

I. "The Theology of the Hiding God"

- I.
- ① JUNE '67 = turning pt in theology that most Am, continental theologians (non-J) not yet aware of
 - ② for several yrs: "g-i-d". Hegel → Nietzsche → Heidegger → Sartre
Major import: g, if ever was, now abandoned world; fall pract. purpose -
Nietzsche's Zarathustra "killed" off g.
 - ③ But 6-day war, reunif'n Jer. reac'n many Israelis -
heralded revival reentry g-d stream J. hist
ST: "g-i-d - Nietzsche; Nietzsche is Dead - g-d"
Events JUNE knocked new chr. theology (Simit's) called yarmulke
 - ④ These 2 lectures - changes wrought by these events: THEOL, HALAKHIC
200 p.p. / 100 p.p.
 - ⑤ Powerful symbol: Son of Man Hakohen on son of man 200 p.p.
 - ⑥ I maintain: a REVEL'N: a) g-d int' history; old v. us;
 b) TM - 1st of 200 p.p.
 - ⑦ Purpose: interp. J. hist last 20-10-1/2 yrs. light open. (Dang...)
 - ⑧ First: personal note: story - 2 magnum - by heart. I don't norming
repeat. Don't not rehash, but building on to previous ideas -
Ch. Jerusalem. even tonite not final; open to revision.

- II
- ① Yamim x Imm'el/Trans'el (527/3) (... 3123/137)
(David Shapiro - imm'el ~ people, not nature)
 - ② PH: function Nim: evoked out conceal't → revel'n
נִמְעַל → נִתְגַּל
 - ③ NOW: THIS TENSION is w-i div. related'ss!
ו'י and ו'י'ו. Imm/Trans (ממ/על) = w-i ו'י'ו
 - ④ ו'י = Deus Absconditus = HIDDEN g-A = mystic
ו'י'ו - Trans = D. Revelatus = Hiding g-A = normive rel.
 - ⑤ in this realm relationships takes place equilibrium Imm/Trans
Here: background sy. dynamics man's life; scribist. rel'ps g-Vior
 - ⑥ Our concern: not HIDDEN g-A (ו'י, ו'י'ו) but HONK - zion A

III

- ① All Bible - story analogue g/Vior.
From moment chosen - inextricably bound up ... no Adventary
ST: R. Shatzkes + Gussel Wermuth ...
- ② NOW: 2 firms - HP/NP (explain metaphors)
HP = witharmal fr. imm → trans; NP = reverse
- ③ What causes HP = NP? Ans - only general, not detail
(can't read g's mind): sin → HP, rules → NP.
Thvs: human HP → div. HP. Reciprocity ...
- ④ Is in these basic terms that the
drawn Man-g-A is played out not only Bible
but all J. history.

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

a) inaccessibility 1-1: inn of 2/112!

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

so, until 1948 say ... until 1948 - not afterwards

1) inn - 2/112. Quest for meaning understandable -

but futile, maybe inexorable. Extent trapping
conveyed only by asserting inn's. Any inn $\Rightarrow$ blasphemy.

All - in HP. Is bold assert'n - that other than
His role in preserving vs, in sense Hist since 1948 is just.

Worried. But: sources point to it: 1948.

During this time, as inn's - Torah, faith;

but as people - HP, P.N.E.D P.3 1/12

- emphasize here: inn's hist HP work independently; that hist. HP can cover
several generations;

VIII ① But 3rd stage: 2/112 ... 1/1 way ... begin of "turning" ...

is hint, symbol, possibility of inn's, inn's ...

