

In the same fashion that *Kodesh* and *Chol* form the spiritual framework of our Halacha, so do *Kodesh* and *Chol* determine the dichotomy of living experience into sacred and profane. This double classification of values and experience is not a Jewish one alone. The sacred and profane realms - Religion and Secularism - are cultural distinctions among peoples in all ages, from primitive animists to modern theologians.

Universal though this classification may be, this dualism has often been misapprehended. The halachic conception, as to the essence of *Chol* and *Kodesh*, is, as a matter of fact, diametrically opposed to universally accepted formulation, in the circles of religious liberalism, Jewish, as well as non-Jewish.

For many religious world-interpretations, secularism, as conceived theologically and empirically, is a state of uncertainty and fear, unrest and apprehension. It is a limitless, fathomless bourne in which man drifts and wanders, as a straying, wind-tossed leaf. He finds no contentment or peace, no anchor or haven. He is the child of a jesting fate.

Religion, however, in contradistinction to mundane vulnerability, is a state of security and impregnability. It is a *festung* of peace and abiding hope, barricaded to the indifference of nature and the fluctuations of life. In this state man finds purpose and direction, anchor and a haven. He becomes the child of a merciful Providence.

Such a view has shaped the general outlook of many pragmatic expositions as to the essence of the religious act. These behold in religion a refuge of repose for man who is shattered by the numerous, discordant forces of the secular world; religion offers happiness and comfort. In such a spirit William James speaks of the "religion of the happy-minded" that serves him as a model of the religious attitude. It is no wonder that one of the most popular Psalms in religious circles is "the Lord is my shepherd, I shall not want." The idyllic canvas of green pastures and still waters upon which the Psalmist paints in quiet, soothing colors the gestalt of the God worshipper, harmonizes with the pragmatic analysis of the religious act, as one bringing man consolation and hope.¹

Man, upon entering the religious domain, unburdens himself of the many responsibilities and duties which press upon his mind, and he is relieved of the task of eternal vigilance and self-observation. Perhaps such a philosophy is advantageous for the popularization of religious notions and ideas among the masses. It is easier to "sell" religion to the non-believer if you praise

¹**Halakhic Man, Footnote 4** Religion is not, at the outset, a refuge of grace and mercy for the despondent and desperate, an enchanted stream for crushed spirits, but a raging, clamorous torrent of man's consciousness with all its crises, pangs, and torments. Yes, it is true that during the third Sabbath meal at dusk, as the day of rest declines and man's soul yearns for its Creator and is afraid to depart from that realm of holiness whose name is Sabbath, into the dark and frightening, secular workaday week, we sing the psalm "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters" (Ps. 23), etc., etc., and we believe with our entire hearts in the words of the psalmist. However, this psalm only describes the ultimate destination of *homo religiosus*, not the path leading to that destination. For the path that eventually will lead to the "green pastures" and to the "still waters" is not the royal road, but a narrow, twisting footway that threads its course along the steep mountain slope, as the terrible abyss yawns at the traveler's feet. **Many see "the Lord passing by; and a great and strong wind rending mountains and shattering rocks . . . and after the wind an earthquake . . . and after the earthquake a fire" but only a few prove worthy of hearing "the still small voice" (1 Kings 10:11-12) . . .**

your merchandise as a transcendental "drug" or "opiate" conducive to the eradication of pain and misery. However, at the same time, it dispossesses the religious act of its zest and flavor, its multidimensionality and colorful content. It lures the religious act into the domain of hedone, to what Kierkegaard calls "technical wisdom."

The religious experience, however, is beyond granting man an hedonic status or spiritual complacency. To the contrary, the religious experience is fraught with pitfalls and continual challenge. *God, if man finds Him, does not relieve the God-seeker of his imperatives but imposes new ones.* Religion enriches life, gives it depth and multi-dimensional visions, but does not always grant man the comfort and complacency that nearly always spell superficiality and shallow-mindedness. The equation of a happy and concomitantly profound life is inadequate. The domain of sanctity is more intensely provocative and tortuous than the secular. The homo religiosus is wanting in mental balance and harmony to a greater degree than the mundane type. His mind seethes with anti-nomies and anti-thetic problems and questions that will never find their solution.

