

"removal"

1. Towards end of special ~~SHUKHAN~~ prayer, Jew said:

אברהם ויצחק ויעקב

2. What an amazing phrase:

אברהם ויצחק - how anti-climactic.

-Of course he didn't "forget" - how could he? This man had to go through such a long & dedicated and arduous and loving task in order to finally bring these fruits to the Temple; had to watch carefully for first blossom, tie it, watch it grow... gather it up, prepare for long hike and make pilgrimage crowded Jerusalem... had to do all this to perfection, so could presume to say: אברהם ויצחק. Obviously then אברהם ויצחק. What then do these amazing words mean?

-Like saying so-and-so very pious and righteous and highly spiritual. Also doesn't pick pockets or torture old ladies.

3. Yet in those 2 words lie whole chunk Jewish Philosophy, Jewish HASKAFAH.

-Tell us is possible for man do all sorts good deeds, MITZVOS, & yet forget to do them..
-that live a life when do pious act very often - and yet never be aware of doing them..
-in brief: question of motive: why am I doing it: habit? - social pressure? imitation? just unconscious act? - or is there genuine spiritual calling that activates my life and dominates my thought and behavior? Am I religiously conscious or uncon-
-If a man lives a sort of half-decent existence but never knows quite why he's doing good, then may refer to him as a good chap - - but he's never LIVED religiously. Not regarded as real virtue - is just LO AVARTI MI' MITZVOSECHA - is negative, have done no evil - but no positive virtue inheres in this unconscious behavior.
-Only when man can add: LO SHACHACHTI - I've not forgotten why I do these things, that there is a G-d in Heaven and Earth Who commanded this, that I hereby fulfill my destiny, that I indicate thereby that I acknowledge my own inadequacy...dependence... THEN and ONLY then has he performed a MITZVAH...
-KAVANAH..... MEANINGFULNESS....

4. That why important "ritual" MITZVOS always be thought through again and again... not to become just a habit and that's all... but a MEANINGFUL habit
-HINNI MUCHAN UMEZUMAN served that function

5. How many parts modern life that we think are recent human inventions, really stem from our Torah Tradition: social welfare, security, pensions...all this has source in Torah, not New Deal or Magna Carta...and how much richer our lives would be if after we said LO AVARTI...we could say LO SHACHACHTI...
-TZEDAKAH... If LO SHACHACHTI - then will do it w.refinement, love, sympathy, heart...
-KIBBUD AV If...then not perfunctory, but with true reverence, see in AV VEIM a SHUTAF LKUDSHA BRICH HU...
-ZIONISM-ALIYAH -if LO...if as religious principle, then in proper spirit - not YORDIM...
-TORAH STUDY - If ... then not just mental gymnastics but form worship...
(BESHT on אברהם ויצחק ויעקב)

6. Build shul - had better do it! - but can perform Mitzvah and not know why, can forget the ECHAD...Why build:for whom?-for what purpose? compete - imitate - social - that is forgetting!! Then no KEDUSHAH...when we will build,will be because higher purpose: DA LIFNEI MI ATA OMEID, because building a shul is a command of G-d, because Prayer is one of three great deterrents to catastrophe (Maavirin es roa..) We will not forget - we will build a House of G-D - ECHAD...

7. Mishna (Maaser Sheni): אברהם ויצחק ויעקב - all we do will be not with SHACHACHTI, but when we will live so meaningfully that all we do will be with SHACHACHTI, but L'HAZKIR SHIMCHA - with complete knowledge and awareness of Presence of G-d - then LO SHACHACHTI LE'VAREICH - G-d will not forget to bless us.....