

CONFRONTATION

Rabbi Joseph B. Soloveitchik, Rosh Yeshiva at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University, is the acknowledged intellectual leader of and spokesman for halakhic Judaism. That more of his original scholarly insights and creative philosophical ideas be made available in print has been the long-cherished hope of the many who seek his guidance on the baffling problems of our age. The Editors of this journal are deeply grateful to the revered mentor of the Rabbinical Council for having chosen TRADITION for the publication of his first major essay in English. Widely acclaimed as "*The Rav*," Dr. Soloveitchik, in his capacity as Chairman of the Halakhah Commission, is also formally recognized by the Rabbinical Council as its authority in all halakhic matters. Because of Rabbi Soloveitchik's pre-eminent position, his approach to one of the most delicate and sensitive issues that faces world Jewry is bound to have far-reaching repercussions on future developments. Portions of this paper, which was specifically prepared for TRADITION, were read by Rabbi Soloveitchik at the 1964 Mid-Winter Conference of the Rabbinical Council. Its presentation led to the formulation of a Rabbinical Council policy statement dealing with the major issues Rabbi Soloveitchik had discussed. The text of this statement is therefore appended to this essay.

I

1.

The Biblical account of the creation of man portrays him at three progressive levels.

At the first level, he appears as a simple natural being. He is neither cognizant of his unique station in the cosmos nor burdened by the awareness of his paradoxical capability of being concur-

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rently free and obedient, creative to the point of self-transcendence and submissive in a manner bordering on self-effacement. At this stage, natural man is irresponsive to the pressure of both the imperative from without and the "ought" from within — the inner call of his humanity surging *de profundis* — ממעמקים. For the norm either from within or from without addresses itself only to man who is sensitive to his own incongruity and tragic dilemma. The illusory happy-mindedness of natural man stands between him and the norm. Natural man, unaware of the element of tension prevailing between the human being and the environment of which he is an integral part, has no need to live a normative life and to find redemption in surrender to a higher moral will. His existence is unbounded, merging harmoniously with the general order of things and events. He is united with nature, moving straightforwardly, with the beast and the fowl of the field, along an unbroken line of mechanical life-activities, never turning around, never glancing backwards, leading an existence which is neither fraught with contradiction nor perplexed by paradoxes, nor marred by fright.

וכל שיח השדה טרם יהיה בארץ וכל עשב השדה טרם יצמח . . .
ואדם אין לעבד את האדמה. ואד יעלה מן הארץ והשקה את כל פני
האדמה. וייצר ה' א' את האדם עפר מן האדמה ויפח באפיו נשמת חיים
ויהי האדם לנפש חיה.

"And every plant of the field was not yet in the earth and every herb of the field had not yet grown, . . . and there was no man to till the ground. But there went up a mist from the earth and watered the whole face of the ground. And the Lord God formed the man of the dust of the ground and breathed into his nostrils the breath of life and the man became a living soul." (Genesis 2:5-7)¹

Man who was created out of the dust of the ground, enveloped in a mist rising from the jungle, determined by biological immediacy and mechanical necessity, knows of no responsibility, no opposition, no fear, and no dichotomy, and hence he is free from carrying the load of humanity.

1. While the Biblical phrase נפש חיה refers to natural man, Onkelos' רוח ממללא is related to a typologically more advanced stage.

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In a word, this man is a non-confronted being. He is neither conscious of his assignment vis-a-vis something which is outside of himself nor is he aware of his existential otherness as a being summoned by his Maker to rise to tragic greatness.

2.

When I refer to man at the level of naturalness, I have in mind not the *Urmensch* of bygone times but modern man. I am speaking not in anthropological but typological categories. For non-confronted man is to be found not only in the cave or the jungle but also in the seats of learning and the halls of philosophers and artists. Non-confrontation is not necessarily restricted to a primitive existence but applies to human existence at all times, no matter how cultured and sophisticated. The *hêdoné*-oriented, egocentric person, the beauty-worshipper, committed to the goods of sense and craving exclusively for boundless aesthetic experience, the voluptuary, inventing needs in order to give himself the opportunity of continual gratification, the sybarite, constantly discovering new areas where pleasure is pursued and happiness found and lost, leads a non-confronted existence. At this stage, the intellectual gesture is not the ultimate goal but a means to another end — the attainment of unlimited aesthetic experience. Hence, non-confronted man is prevented from finding himself and bounding his existence as distinct and singular. He fails to realize his great capacity for winning freedom from an unalterable natural order and offering this very freedom as the great sacrifice to God, who wills man to be free in order that he may commit himself unreservedly and forfeit his freedom.

Beauty, uncouth and unrefined but irresistible, seducing man and contributing to his downfall, emerges in the Biblical arena for the first time — according to the Midrash quoted by Nachmanides (Genesis 4:22) — in the person of Naamah (the name signifies pleasantness), the sister of Tubal-Cain.

ומדרש אחר לרבותינו שהיא האשה היפה היא מאד שממנה טעו בני האלהים והיא הנרמזת בפסוק ויראו בני האלהים את בנות האדם.

“Our sages offered another Midrashic interpretation, that Naamah was the fairest of all women, who seduced the sons of the

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mighty, and it is she who is referred to in the verse: 'and the sons of the mighty saw the daughters of man that they were fair.' " Her seductive charms captivated the sons of the mighty and led to their appalling disregard for the central divine norm enjoining man from reaching out for the fascinating and beautiful that does not belong to him. The sons of the mighty yielded to the hedonic urge and were unable to discipline their actions. They were a non-confronted, non-normative group. They worshipped beauty and succumbed to its overwhelming impact.

