGO, IN A SOCIETY WHICH IS REMOTE FROM US, IN CIRCUMSTANCES WHICH ARE SOMETIMES INCOMPREHENSIBLE TO US. BUT A JEW HAS A LONG AND GOOD MEMORY, AND HE RECALLS EVENTS WHICH TOOK PLACE A LONG TIME AGO. HOWEVER, THE *מגילת אסתר* IS ALSO A *ספר*, WHICH AT THE REQUEST OF ESTHER WAS CONTAINED IN OUR *כתב הקודש*. IT CONTAINS PHILOSOPHY; IT OFFERS A WORLD OUTLOOK. IT HAS GREAT MEANING IN THE PAST, AND FOR US TODAY. WE LEARN FROM IT A GREAT DEAL; AND LIKE THE REST OF *תורה*, IT IS ETERNAL. OUR SAGES HAVE TREATED THE *מגילת אסתר* WITH SUCH REVERENCE, ALMOST LIKE THE *תורה* OF *משה*, OR THE *פסוק* OF THE *מגילת אסתר*. THIS IS NOT THE PLACE TO DISCUSS ALL THE IDEAS IN THE *מגילת אסתר*. I WANT TO ISOLATE JUST ONE THOUGHT THIS MORNING. THE BOOK OF ESTHER PORTRAYS THE WAY THE NON-JEW LOOKS AT THE MYSTERIOUS, INCOMPREHENSIBLE JEWISH WAY OF LIFE, ESPECIALLY HIS READINESS TO SACRIFICE. *אדם אחר* MEANS A DIFFERENT CREATURE, FROM ANOTHER PLANET! *אדם אחר* --- THERE IS NOT JUST THE IDENTIFICATION OF A REBEL IN THESE WORDS, THERE IS THE DOCTRINE OF THE CENTRALITY OF THE INDIVIDUAL IN HISTORY, WHEN THE CALL OF THE ALMIGHTY COMES THROUGH. HOW BEAUTIFULLY THE *מגילת אסתר* TELLS US THIS WHOLE PHILOSOPHY: ... *אדם אחר* --- SO YOU SEE, AT THE VERY OUTSET IT MAKES NO SENSE WHY THE COMMUNITY SHOULD REPEAT THE WORDS BEFORE THE *מגילת אסתר*: MORDECHAI BECAME PRIME MINISTER OF PERSIA; BUT WHY IS IT NECESSARY TO REPEAT THE DESCRIPTION OF THE INDIVIDUAL? IT IS BECAUSE THIS JEW PLAYED A CENTRAL RÔLE IN THE HISTORIC STORY OF *אסתר*. WHEN MORDECHAI EMERGED VICTORIOUS FROM THE STRUGGLE WITH HAMAN, *אדם אחר*. APPARENTLY MOST OF THE INHABITANTS WERE JEWISH! SO WHY DOES THE *מגילת אסתר* SPEAK OF MORDECHAI ALONE? IT IS BECAUSE HE WAS THE ONLY *אדם אחר*. YOU KNOW *אדם אחר* HAS A VARIETY OF CONNOTATIONS---A MAN OF IMPORTANCE, A GREAT PERSONALITY. IF WE SPEAK OF A SINGULAR INDIVIDUAL, HE IS CALLED *אדם אחר*. THERE WAS A SINGULAR PERSONALITY IN SHUSHAN, WHOSE COMMITMENT AND SENSE OF RESPONSIBILITY WERE GIVEN TESTIMONY BY HIS WILLINGNESS TO SUFFER ON BEHALF OF HIS PEOPLE. IT WAS HE WHO PROCLAIMED THE DOCTRINE OF *אדם אחר*, THE DOCTRINE OF RESPONSIBILITY WHICH IS THE TOTAL, UNQUALIFIED DEDICATION OF THE INDIVIDUAL TO THE DESTINY OF THE COMMUNITY. THE REST OF THE CITY WAS FROZEN IN TERROR. MORDECHAI BELIEVED, HOWEVER, IN THE DESTINY OF THE JEWS. HE WAS A COURAGEOUS, BOLD, AND POWERFUL JEW, NOT ONLY AFTER THE HARSH DECREE OF HAMAN AND *אסתר*, BUT BEFORE AS WELL. HAD MORDECHAI NOT GIVEN ESTHER A PROPER JEWISH EDUCATION,

FROM THE THEORETICAL GESTURE OF *למוד*-LEARNING TO THE EMOTIONAL GESTURE OF SELF-EFFACEMENT AND HUMBLING OF ONE'S HEART. I BELIEVE YOU'LL AGREE WITH ME THAT THE TOPIC IS OF GREAT RELEVANCE TO US AS HARBINGERS OF THE *ברכה* MESSAGE TO THE NON-RELIGIOUS JEWISH COMMUNITY, BOTH HERE AND IN *תל אביב*. WE ARE UNDER VERY STRICT SURVEILLANCE BY THE VERY COMMUNITY WHICH WE ARE OUT TO CONVERT. ANY MORAL TURPITUDE OR BANKRUPTCY ON OUR PART IS ALL THE MORE MAGNIFIED IN THEIR EYES, BECAUSE WE CLAIM THE BANNER OF THE *ברכה* AS OUR OWN. OF COURSE, THE FRAME OF REFERENCE FOR OUR DISCUSSION IS A PHILOSOPHICAL ONE, WHICH I SHALL HAVE TO DEVELOP.

THE WORD--TO WHICH I REFER WITH A CAPITAL "W"--PLAYS A UNIQUE ROLE IN THE BIBLICAL WORLD. THROUGH THE WORD G-D CREATED THE ENTIRE COSMOS, FROM THE FLOWERS AND BUSHES IN OUR BACKYARD TO THE BOUNDLESS FRINGES OF OUR UNIVERSE. THROUGH THE WORD G-D CHARGED MAN WITH A SINGULAR ASSIGNMENT. THROUGH THE WORD G-D APPEALED TO ABRAHAM, ISAAC, JACOB, AND MOSES, AND LATER RAISED THEIR PEOPLE TO A COVENANTAL COMMUNITY, A NATION OF PRIESTS AND A HOLY PEOPLE. THROUGH THE WORD THE NATURAL SCIENTIFIC ORDER--THE ORDER OF *טבע*--WAS ESTABLISHED. THE WORD, WHEN SPOKEN TO MAN, IS THE ORIGIN OF ANOTHER ORDER: THAT OF FREEDOM AND HUMAN DIGNITY. THE WORD, WHEN DIRECTED TO THE COVENANTAL COMMUNITY, HAS BECOME THE FOUNTAINHEAD OF CHARISMA TO THE COMMITTED PEOPLE, THE COMMUNITY OF *קדושים*. THUS WE HAVE THE ORDER OF THE COSMOS, THE ORDER OF FREEDOM, AND THE ORDER OF *קדושים*. THIS *קדושים* IS INSEPARABLY LINKED UP WITH THE WORD: IT'S NOT JUST A PHILOSOPHICAL PART; IT'S MORE--IT IS AN HALACHIC PART. THE FACT THAT THE FOUNTAINHEAD OF *קדושים* IS THE WORD, FINDS EXPRESSION IN TWO HALACHIC TERMS: *קדושים קדושים* AND *קדושים קדושים*. INTRINSIC, INHERENT HOLINESS, AND TRANSIENT, PERIPHERAL HOLINESS. THE DESIGNATION OF AN OBJECT AS HOLY MAY SIGNIFY THAT *קדושים* IS AN INTEGRAL PART OF ITS SUBSTANCE; HOWEVER, AT OTHER TIMES, IT MAY SIGNIFY THAT THE *קדושים* IS NOT INHERENT BUT TRANSIENT--WHEREIN AN OBJECT IS RELATED TO *קדושים*, BUT WHERE *קדושים* IS NOT PART AND PARCEL OF THE OBJECT. IF WE SHOULD INQUIRE ABOUT THE CLASSIFICATION OF OBJECTS AS INTRINSICALLY AND INHERENTLY HOLY, WE WOULD RECEIVE THE ANSWER THAT WHEREVER THE MYSTERIOUS CONFIGURATION OF THE BLACK HEBREW LETTER IS VISIBLE, INTRINSIC *קדושים* IS PRESENT; AND WHEREVER THE SCRIPT IS MISSING, THE *קדושים* IS NOT *קדושים קדושים*. FOR EXAMPLE, LET US TAKE THE *מזבח* OF THE *מזבח*. THE *מזבח* WHICH

