

"SIEVUSALEM THE GOLDEN" - 2 Lecture-Series

I. "The Theology of the Hiding God"

- I. ① JUNE '67 = turning pt in theology that most Am, continental theologians (mn-j) not yet aware of
- ② for several yrs: g-i-d. Hegel → Nietzsche → ^{Hegelian} Sartre
Major import: g, if ever was, now abandoned world; fall pract. propn.
 Nietzsche's Zarathustra "killed" off g.
- ③ But 6-day war, reunif'n Jer., reac'n many Israelis -
warlike enhance reentry g-d stream J-hist
SI: "g-i-a - Nietzsche; Nietzsche is Dead - g-a"
Events JUNE knowledg new Chr. Theology (Sinit's) called yarmulke
- ④ These 2 histories - changes wrought by these wars: THEOL, MILITIC
^{2000 years}
- ⑤ Powerful symbol: SON & Messiah Hakohen on songin בְּרֵבָד פִּסְגָּה
- ⑥ I maintain: a REVEL'N: a) g-d in history; b) W. W. W.
 b) TNY - 1/2 (or 1/3) of visionary C. 2000/1
- ⑦ propose: interp. J-hist last 30-10-1/2 yrs. light rep'd. (Dangerous...)
- ⑧ FIRST: personal note: story - 2 MAGNUM - by heart. I don't normally
 repeat. Tonight not review, but building on to previous ideas -
CH. SIEVUSALEM. even tonight not final; open to revision.

II ① paradox IMM'CC/TRANS'CC (סִירָע / אֲדֹנָה) (... בְּבֵין צַדְקָה וְבִזְרָעָה)
 (David Shapiro - IMM'D ~ people, not nature)

② RH: function נ"א: avokat grad. & conceal't → revelin
 (תתקובלות ע"כ מילוי)

③ Now: THIS TENSION is w-i aiv. RELATED'SS!

O'l and רִיאֵשׁ. Imm/Trans(רִיאֵשׁ מִן/רִיאֵשׁ) = w-i רִיאֵשׁ

④ O'l = Deus Absconatus = Hidden ג-א = mystic

רִיאֵשׁ = D. Relativus = Hiding ג-א = normative rel.

⑤ in this realm relatedness takes place equilibrium Imm/Trans
Here: background of dynamics man's life; sci hist. relips ג-א/רִיאֵשׁ

⑥ Our concern: not HIDDEN ג-א (מִן פָּרָה, O'l) but HANT-espION ג-א

III ① All Bible ~ story Analogue ג/י

From moment chosen - inextricably bound up ... no adventuring/
ST: R. Shatzkes + Yosef Wermuth ...

② Now: 2 terms - HP/NP (explain metaphors)

HP = withdrawal fr. IMM to trans; NP = reverse

③ What causes HP=NP? Ans - only general, not detail
 (can't read ג's mind): sin → HP, ✓PN → NP.

This: human HP → aiv. HP. Reciprocity ...

④ Is in these basic terms that the

arrow ג man-J-A is played out not only Bible
but all J. history.

IV-1) prefigured Cain story (gen. IV), acc. Rishonim

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתְךָ שֶׁבֶת כִּי תְּבִיא לְעֵד
 this וְאֵת כִּי ≈ HP (but not guilt)

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (2)

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (3)

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (3)

Ibn Ezra: וְאֵת = NP? can evoke AN. NP by וְאֵת

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (4)

וְאֵת Casovert total HP, g-n abandonment: וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (5)

alternation, HP, no זָרֶבֶת

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (6)

וְאֵת כִּי = dispair of NP; and further:

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (7)

Rishonim: " " = HP, no זָרֶבֶת, so:

וְאֵת כִּי מֵדָנָה שָׁאַל יְהֹוָה לְמִן נָתָתָךָ שֶׁבֶת כִּי תְּבִיא לְעֵד (8)

וְאֵת HP not total, beyond recall

וְאֵת כִּי -

the alternation of HP begins

- יעלף (פְּנִים) → death (inner)

2) for individuals HP = Abandon - spirit → death (inner)
body → death (outer)

thus: sign וְאֵת = covering of mirror - symbol HP

3) for people: whole concept HP meaning only if ppl grav'ly engagew.

g-n: פְּנִים וְאֵת וְאֵת וְאֵת, מִנְחָה וְאֵת וְאֵת: וְאֵת

II

- ① Now: first HP: what are mechanics? How take place?
- ② 2 verses in Shl - Dt: 31: 17, 18
- ③ פָּרְדֵּן (as 1:3, 1:18) see 2 levels or 2-step process.
I - follow Moshe's (in 2: and 1:18)
- ④ First - sin; then punish't (as part and).
- ⑤ Sarna - Iy misinterprets this בַּיָּם as absence sun:
וְיָמֵן יְמִינֵךְ (לֹא כִּי כִּי פְּתַתְּנֵנָה לְמִינֵךְ)
This = .. denied G's and so. בַּיָּם = true natural angle = HP!

