

- 1- critique - prophany impresario + dramatic
 yet always puzzled - whose venture a catastrophic
 failure of super. historic proportions - for
 & unpleasant. Should we mention, in this
 program, the one event which ended in disaster?
 would it not have been more appropriate quietly
 forget whole thing & concentrate on 2nd night
 which permanent, for posterity. (explain 2nd night)
- 2- answer - lies in pointing out fault in question. For
 when 2nd night given, 9 days to those: For
10/10/12 ...
 i.e. - was not commanded who failed, but
 for difficulties. Was not night which wrote this
 tragic chapter, but worshippers of for. No,
 Torah never failed. we did. and, if that is case,
 it is precisely this chapter we should read &
 read - we that tells us that it simply
 will not do to shift the blame. For it
 commandments are broken, it is bec. we have
 broken them.

4. Ours is not the first generation in which Torah has come under attack. Almost from the moment it was given, it had to ward off the hostility of the very people whose lives it came to enable. There were many, many periods in his long when for long, long years Torah - what today would be called Orthodoxy - was rejected by the majority who looked for reforms & substitutes of all kinds. To them Torah was a failure, and so they changed and compromised & reshaped it to suit their purposes. For almost 100 years, ^{until the moderns came there,} all of Egypt Jewry - which in the Middle Ages was a great & vigorous J. community - left Torah Tom for Karaism. Whole chunks of Torah were discarded. J. family purity was abandoned. The Halacha was ignored. Generations were born & died in ignorance of it. Yet today ~~the~~ Karaism is almost unknown, & Halacha, or the Tom, is very unstable. Why? Because Torah never failed the Jews. The Jews failed Torah. Take any geographical area, & you find that it underwent long periods of spiritual drought when, seen from a contemporary point

of view, we might well conclude that Torah has failed. (4)
But it didn't. Whether in ~~some~~ Babylon or Egypt or
Poland or any other place, the spiritual eminence of the
J-community was when it lived up to Torah & fell
when it neglected it. P.J.M. 1155 P.J.M. 1155
when Jews understood that Torah is P.J.M. 1155,
the same it always was, but that it is they
who ~~are~~ weaker & fail, & it is they who must
rise to its standards, then such Jews do not
sink into the historic obscurity of Jews who
failed.

5. We must not lose courage, therefore, when we see
orthodoxy sustain many attacks today. What we
must do is reaffirm the fact that any failures are
our failures, not that of Torah; that Torah,
if it is indeed the word of G-d, is P.J.M. 1155, always
of equal validity & always equally binding, for the
word of G-d does not change at the whim of men.

6. This, indeed, is the same substance of our answer to
the neo-Reform or Conservative attack on Torah,
which grows more intense & also more illogical
from year to year. Jews began moving into outlying
4/5720

adapting themselves more & more to the general environment,
dropping their Judaism as they went. Some call this
"adjustment". A fancier ~~term~~ term is "acculturation".
We all know it under its old name of "assimilation".
Wanting to assimilate, yet feeling bound to their
ancestral faith & guilty bec. of their ~~lack~~ break
with it, they blamed Torah for their
predicament. Hence - wield the surgeon's
knife if you are Cons., or the butcher's cleaver
if you are Reform. For their argument is:
Torah has failed to keep up with the
times. To which we answer: You have
failed - failed to keep up w. eternity
& the timeless.

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suburbs where there was no shul, & was too unlight to build one nearby. And so they took to riding in car. When was the failure? Conservation decided the failure lie with Torah, so they ~~decided~~ declared it permissible ~~according to~~ to drive on the Holy Sabbath. Our intention has been that in a divide between, on the hand, remaining in a shul Jewish section near the shul, or building a small, less glamorous one in the new suburb - and all this time being able to work - and, on the other hand, choosing luxury + convenience + the greatest possible distance from shul + having to ride - the divide is clear enough. And honest people who have chosen to drive but want to retain their religious integrity, will acknowledge that they, not Torah or Shul, have failed. Driving is way we must escape. the principles of all mod. life.

7. From 1968, this conservation preference to leave Torah & shul has now spread to family life, to (RSP) / 1968. Here again radical reforms have been proposed. reforms which would bring Judaism way down instead of raising it way up. which will ultimately result in the merger but. conservation & Reform, something orthodox has always regarded as inevitable, which is now openly dismissed by both groups.

