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- A) There are 2 kinds of war that men fight and have fought since the dawn of history when Cain turned on his brother Abel and slew him. There is the ^{usual or} ~~usual~~ ^{persuasive} kind, the one that is carried out with a thrust, fought with hand & shiny weapons, that has as its aim the conquest of land and the spilling of blood, that is called about a flag, that deploys troops and bombs cities and is conducted by generals & chiefs of staff.
- B) This is the sort of war that all peoples have fought, some willingly & some with hesitations. Jews have never been particularly fond of this kind of physical combat & proud of their records as warriors. There are times when they were forced into it, as they were their last weeks. They did not like it nor should they have ^{given a good account of themselves} ~~relished it~~. They ^{did well in} ~~did not like~~ the field of battle, but it was a military question which had to be taken over and for all and was not of their choosing.
- C) There is a second kind of war, however, which Jews have always enjoyed, and where their fighting spirit has been their pride & joy. And this is the ^{war of ideas} ~~war of ideas~~ - the battle for Torah. No shiny metal flashes in this encounter & no blood flows - yet in the long run of history it is of greater consequence & its results have permanent significance. The weapons of this war are ~~ideas~~ ^{ideas}, the battlefields - men's minds, the front lines - the learned journals, the H.Q. - schools & academies & yeshivot, the ~~soldiers~~ ^{generals} - scholars, the ~~front~~ ^{front} ~~oldies~~ ^{intelligent students}, the ~~terrain~~ ^{entire} - all of history, the ^{capital} ~~capital~~ - Torah, and the prizes & spoils of war - the ^{entire} ~~future~~ ^{future} of our people unto all eternity. It is a quiet & subtle war, in which strength is measured in power of ideas, bravery in the loyalty to an ideal, and heroism in saving originality when truth is wedded to faith.
- D) This is the sort of war where Jews have alternately been defenders & aggressors, where they stalked their spirits & have marched on the enemy with relish in a grand war of wits, aiming at unenviable intellectual triumph.

the arsenal - library; the secret weapon - education

II A) This spiritual or intellectual war is now raging under our very noses, and has been raging, in the modern world, for over a century. Torah has sustained a relentless and unceasing attack against its very fundamentals & all fronts, & its defenders have only recently rallied with martial vigor & with renewed vitality. After an initial setback, Orthodoxy has begun to assert itself by using the very same modern weapons & techniques that have been used by the attackers. Like the Israeli troops who last week took the ⁴⁴⁰⁰⁰ ~~vociferous~~ captured in the Sinai desert and turned them in the enemy, or how Jewish scholars in recent years ^{by means} retrieved the wonders scientific weapons of modern research and attempt to recapture to sustain the integrity of ~~the~~ Sinai's most famous produce: Torah.

B) It is a pity that these fascinating ^{cultural & intellectual} battles in the 21st century should remain largely unknown to the Jewish layman. Especially the intelligent Orthodox layman should know of these battles in which his leaders are joined and the outcome of which will mould the destiny of his children & children's children.

C) I say that very intelligent Jew & Jewess ought to know what is happening in the academic Jewish world because of a no. of reasons. First, because it is an intriguing and fascinating field which can capture the interest of any normally intelligent person if he is not technically equipped to follow the footnotes. Second, because 2nd yr. of the 21st century, bec. Torah is the possession of the entire 5. people not just a select group of specialists. Third, because - as we shall later show - these issues are decisive for the future of Torah & Judaism. And fourth, bec. all through his history, the Jew has been engaged in this polemic skirmishes, in the 21st & 22nd c.

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- III - A) The first such battle is, indeed, referred to in capsule form in today's Sidra, where we again meet with our Sage's profound observation that *על פי מידת הכבוד*, that the biography ~~of~~ ^{the} ancestor is the pattern for the history of the children.
- B) Jacob, as we read today, sent a peace-offering delegation to Esau, his hostile brother & the symbol of the anti-semitic world, in an attempt to pacify him & failing that, to join him in physical battle, in a ~~new~~ tribal war. While waiting for the answer & the fateful & dangerous meeting with ~~the~~ his murderers brother, Jacob crosses the River Yabok Pass, & there remains by himself. And suddenly, in the middle of that black night, we find Jacob engaged in a mortal wrestle with an unknown & mysterious stranger, a battle which ends victoriously for Jacob when the sun rises at the coming of dawn.
- C) What was this strange struggle? Who was the mysterious adversary of Jacob? Our Rabbis identified the strange combatant as *על פי חז"ל* - the angel of Esau, the putative saint of the anti-Jewish spirit. This was, they meant to tell us, the 2nd (and from we mentioned - a spiritual battle, a war of ideas where two giants of ^{total} ideals were pitted against each other & committed to each other's destruction. This was not a fight of Jew vs anti-Jew. This was Judaism vs anti-Judaism. And we wonder that our tradition reveals that the angel-guardian of anti-Judaism, appeared to Jacob *על פי חז"ל*, the *א"ל* of *א"ל* in the form of a *ד"ר*, a scholar! It is an intellectual grappling, a spiritual wrestling, a war of wits & principles ^{when the scholars hold the balance of power.} And a Jacob can never hope to succeed in his physical encounter with the Esau of all ages until he has first established his spiritual dominion ~~over~~ ^{over} *על פי חז"ל*, the scholarly anti-semitism of Esau.

10 - A) To attempt to give a summary of all these attacks vs. Tora in our days & the defense of Tora by J. scholars - & also by friendly non-J. scholars - would take much too long. It is an education in itself. Let me therefore restrict myself to just a few chosen examples.