VI

- ① This point, several questions:
 - a) if HP (invar) = duals, how come Iy survived under HP?
 - b) ↳ Iy? c) "2N + 6-day War? d) future?
- ② My answer - an interv. ST - Queen China
- ③ פָּנִים יְהוּ אֲנוֹדֶלֶת/רְשִׁירָה נְחִילָה, (כְּבָשָׂנִים)
וְיָמֵן יְמִינֵךְ (לֹא כִּי כִּי פְּתַתְּנֵנָה לְמִינֵךְ)
So - 2 levels. Thus structure: (blackboard)
- ④ Absol. HP (invar); Survival HP (1:1); interv HP (e.g.); NP
(4) first - absol - not accus, since not apply Iy.
Only 2nd. So, JT Sanh 10:2 - וְיָמֵן פְּתַתְּנֵנָה לְמִינֵךְ
... פָּנִים יְהוּ אֲנוֹדֶלֶת מְנוּזָקָה דְּבָשָׂר נְחִילָה לְמִינֵךְ
לֹא כִּי כִּי פְּתַתְּנֵנָה לְמִינֵךְ (סִ-חִילָה): תְּלַבְּשָׂנִים
לֹא כִּי כִּי הַפְּתַתְּנֵנָה לְמִינֵךְ 27' - 1:2N
So, despite HP ← → - still וְיָמֵן יְמִינֵךְ

VII ① However, other than phys. survival: total eclipse, Hurt HP

a) Inaccessibility → end of 2/11c!

b) abandonit Hist. Nature ... This = MEANINGLESSNESS!

so, until 15/10 8M ... when Jan - not afterwards

c) - 2/11c. Quest for meaning understandable -

but futile, maybe inexorable. Extent tragedy
convincingly by rearing myself. Any way → blasphemy.

All-in HP. Is bold assert'n - that other than
His role in preserving us, in sense Hist since Jan 1/11c.
Worren. But: sources point to it: ↗ P.

During this time as minis - Torah, faith;

but as people - HP P.N.E.P. 3/11c

- emphasis here: infiltrate HP with inaccessibility; that hist. HP can cover
several generations;

VIII ① Brit 3rd stage: 8/11c ... 1-way ... begin of "turning"

is hint, symbol, possibility of 17/11c, immediate ...

② Talmudic (8/11c) γίγαντες (N 210/1 - Name of absent,
only inairg. 2vi Singh: נקנין פיל 123. Ends
in volg. revival - 17/11c)

③ sd. Israel to N.Y.: 8/11c:

a) Reentry of MEANING into J. hist

b) new possibilities in JHL; if accessible, 8/11c-11/11c

NOT at 12/11c - but 12/11c

NOT at shrim see. 21/11c - but 21/11c

④ טנין כוֹעַב טָנִינָה כְּעֵבֶת

⑤ This category "HP: Aram" ~ "Armenia" → "Armenian"

ישעיה: בְּרֵבָבָרֶת בְּרֵבָבָרֶת בְּרֵבָבָרֶת

$$\textcircled{b} \quad \underline{\text{Zahnv}} = \sqrt[3]{\gamma_1 / 1} - \sqrt[3]{\gamma_2 / 1}$$

⑦ 6-day war: isis invaded jordan which in turn evoked isis. {historical tip: 6 day war never start. Thus, 6d = 2d while others: 3d - old tip: got these events from forward implies in view of history. Let's continue, implied joining implied... till 2d → 1d.

⑧ Song - Expressions: surprised - surprised

c) New Status - till 1987: U.S.A.

b) from June 1967 - \rightarrow $111 \xrightarrow{f_2} (\bar{x}, \pi(x))$

① future: zur Ze erfolgen (re.)

(a) Story Menziborbor from rubber +
grandchild - hide + seek, g-a cries

Today - these av. years also apply to 1913.

He lights up from 2.20 N. The

Hiding & a has begin reveal himself
w. primordial, secret light, the hidden light.

Let's begin look for Him in earnest, or

Ultimately:

प्रिया जी का प्रेरणा - प्रिया जी का प्रेरणा

N'LAMM
Feb. 25, 1968

The Jewish Center

"JERUSALEM THE GOLDEN"

II. "HALAKHAH & THE NEW JERUSALEM"

I- INTRODUCTION:

A. Last Lecture - Theory forming pt occasions b-Day war - HP, NP, transitional states... \rightarrow P1R + "3N." meaningfulness = rightness... sun: emerging HP, but not quite NP = \rightarrow P1R; rather - intermediate: P1R² (\rightarrow 3R').

