

I. story in sidra of a war in the primitive ancient Near East - 4 vs. 5 Kings. one side had captured Lot, cousin of Abraham, & conquered others. Abraham, loyal to his weaker & inferior cousin, comes to the aid of the underdog & wins the war for them. One of those he had saved - King Sodom - approaches Abraham & asks him to return the ^{Sodom} captives whom the others had previously carried away. Give me the people, says the King of Sodom, & you may keep the booty. To which Abraham answers - I don't want anyone to say "I made Abraham rich" - No, I don't want spoil of war. I am returning your men & your possessions. I will take nothing for myself.

II. Now in that response, so typical of the highly ethical character of Abraham, we come across a most unusual phrase. "I don't want anyone to say 'I made Abraham rich'". He says אני לא אקבל שכר - "I have raised my hand to the Lord, G-d almighty, owner of Heaven & Earth - that I will not touch anything from the spoil of war."

III. What does that expression of the hand to G-d - אני לא אקבל שכר - mean? What does that tell us not only about Abraham's but way Jews' relation to "The Lord Almighty - G-d..."? אני לא אקבל שכר - of raising

IV. 3 opinions recorded in Midrash. (אני לא אקבל שכר) (אני לא אקבל שכר)

- V. 1st opinion - אני לא אקבל שכר / אני לא אקבל שכר / אני לא אקבל שכר
- title - explain use of HAND - raise a question of high as to how it to G-d. אני לא אקבל שכר / אני לא אקבל שכר
- A) אני לא אקבל שכר, says R. Judah, is a certain sign of Jew's allegiance to G-d.
 - B) indicates acknowledgement that I, man, am not absolute under Jewishness, that I did not create it, ∴ what I own really belongs to G-d. ∴ return part of it to Him
 - C) This אני לא אקבל שכר / אני לא אקבל שכר / אני לא אקבל שכר

D) & certainly is true that Mitzva, opening the hand, is a religious act. That's why I should be hearing figures the week of community of over 12,000 Jews - in Spfld - only 585 gave over \$100 to USA! ...

Why 311 books were purchased last year... That is why I feel so ashamed & embarrassed when all kinds please poverty are given instead of help! For there was recognition that G-d gave this fortune - & that it must be acknowledged thru Mitzva? ...

VI

A) yet there is a ~~2nd~~ opinion. True, says ^{INDIA} - philanthropy important. But far from sufficient. Sometimes an open hand becomes excuse for NO religion. true relation to G-d ...

Philanthropy is a CORNERSTONE Judaism, but certainly does not exhaust content of it. Philanthropic Judaism can be more respectable and worthy than ^{Q. to the Five Senses}

B) what then? - means allegiance - COMMITMENT relationship to G-d is by commitment to Torah

C) IDENTIFICATION WITH TORAH - belonging orth. synagogues... Affiliates w. national orth. bodies... Yeshiva University... membership with MOSCA.

VII

A) But ^{Israel} also not good enough - "belonging" to synog. is beginning, not end of Torah ... etc ...

B) instead ^{Israel} - means not saying in usual sense of word, but in sense of whole personality harmonizing in devotion to G-d. even uninitiated can say beautiful ^{Israel}! This - ¹¹

and ^{C12} are ^{Israel} etc - includes ¹³ ¹⁴ etc etc

It means that all aspects of life are infused with G-dliness - not just individual facts life - ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

be a happy & cheerful approach. The approach of ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰

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D) *shle* means that Jewish life must not be unrotten - that Torah is to embrace all areas of human activity. It means that language and literature, righteousness & social justice, food and business, prayer & scholarship - all can be sanctified as *shle*, and all together form one harmonious holiness. That is what *shle* is. That is what it must be. Jewish life, acc. to Torah, is full of different notes & different sounds, of the contours of way and experience, when these blend to the service of G-d, you have *shle*.

E) This conception of religious ties to G-d far outdistances the religiosity of *niyat* or *shle*. Philanthropy is why we are of lit. and *shle*, or identification, can be expressed in most narrow way. Thus:

1. Hebrew - or Yiddish
2. "Jewish culture" - weary art, music, theatre & modern literature
3. social work - also center
4. Tragi-comedy: country-club - as in Atlanta, Ga. where 3 of them, corresponding to 3 so-called branches of Judaism. or worse: the sort of ident-*ph* - *ph* - *ph* - country-club - *ph*, of course, & openly violating *shle* - which exerts such a strong influence upon its *ph* that they readily agree to it while they explain feebly for its support is: it's your second home.

~~E) *shle* - *shle* indicates me other idea: the attitude. *shle* may be a different religion. It asks us to deny ourselves certain things. But it does not mean that we must be narrow or as a whole is bitter.~~

viii - A) well, then, who is right? - Yes the Nazis, Nazis? - ...

B) which of these three ideological orientations must we declare correct?

C) The test must be one of historical experience. and historical experience has shown that the great philanthropists of Am. J. History have helped keep other Jews Jews - but their descendants today, by "special interest" some have favored us better. I know the man who is perhaps the greatest poet & novelist in both Hebrew & Yiddish. Those 2 languages with him represent the warp & woof of his J. ident. His daughters have visited every cathedral in Europe & America. They have never met him in a Shul. and - proof of proofs - they speak French & any - but not a word of Heb. or Yid.!

D) No wonder then that ... adds a post-script to this three way controversy we have mentioned, and says:

- when an Abraham says ... then he has grandchildren who are Messias, & who say the same ... when a parent lives a full, happy J. life - his children will too! when the Jewish home is set up in our grand synagogue of Torah, then it will be carried on unbroken from the generations.

- A) This, then, is the meaning of Abraham's statement. ... relation to G-d includes all that is above & earth below. It sanctifies every element of existence in Heaven & earth of life. It brings the song of happy holiness to every work & deed, we may be able to say that ... so that, like as their fathers.