WE WRAP AROUND OUR ARM, HAND, AND TEMPLES, ARE NOT IMPRINTED WITH ANY
 HEBREW LETTERS. BUT THE כ OF THE כֶּתֹבֶת , WHICH HAS EMBOSSED UPON
 ITS SIDE THE ש OF A DIVINE NAME, CARRIES WITH IT THE STATUS OF שְׁמַיְמִי .
 IT IS OBVIOUS THAT THE FOUNTAINHEAD OF כֶּתֹבֶת IS THE WORD, OF WHICH THE
 LETTER IS THE REPRESENTATIVE. THE LETTER IS THE REPRESENTATIVE OF G-D'S
 SCRIPT. HENCE, JUST A LETTER--A GEOMETRIC CONFIGURATION OF LINES AND
 CURVES--HALLOWS THE OBJECT ON WHOSE SURFACE IT APPEARS. IN OTHER WORDS,
 WHAT IS THE SOURCE OF כֶּתֹבֶת ? --THE דְבַר : IT IS THE WORD OF G-D.
 WE ALWAYS HAVE IN MIND THE דְבַר הַכֹּהֵן WHEN WE SPEAK OF כֶּתֹבֶת . WHEREVER THE
 LETTER IS PRESENT, THERE IS כֶּתֹבֶת ; WHEREVER THE LETTER IS ABSENT,
 THERE IS NO כֶּתֹבֶת . A VERY LOGICAL QUESTION ARISES: WE HAVE A תּוֹרַת לְבָבוֹת
 AND A תּוֹרַת שְׂפָתַי . WE SAID THAT A WORD--INDEED A SINGLE LETTER--
 HAS THE SINGULAR QUALITY OF HALLOWING THE OBJECT ON WHOSE SURFACE IT
 APPEARS. THEN WHAT ABOUT THE תּוֹרַת שְׂפָתַי ? ITS כֶּתֹבֶת IS NOT
 TANGIBLE, ONE MAY NOT TOUCH OR FEEL IT; HOWEVER, G-D, IN HIS INSCRUTABLE
 WILL, HAS DECREED THAT WITH REGARD TO THE OTHER תּוֹרַת , THE WORD BE NOT
 CRYSTALLIZED IN SCRIPTAL SIGNS. HE WANTED THE WORD TO BE INTERWOVEN IN
 A THOUGHT SYSTEM, NOT IN A SIGN SYSTEM, AS IS THE CASE WITH תּוֹרַת לְבָבוֹת .
 SO HOW DOES THE כֶּתֹבֶת OF תּוֹרַת שְׂפָתַי MANIFEST ITSELF? IT WOULD BE FOLLY
 TO SAY THAT THE תּוֹרַת שְׂפָתַי HAS NO INHERENT כֶּתֹבֶת , AND THAT IN SOME WAY
 THE ORAL תּוֹרַת IS INFERIOR TO THE תּוֹרַת לְבָבוֹת , OR THAT IT IS STRIPPED
 OF POWER TO PASS ON HOLINESS. IF IT IS HALLOWED, WHAT DOES IT SANCTIFY?
 ANY OBJECT ON WHICH תּוֹרַת לְבָבוֹת IS ENGRAVED, BECOMES HOLY; WHAT ABOUT
 תּוֹרַת שְׂפָתַי ? WHILE תּוֹרַת לְבָבוֹת HALLOWS AN INANIMATE OBJECT, SUCH
 AS THE כ OF THE כֶּתֹבֶת , תּוֹרַת שְׂפָתַי HALLOWS AND SANCTIFIES THE
 HUMAN MIND. APPARENTLY THE STUDY OF תּוֹרַת שְׂפָתַי , BESIDES BEING AN
 INTELLECTUAL GESTURE AND PROVIDING THE KNOW-HOW AND KNOW-WHY OF JEWISH
 LIFE, IS A REDEMPTIVE, CATHARTIC ACT AS WELL. תּוֹרַת לְבָבוֹת HALLOWS
 THE PARCHMENT; תּוֹרַת שְׂפָתַי SANCTIFIES AND CLEANSSES THE HUMAN PERSONALITY,
 PURGES IT OF IRREVERENT THOUGHTS AND DESIRES, AND RAISES ITS HOPES AND
 ASPIRATIONS. IN A WORD, THE ENGAGEMENT IN AND PURSUIT OF תּוֹרַת שְׂפָתַי RESULTS
 IN A GREAT HUMAN EXPERIENCE, WHICH MAKES IT POSSIBLE FOR MAN TO TRANSCEND
 THE MEANING OF AN UPROOTED, LONELY EXISTENCE.

WE ASKED WHAT DOES תּוֹרַת שְׂפָתַי HALLOW, AND WE HAVE ANSWERED IT:
 IT SANCTIFIES NOT ONLY THE HUMAN PERSONALITY, BUT THE HUMAN HEART AND

HOLINESS? *הקדוּת* IS DESCRIBED AS *אל אלוהים*; CAN ANYONE APPROACH HIM? OF COURSE, *הגאון* HAS ANSWERED THE QUESTION IN THE AFFIRMATIVE. HOW CAN ONE FIND HIMSELF IN THE PROXIMITY OF *הקדוּת*? HOW CAN ONE FEEL THE BREATH OF *הקדוּת*? -- THROUGH THE *תורה*, OF COURSE. HOW DID *הגאון* VISUALIZE THE LINK BETWEEN INFINITY AND FINITUDE? *הגאון* WANTED MAN TO COME CLOSE TO *הקדוּת* NOT THROUGH ASCETICISM OR ECSTATIC SELF-ABANDONMENT; BUT, ON THE CONTRARY, BY AFFIRMING HIS TRANSCENDENTAL PERSONALITY WITH ALL ITS IRRIDESCENT QUALITIES. ONE WAY TO ACHIEVE THE WHOLESOME *תורה* LIFE IS THROUGH THE COGNITIVE GESTURE, THROUGH KNOWLEDGE. HOW DOES THE STUDY OF *תורה* UNITE MAN WITH HIS MAKER, TEMPORAL TRANSCIENCE WITH ETERNITY? ACTUALLY THE ONE WHO INTERPRETED THE CORRECT ANSWER BY IMPLICATION WAS THE *רמב"ם*. LATER, THE *חכמי הקבלה* SPOKE ABOUT IT A GREAT DEAL. IT FOUND ITS PRECISE FORMULATION IN THE *תנ"א*, BUT THE AUTHOR ACKNOWLEDGES HIS DEBT TO THE *רמ"א*. MAIMONIDES AVAILED HIMSELF OF THE DOCTRINE WHICH HE EMBRACED ENTHUSIASTICALLY AND WHICH FOUND EXPRESSION IN HIS *תורה*; NAMELY, *אמנת האלוהים*. HE MENTIONS IT IN *הלכות תורה* AND AGAIN IN *הלכות תשובה*. THE *רמ"א* IS NOT ALWAYS IN HARMONY WITH THE *חכמי הקבלה*, BUT IN THIS DOCTRINE HE IS. IF THE KNOWER AND THE KNOWN OBJECT MERGE INTO ONE, THE TWO KNOWERS, WHOSE MINDS ARE CONCENTRATED ON THE SAME OBJECT, ALSO MERGE INTO ONE. THEY SHARE SOMETHING IN COMMON, UPON WHICH BOTH MINDS ARE CONCENTRATED. LET ME EXPLAIN IT TO YOU IN PHILOSOPHICAL TERMS, NOT ONLY IN EPISTEMOLOGICAL TERMS. INDIVIDUALS WITH IDENTICAL THOUGHTS AND SIMILAR VIEWS CANNOT REMAIN STRANGERS FOR A LONG TIME. WILLY-NILLY, THE INDIVIDUALS WILL MEET AND BECOME UNITED IN ONE BROTHERLY EMBRACE. LET US NOT FORGET, THE UNITY OF THOUGHT FORMS, ACCORDING TO MAIMONIDES, THE VERY ROOT OF FRIENDSHIP. PEOPLE WITH COMMON VALUES FORM A BROTHERLY UNION. *חברותא*, THE SO-CALLED COMRADE-IN-ARMS, IS THE HIGHEST, MOST EXALTED, SUBLIME, AND PASSIONATE FORM OF FRIENDSHIP. IF IDENTITY OF THOUGHT RESULTS IN FRIENDSHIP BETWEEN TWO INDIVIDUALS, A SIMILAR RELATIONSHIP CAN BE ESTABLISHED BETWEEN G-D AND MAN. IF MAN BECOMES COMPLETELY ABSORBED WITH THE LOGIC OF G-D'S THOUGHT, AND IDENTIFIES HIMSELF WITH THE OUTWARD DESTINY SPELLED OUT BY THE WORD, AND SINCE *אמנותי באיני באמנותי באני*, THEN *הוא צה משיך אותם ברוחו* *אחברתו אהקדוּת* THE INSCRUTABLE WISDOM OF THE ALMIGHTY. THUS THE MOST WONDERFUL AND MARVELOUS UNION BETWEEN G-D AND MAN IS *thought*. THE *thought* IS DIVINE. MAN ASSIMILATES THE THOUGHT

