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"THE MEANING OF "CONVERSION/TURNING" IN JUDAISM

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Kaufmann Kohler, in his work "Jewish Theology", writes: "The brightest gem among the teachings of Judaism is its doctrine of repentance or, in its own characteristic term, the return of the wayward sinner to God." Indeed, the concept of the "return" of the sinner in Jewish tradition is at the same time one of the most fundamental, and one of the most characteristic of Judaism. It is an idea which has undergone a long history and yet has remained remarkably intact, retaining its basic configuration for Jewish thinkers very disparate in time, space and cultural milieu.

In Hebrew the concept is aptly expressed in one word, "Teshuvah", which means "return". Basically, as used both in the Old Testament and in the Rabbinic literature, it refers to the return of the sinner from his evil ways. In the Old Testament it is met with frequently: 'O Israel, return unto the Lord thy God;...take with you words and turn unto the Lord (Hos.14:2)"; "Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old (Lam. 5:21)." The Prophets often speak of the "return" of the evil man from his ways, which will elicit God's forgiveness. The evil ways generally referred to (though not exclusively) are acts of moral turpitude, oppression of the weak, and the like, or waywardness in loyalty to the Lord. Thus, the two broad categories of sin, which were more specifically defined by Rabbinic Judaism, those between man and God and those between man and man, were adumbrated in the biblical writings, and for both the way to atonement lay in "return".

There is to be found in the Old Testament also a cultic way of achieving atonement for sin, through sacrifice, fasting and prayer. This is no doubt the most primitive understanding of the way to repair the breach that has been caused in man's relationship to God by man's waywardness; on the other hand, the Prophets boldly denounced those who would think that by mere ritual one could achieve atonement for sin. It is often overlooked by modern critics of ancient Judaism that the Rabbis not only recognized but also preserved that prophetic stance. One of the most striking features of the ritual for the synagogue for the Day of Atonement (Yom Kippur), the most solemn day on the Jewish Calendar, is the fact that after the prescribed reading from the Pentateuch concerning the order of sacrifices which were brought in the Temple on that day, and the injunction to fast and to afflict the soul, the Prophetic reading is taken from the book of Isaiah; the people have asked, "Wherefore have we fasted and Thou seest not? Wherefore have we afflicted our souls, and Thou takest no note thereof?" and the Prophet replies:

"Behold, in the day of your fast ye pursue your business,
And exact all your labors.
Behold, ye fast for strife and contention,
And to smite with the fist of wickedness;
Ye fast not this day
So as to make your voice be heard on high.
Is such the fast that I have chosen?
The day for a man to afflict his soul?
Is it to bow down his head as a bulrush,
And to spread sackcloth and ashes under him?
Wilt thou call this a fast,
And an acceptable day to the Lord?
Is not this the fast that I have chosen?
To loose the fetters of wickedness,
To undo the bands of the yoke,
And to let the oppressed go free,
And that ye break every yoke?
Is it not to deal thy bread to the hungry,
And that thou bring the poor that are cast out to thy house?
When thou seest the naked that thou cover him,
And that thou hide not thyself from thine own flesh?

(Is.58:3-7)

There is throughout the biblical and rabbinic literature the theme of "cleansing" oneself of sin in the physical sense of bathing or baptism; but for the rabbis this act alone could never suffice for the cleansing of sin. The Talmud teaches (Taanith, 16a): "If a man is guilty of a

transgression and makes confession of it but does not amend his behaviour, to what may he be likened? To a man who holds a defiling reptile in his hand; even if he immerse his body in all the waters of the world, his immersion is of no avail to him. Let him however, cast the reptile aside, and should he immerse in forty seah of water, it immediately avails him, as it is said, 'Whoso confesseth his sins and forsaketh them shall obtain mercy (Prov. 28:13).'

Teshuvah, "return", is thus essentially an act of human will. In the rabbinic view, it cannot be accomplished by an act of grace on the part of God; it cannot be obtained by prayer, by sacrifice or baptism alone; it can only be sought by active purgation from one's life of the offensive behavior and a transformation of one's way of life. Accordingly, it cannot be seen as "repentance" in the sense of mere regret of one's deeds. Nor can it be associated with penance or penitence, which imply a self-inflicted punishment or penalty for the expiation of one's evil. Indeed, death itself is no guarantee of atonement, as the Talmud teaches: "Death and the Day of Atonement expiate together with Teshuvah (Mishnah Yoma 8:8)."

Rabbinic Judaism, as mentioned above, clearly delineated between sins which are by their nature committed against God, and those which are committed against one's fellow man. From the point of view of teshovah, those committed against one's fellow man were considered the more grave, since "For transgressions that are between man and God, the Day of Atonement effects atonement, but for transgressions that are between a man and his fellow the Day of Atonement effects atonement only if he has appeased his fellow (Mishnah Yoma 8:9)." It is a characteristic of rabbinic doctrine that "return" is available to everyone, Jew and Gentile. For the Gentile to "return" does not imply his conversion to Judaism or to any form of it, but to "return" to the standards of conduct laid down by his own society. This is exemplified in the biblical book of Jonah, in which a Jewish prophet is commanded by God to prophesy to a Gentile people, the city of Nineveh, and ultimately is successful: "And God saw their works that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not. (Jonah 3:10)"

For the Jew, "return" is always available, no matter how deep he may have sunk into sin. There are, however, some to whom the way to teshuvah contains some self-imposed difficulties. Those who contemplate sinning and then "returning" will find true "return" so much the harder (Mishnah Yoma 8:9); obviously, they have created for themselves the illusion that there is some sort of mechanical "return" possible, on performance of some prescribed ritual, and this will blind them to the actual requirements of teshuvah. Those who cause others to sin

are faced with especially difficult teshuvah (Mishnah Aboth 5:18), for they bear not only their own guilt, but partake in that of their victims. On the other hand, God desires the "return" of the sinner rather than his punishment. (Ezek. 33:11).

The specific understanding of the nature of the act of teshuvah has, of course, varied through the course of time. However, the fundamental nature of the concept and its significance in Jewish religious thought has remained remarkably intact. In the modern era, there seems to have been in general an aversion or reluctance on the part of Jewish theologians to dwell on the themes of sin and sinfulness. They have tended more to focus their attention on metaphysical questions, on the nature of religious existence, the ontology of God and revelation, the philosophical basis of the Jewish law and ritual observance, and the religious significance of Jewish peoplehood. Nevertheless, when the question of sin and sinfulness and the act of repentance comes up, there does not appear to be too much deviation from traditional patterns.

An example of this tendency may be seen in the work of a quite untraditional Jewish theologian, Mordecai M. Kaplan. In his book, "The Meaning of God in Modern Jewish Religion" (1937), Kaplan characterizes the meaning of teshuvah, which he translates as 'repentance', as follows: "Repentance stands for nothing less than the continual remaking of human nature." (p. 178) In a way which is characteristic of his entire religious thinking, Kaplan relies very heavily on the behavioral sciences to understand the ways in which "human nature" are formed and how it can be changed. Mere introspection is for him insufficient; in fact, it can lead one into the dangerous path of religious asceticism: "Self-hate does not lead to love of our fellows, but to contempt and envy of them." On the other hand, a psychological analysis is equally insufficient, for it is descriptive rather than normative. The indispensable ingredient is the act of will to leave what the traditional texts call the 'evil way'. Thus, repentance is "not merely a sentiment to be experienced when the awareness of sin rouses us to remorse. Repentance is part of the normal functioning of our personality in its effort at progressive self-realization."

Kaplan distinguishes three types of human failure which the act of repentance should seek to correct: 1) the failure to integrate both individual impulses and habits and communal activities and institutions into the "ethical ideals that make God manifest in the world"; 2) the failure to grow in character and maturity; and 3) the failure to realize our fullest potentialities for doing the good. Yet through the twentieth-century terminology can be seen the traditional substance: "The sacramental efficacy of the ritual of atonement is nil,

and its symbolic power of no value, unless the sense of sin leads us to seek the reconstruction of our personalities in accordance with the highest ethical possibilities of human nature; only then can we experience teshuvah, the sense of returning to God." (ibid., p. 187)

For the man who has achieved "return", rabbinic tradition accords the highest regard, for "the place occupied by those who have achieved teshuvah cannot be occupied by even those who are perfectly righteous (Berachot 34b)." Judaism postulates a scheme of divine commandments, but within that scheme the act of "return" stands so high that it occupies a class in itself; for while it was taught that "one hour of bliss in the World to Come is better than all the life of this world," on the other hand, "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come (Aboth 4:17)."

It is worthy to note that Rabbinic Judaism in no way subscribes to a doctrine of Original Sin. In rabbinic tradition the story of the Fall and the expulsion of Adam and Eve from Paradise is interpreted to mean that from that moment man was "on his own"; every succeeding generation and every individual man would have to make his own way in life, whether for good or for evil. Thus, theoretically no man is doomed to sin. Yet the Rabbis felt that it was nevertheless inconceivable that there would be men on earth who would be entirely without sin; a modern man would say that although they considered perfect sinlessness to be possible, they calculated that the statistical probability of this happening was miniscule. Hence, they declared that God had created "teshuvah" even before creating the world, for God in his wisdom could foresee that without the healing possibility of "return" the world could not endure (Genesis Rabbah 1:4; Pesachim 54a).

A contemporary Jewish theologian, Abraham Joshua Heschel, has given a modern version of the traditional concept: "In stressing the fundamental importance of the mitsvah /divine commandment/, Judaism assumes that man is endowed with the ability to fulfill what God demands, at least to some degree. This may indeed, be an article of prophetic faith: the belief in our ability to do His will....The idea with which Judaism starts is not the realness of evil or the sinfulness of man but rather the wonder of creation and ability of man to do the will of God...That is why despair is alien to the Jewish faith.

It is true that the commandment to be holy is exorbitant, and that our constant failures and transgressions fill us with contrition and grief. Yet we are never lost....His compassion is greater than His justice. He will accept us in all our frailty and weakness...The world is in need of redemption, but the redemption must not be expected to happen as an act of sheer grace. Man's task is to make the world worthy of redemption, His faith and his works are preparations for ultimate redemption." ("God in Search of man - A Philosophy of Judaism", 1956, pp. 378-380.

Jewish Theological Seminary Of America
High Holiday Sermon
September 9, 1965

Rosh Hashanah I
Bernard Mandelbaum

Hibakusha

Introduction

"At 8:15 A.M. Aug. 6 (1945 - just 20 years ago), the Enola Gay was 31,600 feet above the unsuspecting city of Hiroshima. The great plane lurched as the 9,000-pound "Little Boy" left the bomb bay, and immediately Tibbets put the plane into a violent bank and turn.

"Make sure those goggles are on," Tibbets said over the intercom. "Caron (the tail-gunner), keep watching and tell us what you see. . . ."

"...the world went purple in a flash before Caron's eyes."

Hiroshima was obscured in a violent fireball and convulsive smoke; the Enola Gay and her accompanying observation ships were shaken as if they were being "beaten with a telegraph pole."

The bomber's crew, looking back on what they had wrought, saw only boiling dust and dancing flame - a perfect mushroom cloud.

"My God, what have we done?"

(From the New York Times
August 1, 1965)

Tyranny was brought to its knees. A cruel vicious enemy was defeated.

That is what happened to the vanquished.
What happened to the victors?

In sixty seconds man did the following:

In the Japanese language, the word Hibakusha means a combination of "survivor" and "sufferer". In Hiroshima Japan there are 93,391 human beings who are known as the "Hibakusha". 69,920 were directly exposed, within 1.8 miles of the Hiroshima A - Bomb. 22,591 entered the contaminated area within two weeks of the bomb strike. 880 were in their mother's womb on Aug. 6, 1945.

The Hibakusha are physically weak. They tire easily. They live in constant fear. Many of them deny themselves government aid rather than admit their identification because of the fear of "bad seeds" of the "Hibakusha".

"How can I tell what will happen with my son's son?" It is the thought of Damocles that hangs over their heads.

100,000 residents of Hiroshima on Aug. 6, 1945 were spared the sphysical & emotional turmoil of the Hibakusha. They were killed immediately by the bomb. On this 20th anniversary of the Bomb, we must ask ourselves: "How can we avoid becoming spiritual Hibakusha, just "survivors", in constant "suffering", and apprehension, spiritually, about what is happening to us, our children and our world?"

The words of Winston Churchill relate the event to this holy day of the year. For it must "arouse the most solemn reflections in the mind and conscience of every human being capable of comprehension." This world - shaking (literally) event must give us pause during this period of reflection and חשבון הנפש

"It was the human heart and the human mind that carried Japan to early triumph and ultimate destruction; it was the human heart and the human mind that broke the secret of the atom and devised and used the weapon that ushered in a new era for man."

(A.M. Rosenthal - N. Y. Times
August 1, 1965)

The עשרת ימי חשונה stress this relation between the human heart, the mind and character of the individual and world events. It is a truth which we lose sight of in the bigness of things and events that surround us.

Text: The Torah reading of the 1st day of Rosh Hashana dramatizes this vital teaching.

Question: What is the relationship between the first and second parts of the reading from chapter 21 of Genesis? It begins with a most personal, indeed almost intimate story of family relations - between Abraham, his two wives, Sarah and Hagar and their one child Ishmael. After 21 verses, there is sudden change of mood and subject. The chapter's 13 concluding verses is about the relation between nations - about the peace treaty established between Abraham and Abimelech, King of the Philistines.

This Torah reading, on Rosh Hashanah, underscores the relationship between the heart, the home, the house of nations.

Similarly, note the following in זכרונות of the מוסף :
ועל המדינות בו יאמר איזו לחרב ואיזו לשלום...
God decrees the destiny of nations. But, that is followed immediately by reference to the force which determines the destiny of nations:

ובריות בו יפקדו

"On this day every creature stands in judgment..."

Proposition: What we do as individuals - the character of each of us - determines the course of our nation and the world.

Development: In Jewish tradition there is no division or compartmentalization of the individual between body and mind. A person is responsible for his total development, and there is a relationship between all his powers, desires and abilities.

In a person's life there is no dichotomy in responsible human behavior between the sacred and the secular, Sabbath and weekdays. So too, is there a relationship between ^{בריות} ... ועל המדינות בו יאמר, a part of the world, and ^{בו יפקדו} the whole of it.

This view of the "oneness" of man and the world explains the role of ^{הלכה} law, as a guide for individual decency, as well as world order and peace.

Illustration: In terms of "what happened to the victors after Hiroshima" --- consider the following:

Yank magazine reported the following of one of the lieutenants on the crew of 1st A-Bomb plane: "He adjusted his polaroids to mild intensity & looked down at Hiroshima. A large white cloud was spreading rapidly over the whole area, obscuring everything & rising very rapidly... Jesus... if people knew what we were doing we could have sold tickets for \$100,000."

What is the relationship between the insensitivity inherent in such a remark to:

Without delving into the issues involved in America's justified stance at the present time in Viet-Nam - how frightening is the following newspaper report on June 18th: "Although he has flown 90 combat missions - 60 in Korea & 30 here (Viet-Nam) - "Commander Page said the plane he brought down today was the first enemy hit. 'Needless to say, I'm elated' he said at a news conference".

How many in our generation still remember the remark of Mussolini's son in the fascist rape of Abyssinia? (compared result of bomb strike to a "flower in bloom".) And is there perhaps a deeper and significant relationship between both attitudes and Archibald MacLeish's analysis of American society:

"There is vulgarity everywhere. There are pockets of ignorance and hatred - and not only in the deep South. Our relations with each other lack richness & tenderness. We die without death, like modern man in other countries, after lives without living. Our cities are monstrous. Our suburbs are worse".

(Saturday Review - July 3, 1965)

All this is contemporary evidence of ancient prophetic teaching, giving additional clarification of our central text:

שמעו נא זאת עם סכל ... (ירמיה ה:כ"א)

The foolishness of a nation, its behavior & destiny - ^{ועל המדינות בו יאמר} is rooted in heart & character of the people who make it up - i.e.

ולעם הזה היה לב טורף ומורה ... (ירמיה ה:כ"ב) ^{ובריות בו יפקדו}
Application: Our great responsibility, therefore, is to work on ourselves individually - to cultivate responsibility, sensitivity in the individual heart. Making of ourselves people with highest personal ethical standards, commitment to community, is the greatest contribution we can make to the welfare of the nation and the world.

Fortunately, we have a meaningful tradition to guide us in personal behavior and community responsibility.

Jewish law and tradition -

(any of the many illustrations of Jewish law as a guide in family relations, role of education in life, charity, human equality etc.)

The principal point to be made here, however, is the growing recognition - in all educational circles - of the role that standards & principles of behavior, conviction about the difference between right and wrong - in other words, הלכה — in shaping character of the individual. In contrast to times when "law" was considered hard & fast & inflexible, it is recognized as the necessary guide in life -- an antidote to the permissiveness that permeates society.

"Dr. William A. Schönfeld, a White Plains psychiatrist who has dealt extensively with suburban youth problems both in his private practice and in community activities... Today's teen-age problem, he says, is generally different in kind from that of the past because the adolescent rebellion is not against parental rigidity but the absence of parental concern. ... Within their own groups, Dr. Schönfeld continued, the teen-agers caricature the striving for status and possessions of their parents. They seek a sense of identity, and find that this is one thing their parents haven't been able to provide.

"It's a growing problem," he concluded. "And I don't see it stopping. If anything, the kids who get into trouble get younger and younger. The adults themselves don't really accept what they say are the standards--their lives are full of evasions."

(N.Y. Times Oct. 4, 1964)

In international affairs - in the life of the nation the world of nations - emphasis of Judaism on law takes on new significance.

-- any of many illustrations of past derogation by others of Jewish emphasis on law -

But today: every responsible leader and journal of opinion, talks about importance of law in international affairs.

Unique symbol - source of pride and responsibility for each Jew and the Jewish community - Arthur Goldberg as U. S. Ambassador to the U. S. - his acceptance statement: "I go to New York to curse no one but in my own way to help keep the kindle of peace burning... This we must do, for there is no alternative in a nuclear age to world peace through the rule of law." (Incidentally, note that Arthur Goldberg is Chairman of the Seminary's Board of Overseers.

Conclusion: A call to study and live a tradition that says so much to us as Jews as individuals, as members of the world community.

Again the following words of distinguished contemporaries underscore the endless reservoir of wisdom of our tradition, including the liturgy of this holy day, which has always stressed the relation between ובריות בו יפקדו
and ועל המדינות בו יאמר
Adlai E. Stevenson:

"If we win mens' hearts throughout the world, it will not be because we are a big country but because we are a great country. Eigness is imposing. Greatness is enduring."

Any one - or all - of the following from Dag Hammarskjöld's Markings:

page 13 The more faithfully you listen to the voice within you, the better you will hear what is sounding outside. And only he who listens can speak. Is this the starting point of the road towards the union of your two dreams—to be allowed in clarity of mind to mirror life and in purity of heart to mold it?

" 14 Isn't the fulfillment of our duty towards our neighbor an expression of our deepest desire?

" 44 The consequences of our lives and actions can no more be erased than they can be identified and duly labeled—to our honor or our shame.

" 55 We are not permitted to choose the frame of our destiny. But what we put into it is ours. He who wills adventure will experience it—according to the measure of his courage. He who wills sacrifice will be sacrificed—according to the measure of his purity of heart.

" 122 In our era, the road to holiness necessarily passes through the world of action.

Arthur J. Goldberg:

"The United Nations quest for peace has been based upon the theory that 'since wars begun in the minds of man, it is in the minds of man that the defenses of peace must be constructed.'"

(also see Saturday Review - Aug. 14, 1955 - What is Law
By Cousins)

Our goal for man:

We must not become the spiritual Hibakusha ("survivor", "sufferer") but rather become the creative partner in a better world with this as our purpose:

ונחתי להם לב לדעת אחי ...
(ירמיה כד:ז)

"Football is like the game of life, I believe that. You're always pitting yourself against somebody else, you're running against his strength, your strength against his. If you don't hit a guy, if you don't beat him, he'll beat you -- for a job, for grades, for three yards.

"That opposing player could be my blood brother, but he's in another uniform and he's my enemy during the game. My high school coach taught me that the man who hits hardest wins, and when you hit a man hard he hurts more than you do. And I want to win."

"I want to win" - an attitude that permeates atmosphere of America. Parents want children "to win" - to be popular, to get ahead...often at cost of developing their inner strength of character. Men of affairs - even these with accumulated fortunes - continue to strive "to win"... no matter what devastation heaped on fellow man "They're our competitors and we must beat them". Even the sanctuary has been defiled by this attitude: "Did you ever see my synagogue? It's the biggest in ... why when we press a button three removable walls..."

Consider how many

personal conflicts
community strife
world tension

result of this passion: "I want to win"

Text: The goal of our conquests, the forces over which we should seek to win, is described

The piyut of Eleazer Kalir חפן במבון early in the repetition of the מוסף עמידה:
צועדים ביום קרב ונלחמים מול אבן נגף מחלחמים

"We are assembled like warriors in the day of battle, yea, we are at war with the evil within ourselves".

Rosh Hashanah, Yom Kippur, עשרת ימי תשובה, the emphasis on חשבון הנפש a call to stop the mad dash to "win" - to "succeed" over others. Meaningful achievement is to succeed within ourselves, to win over inner drives that ten to "beat" us. ("In the 18th century, you Americans conquered your fathers. In the 19th century, you Americans conquered your brothers. And now in the 20th century the challenge to you Americans is to conquer yourselves". (Julian Huxley)

The יום קרב -- the day of battle against the temptation of false goals, resisting the desire to win over others just for the sake of winning - is a daily battle. This period of the year underscores the need to focus energies of heart, mind on this task every day: מול אבן נגף מחלחמים

It is significant that inner weakness of man, the יצר הרע, referred to as אבן נגף

א"ר סימון לצור גבוה שהיה עומד בפרשת דרכים והיה נגף אדם נכשלים בו, א' להם המלך סתחו בו קימאה עד שחבוא השעה ואז מעבירו מן העולם. כך א' הקב"ה ליש' בניי יצר הרע מכשול גדול הוא לעולם אלא סתחו בו קימאה קימאה עד שחבוא השעה ואני מעבירו מן העולם, הד"ה דכת' והסירוחי אח לב האבן מברכס וג' (יחזקאל לו:כו).

Eliminating wickedness, diverting wrong desires, growth and maturity - in short, the formation of good character - is a slow gradual process. One must chip away at it slowly, surely, daily.

The really important in life - more vital than all our successes in business, superficial victories over associates, friends, family - is the acquisition of an inner attitude which seeks:

A sense of purpose in life.
Values which are meaningful and lasting.
The joy of selfless service to man and God.

Proposition: We must want to be righteous, just and merciful,
not "want to win".

We must recognize the image of God in our fellow man, not view him as someone to "beat".
We must seek to help, and not to harm.

Development: In this spirit of seeking to win for ourselves meaningful, creative, purposeful lives - Rosh Hashanah and the idea of חשבון הנפש take on concrete meaning.

- Rabbinic portrayal of each day - we write down acts -- עשרת ימי חטובה time for year - end accounting.

Moral, spiritual...human...balance sheet:

What we must look for - in record - at end of day, week, month, year:

(1) In family relations - between parents and children, married children and in-laws - instead of winning an argument did you win new love with an attitude of understanding and maturity.
("We're not primarily put on earth to see through one another! but: to see one another through"- Peter de Vries)

(2) In community relations - in organizational life, even in a synagogue - instead of winning your point, were you sufficiently open-minded and flexible to win harmony and agreement for the good and advancement of all.

("Unfortunately religious struggles are usually conducted on the most irreligious principles" "No message to Israel will ever succeed in which the messenger thinks less of Israel and more of himself"

Solomon Schechter)

(3) In the business world - does your "spiritual account" show an entry where you gave of yourself, selflessly, to an associate or friend who was down and out - and through your advice and help a man was put on his feet again and you saved a family.

- (4) In relations to your neighbor -
Have you succeeded with someone - even a
nasty person - and converted him into a
friend -
- (5) And even the younger set - those blessed
with mind and personality - you who are
popular - instead of winning another
date, have you won the respect of a
friend with your sensitivity and con-
sideration -- in addition to winning
a higher grade for yourself, have you
won the affection of a friend by helping
him prepare for his test and challenge
in life.

Such achievements in living:

seeking to beat יצר הרע the evil
inclination, in ourselves instead of beating
someone else. . .

seeking to add up a record of service,
fellowship, love, understanding instead of
adding more & more power & material possession . . .

Such achievement really involves one's basic outlook
on life, one's entire system of values -

"Value is where you find it... and not in so
many symbols of value which are as phony as they are de-
ceptively attractive". (James J. Fahey)
Our goals - in words of Prophet Isaiah

הלך צדקות ודבר מישרים . . .

One who walks righteously and speaks honestly;
Who despises what is won by oppressing others
Who discards from his hands bribes of any kind
Who closes his ears to bloody talk of his neighbor
And shuts his eyes from seeking out the evil of
his fellow man. (Isaiah: 33:15)

Let us resolve then, on this New Year, to win the meaningful
victories in life, the victory for self-control and self
mastery, the victory for goodness, the victory for sensitivity
and compassion, the victory in a record of distinguished
service to fellow-man and to God.

I. Text:

... כי שמע אלהים אל קול הנער באשר הוא שם (בראשית כא:ז)

באשר הוא שם - לפי מעשיו שהוא עושה : on verse רמב"ן see
עכשיו הוא נדון ... הודיע אותה שלא תצטרך ללכת משם כי במקום
ההוא ירוה צמאו מיד

לתורה ולמועדים (רסיסי הגיונות) see development of this in:
מאת הרב שלמה יוסף זיין (הוצאת ספרים אברהם ציוני תל-אביב - תשכ"ז)
"... שם, מאותו מקום ומאותה דרגה אשר אתה נמצא. כי המקום אשר
אתה עומד עליו אדמת קודש הוא (שמות ג:ה) בכל מקום אשר אתה עומד.
"האוצר" נמצא סמוך אצלך, בביתך אתה, כי קרוב אליו הדבר מאד ובפיך
ולבבך לעשותו (דברים ל:ג). וכאן המפתח: הדבר ("בפיך") והמחשבה
("ובלבבך") והמעשה ("לעשותו") מטורים ונתונים בידו של אדם ...
קרוב וסמוך ומיד יתקן האדם את עצמו, ואזי "באשר הוא שם", ישמע
אלהים את קולו, וב"מקום ההוא ירוה צמאו מיד", "באשר הוא שם"

II. Text:

הנשמה לך והגוף פעלך ... הנשמה לך והגוף שלך (סליחות)

see same volume by (above) הרב שלמה יוסף זיין

"נברא האדם לכתחילה באופן שרק הנשמה לך, אבל הגוף פעלך.
תעודתו ותפקידו של האדם בימים הנוראים - לתקן ולשפר ולרומם
גם את הגוף וכחותיו, באופן אשר יהיה גם הנשמה לך וגם הגוף שלך.

Jewish Theological Seminary Of America
High Holiday Sermon
September 9, 1965

Yom Kippur
(Kol Nidre)
Bernard Mandelbaum

What really shapes our life?

or

The Power of Ideas
(a sermon outline)

Text:

כל נדרי ואסרי... AMERICAN JEWISH ARCHIVES
In the (כלל קמ"ד סימן כ) חיי אדם, there is a long prayer to be recited before the כל נדרי. The following excerpt is our text:
... בראת בי מוח ולב ובהם חוש
המחשבה לחשוב מחשבות טובות והרהורים טובים ולב הבין דברי
קדשך ... ואני שמאתי אותם בהרהורים ומחשבות זרות.

The explicit thought of this prayer - as well as the thought behind the כל נדרי which makes possible the inner cleansing of conscience from inner thoughts, secret pledges, hidden attitudes - points to this insight of our tradition:

Proposition:

Ideas generally - what we think our inner values - are a powerful force in shaping our individual lives and the character of society.

Development:

At all times, but especially in our day, we are so committed to the importance and acquisition of things, that our judgments, evaluations tend to be dominated by the attributes of things. (i.e. something can be only at one place at one time; power is determined by size etc). However, ideas and their influence have unique qualities and power, different from the things.

Illustration:

אמר רשב"ל שני פרקמטוטיין עומדין זה עם זה אחד בידו מטכסא ואחד בידו פלפלין. אמרו זה לזה בוא ונחליף ביני ובינך נטל זה את הפלפלין וזה המטכסא מה שביד זה אין ביד זה ומה שביד זה אין ביד זה. אבל התורה אינה כן זה שונה סדר זרעים וזה שונה סדר מועד השנו זה לזה נמצא ביד זה שנים וביד זה שנים (מדרש תנחומא, תרומה א')

In other words - 2 people exchange dollar bills... end up with \$1. each... but if two people exchange ideas end up with two ideas each

or - fill vessel with water... more you put in, the less you can continue to put in because it becomes filled... but as for the human mind, the more ideas, learning you put into it, not the less, but the more is it capable of absorbing.

Illustration:

The power and influence of ideas as a force in life and history is illustrated by the following. I will read a passage to you. As you listen, try to answer this question. What period of history is described?

"One old man, civilian with a white beard, lay on his back in the sun. Many of the bodies were swollen, evidently dead for several days, wreckage, furniture, bottles, torn clothing, one shoe were strewn among the ashes. German soldiers of the IXth Reserve Corps, some drunk, some nervous, unhappy and bloodshot, were routing inhabitants out of the remaining houses... They went from house to house, battering down doors, stuffing pockets with cigars, looting valuables, then plying the torch...An officer in charge in one street watched gloomily, smoking a cigar.. 'We shall wipe it out, not one stone will stand upon another! Kein stine auf einander - not one I tell you. We will teach them to respect Germany. For generations people will come here to see what we have done.'"

What is described?

Warsaw Ghetto?

Lidice?

No! It is a passage from The Guns Of August, by Barbara Tuchman - a description of what Germans did during World War I. Amongst the many insights of the book which received the Pulitzer Prize is the explanation of human behavior:

... The voice was (General) Schlieffen's - she writes - but the hand was the hand of Fichte who (...called Latins, French and Jews subhuman), of Hegel who saw the (Germans) leading the world to a glorious destiny of compulsory Kulture, of Neitzche who taught that (German) supermen were above ordinary mortals, of Treitzchke who set the increase of power as the highest moral duty of the state,...what made the Schlieffen plan... was the body of accumulated egoism which suckled the German people and created a nation fed (for hundreds of years on the legend of Rombaden, a folk-tale which views life's highest fulfillment as death on the battlefield for the honor of the Fatherland.)"

Miss Tuchman is underscoring this basic truth of life and society: in order to understand the character, the behavior of an individual or a group or a nation, look into the ideas which nurtured it. Evil ideas fashion wicked people; good ideas fashion fine people.

German history - unfortunately, although (we pray) not unalterably, illustrates the power of wicked ideas.

American history illustrates the power of good ideas:

"It is not the second of July, 1776, when the thirteen colonies declared themselves absolved of all allegiance to the British crown, which we celebrate as our national anniversary. It is the fourth day of July. And it is the fourth day of July because America, as the delegates to the Continental Congress well understood, did not begin with the repudiation of British rule. It began with the assertion of the American idea... It was for no sentimental or idealistic reason, in other words, that the old fathers celebrated the American festival not on the anniversary of American independence but on the anniversary of the declaration of the American idea. For the American idea, quite literally and realistically, is America. If we had not held these truths to be self-evident, if we had not believed that all men are created equal, if we had not believed that all men are created equal, if we had not believed that they are endowed, all of them, with certain unalienable rights, we would never have become America, whatever else we might have become.... Nations are not made by territory, nor the greatness of nations by extent of land. Nations are made by commitments of mind and loyalties of heart, and the nobler the commitment of the mind, the higher the loyalty of the heart, the greater the nation.

(Archibald MacLeish in
Atlantic Monthly - Feb. 1963)

— what more dramatic illustration of this statement of MacLeish, than the history of the Jewish people — modern Zionism - heroic, source of endless strength and healthy pride, yet real miracle of Israel is the miracle of the power of an idea - 1800 years without a land, yet idea kept alive by tradition in hearts and minds of a people

Application:

Recognition of power of ideas is vital for our development as individual Jews with character and as a people.

Jewish standards of individual morality, quality of family life, the very survival of our people through the ages reflects the emphasis on learning and the cultivation of ideas, inner values.

שאינן הברכה מצויה לא בדבר השקול ולא בדבר המדוד ולא בדבר
המנוי אלא בדבר הסמוי מן העין

(תענית ח:)

Principal theme of application: Challenge to Jewish education for the strengthening of these commitments.

"The problem is that there is no problem—relatively. In contemporary America, the Jews are experiencing unprecedented freedom of a kind they never knew even in ancient Israel or their golden age in Moslem Spain:

freedom to adhere to their faith or abandon it, to emphasize their differences or to become invisible. Having learned for 2,000 years how to 'sing the Lord's song' in bondage, many Jews are wondering if they will learn how to sing his song in freedom. "The central issue facing Judaism in our day," says Dartmouth's Jacob Neusner, "is whether a long-beleaguered faith can endure the conclusion of its perilous siege." ..Jewishness is far more than religion; it is an inextricable mixture of faith, nationhood and culture. It is an order of being perhaps more than of believing. Being Jewish is feeling the past in one's bones and living all out in the present; it is Job's chutzpah as well as his submission to God; it is the lingering melancholy which the 12th century writer Judah Halevi called the 'aching heart of nations," and it is sharp humor, often directed at oneself. For all his changes, the American Jew has not lost these qualities; in fact he is making them, more than ever, a gift to the world."

(Time Essay - The New American Jew
June 25, 1965)

Any -- or all -- of the following can be the subject of further elaboration as the vital instruments of American Jewish education in the ideas that can fashion individuals with character and a society of destination:

- The Seminary, United Synagogue and Rabbinical Assembly
(see especially last pages -- p. 907ff-of
The Source By James Michener, where he
practically gives a credo & statement of purpose
for the Conservative Movement in America & Israel)
- the local synagogue school
- adult education
- the growing day-school movement within our ranks.