Naamah, the incarnation of unhallowed and unsublimated beauty, is, for the Midrash, not so much an individual as an idea, not only a real person but a symbol of unredeemed beauty. As such, she appears in the Biblical drama in many disguises. At times her name is Delilah, seducing Samson; at other times she is called Tamar, corrupting a prince. She is cast in the role of a princess or queen, inflicting untold harm upon a holy nation and kingdom of priests whose king, the wisest of all men, abandoned his wisdom when he encountered overpowering beauty. The Book of Wisdom (Proverbs) portrays her as the anonymous woman with an "impudent face" who "lieth in wait at every corner" and the Aggadah — also cited here by Nachmanides — as the beautiful queen of the demons tempting man and making him restless.

No less than their seductress, the sons of the mighty also represent a universal type. Non-confronted man — whether he be a primitive caveman, the king depicted in *Ecclesiastes*, or a modern counterpart — is dominated by two characteristics: he can deny himself nothing, and he is aware of neither the indomitable opposition he is bound to meet in the form of a restrictive outside, nor of the absurdity implied in man's faith that the beautiful is a source of pleasure rather than one of frustration and disillusionment. The aesthete of today, like the aesthete of old, is prisoner of — no matter what her name — beauty unethicized and unreclaimed from aboriginal immediacy. He enjoys a sense of oneness with the natural scheme of events and occurrences and his transient successful performance encourages him to strive for the absurd — an unopposed and uncontradicted hedonic *modus existentiae*.

ויטע ה' א' גן בעדן מקדם וישם שם את האדם אשר יצר. ויצמח ה' א'

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מן האדמה כל עץ נחמד למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע.

“And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed. And out of the ground the Lord God caused to grow every tree that is desirable to the sight and good for food; the tree of life in the midst of the garden and the tree of knowledge of good and evil.” (Genesis 2:8-9)²

Man depicted in these verses is hedonically-minded and pleasure-seeking, having at his disposal a multitude of possibilities of sense-gratification. Before him stretches a vast garden with an almost endless variety of trees desirable and good, tempting, fascinating, and exciting the boundless fantasy with their glamorous colors.

3.

At the second level, natural man, moving straightforwards, comes suddenly to a stop, turns around, and casts, as an outsider, a contemplative gaze upon his environment. Even the most abandoned voluptuary becomes disillusioned like the king of Ecclesiastes and finds himself encountering something wholly other than his own self, an outside that defies and challenges him. At this very moment, the separation of man from cosmic immediacy, from the uniformity and simplicity which he had shared with nature, takes place. He discovers an awesome and mysterious domain of things and events which is independent of and disobedient to him, an objective order limiting the exercise of his power and offering opposition to him. In the wake of this discovery, he discovers himself. Once self-discovery is accomplished, and a new I-awareness of an existence which is limited and opposed by a non-I outside emerges, something new is born — namely, the divine norm. “ויצו ה' א' על האדם” — “And the Lord God commanded the man.” With the birth of the norm, man becomes aware of his singularly human existence which expresses itself

2. Maimonides translated טוב ורע into aesthetic terms as “pleasing and displeasing”. Paradisical man, violating the divine commandment by eating from the tree of knowledge, suspended the ethical and replaced it with the aesthetic experience (*Guide of the Perplexed*, I, 2).

in the dichotomous experience of being unfree, restricted, imperfect and unredeemed, and, at the same time, being potentially powerful, great, and exalted, uniquely endowed, capable of rising far above his environment in response to the divine moral challenge. Man attains his unique identity when, after having been enlightened by God that he is not only a committed but also a free person, endowed with power to implement his commitment, he grasps the incommensurability of what he is and what he is destined to be, of the *יהי* and *יהיה*.

God, in answer to Moses' inquiry, gave his name as *אֱהִי אֲשֶׁר אֱהִי* — I am what I am. God is free from the contradiction between potentiality and actuality, ideal and reality. He is pure actuality, existence par excellence.³ Man, however, is unable to state of himself *אֱהִיָּה אֲשֶׁר אֱהִיָּה* since his real existence always falls short of the ideal which his Maker set up for him as the great objective. This tragic schism reflects, in a paradoxical fashion, human distinctiveness and grandeur.

Simultaneously with man's realization of his inner incongruity and complete alienation from his environment, the human tragic destiny begins to unfold. Man, in his encounter with an objective world and in his assumption of the role of a subject who asks questions about something hitherto simple, forfeits his sense of serenity and peace. He is no longer happy, he begins to examine his station in this world and he finds himself suddenly assailed by perplexity and fear, and especially loneliness. *וַיֹּאמֶר ה' א' לֹא טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ* "And the Lord God said: 'It is not good that the man should be alone.'" The I-experience is a passionate one and real man is born amid the pains of confrontation with an "angry" environment of which he had previously been an integral part.

Confronted man is called upon to choose either of two alternatives:

1) To play an active role as a subject-knower, utilizing his great endowment, the intellect, and trying to gain supremacy over the objective order. However, this performance is fraught with difficulty because knowledge is gained only through conflict and the

3. See *Guide of the Perplexed*. I, 63.

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intellectual performance is an act of conquest.⁴ The order of things and events, in spite of its intrinsic knowability and rationality, does not always respond to human inquiry and quite often rejects all pleas for a cooperative relationship. The subject-knower must contest a knowable object, subdue it and make it yield its cognitive contents.⁵

2) Man may despair, succumb to the overpowering pressure of the objective outside and end in mute resignation, failing to discharge his duty as an intellectual being, and thus dissolving an intelligent existence into an absurd nightmare.

