

על 110102

for ¹¹⁰¹⁰² Sukkos, 1958

with additional notes
for use on 110102-also
and other 110102
A.J. 110102

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I. Rabbi:

הנהגה נכונה 113

II. Yesterday stressed ^{הנהגה נכונה} - impermanence life, heva faith

III - ^{הנהגה נכונה} stresses 113 - going, dynamic element: progress, restlessness.

IV - a) patterned on 1st 113 of 1st Jew: 113...

b) Jeremiah: ^{הנהגה נכונה} ... 113

c) Here we recapitulate in: ^{הנהגה נכונה} 113

V - This theme of ^{הנהגה נכונה}, of RESTLESSNESS, always characterized Jew.

We are irritants to the world's smugness & self-satisfaction,

we are a people in protest perpetual protest, we will not let

the world rest - Abraham followed the impulse of 113 and revolutionized

the world's comfortable idleness. Moses burned with the prophetic

fire of heaven, so that even pharo recognized his restlessness & asked ^{הנהגה נכונה} It was this inherent restlessness, this

drive of ^{הנהגה נכונה}. This spiritual dissatisfaction, this protesting

that made Moses turn to the Hebrew with words ^{הנהגה נכונה}, that made ^{הנהגה נכונה} travel to ^{הנהגה נכונה} to spread word

of ^{הנהגה נכונה}, that made a solemn search for meaning in life - ^{הנהגה נכונה} ... that made

Ecclesiastes go + go + go looking for wisdom. ^{הנהגה נכונה} ...

It is the same searching restlessness, the same rebellion against

the deification of status quo, that has made us a people ready to defy injustice, ready to speak out

for the hunted - the wounded, ready to tear down

slaves & ready to build up schools. No wonder the rabbis the Piquet & other pious persons recognized us as "disturbers of the peace" & "wayfarers in an intellectual wilderness" - "traders in many facts" ^{הנהגה נכונה} ; ^{הנהגה נכונה} 113 - this is 110102.

per Heber's office - also the ^{הנהגה נכונה} quote
450-5.15 from Baran's Jewish practices is:
"The Jews have always been to civilization what the plow is to the field of the people, to the cry of the people to the cry of the righteous."
also: ^{הנהגה נכונה} Review: ^{הנהגה נכונה} just gave form to the cry of the people to the cry of the righteous.

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V - Not always have we wanted to assume this dangerous role of irritant to the world's conscience. Sometimes we have preferred to walk unnoted, to be forgotten. But it cannot be done. Our very existence is an outcry against every form of absolutism & totalitarianism. Our very being cries out: all is vanity & transience, ~~only~~ there is no god but q-d. The very fact of Israel constitutes an offense against those who seek to substitute the gods for the Lord q-d - against the Fascist whom q-d is the State; against the Communist proletarian; " materialist " " " " Man. dollar; " " " " " humanist " " " " " spirit - " " " " " This is indeed our mission in the world - to allow us stabilization of falsehood; to keep it in ferment with the yeast of Truth; to challenge all idols, ancient & modern.

10/11/1918 - 11/13 - out of the house into the world - 11/13 -
on the move, ever progressing.

... as settled as it is, the Jew must be uncomfortable

VII . Even in our mod. world, unsettled as it is, the Jew must continue to protest, to challenge, to be the uncomfortable reminder of God in Heaven. At a time when self-destruction seems the only goal contemporary man.... we must here too protest that man are more imp. than goats - not goats but men were created in Image of God; that radiation-poisoned atmosphere must not be allowed to make monsters of our unborn generations.

In writing this, I am deeply indebted to you for the great confidence
you have expressed in me by calling me to serve as your assoc. Rabbi, alongside our
most distinguished Tzav Lomday. It is he who has been directing the ¹²⁵10,
the progress of this great center for over 3 decades - ¹²⁵10 - as its ~~former~~ Rabbi,
guide, & teacher of ¹²⁵10. I pray that I prove worthy of your confidence and his
faith in me, so that together we may go in the ways of Torah - ¹²⁵10 and ¹²⁵10 -
about which written

... April 1953