"Every philosophy is tinged with the coloring of some secret, imaginative background, which never emerges explicitly in its train of reasoning"

(Alfred North Whitehead)

We are challenged to recapture for our children and children's children "the coloring...imaginative background" of Jewish life and experience. Nothing less than feeling, understanding and living by the following is the greatest need of our times:

ר' פנחס בן יאיר ... זריזות מביאה לידי נקיות, ונקיות מביאה לידי טהרה, וטהרה מביאה לידי פרישות, ופרישות מביאה לידי קדושה, וקדושה מביאה לידי ענוה, וענוה מביאה לידי יראת חסא, ויראת חסא מביאה לידי חסידות, וחסידות מביאה לידי רוח הקודש, ורוח הקודש מביאה לידי חחית המתים

(הוספה למסכת סוטה)

A thought for the week

Adapted from the works of
Rabbi Menachem M. Schneerson

LUBAVITCHER RABBI שליט"א

By Y. M. Kagan

For further information:
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788 EASTERN PARKWAY BROOKLYN, N. Y. 11213
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ב"ה

CHABAD TEACHINGS

FAITH AND INTELLECT:

The wisest of all men, King Solomon, said: "G-d made man straight, but they sought many accounts." Man often confuses himself with delving, unnecessarily, into inquiries and accounts of matters of religion which should be taken for granted and which do not really present any problems. In fact, the more intellectual a person is, the more he is inclined to seek "accounts" and, consequently, the more apt he is to get confused.

This brings to mind an amusing incident that involved a professor of medicine. He was once learning anatomy — particularly the anatomy of the leg, describing the hundreds of muscles which are so perfectly coordinated in the motion of the leg during walking. He became so engrossed in the details (all the more so being a man of great intellect) that momentarily he found his walking difficult and quite complicated as he began to analyze the working of each muscle and joint!

Adapted from a letter of the Lubavitcher Rebbe שליט"א.

Sidra Nitsovim Vayeilech

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THE ABSOLUTE TRUTH

Adaptation of excerpts of a letter to an individual by the Lubavitcher Rebbe שליט"א.

In the forthcoming weeks the closing Sidras of the Torah are being read. At this time it would be well to examine the Rabbinic saying, "The Torah spoke in the language of man". Some interpret this as meaning that each segment of Jewry should be addressed in its own language and terms. Each community and congregation, they maintain, should be presented with a philosophy of Torah that has been adapted to their particular beliefs. This is a distortion. The principle of "The Torah spoke the language of man" applies only to the "language," the expression, leaving the content intact.

Our Torah is called "Toras Emes," the Torah of truth, because it is eternal, constant. When the truth is modified or altered by compromise, to whatever degree, it ceases to be the truth. The truth remains the same for all people at all times. If one accepts that the Torah was given by G-d, then he cannot say that "times have changed" and the Torah in its original form is no longer applicable. As if the Creator and Governor of the universe could not have foreseen that there would be a twentieth century!

In the 19th century it was the prevailing view of scientists that human reason was infallible in scientific deductions, and sciences like physics, chemistry and mathematics were absolute truths—not merely tested theories, but absolute facts. A new idolatry arose, not of wood and stone, but the worship of science. In the 20th century, however, and especially in recent decades, the whole complexion of science has changed. The assumed immutability of the scientific laws, the

concept of absolutism in science generally, have been modified. The contrary view, known as the "principle of indeterminism" is now accepted. Nothing is *certain* any more in science, only *relative* or *probable*. Scientific findings are now presented with considerable reservation, with limited and temporary validity, in the expectation that they are likely to be replaced any day by a more advanced theory.

Living as we do in this climate of scientific uncertainty there is no reason to attempt to reconcile the uncertainties of scientific findings (which science itself declares as only "probable") with the eternal truth of the Torah which cannot be diluted or compromised.

REFERENCES:
1) Brochos 81 b.

אגודת סופרי ס. ט. מ.
Agudath Sofrei S. T. M.

הסבר לקטלוג

1965

ע"י טוביה צ. מהבר

שדרת אלבאמה 602.

ברוקלין, 11207 נ. י.

אגודת סופרי ס. ט. מ.
Agudath Sofrei S. T. M.

INTRODUCTION
TO
CATALOGUE

1965

BY TUVIA S. MECHABER

602 ALABAMA AVE.

BROOKLYN, N. Y. 11207

We are pleased to present you with the prospectus of a catalogue which will give some indication of that which is vast in detail. We function as a group of scribes to whom the Hebrew alphabet, character and script, and the art of the Hebrew alphabet, constitute our daily lot.

It is well known that many communities have unexpectedly been confronted with the need and urgency to prepare written invitations or other formal announcements touching gala occasions, personal, familial, and communal, and have found it impossible to give expression to request, inquiry, or invitation in Hebrew language and printed or written character on a par with that obtained in the vernacular. It is superfluous to stress the importance of Hebrew tongue and script in the life of the individual family in particular and the Jewish community as a whole in general.

In order to meet this need, we, "Agudath Sofrei S.T.M.", hereby present to you this catalogue outlining the various classes of art work related to the Hebrew printed character and script. We feel sure that in the past you must have been faced with the need for supplying types of work such as are described in the catalogue before you.

In order to make the matter less burdensome we are enclosing fascimiles pertaining to weddings, bar-mitzvah's bas-mitzvah's (may their number increase), and to all other occasions want to occur in a community, whether of private or public character, and we thank you in advance for your cooperation.

The purpose of this catalogue is to help you choose and decide upon the suitable text or type of letter required for any ceremony or formality, particularly of a family nature, and we respectfully beg the worthy rabbis of the many congregations to be so kind as to exercise great heed in retaining the catalogue. If there be any request for additional catalogues, we shall provide the additional units to the rabbis of the congregation immediately upon notification by the same.

Our program is to introduce the Hebrew letter to every gala, ceremonial event in the life of the Jewish family, under all circumstances and essences of life.

We shall be most happy to serve you in a manner affording satisfaction both to the congregation and to the leaders of the congregation.

We are also enclosing a special return form for the purpose of affiliation to the "Service" for Torah scrolls for ritual rectification and repair, on a yearly basis.

Greater clarification will be found in the explanatory addendum attached to the catalogue. We stand ready to serve the various communities wheresoever these be.

With cordial greetings,

AGUDATH SOFREI S.T.M.

הרי לפניכם תדריך על הקטלוג המחזיק מועט מן המרובה. אנו כאגודת סופרים שהאות העברית ואמנות האות העברית היא מנת חלקנו היומיומית.

הן ידוע הדבר שהקלות רבות נתקלו בצורך ובנחיצות כתיבת הזמנה או תעודה לכל מיני הזדמנויות של שמחה פרטית, משפחתית או ציבורית ולא היה באפשרותם להביע את דרישותיהם, בקשותיהם או הזמנותיהם בשפה העברית או האות העברית בד בבד זה ליד זה עם השפה המדוברת — שפת המדינה.

ומיותר להדגיש את חשיבות השפה העברית והאות העברית בחיי משפחה וצבור כפרט וככלל.

לשם זה אנו "אגודת סופרי סתם" מציגים בפניכם מרשם זה לכל מיני עבודות אמנות הכתב והאות העברית שבטח נתקלתם בעבר בדרישה לסוג זה של עבודות שדוגמתן תמצאו במרשם זה שלפניכם.

כדי להקל את המעמסה המיותרת, צרפנו טופסים המיוחדים לחתונה, בר-מצוה, בת-מצוה כן ירבו, וכן לכל מיני הזדמנויות אחרות המתרחשות בקהילה הן פרטית והן ציבורית, והגנו בתודה על שיתוף הפעולה מצדכם.

קטלוג זה הוא כעזר להשגת כל סוג אות וכל סוג נוסח לכל טקס במיוחד משפחתית, ובקשתינו שטוחה לפני רבני הקהילות שליט"א לשמור על קטלוג זה ובמדה וישנה דרישה לקטלוגים נוספים מיד עם קבלת הודעה מרב הקהילה נמציא את היחידות הדרושות לרשות רב הקהילה.

תכניתנו להביא את האות העברית לכל טקס של שמחה בחיי המשפחה העברית ולכל תנאי החיים ומציאותם.

מאד נשמח לשרתכם לשביעת רצונם של ראשי הקהילה, והקהילה גם יחד.

כמוֹכֵן צרפנו חוור מיוחד עבור הצטרפות לשיטת ה"שרות" לספרי תורה — הכשרתן והחזקתן על בסיס שנתי.

ביתר בהירות תמצאו הסבר מצורף לקטלוג זה, אנו עומדים הכן לרשות הקהילות בכל אהר ואתר.

בברכה

אגודת סופרי ס.ת.ם.

DR. BERNARD MANDELBAUM

I - First day Rosh Hashanah

"Education in the Obvious"

Folk prayer on Rosh Hashanah: "Father in Heaven, what can I wish You for the New Year? Riches?... more possessions?... You have everything.

אין כאלקנו . לה הארץ . More wisdom, greatness and power?

So one thing Father in Heaven, I wish You for the New Year: 'You should have nachas from Your children'."

One of the purposes of this period; to evaluate whether the Almighty is having nachas from us, his children.

Area of greatest concern - fail there and we fail everywhere: in the schools of the free world, in the arena of education.

What has happened?

Oliver Wendell Holmes: "It is a time for education in the obvious rather than investigation of the obscure."

"What is the sort of thinking we shall have to do? It is the thinking necessary to the good citizen, the good neighbor, the good father or mother of a family, the competent man of affairs, the supporter of sound causes generally, the person with sensitive allergies for political hocus, specious advertising, religious superstition, class and race tension, and lopsided partisanship in all its fifty-seven varieties."

'Hamlet' vs. The Laws of Thermodynamics

Brand Blanshard

(N. Y. Times Magazine, Dec. 24, 1961)

Bold proposition: If the western world understood and lived by the Jewish view of education, all of the present turmoil would have been avoided, and we must find our way back to it.

(Note: At recent meeting of Seminary Board of Overseers, Dr. Finkelstein pointed to this remarkable fact: In the endless histories, theories, and discussions of

educational theory and character education, not one reference (or significant reference) is made to the Jewish approach. Yet from its beginning -(Genesis 18:19)

כי ירעחין למען אשר יצוה - Judaism has focused, primarily, on a method of education - how to raise and teach the young.)

Goal of education: discussion between Rabbi Akiba and Rabbi Tarfon in academy at Lydda (Kiddushin 40B) - (story regarding reading small print and large print -

A client was about to sign a lease as well as an important insurance policy that had been supervised by his lawyer, and he turned to him and asked, "What will I gain from reading all the small print?" To which the lawyer responded, "If you read the small print, you gain an education." "What if I don't read it?" "Then you'll gain experience." Must read the large and small print of life.)

The very special insight, a key to the Jewish approach to education is suggested by a Rabbinic comment on this morning's portion of Scripture:

....their explanation of Sarah's determination to rid her house of

הגר and ישמעאל :

on

...גרש האמה הזוהא (בראשית כא:י)
פעם אחת ראה יצחק יושב לנורו וירח עליו חץ להרגו, ראתה
שרה וחגיתו לאכרתם... (פדר"א פ"ל)
שמא ילמד בני אורחותיו (שפ"ר א) ובזח"נ צו: גרש האמה
הזאת חנרי"א אחרעו צנעא שרה לבנאה ע"ז מביחה

Stress on influence of example of those with whom one associates:

true of influence of family

friends

associates in all areas of life.

Particularly true of association with and influence of a teacher. Many texts where teacher comparable to father, and even more.....

Goal and method of education found, uniquely in teacher-student relationship.

(Story told by Dr. Finkelstein of the entrance interview and examination given to him by Solomon Schechter.)

In this context: real education determined by example, influence, closeness to

"great men", role of שמו"ח חלמידי חכמים which is result of a teacher's genuine love for and interest in student, his character development, etc. Involved is not only concern for the student, patience, but recognition of real meaning of זרקי אכרה in 1:1 of העמידו חלמידי חכמים הרבה. הור מחוננים בזין והעמידו חלמידי חכמים הרבה, ועשו סיג לחוריה.

Its meaning for a theory of education - Dr. Finkelstein's unpublished essay on The Pharisees.

The hedge required by the instructors was not for the Torah, but for the words of the judge. His audience was entitled not merely to specific decisions, but also to an explanation of his decisions. The argument enabled hearers to emulate his manner of analysis and thus to apply Torah to the details of their lives. The method of instruction necessarily implied restrictions beyond those specified in the written Torah. However, such restrictions would not be additions to the Torah, but merely its applications... The Prophets, too, 'made a hedge about their words.' Their 'hedge', too, was an explanation but of a different type from the documentation offered by God in His warnings to His people. Unable to describe God's reality to their hearers, they resorted to anthropomorphisms and metaphors, so that people would at least have an analogical understanding of God's greatness and might...

"In its original meaning, the injunction 'to make a hedge about one's words' naturally led to the dictum, 'and raise many wise men'. The wisdom to which the saying refers is the Hasidean and Biblical wisdom of knowing right from wrong and pursuing it. Through slowness in judgement local judges instruct disciples and help rear a generation of wisdom...the judicial and pedagogic functions of the scholar became inseparable in the Hasidean traditions."

If God is to have nachas from us, his children, we must recapture this inner meaning and method of education. Such education in character - חכמה - wisdom for good life must be clear goal - it is the goal of the Seminary's Melton Research Program - it is the purpose of the growing Solomon Schechter day schools in our Movement.

All this in marked contrast to following from J. D. Salinger's Franny and Zooey:

".... What happened was, I got the idea in my head - and I could not get it out - that college was just one more dopey, inane place in the world dedicated to piling up treasure on earth and everything. I mean treasure is treasure, for heaven's sake. What's the difference whether the treasure is money, or property, or even culture, or even just plain knowledge? It all seemed like exactly the same thing to me if you take off the wrapping - and it still does! Sometimes I think that knowledge - when it's knowledge for knowledge's sake anyway - is the worst of all. The least excusable certainly.

"Nervously, and without any real need whatever, Franny pushed back her hair with one hand. 'I don't think it would have all got me quite so down if just once in a while - just once in a while - there was at least some polite little perfunctory implication that knowledge should lead to wisdom, and that if it doesn't, it's just a disgusting waste of time! But there never is! You never even hear any hints dropped on campus that wisdom is supposed to be the goal of knowledge. You hardly even hear the word 'wisdom' mentioned! Do you want to hear something funny? Do you want to hear something - and this is the absolute truth - in almost four years of college, the only time I can even remember hearing the expression 'wise man' being used was in my freshman year, in Political Science! It was used in reference to some wise old pooppy elder Statesman who'd made a fortune in the stock market and then gone to Washington to be an advisor to President Roosevelt. Honestly, now! Four years of college, almost! I'm not saying that it happens to everybody, but I just get so upset when I think about it I could die'..."

It is the very purpose of Judaism since the days of Abraham, as indicated earlier.

Yet, as I share these thoughts with you, I can almost hear the echos of some - of too many in our own country - too many of us, at times who react to

such claims for Judaism: "What do you expect him to say?" "He's from the Seminary -- if he didn't believe that --- huh --- no job." Or "I've heard Rabbi make these claims for Judaism -- again and again -- Why not? -- It's his product -- I know he believes in it... But really, we must be honest with ourselves --- he is a little prejudiced..."

For that reason I read to you one illustration of many I could share with you. ---- Consider the testimony of others ---- our neighbors -- men of thought, sensitivity, concern --

Title: "Reflections on Revival of a Slogan"

"Jews go home" was scrawled on the building. "Jews go home? Well now, this is nothing new. Never in the past have you taken this gentle suggestion to move on. But heaven forbid, suppose just once, you thought the expression of a few sick people actually expressed the conviction of all the people in this wonderful land of ours, and all of you started to pack your bags and leave for parts unknown."

"Just before you leave, would you do us a favor? Would you leave your formula for Salk Vaccine with me before you leave? You wouldn't be so heartless as to let my children contract polio?"

"And would you please leave your knack for government and politics and persuasion, and literature."

"On your way out, Jews, will you do me just one more favor? Will you please drive by my house and pick me up too? I'm just not sure I could live too well in a land where you weren't around to give as much as you have given to us. If you ever have to leave, love goes with you, democracy goes with you, everything I and my buddies fought for in WW II goes with you; God goes with you. Just pull up in front of my house, slow down and honk, because so

help me, I'm going with you too."

With all this in mind, the evidence of our own history, the testimony of our neighbors, the significance of these holy days must take on specific meaning, responsibility and commitment in our lives. We must determine to strengthen Torah, not by talking about it, or by urging only our children and others to attend to it: -- the real test is what Solomon Schechter repeats in the name of Rabbi Leib, son Sarah:

"What does it amount to -- their expounding of Torah! A man should see to it that all his actions are a Torah and that he himself becomes so entirely a Torah that one can learn from his habits and his motions and motionless clinging to God."

This, I know, is what a Rabbi expects of himself and of you, his people -- we must rededicate ourselves, change habits and patterns of our lives to become more and more the example of a living Torah by:

- 1) studying its teachings regularly
- 2) showing compassion, by involvement, for alleviating the plight of the poor and oppressed
- 3) governing our family life and business affairs by the highest ethical standards
- 4) deepening our commitment to the power of a ritual-- the Sabbath, prayer -- understanding its power to purify our thoughts and guide us to the path of righteousness
- 5) to practice love of neighbor in the spirit of this tale of Rabbi Moshe Leib of Brazlov about two good friends in conversation after extra drink together in an inn:

Do you love me?

What kind of a question, of course I love you deeply!

Do you know, my friend, what gives me pain?

How can I know what gives you pain?

If you do not know what gives me pain, how can
you say you truly love me?

We must live such a life of Torah for our sake, for our children's sake, for the
creative survival of Judaism and the world.

For it is interesting to note that the Hebrew word **למען** "in order that"
appears twice in the Torah - once, in the verse about our Father Abraham to
which I referred earlier:

"in order that" you should instruct the ears
of your children: - and this leads to the
strengthening of your own commitment

and the second time:

למען יאריכון ימיר (שמות כ: יב)

"in order that you may have a long life."

The long life of our tradition and the civilization of man depends upon
our becoming a living Torah and setting such an example for our children and
others.

Final example of role of teacher: Professor Lieberman's interpretation of
Hillel's statement to the pagans -- in this respect we are all teachers.

The synagogue - which is what it is because of this ark which has the
Torah, is the vital force to guide us to such a life of goodness and truth -
without it - neglect of the teachings of Torah - makes for a world - in the
words of the Rabbis - a place of **איבה וקנאה ותחרות ומצותא ומחלוקת**
where hatred, jealousy, destructive competitiveness, tension and strife govern
the relations between men.

However, the light of Torah - the central teachings of Judaism - the purpose of this synagogue - is to fashion a world of

אהבה ורחיבה וריעות וצדק ושלום

A society which is built on the dependable foundations of love, compassion, fellowship, justice and peace -

It is not our duty - as individual links in the great chain of our noble heritage - to finish the task - but neither are we free to neglect it.



Dr. Bernard Mandelbaum

II - Second day Rosh Hashanah

"A Lesson in the Administration of Justice"*

Abraham - father of Jewish People - subject of Torah reading both days of Rosh Hashanah.

So much in his life model for Jewish people and the world.

(yesterday - centrality of education of children)

Text: the dramatic turn of events in his life, when visited by three angels in guise of men.

One of the assignments of an angel - to inform Abraham of God's plan for destruction of Sodom and Gomorah.

Why?

Why then?

Visit of angels took place immediately after the ברית - Abraham's circumcision as reaffirmation of God's covenant with Jewish people.

This gives new significance to the events surrounding God's action in Sodom and Gomorah.

Proposition: The angels were sent by God to teach the father of His people a lesson in the administration of justice.

- its proper understanding, central to Judaism, is indispensable for the very survival of the world in which we live.

Recall, again, the verse in Genesis 18:19, discussed yesterday:

כי ידעתיו לעשות צדקה ומשפט

usual translation: old JPS - "to do righteousness and justice"

new JPS - "what is just and right"

Question - why both words used? "right", "just" - any difference?

* Based on a discussion and text material provided by Professor Mordecai M. Kaplan.

real meaning - צדק של משפט

"righteousness of law" i.e. righteousness that will be spelled out in the specifics of laws and rules to guide people.

(Other example: חסד של אמת = חסד ואמת)

Basic Judaism: abstractions of morality and love are not enough - must be applied to life with laws and rules that act as guides to man in a complex society

- for individual and family life

- for nation

and most vital today

- for the world.

Every significant publication, new organization, leaders of responsibility - all call for rule of law in U.N. and family of nations.

(just law and not politics as we see too often in U.N. discussion of Israel)

Idea of law, הלכה, its relation to life - central to Judaism.

Another illustration of a vital idea (like One World, Unity and Diversity, Goals of Education) kept alive by Judaism until world is ready to live by it.

See the following passages of Solomon Schechter on role of law in the good life: Aspects of Rabbinic Theology: pp. 117-120; 148;

Studies in Judaism - First Series: pp. 70; 189; 224; 278-279;

Studies in Judaism - Second Series: pp. 187-188;

Studies in Judaism - Third Series: pp. 17-18.

"Law is a great teacher. It does not represent that minimum of morality necessary to hold a community together. It stands rather for such moral truth as the community has discovered that can and should be supported by the authority of the community."

(Robert Hutchins - The Constitution and the Political Community
June 1, 1961)

But law itself not enough - care in carrying it out responsibly,

(the "how" of something as important as the "what" --

illustration from story of "how" one says something as

important as "what" one says).

Explain why God sent angels to inform Abraham and then destroy Sodom --

Did the omniscient God need evidence of angels about evil in Sodom and

Gomorah?

It is part of the lesson to Abraham and mankind in the administration of justice.

(Abraham and angel)... על פי כוונת עדים יקום דבר

Even God, בכיכור , went to the trouble of proper evidence before condemning evil and punishing (or correcting) it.

Did the omnipotent God need the "chutzpadick" questioning of a finite man, Abraham, about His ways and His justice?

It is another part of the lesson to Abraham and mankind on the administration of justice.

- need for constant, critical re-examination of our condemnation of even the most obvious evil -

Such commitment to laws of justice, concern for proper administration of justice -- part of the secret of Judaism's uniqueness and Jewish survival.

Yet - our history - suffering, persecution, destruction, because of this:

"people of the law" - the Lord, unyielding, demands of justice!!

(despite the Biblical and Rabbinic texts to the contrary: - at creation

- justice and mercy, two ends of string.

One purpose of שופר - God to rise from כסא הדין and sit on

(כסא רחמים)

New era: part of new enlightenment in our time: from address by Rev. Dr.

Carlyle Marney at installation of Rev. Dr. Ernest T. Campbell,

Riverside Church, on Nov. 17, 1968:

"The time may be at hand for the Church to 'cleanse' itself of its sins and return to the law and discipline of its Jewish heritage".

"The idea of law has been a force since the time of Hammurabi, Confucius, and of Moses and Solon, of Cicero, Grotius, and John Marshall. It is the bond of civil society (Cicero) and the basis of all honest government. It is the means of justice; and justice, says the Roman Axiom, is the way to peace...."¹

One must not confuse the free, with the free and easy.² "Freedom consists in choosing the right slavery."³ A free society which seeks to strengthen man's rights must recognize that we can enjoy a right only by accepting the duty which is its other side. Whenever we fail in our duty as a neighbor by enabling him to choose where to live, regardless of color or religion, we undermine the very foundation of our own right to choose where to live. In the complexities of modern society, each of us has the right to earn a living for himself and his family, in ways consistent with our talents. But we fail our duty when we do not give the same opportunities to others. Our right to worship God is also our duty, not to fall into the idolatry of worshipping any part of His creation as though it were the whole. It is clear, then, that to enjoy our rights we must fulfill our duties.

Our duties, as well as our rights, in private life, the family, the nation and the world have been incorporated by civilized man into laws.

-
1. Life Magazine, editorial, April 28, 1959
 2. Adlai Stevenson
 3. Professor John Nef, A Search for Civilization

The implications of all this for action in our own time is in the community of man which is in urgent need of an understanding of and respect for world law. "Some of the principles of world law are of great antiquity. Others are gradually emerging... The principles of world law are the principles of thinking humanity in order to organize it. Of necessity they must be principles of universal validity."

This need for world law, the next great step in civilizing mankind, is an outgrowth of the principles of the religious way of guiding man's life. Today, more than ever, the individual, the nation, the world need take to heart the insight of Thomas Paine; "An army of principles of justice through law is not merely powerful propaganda; it is a work natural for Americans toward a goal which we share with the whole human race."

Address all this to congregation, but particularly to young people - college generation -

as in yesterday's consideration of education and its goals, for America and world...

today, our concern, how to make world better - guides for better society - law, justice, mercy,

What more vital, relevant source that our ancient tradition which penetrates to the very nature of man and society, providing the wisdom for man - all men - to improve himself and the world.

Therefore -

.....הפך בה והפך בה

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.

August 17, 1960

OFFICE OF THE PROVOST

Dear Colleague:

You will recall that during the course of last academic year, the Homiletics Faculty of the Rabbinical School sent out a number of sermon suggestions prepared by members of the Department. It was gratifying to receive many comments and suggestions from colleagues who were good enough to take the time to react to this undertaking. It is on the basis of these many comments that the effort is continued this year, but along a somewhat different direction.

The comments added up to the consensus that men would prefer suggestions for reading and reflection on the basis of which they can work out the details of their own sermon or Friday-night lecture. This, it was felt, is preferable to a detailed systematic outline. Thus I have spoken to individual members of the Faculty, and I am planning to send you from time to time a brief description of some of the research which they are pursuing, relating it to specific preaching or teaching occasions.

I am enclosing as the material for your consideration an outline based on a publication last year על חרבות רב מעריה גאון לחזרה by Professor Moses Zucker. As you will note from the outline, I am sending this material now because it lends itself for presentation on שבת בראשית.

As I work up new material with individual members of the Faculty I will be in touch with you, well in advance of the day that you would want to use it for your own purposes.

Again may I urge your serious consideration of this material and invite your comments. The usefulness of this undertaking depends very much on your feelings in the matter. This first outline is being sent to you early, in advance of the rush of the New Year, with the hope that it will be possible for you to send me your evaluation of the enclosed. It is especially important in the light of the new form in which this material is being prepared.

Every good wish for a good year of continued health and joy.

Sincerely yours,

Bernard Mandelbaum

Bernard Mandelbaum

EM:ga
Enc.

SUGGESTED IDEAS FOR פְּרָשָׁה בְּרֵאשִׁית

Title: What about God's Justice?

(The text from *מִקְרָא אֲשֶׁר* which relates to this material is Genesis 4:3-5. It will be referred to specifically at the end of the outline. Some may wish to begin their presentation with an analysis of the text as indicated later on pages 3, 4.)

The argument vs. religious belief often runs along the following lines: "We are living in a modern world. Science and other studies make it difficult to accept the Bible and its teaching. Our ancestors didn't know better and, in their naivete, could accept what we challenge and question."

Such a line of argument makes the incorrect assumption that the Bible pretends to be a book of facts and gives data, i.e. a description of the physical structure of the universe and the details of historic fact. These specifics of information, however, are not the real concern to the Bible. The Bible is a formulation of moral principles and the nature of man's relation to God and his fellow. The Bible deals with eternal questions and gives an interpretation of the world, an "outlook on life."

The interesting evidence for this understanding of the Bible is found in the volume of Dr. Moses Zucker, (*על חרונם רב סעדיה*

גאון לחורה; 1959 Phillip Feldheim, publisher) which shatters the stereotype of The Middle Ages as a period of pristine purity with a community of unquestioning, totally committed people.

Long before the present knowledge that science has given us of the world and that the Age of Reason raised about man's place in the universe, the Biblical teachings were questioned by man. In other words, the issues of faith were raised independently of the facts of science which is not the Biblical concern.

Scepticism, cynicism, atheism are as old as the free, inquiring human mind.

Dr. Zucker's volume spells out in great detail the challenges to faith among Jews and non-Jews that prevailed in the period of the Geonim (9th, 10th century C.E.).

The questions raised by the medieval sceptic are as contemporary as anything in Bertrand Russell or the questions of the college sophomore who has met up with philosophy for the first time.

[See especially pp. 12-17 and 117-127 for a discussion of the work of the 9th century Jewish sceptic Hiwi al-Balkhi.]

The following are some of the questions raised at that time (pages refer to Dr. Zucker's volume.):

"How does one account for the existence of famine, sickness, fear, devastation and suffering of all kinds in God's world? (p. 13) (The same

question is put even more poignantly by Moslem 9th century sceptic ar-Ravendi: "Anyone (i.e. God) who chastises his servants with affliction and illness is neither wise nor merciful!" (p. 14)

What is the purpose of sacrifices and למה ה' אוכל if God doesn't require food and eat? (p. 14)

Why the מנוחה , if God needs no light? (p. 14)

Why did the early generations live so much longer than us? (p. 117)

How do you see any good in the existence of death? (p. 117)

How do you see any good in the existence of evil desires? (p. 117)

Perhaps the greatest challenge to Biblical teaching was (and is the question -- how does the all-powerful, good God permit such injustice in the world?

The sceptics made heroes of the 'villains' of the Bible (Cain, Pharoah; see pp. 117, 124).

Text: This week's portion was a fruitful source for the sceptic. They blamed God for the sin of Cain. Why did the Almighty provoke him by denying him acceptance of his sacrifice? Why did God set things up for the creation of jealousy which, as we see, led to murder? (see also תנחומא בראשית ח)

The answer to this question is the answer of religious faith to this basic challenge to God's justice:

"God created everything in this world except sin and falsehood."
(p. 121)

Falsehood, sin and their punishment are the consequences of the freedom of choice granted to man. For a close study of the Cain and Abel story reveals Cain's behavior brought about God's action and it was not an arbitrary decision.

Genesis 4:3 reads as follows: "And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Philo, in his commentary on this verse, indicated very clearly that Cain brought his sacrifice "in the process of time", in other words, he took his time about it, in contrast to Abel. What is more, he brought of the fruit of the ground in contrast to Abel who brought (verse 4) of the firstlings of his flock, i.e., the choice of his flock. God's preference for Abel's sacrifice, therefore, was based on the fact that Abel gave it with greatest sincerity and zeal. It was Cain's stinginess and selfishness (see also ל:כב Theodore edition, pge 207) which brought about his undoing.

Conclusion:

The basic principle of faith, involving human responsibility for one's actions and their consequences, is demonstrated by this analysis of the Cain and Abel story. Man cannot have it both ways. If he has freedom to choose, he must carry the responsibility for his behavior. Actually the cynic who questions God's

existence and justice because He does not introduce more of His authority in the world to guide man and determine his behavior, is very much like the story of a rebellious student who questioned the reputation of great wisdom attributed to his Rabbi. He decided to put his master to a test and approached him one day as follows: 'Rabbi,' he said, 'I have a little bird in my hand. Tell me, is it dead or alive.' But the young man had a plan - a cruel plan. If his teacher said it was alive, he would snuff out its life instantly and present him with a dead bird. If the teacher said that the bird was dead, the student would release it and let it fly away.

The teacher saw through the prank and shocked his student with the following answer. 'My son,' he said, 'the power of life and death is in your hands.'

It is the cynic who says: "If God is so omnipotent why doesn't He perform miracles?" And it is God, the Bible and our faith which answers: "My children, the power of life or death is in your hands."



1) ISRAIAH - פִּלְסָהּ כִּי־נִשְׁבַּח אֱלֹהֵי י

WHAT IS MEANING OF FASTING

& RITUAL OF YK

- Kibel, נִשְׁבַּח, קִלְבֵּי (beat ~~heart~~ ^{self-affliction}) SIN atonement
- ascetic practices of nomadic people

Why so moving today?

2) WE SHOULD NORMALLY RESIST נִשְׁבַּח

a) idea of PROGRESS - PERFECTIBILITY MAN

b) our experience w. sin thru Xanity -

ORIGINAL SIN - GUILT

c) ^{counters} American self-confidence - robust
(don't cry over spilt milk)

3) YET PREVAILS - ~~BECAUSE WE HAVE~~

TRADITION OF ~~JOHN~~ (MARXIST SELF

CRITICISM - (1800-1900)

- EXCESSIVE

WHAT IS NATURE נִשְׁבַּח?

- BEGINS W. INADEQUACY, EACH IMPERFECT IN DOING WRONG -

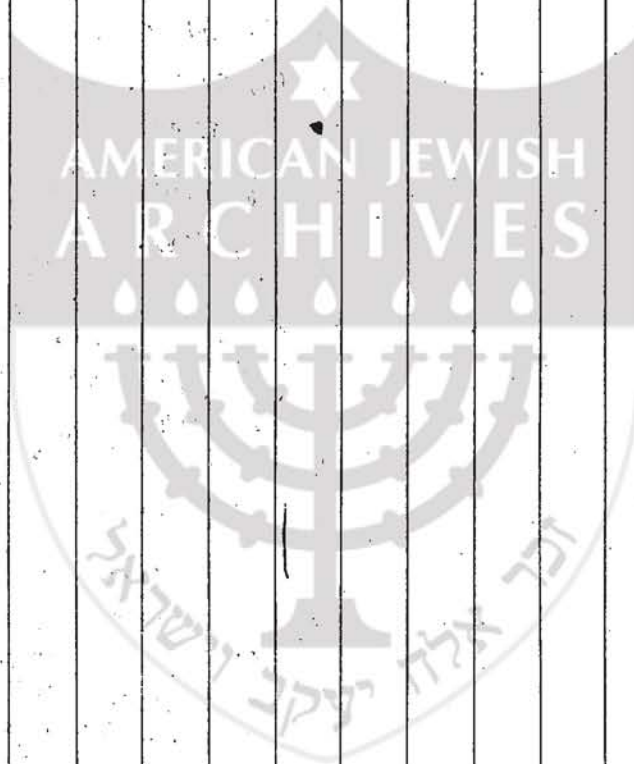
FOUR PHASES:

1) CONFESSION (INTELLECT) ACKNOWLEDGE GUILT (RESPONSIBILITY) WRONG DOING

2) CONTRITION (EMOTION) FEELING REGRET, SINCE WE HAVE FAILED - SORROW OVER FAILURE

3) PENITENCE (RESOLUTION TO SELF & COMMUNITY TO GRAB LIFE & TRY TO AMEND)

4) REPENTANCE (NOT RESOLUTION, BUT ACT CHANGE OF CONDUCT - DIFFERENT CONDUCT



much cost - not to keep warm but to burn up
others

1 - How is Fasting, SELF DENIAL RELATED TO \gg IEN

- kahr (gen - on YK it is forbidden to eat & drink, wash, anoint self (cut hair, wash, put on shoes), etc

- 5 AFFLICTIONS CORRESPOND TO 5 SENSES

- ALSO - " ABANDON PHYSICAL FUNCTIONS BECOME LIKE ANGELS - PURE SPIRITUALITY

- BALANCE - ז. פה חלל ד מעד

yet emphasis on YK on spirituality

- and here, RELATION OF SENSES TO SPIRIT.