Of course, the Torah commanded man to choose the first alternative, to exercise his authority as an intelligent being whose task consists in engaging the objective order in a cognitive contest. We have always rejected the nirvana of inaction because the flight from confrontation is an admission of the bankruptcy of man. When man became alienated from nature and found himself alone, confronted by everything outside of him, God brought the "animal of the field and every fowl of the heaven unto the man to see what he would call it . . . and the man gave name to all the beasts and the fowl of the heaven and to every animal of the field."

4. The Latin *objectus* derived from *objicere*, to oppose, the German *Gegenstand*, denoting something standing opposite, the Hebrew תַּפְּז having the connotation of something intensely desired but not always attainable, are quite indicative of the element of tension which is interwoven into the logical subject-knower knowable-object relationship.

5. The element of tension in the subject-object relationship is a result not of sin but of the incongruity of "attitudes" on the part of the confronters. The attitude of man is one of dominion while the "attitude" on the part of the objective order is one of irresponsiveness. The knowable object refuses to surrender to the subject-knower. The result of man's sin was not the emergence of tension and resistance — since this state of affairs prevailed even before man's expulsion from Paradise — but the change from tension to frustration, from a creative, successful performance to defeat. In imposing this metaphysical curse upon man, God decreed that the latter, in spite of all his glorious achievements, be finally defeated by death and ignorance. Judaism does not believe that man will ever succeed in his bold attempt to unravel the *mysterium magnum* of being and to control nature as a whole. The human cognitive and technological gestures, Judaism maintains, have a chance to succeed only in small sectors of reality. וְקוֹץ וְדַרְדַּר תְּצַמִּיחַ לָךְ — "Thorns and thistles shall it bring forth to thee."

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ויצר ה' א' מן האדמה כל חית השדה ואת כל עוף השמים ויבא אל האדם לראות מה יקרא לו . . . ויקרא האדם שמות לכל הבהמה ולעוף השמים ולכל חית השדה.

Man no longer marched straightforwards with the brutes of the field and the forest. He made an about-face and confronted them as an intelligent being remote from and eager to examine and classify them. God encouraged him to engage in the most miraculous of all human gestures — the cognitive. Confronted Adam responded gladly because he already realized that he was no longer a part of nature but an outsider, a singular being, endowed with intelligence. In his new role, he became aware of his loneliness and isolation from the entire creation. *ולאדם לא מצא עזר כנגדו*. “And for the man [God] had not found a helpmeet opposite him.” As a lonely being, Adam discovered his great capacity for facing and dominating the non-human order.⁶

4.

The Book of Genesis, after describing the four rivers which flow from the Garden of Eden, offers us a new account of the placing of Adam in this garden.

ויקח ה' א' את האדם וינחהו בגן עדן לעבדה ולשמרה. “And the Lord God took the man and placed him in the Garden of Eden to cultivate it and to keep it.” This sentence in Genesis 2:15 is almost a verbatim repetition of Genesis 2:8, yet the accounts differ in two respects.

First, in the second account, the Bible uses a verb denoting action preceding the placing of man in the Garden of Eden — “And God *took* (*ויקח*) the man and placed him” — whereas in the previous account, the verb “he placed”, *וישם*, is not accompanied by any preliminary action on the part of the Almighty. The expression *ויקח* does not occur in the first account. Second, there is no mention in the previous account of any assignment given to man while this account does specify that man was charged with the task of cultivating and keeping the garden.

The reason for these variations lies in the fact that the two accounts are related to two different men. The first story, as we have

6. See Nachmanides, (Genesis 2:9).

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previously indicated, is of non-confronted man carried by the mighty tide of a uniform, simple, non-reflective life, who was placed in the Garden of Eden for one purpose only — to pursue pleasure, to enjoy the fruit of the trees without toil, to live in ignorance of his human destiny, to encounter no problem and to be concerned with no obligation. As we stated previously, non-confronted man is a non-normative being. The second story is of confronted man who began to appraise critically his position vis-a-vis his environment and found his existential experience too complex to be equated with the simplicity and non-directedness of the natural life-stream. This man, as a subject-knower facing an almost impenetrable objective order, was dislocated by God from his position of naturalness and harmonious being and placed in a new existential realm, that of confronted existence. Confronted man is a displaced person. Having been taken out of a state of complacency and optimistic naivete, he finds the intimate relationship between him and the order of facticity ending in tension and conflict. The verb **ויקה** signifies that God removed man from one dimension and thrust him into another — that of confronted existence. At this phase, man, estranged from nature, fully aware of his grand and tragic destiny, became the recipient of the first norm — **׳ויצו ה' א' ״על האדם״**. “And the Lord God commanded the man.” The divine imperative burst forth out of infinity and overpowered finite man.

Alas, not always does creative man respond readily to the divine normative summons which forms the very core of his new existential status as a confronted being. All too often, the motivating force in creative man is not the divine mandate entrusted to him and which must be implemented in full at both levels, the cognitive and the normative, but a demonic urge for power. By fulfilling an incomplete task, modern creative man falls back to a non-confronted, natural existence to which normative pressure is alien. The reason for the failure of confronted man to play his role fully lies in the fact that, while the cognitive gesture gives man mastery and a sense of success, the normative gesture requires of man surrender. At this juncture, man of today commits the error which his ancestor, Adam of old, committed by lending an attentive ear to the demonic whisper “Ye shall be as God, knowing good and evil.”