B. Now - more "practical" consid's. New situat'n world 3rd, new orient'n J-history - certain halakhic conseq's - confront us now challenge

C. Most Am. Js totally unaware isn't more ST for - organ'z but real - & sentimental. Whole discussion triniti - will sound surrealistic... Chagall... even shark-disbelief. I may be biting off more than chew... Ask you, in advance, to recall after lecture your unstrategic reactions... Anger, dismay, incredulity? - Or: release romantic visions long repressed? And would be quite revealing. Whatever - promise: issues will event'n come public attention; .. with... Also promise - aspects new problems created June victory - most disturbing - psycholog', pol', health'. So much so - you'll sympathize: ST - we're bug cows, sun... n' PW trimm? Survive!

D. Will also rise: controversy over entity Temple at today; rebuilding Temple our times; Resumption sacrifices this year or very near future; meaning institution sacrifices.

II. General Background:

A- visitors fitz - as walk in, entrance Temple Mt - tryp; sign Rabbinate.

Also - aware controversy civilian ch. Rabbinate & Army ch. Rab - goron.

B- what all about? acc. Torah, (INC) forbidding: Jews, Temple Mt, בְּגַנְעָן, depending on degree, INC. Q: how far בְּגַנְעָן p'r' extnd? ch. Rabbi - undefined, ∴ all בְּגַנְעָן. foren - parts permitted, if conduct self certain manner, ∴ Navona רִנָּה (after סִגְנָה, רִנָּה).

C- Immediately - 2 thorny problems:

1. for Ortho JS - halachic Q: yes or no pray on מִזְבֵּחַ?
2. to Govt - polit-sensitivity Moslems ∴ - forbade 2nd service.

D. Paradoxical Results so far:

- ↳ Moslems can come & go no problem לְבָתָר in J. banks.
- ↳ Curiosity scholars & tourists - diff
- ↳ Religious JS - can't enter or pray!
... untenable!!

E. History לְבָתָר as Holy Place 3 Faiths

1. for Chr's - one of many - Jesus ate בְּפָנָיו, arrived & judged them
2. for Moslems - holy bcs. Muhammad ascended Heaven magical horse - 3rd bcn - after Mecca, Medina.
3. For both them - derivative fr Islam no place לְבָתָר

F. J. History - Holiest Place of all!

1- דְּבָרֶי נָبָתִים - לְבָתָר

2- Both Temples - fr. David - לְבָתָר, 2110 yrs. (w. interruptions)

3- Never used for praying for it - בְּלֹא דְּבָרֶי נָבָתִים - לְבָתָר

and I think it's time to start thinking about what we can do to help. I mean, we've got a lot of people who are really good at what they do, and if we can find a way to bring them together, we might be able to come up with some ideas. I know it's a long shot, but I think it's worth a try.

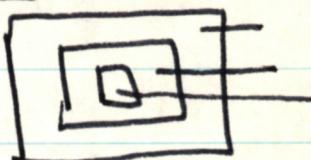
(3)

4. Never stopped planning rebuilding. After Muslim conquest Jews.
 (w. J'sh help), Js build synag. \rightarrow w. Mosl. help. Then - Muslims
 build Mosques, still permit synag. So - until destruction of Jews by
 Crusades (1099). Chr's banish Js from \rightarrow , continued after Muslim
 reconquest. But - mid-16 cent. documents: w/o synag, Js in
 synagogues on \rightarrow synag. End 16 cent. Most fanatics ban
 this too. Implications from this time.