1) We are creatures of SENSES, all our experience thru senses, hierarchy:

- TOUCH
 - SIGHT
 - SMELL
 - TASTE
 - HEAR
- } near senses

2) in our lives ^{one of most} a primacy of touch (sight & near senses) touch table \rightarrow to feel reality (idea vs. form) as child explore world thru senses (child base)

- we interpret universe in terms of touch

3) WHAT CAN BE TOUCHED IS A THING
- WHAT IS A THING CAN BE OWNED

4) YK TELLS US: ALL OUR LIVES, THAT THE YEAR WE LIVE ^{CONCERN} PHYSICAL SENSES

- WE REDUCE ALL ABOUT US TO THINGS - PERSONS, INSTITUTIONS, PROCEDURES

- we measure success by things - possessions, Dur & Bradstreet, properties

- we strive for power = domination over things (Adler = driving force is ambition = power)

- we think of friends quantitatively - "what can they do for us?" - man is contact
- Business, Social, & religious ^{Employees} ~~life~~ ^{fractured bands} measure success Synagogue by size bldg, no. members, rabbi by salary, not scholarship

- cultural life - BEST SKILL - amt of money not quality bk. made

- WE ARE HOARDERS, MARKET ORIENTATED ~~Process~~ find security in quantity view people as commodity

KROENBERGER - Collected people

IV - IN DOING THIS WE REVERT TO PRIMITIVE BEHAVIOR (Cassirer - language & myth)

- Primitives, mythic apprehension, lower psychological activity, in bondage to senses, worshipped totems (form of nature seen as object)
- Religion began w. prohibition against images; sacred - don't touch -
- development ideal ethical perfection - renouncing gratification of senses - opened new trend of SPIRITUALITY THRU INTELLECT, CONCEPTIONS, MEMORIES, REFLECTIONS, IDEATIONS
- OMNIPOTENCE OF THOUGHTS - moved from myth to abstract thinking - language
- most important step on way to becoming human
- progress in spirituality increased self-confidence, pride, superiority to those in bondage to senses.
- devotion to spirituality a dice against brutality, holiness of arbitrary ideal

④ being human we revert to Senses
FASTING - SLIGHT HUNGER - CLARITY
PAILO - ISRAELITE SLAVES PROSEPOSS
MOSSES LEADS INTO WILDERNESS
STRONG MUSCULAR PEOPLE
- SLAVES BECOMES MASTER
COVENANT PEOPLE SPIRITUALITY

NOMADIC TRADITION EMPHASIS OF
INNER RESILIENCE MOST PARTS
OF AMAL FRONTIER TRADITION

- NIXON COMM ON YOUTH
- PAMY CRACKET, DANCE BOONG

OUR TRADITION EMPHASIZES THIS
GOD SWEARS & CREATES BY SPEAKING
- PRIMARY HEARING OVER SEEING
HEARING AT TOP, TOUCH AT BOTTOM

These words - our creed

FASTING - ACHIEVING IN ADEQUACY OF RENEWED LIVING
CONFESSION

PRODUCTIVE PERSONALITY

Powers of Reason
Love
Unimagined

not a hypnotic trance
but generative person

MARCH 13, '53 - JUDAISM, JOURNALISM, JOACHIM'S CRISIS

30 yrs OLD - 5 PAGE BIRTHDAY THESIS:

- 1) Despite complainers, democratic public opinion can know how to make right decisions - provided press & intellectuals do their job
- 2) public opinion now hampered by "crisis" among intellectuals over possibility & meaning of progress
- 3) if crisis is solved - and signs it will be - an opportunity for great progress - especially law, govt, eco, ~~etc~~

- INTELLECTUALITY - its conditions & prospects - because this subject cuts across all others

1) growing intellectual confusion - no agreement on moral standards, nor on a framework of philo about MAN, WORLD AND TRUTH - in which rational debate carried on.

2) WHY CONFUSION? Answer in book NEW SCIENCE OF POLITICS by Eric Voegelin of Louisiana State Univ. - who traces through history of West, thought for the "culprits" responsible for contemporary confusion - PATTERN OF CHAOS

a) all societies think themselves small-scale models of universe - & their political institutions representing highest truth [true of absolutist states: MONGOL LAW "God is high above all, and on earth, Genghis Khan is the only lord"]

b) Plato destroyed this; limiting state as representative of highest truth: 1) society could not arbitrarily disregard man's nature 2) soul & relation to Supreme Being were higher truths, not subject to shifting political notions

1) X went further: HIGHEST HOPE WAS SALVATION AFTER DEATH. STATE COULD NOT BE MODELLED ON SALVATION. Yans began to believe in SECOND COMING & MILLENNIUM [St. Augustine called millenium: "ridiculous fable" - earthly lot sorrow, INSECURITY, IMPERFECTION; HOPE IN HEAVEN]

d) By 12th cent - passive mood ending; MEN MADE PROGRESS (2)
& MORE SEEMED POSSIBLE; SOUGHT FORMULA FOR COMBINING
MAN'S HOPE OF SALVATION & NATURAL HOPE FOR BETTER THIS WORLD

- FORMULA FOUND IN JOACHIM OF FLORA (1132-1202) - abbot.
the first Christian to pervert the hope of salvation into a
systematic belief in an earthly society of purified and
perfected men. - not finding materials for formula in Xam or
Greek thought, turned to GNOSTICISM [WHAT IS IT?]

1) 2nd cent. GNOSTICS interested in personal salvation, not
social or political progress;

2) Joachim - a "Gnostic" - story of man on earth \div into 3
periods or realms - THIRD REALM begins with appearance of
Dux e Babylone (Superman or Fuhrer) characterized by wisdom,
men would be so perfect would not need any Dux or govt.
or discipline

3) TIME: a) Joachim corrupted Xam idea by promising perfection on
earth b) transgressed Plato by using higher truths for polit, material ends
c) produce despotisms & perversions of truth [NASTY: a) detours reality
b) weaves dreams out of own wishes, believe literally anything
c) sects violently oppose each other.]

4) RISE OF MODERN GNOSTICS

a) Third Rome (last & highest state) Moscow

b) English Puritans ("Communion of Saints" perfect temp govt.)

c) Renaissance humanism (delusion men like Gods)

d) French Revolution (anti-Xam; Goddess of Reason in Notre Dame)

e) Comte (1798-1857) intellectuals who advanced perfection immortal,
PROVIDENCE, GREAT BEING, PERSONIFICATION OF HUMANITY

f) Nietzsche, Nazism, Communism

- SEEK SALVATION ON EARTH; LARSE INTO POLIT, ABSOLUTISM

~~GA STISS SUBSTITUTE~~

GNOSTICS SUBSTITUTE DREAMS FOR REASON (COZ IT'S)

DISREGARDS FACTS OF WORLD THAT EXISTS, MEET DANGERS BY MAGIC OPERATIONS IN DREAM WORLD, SUCH AS, DISAPPROVING MORAL CONDEMNATION, DECLARATIONS, RESOLUTIONS, APPEALS TO OPINION OF MAN, BRANDING ENEMIES AS AGGRESSORS, OUTLAWING WAR, WORLD PEACE PROPAGANDA & WORLD CONF.

- No action against Nazis; Soviet on E. Europe, China to Reds, demilitarized Germany, Japan, demobilized U.S. Army.

- GNOSTICISM MASS MOVEMENT (Intellectuals, politicians, people) SOURCE OF INTELLECTUAL CONFUSION - "PATTERN IN

CONDITIONS OF INTELLECTUAL PROGRESS

1) END OF GNOSTIC DREAM (earthly Jefferson)

2) POSITIVIST DECLINE (Scientific view)

3) REVIVAL OF CATHOLIC SCHOLASTIC PHILOSOPHY (Husserl, Plato, Arist.) & PROTESTANT ETHIC & THEOLOGY

NIEBUHR A PROGRESSIVE IN POLITICS, INSISTENTLY REMINDS THAT MAN WILL NOT PROGRESS ON THIS EARTH BEYOND HIS ESSENTIAL IMPERFECTION [INFECTED W. SIN OF PRIDE...]

IN MAN'S WORLD THAT EXISTS, CHANGE IS THE LAW - GROWTH & DECAY. BUT NATURES, INCL. HUMAN NATURE, CANNOT BE CHANGED ON EARTH [

2) W/ OUT OF Gnostic confusion depends on U.S. ^{relative} _{constructed} to free Gnostic influence

- notion to morality does not require spinning material world [

EVOLUTION IN ACTION - Huxley

Man can now see himself as the self-agent of further evolutionary advance on this planet & one of the few possible instruments of progress in the universe at large, he need no longer regard himself as insignificant in relation to the Cosmos, he is intensely significant.

Role to Cosmic

→ free in world is not atomic energy
It is human nature!

13 A - youngest
 62 N 117 - prayer & study
 276 2118 - no tuition
 yeshiva - for higher study

(E to 70; B to 59)
 A to 125

psd6? 27 28
 "today is worst day I ever had"

like germ plasm transport

from cradle to grave - crucial life situations
 birth, adolescence, marriage, birth, death, sickness

Shkhal tradition

Study is joy / obey - 13 A - wonder to obey but know

study is a 2131
 "then must teach their
 diligence"

behold for Expressing that aspiration
 we alone might not find adequate expression

- main base of Jewish

behavior - ritual rules,

College date won Jewish boy (w. h. g. what does it mean?)

Social duties, religious beliefs, dietary regulations

- to place learning is 2131

- do

Princeton Eating Club

Study is duty & joy

your identification w. past & people (some trouble, persecution, escape from death/violence)

- even ignorant could pray (in villages where only one present knows how to read, you'll hardly find one few who can't - no matter how common a Jew he could still read his prayers)

- leaven, ben Torah, base Torah, lamden, Talmid Tora, masmit, 417h, 114y, oken horin, gaon

- learning - psalms, papers, authority, status (pay - the face)

- Shayach yida - proshet yida (common)

- yitkus

- most Jew's day-dream "a learned student & a clever businessman"

- mostly is most acceptably a status aspiration when it serves as handmaiden to primary aspiration, study

1) Mapam - religion
2) not religion

RELIGION

What is it that keeps so many of these Jews aloof from, or even antagonistic to, Jewish religion?

The answer is: THE MISTAKEN ASSUMPTION THAT RELIGION IN GENERAL, AND JEWISH RELIGION IN PARTICULAR, COMMITS ONE TO A STATIC SYSTEM OF BELIEFS & PRACTICES INHERITED FROM THE PAST. NEVER HAVING BEEN EXPOSED TO A DYNAMIC CONCEPTION OF RELIGION, THEY ARE NOT EVEN AWARE THAT IT IS POSSIBLE FOR RELIGION TO UNDERGO A CREATIVE DEVELOPMENT. *[like science, from alchemists; medicine - bloodletting]*
[unfair to think of Middle Ages as today]

NOT SCIENTIFIC
1) not modern
2) too modern

- 1) A DYNAMIC CONCEPTION OF RELIGION IS ONE THAT TREATS RELIGION AS THE RESPONSE TO MAN'S NATURAL NEED FOR AN INTERPRETATION OF LIFE THAT WOULD RENDER LIFE WORTHWHILE, DESPITE THE EVILS THAT MAR IT.
- 2) WHEN RELIGION IS SO CONCEIVED ITS FUNCTION IS TO INSPIRE MEN TO BE AND TO DO THEIR BEST IN ALL THE CIRCUMSTANCES OF LIFE
- 3) RELIGION SHOULD HELP US OVERCOME THE ^{HURDLES} TEMPTATIONS THAT PREVENT THE INDIVIDUAL FROM ACHIEVING EFFECTIVE & CREATIVE PERSONALITY
a- AND THAT PREVENT MANKIND FROM ACHIEVING A UNIFIED AND HARMONIOUS SOCIETY.
b- IT SHOULD ENABLE US TO FACE WITH SERENITY THE WORST MISFORTUNES THAT CAN BEFALL US.

SUCH IS THE FUNCTION OF RELIGION, & WHATEVER IN A PEOPLE'S CULTURE (CIVILIZATION) PERFORMS THAT FUNCTION IS PART OF ITS RELIGION

- industrial
- atom

- 4) OBVIOUSLY AS EACH AGE UNDERGOES EXPERIENCES WHICH ARE NEW, THE INTERPRETATION OF LIFE WHICH WILL SATISFY MEN'S SPIRITUAL OR RELIGIOUS NEEDS MUST BE SUBJECT TO CHANGE. EACH AGE DEMANDS ITS OWN MODE OF RESPONSE TO THE CIRCUMSTANCES THAT CONFRONT IT. HOWEVER, THE RESPONSES OF PAST AGES TO ANALOGOUS SITUATIONS WHILE THEY CANNOT BE REPRODUCED EXACTLY IN OUR DAY, DO AFFORD MUCH INSPIRATION

& GUIDANCE.

Past experience should be a guide post, not a hitting post

THEY NEED TO BE RECKONED WITH, BUT ONLY AS A MAN RECKONS WITH MEMORIES FROM THE PAST WHEN HE IS CONFRONTED BY A NEW SITUATION?

--OUR CULTURAL & RELIGIOUS HERITAGE SHOULD BE LOOKED UPON AS A TREASURY ON WHICH WE CAN DRAW, BUT WHICH NEEDS TO BE CONSTANTLY REPLENISHED IF IT IS NOT BE EXHAUSETED IN TIME.

SHAKESPEARE THRIVED ON PAST -> ARTISTS STUDIED CLASSICS

1) Jewish Contrib 2) preserve

--ONCE THE MISTAKEN CONCEPTION OF THE STATIS CHARACTER OF RELIGION IS CORRECTED, JEWISH RELIGION CONCEIVED IN ITS DYNAMIC SENSE SHOULD COMMEND ITSELF TO ALL WHO ARE CONCERNED IN ANY WAY WITH JEWISH SURVIVAL.

--TO A JEW WHO WANTS TO KNOW WHAT IN JUDAISM MAKES BEING A JEW WORTHWHILE, what he can find in the past to make him ethically & spirtually creative as a Jew, he should be made to realize that

a)the distinctive element in the Jewish religious tradtion is the doctrine of the unity of God--

Fully Human Capabilities to love, sacrifice, share

which means that force in the world which helps man achieve his self-fulfilment [God totality of influences in universe which make for our becoming fully human; fully integrated & realized as personal

THE UNITY OF GOD IMPLIES THAT WE ARE TO LOOK TO THE SELF-INTEGRATION OF THE INDIVIDUAL & TO THE UNITY OF MANKIND FOR THE MEAING & WORTHWHILENESS OF LIFE.

-IT ALSO MEANS THAT THE ULTIMATE DESTINY OF THE HUMAN SPECIES IS TO ACHIEVE THE ART OF LIVING TOGETHER THAT THE RESULTING SOCIETY WOULD DESERVE TO BE CALLED GOD'S KINGDOM OF RIGHTEOUSNESS.

-----RELIGION, HEREFOR, PROPERLY UNDERSTOOD, IS THAT ASPECT OF OUR CULTURE OR CIVILIZATION WHICH ENABLES THOSE WHO LIVE BY IT TO MAKE THE MOST OF THEIR LIVES.

--Religion is the core of Judaism because Jewish civilization or

culture is essentially the kind of civilization which consciously & deliberately aims at enabling Jews to make the most of their lives, to achieve a character that makes for their own well-being, and that of mankind.

--All who are interested in Jewish culture and want it to help them achieve a life that is worthwhile for themselves and for others have a share in Jewish religion.

THEY MAY NOT THINK OF THEMSELVES AS RELIGIOUS. THAT IS BECAUSE THEY IDENTIFY RELIGION WITH SOME LIMITED OR MISTAKEN CONCEPTION OF IT.

--Yet insofar as they do help the Jewish people make of its civilization a source of salvation & fulfillment for themselves their fellow Jews and mankind, they really practice Jewish religion without calling it such.

Balson A little thinking takes one away from God, a depth of thought brings one back to God.

RELIGION = from doing comes understanding
Holy - self-consciousness emerging out of life molded by compelling attractive traits, goodness & beauty

- art precedes judgment - good music - harmonious - Good taste - Culture what cultured people prefer

RELIGION IS ACQUISITION OF TASTE FOR HIGHEST ACCESSES OF HUMAN SOUL -
"Taste & See that the Lord is good"

Special Request Feature: Brig. Gen. David Sarnoff, chairman of the board of the Radio Corporation of America, and one of the nation's outstanding industrialists, has recommended the republication of this article. It appeared in the December 1946 issue of The Reader's Digest

Seven Reasons Why a Scientist Believes in God

Adapted from the book "Man Does Not Stand Alone"

A. CRESSY MORRISON

Former president of the New York Academy of Sciences



WE ARE still in the dawn of the scientific age, and every increase of light reveals more brightly the handiwork of an intelligent Creator. We have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge we are approaching ever nearer to an awareness of God.

For myself, I count seven reasons for my faith:

First: *By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence.*

Suppose you put ten pennies, marked from one to ten, into your

pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one in ten; of drawing one and two in succession, one in 100; of drawing one, two and three in succession, one in 1000, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one in ten billion.

By the same reasoning, so many exacting conditions are necessary for life on the earth that they could not

possibly exist in proper relationship by chance. The earth rotates on its axis 1000 miles an hour at the equator; if it turned at 100 miles an hour, our days and nights would be ten times as long as now, and the hot sun would likely burn up our vegetation each long day while in the long night any surviving sprout might well freeze.

Again, the sun, source of our life, has a surface temperature of 10,000 degrees Fahrenheit, and our earth is just far enough away so that this "eternal fire" warms us *just enough and not too much!* If the sun gave off only one half its present radiation, we would freeze, and if it gave half as much more, we would roast.

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if the earth had not been so tilted, vapors from the ocean would move north and south, piling up for us continents of ice. If our moon were, say, only 50,000 miles away instead of its actual distance, our tides might be so enormous that twice a day all continents would be submerged; even the mountains could soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist.

It is apparent from these and a host of other examples that there is not one chance in billions that life on our planet is an accident.

Second: *The resourcefulness of life to accomplish its purpose is a manifestation of an all-pervading Intelligence.*

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force; a growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

Life, the sculptor, shapes all living things; an artist, it designs every leaf of every tree, and colors every flower. Life is a musician and has taught each bird to sing its love song, the insects to call one another in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices, and perfume to the rose, changing water and carbonic acid into sugar and wood, and, in so doing, releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent, jellylike, capable of motion, drawing energy from the sun. This single cell, this transparent mist-like droplet, holds within itself the germ of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life; fire-blistered rocks and a saltless sea could not meet the necessary requirements.

Who, then, has put it here?

Third: *Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures.*

The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turn up against the current to finish his destiny accurately.

Even more difficult to solve is the mystery of eels. These amazing creatures migrate at maturity from ponds and rivers everywhere—those from Europe across thousands of miles of ocean—all bound for the same abysmal deeps near Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless start back and find their way not only to the very shore from which their parents came but thence to the selfsame rivers, lakes or little ponds. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing impulse originate?

Fourth: *Man has something more than animal instinct—the power of reason.*

No other animal has ever left a

record of its ability to count ten, or even to understand the meaning of ten. Where instinct is like a single note of a flute, beautiful but limited, the human brain contains all the notes of all the instruments in the orchestra. No need to belabor this fourth point; thanks to human reason we can contemplate the possibility that we are what we are only because we have received a spark of Universal Intelligence.

Fifth: *Provision for all living is revealed in such phenomena as the wonders of genes.*

So tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these genes inhabit every living cell and are the keys to all human, animal and vegetable characteristics. A thimble is a small place to hold all the individual characteristics of almost three billion human beings. However, the facts are beyond question.

Here evolution really begins—at the cell, the entity which holds and carries the genes. That the ultramicroscopic gene can absolutely rule all life on earth is an example of profound cunning and provision that could emanate only from a Creative Intelligence; no other hypothesis will serve.

Sixth: *By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.*

Many years ago a species of cac-

tus was planted in Australia as a protective fence. Having no insect enemies in Australia, the cactus soon began a prodigious growth; the alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defense, entomologists scoured the world; finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely, too; and it had no enemies in Australia. So animal soon conquered vegetable, and today the cactus pest has retreated—and with it all but a small protective residue of the insects, enough to hold the cactus in check forever.

Such checks and balances have been universally provided. Why have not fast-breeding insects dominated the earth? Because they have no lungs such as man possesses; they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence there never has been an insect of great size; this limitation on growth has held them all

in check. If this physical check had not been provided, man could not exist. Imagine meeting a hornet as big as a lion!

Seventh: *The fact that man can conceive the idea of God is in itself a unique proof.*

The conception of God rises from a divine faculty of man, unshared with the rest of our world—the faculty we call imagination. By its power, man and man alone can find the evidence of things unseen. The vista that power opens up is unbounded; indeed, as man's perfected imagination becomes a spiritual reality, he may discern in all the evidences of design and purpose the great truth that heaven is wherever and whatever; that God is everywhere and in everything but nowhere so close as in our hearts.

It is scientifically as well as imaginatively true, as the Psalmist said: *The heavens declare the glory of God and the firmament showeth His handiwork.*

Reprints of this article are available. Prices, postpaid to one address: 4¢ each; 100—\$3; 500—\$12.50; 1000—\$18. Address: Reprint Editor, The Reader's Digest, Pleasantville, N. Y.



The Painful Consequence

IT WAS JUST a century ago, during much the same kind of critical election year we face today, that Abraham Lincoln made his earthy comment on responsibility at the polls: "It is the people's business. The election is in their hands. If they turn their backs to the fire and get scorched in the rear, they'll find they have got to sit on the blister."

—*The Progressive*

①

I - WORLD CREATED (a) p733n IN (b) LIT3AKN

II - another way of stating current problem of ordering world

(a) Superstructure (Institutions), (b) Substructure (Individuals)

III - Answer we come to find lies in middle - interrelation between two - INSTITUTIONS EXIST FOR INDIVIDUALS, ARE TOOLS.

- INDIVIDUALS HELP REALIZE SELVES IN RELATION TO INSTITUT.

IV - IN WESTERN INDUSTRIAL CIVILIZATIONS, > EMPHASIS ON SOCIAL INSTITUTIONS - ENDS IN THEMSELVES, MAN SUBORDINATE

- ASSEMBLY LINE AGE REDUCES MAN TO SUBSIDIARY OF MACHINE
DEPERSONALIZES MAN, MEANS RATHER THAN END (EMPLOYEES "BUY" BRAINS, "HIRED HANDS", "HELP")

- THIS TREND NOW ACCENTUATED IN AUTOMATION (cartoon)
 (I've force to turn it off)

V - BLYSON (NEXT AMERICA) - ASSEMBLY LINE IMPACT ON DAILY LIFE | WE ENTER AGE OF GREAT ECONOMY

GREAT GROUPS, AMBITIOUS INSTITUTIONS

- POLITICAL BUSINESS
- FARM PROFESSIONAL
- LABOR LOBBIES

- GREAT GROUPS A GOLEM (FRANKENSTEIN) - CAME INTO BEING AS TOOLS TO SERVE US, BECOME MASTER

- DICTATE CONFORMITY IN THOUGHT (PRESSURE GROUPS)

- TASTES IN CLOTHES (TITLU ADUTING) FOOD, PLATFORMS

ENTERTAINMENT (MOVIES, RADIO, TV, BOOKS) NOT BEST BOOKS BUT BESTSELLERS

- BEHAVIOR (PLEASING TO GROUP OR NOT)

INDUSTRY TRAINING CREC (MY LEAGUE, FLANNEL SUITS, REP TIES)

"COMPANY MEN", WIVES SELECTED (FORTUNE SURVEY)

VI - How to REACT to NEW AGE OF GREAT COLLECTIVES? (2)
How to GET PEACE & POWER OF INNER UNITY?

- 1) First, realize Collectives, mass groups Good TOOLS, we achieve most of desires & purposes by group action
- 2) Group life, here ^{collectives} - to stay - folly to yearn for simpler days of past {summer & fives prints horse & buggy era - Gandhi spinning wheel - illusion of little confusion - past did not have that simple unity (rebellious thinkers, writers, artists)
- 3) Personality of individ. is not developed in total isolation. HIGHEST IN MAN IS REALIZED IN CHOOSING AMONG INSTITUTIONS THAT SERVE HIS PURPOSES
- 4) BUT THESE INSTITUTIONS NOT DEMOCRACY'S PURPOSE - PURPOSE DEMOC IS STILL TO MAKE MEN.
- MEN ARE FORMED IN VIRTUE OF STRUGGLES TO FIND THE GOOD; DEMOC MUST HELP SALVAGE INDIVID. DEVELOPMENT FROM NATURE'S WASTEFULNESS.

VII: HOW DEVELOP INDIVIDUALITY - THE I-SELF?

- 1) WE MUST AGREE ON VALUE OF INDIVIDUALISM - THAT MAN IS AN END IN HIMSELF, & THAT UNITY OF SELF, HIS SPIRITUAL SUCCESS IS PRIMARY GOAL OF LIFE / EACH LIFE IS MOMENT OF ETERNITY & NOT MERE ECHO.
- 2) TO REALIZE HIGHEST SELF, MUST BE SELF-DEVOTED, NOT SELF-SEEKING - WHICH MEANS DESPITE INSTINCT FOR GREGARIOUSNESS, GROUP LIVING, INDIVID. MUST NOT BECOME OVER ORGANIZED, OVER GROUPED, SLAVE TO SOCIAL ACTIVITY - MUST MAKE WISE CHOICES ABOUT GROUPS WE BELONG TO WITHIN

SERVING OUR PURPOSES - MUST ALLOW TIME FOR DEVELOPING TALENTS, OUR CAPACITY FOR THOUGHT

(3)

- TOO MANY OF US ARE JOINERS, TOO MANY MEETINGS, NO TIME FOR SELVES
- MANY SWAMP TALENTS IN GROUP LIFE, NOT REALIZING SACRIFICED TALENT MAY POISON - ER & STATE LIVES
- SOME AFRAID OF TESTING TALENTS, UNWILLING TO ACCEPT CHALLENGE TO MAKE GOOD, ESCAPE FROM SELVES

III - MAY SOUND INCONSISTENT - A DIFFICULT IDEA - BECAUSE OUR HIGHEST EXPRESSION OF UNIFIED SELF IS DEVELOPED IN SERVICE OF AN IDEAL & OUR HIGHEST IDEALS HAVE SOCIAL MEANING.

IV - KANT STATED SOLUTION CLEARLY: WE NEED AN ALLOY OF INDIVIDUALISM & SOCIALITY

1) ALSO A DEGREE OF UNSOCIABLENESS NEC. TO DEVELOP TALENTS (LEARN TO SAY 'NO')

2) CONTEMPLATIVE SPIRIT SPRING OF GREATNESS IN ALL CREATIVE ACTIVITY (LIFE AS WELL AS ART)

3) NEED MODELS OF QUIET RESERVE, (NOT FOOTBALL HEROES)
 - ENCOURAGE MEN TO RETIRE AS MUCH AS TO ACT
 - MOSES WENT UP TO SINAI TO CREATE TORAH (did not write Torah at meeting of Golden Calf Verein)

BEST PLACE TO LEARN INDIVID. AT HOME

HUSBAND-WIFE ENCOURAGE ^{REGULAR} STUDY (XCHANGE DISH CLOTHES)
 QUIET CHILD NOT ABNORMAL
 "REGULAR POUR MIXX STATER"
 READ, NO TV

CREATIVE EXPRESSION - NEED NOT BE BEETHOVEN (PIANO) OR REMBRANDT
 - GREAT ONE SHOULD STRIVE TOWARD CONSTANT IMPROVEMENT, BUT GOAL IS SELF DEVELOPMENT & SPIRITUAL SATISFACTION (TEACHER HANGS FINGER PT. - PROCESS AS IMPORTANT AS PRODUCT)
 RESPECT FOR OWN & OTHERS' TALENT (EVEN IF NOT PROFESSIONAL)
 - ~~AND~~ GREEK FABLE IN GIBRIBO'S MILTON

XI - FIRST DUTY - KNOW SELVES - TO DEVELOP

- HIGHEST POWERS WHICH ARE GND OF LIVING
- 1) INTROSPECT - what do we want to make of lives?
- 2) what resources (talents, capacities) have we & what in environment to accomplish our aim?
- 3) what choices to make & consequences which will help development.

- THIS IS RELIGIOUS EXPERIENCE - DISCOVERY OF SELF

XI - NO SOCIETY EVER ^{ESTABLISHED} ~~BUILT~~ IN WHICH INDIVIDUAL TRAINED TO THINK - ~~WE~~

- 1) YET JEWS REALIZED POWER OF DEVELOPING INDIVIDUALITY
- 2) IN HEAVEN, ~~ALL~~ DO NOT RECITE PRAYERS SIMULTANEOUSLY, IMPACT CREATE SPIRITUAL EXPLOSION. BRING ON MESSIAH BEFORE HIS TIME.

XII - IMPACT OF GOOD PERSON FUNDAMENTAL IN BLDG. GOOD SOCIETY -

פירוש של משה "LEISURE"

In developing talents, in expressing selves - need not feel must be a Beethoven to play piano, a Rembr. to pk. - etc. If creative experiences we engage in yield us satisfaction. If we realize ourselves - Fr. does not hang up best child's fingerpainting bec. recognizes that the process is as more important than product to the individual.

Respect for ^{over} all's - even if
limited - talents - "~~Deserted~~ Group's
~~everybody~~" Palmen - Let us not feel
cheated bec. we could not afford
profess. training - If mother can
sing time to child & at work around
house, don't hesitate bec. someday
child may know that Rise Stevens
is better, for ~~his~~ song will be far more
valuable & valued to her & to child.
Happiness - (Of course, hidden talents
may spring up, but if not try, how know?)

(This Ann a skeleton of ~~the~~)

Qry - p. 56-57 - Country Amity

RABBI NORMAN SALLIT, President
MARC H. TANENBAUM, Public Relations

News

• SYNAGOGUE COUNCIL OF AMERICA

110 WEST 42ND STREET (SUITE 528) • NEW YORK 36, N. Y. • BRYANT 9-2647-8

7 - LYMAN BRYSON, IN BOOK, NEXT AMERICA, DESCRIBES IMPACT OF TECHNOLOGICAL AGE ON OUR DAILY LIVES: WE HAVE ENTERED AGE OF GREAT ECONOMY, AMBITIOUS INSTITUTIONS, GREAT GROUPS - POLITICAL, LABOR, FARM, BUSINESS, PROFESSIONAL, & SOCIAL

-GREAT GROUPS A GOLEM (FRANKENSTEIN): CAME INTO BEING AS TOOLS TO SERVE US, HAVE MASTERED US: LOSS OF CONTROL OVER LABOR UNIONS BY RANK & FILE, BACK ROOM MANEUVERS BY POLITICAL BOSSES, LOBBYING OF INDUSTRIES FOR SPECIAL TAX BENEFITS - THESE POWER BLOCS LEAVE INDIVIDUAL FEELING IMPOTENT, FRUSTRATED AND INSIGNIFICANT.

-ON LEVEL OF CULTURE, OUR WAY OF LIFE, GREAT INSTITUTIONS DICTATE CONFORMITY IN THOUGHT (PRESSURE GROUPS, PARTY PLATFORMS)

TASTES IN CLOTHES, FOOD, ENTERTAINMENT (MOVIES, RADIO, TV, BOOKS--

Not Best books, but best sellers)

BEHAVIOR (PLEASING TO GROUP)

EXAMPLES: INDUSTRY TRAINING EXECS (IVY LEAGUE, FRANNEL SUITS, REP TIES

"COMPANY MEN", ACC. TO FORTUNE SURVEY, WIVES SELECTED

-EVEN REBELLION IS CONFORMIST, BEAT GENERATION, CLOTHING, SPEECH



קול בית אל

The Voice

OF BETH EL CONGREGATION

A progressive, Conservative Synagogue, dedicated to the creative vitalization of the values and institutions of Judaism.



Vol. 6

FRIDAY, SEPTEMBER 16th, 1955 - ELUL 29th, 5715

No. 3

BETH EL BULLETIN BOARD

SCHEDULE OF HOLIDAY SERVICES

The same schedule of services is observed at the Synagogue Auditorium, Terrace Room and New Site, except that the 5:30 P. M. service of Erev Rosh Hashonah will be held in our main auditorium only, and the 8:15 P. M. service at the main auditorium and the new site.

Friday, September 16th, 1955

Erev Rosh Hashonah

Kindle Sabbath Candles..... 5:45 P. M.
 Early Service (Main Aud.)..... 5:30 P. M.
 Family Service..... 8:15 P. M.

Sermons by

Rabbis Agus and Tanenbaum

Saturday, September 17th, 1955

First Day Rosh Hashonah

~~Morning Service..... 9:00 A. M.~~
 Evening Service..... 5:30 P. M.

Sunday, September 18th

Second Day Rosh Hashonah

~~Morning Service..... 9:00 A. M.~~
~~Evening Service..... 5:30 P. M.~~

Friday, September 23rd, 1955

Shabbos Shuvah

Evening Service..... 5:30 P. M.

Saturday, September 24th, 1955

Morning Service..... 10:00 A. M.

Sunday, September 25th, 1955

Erev Yom Kippur

Kol Nidre Service..... 5:30 P. M.

Monday, September 26th, 1955

Yom Kippur

All day service beginning
 9:00 A. M. Eastern Standard Time

ROSH HASHONAH THOUGHTS

The current of time appears to move evenly and steadily, without any ups and downs, accelerations or retardations. Yet, there are moments in which the meaning of a lifetime is compressed, and, on occasion, the glow of eternity breaks into the flow of time. Said Rabbi Judah the Prince, "It occasionally happens that a person acquires his entire world in one hour."

Rosh Hashonah and Yom Kippur provide such meaningful moments in our lives. On these Days of Awe we leave the shores of routine existence and embark upon the river of our tradition. Above all our earthly concerns there rises the double awareness of our fate as Jews and of the Jewish faith. The past, in all its glory and pathos, is awakened within us. We relive the great moments of dedication in the life of our people, and we know ourselves to be living at once in time and in eternity—in time, as individuals, in eternity, as Jews.