5.

There is, however, a third level which man, if he is longing for self-fulfillment, must ascend. At this level, man finds himself confronted again. Only this time it is not the confrontation of a subject who gazes, with a sense of superiority, at the object beneath him, but of two equal subjects, both lonely in their otherness and uniqueness, both opposed and rejected by an objective order, both craving for companionship. This confrontation is reciprocal, not unilateral. This time the two confronters stand alongside each other, each admitting the existence of the other. An aloof existence is transformed into a together-existence.

ויאמר ה' א' לא טוב היות האדם לבדו אעשה לו עזר כנגדו . . . ויבן ה' א' את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם.

“And the Lord God said, It is not good that the man should be alone. I will make a helpmeet opposite him . . . And the Lord God made the rib which he had taken from the man into a woman and brought her unto man.” (Genesis 2:18, 22) God created Eve, another human being. Two individuals, lonely and helpless in their solitude, meet, and the first community is formed.

The community can only be born, however, through an act of communication. After gazing at each other in silence and defiance, the two individuals involved in a unique encounter begin to communicate with each other. Out of the mist of muteness the miraculous word rises and shines forth. Adam suddenly begins to talk — ויאמר האדם — “And the man said.” He addresses himself to Eve, and with his opening remark, two fenced-in and isolated human existences open up, and they both ecstatically break through to each other.

The word is a paradoxical instrument of communication and contains an inner contradiction. On the one hand, the word is the medium of expressing agreement and concurrence, of reaching mutual understanding, organizing cooperative effort, and uniting action. On the other hand, the word is also the means of manifesting distinctness, emphasizing incongruity, and underlining separateness. The word brings out not only what is common in two existences but the singularity and uniqueness of each existence as well. It emphasizes not only common problems, aspirations and

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concerns, but also uniquely individual questions, cares and anxieties which assail each person. Our sages, in explaining the graphic difference between the open and closed *mem*, spoke of מאמר סתום and מאמר פתוח — the enigmatic and the clear or distinct phrase. They felt that the word at times enlightens, at times, confounds; at times, elucidates, and at other times, emphasizes the unintelligible and unknowable.

When Adam addressed himself to Eve, employing the word as the means of communication, he certainly told her not only what united them but also what separated them. Eve was both enlightened and perplexed, assured and troubled by his word. For, in all personal unions such as marriage, friendship, or comradeship, however strong the bonds uniting two individuals, the *modi existantiae* remain totally unique and hence, incongruous, at both levels, the ontological and the experiential. The hope of finding a personal existential equation of two human beings is rooted in the dangerous and false notion that human existences are abstract magnitudes subject to the simple mathematical processes. This error lies at the root of the philosophies of the corporate state and of mechanistic behaviorism. In fact, the closer two individuals get to know each other, the more aware they become of the metaphysical distance separating them. Each one exists in a singular manner, completely absorbed in his individual awareness which is egocentric and exclusive. The sun of existence rises with the birth of one's self-awareness and sets with its termination. It is beyond the experiential power of an individual to visualize an existence preceding or following his.

It is paradoxical yet nonetheless true that each human being lives both in an existential community, surrounded by friends, and in a state of existential loneliness and tension, confronted by strangers. In each to whom I relate as a human being, I find a friend, for we have many things in common, as well as a stranger, for each of us is unique and wholly other. This otherness stands in the way of complete mutual understanding. The gap of uniqueness is too wide to be bridged. Indeed, it is not a gap, it is an abyss. Of course, there prevails, quite often, a harmony of interests, — economic, political, social — upon which two individuals focus their attention. However, two people glancing at the same object

may continue to lead isolated, closed-in existences. Coordination of interests does not spell an existential union. We frequently engage in common enterprise and we prudently pursue common goals, travelling temporarily along parallel roads, yet our destinations are not the same. We are, in the words of the Torah, an עֵזֶר — a helpmeet to each other, yet at the same time, we experience the state of כִּנְגְדוֹ — we remain different and opposed to each other.⁷ We think, feel and respond to events not in unison but singly, each one in his individual fashion. Man is a social being, yearning for a together-existence in which services are exchanged and experiences shared, and a lonely creature, shy and reticent, fearful of the intruding cynical glance of his next-door neighbor. In spite of our sociability and outer-directed nature, we remain strangers to each other. Our feelings of sympathy and love for our confronter are rooted in the surface personality and they do not reach into the inner recesses of our depth personality which never leaves its ontological seclusion and never becomes involved in a communal existence.

In a word, the greatness of man manifests itself in his dialectical approach to his confronter, in ambivalent acting toward his fellow-man, in giving friendship and hurling defiance, in relating himself to, and at the same time, retreating from him. In the dichotomy of עֵזֶר and כִּנְגְדוֹ we find our triumph as well as our defeat.

Modern man, who did not meet to the fullest the challenge of confrontation on the second level, does not perform well at the level of personal confrontation either. He has forgotten how to master the difficult dialectical art of עֵזֶר כִּנְגְדוֹ — of being one with and, at the same time, different from, his human confronter, of living in community and simultaneously in solitude. He has developed the habit of confronting his fellow man in a fashion similar to that which prevails at the level of subject-object relationship, seeking to dominate and subordinate him instead of communicating and communing with him. The wondrous personal confrontation of Adam and Eve is thus turned into an ugly attempt at depersonalization. Adam of today wants to appear as master-hero

7. The interpretation of כִּנְגְדוֹ as "opposing" was accepted by our Talmudic sages. See *Yebamot*, 63a.

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and to subject Eve to his rule and dominion, be it ideological, religious, economic, or political. As a matter of fact, the divine curse addressed to Eve after she sinned, *וַיְהִי אִמְשַׁל בְּךָ*— “and he shall rule over thee,” has found its fulfillment in our modern society. The warm personal relationship between two individuals has been supplanted by a formal subject-object relationship which manifests itself in a quest for power and supremacy.