8- Besides these general attacks on ~~Torah~~, there is a body of opinion which attributes failure to Torah in another way. Torah, it says, and Halacha were tailor-made for a warmer & normal J. society living in its own homeland, where its laws can be enforced by the community & where this sort of life is indigenous to the land. Torah was made for "k" - when you try to apply it to "A", however, with all the pressures of modern life & the necessary intermingling of Jew & Gentile, it simply must fail.

2 professors foresew spiritual extinction am. Jewry - physical survival but not. of course, we do not expect better from a historian & an antiquarian - 2 people who have never felt that anything more than a left-over from history, Museum piece.

9- Our answer here too is that it is all mistaken. True, it is more difficult to live a full Torah life in the Diaspora, where Sunday & not Saturday is the official Day of Rest, and where Kashrut-tactics away from home are not as plentiful as in Israel. But "difficult" is not to say "failed"! Torah was given to Israel not in "k" - but in the Sinai wilderness, in "A" - & if it was given there, it can be observed there. The greatest flowering of

Torah in history took place in Babylon, Persia, Spain & Eastern Europe. So that it there is a failure in living the Torah life, it is not in Torah -
 P'P'K... - The Torah remains the same
 in all these countries as in Israel as in USA -
 & in all ages. The failure, such as it is, is
 ours, not Torah's. Of course it is different.
 Yet tens of thousands of observant, Orthodox
 Jews do live this life - & they are in the
 forefront of science & the professions & business.
 So that Torah has certainly not failed in P'N.

10- Our Haftarah this morning bears out this
 intention of ours Ezekiel in Babylon.
 "modernity" consists of mixing Squaggon. Temples
 and + Mordechai.... can Torah survive in
 this modern atmosphere, this new age of Babylon?
 Listen to the prophet's opening & closing verses today's
 Haftarah:

עַל־כֵּן יִשְׁמַח אֱלֹהֵינוּ בְּיָמֵינוּ... וְיִשְׁמַח אֱלֹהֵינוּ בְּיָמֵינוּ... וְיִשְׁמַח אֱלֹהֵינוּ בְּיָמֵינוּ...
 possible to make good and bitter exile, invest foreign
 ideologies, goals, traditions, culture - & yet Heaven
 can & for & man can see divine vision

And Prophet ends in with events daily.

INIPNN 3 3 123 1122

The glory of G-d not restricted to His place alone,
to Holy Temple with city with land - Torah,
with glory of G-d, is not a failure outside
INIPNN. Rather INIPNN 3 3 123 1122 !

This Torah is a blessing INIPNN, awaiting
from Israel & spreading on all world.
with Torah there is failure & disgrace. with it
there is success - so that you should know
the Heavens can open & you can see signs & wonders.
Torah can succeed with you, you should know

11. and yet the signs and miracles are today under attack
in the very INIPNN, in the very heart of the
Jewish world, the State of Israel itself - the
very clearest bitter critic, Ginzburg, has been
speaking of a "crisis in religion". Reason:
not in a word state. Example: use of communications
in Foreign office on Sabbaths. If observe not, then
urgent communication from Israeli ambassadors &
messengers come in return, & instructions to them conveyed.

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10

~~The same~~

The essence of what I am trying to say is, friends, that Torah has within itself the mechanism by which it becomes relevant & meaningful & possible of observance by every age; that Torah never fails of its own accord; that when Jews are only willing, their Torah succeeds; that only when Jews fail does Torah are the Tablets smashed into smithereens; that it is this, with we read the episode of the first Sinai, it is to teach us that it was bec. of us not bec. of Torah that a 2nd set was necessary.

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To day we celebrate YOMI MN / NI - the time of the giving of Torah. Why do we not refer to it as YOMI MN / NI? Because, said the holy Bruditcher Rebbe, the Torah was given only once for all time, the same Torah. It is we, as indiv, who not receive it again every day. YOMI MN / NI was we, in this 1st of Sivan - for G-d remained the same & Torah remained the same. YOMI MN / NI is perpetuated - for what we can receive depends upon how big we become.

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May G-d grant that we rise to the level of YOMI MN by a continually growing YOMI MN; that we not fail the Torah of G-d; that we acknowledge that just as the tablets were smashed, like the first, so must we become as YOMI MN. Like the first great fathers of our people.

11/5/20