② Talmud (1/11) 7/112 (1/112) - Nam for absent,

only inn's. 2/112 inn's: inn's inn's. ends

in relig. revival - 1/112

③ sd. Israel form: 2/112:

a) Reentry of MEANING into 3. hist

b) new possibilities inn's for inn's; inn's inn's

NOT at 2/112 inn's - but inn's inn's;

NOT at shem sd. 2/112 - but inn's inn's

- ④ פ.נ.ל.א.ד ו'י'ד (113) א.ו.פ.א.ל.א.ד ו'י'ד
- ⑤ This category "HP: Aram" ~ פ.נ.ל.א.ד ו'י'ד
- Israh: 113 ו'י'ד ו'י'ד פ.נ.ל.א.ד ו'י'ד
- ⑥ Zohar - א.ו.פ.א.ל.א.ד - א.ו.פ.א.ל.א.ד
- ⑦ Good way: א.ו.פ.א.ל.א.ד involved א.ו.פ.א.ל.א.ד which in turn evoked א.ו.פ.א.ל.א.ד.
 { a historical HP, as long process never clear-cut. Thus, Sir = 24, while this is old HP, got these results from an forward ripple in wave of history. }
Let's continue, impulse joining impulse. א.ו.פ.א.ל.א.ד → א.ו.פ.א.ל.א.ד
- ⑧ Song - א.ו.פ.א.ל.א.ד: א.ו.פ.א.ל.א.ד - א.ו.פ.א.ל.א.ד - א.ו.פ.א.ל.א.ד .
- a) New Jesus - א.ו.פ.א.ל.א.ד 1967: א.ו.פ.א.ל.א.ד
 - b) from June 1967 - א.ו.פ.א.ל.א.ד → (א.ו.פ.א.ל.א.ד, א.ו.פ.א.ל.א.ד)
 - c) future: א.ו.פ.א.ל.א.ד א.ו.פ.א.ל.א.ד (א.ו.פ.א.ל.א.ד)
- ⑨ Story Merchiborher א.ו.פ.א.ל.א.ד א.ו.פ.א.ל.א.ד & grandchild - א.ו.פ.א.ל.א.ד - א.ו.פ.א.ל.א.ד, א.ו.פ.א.ל.א.ד cries

Today - א.ו.פ.א.ל.א.ד also א.ו.פ.א.ל.א.ד,
He light up from א.ו.פ.א.ל.א.ד. The
Healing א.ו.פ.א.ל.א.ד has begin reveal himself
w. primordial, sacred light, the א.ו.פ.א.ל.א.ד א.ו.פ.א.ל.א.ד.
Let's begin look to א.ו.פ.א.ל.א.ד א.ו.פ.א.ל.א.ד, &
ultimately:
א.ו.פ.א.ל.א.ד א.ו.פ.א.ל.א.ד - א.ו.פ.א.ל.א.ד א.ו.פ.א.ל.א.ד.

Feb. 25, 1968

"JERUSALEM THE GOLDEN"

II. "HALAKHAH & THE NEW JERUSALEM"I. INTRODUCTION:

- A. Last lecture - Theory. turning pt occasional 6-Day war - HP, NP, transitional states... $\Delta p \approx 10^3$... meaningless & m'gfulness...
 san: emerging HP, but not quite NP = Δp ; rather -
 intermediate: $p \approx 2$ (= Δp).
- B. Now - more "practical" consid's. New situat'n world S'g, new orient'n J-hist'y - certain halakhic cons'g's - confront us new challenges.
- C. Most Am. Js totally unaware might meet ST Jor - unorg'n but real - & sensational. Whole discussion tonight - will sound surrealistic... Chagall... even shock-disbelief. I may be biting off more than I can chew... Ask you, in advance, to recollect after lecture your unstrained reactions... Anger, dismay, incredulity? - Or: release romantic visions long repressed? And may be quite revealing. Whatever - promise: issues will event'ly come public attention; .. worth...
Also promise - aspects new problems created June victory - most disturbing - psychol'g, polit, halakh'g. So much so - you'll sympathize: ST - cough bug cure, sun... n'Pr tomorrow? Survive!
- D. Will discuss: controversy over entry Temple Mt today; rebuilding Temple our times; Resumption sacrifices this year or very near future; meaning institution sacrifices.