II

1.

We Jews have been burdened with a twofold task; we have to cope with the problem of a double confrontation. We think of ourselves as human beings, sharing the destiny of Adam in his general encounter with nature, and as members of a covenantal community which has preserved its identity under most unfavorable conditions, confronted by another faith community. We believe we are the bearers of a double charismatic load, that of the dignity of man, and that of the sanctity of the covenantal community. In this difficult role, we are summoned by God, who revealed himself at both the level of universal creation and that of the private covenant, to undertake a double mission — the universal human and the exclusive covenantal confrontation.

Like his forefather, Jacob — whose bitter nocturnal struggle with a mysterious antagonist is so dramatically portrayed in the Bible — the Jew of old was a doubly confronted being. The emancipated modern Jew, however, has been trying, for a long time, to do away with this twofold responsibility which weighs heavily upon him. The Westernized Jew maintains that it is impossible to engage in both confrontations, the universal and the covenantal, which, in his opinion, are mutually exclusive. It is, he argues, absurd to stand shoulder to shoulder with mankind preoccupied with the cognitive-technological gesture for the welfare of all, implementing the mandate granted to us by the Creator, and to make an about-face the next instant in order to confront our comrades as a distinct and separate community. Hence, the Western Jew concludes, we have to choose between these two encounters. We

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are either confronted human beings or confronted Jews. A double confrontation contains an inner contradiction.

What is characteristic of these single-confrontation philosophers is their optimistic and carefree disposition. Like natural Adam of old, who saw himself as part of his environment and was never assailed by a feeling of being existentially different, they see themselves as secure and fully integrated within general society. They do not raise any questions about the reasonableness and justification of such an optimistic attitude, nor do they try to discover in the deep recesses of their personality commitments which transcend mundane obligations to society.

The proponents of the single-confrontation philosophy (with the exception of some fringe groups) do not preach complete de-Judaization and unqualified assimilation. They also speak of Jewish identity (at least in a religious sense), of Jewish selfhood and the natural will for preservation of the Jewish community as a separate identity. As a matter of fact, quite often they speak with great zeal and warmth about the past and future role of Judaism in the advancement of mankind and its institutions. However, they completely fail to grasp the real nature and the full implications of a meaningful Jewish identity.

2.

This failure rests upon two misconceptions of the nature of the faith community. First, the single-confrontation philosophy continues to speak of Jewish identity without realizing that this term can only be understood under the aspect of singularity and otherness. There is no identity without uniqueness. As there cannot be an equation between two individuals unless they are converted into abstractions, it is likewise absurd to speak of the commensurability of two faith communities which are individual entities.

The individuality of a faith community expresses itself in a threefold way. First, the divine imperatives and commandments to which a faith community is unreservedly committed must not be equated with the ritual and ethos of another community. Each faith community is engaged in a singular normative gesture re-

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flecting the numinous nature of the act of faith itself, and it is futile to try to find common denominators. Particularly when we speak of the Jewish faith community, whose very essence is expressed in the halakhic performance which is a most individuating factor, any attempt to equate our identity with another is sheer absurdity. Second, the axiological awareness of each faith community is an exclusive one, for it believes — and this belief is indispensable to the survival of the community — that its system of dogmas, doctrines and values is best fitted for the attainment of the ultimate good. Third, each faith community is unyielding in its eschatological expectations. It perceives the events at the end of time with exultant certainty, and expects man, by surrender of selfish pettiness and by consecration to the great destiny of life, to embrace the faith that this community has been preaching throughout the millenia. Standardization of practices, equalization of dogmatic certitudes, and the waiving of eschatological claims spell the end of the vibrant and great faith experience of any religious community. It is as unique and enigmatic as the individual himself.

The second misconception of the single-confrontation philosophy consists in not realizing the compatibility of the two roles. If the relationship of the non-Jewish to the Jewish world had conformed to the divine arrangement for one human being to meet the other on the basis of equality, friendship and sympathy, the Jew would have been able to become fully involved together with the rest of humanity in the cosmic confrontation. His covenantal uniqueness and his additional mandate to face another faith community as a member of a different community of the committed would not have interfered in the least with his readiness to and capability of joining the cultural enterprise of the rest of humanity. There is no contradiction between coordinating our cultural activity with all men and at the same time confronting them as members of another faith community. As a matter of fact even within the non-Jewish society, each individual sees himself under a double aspect: first, as a member of a cultural-creative community in which all are committed to a common goal and, at the same time, as an individual living in seclusion and loneliness.

Unfortunately, however, non-Jewish society has confronted us throughout the ages in a mood of defiance, as if we were part of the

subhuman objective order separated by an abyss from the human, as if we had no capacity for thinking logically, loving passionately, yearning deeply, aspiring and hoping. Of course, as long as we were exposed to such a soulless, impersonal confrontation on the part of non-Jewish society, it was impossible for us to participate to the fullest extent in the great universal creative confrontation between man and the cosmic order. The limited role we played until modern times in the great cosmic confrontation was not of our choosing. Heaven knows that we never encouraged the cruel relationship which the world displayed toward us. We have always considered ourselves an inseparable part of humanity and we were ever ready to accept the divine challenge, מלאו את הארץ וכבשה "Fill the earth and subdue it," and the responsibility implicit in human existence. We have never proclaimed the philosophy of *contemptus* or *odium seculi*. We have steadily maintained that involvement in the creative scheme of things is mandatory.