The error of modern representatives of religion is that they promise their congregants the solution to all the problems of life - an expectation which religion does not fulfill. Religion, on the contrary, deepens the problems but never intends to solve them. The grandeur of religion lies in its mysterium tremendum, its magnitude, and its ultimate incomprehensibility. To cite one example, we may adduce the problem of theodicy, the justification of evil in the world, that has tantalized the inquiring mind from time immemorial till this last tragic decade. The acuteness of this problem has grown for the religious person in essence and dimensions. When a minister, rabbi, or priest attempts to solve the ancient question of Job's suffering, through a sermon or lecture, he does not promote religious ends but, on the contrary, does them a disservice. The beauty of religion with its grandiose vistas reveals itself to man, not in solutions but in problems, not in harmony but in the constant conflict of diversified forces and trends. Unhampered by theological doctrine and dogma, the Greeks, in such an understanding, could freely divinate religious faith as "divine madness."

The ideal of Greek ethics was the harmonious personality, the balanced man, and the complete, proportionate nature. Aristotelian psychology and ethics derive from this ideal. Even as a physician, Aristotle analyzed sickness as disharmony and disturbance of proportion. However, the history of culture will attest, in many instances, that the creative geniuses of humanity have not always been harmonious personalities. Creation springs from primordial chaos; religious profundity springs from spiritual conflict. The Jewish ideal of the religious personality is not the harmonious individual determined by the principle of equilibrium, but the torn soul and the shattered spirit that oscillate between God and the world. In his substrata of spiritual experience, the *homo religiosus* endures constantly the diastrophic forces of mental upheaval and psychic collision.

Moses sees the burning bush. On the one hand, he covers his face in apprehension; he would escape the awesome sight. Yet, on the other hand, some mysterious, invisible force fascinates him and irresistibly draws him near. And he says to the great silence, "I will draw near and see this wondrous sight." ²

This is not harmony and this is not the balanced attitude of the Stoic philosopher. It is, rather, the ideal of a personality torn between two powerful poles of fear and hope, dread and love. And is not the history of Israel a panorama of fluctuations, flight from God and the return? And the exodus from Egypt, the Revelation, the golden calf, the erection of the Temple, the episode of the spies, and later, in the age of the Prophets, the constant alternation of serving God and deserting Him, do they not all symbolize heterogeneity and a chain of discrepancies rather than uniformity and homogeneity? It would appear that the supreme religious experience of Revelation did not suffice to grant full security and religious contentment to Israel; for they sinned while yet in the desert of Sinai, while yet in the shadow of the mount.

It is an empirical fact that *Kedusha* elevates man, not by vouchsafing him harmony and synthesis, balance and proportionate thinking, but by revealing to him the non-rationality and insolubility of the riddle of existence. *Kedusha* is not a paradise but a paradox. The dangers involved in the realm of *Kedusha* are, by far, more hazardous than those predicated in the secular sphere.

This interpretation of *Kedusha* is reflected in the halachic code. The Halacha requires of man a more vigilant attitude in regards to *Kedusha* than to *Chol*. Laws like *טומאה*, *היסח הדעת*, *נוטר* and many others that affect only the sacred, not the profane, indicate the halachic view that *Kedusha* can be easily corrupted. *Kedusha* intrinsicates *Shmira*, continual and total awareness and diligence lest man fall from his high estate.

Moreover, religion, if corrupted through amoral applications, turns volte-face and becomes a negative, destructive force. When the golden calf was inscribed with the Ineffable Name, it became a negative force, not merely a neutralized force, wreaking havoc in the Jewish camp.

We have witnessed how the corruption of great ideals gave birth to evil forces in religious and ethical impregnation, more dangerous than evil fathered by evil. Love, the exalted concept of religion, was distorted into the persecution of heretics. The Dignity of Man, the lofty concept of the Humanists, was transformed into the deification of man and the worship of the dictator. The spiritual concept of the state recrudesced into the fascist corporate state and to the consequent nothingness of the individual. *Kedusha* entails *הורחה ולידתה בקדושה*, the conception and fruition of a divine concept in the constant awareness of sanctity. The Halacha is prescient to the fact that pitfalls are present in religious values. It pre-supposes that *Kedusha* involves both positive challenges and negative forces. It is aware that the struggle and challenge lie not in the seeking of religious values but in their keeping. This, then, is the halachic conception of the states of *Kodesh* and *Chol*.