To experience such moments during the High Holidays, we must learn to put ourselves in a receptive mood, as we observe the festivals both at home and in the Synagogue. We are like caves by the ocean, says the Talmud. At high tide the mysterious ocean of eternity overflows into the cave—but only if its gates are kept open.

BOOK OF REMEMBRANCE

All cards and information must be in our office by September 18th. Please return your cards with the complete information.

BETH EL CONGREGATION

Hilton and Dorithan Roads
Baltimore 15, Maryland
Telephone: MOhawk 4-3702 - 4-3703

DR. JACOB AGUS, *Rabbi*
SAUL Z. HAMMERMAN, *Cantor*
DR. WILLIAM RAFFEL, *Pres.*
DR. WM. B. FURIE, *Educational Director*
PROF. HERMANN SCHWARZ
MRS. SADIE L. ABRAMSON, *Adm. Secy.*

SCHOOL NOTES

HIGH HOLY DAY SCHEDULE OF CHILDREN'S SERVICES

Seven Children's Services will be held concurrently on the mornings of Rosh Hashanah and Yom Kippur, for children from the ages of 5 and up. Tickets have been mailed to our children. Should additional tickets be needed, please contact the school office.

The following is the schedule of High Holy Day Children's Services:

Rosh Hashanah:

Saturday, September 17th and Sunday, September 18th—10:30 until conclusion of Adult Services at approximately 12:30 P. M.

Yom Kippur:

Sunday evening, September 25th (for upper Hebrew School classes), 5:30 P. M. until conclusion of Adult Services at approximately 8:30 P. M.

Monday, September 26th — Morning Services, 10:30 until 12:00. Afternoon Services (for upper Hebrew School classes), 4:00 until conclusion of Adult Services at approximately 5:45 P. M.

Again it is my pleasure on behalf of the P.-T.A. to extend sincere greetings for a happy, healthy and prosperous New Year.

The fine cooperation of all parents and teachers last season resulted in a very successful year. The continued interest makes the prospect for this year even better.

Morris Carliner,
President, P.-T.A.

PLEASE NOTE:

The Family Service

Scheduled for Friday, September 16th will be held at 8:15 in the Auditorium and in New Site (Bonnie View)

ROSH HOSHONAH GREETINGS FROM

Rabbi and Mrs. Jacob B. Agus and Family
Cantor and Mrs. Saul Hammerman
Dr. and Mrs. William B. Furie and Family
Rev. and Mrs. Meyer Rabinowitz and Son
Mrs. Sadie L. Abramson and Son
Prof. and Mrs. Hermann Schwarz
Beth El Staff

As president of the Men's Club I wish to extend New Year's Greetings to all the members and friends of Beth El. We pray that this year will see our hopes fulfilled and our dreams come true for a healthy, happy and prosperous year.

Israel Myers

On behalf of the Beth El Sisterhood and Board, I extend good wishes for the New Year. May we all be given the privilege of working and praying together.

Mrs. Phillip Altfeder

On behalf of the Beth El Congregation I wish to extend to our members and friends a very happy New Year.

May this year bring us many blessings of health and happiness.

Dr. William Raffel

PLEASE!

We urge all our worshippers to be in their seats at the beginning of the service, or as near the beginning as possible, so as to cause a minimum of disturbance to other worshippers.

The morning service on Rosh Hashonah is continuous, with no break in mood. The Shofar is not sounded on the first day of Rosh Hashonah, in deference to the Sabbath. The Rabbis' sermons will be given at 10:15 A. M.

It is considered proper for women to wear hats when they attend services at the Synagogue. Please cooperate with the Usher's Committee, in the maintenance of decorum and dignity at all our services.

Yahrzeits

We record the sacred memory of the following departed members of the families of our Congregation on the occasion of their Yahrzeits which occur this week.

Aaron Bloomberg	Leah Kahn
Hudah Hark	Morris Greenblatt
Rachel Friedberg	Louis Schlossberg
Joseph Blum	Joseph Bardach
Anna Traub	Fanny Bardach
Abraham Brody	Leon Bardach
Sarah Goldman	Abraham Nitzberg
Samuel Rapkin	Hyman Parcover
Helen H. Millenson	Rivka Levenson

Sense of our ~~Conventions~~ ~~Enslavement~~ life. This is evolution -
Contradictions bet. modern life & tradition - must be worked out how
- both by THE CONGREGANT AS WELL AS BY RABBI

fancy word: SYMBOL, of all things individual Jews are not. SYMBOL

-Rabbi should be symbol; symbol of what he was in past; 1) TORAH 57-07

source of inspiration to Jews to be active Jews, to think about 2) JEWISH HISTORY

why they are Jews, to study their tradition, ~~km.~~ Rabbi SANCTION

~~constantly made clear that~~ 19133 words on 1st p 5 of AUTHORITY

UMI YITEN KOL AM ADONAI NEVIIM - U.S. PEOPLE

that entire people were prophets or could be; they were equal
to him, or could be, and should be; or if he faced tomorrow's
sidrah he would quote ATEM NIZAVIM all of you stand before God,
elders, judges, and hewers of wood and drawers of water.

-The new cult of how to do it yourself runs counter to the
Christian let the priest do it for you. How to do it yourself
means you find your fulfillment as a human being by consciously
participating and creating with your own hands, your own heart,
your own gifts--that is how you find your fulfillment as a
person.

-You can find your fulfillment as Jew this way too. Each of you
stands before God yourselves; each of you are in direct dialogu
with him; you need no intercessor, nor interpreter. You may
need a guide, and a book of instruction, but you can do your
religion yourself.

ROSH HASHONAH 1, Sept. 15, 1958, Park Avenue Synagogue

- 1 - In Jewish tradition, Rosh Hashonah marks the birthday of man. Commenting on NAASEH ODOM BZALMENU, Abrazbanel asks, why NAASEH, why not YEHI? It implies contemplation, thought, a plan, to create human personality. The artist when he paints a picture, or the sculpture who fashions a figure must contemplate, have an archtepal conception.
- 2 - Second question, why BZALMENU, WHY NOT K-ZALMENU. According to the mystics, before God created man, He fashioned a mental image of what he wanted to make. (Aboth 3:17): HAVIV ADAM SHENIVRO BZELEM. This has the force of "after the image" or "after an ideal". It suggests that in our own minds let us get an image of what we want to make man, then according to that form, let us fashion man.
- 3 - Tragedy and crisis in world today is that we have not fashioned in our minds the kind of world we want. The strength of Communism is that it has worked out a definite image of what they want. All actions follow that plan. The trouble with democracy is that we have not yet analyzed for ourselves what democracy should be like. Why is it that democracy does not capture the world. Democracy is understood in so many ways by so many interests.
- 4 - In Jewish world, great weakness is that we have not fashioned BZALMENU. Merely being Jews by birth is negative. Since the creation of Israel we are being challenged by world; what are we? We must fashion a new understanding of Jewish life, of the Jewish world.

treated as complicated machines; were it not for his soul, man could be treated the same way. Mechanical analysis, so successful in all other spheres in subduing nature, could at last succeed in reducing man to a moving part, standardized and replaceable.

self-respect
is endearing
quality of
Amer culture

To state this fairly, mechanization also brought with it blessing. Mass production equalized consumption; it relieved man from insecurities of poverty, it helped break the feudal caste systems by breaking the stranglehold of the landlords who controlled food supplies, and shelter. ~~It was~~ The human race was as a whole reinstated; each individual counted at least as a unit; if not fully as a person. The sense of Ideologically, New World culture introduced the concept of equality. This promise of equality was the attractive moral goal of New World culture. It accounts as nothing else does for the way in which this culture captured the popular imagination. While New World culture began with a process of grading upward, it tended by its further expansion to become an evening downward, to a dead level of the mediocre and the commonplace. Finally it sought to wipe out all differences between high and low, good and bad, the developed and the degraded, by denying the very significance of values of at least the possibility of arranging them on an ascending scale.

But on the balance, New World culture is distinguished not by freedom and vitality, but by power, regimentation, conformity; most characteristic adjectives are: system, dehumanization, depersonalization, mechanical, ordered, uniform.

WE'VE TALKED IDEOLOGY AND PHILOSOPHY, WHAT ABOUT PRACTICE:

8 - AGE OF GREAT ECONOMY: AMBITIOUS INSTITUTIONS, GREAT POWER GROUPS: POLITICAL, LABOR, FARM, BUSINESS, PROFESSIONAL, & SOCIAL.

MOST TYPICAL INSTITUTIONS: ARMY, common military discipline, unified, centrally directed, uniformly responsive to command; FACTORY, mechanical collective; VOTER (numerical unit)

FOOD, CLOTHES: PREPACKAGED, PREFROZEN

EDUCATION: system developed by Comenius, in Prussia, regimentation on mass scale.

ENTERTAINMENT: routinized, TV, radio, books; mass escapism, violence
GRAY FLANNEL - UNIFORM

BUSINESS: INDUSTRY TRAINING EXECS.: IVY LEAGUE SUITS, REP TIES: COMPANY MAN:
FORTUNE SURVEY: WIVES SELECTED:

EXPRESSIONS: BUY BRAINS, HIRE HELP, HANDS, SELF-MADE MAN, PERSONALITY STATUS IRRELEVANT
"CAN HE DELIVER THE GOODS?", AS REGULAR AS CLOCKWORK "UNIFORM, REGULAR, PREDICTABLE.

mother
structure
ersatz
mother
(wood &
foam rubber)

1 - Rosh Hashonah, Sept. 15, 1958, Park Aven Synagogue

1 - In Jewish tradition, Rosh Hashonah marks birthday of man. NAASEH ADOM BEZALMEN Abarbanel: why NAASEH? Why not YEHI. It implies contemplation, thought, a plan to create a human personality. The artist when he paints a picture, or a sculptor fashions a figure must contemplate, have an archetype conception.

2 - This thesis is further advanced by another question/ raised on this verse: why KZ BZALMENU, NOT K-ZALMENU, WHY in the image of, not like the image. According to the mystics, before God created man, He fashioned a mental image of what he wanted to make. (Aboth 3:17) HAVIV ADOM SHENIVRO BEZELEM. This has the fre of "after the image" or "after an ideal". It suggests that in our minds we should have a clear image of what we want to make of man, and that according to that form, we should fashion man.

3 - If one reflects on our contemporary scene, with its confusions and tensions, its pressures and anxieties, one cannot but help observe that a byproduct of this time is the destruction of the image of man. Not the case in the Communist world as much, image of the Commissar, the Comrade. What is the American image? I don't mean Uncle Sam which is obsolete, a caricature, what reflects inner spirit, the democratic ethos? Frontiersman, tycoon, obsolete, Cartoon Dany Crockett, Daniel

integrated

4 - Part of difficulty of national image is inability to see ourselves clearly? What image do you see of yourself? Do you have a conception of your personality that is whole, or do you see yourself in fragments, reflections of fleeing physical and biological needs and wants? Put another way, what is your purpose in life? What is it that you want out of life? If you were asked to make a list, could you without being embarrassed by its trifling?

5 - What accounts for this spiritual bankruptcy? Confusion?

6 - Lewis Mumford, In Transformations of Man, traces development of man from Archaic man (magic and myth), civilized man, axial man, historic man, mechanized man. He terms our present civilization the New World culture.

7 - The New World culture contained two radically different ideologies, from which sprang two equally different ideal human types, almost at opposite poles of the human personality:

ROMANTIC TYPE: which accompanied resurgence of vitality in Europe, explorers, conquistadors, Homeric courage and daring, readiness to face the untamed, the unknown with unshakeable self-reliance;

MECHANICAL TYPE: traded vitality for power; by process of systematic regimentation in pursuit of gain, he carried further material triumphs of civilization, likewise its restrictive uniformities.

Philosophically, New World is product of rationalism, utilitarianism, scientific/positivism. Its creed is objectivity and causality - ~~only~~ only those aspects of human experience that were external, repeatable, open to inspection of other men, verifiable by experiment, or strictly controlled induction or deduction were treated as REAL. Subjectivity and teleology (purpose) had no place in framework of new ideas; whatever was self-developed, inwardly conditioned, non-repeatable, unique or purposeful was excluded as UNREAL.

NEW WORLD culture meant ORGANIZATION, STANDARDIZATION, REGULARITY, CONTROL APPLIED TO EVERY MANIFESTATION OF LIFE. This was an inevitable outgrowth of the method of science; namely, the REDUCTION OF THE PHENOMENA OF NATURE TO MEASURABLE UNITS. In a word, nothing counted that was not countable. Mass and number became the significant units of meaning. measurement of time & space, multiplication atomize

This process did not stop abruptly at man. Descartes asserted that animals could be

May You Be Inscribed in the Book of Life
And May God grant you a Year of Health, Happiness,
and Prosperity

May The Sound Of Shofar herald a favorable response to your
Prayers

And Bring You and Your Dear Ones the realization of your
most cherished Dreams

May The Solemnity and Spirituality of the Day of Atonement
strengthen Friendship . . . Re-inforce Your Ties to our Jewish
People . . . and Bring Peace to the World

All This Is The Fervent Wish of your friends

Rabbi and Mrs. Ernst M. Lorge

*Temple Beth Israel
Chicago, Illinois*

a) Develop DOCTRINE OF INDIVIDUALISM (where man is end in himself, and where unity of self-his spiritual success is not created by fitting his potentialities

into external frames of social action); EACH LIFE IS MOMENT OF ETERNITY AND NOT MERE ECHO.* essential human purpose is to feel & think himself, to use & develop the powers of love that are inherent in man & to use full development of which he is crippled

JUST REARISE THOSE WHO SWAMP TALENTS IN GROUP LIFE, DO SO:

b) NEED TO REALIZE HIGHEST SELF- IS SELF DEVOTED; (not self-seeking); which means

despite instinct for gregariousness, gang living, individual must not become over organized, over grouped, slave to social activity - must make wise choices foster mutual and helpful interdependence of small community education of character & personal about groups we belong to which serve our purposes; and must allow time for developing our talents, our capacity for thought.

1) Sacrificed talent may person like
2) may be FEAR of losing talent
3) unwillingness to accept challenge to make good
4) self-indulgence of egoistic aggression
5) to escape from group

--A difficult notion to make clear, because highest expression of unified self is in service of an ideal & highest ideals have social meaning

--Infact, like Kant, an alloy of individualism and sociality; a degree of

UNSOCIALBLENES XX NECESSARY TO DEVELOPP TALENTS. (CONTEMPLATIVE SPIRIT-SPRING OF GREATNESS IN ALLCREATION) MUST BE APPRECIATED, IF NOT LOST**NEED MODELS OF QUIET RESERVE: ABSORPTION TO ENCOURAGE MEN WHO ARE CONTIN ENCOURAGED TO ACTION.

--MOSES WENT UP TO SINAI TO DEVELOP CREATE TORAH (40 days Engrish - did not work Torah at meeting of Sinait of Golden calf)

c) BEST PLACE TO LEARN INDIVIDUALISM AT HOME (HUSBAND WIFE ENCOURAGE STUDY)

INTROVERT CHILD NOT FEARED AS ABNORMAL (FAILED TO DEVELOP THOUGHT AMONG OUR PEOPLE; NEED TO RETREAT TO ADVANCE) (even Sacrificed washing dishes aristocratic impulse of lovely Excellence) (regular four minx Sauter (personal bet private)

VI) KNOW SELVES (TO DEVELOP HIGHEST POWERS WHICH IS END OF LIVING)

a) introspect: what we want to make of our lives

b) what resources (capacities) we have & what in environment to accomplish our

aim; c) what choices we make & consequences which will help development

-then do it plan - determine enthusiasm

-RELIGI EXPERIENCE W. SELF; NO SOCIETY EVER BUILT IN WHICH IND TRAINED TO THINK

-YET JEWS REALIZED POWER OF INDIVID. (& community - 198) love, Fellowship, family life, citizenship,

IN HEAVEN ABRAHAM ISAAC JACOB DO NOT RECITE PRAYERS SIMULATPN; IMPACT CREATE SPIRITUAL EXPLOSION BRING ON MESSIAH FBEPFORE HIS TIME. (Chk Maxwell - singular points)

-IMPACT OF ONE GOOD PERSON VERY IMPORTANT AS WE BUILD FROM MERTZ AS WELL

AS FROM TZIDDADIM

195

p. 34

intell to postulat in culture

Handsm- anselph Vrein on goll 0.0 Israel

PAID EA Schola = leisure (w/)

(192)

9- HOW TO REACT TO MECHANICAL, TECHNOLOGICAL AGE, GREAT COLLECTIVES:
HOW TO GET PEACE AND POWER OF INNER UNITY?

- a) First realize that mechanical age is here to stay; folly, wishful thinking to look back to simpler days in the past - horse and buggy, simple handicrafts, Ghandi, spinning wheels - with supposed little visible confusion; past doesn't have that simple unity, as testified by rebels, thinkers, prophets, artists. Besides, New World culture merely widened regimentation that came in with civilization--Sumerian army a powerful machine; Roman carriages with taximeters, and mechanical clock in monasteries to regulate medieval order
- b) Secondly, realize age of technics, mechanization in its original vision was designed to be useful tools for man; we achieve most of our desires and purposes by group action. New World ideology must itself undergo a change that will rescue it from shallowness of its original vision and technique. Not expansion and conquest but intensive cultivation, ~~not freedom from, but freedom for, not wholesale mechanization for the sake of power, profit, productivity, or prestige,~~ but a mechanization measured by human need and limited by vital norms - this will dictate the nature of economic and social enterprises. ~~(We will need move from a money economy to a life economy.)~~
- c) This new age would lose no small part of its meaning were it not also an effort to bring forth a more complete kind of man than history has yet disclosed.

To overcome the blind drift to automatism mankind as a whole must deliberately resume the long effort that originally turned hominids into men.

Man's principal task today is to create a new self, adequate to command the forces that now operate so aimlessly and yet so compulsively. This self will necessarily take as its province the entire world, known and knowable, and will seek not to impose a mechanistic uniformity, but to bring about an organic unity, based upon the fullest utilization of all the varied resources that both nature and history have revealed to modern man.

Human personality, ^{must} change in direction of wholeness and balance. (Parts of human organism long buried or removed from conscious control will be brought to light recognized, accepted, revaluated, and redirected.) The ability to face one's whole self, and to direct every part of it toward a more unified development is one of the promises held forth by the advance of both objective science and subjective understanding. Wholeness is impossible to achieve without giving primacy to the integrative elements within the personality: LOVE, REASON, THE IMPULSE TO PERFECTION & TRANSCENDANCE.

This age calls for a new kind of personal centrality & rootedness, a firm inner discipline and habit of self-directed purposeful activity. The great field for unified man's activity is not production but education (productive process will be considered as auxiliary to human culture). Without this firm inner core we should be threatened with a welter of images, symbols, ~~and~~ ideas, proposals, stimuli activities, in addition to our present materialist surfeits & extravagances, that would defeat all creativity. The ability to select, to inhibit, to choose is essential to a life economy (indeed, the restriction of consumption is one of the essential conditions of creation.)

The ideal of wholeness itself is what has been lacking in the culture of man; his specialties and particularities have gotten the better of him. But from occasional periods, like the Renaissance or the Golden Age of Spain, when the ideal of the whole man has commanded the foremost representative of the age, we have a hint of the immense energizing that may take place when every aspect of life is open to cultivation, when the emotional feeling life is no longer cut off from rational development, and when order and reason are not impoverished by soggy emotions or listless routines or limited purposes.

But even in unpropitious periods, individual figures, who had reached some degree of maturity in every department of life, may have appeared from time to time. More than once in history, the effort to achieve, wholeness, balance, universality, brought a measure of fulfilment. Greek culture, from the 6th to the 4th, was remarkably peopled by such whole men: Solon, Socrates, Sophocles were outstanding examples, but not rare ones; indeed the proportion of highly developed persons in relation to the total population seems to have been great; perhaps matched only ~~that~~ by the period of the great Tannaian and Amoraian

These examples of wholeness may account for the attraction that Greek culture exercised on the best minds of the West. To a degree that few other cultures could claim the Greek ~~man~~ self seems to stand for the truly and fully human. The development of any individual might show flaws; but in the main no part of life was closed to them, and no part of the self claimed such exclusive respect that it crippled other capacities or closed other avenues of experience. Sophocles' readiness to do his duty as citizen, in service as a general, did not incapacitate him as a tragic playwright; for in both roles he was first of all a man.

Hillel (woodcutter; Shammai, construction worker, Akiva, woodcarrier; Yehuda a baker, Yochanana, a shoemaker, carpenters, tailors

AS In these societies, Education constitutes the principal business of life; the processes of infusing value and meaning into every phase of life will not stop with formal school.

The word for this larger conception of education is the Greek term, PAIDEIA, education looked upon as a lifelong transformation of the human personality, in which every aspect of life plays a part. ~~Halichos olam~~ HALACKA, halichos olam.

Unlike education in the traditional sense, paideia does not limit itself to the conscious learning process, or to inducting the young into the social heritage of the community. Paideia is rather the task of giving form to the act of living itself; treating every occasion of life as a means of self-fabrication, and as part of a larger process of converting facts into values, processes into purposes, hopes and ~~plans~~ into consummations and realizations. Paideia is not merely a learning; it is a making and a shaping; and man himself is the work of art that paideia seeks to form.

Interdisciplinary activities - formal assembly of specialists; Paideia demands far more than that kind of formal synthesis. THE UNITY IT SEEKS MUST BE SOUGHT IN EXPERIENCE AND IT DEMANDS A READINESS TO INTERCHANGE ROLES EVEN AT A SACRIFICE OF EXPERIENCE FOR THE SAKE OF THE GREATER GAIN TO LEARNING AND LIFE. THE LESSON OF PAIDEIA IS FUNDAMENTALLY THE PRIME LESSON OF DEMOCRACY: GROWTH AND SELF-TRANSFORMATION. CANNOT BE DELEGATED. FURTHER THE ACHIEVEMENT OF THE WHOLLY HUMAN TAKES PRECEDENCE OVER EVERY SPECIALIZED ACTIVITY, OVER EVERY NARROWER PURPOSE. THOUGH THIS NEW PERSON WILL STILL DOUBTLESS CHERISH AND DEVELOP SKILLS ASSOCIATED WITH SPECIALIZED VOCATIONS, HE WILL TEND TO BE MULTI-OCCUPATIONAL AS A CITIZEN; NOURISHING OTHER INTERESTS AND PURSUING OTHER ACTIVITIES, IN HARMONY WITH A LARGER PLAN OF LIFE. TO EXERCISE ALL THE CAPACITIES OF MAN WILL BECOME MORE IMPORTANT THAN TO EARN THE IDENTIFYING BADGE OF A VOCATION OR AN OFFICE: THE DAY WILL COME AS EMERSON PREDICTED, WHEN NO BADGE, UNIFORM, OR STAR WILL BE WORN.

IN THIS SOCIETY THE FRAGMENTARY MAN WOULD BE REPLACED BY THE COMPLETELY DEVELOPED INDIVIDUAL ONE FOR WHOM DIFFERENT SOCIAL FUNCTIONS ARE BUT ALTERNATIVE FORMS OF ACTIVITY. MEN WOULD FISH, HUNT, OR ENGAGE IN LITERARY ~~ACTIVITY~~ CRITICISM OR STUDY OF TALMUD WITHOUT BECOMING PROFESSIONAL FISHERMAN, HUNTERS, CRITICS OR TALMUDISTS. HEGEL SUMMED IT UP IN HIS ADMIRABLE DEFINITION OF AN EDUCATED MAN: ONE WHO CAN DO WHAT ANY OTHER MAN CAN DO.

HE IS NO LONGER THE INCARNATION OF HIS CLASS, TRADE, PROFESSION, ANY MORE THAN HE IS THE INCARNATION OF HIS EXCLUSIVE NATIONAL GROUP. HE IS IN FACT JUST THE OPPOSITE OF THE COMPETENT TECHNICIAN - THE IMPERSONAL NEUTRAL FUNCTIONARY, OBEYANT ONLY TO SCIENCE OR TRADE GOVERNING HIS SPECIALTY: INCURIOUS ABOUT ANY PROCESS BEYOND HIS LIMITED RANGE: HE WHOM MAX WEBER SINGLE OUT AS THE TYPE THAT WOULD FINALLY DOMINATE THE MODERN WORLD. THE BEAURACRAT AND THE TECHNOCRAT ARE RATHER THE IDEAL PROTOTYPES OF POSTHISTORIC MAN. THE NEW MAN WILL GLADLY SACRIFICE THIS MECHANICAL EFFICIENCY ALONG WITH THEIR CONSCIOUSNESS AND COMPLACENCY IN ORDER TO ENHANCE THE QUALITY OF LIFE ITSELF.

SCHWETIZER AND BEN GURION: HAVE DEMONSTRATED THE POSSIBILITY OF ACTUALIZING A UNEFREED PERSONALITY: AND THE COURSE OF LIFE THEY CHOSE, WHICH INVOLVED THE HEAVIEST OF RENUNCIATIONS, HAVE PROVED RICHER IN THEIR FRUITS THAN ONE THAT WOULD HAVE CONFORMED TO MORE ORTHODOX PATTERNS OF OLD WORLD CULTURE?

YOU ASK, WHERE DO IT FIT INTO THIS? WHERE DO I BEGIN, ASSUMING YOU'RE RIGHT:

- ① doctrine of individualism -
 - ② not overorganized - unsociality, learn to say no
 - ③ allow time for talents - don't swang, fear test, capacity for thought - not telephone, but study
- austere impulse for lonely Excellence

DO AT HOME

- Plan
- determination
- enthusiasm
- Specific - husband
- does
- say

I VERSUS WE; THE PROBLEM OF YOUR SELF

I - Two views of creating world: 1) MIN HAZTDADDIM, 2) MEANTZASU

-Modern Times: a) Superstructure (Institutions), b) Substructure; Actual fact interrelation between two; institutions exist for individuals, are tools; and individuals help realize selves in relation to institutions

II - In West civilization, greatest emphasis on externals of society; ends in themselves, men subordinated. NO ACCIDENT IN AGE OF ASSEMBLY LINE where individual

AUTOMATION

is subsidiary to machine, and is means rather than end in himself. [EMPLOYEES "BOY" BRAINS] "HANDS" "HELP"

PHILOSOPHY - PRACTICE! Dangerous underdevelopment of technical organization & physical sciences

III - BRYSON (NEXT AMERICA) ASSEMBLY IMPACT ON DAILY LIFE; ENTERED AGE OF AMBITIOUS INSTITUTIONS

Nuclear Age - break

GREAT ECONOMY, GREAT GROUPS (POLITICAL; FARM, LABOR; BUSINESS; PROFESSIONAL;

& SOCIAL. machine - standardized replaceable parts new mechanical organization - working limited except committee rewards (156 - used solidus) COLEMAN instrument of salvation

P. 150

IV - THE GREAT WE, ORIGINALLY CAME INTO BEING AS TOOLS TO SERVE US, BECOMES

New World mechanical ideas of standardization

Education - Communis - Prussia - regimentation ENTERTAINMENT SLAVES MASTER; IT DICTATES THOUGHT CONFORMITY; TASTES IN CLOTHES FOOD MOVIES P. 118 - 4 TV set for all

RADIO TV BOOKS; BEHAVIOR (PLEASING TO GROUP OR NOT) EACH COULD SWALLOW US

Complete System dehumanized mechanical uniform

---INSTANCES; INDUSTRY EXECUTIVES (IVY LEAGUE FLANNEL SUITS & REP TIES; TRAINED (FORTUNE" SURVEY

TO COMPANY THINKING; WIVES SELECTED; (DEPRESSING EGO LED - ACC TO MGT MADE -

TO INCREASED BOWLING WHERE MEN SHOWED INDIVIDUALITY) - uniform, replace, predictable - security personality unimportant, could he believe foods? Self-made men

V - HOW TO REACT TO NEW AGE OF GREAT COLLECTIVES (HOW TO GET PEACE & PWR OF INNER

1) First realize: Collectives, mass groups, are ~~exterior~~ ^{UNITY} human needs - control of future good ~~tools~~ ^{limited production}

164 uniform

we achieve most of desires and purposes by group action; secondly; HERE TO STAY

horse & buggy - hand of Ghandi - spinning wheel folly to look back to simpler days in past, little visible confusion; past doesn't

have that simple unity; (artist thinkers rebels) New World merely violent reorganization just came in with civilization - American Army, machine

- But New World is half-world - personality, self-expression, self-transformation human experience in its wholeness

2) Personality is not realized in isolation; highest in man choosing among

institutions that serve his purposes; BUT BECAUSE WE NEED THEM WE NEED NOT

ENSLAVE OURSELVES TO THEM;

3) THESE INSTITUTIONS NOT DEMOCRACY'S PURPOSE; PURPOSE IS STILL TO MAKE MEN; P. 152

Power by itself - on comm scale - has no meaning in meaningless world

MEN ARE FORMED IN VIRTUE BY THEIR OWN STRUGGLES TO FIND THE GOOD; DEMOC MUST

HELP SALVAGE INDIV DEVELOPMENT FROM NATURE'S WASTEFULNESS; but the person is the highest emergent in human culture

4) HOW TO ACHIEVE "I"

WHAT Do you CONCEIVE YOUR PURPOSE TO BE? How good COMES FOR LIFE?

Final effect of Specialization is amateur, do it yourself

MECHANICAL - traded vitality for power, by process of systematic regimentation in pursuit of gain, he carried further material triumph - sparse restrictive uniformities - of civilization.

- Philosophically, New World product of Naturalism, Utilitarianism, scientific positivism. Objectivity, causality - only those aspects of human experience that were external, repeatable, open to inspection by other men, verifiable by experiment or strictly controlled induction or deduction were treated as real.

- Subjectivity & teleology had no place in new framework of ideas - whatever was self-developed, inwardly conditioned, non-repeatable, unique, or purposeful was excluded as unreal.

- New World culture meant organization, standardization, regularity, control applied to every manifestation of life.

- New World merely resumed & extended process of regimentation that had come in w. civilization itself (Sumerian army, monastery, clinic).

- Old World scientists (Thales, Democritus, etc.) freed observation of nature from mythical explanation, without subjectivity - possibility of establishing universal scientific laws (sustained by Xan vision of all-encompassing divine order).

- To surpass Middle Ages (black death, Church schism) new foods, powers of machine welcomed - measurement of time & space, multiplication of non-organic sources of energy, speedily transportation, growth production - equated knowledge with quantitative measurement.

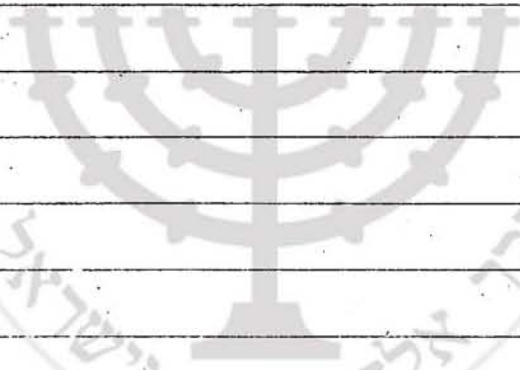
Mem Foxi

New world Culture - two radically different ideologies,
from which sprang two equally different ideal human types
almost opposite poles of the human personality:

ROMANTIC: accompanied resurgence of vitality & sexuality in Europe,
Early baroque architecture & painting, Michelangelo's in Sistine Chapel,
explorers, conquistadors, Homeric courage & daring, readiness to face
untamed, unknown with unshakable self-reliance

p. 138

AMERICAN JEWISH
ARCHIVES



p. 178

To overcome the blind drift to automatism mankind as a whole must deliberately resume the long effort that originally turned hominids into men.

- Man's principal task today is to create a new self, adequate to command the forces that now operate so aimlessly, & yet so compulsively. This self will necessarily take as its province the entire world, known & knowable, & will seek not to impose a mechanical uniformity, but to bring about an organic unity, based upon the fullest utilization of all the varied resources that both nature & history have revealed to modern man.

- Human personality - change in direction of wholeness & balance. Parts of human organism long housed or removed from conscious control will be brought to light, recognized, accepted, reevaluated, & redirected. The ability to face one's whole self, & to direct every part of it toward a more unified development is one of promises held forth by advance of both objective science & subjective understanding. Wholeness is impossible to achieve w.o. giving primacy to the integrative elements within the personality: love, reason, the impulse to perfection & transcendence.

187 -

- freedom for self-actualization & autonomous action
- sense of infinite significance & infinite possibility
- sense of adventure, love of freedom, self-reliance, self-respect, readiness for audacious experiment - values one finds in Emerson, Whitman, Thoreau must be recovered & rephrased. Not expansion & conquest but intrinsic cultivation, not freedom from, but freedom for, not wholesale mechanization for power, profit,

productivity, or prestige, but a reorganization measured by human need & limited by vital norms - This will dictate the nature of Economic & Social enterprises - change from a money Economy to a life Economy

- demands psychological maturity (not boyish heroism of old adventures)
- aristocratic rewards of solitude & far horizons to those capable of earning them by personal efforts
- new kind of personal centrality & rootedness: a firm inner discipline & habit of self-directed purposeful activity. The great field for unshaped man's activity is not production but Education; (a productive process will be considered as an auxiliary to human culture) Without this firm inner core, we should be threatened with a welter of images, symbols, ideas, proposals, stimuli, activities, in addition to our present materialist surfeits & extravagances, would defeat all creativity. The ability to select, to inhibit, to choose is essential to a life economy; indeed, the restriction of consumption is one of the essential conditions of creation
- Both the agent & the goal of this transformation is unshaped man, a higher order of personality - his mission will be to create an open synthesis & an open self. Through him the forces of life will be replenished & brot into a dynamic equilibrium, viable in every part of the planet.

P. 217

P. 218

P. 219

Sept 1949

SEMINAR (DR. ISRAEL LEVINthal)

I ISRAEL AND AMERICAN JEWRY

1. This past year has been a miraculous one in life of Jewish people. Entrance of Israel into United Nations; recognition of Israel by peoples of world; admission of 250,000 Jews; role of American Jewry in all these achievements; yet something has happened to American Jewry.

Text: Numbers 21: 16-19-

America, is the אמריקה-החדשה in the 2,000 years of Israel's journey. From the wilderness of our journey, to this gift of God. בנינו We built up a great community of five million souls, institutions, religious life. And from this heritage of God, we really reached the very heights; רמות in relation to Israel, American Jewry really reached the heights. Dramatize this: How many of our boys went to Israel to fight; heroism; etc.