III- THE IMMEDIATE PROBLEM

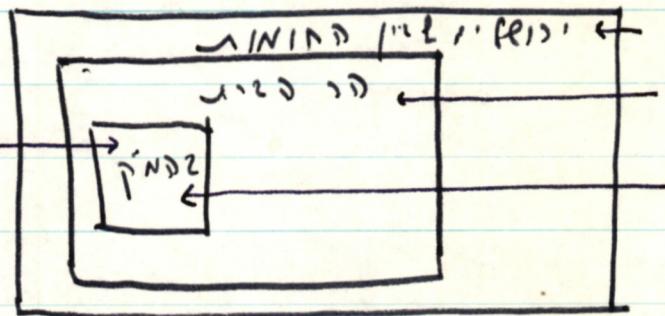
A- Typeography

1- פָּנָן -



פָּנָן
פָּנָן
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פָּנָן

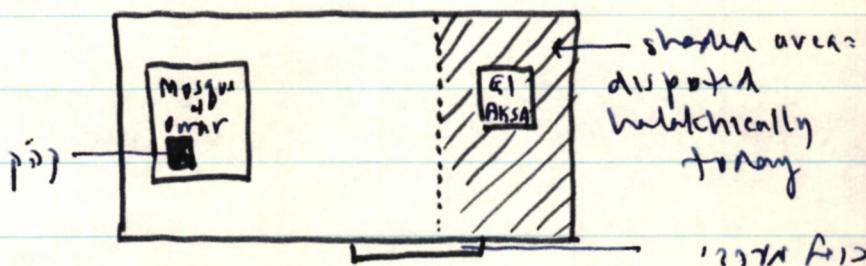
2- בְּגָנָן - Halakhic equivalence: בְּגָנָן = סֶלֶת; בְּגָנָן = שִׁמְרָה; בְּגָנָן = פְּנַסְיכָה



פְּנַסְיכָה
פְּנַסְיכָה

פְּנַסְיכָה
(2 signs - Latin + Greek; later
extant Musrur (constantyle))

3- גְּדָנָן - בְּגָנָן



כְּגָנָן

Problem: - if shaded area of \rightarrow may be entered after
 purification (other parts out of question since פְּנַסְיכָה)

and 1250 m above sea level. The area is characterized by
moderate rainfall (1000-1200 mm) and high temperatures (25°C).
The vegetation consists of dense tropical rainforest, dominated by
large trees such as mahogany and cedar. The soil is relatively
thin and acidic, derived from weathered rock. The river system
is characterized by numerous small tributaries and rapids.
The terrain is rugged, with steep slopes and rocky outcrops.
The climate is tropical, with high temperatures and
moderate rainfall throughout the year. The average annual
temperature is approximately 25°C, and the average annual
rainfall is approximately 1200 mm. The area is characterized
by high levels of biodiversity, with many endemic species.
The area is also known for its rich mineral resources, particularly
gold and diamonds. The local economy is based on agriculture,
forestry, and mining. The area is accessible by road and
air, and there are several towns and settlements in the
region, including Belmopan, the capital of Belize.
The area is also known for its rich cultural heritage, with
many traditional Mayan communities still living in the
area. The local people are known for their friendly
nature and their love of the land.

(4)

B. The Halachic Issue

1. After 1948, are laws of trespass still apply? הנורו הולך ומשוכן
2. Mavet: סילבון מות , הנורו שלם . \therefore laws apply now as well as then.
3. Kasurah: סילבון קסורה . Hence sanctity lapses.
4. Q: Only \rightarrow off, ~~are~~ still אעפ' ? Or still אעפ' ? Or אעפ' ?
5. Most: agree פ'נ' s. Yet on \rightarrow there was a synag. Miri mentions it. Historians. So does Rambam himself in Parah LETTER SAY HE PRAYED in "great & holy land" on \rightarrow !
How? Obviously - by \rightarrow first to remove צער ניג - &
by observing special regulations: READ (eng) פ'נ' בנ' ס'
6. ∴ - all contemp. Rabbis, agreeing w. פ'נ' , forbid entrance
 בגיא ר' פ'נ' since we פ'נ' בגיא . Theoretically permit
entrance \rightarrow it \rightarrow first and special rules of בגיא .
- Q: what is it? Moslems changed topography.
∴ - Ch. Rabbi - fearing violation בגיא - forbids all
queries: torah measurements, claims certainty, \therefore enter...
7. My advice - until situation clarified - don't enter.
Esp. w-w \rightarrow first + w. shoes on etc.
Don't let tourist curiosity get best of your loyalty Torah.

IV. To Rebuild the Temple?

A. Obvious diplomatic obstacle. But assume overcame - Z'khol-Shul: earthy grata.

Question: May we? Must we? - Commit: פסחים נזקי בפסנ' פילוי

B. First: apparent halakhic roadblocks. ... → פלורנס אוניב' א' פליז'ן פליז'

פָּנָסְלִים בַּרְאֵבֶל וְבַרְאֵבֶל פְּנָסְלִים בַּרְאֵבֶל. Today only ≈ ~ 13%.

Jews in Isr. Even then -

However: צְדָקָה רְשָׁסָס - when Ezra returned to rebuild, only ~ 40,000 w. him, most in Siz. How? Those who go Isr get rights behalf those who can't do it; latter forfeit to former.

Since today all can - those who do get our rights.

∴ Israelis considered פָּנָסְלִים בַּרְאֵבֶל וְבַרְאֵבֶל

So - גְּרֹשְׁנָנִי (גְּרֹשְׁנָנִי-וּ-בְּנֵי-סְנָאָתָן). But: 3 million USSR Jews who can't > 1-2 million Jews who in Isr.