ORIGINATED BY G-D. THE THOUGHT IS THE LINK UNITING INFINITY WITH FINITUDE. INDEED, THE *אמץ* *לד* IS THE LINK BETWEEN MAN AND G-D--THE INTELLECTUAL GESTURE, THE ASSIMILATION OF DIVINE KNOWLEDGE INTO THE HUMAN MIND, IS THE GREAT BOND UNITING MAN WITH HIS MAKER.

HERE WE COME FACE TO FACE WITH AN OLD DILEMMA. WE JUST SAID THE FOUNTAINHEAD OF *אמץ* IS THE WORD, BECAUSE THE GENUINE SPRINGWELL OF THE WORD IS *דבר*. THIS UNION IS ONLY POSSIBLE THROUGH THE *אמץ* THOUGHT. NOW WHAT IS THE IMPORTANT QUESTION TO BE ASKED? HOW CAN FINITE MAN GRASP THE THOUGHT OF THE INFINITE? --IT IS THE MIRACLE OF REVELATION WHICH MAKES PLAUSIBLE THE TRANSMISSION AND ASSIMILATION OF DIVINE KNOWLEDGE. THE *שן* SAYS THAT THE BOND IS THE HUMAN CAPACITY TO UNDERSTAND. ANY KNOWLEDGE IS BASICALLY AN ESOTERIC EXPERIENCE--AN EXPERIENCE NOT FOR EVERYBODY, BUT ONLY FOR THE SELECT FEW CAPABLE TO UNDERSTAND. IT'S A PART OF HARD, MERCILESS REALITY. G-D GAVE THE ABILITY TO LEARN TO SOME AND DENIED IT TO OTHERS. IF THE LINK BETWEEN G-D AND MAN IS THE COGNITIVE PERFORMANCE, THE INTELLECTUAL GESTURE, THEN WE MAY ASK, WHAT ABOUT THE DULL PERSON WITH A DREARY MIND? IS HE TO BE DEPRIVED OF THAT MYSTICAL EXPERIENCE, UNION WITH G-D? TO BE CLOSE TO G-D IS A BASIC RIGHT OF EVERY BEING, REGARDLESS OF HUMAN STATION. SHOULD AN INTELLECTUALLY SLOW AND UNTALENTED PERSON FORGET THIS RIGHT? SCIENCE IS AN ESOTERIC EXPERIENCE--IT IS ONLY FOR THE GIFTED. BUT NOT SO WITH RELIGION. SCIENCE BELONGS TO THE BRIGHT AND BRILLIANT, NOT TO THE SLUGGISH AND DULL; BUT THE RELIGIOUS EXPERIENCE--TO HEAR THE VOICE OF *דבר*--IS THE BASIC RIGHT OF EVERY HUMAN BEING. WITHOUT FAITH, MAN'S LIFE IS SOLITARY, DREARY, AND BLEAK. WHAT ABOUT THE ONE WHO CAN'T ASSIMILATE KNOWLEDGE? SHOULD HE BE DENIED THE RIGHT TO APPROACH, TOUCH, AND EMBRACE G-D? THERE IS NO ARISTOCRACY IN RELIGION. YET HERE THE *שן* AND THE *לד* SAY THE LINK IS THE THOUGHT! LET ME SUGGEST THE ANSWER TO YOU.

THERE IS ANOTHER DOCTRINE WHICH YOU WILL UNDERSTAND MORE READILY: IT IS *אמץ* *לד* *אמץ* (IT'S MY TERM; DON'T PLAGARIZE IT!); TO LOVE GENUINELY IS AN ACT OF SINCERITY. TO LOVE MEANS TO SHARE ONE'S IDENTITY. IF THERE IS IDENTIFICATION OF LOVER AND BELOVED, THERE IS ALSO IDENTIFICATION OF TWO LOVING PERSONS, IF THERE IS A SINGLE LOVED PERSON BETWEEN THEM. I CALL THIS *אמץ* *לד*. IN OTHER WORDS, IF TWO PEOPLE LOVE THE SAME PERSON,

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THEY ARE SPIRITUALLY UNITED BY LOVING THE SAME PERSON. IN FACT, THE LOVE OF HUSBAND AND WIFE, WHICH AT FIRST WAS EROTIC AND SELFISH, IS EXPANDED, ENHANCED, AND REDEEMED WITH THE BIRTH OF THE FIRST CHILD, WHEREUPON THEIR LOVE BECOMES MORE TRUTHFUL, MORE INTIMATE, AND MORE SINCERE. IN THIS LOVE, YOU FIND NOT TWO MINDS CONCENTRATED ON A SINGLE IDEA, BUT TWO HEARTS FIXED ON ONE SMALL, HELPLESS PERSON, WITH WHOM EACH PARENT IDENTIFIES HIMSELF. TWO PEOPLE ARE WELDED INTO ONE; IT IS AN EMOTIONAL BOND LINKING THEM, WHICH BECOMES THE EXISTENTIAL FOCUS OF THEIR LIFE. THIS IS *וְכָל יוֹצֵר אֵל אֱלֹהֵי אֱמִתּוֹת וְדַבָּר בְּעַלְמָא דְּהוּא אִשְׁרָא אֵלֵינוּ* UPON WHICH *רש"י* REMARKS, *הוֹצֵר הוֹצֵר*; BOTH PARENTS ARE UNITED IN THE CHILD. DID NOT *אליהו* EXCLAIM, *כִּי רַחֵם ה' קִימָה לְעַתָּה אֶתְּכֶם אֱלֹהֵי אִשְׁרָא* --BUT SHE WAS TO BE DISAPPOINTED! NOW ASSUMING OUR TREATMENT OF INTELLECTUAL ESOTERICISM AND EMOTIONAL EXOTERICISM, WE MAY MAKE MENTION OF ANOTHER BOND WHICH BRINGS TWO PEOPLE TOGETHER--LOVE. G-D LOVES HIS WORD, WHICH WAS CRYSTALLIZED IN *תּוֹרַת מֹשֶׁה* AND *תּוֹרַת דָּוִד*. THERE IS NO DOUBT THERE IS LOVE ON THE PART OF G-D FOR THE *תּוֹרַת*. IT IS PRINCESS, HIS DAUGHTER, AND THE *תּוֹרַת* IS ALSO OUR MOTHER. *רש"י* SPEAK SO MANY TIMES OF *בְּיַד אֱלֹהֵי תּוֹרַת*; THIS IS NOT ONLY THE *תּוֹרַת חֲכָמִים* WHO CERTAINLY ACQUIRED SCHOLARSHIP, BUT THE WHOLE JEWISH PEOPLE AS WELL! WHAT DOES THIS SYMBOL CONNOTE, THAT THE RELATIONSHIP BETWEEN G-D AND THE *תּוֹרַת* IS THE SAME AS THAT BETWEEN THE *תּוֹרַת* AND HER CHILDREN? G-D LOVES HER BECAUSE SHE IS HIS DAUGHTER; WE LOVE HER BECAUSE SHE IS OUR MOTHER-- AND THIS BOND OF LOVE UNITES US TO G-D.