B) One of the outstanding examples of the practical effect of the interpretation of a Biblical episode involves the Exodus - The עֲשֵׂה לָךְ אֱלֹהִים.
About 2,000 years ago a charge of fraud was leveled against the Torah which sounds absolutely ludicrous - even comical - to modern ears. The Exodus of the Jews from Egypt, the Exodus of that day ~~is~~ maintained, was not that of slaves committed to freedom & faith, but - they were expelled by Pharaoh because they were a bunch of lepers. Just scholarly curiosities, you say? Yet we know that in the first century B.C. superstitious Egyptians resented the Torah's tale of their ancient ancestors, who about 38 or 39 C.E. a program was carried out by Egyptians vs. Jews of Alexandria because, they said, they too must be lepers! - And! Just 20 years ago the accused Rosenberg, philosopher of H. Heisen, served the same dull & malicious accusation vs. the Torah!

C) Another case of distortion accounts for one of the most colossal frauds in History. This is the Christian falsification of the so-called "Jewish G-d". According to this theory, the Jewish Bible teaches about a G-d who is personal, nationalistic, who is a G-d of wrath & vengeance & jealousy, who will do a big stroke. On the other hand, the Christian interpretation is much more civilized. It teaches about a universal G-d who is a Father, who is kindly & gentle & is a G-d of Love. Constantly forgetting the countless references in the Torah to G-d's Fatherhood, to His universality, to His love for the righteous & His mercy to the world, & then forgetting that the commandment to love one's neighbor as one's self, this spiritual libel continues to pin on Jews the label of "desert-justice": "an eye for an eye", the self-righteous descendant of Esau means, is portrayed as barbaric &

horribly inferior to the christian concept of justice. And so when, too weak
in this last year or so, Israel undertook reprisal raids vs ~~the~~ the arab states
in order to defend its borders & the lives of its citizens, the american press,
taking it as an on sanctimonious State Dept, analyzed the Israeli action
as founded on this "barbaric and J. accepting an eye for an eye".
From the free publications to the NY Times & way down to the
local spf'd press, the Biblical injunction of "an eye for an eye" was
held up as an object of loathing & ridicule which was supposed to
explain the despicable & unchristian action of Israel. And -
tragically enough - now some of our Jews mentioned those same
base banalities in the very same words! Ah, it only they had
grappled with this modern world, they could have
stopped him in his scholarly quest of his sham fruit of his, & exposed
him in his ignorance & ruthlessness & hypocrisy. How sad I was to
discover that so many modern descendants of Jacob did not know
how the Talmud had authoritatively interpreted that phrase,
& how noble & lofty a conception of justice it really is. It is indeed
a spiritual struggle which is the hard substance. The basic stuff of the
physical battle. It is Torah against anti-Torah. And the ~~of~~ of Israel,
friends, is a deadly hyppocrite. I might point out that just about
a year ago in a letter to NY Times, Ben Franklin ~~wrote~~ ^{repeated} that same
wretched nonsense about J. god & chr. god in asserting & opposing chr.
god & Jew. And that same pious advocate of chr. god who
turned the question of decision in Torah - is the man who shut thousands
said he would gladly - if necessary - take up arms & shoot Negroes
on the streets of Mississippi!

D) Another example of this spiritual battle is one in which the so-called
intellectual anti-semitic seeks to rob the Jew of his heritage, diminish
the importance of his practices, ultimately to say that the religious
achievement of the Jew was not original, & that the Jewish
assertion to the contrary is a lie. Thus, it has already
is well-known

that the original so-called High B. critics were basically anti-semits, & tried to dismiss Torah as the amalgamation of a variety of old legends & priestly documents. after Esau had robbed the Jew of this world, the patron-saint of Esau, in the disguise of a scientist & w. the title of Prof., tried to rob him of the world-to-come, his spiritual pride. Thank God in recent years the pendulum has begun to swing the other way, & using the same techniques, J. scholars have nobly defended the integrity of Torah.

E) In a similar manner, non-J. scholars have tried to discredit the Jewish achievements of post-Biblical ages. Thus, the Mishnah 100 - (luck) - they say, was just a fiction invented by Rabbis in order to show precedent for Sanhedrin. and Sanhedrin, they say, first came into being after destruction of Temple & was ~~not~~ non-existent before. One distinguished guest this wk - Dr. I.B. Hwang - has effectively demolished their arguments & has proven that the Sanhedrin was a functioning body over 2 centuries before that. He again is an example of the 2nd kind of man. of Torah vs. for K'l in his scholarly work.

F) Of course, could mention case after case of such spiritual & intellectual calamity. of anti-Jewish & anti-Torah ravens. There is the massive attack of Toynbee, about which speak in detail at another time, & the age-old attack against phrases & the integrity of oral tradition.

G) There are many fronts in this war. The attack is heavy, the artillery unrelenting. But the defense is unrelenting. Torah has not remained without its partisans.

c) And in response to that request of Esau to a cease-fire in the war of idols, Israel will answer as did Jacob of old: יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲרָצֵנוּ - (Israel)
 we will have received a blessing from the struggle, for the challenge to Torah will have elicited a powerful response of defense, a response which will walk Jews go back to their sources, studying & reliving their glorious past.

d) Perhaps יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲרָצֵנוּ, perhaps physically we shall always bear the scars of our wounds, the loss of so many dear & precious ones of our people. But spiritually we will have emerged untouched, uncompromised with undiminished stature. And in the midst of this Triumph of Torah, the voice of God will once again issue forth from His heavenly abode, saying: יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲרָצֵנוּ
 No longer shall our name be Jacob - a follower or defender - but Israel - a spiritual conqueror, ~~who~~ champion of God who has volunteered to fight in the יְהוָה אֱלֹהֵינוּ יִשְׁמַר אֶת אֲרָצֵנוּ and declare the dominion of His holiness.