Unless assume Isr Os = 7 million, since they include us.

C. Four Opinions on Building 3rd Temple

1. BT & פְּנָסְלִים: First נִלְנָה, then פְּנָסְלִים יְלִעָה

2. סְמִיכָה: Miraculous - פְּנָסְלִים יְלִעָה

3. JT - first פְּנָסְלִים, then נִלְנָה

4. ר' יוחנן - unusual! - 3rd Temple to be built by לְבָב (gentiles), assertive & revealing power פְּנָסְלִים. i.e., their spiritual dimensions will emerge & manifest itself in בְּפָנָסְלִים, writing in Univ. Plane etc.

D. Analysis

1. BT & Rambam - is apocalyptic, we can do nothing.

2. Rashba & Tos. - diff. But first will - they based on מילון which =

MIL, not Hal. Further: If so, how do we do it, since עז ליפְּנָסְלִים יְלִעָה?

and the first time I have seen it. It is a very large tree, about 100' tall, with a trunk diameter of about 6' and a canopy spread of about 70'. The bark is smooth and grey, with some horizontal lenticels. The leaves are large, elliptical, and deeply lobed, with serrated edges. The flowers are small, white, and fragrant, appearing in clusters along the branches. The fruit is a small, round, yellowish-orange drupe, about 1 cm in diameter. The wood is light-colored and has a fine grain. It is used for making furniture, doors, and windows. The tree is also used for timber, and its bark is used for tanning leather.

3. M.V. Talpiot - beautiful - but to wait for redemption? \rightarrow
 & UN - too long!

4. J.T. - acc. this soon only can proceed to build.

Hence, combinin' maj'g opinions plus diplom. setbacks -
 prob'ly out today. Sigh of relief? No building fund campaign,
 no calling cards! (ST - strike in Bxshv, still \$1.5 million - in pledges?).

V. 220) Significance of Temple

A - Despite hal. point diff'rens - worth contemp'ly. Both ~~for~~ jurid. + diplom
 situat's can change the real world. Who would have thought... \rightarrow P.S. 17
 So: what significa p'ncz, consequences?

B - 2 moments 5. thought; 2 forms it \Rightarrow 3: /NS, PIPN

Exs PIPN: ~~host~~ syrov, $\omega\delta$; $\tau\delta$, $\varphi\kappa\sigma$, $\tau\delta\delta$, $\gamma\eta\tau$, $\gamma\eta\tau$

Exs /NS: $\lambda\tau\lambda\tau\mu$, $\omega\delta$. $\omega\delta$.

C - which more imp? - /NS! Can avoid PIPN, even /NS.

PNS JRT on e-ni Qwffiln (at least one use).

S. Heschel - Sab = "cathedral in time", enabled survive $\omega\delta$.

(Survived Bxshv only a symbol p'ncz).

So Baron - all festivals, 2 aims: /NS/PIPN; Hist/Geog;

Events/agricult. Today we stress: /NS, High... Exs....

Further: PIPN tendency to organization: invert $\omega\delta$ p

in object no individuals, magical quality. Actually only

were events planned. \rightarrow 137 - so: David-Tirzah,

$\omega\delta\delta\omega$ + $\gamma\eta\tau$ for $\omega\delta$...

(7)

- D. NEVERTHELESS - wrong dismiss נַדְבָּד altogether
1. centrality יְהוָה : $\text{בְּרִית, וְיְהוָה, שְׁמֵךְ}$
 2. Reform - break w. God when abandon hope בְּפָנָיו ("Tempting")
 3. need for נַדְבָּד - evanescence בְּפָנָיו
 4. complete abandon't נַדְבָּד = exile syndrome; signs lack of בְּרִית altogether; concern't homelessness, rootlessness, alienation - wandering Jew
 5. ∵ dream of life always trade up בְּרִית and גָּדוֹלָה .
- Unlike Christianity, we never universalized God: people out of existence, abandon "God"
6. Redemption fun to Land/Temple. Only after - historic redemption work...
 7. Zionist theoreticians: exile, homelessness = unnatural.
 8. NOT MEAN relinquish נַדְבָּד , invert its superiority.
But: natural balance. No extremes:
- Paganism: - emphasized בְּרִית , objects, fetishistic
- Secularist: " inx , "seculum"/"monks", alien'n, rootlessness
- We: most sacred central elements b/t, each no contradiction
9. ∵ 2 command's combined: תְּהִלָּה שְׁלָמָה חֶסֶד בְּרִית
 10. Hence - not underestimate hope for natural בְּרִית
 throughout ages, & that seriously fast is nearer
 today than ever before. Our state of mind -
 faith, hope, aspiration - must precede
 precipitate the glorious moment of
 restoration & begin 3rd Jewish Commonwealth.

the first time I saw it, I was very surprised at how well it worked. It's a great way to learn about the world around us.

