

- A. 1. In past Rabbis versus assimilation. No longer issue. Amer J now identifies self w his people, even Trad'n, w pride. Willingly & lovingly accepted distinction as J.
- 2. But this major problem. J only by distinct'n. Unfortunately frequently distinct'n without difference. As Talmud students say - *וְיִשְׂרָאֵל לֹא יִשְׁתַּחֲוֶה לְאֵל אֲחֵר*
In superficial manifestations, distinguish from non-Jew. Deep down, no difference. Problem 1952 - the distinct'n without the difference.

B. 1. After 3rd plague Moses: *וְאֶתְּנֶה לְךָ אֶתְּנֶה לְךָ*, "will put אָדָם etc". What it means is matter for debate. English: "division". Half story. Great classical translators disagreed, points to difference in outlook. Syrian: *וְאֶתְּנֶה לְךָ*, distinct'n, separat'n. This origin of Eng. Moses says to Pharaoh: G-d will make distinct'n.

2. Aramaic, Onkelos and Yonassan: *וְאֶתְּנֶה לְךָ*. I will redeem my people from your people. *וְאֶתְּנֶה לְךָ* is primary intent'n Moses. Moses to Pharaoh: Think my people's cultural level sunk to yours? incorrigible? well, *וְאֶתְּנֶה לְךָ* I'm going to redeem them.

3. *וְאֶתְּנֶה לְךָ*, redempt'n, not simple idea. To redeem physically, first sprate entity, cultural unit. Required more than *וְאֶתְּנֶה לְךָ*, distinct'n. Distinct'n is superficial division. Rdmpt'n requires something deeper - requires real difference.

Examples of Distinction Without Difference.

- 1. Cigarette Brands. "The packages themselves are of different color & w different names. They are distinct from each other. But they are not different from each other. The matter stops at *וְאֶתְּנֶה לְךָ* - the distinct'n without the difference".
- 2. On human level, American Politics. Rightists of South - Democrats; North - Rep'ns. Labels different but contents same. Oh yes, Stern Dem: "You all", N. Rep: "You bet", but political outlook and action strikingly same. "Between them there is a distinct'n, a *וְאֶתְּנֶה לְךָ*, without much of a real difference".
- 3- on J. level - University which purports to be Jewish - funds, most students & faculty, J. name - Brandeis U. - but plays football games on Shabbos. No difference from St. Johns, NYU or Fordham. J. by distinction, not by difference.

4. a) And this what Yonathan objected to. Moses had higher ambition when he said אָדָּוָה. Making J eat Gefilte fish & Chalant not goal Moses. Matter of fact, Jews already distinct people. Didn't Rabbis say no change in אֲשֶׁר לִי אֶתְּיָדָי אֶתְּיָדָי אֶתְּיָדָי ? Crtnly, אָדָּוָה, dstinct'n, there. But no real dffrnce, bet. J & Egypt'n. Ancestors sunk to אֲשֶׁר לִי אֶתְּיָדָי אֶתְּיָדָי אֶתְּיָדָי, Egyptnized. Labels dffrnt, contnts same - & this is what irked Moses: "For a situation such as this you require the אָדָּוָה which means אָדָּוָה, rdmt'n, real, hard dffrnces of qlity. You have to rescue this people from their degenerate task-masters, you must retrieve the sprk of G-d which is so dffrent from the impurity of the Egypt'n milieu".

b) "The אָדָּוָה אֲשֶׁר לִי אֶתְּיָדָי as Yonathan understood it, is an all-important imperative for modern man in his indvual outlook upon life. It enlightens him as to what is & what is not the way to his personal rdmt'n, the slvaging of his indigenou talents & native abilities". Psychlgists: Next to self-prsrvt'n & sex, herd-instinct. Dmcrtyz'n of indvual, the submrging of all dffrnces of prsnlity. Man, esp. mod. Amer. man, afraid to diverge fr pattern of conformity. Like evrybdy else.

Of course, he feels that he's dffrnt & unique. Never before so many initialed tie-clips, belt buckles, silverware, wallets, brief-cases. Expressng prsnlty. But are we? " Are we really redeemng ourselves from the mediocrity which surrnds us? Are we really rdmg fr. ourselves that creative urge, that drive for cnstrctve good, that lies drmt within each of us? Is this not a dstct'n without dffrnce, אָדָּוָה without אָדָּוָה? The wrong type of אָדָּוָה? How many us brave exprss rlgious ideas unaccepted by our friends? How many act as trdtinally if picked up & placed in rlgiously hostile envrnment? As indvuals we are dstct fr each other, with so very very little dffrnces".

C. 1. a) "Dffrnce" as prerqsrite of "redmpt'n" means uplifting, extret'n, raising above average. אָדָּוָה which Yonasan saw in אָדָּוָה means "G-d was going to go down into that cltral cesspool that was Egypt & lift the Jews up & out of it".

b). "Creating a people or creating a persnlity is like creatng a strcture"

Two machines used in cnstret'n:

Bull-dozer. Levels dffrnecs, submrges ups & downs. Good & bad mtrial same.

Crane. "machine which drops its mechanical hand into the htrgneous pile & lifts up choice prts needed in cnstren. It chooses proper block & raises it. It redeems, so to speak, the better qualty stones which are different from & superior to the mass of unusable rock. Rdmpt'n, is that crane. It lifts up the J fr among the Egpt'ns, the creative urge of the indvual from his mdcre qualities. When there is a real dffrncc in quality, the crane goes to work".

c). Fellow Trad J's need crane of קריב . So many Trad by label rther than cntent, ~~dstnct'n~~ rther th ~~dstnct'n~~-dffrncc. Tradtnlists of קריב rther th קריב . Of course, grtifying hear so many Js being or bcmng mmbrs Orthdx synggues.

"A roll call over the continent would show that most Js answer to the name 'Trdnal'. But an analysis of rligious behavior does not give same results. Trend back to Orthdxy must mean more than the acceptance of a label; it must mean a new cntents. There is no such thng as a card-holding member of Tradtnal Jewry. You are either a redeemed J, a J who has been lifted up by the crane of Trdt'n from the other, non-observng Js, or you are one of them. The קריב Tradtnalist, he who is orthdx only by dstnct'n, is unredeemed. There is no קריב ".

D. 1. G-d to Jacob: $\text{וּבְרִית אֲנִי עֹשֶׂה עִיךְ וְאֶתְּנֶה לְךָ$ "And I will surely bring thee up again". Same Yonathan who trnsltes קריב to mean קריב , here wnders - redundance. Why? Interpolates: $\text{וְאֶתְּנֶה לְךָ וְאֶתְּנֶה לְךָ}$, וְאֶתְּנֶה לְךָ . One קריב to Jacob, second to children. How true! If father J only dstnct'n - J food, idiom, or J syngogue - if not really dffrent, not kind that rises, קריב , then 2nd gart'n Egypt'n, mediocrities. But if father strives for קריב , for being dffrent & higher than cltral modicum, then קריב , chldrn same high level.

"If the J of today insists on being Jewish by dstnct'n only, then his children will fall prey to the bull-dozer, & will not retain even father's J distinctiveness. If he is really & radically dffrent, then his children will be lifted by the crane of קריב , rdmpt'n, to new high level living, when J, uninhbted by instnct to copy mdcrity, will create new sprtl superiority".