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"The Tokens of Servitude"

I. In our T. tradition, we speak of two months as being the "first" of the year. we have, as it were, 2 "New Years." generally - 101, we begin counting the new year from 101 101. But we also have a different system, parallel to this. and that is the system which reckons the months of 100, as the first month. which on present calendar dates from 101 + 101 as the beginning. The Torah always counts 101 as first: 101 101 101 101.

II. 101 + 101 are, indeed, similar in many respects - share many features:

- A) each a 30-day period of preparation - 101 101, 101 101
- B) each - preceded by a search: 101 and 101 (101 = 101)
- C) each - climax 101 101 (101 = 101)

III. why, then, are they placed in opposition to each other? what is essential difference?

IV. Major difference: 101 celebrates an anniversary of Nature; 101 whose drama of History - 101 is the birthday of the physical universe; 101 - the birthday of 101. On 101 man purges his individual fate as a creature, as a product of the creation: 101 101 - he connects himself with his people: 101 101 101 101, 101 101 101 101, 101 101 101 101, 101 101 101 101, 101 101 101 101. If not a 101 (101), then is not isolated, but part of an immortal unity...

IX. HALAKHATAN

A - what is it: nuts, apple, wine. on silver plate. Dip wine in it.
(according to manuscript, used to dip silver in it too).

B- source:

[illegible]

C- Thos: 2 opinions on 1011A. 1st: not a symbol at all, merely a health precaution, or maybe wedding 1011A edible, an auxiliary food. No special sign. But 3rd: an independent historical symbol (1011A), specifically: either man or 51C (men or women...)

D- Problem arises in strange treatment accorded to 罪人 by 評者.
Treats it in two works: 罪人 and 罪人評. Both difficult.

Treats it in two ways:
 1. חזק מנחם: "...כבר אשתדל... וכו'..."
 2. חזק מנחם: חזק מנחם - וכו' חזק מנחם...
 E:

1. from first half sentence - 5.11.15 - clearly vs. pü + for 3.11.15
2. second half - completely vs 3.11.15 : 5.11.15

[illegible]

G: Solution: P's are interpreted as follows: each opinion is exclusive.
 1st: reason is only 1st P's; 2nd: only 2nd P's. Each eliminates
other's reason from consideration.
both are right.

Other's reason from consideration.
 T₂ himself, however, decides: BOTH ARE RIGHT.
 There are two reasons for JOHN - they are, LOP and JOHN.
And T₂ will maintain that in any case where the act is
 performed because of a dual motive, neither or purely selfless &
 religious ^{symbol} & the other: JOH, or selfish, then: no just because no JOH.

④

1) In א"י: say עירוב because he made ה"א both
פ"א & פ"ב. hence it is עירוב. at same time,
according to פ"ב - who disputes completely ע"פ -
a blessing should be required (for it is pure נ"פ).
But ע"פ פ"א, because, acc. פ"ב, there is
an element of ע"פ.

2) That explains to the (3 in 1) ^{idea}. Say:
 3 in 1, 600 us because that is like 3 in 1, in addition
 to natural reason of 100. However, no blessing
because 100 prevents 1000.

I. Proof:

מחנה הסכר. באורג של שלם האומנים זמן צפוף וזך - "של חלוצים" -
היה זה יום ראשון, ה'תש"א, מיום שבת, מיום שבת.

Question: File right — and why does PIN require DOB?

only on P/PHS PIN, not P/PSN, same source?

Why not?

only in π_1 and π_2 !

Answer: π_1 and π_2 is same as π_1 and π_2 in π_1 -space! Resp.
But π_1 has extra motive: π_1 and π_2 . And
 π_2 will hold that dual motive, one π_1 other π_2 - no more!

הדבר הזה לא ידוע לנו שיש בו משהו חדש, אלא שיש בו משהו ישן, וזהו הדבר הזה. [הדבר הזה לא ידוע לנו שיש בו משהו חדש, אלא שיש בו משהו ישן, וזהו הדבר הזה.]

X.

what we see from this סדר, therefore, is: the sever night, עשרה בטבת, is so thoroughly historical, that only those seeds which are purely symbolic of either חורבן or יציאת מצרים, those exclusively reminiscent of חורבן or חורבן, express Passover spirit sufficiently to deserve סדר.

Thus עשרה בטבת, if it is עשרה בטבת, it however it also involves a personal, selfish element, which diminishes the pure historicity of the symbol - no סדר.

סדר is reserved, on this night, only for that which speaks of History, & the victory of History over Nature; of Israel, & the yielding of individuality to the awareness of being part of History. Even if the memory is one of bitter persecution, of degrading servitude - as when we eat the חמץ - we make a blessing! a blessing over bitterness! - But at least we remember it. at least we know we are conscious of g-d in History. at least we know our past. For then we can dream of a future.

XI.

No wonder our Rabbis ... on Jeremiah's lamentation יחזקאל, Rabbis: אמר היה יחזקאל בית יחזקאל

..... you are too confident, cries Jeremiah to rules of Jews. despised יחזקאל, forget ancient martyrdoms, you think it can't happen here ... perhaps you've been relying too much on עשרה בטבת & עשרה בטבת contemporaries: "The Egypt of today is not the same as the Egypt of yesterday." ... warn you:

PUNISHMENT FOR FORGETTING HISTORY IS TO HAVE IT HAPPEN TO YOU AGAIN. HISTORY A HARD & BOLD TEACHER. IF FORGET YOUR LESSON, SHE MAKES YOU LEARN IT OVER AGAIN: יחזקאל יחזקאל יחזקאל ...

see A-5

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XII - When we make blessing over tokens of servitude, over
 118N or 111N, we thank God that we remember, that we
can learn to hate evil & aspire to good, to despise slavery
& love freedom.

XIII - This there is difference between לוי' & לוי' .

לוי' is worth of <u>Nature</u>	:	לוי' - of <u>History</u>
לוי' speaks of <u>3rd</u>	:	לוי' - of <u>2nd</u>
" - <u>Exodus</u>	:	לוי' - <u>Exile</u>
" - <u>1st</u> - <u>Exile</u>	:	" - <u>2nd</u> - <u>Exile</u>

$\downarrow$ $\downarrow$

Exile Exile

• she reminds man he is a creature of nature, & as
such MINI NININ he is subject to the law of death,
he must face the blackness of winter wintres.

But Job reminds man he is more than a rational creature: as Job of Q-d, he is involved with God, he is part of a meaningful history, he can hope in God, & he ought, on this month, turn his face to the bright sun, whose warm rays are first looking the first green shoots through the cold winter earth, as it spring & the reversal of nature are very symbols - for the reawakening of the soul, in the revived resurrection of Christ, the great miracle to come.