(8)

VI - To Reinstitute Sacrifices?

A - Intro.

1. Problem Temple a bit remote. Much more real (surprisingly!) = Q. Sacrifices. As real as this road, or next!
2. Very fast across-index remarkable changes J-hist.
Or: greater oppots, the greater dangers. WI: unusual gen in privilege with experience, oppots - + problems.
3. And if these problems seem insurmountable, overwhelming - pattern, pattern. ST: 2 Jews studying - ייְהוָה יְהוּדִים - בְּבֵית הַמִּזְבֵּחַ - But how many have such work not to be created? Maybe even a million!
We have been created this writing, thrillin' jnd Ave J-hist'n.

B - Why if Pjw - as esthetic movement Jam-absurd.

Dreamed up by Herzl. Also, said impossible p'nt today.
But how about p'nt 2 fr 1920?

Before - p'nts 173 that first p'. Thus, halwa extant;
+ SAC ~ 383p. not 102.

Thus shortly after p'nt: וְאֶת כָּל־עֲשֹׂת נָאָתָה (וְאֶת) כָּל־

לְפָנֶיךָ וְאֶת־עֲשֹׂת נָאָתָה... וְאֶת־עֲשֹׂת נָאָתָה...

So - earliest sources permit p'nts + 173p before building 3rd p'ntz.

This problem widely discussed contemp rabb'lit. since
last June. Never before in living memory was
this solved an issue.

Yet surprisingly - our relevant sources date 14 century!

9

C. Fourth cut.

SURVEY OF THE LAND cont. 5/18/11, 10:00 - "We are to have a survey of the land."
So I ran - well, long, 14 km. Report from next
city in 1251 Samaria to Jerusalem, often written
But: 1100 - 2 questions: 1) in 16... and 2) in 11/11

Plan answer

- ۱۳۷۱-۱۳۷۰ میلادی - ۱۱ دی ۱۳۷۰ میلادی

D. Ninth Century

- initiation, light, (factor radii 7.18km + 11.11m)
 - involves nuclear luminescence:
 - Kallidin activated by α , β , γ , H_2O_2 , NO_2 , NO_3^-
 - Contact activation: O_2^- . Phenom: H_2O_2 requires O_2^- to decompose - impossible to say. And O_2^- requires H_2O_2 - also sort of saying. (Our reasons: various participation all seems; not likely. Σ - wish Rabbi info 17-6)

E-
Twentieth cent

- L. ATOM BORN* (THE DEDUCIVE LOGIC OF SCIENCE) 1933, criticaled (very).

2. R-VAN - No difficulty in N or S. But: N-S-N P-19.
Now (12), at least 100... So, in addition to normal
forwards & backwards following it with Proph. Then 13; and up-right
F-TODAY - for one no polarization right. Left. (It seems like Left favors along!) More zonistic elements more different from Open. First book
already publ. Rubin 72-1 - inferior. Many expect won't this specification prove.

and the first time I did it I got a 70% on my
final exam which is the lowest grade I have ever gotten.
But I didn't give up. I worked hard and I studied
every day. I also made sure to get enough sleep
and eat healthy food. I also tried to stay
positive and believe in myself. I also asked
for help from my teacher and my parents.
I also joined a study group with some of my
classmates. This helped me a lot because we
could help each other and share our
knowledge. I also made sure to take
breaks when I was studying. This helped
me to stay focused and avoid burnout.
I also made sure to have fun while
studying. I found that if I enjoyed
the material, I was more likely to
remember it. I also made sure to
take care of myself. I made sure to
exercise regularly and eat healthy
food. I also made sure to get enough
sleep. This helped me to feel
energized and ready to learn.
In the end, I got a 95% on my
final exam. I was so happy and proud of
myself. I learned that if you work
hard and believe in yourself, you can
achieve anything.

VII. THEORY OF SACRIFICES.

A- introd. Prob. always been w. vs; SIEAVER: ned fesso; אָלֵת בְּשֶׂרֶב; P. JOHN
Now - more practical, immediate.

But - whether liturgical or practical - requires explain'n
However - remember - practice uncondit'd ration'z'n; comit't priests
understanding & intell. assent - YNEGI DLR

B- SAC attacked. thru history. Ch'ty: subst'n "sacrif" Jesus for Anim-S.