² שמות ג:א-ז

וּמִשָּׁה הָיָה רַעְיָה אֶת־צֶאֱן יִתְרוֹ חֵתְנוֹ פֶּהַן מִדֵּין וַיִּנְהַג אֶת־הַצֶּאֱן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הַאֱלֹהִים חֲרָבָה:
וַיֵּרָא מִלְאָךְ יְקֻנָּק אֱלֹו בְּלִבְת־אֵשׁ מִתּוֹךְ הַסִּיָּה וַיֵּרָא וְהִנֵּה הַסִּיָּה בְּעֵר בְּאֵשׁ וְהַסִּיָּה אֵינְנָו אֶכְּלִ:
וַיֹּאמֶר מִשָּׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמֶּרְאֶה הַגָּדֹל הַזֶּה מִדּוֹעַ לֹא־יִבְעַר הַסִּיָּה:
וַיֵּרָא יְקֻנָּק כִּי סָר לְרֵאוֹת וַיִּקְרָא אֱלֹו אֱלֹהִים מִתּוֹךְ הַסִּיָּה וַיֹּאמֶר מִשָּׁה מִשָּׁה וַיֹּאמֶר הַנְּנִי:
וַיֹּאמֶר אֶל־תִּקְרַב הַלֵּם שְׁל־נַעֲלִיךְ מַעַל רַגְלֶיךָ כִּי הַמִּקּוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמְת־קֹדֶשׁ הוּא:
וַיֹּאמֶר אֲנִכִּי אֶ־לֵהִי אֲבִיךָ אֶ־לֵהִי אֲבִרְכֶם אֶ־לֵהִי יִצְחָק וְאֶ־לֵהִי יַעֲקֹב וַיִּסְתֵּר מִשָּׁה פָּנָיו כִּי יָרָא מִהִבֵּיט אֶל־הָאֱלֹהִים.

PLACE CONSCIOUSNESS

Nomads and settlers can be understood in a symbolic sense in terms of spiritual values. Some people's relation to or appreciation of spiritual values and treasures resembles the relation of the nomad to his pastures, in both ways. First, he is a spiritual parasite; as long as nature feeds his flocks, he associates with his place, with certain values. But let his resources and well-springs become exhausted, and he lifts his tent and travels anew. Likewise do many appreciate values as long as they can enjoy them, as long as these values render satisfaction. This is the hedonic approach. As soon as an experience loses its value from the hedonic standpoint, it is deserted. Secondly, these people do not display any "place-consciousness" in reference to spiritual norms and values. They are not fused with their ideals. They are not implanted in the deep strata of spirituality and sensate life, even when they enjoy and receive spiritual values. They have no world-perspective of their own.

...

The modern exponents of *Weltanschauungslehre* see in philosophy not just a theoretical discipline, but an intimate personal experience and world view. They stress the personal relationship of the philosopher to his philosophy. (And this is the real meaning of philosophy, as derived from the Greek: love of wisdom.) In this point they demarcate between the scientist and the philosopher. The scientist is impartial; the philosopher is a passionate lover of his views. Thus, the "spiritual nomad" is impartial, has cognition but no love for or integration with a culture . . . He who has no such personal integration with a world-perspective is a nomad. He has no place consciousness, no sense of "belongingness." **He can have no Kedusha.**

One may be acquainted with many cultures. Yet, the question is always pertinent: "What is my Makom, my place? What is my world-perspective?" For knowledge alone means nothing. The spiritual nomad may have universal knowledge and yet remain cultureless, for he does not experience his knowledge . . .

Thus, the Jews gave God the remarkable attribute of *Makom*, Place. The Lord is envisaged as the *Mekomo Shel Olam*, the repository of the universe. What is this attribute of "place" for a God Who is infinite and omnipresent? By intuiting the attribute of Makom, the halacha revealed to the world a revolutionary concept of God. He is not transcendent, mysterious and inapproachable, but our immediate Companion. We live in God and experience Him in His full immediacy.