II. General Background:

- A. visitors Also - as walk so., entrance Temple Mt - troops; sign Rabbi's etc.
 Also - aware controversy civilian ch. Rabbi's + Army ch. Rab - Goren.
- B. what all about? Acc. Torah, (NG forbidden: Jews, Temple Mt, GYN p/n, depending on degree > INIC. Q: how far GYN p/n extend? ch. Rabbi - undecided, ∴ all > 11/6. Goren - parts permitted, if conduct self certain manner, ∴ Avener > 11/6 (after Tzav & Pinchas).
- C. Immediately - 2 Thorny problems:
1. for Order JS - halachic Q: yes or no pray on 11/6?
 2. for Govt - polit. sensitivity Moslems. ∴ - forbade 2nd service.
- D. Paradoxical Result so far:
1. Moslems can come go as please on 11/6 in J. lands.
 2. Curiosity scholars & tourists - ditto
 3. Religious Js - can't enter or pray!
 ... untenable!!
- E. History 11/6 as Holy Place 3 Faiths
1. for Chris - one of many - Jesus at 3rd time, arrested & judged there
 2. for Moslems - holy bec. Muhammad ascended Heaven magic horse - 3rd order - after Mecca, Medinah.
 3. For both them - derivative for Jm no place p/n 2
- F. J. History - Holiest Place of all!
1. 11/6 - 11/6 & 11/6
 2. Both Temples - fr. David - 11/6 & 11/6, > 1100 yrs. (w. interruptions)
 3. Never used praying for it - 11/6 & 11/6 - 11/6 & 11/6

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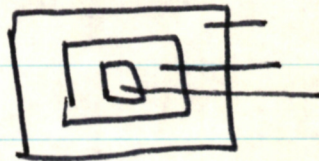
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4. never stopped planning rebuilding. After Muslim conquest Jers.
(w. J'sh help), Js build synag. 2nd c. w. Mosl. help. Then - Moslems
build mosques, still permit synag. So - until destruc'n J. Jers. by
Crusades (1099). Chr's banish Js from 2nd c., continued after Muslim
reconquest. But - mid-16 cent. documents: w-o synag, Js on
rooftops on 2nd c. pray. End 16 cent. Mosl. families ban
this too. Imp'ce 1571 AD from this time.

III - THE IMMEDIATE PROBLEM

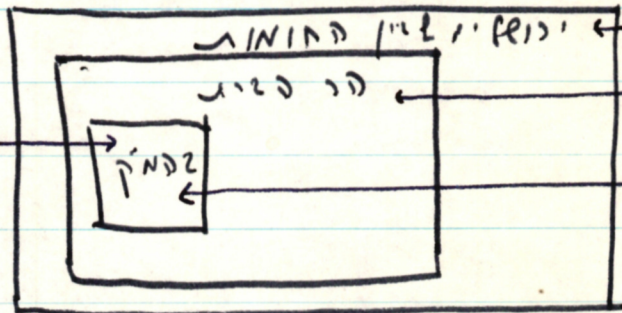
A - Topography

1. Jers -



הר הבית
המזרחי
המערבי

2. עזר - Halakic equiv'ce: אין-שם, אין-שם, אין-שם, אין-שם, אין-שם



המזרחי
המערבי
המזרחי
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3. Today - 2nd c.