Bib. critis - prim. propitiation Deity; Rif. - Lichtenhain (1876): world
"strike from all bequeathed prayer-books any line that reminds
us of Temple, SAC": Cans - embarrassed; formalized dilemma by Hob/Eng...
Now: I want to defend instit'n SAC vs. attacks, & show its positive meaning.
Please don't envy me; I know I can hardly sound my point least undergrd w/ my

C- Anthropopathic - rationalistic critcs: SAC = primitive pagan - deity

has physical needs ... SAC = gift .. Bkt: untrue even " " - Thus:
major = p. 311, 1775, other rituals ... also - Biblical violent vs. S's, gift ...
Torah: no promises in return for SAC. Norway won favors, influence, goods,
no economic price being qrt. / 23 p (in sum) an observance,
not bargain; a 13 N, not a bribe.

D- Esthetic - primitive: In many ways this real modernist objection....

+ yet - intellectually least patient. Cruelest to animals? Animals have no
preference being killed for stomach/soul. Rosinway: "The horror at
slaughter insect animals trivial rather than serious in lips unfirmed
non-vegetarians." 1959 - Dept Afric - average American: 158 lbs
meat, 30 lb Indian = 188 lbs total. 70 years: > 13,000 lbs!!.

15
1878-1880 1895-1900 1910

and the following line is the one from which the following sentence is taken:

11

Esthetics import - but not > Torah: So: showing 2nd Nat. G'.
at 11:1 - very e. p. - beautiful psalms.
Can't let esthetic mark distract spiritual demands...

E. Ethical - 11:17) an regulation which allows us sin again.

Unto us! - only all. wth 2:5N; 13:1 (ind. is P. if)
creed; READ - Lev. 5:21-25 (sacrifice require restoration first),
(= same principle for 11:17 - only affirm if first
restoration + consecration);

F. Prophets - agree pronounced anim. Sac.

READ Amos 5:21-25; Isaiah 1:11-13, 16-17.

But to condemn: Prophets vs. An. SAC + vs. all ceremonialism - distortion
thus "oppose superstitious world, so 11:13 & → magical cult, hypocrisy
thus - open ground & holiness prof. immoral - READ Ps. 1:14-15

Obviously - who will oppose to prophet no such! Same Isaiah:
READ 5:11-12; 11:12; 11:13; and in ch. 5:6 - prophet for
certain + campesin for much, sympathizing alien, inseparability
Kings 11:13-14

Moshe parallel: we vs. "gastronomia" Ishm": what fit?

Or: vs. "philanthrop. Sam": i. campesin vs. 11:13-13:

i. - they wanted balance, integ'n world & mitic.
(ii. - Tzadik & Epstein: taking fulfillment only vs. 11:13-14 ...)

(12)

G- Maimonides - guide - way of weaning away Israelites from pagan customs Egypt's or Chaldeans who sacrifice to idols.

I: - Maimonides conclude - no longer reason valid today.

JPS - dismisses reason as unworthy. Further: ... יְהוָה preaches Eg's,以色列 himself waities רַבֵּת + speaks of restoration. NOT a SCHOLARLY.

What man?: In giving historic reason, M not man it determines practice, but why go ahead specifying this form. Once declared at Sinai - eternal is fine, fine הַלְלוּ אֶת־יְהוָה יְהוָה. Even if not attack M. on grounds violate Halacha, b/c. accepts as obvious that assigning פָּרָה not וְעִזִּים וְעִזִּים.

Worship - also abandon רַבָּת, רַבָּת, many other פָּרָה.

Further: M that צְבָא יְהוָה = reason ⇒ פָּרָה (principle all Jdm).

words secondary to intent. Yet (quint 3:3c) - if prophet:

wl pray or fast, only hardness - a נְפָרֵךְ נְפָרֵךְ.

So with צְבָא - The ceremonial remains at the second stage ⇒ פָּרָה.

H- Juridical - reason for SAC. (Ibn Ezra, Ramban). Scap-quot

idea: transmits thru thought, speech, deed. ⇒ פָּרָה יְהוָה וְעִזִּים וְעִזִּים;

thus declares he himself deserved it, but act of ⇒ בְּשֻׂם that offer up animal instead.

But: R. D. Z. Trittfeldt: doesn't explain SAC's other than when צְבָא, like non-animal SAC's.

Still - valuable as outlet guilt. Guilt often hostility, death wch. introverted. Hence: work out on animal in place of self.

Thus - פָּרָה פָּרָה ⇒ פָּרָה פָּרָה ⇒ פָּרָה פָּרָה

I- symbolic interp SAC's: (Sptt + D2 Hoffmann)

Has elaborate system of symbolic interp. of SAC's from
beginning to Sinai. We'll just give overall one: very first - Cain.
Cain - as if precipitating tyrant: here's your share, let
me alone; I'm entitled to pay-off, but then rest belongs
to me exclusively.