As the settler experiences his home, as man intuits space, so does the Jew intuit God. He does not arrive at Him through philosophical speculation or metaphysical inference. But he meets Him through experience and intuition . . . He is not just one phase-of my world-perspective; He envelops all. If the universe is unthinkable without a space frame (and this is, indeed, the crux of Kant's a priori concept), so much more so is the Jewish world incomprehensible without an all-embracing God.

TIME CONSCIOUSNESS

Bergson speaks of fleeting time, living and immeasurable, beyond the scientist's mesh. No clock can be applied to this qualitative time which is transient, intangible, and evanescent, and, on the other hand, creative, dynamic, and self-emerging. In this "time" there are no milestones separating past, present, and future. It is not uni-dimensional, as is physical time, but multi-dimensional, com penetrating and overlapping past, present, and future.

With this qualitative time, Bergson contrasts quantitative time. This is time measured by the clock, by the rotation of the earth on its axis, and by its revolution about the sun. This "time" is uniform, empty, and non-creative.

While Bergson limited himself to a philosophical and metaphysical analysis of time, we may proceed further and posit this dualistic time concept as the prime norm of human life that carries with it practical implications and ethical aspects. Man encounters the alternative of moulding time in a quantitative or qualitative pattern.

There are some people who live in quantitative, dead time. They measure time by the clock and by the calendar. For them there is no merger of the past and the future. The present itself is a lost moment. A year is endless. How much more so centuries and tens of centuries! These people are deprived of an historical consciousness, for history is the living experience of time.

The man, however, who lives in qualitative time has a different criterion for the experience of time than the quantitative experiencer. He measures time, not by *length-extensio*, but by pure quality, creativity and accomplishment. While for the man with a qualitative apprehension, all fractions of time are equal because all represent physical "t"'s, for the man of qualitative apprehension, there is no equality among temporal fractions of time. Moments are heterogeneous. One may live an entire life-span quantitatively, not having lived even a moment qualitatively. And, contrariwise, one may have lived a moment quantitatively and have lived through an eternity qualitatively. The alternative is up to man himself. *The time norm is the highest criterion by which man, life and actions, should be judged*

...

The individual who measures time in purely quantitative terms is an essentially passive personality. He is a recipient and not a giver, a creature rather than a creator. His prototype is the slave. The slave has no time-consciousness of his own, for he has no time of his own . . .

The individual who measures time in purely quantitative terms is an essentially passive personality. He is a recipient and not a giver, a creature rather than a creator. His prototype is the slave. The slave has no time-consciousness of his own, for he has no time of his own . . .

A slave who is capable of appreciating each day, of grasping its meaning and worth, of weaving every thread of time into a glorious fabric, quantitatively stretching over the period of seven weeks but qualitatively forming the warp and woof of centuries of change is eligible for Torah. He has achieved freedom.

We may say then that qualitative-time-consciousness is comprised of two elements: First, the appreciation of the enormous implications inherent in the fleeting moments of the present. No fraction of time, however, infinite, should slip through the fingers, left unexploited; for eternity may depend upon the brief moment. Secondly, the vicarious experience, while in the present, of the past and future. No distance, however removed, should separate one's time-consciousness from the dawn of one's group or from the eschatological destiny and infinite realization of one's cherished ideals.

...

Ketz, Redemption, is not something static and distant toward which man gravitates, for as such it would be only an ever-regressing mirage in the deserts of time; rather, it is an ideal or norm which man himself quickens into life. Only by qualitative criteria of norms and creativity can man shorten the distance and span time with great leaps. Modern technology has conquered space. It is the ideal of *Ketz* to conquer time.

And this was, in effect, the revolutionary message of Rabbi Akiva who urged his people to revolt against the Romans. The concept of a slow historical process that was so popular among the peoples who lived under the influence of Greek philosophy, the endless morphological evolution from matter into form, from a lower to a higher eidetic stage, carries weight and significance so far as time is lived through quantitatively. Then the forces of history move with an extremely slow pace; years, decades and centuries are nothing but drops in the sea of eternity. What does a century mean in geological evolution? A nation, not comprehending the Janus-face of time or the alternatives that time proffers, may be subject to the same laws and regulations of the cosmic process in nature. Under the aspect of מנין השנים, "quantitative years", any rebellion is a priori doomed to a still-birth. If man leaves his fate to the principle of blind, mechanical causality and circumstantial determination, he can never attain salvation and redemption. *Ketz* is non-existent for him as chaos and confusion are precluded in the realm of nature.