Involvement with the rest of mankind in the cosmic confrontation does not, we must repeat, rule out the second personal confrontation of two faith communities, each aware of both what it shares with the other and what is singularly its own. In the same manner as Adam and Eve confronted and attempted to subdue a malicious scoffing nature and yet nevertheless encountered each other as two separate individuals cognizant of their incommensurability and uniqueness, so also two faith communities which coordinate their efforts when confronted by the cosmic order may face each other in the full knowledge of their distinctness and individuality.

We reject the theory of a single confrontation and instead insist upon the indispensability of the double confrontation. First, as we have mentioned previously, we, created in the image of God, are charged with responsibility for the great confrontation of man and the cosmos. We stand with civilized society shoulder to shoulder over against an order which defies us all. Second, as a charismatic faith community, we have to meet the challenge of confronting the general non-Jewish faith community. We are called upon to tell this community not only the story it already knows — that we are human beings, committed to the general welfare and progress of mankind, that we are interested in combatting disease, in alle-

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viating human suffering, in protecting man's rights, in helping the needy, *et cetera* — but also what is still unknown to it, namely, our otherness as a metaphysical covenantal community.

3.

It is self-evident that a confrontation of two faith communities is possible only if it is accompanied by a clear assurance that both parties will enjoy equal rights and full religious freedom. We shall resent any attempt on the part of the community of the many to engage us in a peculiar encounter in which our confronter will command us to take a position beneath him while placing himself not alongside of but above us. A democratic confrontation certainly does not demand that we submit to an attitude of self-righteousness taken by the community of the many which, while debating whether or not to “absolve” the community of the few of some mythical guilt, completely ignores its own historical responsibility for the suffering and martyrdom so frequently recorded in the annals of the history of the few, the weak, and the persecuted.

We are not ready for a meeting with another faith community in which we shall become an object of observation, judgment and evaluation, even though the community of the many may then condescendingly display a sense of compassion with the community of the few and advise the many not to harm or persecute the few. Such an encounter would convert the personal Adam-Eve meeting into a hostile confrontation between a subject-knower and a knowable object. We do not intend to play the part of the object encountered by dominating man. Soliciting commiseration is incongruous with the character of a democratic confrontation. There should rather be insistence upon one's inalienable rights as a human being, created by God.

In light of this analysis, it would be reasonable to state that in any confrontation we must insist upon four basic conditions in order to safeguard our individuality and freedom of action.

First, we must state, in unequivocal terms, the following. We are a totally independent faith community. We do not revolve as a satellite in any orbit. Nor are we related to any other faith community as “brethren” even though “separated.” People confuse two

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concepts when they speak of a common tradition uniting two faith communities such as the Christian and the Judaic. This term may have relevance if one looks upon a faith community under an historico-cultural aspect and interprets its relationship to another faith community in sociological, human, categories describing the unfolding of the creative consciousness of man. Let us not forget that religious awareness manifests itself not only in a singular apocalyptic faith experience but in a mundane cultural experience as well. Religion is both a divine imperative which was foisted upon man from without and a new dimension of personal being which man discovers within himself. In a word, there is a cultural aspect to the faith experience which is, from a psychological viewpoint, the most integrating, inspiring and uplifting spiritual force. Religious values, doctrines and concepts may be and have been translated into cultural categories enjoyed and cherished even by secular man. All the references throughout the ages to universal religion, philosophical religion, *et cetera*, are related to the cultural aspect of the faith experience of which not only the community of believers but a pragmatic, utilitarian society avails itself as well. The cultural religious experience gives meaning and directedness to human existence and relates it to great ultimates, thus enhancing human dignity and worth even at a mundane level.

Viewing the relationship between Judaism and Christianity under this aspect, it is quite legitimate to speak of a cultural Judeo-Christian tradition for two reasons: First, Judaism as a culture has influenced, indeed, molded the ethico-philosophical Christian world-formula. The basic categories and premises of the latter were evolved in the cultural Judaic orbit. Second, our Western civilization has absorbed both Judaic and Christian elements. As a matter of fact, our Western heritage was shaped by a combination of three factors, the classical, Judaic, and Christian, and we could readily speak of a Judeo-Hellenistic-Christian tradition within the framework of our Western civilization. However, when we shift the focus from the dimension of culture to that of faith — where total unconditional commitment and involvement are necessary — the whole idea of a tradition of faiths and the continuum of revealed doctrines which are by their very nature incommensurate and related to different frames of reference is utterly absurd, unless

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one is ready to acquiesce in the Christian theological claim that Christianity has superseded Judaism.

As a faith individuality, the community of the few is endowed with intrinsic worth which must be viewed against its own meta-historical backdrop without relating to the framework of another faith community. For the mere appraisal of the worth of one community in terms of the service it has rendered to another community, no matter how great and important this service was, constitutes an infringement of the sovereignty and dignity of even the smallest of faith communities. When God created man and endowed him with individual dignity, He decreed that the ontological legitimacy and relevance of the individual human being is to be discovered not without but within the individual. He was created because God approved of him as an autonomous human being and not as an auxiliary being in the service of someone else. The ontological purposiveness of his existence is immanent in him. The same is true of a religious community, whose worth is not to be measured by external standards.