רמות from these heights we went down to the valley. The tragedy of American Jewry this year is the drop from the glorious role it has played. We have fallen from the רמות to the גיא. Now we are putting Israel in a precarious position...the Jewish people absolutely faces destruction unless American Jewry can reach the רמות again. We act like children. Think everything is over, the war finished, our enemies routed

2. Use Deut. 3:24 החיות אותה Moses, concerning the Promised Land, says: You are only seeing the beginning of God's mighty hand, there is so much to do yet. It has just begun. American Jewry cannot fall down now...

3. בין וחשבון ... אתו logically the order of these words should be reversed. First you give חשבון and then you get your judgement. Gaon of Vilna interprets it: Man, before the Throne of Justice, will get his reward for what he has done but then he will get the "heshbon" for what he failed to do. That is where history will challenge us.

4. Sanhedrin 92B - 93A - Passages about: תנ"ך משה ואהרן ...miraculously saved from the fire, but died from the evil eye. אמר רב בעין הולך אחרו This is...picture of what faces Israel if we have bad vision.

5. There is a beautiful passage in Rosh Hashanah 17B; שנת ציבור Where God shows Moses how Israel should pray. Beautiful thing about this is that God wrapped himself in a Talis and showed Moses how to pray. Every Jew is a representative of the congregation and unless he has that feeling when he prays, he misses the whole attitude of Jewish prayer. We are not just individuals praying for ourselves. When we pray on Rosh Hashanah each Jew is the Sheliach. On this occasion, when the future of Jewish life is at stake, every Jew must regard himself as the

representative of the whole congregation.

II WILL ISRAEL LAUGH?

1. In my book "Steering and Drifting" I preached on the name "Yitchak." I posed the question in that sermon: Why did Abraham call his son Yitchak? It should be in the past tense. To put it in the future tense evidently has some purpose. Dramatize story of Sarah, old, childless, no hope in the future, and here suddenly the miracle has happened. She expresses that joy.

2. Laughter plays a role in that Biblical story. Ishmael is צחוק with Isaac, צחוק is from the same root, but has entirely different meaning: צחוק - mocking, scornful. See sermon "Mad Laughter of the World."

3. This play on the word "laughter" brings to mind one of Hitler's last speeches when he still thought he was going to win. He said it would be his greatest achievement that the Jew will no longer be able to laugh. He misread history, the prophecy of Mother Sarah....The Jew is laughing today. Bring out the miracle of Israel, the same Jews who wept in the concentration camps are now laughing in Israel. A new era in Jewish life is here after 2,000 years.

Talmud, Berachoth 31A - אמר ר' יוחנן: אסור לאבא שימלא שחוק פין בערה"ז

When will he be able to laugh? When the nations of the world will recognize the new status of the Jew. That time has now come, the Jew can now laugh. Britain scorned the Jews. The Arabs would not have undertaken the war, had they not scorned and underestimated the Jews. Will the Jew continue to laugh? That depends on American Jewry.

4. In American Jewish life, our own children are צחוקים about Jewish thought and ideas. Point out the depths to which we have sunk, the barrenness of Jewish life. We have to achieve a new era in our own spiritual life.

Baba Kama 50A: ת"ר מעלה בבתו של נחמיה... חת בן בצמא
American Jewry has been digging wells for pilgrims, but our own children here are dying of thirst.

5. Yalkut Shimoni, Psalm 16:9 בתורה אמר ר' אבהו אולם What can bring joy to American Jewry? The "heart" refers to children and "honor" to adults. When the children will be engaged in Torah, and when the adults will be engaged in Torah. When we have a revival in our spiritual life.

Ludwig Lewisohn - "I shall be a Jew gladly." That's what we have to achieve צחוק.

Closing text: Malachi 1:5

- - Dr. Israel Levinthal

III ACHIEVING MATURITY

1. One of Bialik's earlier essays is named ילדות או יעירות. He chastizes the Jews at time of program who instead of showing spirit of ילדות youth, vigor, show an attitude of ילדות childishness.

2. Yalduth means not only childhood, but childishness; Tzeiruth is not only youth, but youthfulness. Yalduth is used as a term of reproach, whereas Tzeiruth is complimentary.

Psalm 68:28 רצו רצו בני ישראל Rabbis relate the legend. That when the Jews stood at the foot of the Red Sea Benjamin "plunged into the waters." Shows that it was a tribe, animated with the spirit of youth

3. "The Mature Mind" by Professor H.A. Overstreet - analyses the tragedy of America. Sums it up in one word: We have not developed maturity of mind. Points out the difference between adulthood and maturity. Adulthood is by no means synonymous with maturity. Maturity is mental and is among the rarest of phenomena. This very thought is given by the Rabbis concerning Moses: Commenting on Exodus 2:10f. The Rabbis asked why the use of בן twice? Each is of different quality. 1. בן 2. בן. He matured.

4. The tragedy in American Jewish life in words of Overstreet is "arrested infantilism." Or, "monumental, colossal, puerility of mankind." Maturity: to be able to distinguish the good from the appearance of good, in politics, in religion, in education.

5. In America we have a state of Yalduth, only recently with the rise of Israel did we achieve יעירות. That was a transformation. For once we were all young, we stood behind Eretz Yisroel. Now the danger is that we are going back to ילדות, even in our attitude toward Eretz Yisroel. Certainly the problems concerning Jewish life in America are still in the yalduth stage.

When we see structures rising, when we see packed Synagogues on Rosh Hashanah and Yom Kippur, if we had insight we would recognize how little it means. Unless we emerge to maturity and show spirit of Tzeyuth there is no future for American Jewish life.

IV. PROBLEM OF MAN

1. Lev. Rabb. 29:1
In Jewish tradition Rosh Hashanah marks the birthday of man. Commenting on אברבנאל Abarbanel asks: why למה? Why not מה? It implies contemplation, thought, to create human personality. The artist when he paints a picture, or the sculptor who fashions a figure, must contemplate.

2. There is another language difficulty in this verse. Why לפניו כצורתו. There is no absolute reason. Vidē Professor Ginzberg's article in the Jewish Encyclopedia on אקדמת קדמונה. According to the mystics, before God created Adam, He fashioned a mental image of what he wanted to make. c.f. Aboth 3:17 חביו אצק. Professor Ginzberg says that this has the force of "after the image" or "after an ideal." In our own minds, let us get an image of what we want to make man. Then, according to that form, let us fashion man.

Berachoth 8A

אשר יצרה... בצלמו הבלם צמות תבניתו

3. Tragedy in the world today is we have not fashioned in our minds the kind of world we want. The strength of Communism is that it has worked out a definite image of what they want. All actions follow that plan. The trouble with democracy is that we have not yet analysed for ourselves what democracy should be like. Why is it that democracy does not capture the world. Democracy is understood in so many ways by so many interests.

4. In Jewish world today, great weakness is that we have not fashioned לפניו. Merely being Jews, by birth, is negative. The average Jew can only say אדם של יי but nothing else. Since the creation of Israel we are being challenged by the world: What are we? We must fashion a new understanding of Jewish life, of the Jewish world.

5. Here you have opportunity to speak on Conservative Judaism, what it really should do, find a philosophy for the Jew in America. Develop this thought, about the Seminary, the role it plays in fashioning the intellectual Jew, etc., etc.

V ISRAEL

1. Berachoth 49A תניא ל ארץ ישראל שאלא אמר ארץ... לא יצא יצוי חובתו וכו'
To be a Jew today, you have to have the thought of Eretz Yisroel. The relationship between the Jews of America and the Jews of Eretz Yisroel. If that bond is to exist, we must give all our effort. But it is not enough. Must have תורה religion without learning is meaningless

VI ISRAEL

1. Theme of Eretz Yisroel, numbers 15:18 and Sifre 110. Bible uses different words for the entrance of the Jews into Palestine. בגאון is different from all other references. Teaches that as soon as they entered the land אמנם מכין שנים... נתקבו בתורה; Gives us insight into our feelings towards Eretz Yisroel. We have always been preaching about Eretz Yisroel, working for it. It was an ideal, a dream. Now that we have reached this stage, it creates new problems. Many go to E.Y. and are disappointed. Don't realize there is a difference between two attitudes, one the dream, the other the actual reality. The first mitzvah you must perform is that of Chalah.

Working out the problem of giving bread to so many thousands of Jews. At the same time, to fashion a government and country based on the sharing of Chalah. We must see that they have bread there; as far as American Jewry is concerned, this is the first mitzvah. First you must have a physical Eretz Yisroel established, with a future - then will come *ירושלים של משה* firmly *ירושלים של משה*

2. Genesis Rabbah 26:1 *... וְיָגִיד* As long as a country lives, it has problems and we must try to share those problems. Not every *וְיָגִיד* is a curse: it may well be a blessing.



VII KOL NIDRE

1. Yom Kippur, is the day when the priest entered the Holy of Holies; spoke God's name in its full essence. Bring home the idea that on Yom Kippur we ought to get the God consciousness. On this day we should give serious thought to what God should mean in our life. God should not be a name prattled with our lips.

לעולם - לעולם

2. Weakness of Jewish life today is that we carry concepts of God we had in our infancy. We don't expect a child to have a mature concept of God. Refer to Overstreet's term: "arrested infantilism." Many contemporary God concepts: A national God, God of Russia, God of America, etc. Come back to the Jewish vision of the universal God. New fad: throwing all responsibility upon God. Helplessness of man. Idea of Kirkegaard - that man is a helpless creature, is not a Jewish concept. Man is an אדם, a partner, with God. We have to have an image of God always before us, אשר not the childish notion of seeing God for one or two or three days a year. Or the childish idea that God is only in the synagogue, that as soon as we leave the synagogue God has no influence in our life. "I will walk before God in the land of the living." אשר You have to walk with God where you do your business, in all your relationships with life.

3. At the close of Yom Kippur service, according to tradition, we all recite הוא הוה seven times i.e. not only now, but proclaim Him all seven days of the week. Talmud Yerushalmi: Rosh Hashanah 2:5 God fashioned 365 windows in the Heaven for all humanity to look through. One for every day in the year, to get a glimpse into our heavenly ideas. 182 windows to the East, 182 to the West, God is everywhere and one in the center, Universal God. It is not easy to have this God consciousness, and that is the function of these days.

4. Isaiah 55.6:
of Haazinu,

in Agnon's "Yomim Noraim."

גישו ביהמקדו and Tanhuma, end
אלו עשרת ימי תשובה
see interpretation of אשר



(Dr. Levinthal)

VIII. KOL NIDRE NIGHT

The Function of Religion:

1. Deut. 4:14 *ואני צוה... לעשותם אותם עלי*
Unique form: Moses reviews with the people the highlights of the history, entry into the Promised Land, God's gift of the Torah etc.

2. Here is a word we find the function of religion
Observances are not an end in themselves. But function to transform you, influence you; you have here the right interpretation of religion. The old Jew understood that every mitzvah was an instrument. Brought him closer to God, transformed him into higher being.. Tragedy today, even among our religious Jews, religion is perfunctory. However, here there is a danger of minimizing rituals. We need ceremonies and rituals. They add poetry to our lives, but only if we understand them in higher frame. Need for new approach to the religious observances. To have influence in our life. There must be knowledge.

3. Deut. 30:14 - *כי קרוב... לעשות*
Erubin 54a
When you have it on your lips, when you will study, when you will learn.

כי יצחק אומר אימתי קרוב... במשך שבועים ובלבבך לעשות



IX YOM KIPPUR

1. MIDRASH (Exodus Rabba 30:10)

Midrash further refers to Proverbs 29:27 *אמר אלהים הקדש מי גרם לכם את אלהים ואת הברכה*

2. Question is pertinent for our day. Just observed tenth anniversary of the beginning of the second World War. Newspapers, magazines, were full of it. Reviewed the tragic moment when the war started ten years ago. Ten years have passed. We had beautiful visions. We were facing dawn, a future world to be. Now this question comes to us with striking force: We still have the erev, darkness, of the war. We are lost, cannot find ourselves, or lasting peace, seem to be lost from the beauties of the dawn, that beautiful one world that was to be born. Rabbis ask the question which everyone of us feels today. Answer is simple, the rabbis go to the heart of it: "The world still refuses to accept the Torah of justice."

3. The whole political situation, struggle of East and West, economic failure of the world, etc. The solution is close at hand. It is easy to throw the blame on others. I hold no brief for Communism. They certainly guilty of much, of crimes we have just mentioned. But it would be childish to think that the powers of the West are altogether guiltless and blameness.

4. Dr. Fosdick once quoted Wendell Phillips, who tells that the poet Coleridge once met a German in Frankfort who, whenever he mentioned his own name, always took off his hat with profound respect. Philips added: "It seems to me that the American people might be painted in the chronic attitude of taking off its hat to itself."

5. In "Civilization on Trial" Toynbee quotes a European observer: "In the world today, salvation cometh neither from the East nor from the West." Self-criticism would be most becoming.

6. Cite instances of the failure of our democracy - Chinese fiasco - closer at home, the Peekskill incident, which shows trend, seed of danger, what might happen here.

7. Concluding word of Midrash quotes wise admonition of King Solomon *אמר אלהים הקדש מי גרם לכם את אלהים ואת הברכה* Solomon *ואיש תרומות יירסנה* None of us are opponents of the Marshall Plan, none of us opposed to rich America helping other countries and peoples in distress. Matter of fact, more we help them, better we would be, according to the ideals of democracy. Yet there is something strange. If the purpose is to help the people, it is noble. But if we think, that we can spread democracy through gifts, we make a great mistake.

The Author of Proverbs was wiser - You will only strengthen countries through justice. If you offer only gifts, you will destroy them.

8. In the past few weeks, when Britain was holding discussions on the loan, New York Times carried quotations from British papers. All denounced America. "If you think you can buy our souls with the Marshall Plan, you are mistaken." That was the gist of the quotations. If democratic England speaks this way, what do the other countries say.....You cannot eradicate ideas from the minds of people by gifts. America could have helped by showing oppressed people what democracy really means. Communism is a religion, and the way to oppose it is not by war or money, but by means of a better religion. Western powers that allied themselves with China did not do well for democracy. They showed that we were not sincere about democracy. Now the talk of allying themselves with Franco will not help spread democracy. "It is only through justice."

9. At least our hope for Eretz Yisroel is that the government is establishing ^{בין} and that American Jewry will support it to the end.

10. Conclusion Hymn of ^{לאלה עורק בון בוון אבבות} ^{בין}
 Jews can give this message to a suffering world: It is the God who ordains justice, who searches the heart of governments, and of individuals, whether we are consecrated.
 Only when the world will accept the Torah will we pass from ^{ערב} and enter the ^{בקר}.



....INTRODUCTION....

I. On the nature of High Holiday preaching -- what I strive for

- a) Since Rosh Hashanah and Yom Kippur have become the high points of the year and of the religious experience of the individual Jew, we must use this opportunity for
 - 1. clarifying the root concepts that come out of the High Holy Days and that are meaningful to our people and applicable to their daily lives
 - 2. attaining new or renewed understanding of the concepts of God, Torah and Israel as they translate themselves into the life of the individual
 - 3. inspiring to a commitment to action -- or a genuine resolution for some not too distant future action by opening channels in the proper directions.

II. Some of the root concepts embodied in the High Holy Days

- a) Kingship of God
- b) Kedusha -- living life on the level of sacredness
- c) Commitments to Jewish values and the Jewish way of life
- d) Identification: with Israel; with the world; with fellow man
- e) Taking life seriously
- f) Moral responsibility

All of these are concerned with wholeness (organismic health) which is related to holiness by commitment and action. The process by which we achieve such wholeness and holiness is an act called Teshuvah (we do Teshuvah) עשו תשובה. This process expresses itself in striving for improvement for the individual ; תקון היחיד ; improvement for all of Israel ; תקון ישראל ; improvement for the whole world . תקון העולם . Thus I find that I need at least three sermons adequately to clarify each single theme (I speak three times on Rosh Hashanah. If need be, the theme can be treated twice on Rosh Hashanah and once on Yom Kippur. The order of treatment is not important).

III. The text? The totality of Jewish life, both past and present.

Jewish tradition at any point that we touch it has much to say on perfectibility of man, of Israel, and of the world -- the concept of Tikkun; the achievement of Kedusha. The Torah already speaks of our task (ch. 19 Lev.) קדושים תהיו; and adjures us to become a holy people, and a kingdom of priests ממלכה כהנים וגוי קדוש.

The liturgy of the High Holy Days lends itself admirably to use as a text. Open the Mahzor at almost any point and we have a jumping off place for such a High Holy Day discourse. In this way, by using the liturgy as proof texts and illustrations, we make the liturgy meaningful -- thus reinforcing the concepts that lead to commitment.

IV. Typical set of sermons: (On Teshuva)

Sermon 1. Return, O man

- a) What is the nature of Teshuva? What do we mean by "return" in Jewish tradition? Teshuva involves מחשבה (recognition); (וודוי) דבור (affirmation) and מעשה (action). This three-fold complex is called Teshuva. One must first recognize that one has gone wrong; one must thereafter affirm in words -- speak it out -- make confession; one must then take action -- move along in the new direction and along the correct path. If sin is "missing the mark" we must first recognize the fact, confess our shortcoming, vow to change and start along a new path of action which will more surely "reach the mark."
- b) How does it apply to the individual?
שוב יום אחד לפני מחרך
"Return one day before you die." Man must be in constant state of Teshuva -- examining and re-examining his actions, his thoughts, his outlook in the light of the eternal values. This re-assessment, re-evaluation and re-dedication must become second nature so that man more automatically does that which is correct; and it becomes

more difficult to do that which is wrong. Examples are to be taken from personal relationship with family, with friends, co-workers.

Sermon 2. Return, O Israel

- a) Every Jew as a member of the household of Israel should be constantly re-examining his relationships to his people. Loyalty to Israel means study, so that one can more adequately understand his relationships to the household of Israel; and deeds; ceremonial, ritual, ethical, all of which raise the levels of Jewish living and the status of the household of Israel.

Sermon 3. Return, O World

- a) Every individual is part of the world community and as such is directly responsible for the welfare of all mankind. The re-assessment of man's attitudes and actions in this sphere are called for. Teshuva is highly important.

Have we stood by idly as the world has moved further and further along the line of destruction, pleading inability to do "anything?" Or have we exercised our human prerogative of doing and saying, of expressing our convictions and acting thereon. We are involved - we must express our involvement by *מחשבה* - (101) *בבוא* - and *מעשה*.

Note: In each case, there ought to be, during the Service or at the end of the sermon, an opportunity to do something, or to commit oneself in some way. On the first morning of Rosh Hashanah, we customarily distribute pledge cards -- moral pledge cards -- committing us to study and religious participation. On Rosh Hashanah eve, in recent years, we conduct an Israel Bond drive. We always tie in these actions with the theme of the sermons.

V. Notes for typical set of sermons for the current year (Otherhood and Brotherhood)

Sermon I. "I" (I, the Jew and my local Jewish community)

I. The text for this sermon אה איך אני לי מי לי , etc.

a) The polarity within which man operates:

1. Brotherhood vs. Otherhood
2. I vs. not - I
3. Self vs. society
4. Identification vs. alienation

The pendulum swings. In some generations towards one pole, in others, the other way.

b) Today we have cult of the individual, with its attendant effects: the stress on I, the self, alienation; otherhood. This is not even humanism, it is self-ism. Not "man" is the measure of all things but "I" am the measure of all things. The theme is "every man for himself".

c) Judaism has always stressed the fact that the self by itself is nothing -- worthless אה אני לעצמי מה אני . The self is fulfilled only in relatedness. "I" begin to mean something only in relationship to my family, my community, the house of Israel, and the world at large (a novel re-reading of the text might here be introduced).

II. The remainder of the sermon deals with the individual Jew and the synagogue and the individual Jew and the local Jewish community. The Jewish "I" needs perfection via Torah and Mitzvot.

a) אה לא עכשיו אימתי "If not now, when?" -- there is an immediate urgency. One is to act now if one is to save one's self. (At the conclusion of the sermon, a moral pledge card is passed out and the congregants are asked to indicate a moral pledge by turning down an

appropriate tab on the card. On the right side there are tabs indicating all the courses given in the Adult Studies Institute, with a tab for each course. On the left side there is a list of congregational and home duties with a tab for each, for example, attendance at Sabbath services once a month, twice a month, three times a month, every week, with a tab for every week; daily Minyan, morning or evening; home observances.

Sermon 2. "We" (The American Jew and the House of Israel)

Here, too, we have polarities, with their consequent effects. This sermon deals with relationships of American Jewry to the State of Israel and American Jewry to the total Jewish people, K'lat Yisrael.

- a) The Unity of Israel has always been:
1. Our point of strength in an alien world
 2. The indication of the oneness of God (Shomer Yisrael)
עם המיוחדים סמך
- b) This unity has broken down
1. vis-a-vis State of Israel: philanthropy on our part does not make for unity
On the other hand, the cavalier attitude of the official religious ministry toward American Jewry and non-orthodox groups generally, does not help unity
 2. vis-a-vis world Jewry: we have not been zealous enough and concerned enough about the welfare of Jews in other parts of the world. Another generation of this break-down and American Jewry will be totally isolated from the rest of world Jewry
 3. The tasks that need to be done: regain the unity of עם ישראל

Sermon 3. "They" (The American Jew and the world at large.) Text will be the poem, וי אחיו , which speaks of the future unity of all mankind.

The unity of mankind is the real need of the day. Trace the shrinking

size of the world and the concomitant expanding responsibility of man.

- a) The hope -- our expectations of the U N as instrumentality
- b) Our expectations of cooperative action among the great States
- c) The hope for peace

The present situation is not a very hopeful one, but there are things that can be done and should be done. Awareness and action are called for. If not now, when?



STATEMENT -- for NE'ILA
by Rabbi Elias Charry

Teshuva -- repentance -- return or a turning toward.

Teshuva, the theme of these Holy Days, calls for new directions, new enthusiasms, new dedications. It is a turning away from the crass and impure; a turning toward the exalted and the pure.

For the Jew, Teshuva works in three related spheres:

Learning

Observance

Moral Living

1. Thru ever deeper delving into our past history, as reflected in the abiding sacred texts of our people, we open the storehouses of spiritual wealth accumulated through 40 centuries of thought and struggle and striving. We get to know what we are and who we are and what is our place in the world.

But this is all in the mind. It must be translated into forms and acts.

2. Thru participation in the observances of our people with enthusiasm and with kavanah, heartfelt intent, we are joined fast to that brotherhood of men, the Jewish people, that has dedicated itself since the dawn of time to the service of God and man. Each ceremonial act carries within itself some great idea and principle that our people discovered or our leaders brought to life: from the Shabbat to the Holy Days; from Circumcision at birth to shiva at death; from Kashrut, dietary laws, to Kiddush, sanctification; from the mezuzah on the outer doorpost of the house to the Seder in the innermost recesses of the home. All observances must be performed with intent and understanding lest they become meaningless gestures. And their intent is always moral.
3. Learning and Observance must lead to moral living, for this is the ultimate goal for man. "The mitzvot (both learning and doing) were not given to man except for the purpose of purifying him." By his moral behavior, his relationships to his fellow man, do we recognize the true Jew.

Let us therefore dedicate our best energies in this coming year to learning, to practicing and to living the moral life. Thus we do Teshuva -- for thus alone do we turn to the good and the noble.

May you be inscribed for a healthy,
good and happy year. 5727-ז"ש

Sermons Harold Kushner

REDEMPTIVE LAUGHTER: A Rosh HaShanah Sermon on the Holocaust

Viewers of last April's NBC special "Holocaust" may have noticed that when the program returned after a commercial break, the sound began an instant before the picture returned, as a kind of "teaser" to catch one's attention. If you heard laughter, you knew that the scene would be ~~of~~ of the Nazis. The Jews never laugh in the program; they have nothing to laugh about. This is one of the things the Nazis stole from us, - the ability to laugh. During the Nazi years, they kept all laughter for themselves.

Gen. 21:9 "Sarah saw the son of Hagar m'tzahek", which the Midrash (Tosefta Sotah ch. 6) interprets as avoda zara, gilui arayot, and shfichut damim. This is what the laughter of the Nazis was, as shown in "Holocaust", a mocking of all moral values and sense of restraint.

One of the important ways in which we can show that Hitler lost the war and Israel survived him is by reclaiming that capacity for Laughter which the Nazis stole from us. Sarah sees Ishmael m'tzahek, but she names her son Yitzhak. He will laugh in the future. The day will come when Ishmael will be removed, and Abraham's true heir will be the one to laugh. We must make Judaism something joyous. Fackenheim's dictum that we must survive as Jews so as not to grant Hitler a posthumous victory is correct, but incomplete. If Judaism survives as a grim, joyless obligation, as a burden we are too dutiful to put down, Hitler will have won. It is only the laughter of Jewish children, the sense of joy in our observance which will announce his defeat. Restoring the joy to Judaism means that after the Yizkor prayers of Yom Kippur, we return for the joy

of Sukkot and of Simhat Torah. If the Nazis stole laughter from us, we must see to it that we, like Sarah's son, laugh last.

BEING TESTED: A sermon for the second day of Rosh HaShanah.

Gen. 22:1 - And it came to pass after all these things that God tested Abraham. That is a strange and troublesome verse. What concept of God and of religion does it imply? A God who plays sadistic practical jokes on His most devoted follower? A religion which praises the man who commits the most horrible crimes in its name? We are justifiably troubled by the verse.

A possible explanation: Gail Sheehy subtitled her book Passages "The predictable crises of adult life." Maybe there are certain tests, certain trials a person must go through in the process of growing up, in order to become a mensch. It is not enough to have the confidence that he can survive the trials intact; he must actually experience them, for the experience is what changes one and makes one grow.

Bereavement, loss of one you love, is such a crisis. You never know how you will handle it until you actually go through it. Freud, who should have understood the ambivalences of a parent-child relationship better than anyone, had a hard time dealing with his father's death. He remarked to someone afterwards that he learned something from the experience he had never realized before, that "in a sense, you remain a child until you've lost a parent, no matter how old you may be." The loss of someone close to you is always painful, but it is a necessary stage of growing up and becoming a full-fledged mensch.

Poverty, financial need, is a test in which a person learns something about himself and becomes a different person. We have

all had experience in recent years with successful, upward-mobile men who suddenly lost their jobs, or had their incomes halved and their standards of living cut, because of economic changes. How do people react? Do some people throw morality out the window, and return to the jungle, doing whatever is necessary to support their families? Do some people totally lose a sense of their own worth, overlooking their abilities as a husband, father, friend, if they can't be good providers?

~~XXXXXXXXXXXXXXXXXXXX~~ A biographer of Nelson Rockefeller wrote that "because he grew up wealthy, he never understood how the world worked. He never understood frustration. He grew up with that uniquely American fallacy that all problems are solvable." Maybe to become a complete person, one needs to know want. The Midrash explains the shemita year as being designed to help the wealthy understand what the poor feel like, when they don't know where their next meal is coming from. Perhaps when the shemita is over, they will be less judgmental of their poor neighbors.

Similarly, affluence can be a test of a man's character. How many people, and their children, fail that test, find their lives spoiled, their values corrupted, their ability to enjoy life's pleasures diminished, simply because they can afford everything?

And finally, the most difficult test of all is the test of living happily with another person. You can't be fully human without it, and yet it remains one of the most difficult things we will ever be called upon to do. We recite the words oseh shalom bimromav a dozen times a day; what do they mean? The stars and planets are so big, and yet God has arranged for them

each to have its own orbit, so that they never bump into each other or get in each other's way. We on earth are so small, but we keep on bumping into each other and feel we can't succeed because someone else is in our way. So we ask for shalom on earth like the shalom God has fashioned in heaven. Further, the Midrash derives the word shamayim as a combination of esh and mayim. Fire and water are usually incompatible, but God has worked a miracle so that the sun and rain can coexist in heavenly harmony. This is shalom bimromav. On earth, men and women, parents, teenagers, Israelis and Arabs, blacks and whites, Irish Catholics and Irish Protestants, seem as incompatible as fire and water. So we pray for the sort of miracle on earth which already exists in heaven. It takes a miracle for two people of different needs and temperaments to live harmoniously together; yet our wellbeing as human beings depends on just such a miracle.

A story: a man sitting on the beach watches two children, a boy and a girl, building a sand castle on the ocean's edge. Just as they finish, a wave comes and knocks it over. The man expects the children to burst out crying; all their hard work has gone for naught. But they surprise him. They run up the beach holding hands, and sit down to build another castle. He realizes he has learned an important lesson. All the things we work so hard to build will someday be destroyed; only our relationships to other people will endure. Sooner or later, the wave will come and knock down what we've labored to build. And when that happens, only the man who has somebody's hand to hold on to will be able to laugh.

So the Lord tested Abraham, not to make him suffer, but to make him grow, so that by passing all the tests, he would be

LETTING GOD REMEMBER: A Rosh HaShanah sermon.

When you believe in God, one of the fringe benefits is that there are things you don't have to do, because you can depend on God to do them. Things like making the sun come up in the morning, and things which we're better off not thinking about, like some mean thing someone said or did to us years ago. We're better off not remembering about it, and leaving the remembering to God.

Our colleague Rabbi Michael Hecht, in his book The Fire Waits, has a meditation on Ki-Tetze which reads, in part: "God, help us leave behind the things that weigh us down. If while harvesting our days at the end of the year, we forget a day of sorrow, let that day fall from our memory and may we never return to think about it. If while harvesting our tears, we forget how someone we care for has done us wrong, let that tear be forgotten. God, help us not to remember all the worries we hoard, our possessions, our sorrows, our grudges. Help us to be like that farmer who left the sheaves behind, and having left them, later found he did not know their number, for they were gone."

In Judaism, it is a mitzvah to remember, but sometimes it is a mitzvah not to remember-- not to remember all the times people hurt us, disappointed us, let us down.

A hassidic interpretation of the verse "Love you neighbor as yourself" pictures a man peeling an apple, the apple in his left hand and the knife in his right. Suddenly, the knife slips and cuts into his left hand. It is hurt, bleeding. The man is

upset. What does he do? Does he take the knife in his left hand, and stick it into his right, to get even? Of course not, because both hands are part of the same person. That is why the Torah tells us not to take revenge or bear a grudge, because your fellowman is as yourself. You and he are part of the same body, k'lal yisrael. For one Jew to seek the harm of a fellow Jew when there are so few of us, for one member of a family not to be ~~non~~ speaking terms with another member of the same family, - that's like the left hand stabbing the right to get even. No matter how valid your reasons are, you're only hurting yourself a second time.

Buber interprets that verse to mean, "Love your neighbor because he is like you." You make allowances for yourself: I should be more patient, more charitable, but I have so many things on my mind. Make the same allowances for the other fellow. I'm not asking you to say that the other person was right in the way he treated you; I'm not asking you to forgive him. I'm only asking you to stop thinking about it/.

Newman and Berkowitz in How to Be Your Own Best Friend:

"People feel very justified in their anger. They can give you all the details of how unfairly they were treated years ago. They are usually right; they did get cheated as children. But what they don't see is that they're now cheating themselves... Their rage can't hurt their parents, but it's crippling them...

"It doesn't seem fair. You mean we should just let them get away with it? Wipe the slate clean, after all they put us through?" It isn't fair. Who said life is fair? But there is nothing you can do about that now. Hamlet tried to even the score, and it led to multiple deaths... Life lies in another direction, in letting go, giving up your grievances."

Mussaf on Rosh HaShanah speaks of God as zocher kol ha-nishkachot. God keeps a full set of books, so we don't have to. He can afford to remember all slights, all acts of selfishness, because His compassion is Infinite. If I remembered all the mean things people did, I wouldn't be able to put up with them. And if they remembered all the petty and thoughtless things I did, they wouldn't be able to stand me. So we're all better off forgetting and leaving the remembering to God.

One of the gates around the Old City of Jerusalem is known as Shaar ha-ashpot, the dung gate. One derivation of that name tells that the pilgrims coming to Jerusalem would wash the filth off themselves at that point. They didn't feel they could enter the Holy City until they had done that. We too, at the gate of a New Year, ought to leave behind all that defiles, embitters, and grieves us, before we enter.

MAKING OURSELVES HUMAN: a Yom Kippur Sermon.

Why do we fast on Yom Kippur? The Torah doesn't say we should. Nowhere does it talk about fasting. It says v'initem et nafshoteichem, which the new JPS translation renders "you shall practice self-restraint," and one teacher of mine translates to mean "you shall control your instincts". That's the meaning of fasting and all the other restrictions of Yom Kippur, -not to show God how much we're willing to suffer, not to win His sympathy, not even to lose weight, but to demonstrate to ourselves that we are human beings by controlling our instincts. In a metaphor only our generation can understand, all other living creatures are programmed, except man. Animals eat whenever they see food; only human beings can be hungry and say "No, I won't eat that, as a demonstration of my human capacity to control instinct, rather than let it control me."

HR RESOURCES

SUBJECT: MATURITY IN THE JEWISH TRADITION

SOURCE: David de Sola Pool in These Harvest Years,
edited by Janet H. Baird, New York,
Doubleday & Doran, 1951, pp. 281 - 296

"Nations pride themselves on their age. The immemorial tradition of a people such as the Jewish or Chinese gives to that people mellowness of character, deeply rooted strength, a sense of assured status, and something of the mature wisdom that is born of experience.

As it is with a people as a whole, so should it be with individuals. Age should be something in which a man can take pride because it brings to him fulfillment of the promise of his budding years, a status of honor, and the calm perspective which the experience of years can give.

This is axiomatic in the thought of the Jew. The millennial Jewish tradition rooted in the Bible bids one turn to the elders to learn the true values of life. "Remember the days of old, contemplate the years of the many generations. Ask thy father and he will declare thee, thine old men and they will tell thee." (Deuteronomy 32:7) For three thousand years Jewish tradition has accorded to elders special recognition, honor, and function.

It has also consistently counseled men and women to make a full and wise use of their advancing years. For the tradition that is based on the Bible is realistic in its recognition of the physical limits to the number of our years. Man is but "flesh and his days shall be 120 years." (Genesis 6:3.) This is regarded as the utmost limit of life which we can ever hope to attain. Ordinarily one hundred years is considered the most to which man may look forward. In the happy, restored Jerusalem, "there will not be heard any more the sound of weeping or the sound of outcry; there will never more be thence an infant of days or an old man that will not fulfil his days, for the youngest shall die at a hundred years . . ." (Isaiah 65:19,20.) The Psalmist, considering the fleeting character of life, allots us still fewer days on earth: "The days of our years are three-score and ten years, or with vigor fourscore years." (Psalms 90:10.)