IN LIGHT OF THE ABOVE SAID, WE MAY SAY THAT EVEN THOUGH THE INTELLECTUAL EXPERIENCE OF *תּוֹרַת אֱלֹהִים* IS ONLY AVAILABLE TO A SELECT GROUP BECAUSE IT IS AN ESOTERIC EXPERIENCE, EMOTIONALLY THE *תּוֹרַת* BECOMES AN EXOTERIC EXPERIENCE IN WHICH ALL MAY SHARE, EVEN THE DULL, SLUGGISH INDIVIDUAL. ALL ARE *בְּיַד אֱלֹהֵי תּוֹרַת* --THE ONE BY KNOWING HER INTIMATELY, THE OTHER BY LOVING HER, CARING FOR HER, FEELING COMMITTED TO AND RESPONSIBLE FOR HER. HENCE, THE ENTIRE JEWISH COMMUNITY ARE CHILDREN OF THE *תּוֹרַת*. THE *תּוֹרַת* MAKES THIS CLEAR BY EXPLAINING WHY WE MAKE A *בְּיַד אֱלֹהֵי תּוֹרַת* NOT OF *תּוֹרַת אֱלֹהִים* --DENOTING ONLY THE INTELLECTUAL GESTURE--BUT OF *תּוֹרַת אֱלֹהֵי תּוֹרַת*, WHICH IMPLIES THE EMOTIONAL LINK, AND INCLUDES THEREBY ALL ISRAEL. THERE ARE TWO BONDS THEREFORE: THE BOND OF LOVE, AND THE

BOND OF THE INTELLECT. THIS IS WHY *תורה* IS SO POPULAR: IT KEPT ON SAYING, DESPITE THE OPPOSITION OF MANY *עוֹבְדֵי אֱלֹהִים*, THAT *תורה* IS AN EXOTERIC EXPERIENCE.

NOW WE SHALL HAVE TO FIND THE TRANSITION FROM *תורה* TO HUMILITY. AS A MATTER OF FACT, EDUCATION CONTRIBUTES VERY LITTLE TO THE FEELING OF HUMILITY IN MAN. THE GREATER THE ACHIEVEMENTS, THE MORE ARROGANT MAN BECOMES. *תורה* DEMANDED THAT THE ACQUISITION OF KNOWLEDGE BE LINKED UP WITH A FEELING OF HUMILITY. HOW DOES THE *תורה* FORMULATE THE MUTUAL EXCLUSIVENESS OF *תורה* AND *תורה*? LET US START WITH A SIMPLE QUESTION: HOW COULD THE IDEAS OF *תורה* AND HUMILITY BE ASSOCIATED? FIRST OF ALL, THE STUDY OF *תורה* ENGENGERS *תורה*. THE LINK BETWEEN *תורה* AND HUMILITY IS *תורה*. THE *תורה*-EXPERIENCE IS ROOTED IN THE AWARENESS OF HUMAN GREATNESS. WHO CAN SAY I EXPERIENCE *תורה*? WHOEVER IS CLOSE TO THE ALMIGHTY, WHO TAKES ADVANTAGE OF THE GREAT PRIVILEGE WHICH G-D HAS BESTOWED UPON MAN. SO *תורה* IS BORN OUT OF GREATNESS, WHILE HUMILITY IS BORN OUT OF HUMAN SELF-EFFACEMENT! HOW DOES THE PROPINQUITY OF MAN TO G-D, AS EXPRESSED BY *תורה*, FIND RESOLUTION IN HUMILITY, WHICH EXPRESSES DISTANCE FROM G-D? WHAT IS THE TRANSITION, THE BRIDGE, BETWEEN *תורה* AND HUMILITY? WHAT IS THE LINK BETWEEN THESE TWO STATES OF MIND? THE BRIDGE FROM *תורה* TO HUMILITY IS THE *defeat* WHICH INVARIABLY ACCOMPANIES THE SEARCH FOR *תורה*. *תורה* IS CEASELESS IN ITS QUESTING FOR EXPANSIVENESS IN SEEKING G-D. THERE IS NO FULFILLMENT, BECAUSE PERFECT UNION BETWEEN MAN AND G-D IS IMPOSSIBLE; IT IS AN IDEAL WHICH WILL NEVER BE REALIZED. MAN IS NEVER SATISFIED WITH WHAT HE WAS; HE WANTS TO KNOW AND UNDERSTAND MORE THAN HE DOES. THE *תורה* EVER WANTS TO HEAP UP MORE AND MORE KNOWLEDGE, AND THE SWIMMER IN THE SEA OF THE *תורה* WANTS TO REACH THE FAR-AWAY SHORE OF ANOTHER CONTINENT. AND SO THE JEWISH COMMUNITY HAS PRODUCED A SPECIAL TYPE: THE *תורה*, THE INCESSANT PURSUER OF AN INTELLECTUAL GOAL, WHICH SPRINGS FROM AN INTERMINABLE QUEST FOR *תורה*, AND THE IMPOSSIBILITY OF FINDING IT. *תורה* IS THE REPRESENTATIVE FABULA OF AN EXPLORER WHO WILL NEVER REACH HIS DESTINATION, WHO WILL NEVER BEHOLD THE VISTA HE IS SEEKING, OR CONQUER THE HEIGHTS HE ASSAILS. ONE CAN NEVER FULFILL ALL HIS DESIRES AS FAR AS *תורה* IS CONCERNED. THE HIERARCHY OF *תורה* IS REPRESENTED BY THE PYRAMID, WHICH HAS A BROAD BASE WHICH MANY CAN SHARE, AND AN APEX WHICH NONE CAN ATTAIN. MAN THE SEEKER, SAYS *תורה*, WILL ALWAYS BE DEFEATED. THE *תורה* OF *תורה* WAS FINALLY DEFEATED. ALTHOUGH MAN'S THIRST IS UNQUENCHABLE,