Therefore, any intimation, overt or covert, on the part of the community of the many that it is expected of the community of the few that it shed its uniqueness and cease existing because it has fulfilled its mission by paving the way for the community of the many, must be rejected as undemocratic and contravening the very idea of religious freedom. The small community has as much right to profess its faith in the ultimate certitude concerning the doctrinal worth of its world formula and to behold its own eschatological vision as does the community of the many. I do not deny the right of the community of the many to address itself to the community of the few in its own eschatological terms. However, building a practical program upon this right is hardly consonant with religious democracy and liberalism.

Second, the *logos*, the word, in which the multifarious religious experience is expressed does not lend itself to standardization or universalization. The word of faith reflects the intimate, the private, the paradoxically inexpressible cravings of the individual for and his linking up with his Maker. It reflects the numinous character and the strangeness of the act of faith of a particular community which is totally incomprehensible to the man of a different

faith community. Hence, it is important that the religious or theological *logos* should not be employed as the medium of communication between two faith communities whose modes of expression are as unique as their apocalyptic experiences. The confrontation should occur not at a theological, but at a mundane human level. There, all of us speak the universal language of modern man. As a matter of fact, our common interests lie not in the realm of faith, but in that of the secular orders.⁸ There, we all face a powerful antagonist, we all have to contend with a considerable number of matters of great concern. The relationship between two communities must be outer-directed and related to the secular orders with which men of faith come face to face. In the secular sphere, we may discuss positions to be taken, ideas to be evolved, and plans to be formulated. In these matters, religious communities may together recommend action to be developed and may seize the initiative to be implemented later by general society. However, our joint engagement in this kind of enterprise must not dull our sense of identity as a faith community. We must always remember that our singular commitment to God and our hope and indomitable will for survival are non-negotiable and non-rationalizable and are not subject to debate and argumentation. The great encounter between God and man is a wholly personal private affair incomprehensible to the outsider — even to a brother of the same faith community. The divine message is incommunicable since it defies all standardized media of information and all objective categories. If the powerful community of the many feels like remedying an embarrassing human situation or redressing an historic wrong, it should do so at the human ethical level. However, if the debate should revolve around matters of faith, then one of the confronters will be impelled to avail himself of the language of his opponent. This in itself would mean surrender of individuality and distinctiveness.

Third, we members of the community of the few should always act with tact and understanding and refrain from suggesting to the community of the many, which is both proud and prudent,

8. The term "secular orders" is used here in accordance with its popular semantics. For the man of faith, this term is a misnomer. God claims the whole, not a part of man, and whatever He established as an order within the scheme of creation is sacred.

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changes in its ritual or emendations of its texts. If the genuinely liberal dignitaries of the faith community of the many deem some changes advisable, they will act in accordance with their convictions without any prompting on our part. It is not within our purview to advise or solicit. For it would be both impertinent and unwise for an outsider to intrude upon the most private sector of the human existential experience, namely, the way in which a faith community expresses its relationship to God. Non-interference with and non-involvement in something which is totally alien to us is a *conditio sine qua non* for the furtherance of good-will and mutual respect.

Fourth, we certainly have not been authorized by our history, sanctified by the martyrdom of millions, to even hint to another faith community that we are mentally ready to revise historical attitudes, to trade favors pertaining to fundamental matters of faith, and to reconcile "some" differences. Such a suggestion would be nothing but a betrayal of our great tradition and heritage and would, furthermore, produce no practical benefits. Let us not forget that the community of the many will not be satisfied with half measures and compromises which are only indicative of a feeling of insecurity and inner emptiness. We cannot command the respect of our confronters by displaying a servile attitude. Only a candid, frank and unequivocal policy reflecting unconditional commitment to our God, a sense of dignity, pride and inner joy in being what we are, believing with great passion in the ultimate truthfulness of our views, praying fervently for and expecting confidently the fulfillment of our eschatological vision when our faith will rise from particularity to universality, will impress the peers of the other faith community among whom we have both adversaries and friends. I hope and pray that our friends in the community of the many will sustain their liberal convictions and humanitarian ideals by articulating their position on the right of the community of the few to live, create, and worship God in its own way, in freedom and with dignity.

4

Our representatives who meet with the spokesmen of the community of the many should be given instructions similar to those

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enunciated by our patriarch Jacob when he sent his agents to meet his brother Esau.

ויצו את הראשון לאמר כי יפגשך עשו אחי ושאלך לאמר למי אתה ואנה תלך ולמי אלה לפניך ואמרת לעבדך ליעקב מנחה היא שלוחה לאדני לעשו והנה גם הוא אחרינו ויצו גם את השני גם את השלישי גם את כל ההלכים אחרי העדרים לאמר כדבר הזה תדברון אל עשו
"And he commanded the foremost, saying, when Esau my brother, meeteth thee and asketh thee, saying: whose art thou and whither goest thou? And whose are these before thee? Then thou shalt say they are thy servant Jacob's; it is a present sent unto my lord Esau, and behold he also is behind us. And he commanded also the second, and the third and all that followed the droves, saying in this manner shall ye speak unto Esau when ye find him." (Genesis 32:18-20).