Moreover, the Biblical tradition vividly recognizes that length of days necessarily brings with it increasing limitations. After the Psalmist has allotted to man the hope of attaining a maximal fourscore years, he adds, "yet is their boast only toil and sorrow, for quickly life passes and we fly away." (Psalms 90:10.) Neither the Psalmist nor the Preacher of old knew today's miracles of medicine and health conservation which make it possible for us to live through our advancing years with only slowly diminishing physical vigor. The Preacher, Ecclesiastes, drew a vivid picture of the physical disabilities and decrepitude to which the aging could look forward: "Remember thy Creator in the days of thy youth, ere the days of evil shall come, and the years draw nigh when thou shalt say 'I have no pleasure in them,' ere the sun and the light, and the moon and the stars are darkened and the clouds return after the rain (failing eyesight), in the day when the keepers of the house (the hands) shall tremble, and the strong men (the legs) shall be bent, and the grinders (the teeth) cease because they are few, and those that look out of the windows (the eyes) shall be darkened, and the gates on the street (the lips) shall be closed as the sound of the grinding is low, and one shall start up at the voice of a bird (inability to sleep), and all the daughters of song shall be low (increasing deafness). Also one shall fear a hill (shortness of breath), and terrors shall be on a journey (difficulty of walking). And the almond tree (grey hair) shall blossom, and the grasshopper shall be a burden (inability to carry even a small weight), and the caper-berry (appetite and passion) shall be weak, for man will be going towards his eternal home and the mourners go around in the street; ere comes the time when the silver cord is severed, and the golden bowl shattered, and the pitcher broken at the fountain and the wheel fallen shattered into the cistern, and the dust shall return to the earth as it was, and the spirit shall return to the God who gave it." (Ecclesiastes 12:1-7.)

This was the picture of physical breakdown that was familiar to our ancestors in Bible times. Centuries later it was the same as seen by the rabbi who in characterizing the fourteen ages of man said of the later years of human life, "60 is age, 70 old age with the hoary head, 80 survival for exceeding strength, 90 bent decrepitude, and 100 as though one were already dead and passed away completely from the world." (Mishnah, Aboth 5:24.) Similarly, another rabbi, looking on the physical disabilities which beset old age, could exclaim, "Youth is a crown of roses; old age is a crown of rods." (Talmud, Sabbath 152a.)

Today old age has largely lost these physical terrors. Many of the encumbrances of advanced years which the Preacher saw as inseparable from age have been largely overcome by the techniques of modern science. Eyeglasses correct defects of vision that come with the years. Artificial teeth and dentures preserve the "grinders" in the mouth and hold firm the lips, "the gates on the street." Today many are the venerable elders who know the blessing signaled out as so exceptional in Moses that in extreme old age "his eye was not dimmed, nor his vigor abated." (Deuteronomy 34:7)

In our days maturity need seldom fear such physical handicaps. In an era of total world wars it should rather fear the unhappiness of which it may be the witness and the living memory. When the patriarch Jacob first came before Pharaoh he was asked by the king, "How many are the days of the years of thy life? And Jacob said to Pharaoh, 'The days of the years of my earth's sojourning are one hundred and thirty years. Few and evil have been the days of the years of my life . . .'" (Genesis 47:8-9.) Jacob had known enforced flight from home, years of toil for a deceitful and exacting master, bereavement in the early death of his beloved Rachel, and mourning for his darling son Joseph.

Life's True Perspective

Growing old is not simply a chronological condition of arteries, tissues, and organs physiologically aging with the passage of time. Privations, hardships, excessive toil, insufficient sleep, homelessness, bereavement, mourning--all such experiences as these, which Jacob had known, made him look back on his length of years as on something quite other than an unmixed blessing.

But here again our greater capacity today to control the physical forces and conditions which surround us can lengthen our expectation of life and rob old age of many of the accumulated sorrows and burdens that have traditionally been considered as inseparable from longevity. Scientists have shown that length of life can be materially affected by controlling outward conditions. Thus, on the purely physical plane, the life span of an insect has been varied from twenty days to six months, according to the temperature in which it is kept. So may our life span vary according to the fever or the restful coolness with which we live, the excitement or the calm of the spiritual atmosphere in which we habitually move, the sorrow or the joy, the worry or the serenity which we allow to possess our lives.

We can largely control and make beautiful the character of our individual living so long as the world remains sane. Only if it gives itself up again to the suicidal madness of total war will those of us who may escape with our lives re-echo the despairing words of the Preacher when he looked out on life and saw the torturous cruelty of oppression which marked social and economic life in his days: "Then I praised the dead who have already died above the living who still are alive." (Ecclesiastes 4:2.)

We misjudge life's perspectives when we set old age at the center of its panorama. Only for a nonagenarian or a centenarian may length of years become a primary consideration. For others it is often quite an unimportant concomitant of a full and interesting life. Let us not forget the proudly hopeful mother who went to visit her daughter's violin teacher and asked him how the child was progressing. The answer that she received was, "If enough time is given her, she will become very famous." "Ah! She will be a great musical artiste!" "No! If she is given enough time and she lives long enough, she will be very famous--for her exceptional age." Old age must not be allowed to become the paramount value in life. It must be an incidental in a life that has rich values in its own quality of living.

On the other hand, age may not be disregarded or negated. Not even a woman should yield to the weakness of concealing or disguising her age. It is told that, exasperated by a nagging wife, a husband lost his temper and, turning on her, said, "You are a troublesome, nagging, bad-tempered, disagreeable old woman." "Old," she replied, "whom are you calling old?" We have to recognize the centrality of character in the values of life, and we must put old age in its commensurate place among them. "For honorable old age is not that which standeth in length of time, nor is its measure given by number of years; but understanding is gray hairs unto men, and an unspotted life is ripe old age." (Wisdom of Solomon 4:8, 9.)

The relation of character to age is fundamental also from the negative side. It has long been recognized that physical age descends prematurely on man when he allows himself to be the victim of vice or carking cares. Many centuries ago the Talmud declared that old age descends rapidly on those who give themselves up to sexual excess. (Talmud, Sabbath 152b.)

Rabbi Joshua ben Nachmani declared that old age comes too rapidly to four classes of men--those who are possessed by fears, those who give way to anger with their children, the one who has a bad wife, and to everyone in time of war. (Midrash Tanhuma--Hayye Sarah 2.)

Many of such life-shortening troubles are humanly controllable, and therefore much of the psychic and the physical disabilities of age can be averted and avoided as we learn to live more serenely and with peace in our hearts. It is truly within our own power, through the quality which we give to life, to make our mature and advancing years the blessing which they should be and may so well be.

We have no right to look for a happy old age if in our living we habitually violate physical and spiritual law. The full blessing of length of days comes to those who have known how to live, and the beauty of the years of maturity can be assured only by maintaining high standards of living. Thus the Psalmist has a simple formula for happily living out the harvest years of advancing age: "Who is the man who delights in life, who loves length of days in which to see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it." (Psalms 34:13-15.) His prescription is as valid as when it was first written down.

The master of Proverbs suggests several other ingredients with which to fill the cup of happiness for length of life. "The one who hates ill-gotten gain will prolong his days." (Proverbs 28:16.) He calls also for moral wisdom: "Length of days is in its right hand . . . Hear, my son, and receive my words, that the years of thy life may be many." (Proverbs 3:16; 4:10.) "Reverence for the Lord will increase days, but the years of the wicked shall be shortened." (Proverbs 10:27.) "For length of days and years of life and peace shall (God's commandments) add to thee." (Proverbs 3:2.) "A crown of glory is the hoary head; it shall be found in the way of righteousness." (Proverbs 16:31.)

The rabbis of the Talmud take up the refrain. In their generation they also sought to find a formula of living that assured a happy old age. Thus Rabbi Zaccai, when questioned why he had reached a ripe old age, attributed it to his respect for the synagogue and to his never having spoken harshly of others. Rabbi Eleazar ben Shammua also attributed his blessing of years to the

respect he had shown the synagogue, and also to the fact that he had treated others with deference. Rabbi Nehunya believed that he had lived long because he had never humiliated anyone, nor had he ever harbored resentment overnight, and because he had been generous in helping others. Rabbi Zeira attributed his length of days to the fact that he had always treated the members of his household with gentleness, he had shown respect to others, he had never rejoiced in another's misfortune, nor had he used opprobrious nicknames. (Talmud, Megillah 28a.)

What is remarkable in these statements is that in every case the venerable rabbis give credit less to their personal piety than to the considerateness they had shown in their social relations. "Would you live long?" they say, "then treat others in a kindly and generous way." Truly, old age comes to us most readily as a blessing when we have lived unselfishly and have built up for ourselves a kindly, warm, comfortable, and cushioning world of friendship through our considerate relations with others.

There is valid and potent wisdom for our days in all such dignoses. One of the delights of walking in our city parks on a weekday is to see how many of those who are there are little children alongside men and women whom the world calls old. Youth and the more vigorous adults are busy in their workshops or offices. But the little child is there while the venerable elder sits on the bench and smilingly watches him at play. It is the picture of a city at peace that we have already seen painted by Isaiah. "The same picture of happy age as the very symbol of outward and inward peace is depicted by another prophet: "Once again old men and old women shall sit in the open places of Jerusalem, every man with his staff in his hand because of his great age, and the open places of the city shall be filled with boys and girls playing in its open places." (Zechariah 8:4, 5.)

But advancing years do not compel one to spend one's time doing nothing more than sitting idly in the park. There are qualities in maturing years which traditionally bring to elders their own distinctive obligations as well as leisurely honors. The high-pressure youth of our days do not ordinarily give respectful attention to their elders. They hardly wait in silence for the words spoken by older lips, as did Elihu who "waited for Job with his words, because they were older than he." (Job 32:4.) Nor does modern youth usually

know of the injunction to "rise up before the hoary head and honor the face of the old." (Leviticus 19:32.) In past centuries, however, this respect for the aged was demanded of the Jew. Indeed, it is told of one of the greatest of the rabbis, one before whom everyone would deferentially rise, that he never failed to stand when in the presence of an old man, even though the old man was unlettered and ignorant, and of Rabbi Jochanan it is recorded that he would always rise up before the aged, even though the old man might be a heathen. (Talmud, Kiddushin 33a.)

Our generation is not alone in its failure to accord such deferential gestures to age. The master of lamentation weeps that in his generation of catastrophe "the face of the elders is not shown honor." (Lamentations 5:12.) Isaiah similarly deplores that in his day "each oppressively pushes against his fellow and against his neighbor, the young act insolently towards the old, and the base towards the honored." (Isaiah 3:5.) He felt that his was a generation like that of the heathen among whom "none showed countenance to the aged nor pity to the young." (Deuteronomy 28:50.)

In our days we feel less strongly about this failure to rise up before the old, because the aged are now less likely to be physical and mental wrecks and pitiful wash-ups on the marginal shores of active life. Today old age should hardly demand this formal deference from the young, for advancing years do not automatically bring on a debility and senility that arouse our pity. The education which we receive when young, and its continuation in later years and even in old age, through newspapers, books and magazines, moving pictures, radio, television, and other twentieth-century instruments of mental stimulation, makes rare indeed that type of the illiterate old villager who then asked how he filled his time replied, "Sometimes I sits and thinks, and sometimes I just sits."

Formerly, physical infirmity and blindness would often compel the aged to live as virtual prisoners shut in by the walls of their room. Today the telephone, with the radio and television, and the elevator and the automobile, very often rescue them from being prisoned within narrow, inbred confines of living and open up for them the outer world with all its personal touches and wide vistas of interest.

The mechanizing of so much of the physical drudgery of life by such willing slaves as the electric laundry

machine and vacuum cleaner in the home and the automobile at the door takes away from today's maturing woman and man many of the handicaps and physical limitations of advancing years. In our era everyone can take an eager, zestful part in life to a degree that men and women of similar years in earlier generations could not have dreamed possible.

Age, however, can now rejoice in something more than that many of its physical and mental disabilities have been overcome. It has retained many of the special advantages which come with advancing years. Foremost among these is the maturing wisdom which may come with the ever-deepening experience that the years bring. It will be recalled that King Rehoboam, when coming to the throne, took counsel with the elders as to the policy that he should follow. He consulted also with his young contemporaries, and by following their advice and rejecting the sage counsel of the elders, he came to disaster. (I Kings 12:1-15.) For, as was said by the rabbis many centuries later, "building by the young may be tearing down, while tearing down by the old may be upbuilding." (Talmud, Megillah 31b.)

Of old it was almost axiomatic that "with the aged is wisdom, and with length of days understanding." (Job 12:12.) Jesus ben Sirach declared, "How beautiful is the wisdom of old men . . . Much experience is the crown of old men." (Ecclesiasticus 25:5, 8.) In angry expostulation Eliphaz said to Job, "what dost thou know that we do not know? What dost thou understand that is not also with us? For the hoary head and the aged are with us, older in days than thy father." (Job 15:9, 10.)

Then it was almost assumed to be true, as the Arab proverb expresses it, that he who is older than you by a day is wiser than you by a year. When Moses was building up an incipient organization for the Jewish people that he had created, he was bidden, "Gather sixty men of the elders of Israel." (Number 11:16.) Because of their age and experience, elders were regarded as the men best fitted to guide the destinies of their people, in the same way as the ancient Romans set duties on their "senators," a term meaning "elders".

The rabbis sometimes express this point of view with a stinging disparagement of youth. One of them said, "He who learns from the young, to what may he be compared? To one who eats unripe grapes and drinks wine fresh from the wine press. But he who learns from elders, to what may he be compared? To one who eats ripe grapes and

drinks old wine." (Mishnah, Aboth 4:26.) However, they realized that not all the advantage is on the side of years, for another rabbi said, "One who learns as a child, to what may he be compared? To ink written on fresh paper. But one who learns when old, to what may he be compared? To ink written on rough blotting paper." (Mishnah, Aboth 4:25.)

The Wisdom of Maturity

We must be on our guard against thinking that length of years necessarily and automatically brings wisdom. If we are not watchful, old age may bring us only a gar-rulous dotage. "Better is a poor lad who is wise than an old king who is a fool and who no longer knows how to accept admonition." (Ecclesiastes 4:13.) The greatest of the rabbis declared, "Look not on the flask but on what it contains. For there may be a new flask containing old wine, and an old flask which contains not even new wine." (Mishnah, Aboth 4:27.)

The recognition that wisdom does not necessarily go hand in hand with the length of days is needed to keep those who are aging constantly alert. We have to put forth continued effort not to fall behind and become outdated as the years creep on us. Unless we consciously and consistently keep ourselves mentally wide-awake, we may find that there is bitter truth in the saying of the rabbis that while the wise grow wiser with the years, the older the ignorant get, the more foolish they become. (Talmud, Sabbath 152a.)

Perhaps the happiest way for the maturing to keep astir and not settle down into fusty old fogysm is for them to maintain contacts with the young and associate themselves with the interests of the younger generation. When we are aging we must watch out against a facile living in the past. The young who live in the present and the future will have little patience with those who habitually look backward and have praise only for the days that are gone. As we become veterans in the art of life we must preserve a forward-looking spirit if we would give our best as the heritage of those who come after us, and would see our highest purposes carried on by the next generation. There can be no stop signal set up by age or even by death itself unless there is a stooping of the next generation.

There was a moment in the life of the patriarch Abraham when he believed that Isaac, his beloved son and spiritual heir, must be sacrificed. He had to be taught by a vivid and dramatic demonstration that age must not try

alone to complete life's work. There must not be the sacrifice of youth by old age; old and young must go on "both of them together."

Age must not allow a break to develop between the generations. None of us, however old, may say, "I have done my work, I do not care now what happens. Après moi le déluge." Life has continuity. Interesting, gracious, and useful advancing years will be those where the elders think, counsel, and plan together with the more vigorous, inventive younger generation. Life needs both the radicalism of youth and the conservatism of age. It needs the fire and enthusiasm of youth to get things done and the experience of age to see that they are not overdone. Fullness of living, with the divine spirit richly poured out on all, will be when "your old men shall dream dreams and your young men shall see visions." (Joel 3:1.)

If, then, men and women are to grow old without losing the zest of living and are to feel that life still has for them a niche where they can be useful, they must stand behind the young to give them guidance and encouragement and cheer them on their more active course. In this way those who have lived through their more vigorous years can fulfill for themselves the prayer of the Psalmist, "Cast me not off in the time of old age; when my strength fails forsake me not . . . Yea, to old age and hoary head forsake me not, so that I may tell Thy power to the next generation, Thy might to all who are to come." (Psalms 71:9, 18.)

The years of early struggle and groping purposes can with age yield to an assured inner quiet and comfort. The difficulties and asperities of our overeager youth can be smoothed down with the years to a mellow richness of personality that has matured. The ardent discontent of questioning youth can yield with the passage of time to a calm philosophy of ripened experience. Our usefulness is not measured primarily by chronological considerations. We have to learn to look on our advancing years not as our declining years but as our progressing years, which we can make meaningful with fitting purpose and stimulating interests.

Not everyone can be a Goethe who completed his Faust at eighty, or a Verdi who was writing brilliant music, or a Toscanini interpreting it when past eighty. As the decades pile up we have to make concessions to time. Baseball and tennis will yield to the more leisurely golf, and that in its turn to gentle walking on the

level without the burden of the clubs. For with the increase of our years our physical processes do slow down. A wound or a broken limb heals more rapidly when we are young because the physical coursing of life within us is more active. Time seems to pass slowly for youth because when young we are eagerly impatient to get things done. But with the old, as their physical processes slow down and their pace of living slackens, time seems to rush by and outrun them.

Therefore, growing old must be made a triumph of inward forces over outward handicaps. If we lose courage at the first twinge in our stiffening joints, we shall yield prematurely to the growing limitations imposed by increasing years. But if we face the future with courage and indomitable spirit, and cling to life with its brilliant wealth of interests, then we shall keep it sensitively filled with meaning and purpose. As the years rush on us, we shall regard each new day as borrowed time and fill it with significance for ourselves and for others. As the flow of time catches up with us, we can cry out with the Psalmist, "Blessed be the Lord who each day bears our burdens," or, as the phrase may be translated, "who each day places a responsibility on us." (Psalm 68:20.)

While age may progressively necessitate our giving up our work, we must not let it mean giving up our interests and our *joie de vivre*. As the years accumulate, we should with grateful recognition check our expenditure of the energies that were born of a more youthful venturing spirit. But we can keep alert our eagerness to have new experiences. We must beware of settling down and accepting things as they are or as they were. While with the years we become more restrained and calmer, we must be on guard against becoming *passé* and allowing our enthusiasms to be dampened. We must wisely put fewer demands on our heart and on our physical strength, but without weakly submitting to the psychological limitations of increasing age. If we fight against growing rigidity of mind, we can maintain much, if not all, of our resiliency of spirit even though the years crowd in upon us.

The rabbis of old remind us that when we reach the end of the final chapter of life on earth, no one of us has fulfilled even half of his plans, desires, and hopes. There is no room for smug satisfaction in a ripening age. With true instinct of the poet, Robert Browning put into the mouth of a Rabbi Ben Ezra the stirring call:

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be
afraid!" . . .

Therefore I summon age
To grant youth's heritage . . .

Youth ended, I shall try
My gain or loss thereby;
Leave the fire ashes, what survives is gold. . .

My times be in Thy hand!
Perfect the cup as planned!
Let age approve of youth, and death complete the
same!

In this spirit we can look out on the advancing years without apprehension. So long as we retain our interests and preserve even residual physical and mental strength to meet the challenge of each cumulative day, and so long as we delight to be with the venturing young and feel that we still have something to give to tomorrow, so long will life have no terrors for us and old age will be a blessing. Only when the years weigh so heavily on us that we can no longer bear their burden and we crave quiet, rest, and peace, then, and only then, will our days truly be numbered. Then there will be fulfilled on us the words of blessing spoken of old by Eliphaz to Job, "Thou wilt come to the grave in ripe old age as a shock of corn comes up in its due season." (Job 5:26.)

The rabbis tell much of a legendary character about the historic city of Luz. It was a city, they say, into which the angel of death could not enter. Therefore those within its walls could not die. They would grow older and older, and so long as they had work to do and a function to fulfill, all was well. Life without the possibility of death was a glorious and brilliant adventure. But inevitably the time would arrive when to everyone in Luz the weight of his eighty, ninety, one hundred years or more would become heavier and heavier. Life would become for them more and more a burden, a physical existence dragged out without the ability to work or play, and without the mental strength to take an interest in anything. Then the worn-out inhabitant of Luz, from sheer weariness of a hopeless, aimless

existence, would drag himself or ask to be carried outside the walls of the city, there to be welcomed by the angel of death in the soothing sleep of peace. (Talmud, Sotah 46b.)

Life to be truly life must at every age be lived fully, richly, meaningfully. As wise and as true today as when uttered more than two thousand years ago are the words of Ecclesiastes (11:6, 8): "In the morning sow thy seed, and until evening rest not thy hand, for thou knowest not which shall succeed, this or that, or whether both shall alike be good . . . So if a man live many years, let him rejoice in them all."



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BE GRATEFUL

by Rabbi Bernard L. Berzon,
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Hakarat tovah--gratitude--is a basic concept of Judaism. If we go back in our memories to the happy days of childhood, we will recall how our mothers would recite with us every morning modeh ani in which we gave thanks to the Almighty for having restored our souls and revitalized our spirits after an evening's rest. The brief prayer concludes with the phrase rabbah emunatekha--"great is Thy faith."

As a child, I used to repeat the modeh ani word for word without understanding its true significance. When I grew older, however, the concluding phrase began to trouble me. What does it mean that God has great faith? Faith in whom? A human being has faith in God, in members of his family, in friends, in himself. But in whom does God have faith that it says rabbah emunatekha?

The answer is provided by our sages. In commenting on the phrase that was read last Shabbat in the synagogue, el emunah--"a faithful God" (Deut. 32:4), the Yalkut declares that it refers to God's unlimited faith in man. Sheheemin beolamo uberao. God believed in man and created the world. (Yalkut Haazinu 942).

Just stop and consider how God believes in us! Count the blessings He has showered upon us and see how He trusts in us! No wonder that upon arising in the morning the Jew is taught to express his thanks to the Almighty! He begins with modeh ani, which is a general statement of gratitude, and continues to itemize the blessings for which he is indebted to God.

Let us take as an example the benediction of pokeach ivrim in which we give expression of thanks to the Almighty for having endowed us with vision. Have you ever stopped to consider what a wonderful gift your eyes are and thank God for them?

The Readers Digest published a gripping story of a man who was blinded during the war and who accidentally began to regain his sight. Those of you who haven't read it should, for it will make you conscious of your debt to the Almighty for the world of color about you, for the ability to see sunrise and sunset, and the faces of loved ones.

Then there is the blessing of zokef kefufim, which is a prayer of thanksgiving to God for being able to rise from bed in the morning and walk.

Anyone who is worried about petty losses in business or is aggravated because of personal slights ought to recall the familiar ditty, "I had the blues because I had no shoes; until upon the street I met a man without feet."

A chaplain who serves in one of our large metropolitan hospitals, is known for his sweet disposition and cheerfulness. He has a winning smile on his face and inspires the patients he visits with hope and confidence. To be in his company is a

real treat. At one of the rabbinical conferences, someone asked him, "How come you're always in such a good mood? You've been in the hospital service for a long time now. Doesn't the sight of so many sick people, of so much agony, frustration and pain, upset you and make you sad?" "Well," replied the chaplain, "to be truthful, it sometimes does. That is normal and can't be helped. I try to do the best for my patients--to cheer them, to counsel them, and to inspire them with hope and faith. When things get rough and I begin to feel down and out and sorry for myself, I walk up to a nurse who doesn't know me, and I ask her whether there is a patient in the hospital by this and this name. And I give her my own name. When she looks through the records and informs me that there is no patient in the hospital by that name, it always gives me a lift. I then raise my eyes heavenwards and thank God for my health. That makes me cheerful and enables me to get on with my work."

Did you ever stop to consider what a child's bubbling smile is worth? Did you ever compute the value of holding your grandchild in your arms--even at the trouble of having to change a diaper? What is the true worth of a wife's respect or a husband's love? Did you ever stop to think of all these blessings that have come your way and say to God, "Thank you"?

Clyde McGee expressed our indebtedness to God in a poem entitled Gratitude.

"For sunlit hours and vision clear,
For all remembered faces dear
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year's long road,
And bore with us the common load,
For hours that levied heavy tolls
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years."

Survey the world and compare your lot with that of people all over the globe. There are literally hundreds of millions of human beings throughout the world who would give anything to change places with the least of us. Is there another spot on earth where there is so much opportunity as we enjoy in this blessed land? Even during a recession, we have the highest standard of living ever reached by civilized man. We take trips and vacations; we own homes and cars; we send our children to the finest camps and the best colleges; we go for extended visits to Israel. Do you ever stop to count all these blessings and thank God for them? A good Jew should; a good Jew does. He says that he is grateful to God sheasah li kol tzarki, "who has provided me with all my needs."

In birkat hamazon we recite a special horachamon in which we ask the Almighty to grant us of His munificence as He did to our forefathers Abraham, Isaac and Jacob whom He blessed with bakol, mikol, kol - with everything. The conclusion of that prayer is ken yevorech otanu kulanu yachad biberachah shelemah. "So may He bless us all together with a complete blessing."

Please note the phrase berachah shelemah. Isn't berachah alone enough? Why shelemah? Evidently the author of that horachamon felt that unless one is convinced that the berachah is total and complete, that God has provided him with all his needs, it is not a true herachah.

It is interesting that the Talmud points out the same idea in the following text: "Shlosho hit'iman haKadosh baruch hu baolam hazeh me'en olam habah, ve'elu hen Avraham, Itzchak ve'yaakov. "Three men had a taste of paradise in the world - Abraham, Isaac and Jacob." (Bab. Batra 13a).

Well, you will say to me, but our berachah is not yet shelomah. Perhaps. But even when one grants that the blessings of freedom and opportunity are not yet equally enjoyed by all the segments of our society, there is reason this year to be grateful. We should be makirei tovah for the aroused conscience of America and for the tremendous steps forward that have been taken this year to erase this evil.

Granted that peace is not yet assured, but there is reason to be grateful for the limited atomic test ban that has been concluded between the United States, Great Britain and the Soviet Union, and that has been signed by more than eighty nations. This treaty affords the world a breathing spell, and offers a glimmer of hope for the ultimate thawing of the ice of the cold war. Less than a year ago during the Cuban crisis, when humanity was on the verge of atomic disaster, few dared dream that such a promising turn of events was likely to come so soon.

Ah yes! We have much to be thankful for this year. God has given us a great deal. We are tenants on His land and we eat the produce of His earth. Rabbah emunatekha. Great is His faith in us! He certainly has a high opinion of us to entrust the tremendous resources of the world in our care.

One of the most painful experiences is to be the victim of a let-down. Imagine a case where parents have sacrificed a great deal for their children. They worked and skimped to provide their offspring with the best education and professional training, hoping that they would crown the twilight of their lives with nachas, but instead of joy, they are aggravated by them. And the poor old parents are disillusioned--the victims of a cruel let-down.

Or imagine a friend in whom you placed your trust. You helped him in the hour of his need. You set him up in business, and now you need him and you discover that he used you for what you were worth, that he is heartless and cold. And you are the shocked object of a terrible let-down.

Picture a young woman who was courted by an amorous admirer. He promised her the moon. He would be good to her and adore her "until the end of time." And then they were married! And he proved to be faithless and false. What a let-down!

Shakespeare immortalized this frustration and pain in the outcry of Amiens in "As You Like It" (Act II, Sc. 7):

"Blow, blow, thou winter wind,
Thou are not so unkind
As man's ingratitude;
Thy tooth is not so keen
Because thou art not seen,
Although thy breath be rude....
Freeze, freeze, thou bitter sky,
Thou dost not bite so nigh
As benefit forgot.
Though thou the waters warp,
Thy sting is not so sharp
As friends remembered not."

Well, God has placed so much faith and trust in us. He gave us life, sustenance and bodily vigor--dare we betray His confidence, dare we make Him the object of a let-down? Or shall we be found worthy of the trust He placed in us by declaring, "Rabbah emunatekha". You, Almighty God, have evinced so much faith and confidence in us, we, in turn, will forever remain faithful to your teachings. We shall be devoted to your traditions, to your Torah and to the Synagogue which give us spiritual vision, moral courage and stature."

Parents of a soldier who died in the war presented a generous gift to their synagogue in his memory. A couple who attended the ceremonies was deeply moved. The woman suggested to her husband that they do the same. "But our son returned home healthy and strong," the father protested. "That's just the point," the woman replied. "Let us give a generous gift to the synagogue because he did come home to us healthy and strong."

Some time ago, I read in a national Jewish magazine about a fine Jew who went out a few days before Yom Kippur to solicit pledges for his Shule. In most homes, he was well received. One man, however, rebuked him gruffly, saying, "That's all I hear from the synagogue these days is money, money, money! Money for the Building Fund, money for raffles and money for maintenance. I am sick and tired of being approached for money. Please leave me alone and don't bother me for a while!"

Tears filled the eyes of the solicitor and he was about to leave the house of the excited man. Upon noticing the tears of his visitor, the baal-habayis softened a little. He felt that he had gone too far and had insulted a good man that was, after all, soliciting money not for himself but for a good cause. He asked him to sit down and said, "I am sorry for my rudeness. It is erev Yom Kippur and I don't want you to bear me a grudge for the things I said." To which the visitor replied, "It's not you anger that upset me so much as the words you used. They opened an old wound and reminded me of a personal sorrow. You see, I had a boy who was a costly item to me. He was forever in need of spending money. He would rip his pants and tear his shoes. He needed books, bats, balls, ice cream, and what not. I am a man of moderate means, and it wasn't easy for me to raise that boy of mine. Suddenly the sweet child was taken from me. He now rests silently in the bosom of Mother Earth and makes no more demands on me. He doesn't cost me a cent anymore. When you said, money, money, money! it brought tragic memories to my mind and tears into my eyes."

The man of the house was deeply moved. After a brief pause, he said to his visitor, "You have opened my eyes. Only the dead need no funds. A living and thriving individual needs money all the time. Only a dead shule needs no donations. Here is my contribution to a living House of God!"

I know that we have annoyed a number of you during the past year. We solicited your help to enlarge and beautify this magnificent edifice. Now we ask you to help maintain the services and activities of our congregation. Do not make the shule the object of a let-down, and God will continue to grant us the blessings of health, happiness, and peace.

GOD'S PRAYERS

By Rabbi Baruch Silverstein
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The famous theologian, Solomon Schechter, once made a brilliant observation about the multiplicity of prayer-books published annually in America. "Years ago", he humorously remarked, "when all Jews prayed regularly, one Siddur was sufficient. Now, when so few retain this practice, we are treated to so many different kinds of prayer-books."

Whether we agree with this observation or not, it certainly does not apply to the High Holy Days. On these days most American Jews do pray. On Rosh Hashonah and Yom Kippur the Synagogues are crowded with serious worshippers. The high Holy Day prayer-book is more fortunate than its two companions -- the Sabbath and Daily Prayer-Book. The Machzor is a familiar and well-rehearsed volume. Its pathways are

well-trodden roads and its stop-overs are well known landmarks.

The prayerful mood of the High Holy Days extends also to those of us who are not so well acquainted with the ritual and order of Services. Once we cross over the threshold of the Synagogue, we are gripped with a mystical craving to pray and to communicate with God. Unfamiliar with the art of communal prayer, we grope to express our sentiments in whatever means available to us. Unable to participate intelligently in the Congregational ritual, we attempt to articulate our supplication in impromptu and halting ways of our own. On These Days of Awe we feel a strong compulsion to join our fellow-Jews in prayer even though we have not been trained how to pray. Overwhelmed by the sanctity of the day and the crowded emotions of our souls, we are tempted to whisper silently, "Oh God, teach me how to pray. Put the proper words in my mouth."

The compulsive urge to pray has been frequently dramatized in Jewish literature. Our folklore is filled with many imaginative stories which describe the strange methods used by inarticulate worshipers in their attempts to communicate with God. There is the famed shepherd-boy who, unable to withstand any longer his involuntary silence on Kol Nidre night in the Synagogue, placed his fingers expertly in his mouth and emitted a loud and shrill whistle. The saintly Rabbi smiled understandingly while many of the congregants stared angrily. There is the story of the farmer who became so annoyed at himself for not being able to decipher the strange letters of the prayer-book that he tossed the volume out through the open window of the Synagogue. Directing both his aim and eyes heavenward, he asked God to select the appropriate prayers from the prayer-book and to apply it to his credit. There is the fascinating account of the villager who sat in the Synagogue all day and repeatedly enumerated the letters of the Hebrew alphabet in their proper order. At the conclusion of each sequence, he asked God to arrange the letters into words and the words into paragraphs and to compose the prayers which he was unable to read from the printed pages.

But it is not only the untrained worshiper who needs guidance on the High Holy Days. All of us are in need of assistance. All of us search for clues how to articulate our prayers properly on Rosh Hashonah. On these days we desire to clothe our supplications with greater intensity. On the High Holy Days we wish to go beyond the prescribed prayers of the printed ritual and to compose original meditations and supplementary prayers. On these sacred days we should like to offer prayers which transcend individual welfare and personal blessings. If possible, we should like to give vent to the deeper craving of becoming a blessing unto others. True to the spirit of the "Days of Awe", we should like to pray not only for B'racha (blessing) but for He-Yay B'racha (being a blessing).

Such prayers, however, are not easily articulated. Such supplications present difficulties even to the habitual worshiper. Such meditations cannot be easily transformed into words. Some measure of assistance is needed. Instruction and guidance would be most welcome. Direction and inspiration are definitely called for.

Where shall we turn for help? To whom should we turn for guidance? We could, of course, turn for inspiration to our Patriarchs and Prophets, Kings and poets, scholars and mystics, whose dialogues with God have been recorded for posterity in our sacred literature. But on this sacred day of Rosh Hashonah, we should like, if at all possible, to aspire for even higher standards and to emulate even greater models. If only God prayed! How we would like to repeat His prayers! If only the Master of the Universe employed such means of communications, how we would love to emulate His example! If only the Almighty articulated His Divine meditations, what a perfect model this would present to us!