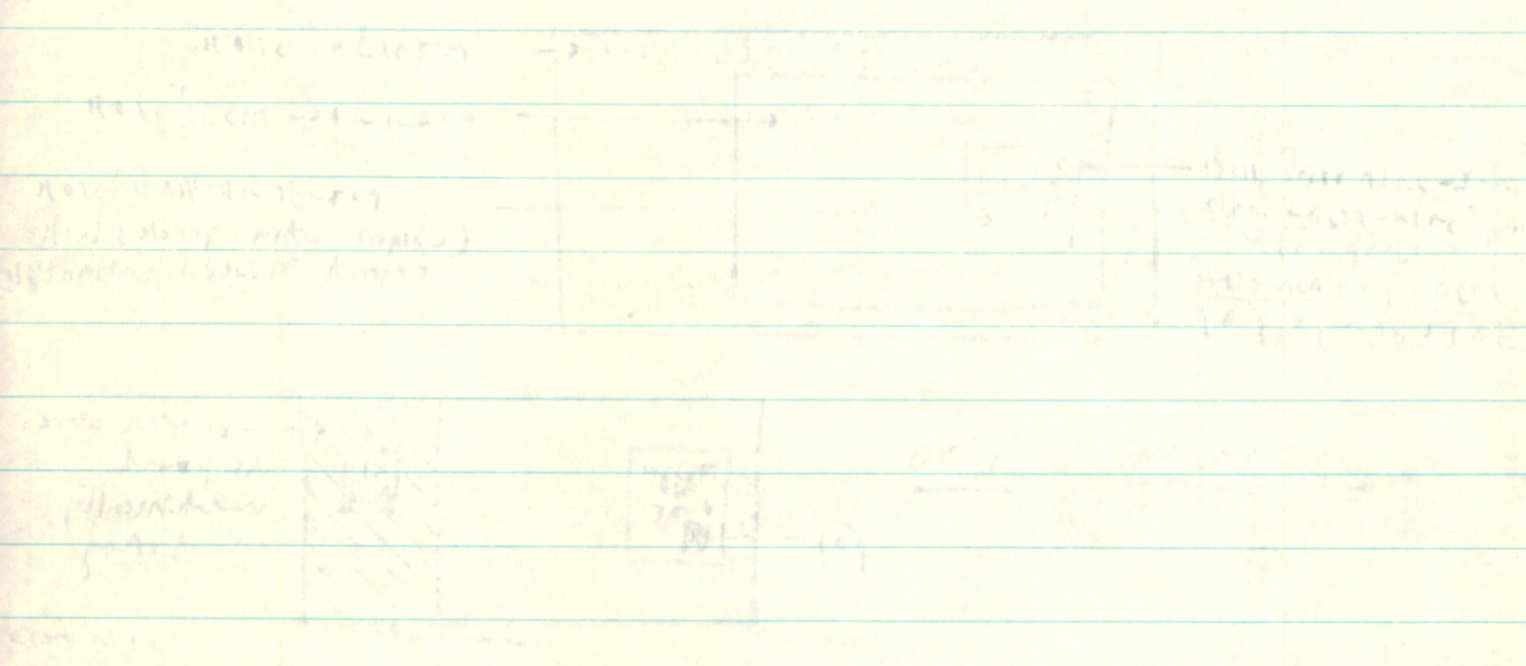
shaded area:
disputed
halakically
today

1771 AD

Problem: - if shaded area of 2nd c. may be entered after
purification (other parts out of question since אין-שם, אין-שם)

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B. The Halachic Issue

1. After 1948, all laws of trespass still apply? פ-15/11/11 פ-1/11/11 א-1/1/11
2. Main: פ-15/11/11 א-1/1/11 א-1/1/11. ∴ laws apply now as well as then.
3. Rav: פ-15/11/11. Hence sanctity lapses.
4. Q: only א-1/1/11 off, still א-1/1/11? Or still א-1/1/11? Or א-1/1/11?
5. Most: agree פ-15/11/11. Yet on א-1/1/11 there was a survey. Meiri mentions it. Historians. So does RAMBAM HIMSELF IN FAMOUS LETTER SAY HE PRAYED in "great holy heret" on א-1/1/11! How? Obviously - by א-1/1/11 to remove א-1/1/11 - & by observing special regulations: READ (eng) א-1/1/11 א-1/1/11
6. ∴ - all contemp. Rabbis, agreeing w. פ-15/11/11, forbid entrance א-1/1/11 א-1/1/11 since we א-1/1/11 א-1/1/11. Theoretically permit entrance א-1/1/11 it א-1/1/11 and special rules of א-1/1/11 א-1/1/11.
Q: what is it? Moslems changed topography.
∴ - Ch. Rabbe - fearing violation א-1/1/11 א-1/1/11 - forbids all given: took measurements, claims certainty, ∴ enter...
7. My advice - until situation clarified - don't enter.
 Esp. w-ו א-1/1/11 & w. shoes on etc.
 Don't let terrorist curiosity get best of your loyalty Torah.

IV. To Rebuild The Temple?

A. Obvious diplomatic obstacle. But assume overcome - Z'vat-Shub: earthy/male.

Or get us? Many us? Most us? - Commit: פסח: אצל עזרא ב' ע"ה

B. First: apparent halakhic problems. ... א פסח: אצל עזרא ב' ע"ה

פסח: אצל עזרא ב' ע"ה. Today only ~ 13% Jews in Gt. Tor. ~~even then~~

However: אצל עזרא ב' ע"ה - when Ezra returned to rebuild, only ~ 40,000 w. him, most in Gt. Tor. How? Those who go Tor get rights behalf those who can but don't; latter forfeit to former.