What was the nature of these instructions? Our approach to and relationship with the outside world has always been of an ambivalent character, intrinsically antithetic, bordering at times on the paradoxical. We relate ourselves to and at the same time withdraw from, we come close to and simultaneously retreat from the world of Esau. When the process of coming nearer and nearer is almost consummated, we immediately begin to retreat quickly into seclusion. We cooperate with the members of other faith communities in all fields of constructive human endeavor, but, simultaneously with our integration into the general social framework, we engage in a movement of recoil and retrace our steps. In a word, we belong to the human society and, at the same time, we feel as strangers and outsiders. We are rooted in the here and now reality as inhabitants of our globe, and yet we experience a sense of homelessness and loneliness as if we belonged somewhere else. We are both realists and dreamers, prudent and practical on the one hand, and visionaries and idealists on the other. We are indeed involved in the cultural endeavor and yet we are committed to another dimension of experience. Our first patriarch, Abraham, already introduced himself in the following words: "I am a stranger and sojourner with you" — "גר ותושב אנכי עמכם" — Is it possible to be both — גר ותושב — at the same time? Is not this definition absurd since it contravenes the central principle of classical logic that no cognitive judgment may contain two

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mutually exclusive terms? And yet, the Jew of old defied this time-honored principle and did think of himself in contradictory terms. He knew well in what areas he could extend his full cooperation to his neighbors and act as a תושב, a resident, a sojourner, and at what point this gesture of cooperation and goodwill should terminate, and he must disengage as if he were a גר, a stranger. He knew in what enterprise to participate to the best of his ability and what offers and suggestions, however attractive and tempting, to reject resolutely. He was aware of the issues on which he could compromise, of the nature of the goods he could surrender, and vice versa, of the principles which were not negotiable and the spiritual goods which had to be defended at no matter what cost. The boundary line between a finite idea and a principle nurtured by infinity, transient possessions and eternal treasures, was clear and precise. Jacob, in his instructions to his agents, laid down the rule:

כי יפגשך עשו אחי ושאלך לאמר למי אתה ואנה תלך ולמי אלה לפניך?
“When Esau my brother meeteth thee and asketh thee, saying: whose art thou, and whither goest thou and whose are these before thee?” My brother Esau, Jacob told his agents, will address to you three questions. “Whose art thou?” To whom do you as a metaphysical being, as a soul, as a spiritual personality belong? “And whither goest thou?” To whom is your historical destiny committed? To whom have you consecrated your future? What is your ultimate goal, your final objective? Who is your God and what is your way of life? These two inquiries are related to your identity as members of a covenantal community. However, Jacob continued, my brother Esau will also ask a third question: “And whose are these before thee?” Are you ready to contribute your talents, capabilities and efforts toward the material and cultural welfare of general society? Are you ready to present me with gifts, oxen, goats, camels and bulls? Are you willing to pay taxes, to develop and industrialize the country? This third inquiry is focused on temporal aspects of life. As regards the third question, Jacob told his agents to answer in the positive. “It is a present unto my lord, even unto Esau.” Yes, we are determined to participate in every civic, scientific, and political enterprise. We feel obligated to enrich society with our creative talents and to be constructive and useful citi-

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zens. Yet, pertaining to the first two questions — whose art thou and whither goest thou — Jacob commanded his representatives to reply in the negative, clearly and precisely, boldly and courageously. He commanded them to tell Esau that their soul, their personality, their metaphysical destiny, their spiritual future and sacred commitments, belong exclusively to God and His servant Jacob. "They are thy servant Jacob's," and no human power can succeed in severing the eternal bond between them and God.

This testament handed down to us by Jacob has become very relevant now in the year 1964. We find ourselves confronted again like Jacob of old, and our confronters are ready to address to us the identical three questions: "Whose art thou? Whither goest thou? Whose are these before thee?" A milenia-old history demands from us that we meet the challenge courageously and give the same answers with which Jacob entrusted his messengers several thousand years ago.

STATEMENT ADOPTED BY THE RABBINICAL COUNCIL OF AMERICA AT THE MID-WINTER CONFERENCE, FEBRUARY 3-5, 1964

We are pleased to note that in recent years there has evolved in our country as well as throughout the world a desire to seek better understanding and a mutual respect among the world's major faiths. The current threat of secularism and materialism and the modern atheistic negation of religion and religious values makes even more imperative a harmonious relationship among the faiths. This relationship, however, can only be of value if it will not be in conflict with the uniqueness of each religious community, since each religious community is an individual entity which cannot be merged or equated with a community which is committed to a different faith. Each religious community is endowed with intrinsic dignity and metaphysical worth. Its historical experience, its present dynamics, its hopes and aspirations for the future can only be interpreted in terms of full spiritual independence of and freedom from any relatedness to another faith community. Any suggestion that the historical and meta-historical worth of a faith community be viewed against the backdrop of

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another faith, and the mere hint that a revision of basic historic attitudes is anticipated, are incongruous with the fundamentals of religious liberty and freedom of conscience and can only breed discord and suspicion. Such an approach is unacceptable to any self-respecting faith community that is proud of its past, vibrant and active in the present and determined to live on in the future and to continue serving God in its own individual way. Only full appreciation on the part of all of the singular role, inherent worth and basic prerogatives of each religious community will help promote the spirit of cooperation among faiths.

It is the prayerful hope of the Rabbinical Council of America that all inter-religious discussion and activity will be confined to these dimensions and will be guided by the prophet, Micah (4:5) "Let all the people walk, each one in the name of his god, and we shall walk in the name of our Lord, our God, forever and ever."

A handwritten mark, possibly a signature or initials, consisting of a vertical line with a diagonal stroke crossing it from the top right to the bottom left.