But you will ask: "Does God pray? Is the Almighty also in need of help and inspiration"? Well, strange as it may seem, this is precisely the contention of the

Rabbis of the Talmud. Contrary to all our conceptions of the Deity, our ancient teachers maintain that God also prays. In a striking passage in the tractate B'rachot we find the following statement: "Said Rabbi Yohanan in the name of Rabbi Yosi: The Holy One, blessed be He resorts to prayer. How do we know it? Because it is written: And I shall bring them to My Holy mountain and I shall make them rejoice in My house of Prayer. Note, that the biblical prayer deliberately states My house of Prayer and not Their house of prayer. From this we deduce that God also prays."

Having established biblical confirmation for this unusual contention, the Rabbis, in the same passage, proceed to ask the next logical question: "What kind of prayers does God offer?" The answer consists of three specific prayers, which are surprisingly ordinary, homespun and unsophisticated. Indeed, these supplications are so unpretentious and so human as to arouse a sense of disappointment and even disbelief. You and I would hardly associate such simple prayers with the Lord of the Universe. But obviously, our Sages felt that these are most sensitive and vulnerable areas where even the Divine Master encounters occasional obstacles and difficulties. And if the Holy One, Blessed be He, is in need of prayers in these areas, how much more so we -- frail and erratic human beings?

The first prayer mentioned by the Rabbis, consists of a simple request for success in controlling periodic outbursts of anger: "May it be My will", the Almighty prays, "to resist wrath and rage. May My compassion conquer My anger".

A most unusual prayer! If God does pray--an admission largely beyond our human conception--we would expect Him to offer more momentous and more sophisticated prayers. And yet, we can readily see why this particular supplication should receive Divine preference: On more than one occasion, God's wrath resulted in such catastrophic destructiveness that He was filled with regret and remorse. Observing the ruin wrought by the waters of the flood, the Master of the Universe exclaimed: "I have placed the rainbow upon the horizon as a sign between Me and the earth that never again will a flood destroy the world". Immediately after the sin of the Golden Calf, Moses pleaded with God to subdue "His wrath against His people" and to recall the severe decree. The Biblical chapter describing this sorrowful incident concludes with the following meaningful sentence: "And the Lord repented over the evil that He contemplated to do".

Fortunately, we human beings are not capable of so much destructiveness. The harmful effects of fits of anger, however, must not be minimized. It brings pain and anguish, sorrow and distress, torment and grief. Momentary loss of temper is capable of provoking wide-spread and lingering harm, and is invariably accompanied by remorse and regret. "Anger in the home", the Talmud warns, "is like a worm in a plant". It is a persistent despoiler. It corrodes and demoralizes. It spreads fear, and alienates friends. It destroys not only the object of our rage, but also our own personalities. A moment of anger may ruin a reputation which was earned over years and decades.

Judaism has always displayed a special sensitivity to this malady. The author of the Biblical Book of Ecclesiastes maintains that "anger rests only in the lap of the foolish". In the Talmud we read: "A man who is quick to lose his temper -- if he is wise, his wisdom is taken away from him; if he occupies an exalted position, it is decreed in the Heavens that he be demoted to a lower status." Hillel and Shamai were two of the greatest Mishnaic scholars, but Shamai remains relatively unknown because he was a Kapdan - subject to fits of anger. According to the Ethics of the Fathers, the outstanding characteristic of a Chasid is "hard to anger and easy to appease".

Our tradition's irritation with outbursts of anger is fully corroborated by our own personal observations. Do not such explosions invariably result in deep regret and painful remorse? What would we not do if we could only rescind and annul the intemperate words? How we would love to recall that period of wrath? Once the moment of rage passes and tempers cool, we shamefully realize that we have suffered from temporary madness, and we brood over our inability to exercise a greater measure of self discipline. It was Thomas Jefferson who once said: "When angry count to ten before you speak; when very angry, count to one hundred". A saintly Rabbi once counseled his disciples never to express displeasure at the instant of initial reaction; it is much wiser to say: "Yesterday I was angry with you."

The Rabbinic statement associating God with this particular prayer contains great symbolic significance. God Himself experiences deep regret over His occasional outbursts of anger, and He prays for added strength in His solemn resolve to exercise greater measures of self-control. We would do well to join Him in this absorbing meditation.

The second Divine prayer is also surprisingly human and elementary. "May sentiments of pity permeate My relationships with My children. May mercy and compassion predominate over My other emotions." The Almighty prays -- and He invites our participation in this intimate petition -- That when He sits in judgement over His creatures He should be motivated by inclinations of tenderness and pity. The Lord of the Universe prays - and He wants us to join Him - that loving-kindness and sympathy could be His constant companions.

We would do well to heed this Heavenly advice. We would do well to emulate this prayer and to join in this celestial chorus. If the All-Merciful periodically resorts to petitions for added measures of compassion, how much more so should we indulge in such supplications? The "quality of mercy" is the noblest attribute of human beings. Through it we rise to the highest potentialities of being "a little lower than the angels". By ascending to the "Seat of Mercy" we reveal the image of God within us. He is a success as a human being, whose heart is overflowing with pity and tenderness; he is a failure, who remains callous to human suffering. True greatness is judged not by the immensity of possessions but by the intensity of compassion. Great is he who opens his heart to the needs and the cries of his fellow man. Deserving of honor is he who voluntarily assumes the problems of his neighbors and whose soul overflows with tender mercy. Pity and compassion are the distinguishing marks of man. Without it we forfeit the privilege of being the highest rung of the ladder of creation, and we descend to the category of animal.

Judaism does not neglect a single opportunity in stressing the significance of the development of a compassionate heart. It is one of the magnificent obsessions of our religion. Judaism is a religion of Rachamanut. The Almighty is often referred to as the Ha-Rachaman--the All-Merciful or the All-Compassionate. In our liturgy, God is described as occupying the "seat of Mercy". The mystical strains of the Shofar are intended to remind the Judge of the Universe to transfer His heavenly seat from the "Chair of Justice" to the "Chair of Mercy". When our ancient teachers wish to express their affection for the Jewish people, they refer to them as "Compassionate people, the children of compassionate ancestors." The expression "Pity for the Living" has become a refrain of the Jewish way of life. In multiple direct and blunt admonitions Judaism urges its adherents to cultivate the art of compassion--the most luminous attribute of the Divine and the most glorious characteristic of the religious personality.

The third prayer of the Almighty is very much similar to the last petition, but it contains undertones of even keener sensitivity. "May My judgments and decrees be based not on strict laws and justice, and may I always be inclined to give My children the benefit of the doubt". In simpler language, God prays that when He sits in

judgment over us He will judge us upon the scale of tolerance and sympathy; that He will overlook some of our erratic actions; that He will resist the tendencies of reprisals and retaliations; that He will be patient with our faults and forgiving of our sins.

This particular prayer of God should be especially welcome to us. This unusual Divine petition should evoke within us feelings of relief and gratefulness. For if God chose to judge his creatures upon the scale of strict justice, none of us would emerge pure and innocent. "If Thou should insist on the depths of the law, who would remain righteous before Thee?" Who knows what evil judgments would be decreed against us if the principle of "measure for measure" were applied to us. If the Lord were not tolerant of our faults, our heavenly ledger would contain many unattractive entries.

This Divine prayer however, contains a deeper implication. Its true purpose is to serve as an example for human meditation and articulation. This prayer of God is intended as a model for emulation by us upon earth. The Divine meditation is a dramatic reminder to man to cultivate such dispositions and to apply them in our daily relationships with our fellow-man.

That humanity is in urgent need of this quality is obvious to any objective observer. Our civilization is literally infected with an almost endless variety of mutual antagonisms. Our society is plagued with national, racial, religious and economic friction. Daily contacts between man and man are marked by mutual suspicions and distrust. We judge our fellow-man uncharitably, and we seldom grant him the "benefit of doubt". We misinterpret innocent mistakes as deliberate attempts at inflicting harm. We are intolerant of shortcomings. We are skeptical about our neighbor's motives. We are engaged in a constant search for hidden plots and schemes. We question true expressions of idealism and altruism. "What is the angle" has become a popular idiom of our society. The tactics of the competitive market have been carried over to our friendships, our organizations and even our homes. While in the world of business such suspicions are partly understandable and perhaps unavoidable, they are utterly intolerable in the business of life and in the market of human relationships. Such attitudes negate whatever joy and happiness we may derive from life. Such inclinations transform life into a virtual battlefield, and our fellow-men into lurking enemies.

The oft-repeated story of the delicate truce is very much in place at this point. After a prolonged controversy, the two partners agreed to appear before their Rabbi on the eve of the Day of Atonement. The respected teacher impressed upon them the sacred importance of the season of forgiveness and succeeded in arranging a reconciliation. But the period of peace proved to be short-lived. Before leaving the Rabbi's study, one of the former opponents extended his hand to his companion in a gesture of friendship and said: "I wish you everything that you wish me". To which his associate quickly retorted, "You see, Rabbi, he is starting up again."

Mutual suspicion is destructive of life and whatever happiness it has in store for us. It is a vicious cycle from which it becomes increasingly more difficult to escape. For every expression of distrust brings in its train acts of retaliation which, in turn, result in more intense forms of antagonism. Thus the vicious cycle continues to spin around its axis with ever greater force, with an ever widening circumference and with ever deeper harm to ourselves and our fellow-man.

How significant, therefore, that humanity take to its heart this Divine meditation! What added measures of happiness life would release if this reflection became the guiding principle of human conduct! How important for all of us to repeat this prayer with special fervor and sincerity: "May we resist the inclination toward suspicion and mistrust; may we cultivate the capacity of mutual confidence and faith; may we judge our fellow-man with the scale of sympathy and tolerance; may we be forgiving of our neighbors' errors and may we be deserving of their forgiveness; may we

be blessed with the Divine attribute of granting others the "benefit of doubt."

These, then, are the three prayers of God which we are invited to emulate. These are the Divine meditations which we are summoned to transform into human reflections. These are the additional petitions which should supplement our well-rehearsed prayers for life, health, prosperity and happiness! At first glance, these prayers may appear optional and unrelated to our petitions for a Happy New Year. But they certainly contain the elements which will make the next year a happier one for those around us. And, if this is so, is there anyone who will deny that it will also become a Happier Year for ourselves?

FAUCET JUDAISM

by Rabbi A. Alan Steinbach
Temple Ahavath Sholom, Brooklyn, N. Y.

To those of us whose memory goes back to World War I, the name Lawrence of Arabia will strike a familiar chord. He was the spectacular, adventurous British soldier, archaeologist and writer who helped organize the Arab revolt against Turkey and became passionately devoted to the Arab cause. To dramatize this cause, he brought five uncouth Arabs to New York and put them up at the Waldorf-Astoria.

When they were ready to return to Arabia, he noticed a suspicious bulkiness in the Arabs' luggage. He ordered them to open their suitcases and discovered to his chagrin that they contained faucets taken from the hotel rooms. "We'll soon be back home," volunteered one of the Arabs, "where water is scarce, and when we wander through the desert with parched throats, we'll turn on the faucets and get all the water we need."

Lawrence exclaimed in disgust: "Fools! Those faucets are no good unless they are attached to pipes, and pipes are useless unless they are connected with a reservoir. Nothing will come out if there isn't a well-spring to supply the precious water."

This amusing anecdote bears a special relevance for our Rosh Hashanah contemplation. There are Jews who seem to believe that all one has to do as an adherent of Judaism is to wait until some desperate, pressing need arises, then turn on the faucet and expect waters of salvation to spurt out. With a flick of the wrist open the spigot and, presto! there will be nothing to worry about. Need I point out the tragic fallacy in such a preposterous, infantile attitude to Judaism?

When we find ourselves trekking through a desert in which life periodically enwebs us, faucet Judaism is pathetically inadequate. Faucets are utterly useless without reservoirs! The only adequate type of religion is that which is linked to an inexhaustible inner cistern coursing through the conduit of the spirit. The fountainhead of Judaism has its genesis in the faith of our fathers. It is this faith they bequeathed to us which brings healing to the psychic wounds and the heart bruises we sustain in our existentially tormented era.

Each of us is an aqueduct whose origin derives from that ancient fountainhead. In time it encompasses centuries; in space it reaches across the millenia from Mt. Horeb to New York. If we expect to slake our religious thirst without drinking from this pristine source, how does our thinking differ from that of those naive Arabs at the Waldorf-Astoria? Isaiah exhorted (Isa. 55:1) "Ho, everyone that thirsteth, come ye for water." Our sages interpreted "Water refers only to Torah...As water gives life to the world, so Torah brings life to the world." Torah must be the spiritual

dynamic of every Jew. The divine pact covenanted at Mt. Sinai is still the religious lighthouse that illumines our road and destiny as a people.

Boris Pasternak has one of the characters in his Dr. Zhivago say, "It's wonderful to be alive; but why does it always hurt?" Judaism is a realistic religion which teaches "There is no life without trouble." This is the ineluctable law that governs our existential span on this planet. When life's hurts assail us, Judaism does not leave us stranded. We drink from the deep well of our inalienable heritage, and we triumph over whatever dark intuitions blanket us with painful shadows.

II

I can testify personally what it means to be without water. Toward the end of the summer it appeared as though my family and I would be compelled to close our summer home at Lake Sapphire in the Ramapo Mountains. There had been little snow the previous winter, and even less rain in the spring. The wells in our section depend on snow and rain year after year.

One day I turned on a faucet and there was no water -- not a drop. After ten days of tinkering with the machinery in the well, I believe I learned how Isaac must have felt when, as described in Genesis 26:18, he found his father's wells had been stopped by the Philistines. We finally brought a well expert, and he decided the pipes had to be pulled out. I watched his machinery raise them inch by inch, and when brought to the surface they were a sorry sight. Caked with hard layers of salmon-colored rust, they told their sad story. The nipples at the bottom were perforated with holes that were clogged so that no water could come through. New pipes were installed, reaching a depth of 142 feet, and after a brief interval the water came up clean and clear and cold and satisfying. Again I believe I could understand how Isaac felt when, after much digging, he found a "well of living waters."

The analogy here is quite patent. Rosh Hashanah exhorts us to examine the condition of the conduit through which we expect divine revelations to flow to us. This Holy Day admonishes us, "Look to your reservoirs!" Again quoting from Isaiah, "Look to the rock whence ye were hewn and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sara that bore you."

Are we modern Jews so busily engaged in worldly pursuits that our banner of faith is becoming less and less the supreme value in our lives? Is indifference to the majestic teachings of Judaism coating with eroding rust the wells we need to sustain us spiritually? These are not academic questions. They are crucial problems that cry out for solution; they are peremptory challenges that clarion, shofar-like, "Look to your reservoirs!"

III

I wish to suggest a Biblical verse (I Kings, 19.11) as a guide in the New Year. God addressed the Prophet Elijah at the entrance of his cave in Horeb "Go out and stand upon the mount before the Lord." Rosh Hashanah is in time what a mountain is in space. It is an empyreal elevation that beckons us out of our cave-depths to the pinnacle of our nobler selves. Go out and climb to the summit of the spirit where one stands face to face with his Creator. The soul has its meridian even as the earth has its towering mountain ranges, and Rosh Hashanah is the day on which we must begin anew our pilgrimage toward the spiritual summit. In the course of this upward journey, we must decide precisely what we mean when we petition the Almighty "Remember us unto life!"

Two quotations from secular sources may help to crystallize our thinking about the meaning and purpose of life. The first is from Voltaire who wrote, "Many people

die without ever having lived." The second is a cryptic utterance by Nicholas Murray Butler, once president of Columbia University, "Dead at thirty, buried at sixty."

One of the miracles of this century is the phenomenal strides in expanding human longevity. Under mortality conditions prevailing around 1900, the expectation of life at birth was not quite 50 years. By 1930 it had risen to about 60 years. In 1955 it was 69.5 years; and I recently read that it is now 70 years for men and 72 plus for women. These notable gains may be traced to new drugs, improved surgical techniques, effective preventive anti-biotics, new medical insights, inoculations and prophylactics.

But shall we aver that adding physical years is life's ultimate desideratum? Certainly not! Not long living but triumphant living is our supreme obligation to life. But what constitutes triumphant living? First and foremost it is the realization that our span of life is lent to us for lofty purposes. Steeped as we are in habiliments of mortality, we can never forget the stark reality of life's brevity. But neither must we fail to remember that there is an eternity for which life is destined. Life is truly long only when it becomes a dedication to exalted, generous, altruistic ends. In short, it is rendering obedience to the command, "Go out and stand upon the mount before the Lord."

Let me cite several Biblical examples of individuals whose life span was very long but who, according to the criteria I am projecting, come within the ambit of Voltaire's observation, "Many people die without ever having lived." Let me refer to Genesis, chapter 5, which presents a genealogy of the generations of Adam.

We read in verse 5: "And all the days that Adam lived were 930 years; vayamot - he died." Verse 8: "And all the days of Seth were 912 years; vayamot - and he died." Verse 11: "And all the days of Enoch were 905 years; vayamot - and he died." Verse 14: "And all the days of Kenan were 910 years; vayamot - and he died." This plaintive, doleful refrain vayamot has a nihilistic ring; its emphasis is upon extinction.

Verses 23 and 24, however, vary the refrain and present life in a new focus. "And all the days of Enoch were 365 years. And Enoch walked with God, and he was not, for God took him." Note how the formula changes here. Then verse 27 returns to the lugubrious refrain vayamot - and he died, when giving the genealogy of Methuselah whose span was 969 years.

Why is the word vayamot omitted in the case of Enoch whose life span was approximately one-third the span of most of the others? The answer is revealed in his life-pattern "And Enoch walked with God." This clearly implies that Enoch had fulfilled the requirements for triumphant living.

IV

A final word is in order regarding the deeper import of our supplication "Remember us unto life." It is the cry of an inner monitor bidding us to unite our little frail hearts with the Infinite Heart of the universe. Such a union can be effected only if we expand our spiritual frontiers to the fullest, and thus draw ever nearer to life's highest destiny. Life is too precious to be puny; its flame of idealism must never be permitted to burn low. The great Michelangelo once visited Raphael's studio, but found the young painter had left. The master artist paused before a Raphael canvas on which a beautiful but very small figure had been outlined. Michelangelo picked up a brush and wrote a single Latin word -- amplius, meaning "larger."

This is the word Rosh Hashanah voices to each of us today: amplius, make your life canvas greater, not necessarily in physical proportions, but certainly in its spiritual and intellectual content. If we can inscribe this quality upon the scroll of our existence, we shall achieve a victory which will assure a pattern of triumphant living. The measure of time is not mechanical; it is spiritual. Moments of worship like these are borrowings from eternity. Purposeless years, however numerous, are like shriveled leaves that winter grinds into rigor mortis. Every human being is sent on earth to learn the supernal music Heaven strums upon the harp-strings of his spirit. Amplius! Here is the theme and the challenge of this hour. May we so answer that when our earthly pilgrimage is over, it shall be said of us, not vayamot "he died," but vayhi, "he truly lived."



1) ONE OF GREAT NATL PHENOMENA TODAY IS "DO-IT-YOURSELF" CRAZE

-Once indispensable handyman who could fix a chair/hang door/
patch concrete walk/nw replaced by millions of amateur hobbyists
who do all his work, and much more, in spare time and find it
wonderful experience

-do-it yourself is one of biggest U. S. hobbies, a \$6-billion a yr
business

-from build it yourself log cabin/to assemble it yourself swimming
pools/garage doors/ gymnasiums/gas stoves/homes/airplanes/boats

-last yr 11 million amateur carpenters w. 25 million power tools
burned

~~enuf~~ enuf electricity to ~~burn~~ light city size of Jacksonville, Fla.

for a yr./ Amat. decorators used 75% of all paint used in U.S./paste

60% of wallpaper/50% of asphalt tile(enuf to cover state of Oregon)

-35 million women made own clothes/gave selves 32 million home
permanents/leafed thru millions of copies of howto books & mags
looking for new projects for husbands and selves.

^{MANY}
-REASONS FOR HOW-TO CRAZE: 1) People in army learned during WWII

how to fix radios, engines, other machines; 2) housewives in
defense jobs learned no secret to fix faucets--especially when
hard to get help; also less expensive since plumbers, carpenters
high. ECONOMIC NECESSITY; ALSO MORE LEISURE TIME DUE TO 5-DAY WK,

LONGER VACATIONS*, HOLIDAYS; ALSO HOUSES OF OWN IN NEWSUBURBIA.

-MORE IMPORTANT REASON: CHARACTER U.S. LIFE UNDERGOING CHANGE:

TECHNIQUES

-MASS PRODUCTION/~~WORKS~~ BREAK JOBS INTO SMALLER & SMALLER PARTS
& AVERAGE AMERICAN WORKER LOSES SIGHT OF END PRODUCT HE IS HELPING
BUILD; HIS FEELING OF ACCOMPLISHMENT IS WHITTLED AWAY (HIS~~X~~ JOB
ONLY TINY PART OF PRODUCTION PROCESS).

-IN SAME WAY MEANING OF TASKS PERFORMED BY WHITE COLLAR WORKERS
& EXECUTIVES BECOMES LOST IN COMPLEXITIES OF GIANT CORPORATION;
HARD TO SEE WHAT THEY ARE ACCOMPLISHING.

-BUT IN HOME WORKSHOP ANYONE FROM PRESIDENT DOWN TO FILE CLERK
CAN TAKE DEEP PERSONAL SATISFACTION FROM FINE TABLE, CHAIR OR
CABINET TAKING SHAPE UNDER HIS OWN HANDS - BULGE WITH PRIDE.

*****THIS IMPORTANT DEVELOPMENT IN AMERICAN LIFE WHICH CANNOT
BUT AFFECT IN POSITIVE WAY OTHER ASPECTS OF OUR LIFE

-IT IS DEVELOPMENT WHICH DIRECTLY AFFECTS EACH OF US AS JEWS;
AS PEOPLE CONCERNED ABOUT RELIGION IN OUR DAILY LIVES

1)
WE LIVE IN PREDOMINANTLY CHRISTIAN ENVIRONMENT; ARE PROFOUNDLY
AFFECTED BY CHRISTIAN THOUGHT AND BEHAVIOR

-A CENTRAL ^{ASPECT} FEATURE OF CHRISTIANITY - WHICH IS A DISTINGUISHING
FEATURE BETWEEN IT & JUDAISM - IS ^{NATURE} ~~RELATION~~ OF INDIVIDUAL WORSHIPER
& His relation to
TO HIS MINISTER & HIS GOD.

-SINCE THE TIME OF ST. PAUL XTY HAS TAUGHT INNATE SINFULNESS OF MAN/
~~XXXX~~ MAN CAN ONLY ACHIEVE REDEMPTION & GAIN FAVOR ~~IN~~ BEFORE HIS GOD
BY SEEKING CONSTANT ABSOLUTION FOR HIS SINS; ~~KEE~~ HE GAINS THIS
ABSOLUTION NOT THROUGH HIMSELF, NOR BY STUDY (IN FACT A LARGE
SEGMENT OF WESTERN XTY STILL DISCOURAGES THE INDIVIDUAL SINFUL

III

CHRISTIAN FROM READING THE BIBLE HIMSELF): THE ONLY WAY TO ABSOLUTION FROM SIN IS BY REGULAR RECOURSE TO CONFSSIONAL; GOING TO THE CHURCH, SITTING ONE ONE SIDE OF A BOOTH TALKING TO A PRIEST ON THE OTHER SIDE: THE PRIEST WHO IS THE DIRECT SPOKESMAN FOR GOD THEN DECIDES ON HOW & WHEN ABSOLUTION IS TO BE GRANTED.

-THE EFFECT OF THIS RITUAL IS TO ROB THE INDIVIDUAL MAN OR WOMAN OF INITIATIVE IS SETTING RIGHT HIS OWN RELIGIOUS LIFE; IT RELEGATES HIM OR HER TO PASSIVE FIGURES IN A REGULAR DRAMA IN WHICH THE PRINCIPAL ACTOR IS AN IMPERSONAL FIGURE BEHIND A CURTAIN WALL WHO HAS THE POWER OF DECISION OVER THE SINFULNESS OR PURITY OF THE ^{LIFE} ~~SOUL~~ BEFORE HIM. FURTHER, THE PRINCIPAL ACTOR, THE PRIEST IS HELD A MEMBER OF A SPECIAL CLAN WITH SPECIAL RIGHT & OBLIGATION & WAYS OF LIVING WHICH ARE APART ~~OR~~ FROM THOSE OF THE WORSHIPER.

-*****NEEDLESS TO SAY, ANYONE WHO HAS THE ~~KNOWLEDGE~~ BARESTACQUAINTANCE WITH JEWISH HISTORY & JEWISH IDEAS KNOWS HOW COMPLETELY ALIEN & ANTITHETICAL THIS DRAMA OF ABSOLUTION IS TO JUDAISM.

-JUDAISM BELIEVES IN INDIVIDUAL RESPONSIBILITY: IT BELIEVES ~~IN~~ THAT EVERY INDIVIDUAL HAS A RIGHT, INDEED OBLIGATION TO STAND BEFORE GOD, TO PRAY TO HIM DIRECTLY, TO BARE HIS CONSCIENCE BEFORE GOD; THERE ARE NO ^{Idols} INTECESSORS IN JUDAISM. A layman as long as he is learned can perform the marriage ceremony; a layman, as ~~he~~ long as he knows the words he is reading in Hebrew, can lead the congregation in prayer (an unheard of development in Roman

Catholicism and most of Protestant Xty). Judaism, as lived and practiced throughout the past two thousand years, even in the ghettos of Eastern Europe, was and is an experimtn in democratic religion unknown to our Christian colleagues.

-Unfortunately, too often, this is equally ^{Un-}known by our own Jewish people. Because the rabbi has come to wear this black gown and this high hat, many of our people have come to assume that the rabbi is something like the priest. The only similarity is in this vestment - which is a Christian practice, ^{Concession for aesthetic reasons.} one that was adopted by our Reform brethren in their passion ^{for assimilation.}

-Think he lives in remote world, other side of curtain, ^{quite often} and they expect of him religious function similar to Catholic priest; also regard selves as Catholic individuals.

-Don't believe selves inherently sinful, but have vague sense of guilt (those from more traditional homes). They do not observe most of Jewish rituals--violate Sabbath not by riding to and from services (an accepted Conservative practice), but ride to and from golf club, to and from business, shopping; smoke on Sabbath; eat non-Kosher foods out. Fill selves up with sin, as it were, and

then expect to come to rabbis and be absolved. ^{SECRETFUL BUSINESS PRACTICES - ABSOLVED} Because of this behavior and this conception, they cast ~~the~~ ^{they think} rabbi in part he ^{is} ~~should~~ ^{remote from world - unobscured by modern} play ~~in this kind of~~ ^{expect him} rabbi--make him a priest, ^{with} ~~althe he has his own convictions about Judaism--to be a model,~~

relieve selves of individual responsibility - and obligation to make

WHO IS GOD?

Text and Proposition: ד' אורי - The Lord is my light.

Introduction:

- I. The persistent question - Who is God?
 - A. Asked by Pharaoh - Exodus 5:2 - and answered by him - Since he does not know Him, he will not obey.
 1. Many continue to ask and answer in the spirit of Pharaoh.
 - B. It has been asked and answered, however, in different spirit by prophets, philosophers, sages - throughout the ages.
 1. Answers they gave, not always easy to understand, but always worth pondering.
 - a. (You may want to say a word about "Unmoved mover", "First Cause", "supreme reality", "the power that makes for justice" etc.
- II. The religious geniuses of Israel also knew God as the בורא עולם, יוצר אור ובורא חסך, etc. But they knew Him best as אבינו, מלכנו, רוענו.
 - A. The psalmist of the 27th Psalm said: ד' אורי - "God is my light." How are we to understand this?
 1. God is certainly not conceived here as surrogate for the sun, or candle or electric bulbs.
 2. Psalmist says: ד' אלקי יגיה חסכי (Ps. 18:29) God does not illumine the physical darkness that envelopes the earth - but the darkness that envelopes one when all the world may be basking in the noonday sun of a cloudless sky.
- III. The nature of that darkness -
 - A. The sense of futility and emptiness that comes over us in the midst of economic plenty and physical well-being.
 - B. The חסך מצרים - The 'darkness' that makes it difficult or impossible for us to see our nearest and dearest. (Ex.10:23)
 1. Inability to see the lover at whose side we stood under the canopy.

2. Inability to see obligations to children, to community, to human civilization.
3. Inability to recognize clear distinctions between right and wrong. The many foolish moral and ethical errors made by distinguished men in high position.
4. The moral darkness that descended upon the whole German people in days of Nazis.
5. The moral darkness blinding so many in the current racial strife.
6. The 'darkness' which makes it impossible for us to look into our own hearts and to fulfill the high injunction of "speaking truth in our hearts." (Ps. 15:2)

IV. Why don't we speak "truth in our hearts"? Why don't we look into the dark and hidden corners of our being? (Ps. 51:8)

- A. We are afraid that what we may find there will make us either ashamed and guilt-ridden or brazen-faced and cynical.
- B. We think that by hiding ourselves from ourselves, we hide ourselves also from others.

V. Poet says, "Oh wad some power the giftie gie us, To see oursels as others see us!". (R. Burns - To a Louse)

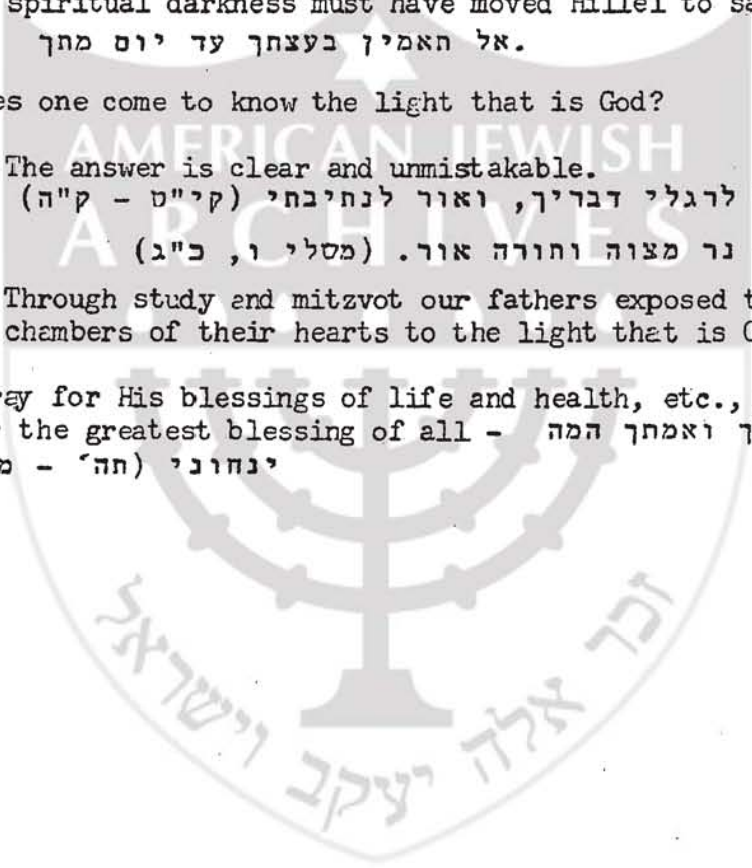
- A. This only a half-truth. Others do not see us as we really are. Only God does.
- B. Our fathers knew that though they could hide from themselves and from others they could not hide from God -
אתה יודע רזי עולם ותעלומות סתרי כל חי וכו'
Also Psalm - 139:1-2

VI. The conviction that God knows all - is the window through which we permit the divine light to enter into our darkness.

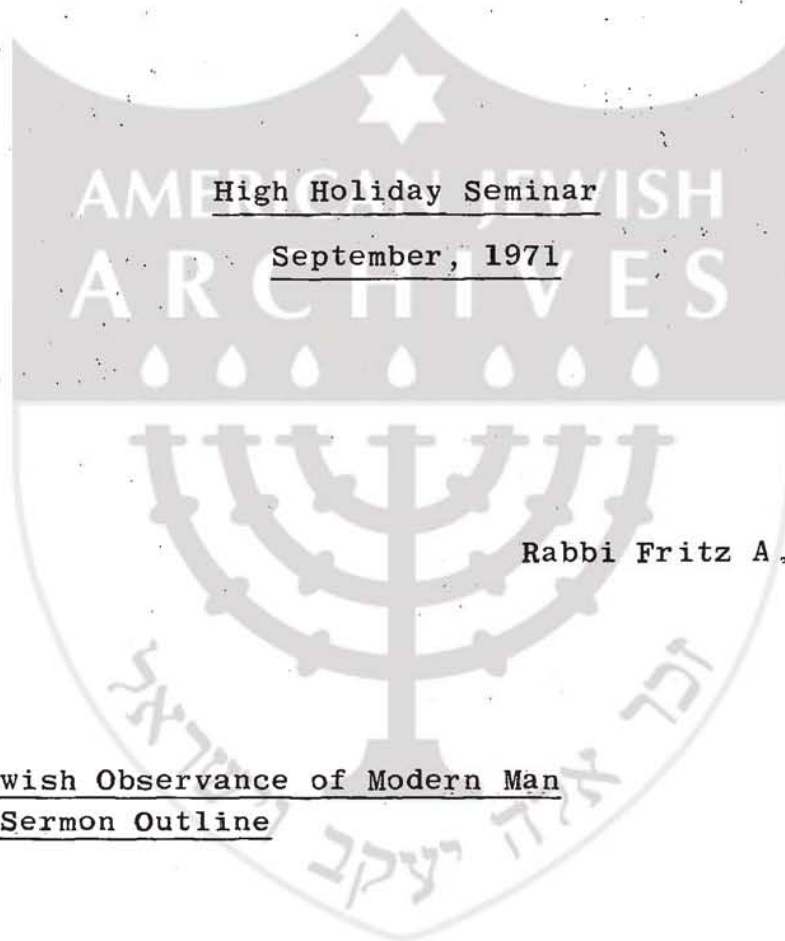
- A. It enables and compels us to look fearlessly, truthfully and hopefully into ourselves.
- B. Greatest burden to be overcome in seeking help of an analyst is reluctance to tell him our secrets.

1. But we tell God nothing He does not know. He knows more about us than we do and in unburdening ourselves before Him, we gain new insights into ourselves.