...
CREATIVE TESHUVAH

But the halachic concept of Teshuva contains yet another element: *Tahara*, purification. This concept is not one that predicates the removal of sin but its exploitation. The *tahara*-dea is, rather, to change the vectorial force of sin, its direction and destination. When the sinner of the first category attempts to forget his sin and beseeches God to erase it, the Jewish repentant strives to "remember" his sin, כי הטאתי לנגדי תמיד. He strives to convert his sin into a spiritual springboard for increased inspiration and evaluation. This act is not super-natural but psychological. It conveys one law in mental causality; although a cause is given, the effect need not equal the cause. The effect need not be predetermined. Man himself may determine the vectorial character of the effect and give it direction and destination.

...
This concept of contrast and growth must serve as a practical preachment for the rabbinate today. Many rabbis have confided to me that the secular world they enter, once having left the environs of the Yeshiva, jolts their values and threatens their ideology. This reorientation to new environments has become gradually one of the major problems of the young rabbi. But it is just this contrast that can serve as the true perspective for one's traditional values, not alone to regain and reaffirm former comprehension and intuition, but to vouchsafe a new focus and enhanced endearment of values. It is only through this contrast of values with values, profane with sacred, that one may begin to grow in fortitude and self-realization. The secular world may serve even more than the religious to foster new concepts and overtones in the old. It must be understood that true consciousness of Kedusha comes in the dissatisfaction with the secular world, through the principle of contrast. It is ever and anon the prophet's revelation, "The Lord appears to me from afar." And the Lord from afar is dearer and more intriguing than the Lord from near . . .

Love, Dignity, **STATE**

Not in the seeking but in their keeping

Jeremiah and the Rahabites!

Nomads and Spiritual Parasites!

Wetanschauungslebre!

Scientist vs. philosopher

The dualism that is so prevalent in other religions is transcended

Makom – not transcendent, mysterious, and unapproachable, but our immediate

Companion

If the universe is unthinkable without a Space frame ...

Holiness requires space and boundary consciousness

Trefa = any object that transcends its own boundaries

Bergson – qualitative time

As regards technology, America has created more in 150 years than China in 5000

Freedom vs. bondage – sefirah?

משנה מסכת עדויות פרק ב משנה ח - י

[*] שלשה דברים אמר רבי עקיבא על שנים הודו לו ועל אחד לא הודו לו על סנדל של סיידים שהוא טמא מדרס ועל שירי תנור ארבעה שהיו אומרים שלשה והודו לו ועל אחד לא הודו לו על כסא שנטלו שנים מחפוייו זה בצד זה שרבי עקיבא מטמא וחכמים מטהרין:

משנה ט

[*] הוא היה אומר

האב זוכה לבן בנוי ובכח ובעושר ובחכמה ובשנים ובמספר הדורות לפניו והוא הקץ

שנאמר (ישעיה מ"א) קורא הדורות מראש

אף על פי שנאמר (בראשית ט"ו) ועבדום וענו אותם ארבע מאות שנה

ונאמר (שם/בראשית ט"ו) ודור רביעי ישובו הנה:

משנה י

[*] אף הוא היה אומר חמשה דברים של שנים עשר חדש משפט דור המבול שנים עשר חדש

משפט איוב שנים עשר חדש משפט המצריים שנים עשר חדש משפט גוג ומגוג לעתיד לבא שנים עשר

חדש משפט רשעים בגיהנם שנים עשר חדש שנאמר (ישעיה י"ט/ו) והיה מדי חדש בחדשו רבי יוחנן

בן נורי אומר מן הפסח ועד העצרת שנאמר ומדי שבת בשבתו:

Valorizing Rabbi Akiva pushing for Redemption!

Teshuvah = taharah vs. kapparah. Ignores the halakhic man approach as to why no need for beit hamikdash

Tahrah = teshuvah meiahavah

Consciousness of kedushah by contrast with secular?