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

∴ Israelis considered פסח: אצל עזרא ב' ע"ה

So - Garshuni (עזרא ב' ע"ה - אצל עזרא ב' ע"ה). But: 3 million USSR Jews who can't > 1-2 million Jews who in Tor.

Unless assume Tor JS = 7 million, since they include us.

C. FOUR OPINIONS ON BUILDING 3rd TEMPLE

1. BT & פסח: First א"ל, then פסח: אצל עזרא ב' ע"ה

2. פסח: אצל עזרא ב' ע"ה: miraculous - פסח: אצל עזרא ב' ע"ה

3. JT - first פסח: אצל עזרא ב' ע"ה, then א"ל

4. אצל עזרא ב' ע"ה - unusual! - 3rd Temple be built by 107 (= gentiles) asserting & revealing power פסח: אצל עזרא ב' ע"ה; their spiritual dimensions will emerge & manifest itself in עזרא ב' ע"ה, when in Univ. Place etc

D. Analysis

1. BT & Raim - is eschatology, we can do nothing.

2. Rashi & Tos. - ditto. But first: אצל עזרא ב' ע"ה - they based on (מנחם) which = מנחם, not Hal. Further: אצל עזרא ב' ע"ה, how would we say, since אצל עזרא ב' ע"ה?

3. M.N. Talpiot - beautiful - but to wait for redemption?!!
 • UN - too long!

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

Hence, combin'n maj'g opinions plus diplom. obstacles -
 prob'ly out today. Sign of relief? No building fund campaign,
 no calling cards! (ST - broke in Gushet, still \$1.2 million - in pledges?).

V. 2202: Significance of Temple.

A. Despite hal. polit. attitude - worth contemplating. Both ~~from~~ juria. diplom.
 situation's can change this rapid world. Who would have thought... p. 113?

So: what signifi. p'noz, consequences?

B. 2 moments of thought; 2 forms of ~~thought~~ ^{thought}. /ns, pipN

Exs pipN: ~~thought~~ ^{thought}, ~~idea~~ ^{idea}; ~~idea~~ ^{idea}, ~~idea~~ ^{idea}, ~~idea~~ ^{idea}, ~~idea~~ ^{idea}

Exs /ns: ~~idea~~ ^{idea}, ~~idea~~ ^{idea}, ~~idea~~ ^{idea}.

C. which more imp? - /ns! Can avoid pipN, with /ns.

Thus ST on ~~idea~~ ^{idea} (at least one ~~idea~~ ^{idea}).

So Heschel - Sab: "cathedral in time", enabled survive ~~idea~~ ^{idea}.

(Survival as ~~idea~~ ^{idea} only a symbol ~~idea~~ ^{idea}).

So Baron - all festivals, 2 dimensions: /ns/pipN; ~~idea~~ ^{idea}/grog;
 Events/agricult. To many we stress: /ns, ~~idea~~ ^{idea}... Exs...

Further: pipN tendency to organization: invert ~~idea~~ ^{idea}
 in object as indigenous, magical quality. Actually only
 was ~~idea~~ ^{idea} place w. ~~idea~~ ^{idea} - so: David-Sirrsala,
 2202 + ~~idea~~ ^{idea} for ~~idea~~ ^{idea}...

and you must be sure to get a good one

and if you are going to get a good one, you must be sure to get a good one

and if you are going to get a good one, you must be sure to get a good one

and if you are going to get a good one, you must be sure to get a good one

and if you are going to get a good one, you must be sure to get a good one

and if you are going to get a good one, you must be sure to get a good one

(7)

D. NEVERTHELESS - wrong to miss נִסְיָא altogether

1. centrality $\text{פְּנִינֵי יְהוּדָה}$ = זִיּוֹן , יְהוּדָה , סִיּוֹן & יְהוּדָה

2. Reform - broke w. Tradition when abandoned בְּפִי הַיָּד ("Temple's song")

3. Need for נִסְיָא - evidenced by זִיּוֹן & יְהוּדָה

4. complete abandonment נִסְיָא = exile syndrome; sign lack of בְּפִי הַיָּד altogether; concomitant homelessness, rootlessness, alienation - wandering Jew

5. $\therefore$ dream & hope always tied up זִיּוֹן with בְּפִי הַיָּד .