Abel - recognizes absolute ownership of God. Gives God of
rest of what was not his to keep rest, but opposite sign that
really ALL belongs to Him. Cain - fails in moral
responsibility after \rightarrow sin; Abel - reenters it by \rightarrow sin.
Thus - רָאשֵׁן (first) סִינַי (rel) - Abel $>$ Cain; his attitude...
It intention \rightarrow is that I give you what is mine = sacrifice
But - if I feel I return ... as symbol this עֵזֶל (returning rel).

VIII. Policy - Ought we strive for restoration וְאַתָּה , esp. בְּ ?

A- I can see too many obstacles:

1. political: claim-unjustified! - we're violating Moslem holy place.
2. cultural: aesthetic & cultural programs just overwhelming
3. communal: split J' community even more. I can go to reform
neighbor, offering at intermarriage, offering פָּז ! Orthodox
community itself not by any means unanimous on halachic issues.
Israel too politicized in religious matters to allow it to happen.

from 1990 (see above) - 1993, 1994, 1995
and 1996. To transport oil from Venezuela and
Argentina, we had to fly freight planes to Brazil and
Argentina, which cost us a lot of money.
We also had to pay for shipping the oil across
the Atlantic Ocean to Europe, which was
expensive. This led to a loss of revenue
and a reduction in our profits.
In 1997, we decided to sell our oil business
to focus on our pharmaceutical business.
We sold the oil business for \$10 million.
This was a difficult decision, but it was the best
choice for our company's future.
In 1998, we started our pharmaceutical business
with a small team of scientists and engineers.
We focused on developing new drugs for
treating diseases such as cancer and heart disease.
We also developed a new drug for treating
diabetes. This drug was very effective and
received positive reviews from medical professionals.
In 1999, we expanded our pharmaceutical business
and opened a new laboratory in Brazil. We
also began to sell our pharmaceutical products
internationally, and our sales grew rapidly.
In 2000, we received a grant from the Brazilian
government to develop a new drug for treating
HIV/AIDS. This drug was successful and
received positive reviews from medical professionals.
In 2001, we received another grant from the
Brazilian government to develop a new drug for
treating tuberculosis. This drug was also
successful and received positive reviews from
medical professionals.

B. yet I confess that introspection or certain cowardice
that issues from my being a 11 K - Jew.

1. Resumption \rightarrow an act of (123) in which we are
Js remarkably deficient. Israelis - Abramites. Win
from a State; & if sometimes annoying - Six Day War.
(120, 123) in 11 K - R. Kuk's special emphasis
on this spiritual - not 'L' boldness. Who knows but
that an uncertain Israeli effort may not show up
new & various polit & cultural fears mentioned - &
remarkably, act as new cohesive force - like 123 ^{- by centralizing worship.}
2. In exile we've stressed rational, 1st dimension faith,
ignored numinous; sense mystery has shrunk in
this secularist, technological age. Thus, Religion -
shallow, kind of ceremonial ethics w. torch history,
lacking depth, not moving us in depths of where
our prosaic rationalizations irrelevant. SAC's
may be just that corrective which bring out in us
that repressed sense mystery, awareness hidden
worlds, consciousness that do not fit conveniently
fit our limited prescriptions of reasonableness.
3. Finally - last week - HP = NP, & that thus =
123/11 K, the 11 K is / in as if no Israel anymore.
Reinstating 11 K may close cycle History. Div.
closeness = Obj. o : point with bgn pier...
Sv: 1st p = 2nd p ...

IX - Summary:

- A - Halakhic issues in current controversy over בב
 - B - Historical import \rightarrow , United Jerusalem
 - C - Opinions: Sages Israel re: פינץ / לע our days
 - D - Significance פינץ as reassertion of פְּרִזְמָנִים ?
 - E - Question restoration בב our times - its historical + halakhic dimensions
 - F - הנוד or insights into spiritual importance \rightarrow both liturgical + practical
 - G - Advisability of restoration even if it were practical

X - Conclusion

- A - I think you can, by this time, appreciate my hesitation & apprehension in undertaking this lecture. I do not know whether I've succeeded in convincing you. I pray that I've succeeded at least in informing you.

B - We live in a marvelous age when surprises are commonplace - technological, political, cultural, religious. Last 10 years - remarkable movement in all life from fashion to psychology of youth, from military to scientific. Do not sell this short. We stand at threshhold great & wonderful age, age of NP + redemption. Only a fool will claim to know for certain what... most of us: