

(see over)

(this sermon was announced in Times & Bulletin, but not
preached because of weather.) (most of full-m & text my own)

There are many ways of standing before God.

- a) Tip-toe. Only an intellectual curiosity as to what Religion is all about,
but no attempt to take it seriously.
(ה'נ"א נחמ) בראשית ל' כ"ג ו' כ"ד ו' כ"ה ו' כ"ו ו' כ"ז ו' כ"ח ו' כ"ט ו' ל'
after they removed ^{ה'נ"א}, after sin of golden calf, they no longer experienced
real religion personally. It was only the tip-toe "peeking" at Religion,
at men of Religion - (next few words are:
ה'נ"א ו' כ"ב ו' כ"ג ו' כ"ד ו' כ"ה ו' כ"ו ו' כ"ז ו' כ"ח ו' כ"ט ו' ל'
they stand only to take a good look - & that's all). G-d is only a concept,
& mystery, a study. They write books about it - but they don't live it.
- b) One Leg - The "I dare you" attitude so many people take to Religion & teachers
of Religion - "I challenge you to convince me". Story of Hillel & the Proselyte,
(משנה סנהדרין פ"ג הלכה א')

- c) Flat-Footed - smugness; self-satisfaction. Fine done enough for religion & meant it sincerely. What more can you ask of me. About my wife's mother (י"ב זצ"ל) אלהינו יתברך and say תעשה לי טובה. Such an attitude prevents progress, etc. also - שיהיה לי טובה (אל) עש'ה לי טובה וכו'.

- d) Shaking Legs - nervously. afraid of religion, not quite sure what kind of "bear" it is & what to expect of it. Fellow who comes to shoot & acts as if he expects to be put up against wall & face firing squad. At 12:30 PM, people also were jittery - עברו לראש סיני ויורדו למדבר ויבנו מזבחות ויזבחו (ibid): ... אלא נעזים לפניך אלקים ... and then - at Sinai - how frightened they were: ויורדו למדבר היום - standing docile at foot of mountain, amidst קול וזעקת וקול רע, expecting perhaps an avalanche to hit them - ככה דליהו הו' כד' יד' וי'.

- 2) How should it be? - Not "standing before q-d", but "standing beside q-d".
q-d says to Moses (12:17-18): וְיָבֹא אֲלֵי יוֹסֵף וְיִשְׁרָאֵל וְיִשְׁרָאֵל יֵלֶךְ אִתּוֹ -
q-d invites Man to partnership etc.....

(over)

Additions & Corrections

- 1- can be used in שחרית when פירוש is read: also in Psalm Hoshana because either it occurred in ש"ס, or else the פירוש for ש"ס is from פירוש (look it up)
- 2- Start by saying that, first of all, before ג-ד all are equal - there are no rear ranks, no בין השמים & בין העדן. Before ג-ד - it is כולם - all equal: הכללם בראשית, בראשית, בראשית, בראשית
- 3- The "Shaking Leg" (d) is somewhat shabby. JHL used, instead, those who stand arrogantly before ג-ד - ישראלים (פירושם של פירושם) or חרש (ישראלים לראש) thinking no ג-ד (see context) etc.
- 4- The "one leg" (b) is better as - those who have no time (3 days a yr. enough in synagogue - Salomon too crowded; kids have enough work, Sunday school enough etc).
- 5- In "Tip Toe" (c) use ישראלים לראשית, בראשית, בראשית - tip of rocks, peek at ג-ד - Moses had this stage for but he passed on to something greater.
- 6- Use ~~the~~ following ending - neither of all above any good - not standing before but standing & walking alongside of ג-ד. ג-ד to Moses: למה אתה עומד לפני [or למה אתה עומד לפני etc] - that's when man can learn the מסע. that is המסע המסע etc.