Unlike Christianity, we never universalized יְהוּדָה out of existence, abandoned it.

6. Redemption tied to Land, Temple. Only after - historic redemption world...

7. Zionist theoreticians: exile, landlessness = unnatural.

So too flipside attitude holiness place = spiritually unnatural

Our return to Israel natural home $\rightarrow$ בְּפִי הַיָּד to return House of God.

8. NOT MEAN relinquish נִסְיָא , even its superiority.

But: natural balance. No extremes:

Paganism: - emphasized בְּפִי הַיָּד , objects, fetishistic

Secularist: " יְהוּדָה , 'seculum'/'mundus', alienation, rootlessness.

We: must sanctify central elements both, each corrected by the other.

9. $\therefore$ 2 commandments combined: זִיּוֹן & בְּפִי הַיָּד are both בְּפִי הַיָּד .

10. Hence - not underestimate hope for actual $\text{פְּנִינֵי יְהוּדָה}$

throughout ages, & that seriously fact is nearer today than ever before. Our state of mind -

faith, hope, aspiration - must precisely

precipitate the glorious moment of

Restoration & beg'g of 3rd Jewish Commonwealth.

VI - To Reinstitute Sacrifices?

A. intra.

1. Problem Temple a bit remote. Much more real (surprisingly!)
= Q. Sacrifices. As real as this now, or next!

2. Very fast across-index remarkable changes J-hist.

O.C.: greater support, the greater dangers. WI: unusual gen in privileged with experience, support - + problems.

3. And if these problems seem insurmountable, overwhelming -
 patience, patience. ST: 2 Jims studying - 13px, 1.5L2 - C1.52
 11.5Lx 11.5L2 11.5L3 11.5L4 - 11.5L5 - But how many have
 such luck not to be created? Maybe one in a million!

We have been created this exciting, thrilling journey history.

b. 11557 is P37N - as esthetic monument JSm-absurd.

Dreamed v/bn Hazel. Also, saw improbable place today.

But how about $\rho_{12} = \frac{1}{2}$ and $\rho_{23} = \frac{1}{2}$?

Before - p. 113 that says p. 113, volume extant;

* SAC ~ 50/3p, not 102.

Thus shortly after 1200: $\text{מִן הַיָּמִים הַהֵם (in p' 113)}$

Հոգեկոչ, աշխարհի ժողովուրդներ... և իմ ժողովուրդներ

So-architect sources permit NSN = 1123 before building 3rd pinn.

This problem widely discussed contemp rabbic lit. since

last June. Never before in living memory was

This soread an isve.

Yet surprisingly - our relevant sources date 14 century!

VII. THEORY OF SACRIFICES.

A- introd. Prob. always been w. vs: Sinner: now less; 50% 312; 9.201N
Now - more practical, immediate.

But - whether liturgical or practical - requires explain

However - remember - practice uncondit'd ration'z'n; commit't preceds
understanding & intell. assent - YNEJ, 15EJ

B- SAC attacked - thru history. Chth: substit'n "sacrif" Jesus for Anim. S.

Bib. Criticis - prim. propitiation Deity; Ref. - Lichtenhal (1876): would

"strike from all bequeathed prayer-books any line that reminds

us of Temple, SAC": Cons - embarrassed; formalist dilemma Hb/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 succeed. My goal: at least make you doubt your

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

has physical needs ... SAC = gift .. But: untrue even " " - thus:

major = 23.1.17.25, other rituals ... also - Bible violent vs. 51, yet ...

Torch: no promises in return for SAC. No way win favors, influence gods,

no economic princ. exch. gift. 10p (in 5m) an observance,

not bargaining a 13N, not a bribe.