HIS DRIVE CAN NEVER BE TERMINATED UNTIL HE IS DEFEATED. NO MATTER WHAT TYPE OF MAN--SCHOLAR OR SIMPLETON, KING OR PROPHET, WOODCHOPPER OR WATER-DRAWER--ALL MUST LOSE, ALL MUST EXPERIENCE DEFEAT. AND USUALLY IT IS THE FINAL BATTLE WHICH HE WANTS TO WIN SO MUCH, BUT WHICH CAN NEVER BE WON; ALL MUST LOSE IT.... EVEN MOSES WAS DEFEATED; IT WAS INEVITABLE. THIS CURSE THAT MAN MUST BE DEFEATED, THE CURSE GIVEN TO *אדם הראשון*, ... *אדם הראשון* WAS THE REASON THAT *משה* LOST THE CHIEFEST DREAM OF HIS HEART. WHY WAS THE DESIRE TO ENTER *ארץ כנען*, THE MOST ARDENT DREAM OF HIS LIFE, DENIED HIM? FOR HAD MOSES ENTERED THE PROMISED LAND, SAY *ארץ כנען*, JEWISH HISTORY WOULD HAVE TAKEN A FAR DIFFERENT TURN. IN OTHER WORDS, IF G-D HAD GRANTED MOSES' REQUEST, WHAT ERA WOULD HAVE BEEN USHERED IN? --THE MESSIANIC ERA! YES, THE GREATEST LAWGIVER AND THE GREATEST KING, WOULD HAVE WON FOR HIMSELF THE CROWN OF THE MESSIAH! THERE WOULD HAVE BEEN NO DESTRUCTION OF THE *המקדש*, NO DISPERSION, NO NINETEEN CENTURIES OF EXILE. MOSES WOULD HAVE CLIMBED THE MOUNT OF THE L-RD, HE WOULD HAVE RISEN TO THE APEX OF THE PYRAMID. "BUT NO! THOUGH YOUR NAME WILL BE MEMORIALIZED COUNTLESS GENERATIONS HENCE, AND ALL LEGAL ACTS WILL BE SEALED WITH THE WORDS *אשר צוה משה*, YET you must be defeated, *אדם*, because you are a human being! The crown of the Messiah is reserved for someone else!!"

ANOTHER AWARENESS COMES CLOSE UPON THE HEEL OF THE AWARENESS OF *אדם* --THE AWARENESS OF INCOMPLETION. ONE MAY SAY, "I AM NEAR G-D, THAT'S WHY I'M HOLY"; BUT THE AWARENESS OF DEFEAT INTERVENES. "I CANNOT HAVE ETERNAL, PERFECT UNION WITH G-D, BECAUSE I'M A PUNY HUMAN BEING." AND HERE IS THE TRANSITION FROM *אדם* TO HUMILITY. NOW WE HAVE TO ANALYZE THE ASPECTS OF HUMILITY. THEY COME HAND-IN-HAND WITH THE AWARENESS OF *אדם*. THE AWARENESS OF DEFEAT EXPRESSES ITSELF IN THE AWARENESS OF REPENTANCE, OF *תשובה*. THE AWARENESS OF REPENTANCE IS THE FIRST STEP WHICH THE *אדם הראשון* OR *אדם* MAKES ON HIS WAY TO TOTAL HUMILITY. NOW I SHALL ENUMERATE FIVE STEPS TO HUMILITY.

THE FIRST STEP IS THE STEP OF DEPENDENCE. HE WHO IS BLESSED WITH *אדם* IS AWARE OF INTELLECTUAL DEFEAT, OF SOMEONE ELSE WHO CLIMBED HIGHER THAN HE UPON THE MOUNT OF *הקדש*. HE IS OVERPOWERED BY THE AWARENESS OF

DEFEAT, BY THE AWARENESS THAT THERE IS SOMEBODY WITHIN THE JEWISH COMMUNITY WHO IS WISER THAN HE. THE *אבן שמואל* IS COGNIZANT THAT HIS NEED FOR HELP AND ENLIGHTENMENT GROWS WITH HIS INTELLECTUAL ASCENT! THE CLOSER HE IS TO THE CREATOR, THE CLEARER IS HIS AWARENESS OF HIS INCAPABILITY. THE *אבן שמואל* IS TO FIND ONESELF IN DESPAIR! THEN WE MUST ADMIT DEFEAT, AND LEARN THEREFROM HUMILITY. THE *אבן שמואל* IS SOMEONE WHO NEEDS A FRIEND, WHO WANTS A COMRADE, WHO YEARNS FOR A TEACHER. WHO MAY CLAIM THE ATTRIBUTE OF *אבן שמואל*? --HE WHO WANTS TO FULFILL THE WORDS *אבן שמואל*, WHO WANTS A TEACHER, A REBBE, WHO WANTS TO BE A *אבן שמואל* FOREVER! (*אבן שמואל*, FOR EXAMPLE, THOUGHT THAT SINCE EVERY MEMBER OF THE JEWISH COMMUNITY HAD *אבן שמואל*, THERE WAS NO NEED FOR A LEADER LIKE MOSES! BUT THE OPPOSITE WAS TRUE; THE NEED FOR A TEACHER FOR THE *אבן שמואל* WAS IN TRUTH THE GREATER.) --SO THE RABBI WHO IS IMPRESSIVE WHEN HE *אבן שמואל* A *אבן שמואל*, ACTS CONTRARY TO THE EXPERIENCE OF HUMILITY. THE PROUD, VAIN PERSON IS AN INGRATE, BECAUSE HE SIMPLY CANNOT ADMIT THAT HIS ACCOMPLISHMENTS AND SUCCESSSES ARE IN EVEN A SMALL WAY DUE TO THE EFFORTS OF SOMEONE ELSE. MAN IS NEVER COMPLETELY SELF-SUFFICIENT; HE IS ALWAYS, ACCORDING TO *אבן שמואל*, IN NEED OF HIS FELLOW MAN. THERE IS A FIGURE IN *אבן שמואל* WHO FELT NO NEED FOR HIS FELLOW MAN, WHO FELT HIMSELF TO BE THE MASTER OF HIS OWN DESTINY. WHO WAS IT? IT WAS *אבן שמואל*, WHO REFUSED DAVID ALL MANNER OF AID AND SUSTENANCE FOR HIS WEARY SOLDIERS, AND SAID INSTEAD, *אבן שמואל*. HE FELT HE OWED NOTHING TO ANYONE; BUT SUCH AN APPROACH IS CONTRARY TO THE PRINCIPLES OF *אבן שמואל*. Loyalty is a central verity in *אבן שמואל*. WHEN WE READ THE STORY OF *אבן שמואל*, WE ARE BOTHERED BY THE MEAGER DETAILS GIVEN ABOUT HIM, AND BY THE GREAT ATTENTION GIVEN TO *אבן שמואל*. WHY IS IT NECESSARY? THE *אבן שמואל* WAS SO SPARSE ABOUT ABRAHAM. YET WE GET THE IMPRESSION THAT ABRAHAM'S CENTRAL VIRTUE WAS LOYALTY, GRATITUDE. *אבן שמואל* WAS NOT A HISTORY-MAKING INDIVIDUAL; BUT FOR HIS SAKE ABRAHAM WENT TO WAR, DESPITE THE FACT THAT *אבן שמואל* HAD FAILED HIM. IT WAS A SMALL FAVOR *אבן שמואל* DID FOR HIM, BUT ABRAHAM NEVER FORGOT. A MAN SHOULD GIVE LOYALTY TO FATHER AND MOTHER, AND TO THE REBBE, THE *אבן שמואל*. MY *אבן שמואל* SHOULD GIVE THEIR LOYALTY TO ME; I AM DEPENDENT UPON IT, BUT IF ANY STUDENT OF MINE FAILS ME, I CANNOT BEAR A GRUDGE AGAINST ANYONE. AMERICAN BOYS IN GENERAL DO NOT KNOW WHAT LOYALTY AND GRATITUDE ARE; THEY DO NOT REALIZE HOW MUCH LOYALTY THEY OWE TO THEIR PARENTS AND THEIR REBBE, WHO HAS LED THEM THROUGH THE SWEET,

BLISSFUL WORLD OF *עוֹלַם הַבְּרִיָּה*. WE ALSO HAVE TO HAVE GRATITUDE AND LOYALTY TO THE *הִשְׁתוֹרְטוּת הַיְּהוּדִים* -- TO JEWISH HISTORY, TO ITS COUNTLESS MEMBERS WHO SACRIFICED EVERYTHING FOR THE ETERNAL *עוֹלָם*.

THE SECOND STEP TO HUMILITY IS INTELLECTUAL CAUTION OR CIRCUMSPECTION. FEAR OF DEFEAT ENGENDERS IN THE HUMBLE *אָדָם צַדִּיק* CAUTION OR CIRCUMSPECTION. HE KNOWS SOME PROBLEMS ARE ALMOST INSOLUBLE. ONLY IGNORANT AND ARROGANT PEOPLE MAINTAIN ALL PROBLEMS AND QUESTIONS ARE SOLUBLE. A HUMBLE *אָדָם צַדִּיק* IS ALWAYS CAUTIOUS IN REGARD TO APPLYING INTELLECTUAL THEORIES VIS-A-VIS MODERN LIFE. THE HUMBLE *אָדָם צַדִּיק* DOES NOT ATTEMPT TO GENERALIZE, DOES NOT ATTEMPT TO BOAST THAT *הַיְהוּדִים* IS SO COMMODIOUS AS TO INCLUDE *all* MODERN THEORIES, EVEN MARXISM! THE *הַיְהוּדִים* IS OFTEN VERY MODERN, AND OFTEN VERY CONSERVATIVE. THE HUMBLE *אָדָם צַדִּיק* WHO HAS THE *רֶסֶק* AT HIS FINGERTIPS MAY THEN, AND ONLY THEN, VENTURE CAUTIOUSLY TO INFER SOME PHILOSOPHICAL PRINCIPLES FROM THE *הַיְהוּדִים*. INTELLECTUAL SHYNESS IS IMPERATIVE IF ONE WOULD ACHIEVE HUMILITY.

THE THIRD STEP TO HUMILITY IS MODESTY IN ETHICS. ETHICAL MODESTY REQUIRES THE *אָדָם צַדִּיק* TO BE AWARE OF HIS ETHICAL IMPERFECTION AND INADEQUACY. NOTHING IS MORE REPUGNANT TO *הַיְהוּדִים* THAN SELF-COMPLACENCY AND SELF-RIGHTEOUSNESS. THE *אָדָם צַדִּיק* RESENTS ALL PERFECT, PIOUS MEN WHOSE PERFECTION IS NOT IN THEIR SCHOLARSHIP, FERVENT PRAYER, OR *מִצְוֹת מְשֻׁבָּחִים*, BUT IN THEIR ARROGANT CLAIM TO ETHICAL PERFECTION.

THE FOURTH STEP TO TOTAL HUMILITY IS ASSOCIATED WITH THE *אֲבִיבֵי הַיְהוּדִים*. THE HUMBLE *אָדָם צַדִּיק* MUST KNOW THE ART OF SELF-CONTRACTION. THE SAME *אָדָם צַדִּיק* WHOSE HUNGER FOR *הַיְהוּדִים* IS INTERMINABLE, IS QUITE OFTEN CAPABLE OF SELF-LIMITATION. THE *אָדָם צַדִּיק* IS A DISCIPLINED, SELF-EFFACING INDIVIDUAL. HE CAN GIVE UP, ABANDON, AND RETREAT, EVEN THOUGH SUCH ACTION IS NOT REQUIRED BY THE LETTER OF THE LAW. THIS TYPE OF *אֲבִיבֵי* WHICH THE *אָדָם צַדִּיק* MUST EXERCISE, IS APPLICABLE TO SEVERAL AREAS OF HUMAN ENDEAVOR. HE MUST BE CAPABLE OF FORGOING MANY CARNAL PLEASURES. THERE IS PHYSICAL AND SOCIAL *אֲבִיבֵי*. INDULGENCE IN LUXURY MANIFESTS PRIDE AND VANITY. A *אָדָם צַדִּיק* SHOULD NOT ATTRACT ATTENTION, EVEN OF THE *New York Times*, WHETHER ON THE FRONT PAGE OR THE EDITORIAL PAGE.

HOWEVER, THE MOST DIFFICULT TASK THE *אדם צדיק* FACES IN COMPLYING WITH THE *אורח חיים* IS IN HIS EMOTIONAL LIFE. WHEN HIS LIFE IS SMOOTH, SUCCESSFUL, AND UNTRoubLED, HE FEELS GRATEFUL TO G-D, BUT HE DOES NOT BOAST TO OTHERS. RECALL HAMAN'S BOASTFUL ACT: *מהי עמיתו שיהיה לו כבוד ושלום ורחמים*. WHY DANCE, WHY BE INTOXICATED, EVEN IF ONE IS SUCCESSFUL? THE GREATER THE HAPPINESS, THE CALMER THE EXTERIOR. THE MORE SUCCESSFUL A *אדם צדיק* IS, THE MORE RESTRAINED HIS CHARACTER. BUT WHEN ONE IS IN DISTRESS, WHEN EVERYTHING SEEMS TO BE IN DISARRAY, SUSPENDED IN MID-AIR, AS IT WERE, LET HIM NOT CRY OUT FROM THE DEPTHS OF AN ANGUISHED SOUL; FOR HE MUST NOT SEEK THE PITY OF HUMANS, HE MUST NOT SACRIFICE HUMAN DIGNITY EVEN IN DESPAIR. THESE WERE THE *אורח חיים* OF RAV CHAIM BRISKER. THE HUMAN INTELLECT IS *אורח חיים* -- BUT NOT *אורח חיים* *אורח חיים*, NOT THE *sanctum sanctorum*. IT IS THE HEART, THE EMOTIONS, WHICH ARE THE FASTNESSES OF THE HUMAN PSYCHE: *אורח חיים* *אורח חיים* *אורח חיים* *אורח חיים*. AND THE EMOTIONS ARE THE *אורח חיים* *אורח חיים*. THE EMOTIONAL LIFE SHOULD BE THE SECRET LIFE OF EVERYONE. THERE SHOULD BE A CURTAIN BETWEEN THOUGHT AND WORD. THE *אדם צדיק* HAS THE EXPRESS DUTY TO EXPRESS WORD AND THOUGHT, BUT HE MUST NOT EXPRESS HIS EMOTIONS.

THE FIFTH STEP TO HUMILITY IS GENEROSITY, OR AS WE JEWS CALL IT, *צדקה*. WHAT DOES THIS TERM DENOTE? WHAT DOES *צדקה* MEAN? IT MEANS OPENING UP OF THE SELF AND EMBRACING THE OTHER FELLOW AS PART OF ONE'S SELF; THIS IS *צדקה*. WHEN THE BARRIERS OF "I" AND "THOU" ARE TORN DOWN, WHEN THE EGO-CENTRIC BARRIERS OF CONCEITED ISOLATION ARE BROKEN, *צדקה* IS REALIZED. WHEN MAN CANNOT CONTAIN ALL THE BEAUTY HE SEES, ALL THE KNOWLEDGE HE KNOWS; WHEN THE RIVER OF THE HUMAN PERSONALITY BURSTS ITS BOUNDS, WHEN MAN HAS NO CHOICE BUT TO GIVE IN TO HIS URGE TO TEACH HIS FELLOW, THEN *צדקה* IS REALIZED. AND THIS IS ALSO TRUE OF LOVE. A FATHER'S DESIRE FOR A CHILD IS INSPIRED BY FEAR OF DEATH AND A DESIRE TO HAVE A SUCCESSOR. THE MOTHER HAS A POWERFUL URGE FOR A CHILD; IT IS BASED UPON THE NEED A WOMAN FEELS TO LOVE. WHAT DOES IT MEAN, *מהי עמיתו שיהיה לו כבוד ושלום ורחמים*? WHY DID *אשר* SPEAK *אשר*? IT MEANS SHE WANTED SOMETHING FOR HER HEART; SHE WANTED A CHILD. HER HEART HAD A PASSION FOR LOVE, FOR SOMEONE UPON WHOM SHE COULD POUR OUT HER LOVE. MAIMONIDES BASES HIS PHILOSOPHY OF EDUCATION THEREON. BECAUSE TEACHING IS AN ACT OF *צדקה*, OF GENEROSITY, WHEN MAN OVERFLOWS WITH SPIRITUALITY, WITH KINDNESS, WITH BEAUTY, HE *has* TO SHARE IT WITH SOMEONE ELSE.