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

+ yet - intell'ly least potent. Cruel to animals? Animals have no
preference being killed for stomach/sovl. Rosenzweig: "The horror at

slaughter isn't animals cruel rather than serious on lips confirmed

non-vegetarians." 1959 - Dept Agric - average American: 158 lbs

meat, 30 lb chicken = 188 lb total. 70 years: > 13,000 lbs!!

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Esthetics imp't - but not > Truth. So: showing 2nd Army G.I.'s at nap - real eff. - beautiful poems.

Can't let exposure look distorted, spiritual demands...

E. Ethical - also an expression which allows me in again.

Untrue! - only evil, not a sin; '131 (Ind. and B. G.)

correct; RETD - Lev. 5:21-25 (so: sins require restitution first),

(= same principle as יָשַׁלְתָּ וְשָׁבָת - only effective if first restitution + conclusion);

F. Propriety - appropriate manner, anim. etc.

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

But to conclude: Prop's vs. An. SAC + vs. all ceremonialism - distortion
They appear superfluous & unwarranted, so also → magical cult, hypocrisy

They appear gross & hollow too if immoral - RETD Is. 1:14-15

Obviously - was not appropriate prayer in S. etc.! Same Isaiah:

עֲשֵׂה לְךָ כִּסֵּי שֵׁשׁ וְיִצֵּל וְיִצֵּל; and in ch. 56 - please for
and civil + campaign for peace, sympathy alien, acceptability

Prayer also?

Prophetic parallel: we vs. "gastronomic" Sam.": i.e. look for it?

or: vs. "philanthropic Sam.": i.e. campaign vs. 7:33?

∴ - They wanted balance, in prayer moral & cultic.

(∴ - Isaiah's system: 7:11-13 followed only vs. 7:23-25...)

I- Symbolic interp SAC's: (Sperk + DZ Hoffmann)

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

Abel - Reverses absolute $\rightarrow$ 1/3 of J-A. Gives $\frac{1}{3}$ of best of what has not to keep rest, but opposite: sign that really ALL belong to him. Cain - feels no moral responsibility after $\rightarrow$ 2/3; Abel - reenters it by $\rightarrow$ 1/3. Thus - $\rightarrow$ 1/3 (1/3) $\rightarrow$ 1/3 (1/3) - Abel $\rightarrow$ 1/3; his attitude... If intention $\rightarrow$ 1/3 is that I give $\rightarrow$ what is mine = sacrifice. But - if I feel I return... as symbol this $\rightarrow$ 1/3 (1/3) - giving rel.

VIII. Policy - Ought we strive for restoration $\rightarrow$ 1/3, esp. $\rightarrow$ 2/3?

A - I can see too many obstacles:

1. political: claim-unjustified! - we're violating Muslim holy place.
2. cultural: esthetic-cultural prejudices just overwhelming
3. communal: split J. community even more. I can just see reform neighbor, officing at intermarriage, offering $\rightarrow$ 1/3! Orthodox community itself not by any means unanimous on halakhic issues. Israel too politicized in religious matters to allow it become properly.

B. Yet I confess that introspection ~ certain cowardice
that issues from my being a 11/12-Jew.

1. Resumption 11/12 p an act of 11/12 - in which we Am
Js remarkably deficient. Israelis - abundant. Won
them a state; & if sometimes annoying - Six Day war.
11/12 11/12 11/12 11/12 - R. Kook special emphasis
on this spiritual-national boldness. Who knows but
that ~~an~~ uncurtailed Israeli effort may not show up
renewedness polit + cultural fears mentioned - &
remarkably, act as new cohesive force - like 11/12 11/12 ^{- by centralizing worship.}
2. In exile we've stressed rationalist dimension faith,
ignored numinous; sense mystery has shrunk in
this secularist, technological age. Thus, Religion -
shallow, kind of ceremonial ethics w. touch history,
lacking depth, not moving us inwardly 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 go not just conveniently
fit our limited prescriptions of reasonableness.
3. Finally - last week - HP-NP, & that this =
11/12 11/12, The 11/12 11/12 as 11/12 Israel draw close.
Revelation 11/12 p was close cycle History. Div.
closeness = 11/12, & : 11/12 11/12 11/12 11/12...
So: 11/12 p = 21/12 p ...