CRIED, THE RESPONSE FROM *ה'קב"ה* WAS DIFFERENT: *...אמרו אל הקב"ה ואלוהי: נחמנו*; NOW
 THERE WAS *אין עזרה*. BEFORE THERE WAS ONLY *אין עזרה*. UP UNTIL
 NOW, THERE WAS NO HELP, THE PRAYERS DIDN'T GO UP; THEY WERE AS HEAVY
 AS LEAD, THEY COULDN'T RISE UP TO G-D. THE *ק"ה* HAD BEEN CHOSEN FOR
אשר, AND NOW SUDDENLY, THE THUNDERBOLT: *ביום הזה*.
 EVERYTHING IS READY FOR THE REDEMPTION: *אשר* WAS SUPERCEDED BY *אשר*.
 AFTER A LONG, DREARY SOJOURN IN SLAVERY, THE JEWS ARE ABOUT TO DEPART,
 IS READY TO TAKE HIS PEOPLE OUT OF EGYPT-LAND. THE HISTORICAL STAGE IS SET:
 THE DRAMA OF *אשר* IS ABOUT TO BEGIN AT THE TIME OF OUR *ק"ה*. THE JEW
 HAS SERVED HIS TERM AND PAID HIS DEBT TO *ה'קב"ה* THROUGH HUNDREDS OF YEARS
 OF SUB-HUMAN EXISTENCE. AND SO THE CURTAIN RISES.

But what is missing? IT IS THE *אשר*, THE REDEEMER, THE INDIVIDUAL
 TO WHOM G-D HAS ENTRUSTED THE MISSION! AND ABRUPTLY COMES THE NEXT WORD:
אין; IT IS AN ISOLATED WORD. WHERE IS MOSES? MOSES WAS FAR AWAY; HE
 WAS IN A DIFFERENT WORLD; HE WAS BUSY WITH FLOCKS OF SHEEP--AND THE DRAMA
 OF *אשר* WAS IN STAGNATION.

THERE ARE TWO PRINCIPLES INVOLVED IN THE *אשר* *אשר*.
 WHAT ARE THEY? FIRST IS *אין*, THAT THERE WILL BE A REDEMPTION,
 WHEREIN THE WORLD IS COMPLETED AND FULFILLED; AND SECOND, THE HUMAN BEING
 WILL BE THE MESSENGER OF *ה'קב"ה*. OUR FAITH IN MESSIANIC REDEMPTION HAS
 THUS A TWO-FOLD IDEA: HUMAN KIND WILL BE RAISED TO NEW HEIGHTS, AND G-D
 WILL NOT ACT HIMSELF, BUT WILL TAKE THE HUMAN BEING TO BE HIS MESSENGER.
אין QUOTES HILLEL: *אין*, THAT THERE IS NO
 NEED OF A HUMAN BEING TO BE AN EXECUTIVE OFFICER TO BRING ABOUT THE *אשר*;
 BUT *אין* ADDS, *אין*; LET *ה'קב"ה* FORGIVE HILLEL
 HIS HERESY! WHY DO WE PLACE EMPHASIS ON THE HUMAN PART IN THE DRAMA OF
אשר? G-D WRITES THE DRAMA AND PRODUCES THE PLAY, BUT HE IS NOT THE
 PRINCIPLE ACTOR, HE IS BEHIND THE CURTAIN, AND THE HUMAN BEING IS THE
 ACTOR. AT THIS POINT THE JEWS WERE GOING THROUGH A DARK NIGHT OF DESPAIR
 BECAUSE THEY HAD NO *אין*. HE WAS VERY STUBBORN; HE RESISTED THE RÔLE!
 WHY IS IT NECESSARY? THE PRINCIPLE OF *אשר* EMPHASIZES THE RÔLE OF
 THE HUMAN BEING. *אשר* IS A HUMAN BEING, PHYSICALLY EXPOSED TO ALL
 THE VICISSITUDES OF NATURE, CLOSE TO THE PEOPLE, JUST LIKE MOSES WAS.

THE POTENTIAL OF CREATION MUST BE REALIZED. THERE ARE LATENT POWERS IN MAN WHICH MUST BE SEIZED AND MADE HIS OWN. WHEN WILL CREATION BE PERFECTED? --IN THE MESSIANIC ERA. AND SO THE ONE WHOM G-D SUMMONED TO BE THE INSTRUMENT OF THIS REDEMPTION IS MAN. THEN THE RELATIONSHIP BETWEEN NATURE AND MAN WILL CHANGE: SHE WILL NO LONGER BE MALICIOUS, BUT WILL WORK IN HARMONY WITH MAN. FAITH IN אלהים DEMANDS ALSO FAITH IN MAN, THAT THE HUMAN RACE HAS THE ABILITY TO PRODUCE THE TYPE OF GREATNESS PERSONIFIED BY THE משיח. ANYBODY SHOULD HAVE THE AMBITION TO BE A משיח. SO AT THIS POINT IN OUR HISTORY, THE STAGE WAS SET, EVERYTHING WAS READY, BUT THE משיח WAS MISSING. HE WAS OUT IN THE FIELDS OF מצרים, TENDING THE FLOCKS OF HIS FATHER-IN-LAW! NOT EVEN HIS OWN FLOCKS! AND THIS AT A TIME WHEN HE WAS SUPPOSED TO BE ATTENDING TO THE GREATEST DEED IN HISTORY, NAMELY THE CREATION OF A JEWISH PEOPLE.

Now I want to touch a little upon a subject which I discussed in my MEMORIAL LECTURE. WE KNOW VERY LITTLE ABOUT THE LIFE OF MOSES. DURING THE 39 YEARS WHICH THE JEWS SPENT IN THE DESERT AFTER THE REVELATION, MOSES WAS NOT IN CONTACT WITH אלהים: HE HAD BEEN EXCOMMUNICATED: אלהים SAY HE HAD LOST HIS משיח. JUST THIS MORNING WE READ ABOUT THE COMPLETION OF THE מצוה. AFTER THAT, IN THE BEGINNING OF THE SECOND YEAR, THERE WAS NO COMMUNICATION, FROM מצרים WHEN אלהים, UNTIL מצרים, THE TIME OF מצרים, WHEN מצרים, WHICH WAS OFFERED ON מצרים WHEN THE מצוה WAS COMPLETED, מצרים.--IN WHAT YEAR? --IN THE 40TH YEAR! מצרים. HERE IS THE 39-YEAR GAP, ABOUT WHICH WE KNOW NOTHING; HOWEVER, THE מצרים FOUND IT IMPORTANT TO TELL THOSE FEW EVENTS WHICH WE DO KNOW. WHEN MOSES CAME BACK TO EGYPT-LAND, HE WAS 80 YEARS OLD; WHEN HE RETURNED, HE WAS ALREADY AN OLD MAN. WHAT HAD HE DONE? WHAT HAD HAPPENED? YOU SEE, WHAT מצרים DID AS A PRIVATE PERSON DURING HIS LIFE IN מצרים, IS OF NO INTEREST TO US--ONLY WHAT HE ACCOMPLISHED AS A מצרים, WHEREVER HE RELATED TO THE PEOPLE, IS OF IMPORTANCE. WHATEVER HE DID AS A PRIVATE PERSON OUTSIDE THE ARENA OF JEWISH HISTORY, IS OF NO IMPORTANCE TO US. YOU WILL SEE THAT THE מצרים ALWAYS DISTINGUISHES BETWEEN מצרים AND מצרים--THE מצרים DOES NOT WRITE BIOGRAPHIES. ANY INDIVIDUAL WHOSE DESTINY IS LINKED UP WITH THE DESTINY OF THE PEOPLE, IS THEREFORE IMPORTANT. NOW, WHAT ABOUT THE INTEREST OF THE מצרים WITH THE

TWO EPISODES WHICH IT DOES TELL? APPARENTLY THESE TWO EPISODES HAVE GREAT RELEVANCE TO US AS *אנחנו*. FIRST THERE IS AN HISTORICAL REASON, WHICH SHEDS A LIGHT ON THE CONVERSATION BETWEEN MOSES AND THE ALMIGHTY; ANOTHER REASON IS INSEPARABLE FROM THE STORY OF JEWISH DESTINY. WHY WAS MOSES SO RELUCTANT TO ACCEPT HIS MISSION? HE DID NOT BELIEVE THE JEWS WERE READY TO BE REDEEMED. THE *אלהים* DIDN'T DISCRIMINATE BETWEEN THOSE WHO HAD SPIRIT AND THOSE WHO DID NOT. " *אנחנו לא נכונים* I UNDERSTAND; THEY ARE NOT READY TO BE REDEEMED." THIS WAS MOSES' RESPONSE. HE CAN UNDERSTAND THE REASON *כי לא נכונים* WAS CHOSEN BY THE *אלהים* AS THE *משיח* FOR *אנחנו*; IT POINTS OUT THE RELUCTANCE OF ANOTHER *משיח* TO ACCEPT HIS MISSION! WHY DID MOSES REFUSE TO ACCEPT AT THE BEGINNING? HE WAS IN REALITY CHARGED WITH A PLEASANT TASK. YET HE THOUGHT THEY WERE NOT READY FOR FREEDOM, THEIR POTENTIAL WAS NOT YET RIPE. HE SIMPLY HAD NO FAITH IN THE PEOPLE.

THERE IS ANOTHER REASON, TOO. MOSES COULDN'T HAVE BEEN THE REDEEMER IF HE HAD NEVER BEEN OPPRESSED IN EGYPT-LAND. IF HE HAD ONLY LIVED AS A PRINCE THERE, IF HE HAD NEVER EXPERIENCED THE STATUS OF AN ALIEN WITHOUT RIGHTS, WHOSE LIFE DEPENDED UPON THE WHIM OF A TYRANT, WHOEVER WAS NOT IN *אנחנו*, COULD NOT BE A PART OF THE JEWISH PEOPLE. *אנחנו* ACHIEVED HIS *אנחנו* IN *אנחנו*. NO JEW SHOULD THUS THINK OF HIMSELF AS DIFFERENT, AS SAFE FROM THE PULL OF JEWISH DESTINY; INVOLVEMENT THEREIN IS A *sine qua non* OF BEING JEWISH. IN EGYPT-LAND THERE WAS NO SET OF VALUES, THERE WAS NO *אנחנו*, THERE WAS JUST *אנחנו*. THE EGYPTIAN *אנחנו* MOLDED THE CHARACTER OF THE PEOPLE AND THE FEELING OF COMPASSION, WHICH IS PERHAPS THE MOST WONDERFUL TRAIT OF THE JEWISH PEOPLE. HOW COULD MOSES PARTICIPATE IN THE DESTINY OF THE JEWS? HE WAS PROSPEROUS, HE ENJOYED LIFE, AND IN SUCH A STATUS HE COULD NEVER HAVE BECOME THE *משיח*. HE HAD TO SUFFER, HE HAD TO BECOME A FUGITIVE FROM THE LAW AND LOSE HIS PRINCELY STATUS. BECAUSE HE SUFFERED WITH THE PEOPLE, HE BECAME THE REDEEMER. HE DEMONSTRATED THAT HE WAS PART OF *אנחנו*; HAD HE NOT DEMONSTRATED HIS IDENTIFICATION WITH THE JEWS, THE MANTLE OF THE REDEEMER WOULD NEVER HAVE FALLEN ON HIS SHOULDERS. RECALL THE CENSUS TAKEN OF THE JEWS IN THE WILDERNESS. REMEMBER, MOSES HAD TWO SONS, *אנחנו* AND *אנחנו*. YET THEY ARE NOT MENTIONED IN THE CENSUS OF THE JEWS! MOSES' CHILDREN DID NOT BELONG TO THE PEOPLE, BECAUSE THEY

DID NOT EXPERIENCE SUBJUGATION IN EGYPT-LAND. THEY NEVER JOINED THE FOLD, BECAUSE THE WHIP OF THE *לש* HAD NEVER FALLEN ON THEIR BACKS, THEY WERE NEVER IN DANGER, THEY ENJOYED SECURITY AND SAFETY. ONLY ONCE IN *לש* IS MOSES' SON MENTIONED, BY *לש* IN *לש*. MOSES HAD IN MIND HIS SONS AS SUCCESSORS, BUT *לש* SAID NO: THEY WERE NOT IN *לש*, THEY ARE NOT PART OF THE PEOPLE. THUS MOSES WOULD NOT HAVE BEEN THE *לש* IF HE HAD NOT EXPOSED HIMSELF TO HUMILIATION IN EGYPT.

Now there is something else... *לש* היה רועה אל *לש* יתה.
 WHY IS THIS DESCRIPTION RELEVANT? MOSES WAS A *לש*; THE SAME IS TRUE OF ALL THE *לש*. WHY IS IT SO IMPORTANT? THERE IS ANOTHER MYSTERIOUS STORY, ABOUT *לש*. *לש* WAS A *לש* AND *לש* WAS AN *לש*. WHY DID *לש* DISCRIMINATE BETWEEN THE OFFERINGS OF THE BROTHERS? WHY DID *לש* ACT THE WAY HE DID? LET US LOOK AT ANOTHER *לש*, *לש*; YOU SEE, LINEN AND WOOL ARE TWO COMPLETELY DIFFERENT TYPES OF PRODUCE; ONE IS THE HARVEST OF THE SHEPHERD, AND ONE IS THE PRODUCT OF THE FARMER. THERE IS SOMETHING IRRECONCILABLE BETWEEN THESE TWO PRODUCTS, ONE OF WHICH HAS ITS SOURCE IN THE ANIMAL WORLD, THE OTHER IN THE GROUND. WHY DID *לש* CHOOSE *לש* AS THE LAND OF EXILE FOR THE JEWS? IT WAS BECAUSE EGYPT-LAND WAS VERY CIVILIZED. IN ANOTHER ERA, IN ANOTHER EXILE, IT WAS BABYLONIA WHICH WAS THE CENTER OF THE CIVILIZED WORLD; THEN CAME ROME. IS IT NOT VERY STRANGE HOW THE JEW WAS EVER EXILED NOT IN A COUNTRY OF LOWER STANDARDS OF CULTURE, BUT IN LANDS OF HIGHER STANDARDS OF CULTURE! *לש* *לש*. THE SHEPHERD KNOWS NOT OF CONSTRUCTION; HE IS A SEMI-NOMADIC TYPE. *לש* WANTED THE JEW TO LEARN AGRICULTURE! HE WANTED THE JEW TO LEARN TO DWELL! EVERYTHING AGRICULTURAL (*לש*) WAS NOT TO BE FOREIGN TO HIM! NONETHELESS, NOT A FARMER, BUT A SHEPHERD WILL ULTIMATELY ARISE TO REDEEM THE JEWS! THE *לש* WAS NOT INTERESTED IN THE FARMER BASICALLY IN THE STORY OF REDEMPTION, BECAUSE THE FARMER IS BY NATURE A SEEKER OF SECURITY; HE IS A CAPITALIST! HE IS BY NATURE A CONQUERER; THIS IS WHY WE CALL HIM *לש*. HE IS A SLAVE OF THE SOIL. HE IS A SERVANT OF THE ECONOMY; HE BUILDS FORTRESSES AROUND HIMSELF