- C. When after verbalizing their innermost guilts (Ps.32:3-5) our fathers experienced renewed hope and joy. They knew who God was. He was the light that illuminated the darkness.
- VII. Everyone stands in constant danger of being enveloped by this inner darkness - of loss of joy in living, of sense of right and wrong, of succumbing to passions, impulses, etc.
- A. This consciousness of ever standing on the brink of spiritual darkness must have moved Hillel to say:
אל האמין בעצתך עד יום מתך
- VIII. How does one come to know the light that is God?
- A. The answer is clear and unmistakable.
נר לרגלי דבריך, ואור לנתיבותי (קי"ט - ק"ה)
כי נר מצוה וחורה אור. (מסלי ו, כ"ג)
- B. Through study and mitzvot our fathers exposed the innermost chambers of their hearts to the light that is God.
- IX. As we pray for His blessings of life and health, etc., let us pray for the greatest blessing of all - שלח אורך ואמתך המה - ינחוני (תה' - מ"ג, ג)



NOT FOR PUBLICATION



High Holiday Seminar

September, 1971

Rabbi Fritz A. Rothschild

Title: Jewish Observance of Modern Man
A Sermon Outline

JEWISH OBSERVANCE OF MODERN MAN

A Sermon Outline

- (I) Basic Discussion text: The Shema (first section).
Contains 4 different approaches:
- 1.) "Adonay ehad" - Ethical Monotheism - Reform Judaism
 - 2.) "Thou shalt love..." Religion based on feeling and emotion: Christianity.
 - 3.) "Teach them diligently..." Judaism as a tradition of culture and literary knowledge. Maskilim.
 - 4.) "You shall bind them for a sign..." - Judaism as a system of rituals. Orthopraxis (Orthodoxy) and "religious behaviourism".

Against these one-sided attempts need for a comprehensive approach - a Judaism which is a way of living and thinking, of knowledge and emotion, of abstract principles and concrete acts.

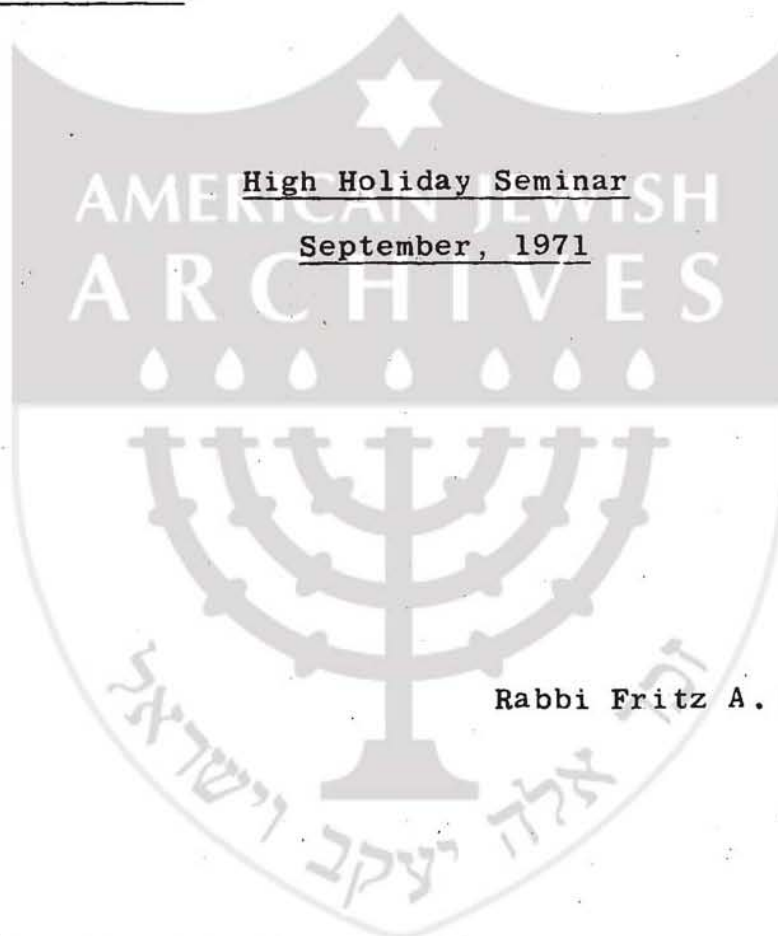
- (II) Before we can understand the mitzvot we must place them in their proper context:
- 1.) The mitzvot must be incorporated within the total framework of Jewish living and thinking. General ideas without detailed laws of action are like a disembodied soul (a ghost): detailed mitzvot without a spirit which makes them meaningful are like a body without a soul (a corpse).
 - 2.) The mitzvot are a solution to a problem, an answer to a question. To understand the answer presupposes that we first become aware of the question.
 - a.) Roman inscription: "To hunt, to bathe, to gamble, to laugh, that is to live!"
This view poses no question which needs mitzvot as answers. It is the prevalent view of many modern people.
 - b.) If man is more than a pleasure hunting competitive animal and stands in a relation to God the question arises for each of us: "What does God ask of me?"
"The moment that question dies in the heart, the answer becomes meaningless." (Heschel God in Search, p. 339) We must recover that question before we can make the answer of the mitzvot meaningful.

- 3.) God's demand to man is to rise above the animal, to become sanctified and live his life in touch with the divine. Mitzvot contribute to this goal:
"The Goal is not that a ceremony be performed; the goal is that man be transformed; to worship the Holy in order to be holy." (Heschel, God in Search, p. 311)

(III) Some guiding principles for the Jew of our time in his approach to the observance of the mitzvot:

- 1.) The question is not "all or nothing".
(Extreme orthodoxy and secularism agree that it is either all or nothing.)
The task is to do more today than we did yesterday. (Rosenzweig's statement on Tefillin): The ladder of Jewish observance. We may start with a minimum but must strive for a maximum of observance.
- 2.) Mitzvot are not just picturesque and colourful folkways - they are acts done in the presence of God and bring us nearer to God.
- 3.) We must avoid the dangers of two extremes: atomization and generalization: "seeing the parts without the whole or... seeing the whole without the parts".
(p. 301 Examples: Sabbath prohibitions.)
- 4.) Our main danger in adapting Jewish law to modern conditions is not so much the loss of this or that single mitzvah but the loss of the whole. We must not allow ourselves to become cut off from the main stream of our precious tradition, we must not allow the life-line that binds us to our heritage to be cut. "It is easy enough to sever the artery, but to recreate the life-giving flow is infinitely more difficult." (Dr. Robert Gordis). We must never allow ourselves to become isolated from the spiritual order of Jewish living.
- 5.) We must not forget that mitzvot do not exhaust their meaning at any particular time of history. As time goes on they produce new meanings in those who practice them. (Examples: Galut ideas as transformed into galuta di-shekhinta, Sabbath light in ancient times, Seder and modern ideals of freedom, Shefokh hamatekha at Seder and Nazi persecutions, Prayers for Zion and Medinat Yisrael etc.)
"Mitzvot are not only expressions of meaning given once and for all, but ways of evoking new meanings again and again" (Heschel, God in Search, p. 354)
The task is to be stimulated to even higher levels of meaning and spirituality through the practice of the mitzvot.

NOT FOR PUBLICATION



Rabbi Fritz A. Rothschild

Title: Two Kol Nidre Sermon Outlines

Two Kol Nidre Sermon Outlines

Material based on:

Agnon, Yamim Noraim

A.J. Heschel, The Earth Is the Lord's

- (1) Kol Nidre a most moving and intense spiritual experience, even to estranged modern Jews.
- (2) What did it mean to our forefathers: Two Sermons:

First Sermon:

Rabbi Schmelke of Nikolsburg: Arrived in synagogue crying and saying:

"For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the Lord."

At once all burst into tears. When the Zaddik reached the Ark he awakened people to Teshuvah:

"For I do declare mine iniquity; I am full of care because of my sin." (Ps.38:19)

Come my beloved brothers, my heart's companions, let us strengthen ourselves before our Father in Heaven and let us purify ourselves. Let us recite the SHEMA' YISRAEL as though we were giving our lives for the sanctification of his name, like Abraham and Isaac.

At once all the people burst into tears and cried out: "Hear oh Israel..."

After that we still need to fulfil another part of Teshuvah: Love thy neighbour as thyself... for all men are from ONE root, hewn out of the pure place under the throne of glory. As we are all part of the Divine above, so let us all united here below in fellowship and friendship between man and man.

When all the people wept bitterly in penitence, the rabbi said:

"All the weeping on this day will not avail us if there is sadness in it for "the Shekhinah does not rest... in the midst of gladnes but... in the midst of joy of the mitzvot..."

This day on which we are purified of our sins and are reunited with the divine root of our beings is indeed a day of great joy. Therefore let all tears shed on this day be tears of gladness to fulfil the words of the Psalm: (2:11)

"Serve the Lord with fear and rejoice with trembling"

(S.Y. Agnon, Days of Awe, p. 204f)

Second sermon:

Rabbi Meir of Primishlan enters synagogues:
Do you think I shall say Kol Nidre for you?

(Agnon, Yamim Noraim (Hebrew ed.)

- (1) Transition: What preacher could deliver such a sermon today? What congregation could respond to such an exhortation?
- (2) Something has changed: we still feel the sanctity of Yom Kippur. We still are stirred beyond words by the tune and atmosphere of Kol Nidre, - but on Yom Kippur our Judaism is but the shadow, the memory of the full fledged reality of our forefathers.
- (3) Compare ourselves to our ancestors, esp. in Eastern Europe:
 - (a) Old, bearded men, neither handsome nor dashing. Terrible poverty, living in hovels without all the material comforts of modern America.

2 reactions: these were tattered beggars
there was great spiritual beauty
and profundity.
- (4) How they celebrated their holidays:
 - i. Shamash calls: Get up Jews, sweet and holy Jews
Get up and worship the creator
God is in exile, the Shekhinah
is in exile.
Get up to serve the Creator!

ii. They lived the Jewish holiday cycle: They felt that God had liberated them on Pesach, they had stood at Mount Sinai on Shavuot, they stood in the Temple of Jerusalem on Yom Kippur.....
They were selling onions in daytime and were treated as pariahs of society, but on Shabbat they were kings in their own homes. Sabbath was a foretaste of eternity....

iii. They cherished and lived Torah all their lives:

Lullaby chant: "The Torah is the highest good"

Every Jew, even the poorest had books at his house.

People sold the pillow from under their heads to pay for the tuition of their children.

Story of the German Christian scholar in Warsaw and the Jewish coach drivers: "Sog mir a schtickl Torah"

Life was poor: Jews who ate potatoes on Sunday, Monday, etc. Taverns were many: yet Jews spent their leisure hours poring over their holy books and not in brandy taverns. Mishnayot with stamp: "The Society of Wood-choppers for the study of Mishnah in Berditshev."

(1) In Eastern Europe our forefathers showed that true life must be based on the spiritual rather than the material.

They did not worship bigness, nor efficiency, nor power and luxury.

They understood that the world is not a blind and purposeless struggle of mechanical forces.

They saw God in everyday life, they almost developed an uncanny instinct to see, feel, and smell spiritual values as we today can only perceive material things.

(2) Man's life in 3 stages:

1. animal level where all we understand is food, shelter, bodily comfort and survival.

2. The GREEKS taught western man to perceive an extra dimension: BEAUTY

3. Judaism taught a third dimension: HOLINESS, the indwelling of God in everything. The hallowing of all life through the Mitzvot.

We understand the scrupulous care of a decorator in matching the colours of furniture and curtains.

Our ancestors were scrupulous in matching the material and the spiritual: the right berachah.

They lived Torah: 1. Story of R. Israel Salanter
(He told shamash not to be afraid)
2. Story of Isaac Meir Alter of
Ger and Mendel of Kotzk
(פרוש על חושן משפט)

- (3) What has happened to us moderns? We have lost sensitivity to the unseen things of the spirit. "The world is too much with us..." The material crowds out the spiritual in our lives.

2 things are needed: (1) recognition of the spiritual
(2) continuity with the past
(Greek and Roman ruins!)

FINALE: The story of the candle:

When the Baal Shem had a difficult task before him, he would go to a certain place in the woods, light a fire and meditate in prayer - and what he had set out to perform was done. When a generation later the 'Maggid' of Meseritz was faced with the same task he would go to the same place in the woods and say: We can no longer light the fire, but we can still speak the prayers - and what he wanted done became reality. Again a generation later Rabbi Moshe Leib of Sassov had to perform this task. And he too went into the woods and said: We can no longer light a fire, nor do we know the secret meditations belonging to the prayer, but we do know the place in the woods to which it all belongs - and that must be sufficient; and sufficient it was. But when another generation had passed and Rabbi Israel of Rishin was called upon to perform the task, he sat down on his golden chair in his castle and said: We cannot light the fire, we cannot speak the prayers, we do not know the place, but we can tell the story of how it was done. And the story-teller adds, the story which he told had the same effect as the actions of the other three.

(G. Scholem, Major Trends..)

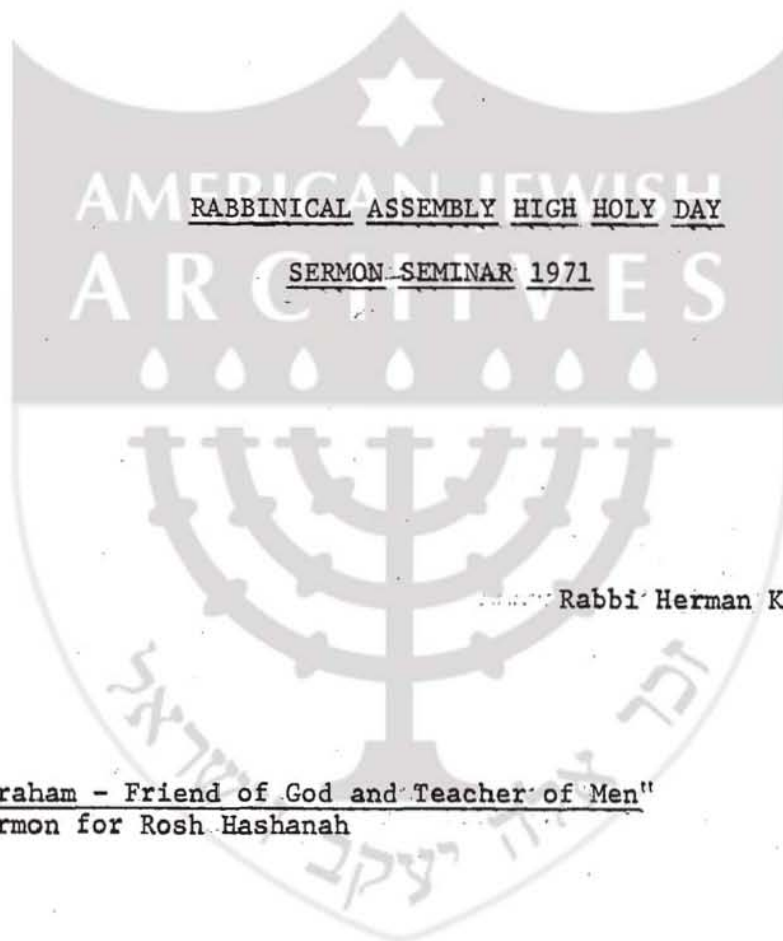
Two Kol Nidre Sermon Outlines - page five

"But we can still tell the story":

Let us pray that even the telling of the story may kindle a spark in the hearts of some of us which may once more light a candle to illumine our lives and the lives of future generations of Jews.



NOT FOR PUBLICATION



Rabbi Herman Kieval

Title: "Abraham - Friend of God and Teacher of Men"
Sermon for Rosh Hashanah

I. Introduction and Text:

A. Rosh Hashanah and Yom Kippur differ from the other festivals of the Jewish calendar in many ways. A basic difference is that - unlike Pesah, Shavuot, Sukkot, Purim and Hanukkah - they have NO CONNECTION WITH JEWISH HISTORY!

1. There is nothing wrong with this, of course. Indeed, we have cause to rejoice because Rosh Hashanah and Yom Kippur are truly universal in their religious appeal. These days of Judgment and Remembrance, Repentance, and Atonement speak to the human, as well as to the Jewish, situation. Nevertheless, our ancestors in Eretz Yisrael and Babylonia, almost 2,000 years ago, were not entirely happy that these Days of Penitence had no direct association with the specific historical experience of the Jewish people. So they tried to remedy the situation. How did they go about this?

2. In the case of Rosh Hashanah, the Sages actually changed the original Torah readings! As we know from the Mishnah (Megillah 3:5*), the portion originally read was the section from the classic list of the festivals in Leviticus 23 that deals with the first day of the seventh month. These few verses (23-25) are purely ritualistic in content. But by the time of the Talmud, this practice had been changed and new Torah passages substituted (see Megillah 31a).

3. The new readings are chapters 21 and 22 of Genesis, which we still read on the two days of Rosh Hashanah respectively. These passages constitute a narrative describing key events in the life of the patriarch Abraham and thus represent the Rabbinic quest for historical motivation for the observance of Rosh Hashanah. ** Since Rosh Hashanah is called the Day of Remembrance, Yom Ha-Zikkaron, the first day's reading begins with the words "Now God remembered Sarah", to give her a son in her old age. The entire passage closes with the spiritual climax of Abraham's career, the drama of the Binding of Isaac.

B. Why was Rosh Hashanah associated historically by later Jewish tradition with the career of Abraham? There is much speculation over this question, but the reason would seem to be the obvious one: because ABRAHAM IS THE FOUNDING FATHER OF THE JEWISH PEOPLE AND GOD'S COVENANT WAS MADE WITH HIM.

1. The opening chapters of the Bible may be described as God's search for a righteous man, and His repeated disappointment: in Adam and his progeny, in Noah and his descendants. But the Creator offered mankind another chance to succeed.

2. This time, however, God placed His trust, not in any one individual, but in a family that was to grow into a great and consecrated nation. Yet every family starts with one man and that man was Abraham our Father.

* Tosefta Megillah 3:6, ed. Lieberman, p. 354 records a divergence of practice: some read Gen. 21:1-34, others read Lev. 23. But Gen. 22, as a reading for Rosh Hashanah, is not found in Tannaitic sources.

** Cf. Leon J. Liebreich: "Aspects of the New Year Liturgy", in HUCA, vol XXXIV, 1963, pp. 137, 147

3. Of all the tributes to Abraham's spiritual stature none is more touching than that which God paid him. In the book of Isaiah (41:8) God speaks of the people of Israel as 'זרע אברהם אברהם' "The seed of Abraham, My friend." Judaism has no rank corresponding to the Christian "Saint." The highest title to which a Jew may aspire is to be considered "a friend of God."

II. Proposition

- A. But Abraham was not only a "friend of God". An even greater achievement was that his devotion to God led him to become a TEACHER OF MEN! Perhaps our most urgent need today is for teachers of righteousness. The world is full of specialists: experts in every field, scientists and technicians, performers and promoters. But who will teach us how to find the meaning of our lives and realize the spiritual purpose of all our striving?
- B. The sense of moral responsibility is the keystone of Jewish faith and the essence of what Rosh Hashanah has come to mean. But moral responsibility must be translated into moral behavior, into character. Character, however, is learned not from exhortation but by emulating valued persons. Let us, therefore, spend a few minutes with the man our Sages chose to be the "hero of Rosh Hashanah" and see what we can learn about the refining of human character. Abraham was a man of flesh-and-blood; he had to deal with the same types of problems all men face. His example can teach us a great deal about how to behave as a morally responsible person:

בביתו אל אברהם אברהם... כי אהרן קראתי

"Look unto Abraham your father...For when he was alone, I called him." (Isaiah 51:2)

III. Exposition

- A. "When he was one alone, I called him." Abraham's career was launched with the Divine call:

אמר-אלהים וכו'

(Gen. 12:1-2)

1. Blessed is the man who feels that God has "called" him to a particular task in life! The first man in history to know this "vocation" was Abraham our Father. A prosperous shepherd and merchant of the Hebrew tribe, he turns his back on the arrogance and frivolity of the technically-advanced pagan culture of Mesopotamia. He rejects its vices and violence, its impotent gods and depraved men and women, and crosses the Syrian desert to a land whose name he does not yet know in order to enter into a Covenant with God. This "brith", moreover, is for himself and his descendants, even unto our generation.

2. The boundary line, geographically, between the old world which "Avram ha-Ivri" left behind and the new land of promise was the great River Euphrates. The name "Ivri" possibly derives from "Ever", which means "the other side (of the river.)" But the Sages saw in this term more than geography. They gave it also a moral interpretation: Abraham was called "ha-Ivri", "the man from the other side," because "all the men of his time were on one side but he was on the other." (Gen. Rab. 42:13)

3. Though Abraham was a good neighbor who sought the friendship of the Canaanites, Hittites, Philistines and Egyptians among whom he sojourned, his views on morality and ethics as the heart of religion were no less than revolutionary for his time. Equally unique was the nature of his charisma. The greatness of Abraham derived not from his conquests but from his righteousness. As Rabbi Morris Adler, of blessed memory, put it: "The history of man has been dominated by the empire-builders, the conquerors, the men-of-action, the organizers and the destroyers of kingdoms, countries and cities. Few indeed are the supreme men of thought a feeling who build new universes of knowledge and faith. Abraham was the first universe-builder in history."

4. What implication does this pioneering nature of Abraham have for us, his descendants? Ever since the Emancipation of Jews began about 175 years ago, we have been at great pains to assure our neighbors that there is nothing revolutionary about Judaism. Most of us have gone to vast lengths to convince the Gentile world that Jews are "just like everybody else", except for our particular rituals and folkways, and that our religion holds no challenges for the Christian civilization which has invited us to integrate our way of life within it. But, to the extent that we yearn for innocuous conformity we are sterile seed of Abraham the Hebrew, the "man from the other side."

5. What is the moral "calling" of the Jew in every age - including our own? The "Sons of the Covenant of Abraham" have come into history not primarily to become captains of industry and finance, geniuses in music or masters of medicine and the law, not even Nobel Prize winners in physics and chemistry. Our unique "calling" is to act as the "friends of God" and to teach men the sense of moral responsibility necessary to redeem the world from its corruption and savagery. By the living example of our integrity and humaneness, we should be exposing the false gods who smile indulgently on violence, injustice and barbarism.

6. Dr. Louis Finkelstein tells the true story of one Jew in our day who felt the kind of "call" Abraham first received. An internationally famous industrialist; whose name is synonymous with electronic miracles, once came to consult his spiritual guide concerning anxieties which gave him no rest. This wealthy and renowned prince of technology had arranged for the financial security of his family. He should have been able to "rest easy", but he could not. Possessing an expert's knowledge of the unimaginable destructiveness of nuclear weapons, he was consumed by two monstrous fears: first, that there might not be any future generations to inherit his hard-won wealth, and second, whether -- even if they survived the world catastrophe -- they would bear any resemblance to civilized human beings. It was at this point that the man who had devoted his genius for so many years to technical science implored Dr. Finkelstein to guide him how he might now devote himself to saving our civilization from committing suicide!

7. No one of us possesses the brain, influence or resources of a General David Sarnoff. But each of us, in his or her modest way, can add a dimension of spiritual meaning to our careers by similar acts of moral responsibility. Everyone can have a "calling", in addition to his job. There are mothers who tend their young with holy love; teachers who give themselves totally to their calling and retire with little more than memories of having shaped precious human lives; Jews who live their religion daily, bringing men closer to God

and making God real among men. These are ordinary people who work honestly for the simple comforts of life without diminishing anyone else's pursuit of happiness. They are the true seed of Abraham, the friend of God and the teacher of men.

B. What else can we learn from the character of Abraham our father? We can learn that there is A TIME FOR PEACE and a TIME TO FIGHT AGAINST EVIL without being CORRUPTED BY THAT EVIL!

1. The familiar Talmudic legend dates Abraham's career as an iconoclast of conventional values from the time he allegedly smashed the lifeless idols in his own father's shop. But, fancy aside, the Torah records how our first Patriarch employed more constructive methods to bring the people of his time to new standards of moral responsibility. Abraham is portrayed as a skillful negotiator and peace-maker. His success, moreover, was not achieved through clever words, public relations or political "horse-trading." It grew out of his passion for righteousness and brotherhood.

2. When his shepherds quarreled with those of his nephew Lot over the available grazing land, the older and stronger partner extended the hand of peaceful negotiation: "Let there be no strife between you and me, between my herdsmen and yours, for we are kinsmen. Is not the whole land before you? Let us separate: if you go north, I will go south; and if you go south, I will go north." (Gen. 13:8-9)

3. Nor was this brotherliness and readiness to share the blessings of the earth confined to his own kin. In the Torah reading for the first day of Rosh Hashanah, we read how Abraham negotiated with the fierce Philistines a peaceful settlement of their controversy over the precious water in the Negev oasis of Beersheba. (Gen. 21:22-34) The "seed of Abraham" who have rebuilt Beersheba in our day and are reviving the Negev wasteland are eager to emulate his example; but the Arab nations, who also claim Abraham as their Father, have yet to show either his brotherly spirit or his love of peace.

4. Peace-making is not only a supreme virtue in Jewish ethics; it is identified as a Godly attribute. Yet, there are times - such as the current stalemate in the Middle East - when "peace at any price" can mean enslavement to a tyrannical regime or even genocide. In the present impasse, the State of Israel must prefer the continuing agony of struggle to a spurious "peace" which would leave its very existence in doubt.

5. Abraham likewise took up arms against ruthless invaders who periodically raided Palestinian towns and carried off men, women and children into slavery. Abraham roused his friends and neighbors to pursue the aggressors and free the captives (who included his own ungrateful nephew, Lot). As leader of the expedition, Abraham was entitled to claim the booty as his undisputed possession. But when the king of Sodom, despicable ruler of a depraved city, for whom Abraham obviously had no use, offered to reward him with the spoils of war, Abraham scorned him with the proud words: "I swear to the Lord, God Most High, Creator of heaven and earth, that I will not take so much as a thread or a sandal strap, or anything that is yours, lest you say, 'It is I who have made Abram rich.'" (Gen. 14:22-23)

6. How many of us would have the strength of character and sense of moral responsibility to reject such pleasant rewards for struggling against evil

only because they came from a tainted source? How many synagogues or churches or universities refuse rich gifts and bequests on the grounds that the money was gained by unethical or immoral methods?

(a) We could all take an example from a school outside of Natchez, Mississippi called Jefferson Military College. Founded in 1802, the school was nearly defunct in 1940. Yet it refused an endowment of 50 million dollars from a Texas oil-man - a notorious Anti-Semite - because the donor insisted that the school employ no Jewish teachers and admit only "white Christian students"! The chairman of the tiny college's executive committee declared: "There is not enough money in the world to make us adopt the philosophy of education based on religious bias or Anti-Semitic feeling. There are some things that money cannot buy."

(b) This past June, news reports out of Israel told of an offer by American Jews prominent in underworld activities to invest over \$100 million in developing the Jewish state. This tempting offer was reportedly rejected by the banking authorities. It is good to think that the latter were inspired by the example of Abraham our Father!

C. How to fill our life's work with a sense of Divine "calling". How to stand up against evil when peaceful methods fail, without being corrupted by that evil -- all this may be learned from Abraham. Now, one last lesson in morally responsible behavior: HOW TO MAKE THE SACRIFICES THAT WILL INSURE OUR SPIRITUAL CONTINUITY.

1. If, indeed, Abraham was a "friend" of God, that friendship was sorely and frequently tested. God had promised him repeatedly, "I will make of you a great nation"; yet Abraham remained all his days a petty tribal chief. God promised him the whole land of Canaan as his inheritance; yet the Patriarch had to buy his own burial plot from the natives at an exorbitant price! God promised him descendants as numerous as "the stars of the heavens and the sands upon the seashore"; yet Abraham and Sarah did not have even one son until their old age. In the face of all these crushing disappointments, the Torah says of Abraham our Father: "Because he put his trust in the Lord, He reckoned it to his merit." (Gen. 15:6)

2. But the supreme test of Abraham's faith and friendship comes with the "Akedah". (Gen. 22) We do not have to enter into the massive theological difficulties called up by God's paradoxical command to appreciate the enormous moral courage of the first Jew.

3. Abraham is stunned into silence but he obeys. He does what every mature person does when he faces a moral dilemma. He suffers his private agony yet fulfills the hardly bearable duty which existence lays upon him - as it does, in one way or another, upon all of us.

4. We are disappointed, at first blush, in our Patriarch: why doesn't he cry out in protest against an obvious injustice? Was he so terrified of God? The record of Abraham's relationship with God evidences that his obedience was not based on fear. In his passion for justice, Abraham had not hesitated to challenge God's plan to destroy the wicked cities of Sodom and Gomorrah: "Will You sweep the innocent along with the guilty?.... Far be it from You to do such a thing Shall not the Judge of all the earth deal justly?!" (Gen. 18:23-25) But Abraham saved his righteous indignation for injustices done to others. For himself, he was prepared to suffer and sacrifice - even when he could not

comprehend the immediate purpose of his agony.

5. But even more amazing than Abraham's own faith is his effectiveness in transmitting it to his son, Isaac. "The two of them walked together" - father and son, side by side, up the hill of sacrifice! Isaac was no child. He knew full well what was expected of him. Yet he too was prepared to make a supreme personal sacrifice to validate his faith in his father and his father's God. What joy must have filled Abraham's heart when God stayed his hand at the last moment and restored his beloved son to him! Yet he must have derived even deeper satisfaction from the realization that Isaac was truly "the seed of Abraham", that the father's spiritual heritage was entrusted to safe hands.

6. Is this not the greatest blessing that faithful Jewish parents can hope to receive as their portion for all their labor on behalf of Jewish values? Is not our most agonizing concern the possibility that our children might repudiate all that we and our parents before us have cherished? As our children pass through the "second birth" of adolescence and eventually leave the parental roof, we cannot help but be concerned - especially in these days of moral and religious upheaval; will our youth opt for or against the magnificent tradition which we love - not only because it is ours but because we believe that it is the best way to be human and to serve God.

7. But, even as we wonder, we know that no one of us can control the ultimate commitments of our own children - let alone our grandchildren. The only thing we can control is what we ourselves feel and do. We can only show them what sacrifices we are willing to make to dramatize how deeply we believe in the Jewish way of moral sensitivity, ethical behavior, and loyalty to tradition. It will do no good to preach or plead, threaten or condemn. We can only cultivate the hope that our children will find our sacrifices impressive enough to want to emulate, as Isaac walked in the way of Abraham.

IV. Conclusion

- A. A young Polish Jew who had escaped the Nazi holocaust by fleeing into the Soviet Union was finally repatriated, many years after the war. He searched in vain for any remnant of his family. His home had been looted and wrecked, his parents and family massacred. At last he was able to make contact with an uncle in America, his father's brother. The uncle wrote and offered to send food, clothing, money - whatever the young man required. But when the answering letter arrived from Poland, there was only one request from his refugee nephew: "Teire Onkel, ich hob nur ein bakosho: efshor hostu a bild fun mein taten, olov ha-sholom? ("I have only one request, dear Uncle: do you have a photograph of my Father, of blessed memory?")
- B. Let us pray for a New Year full of blessings - health, prosperity and peace - along with all Jews and our fellowmen. But let us never forget that, as Jews, our most precious possession is "dos bild fun unser taten", the inspiring example of Abraham our Father, the "friend of God" and teacher of men.
- C. Let us so conduct ourselves that God may say of us, as He did of Abraham:
"For I have known him with affection, that he might instruct his children and his posterity to keep the way of the Lord, by doing what is just and right" (Gen. 18:19)

II

1- Shofar - meaning to Jews; Sinai: (Torah), Pal. (defend H.L.) peace, destr. of Temple, Babyl. (return to H.L.)

a- peace & war, harm - strike, dist. births - sign. 10² ant. - Is, Ezek, Jer.

2 - וְהָיוּ כִּלְיָם בְּיָמֵי קְרִיאַת הַשּׁוֹפָר וְהָיוּ עֹשִׂים אֶת צִוְּיֵי יְהוָה
The Great Sh. shall be sounded & they

that are dispersed shall worship God at Jerusalem

note of hope - UN - פָּרָה פִּי of C.I. - conscience, make real prophesy

3- signifies more: Ez.: וְהָיוּ עֹשִׂים אֶת צִוְּיֵי יְהוָה

"when he sees sword come upon land, he shall sound

the shofar & warn the people" - not hope - but alarm

sword = self-destruction; warning to Baby exiles, same as LF

"Comm. underp - dema back swirling title covers, inter - flow self-hat, apathy

4- ailing status: best-sellers: Waste, Focus, Earth & the Head, Gent Agree

Canvas: mazz kemotim, det., who, wherefrom, where to; dishevel concept. inter

no pos.; kernel, knit thread AS; snap, fabric aspect

II-2

- thank ourselves, a path, ~~but~~ ~~destruction~~, so painful, ~~Effort~~ TREES
- I fear own downfall, loose roots in old tradition, narrow, sustain
- Indicating little contr. to pool: SCHECHTER, TALMUD PAGE
- Take little, give little Equil.; dynamic grow, else suffer, MISSION
- extreme, other: 1) how to be Jews? more; 2) kosher, rest, Yahrzeit
- cause? Hittite: wash, clean, beautify, Temple, but attend to soul?
- Burden; Rabbin: MOSES, calf, letters (cultures - knowledge)
- Solution? how reinvigorate glow? MOSES, TABLETS, 10 COMM. inscribe on hearts, no burden, no who, where, to
- Tall - Sharp relief ESSENCE - Belgian Mosaic. BLUEBIRD like boy, we heard trill of for. cultures, ideal, fascinated wander in pursuit in forests, Battered, Time to heed a new call, call of shofar, warm to take child, come back into own garden, find bluebird, ourselves, & pray God, new year, life w. hope in future. Amen

Aronson: Judaism is based on Torah and Torah has a 3-fold foundation, Study, Teaching and Practice.. Judaism is based on Study and just as Judaism begins with "Let there be light" the Rabbis say that an ignorant man cannot be pious. Study is a continuous process. It cannot be limited to a mere juvenile exercise. We can no longer go thru life with our childhood notions and conceptions of our faith in the Jewish way of life than we can go thru life with baby shoes and baby clothes because the mind is constantly growing and if the Jewish mind is set at an age level of 12 or 13 as so often happens the Jewish mentality does not answer the questions raised by the adult mind in the new challenges of life. Therefore Torah must have continuous study.

There is the process of teaching. Just as we are wrong in assuming that study is limited to the classroom so we are wrong in the popular conception that teaching is limited to the classroom. We are all teachers; rather we are all preachers. Our homes are classrooms and we teach by our attitudes. If on Friday night we listen to the radio instead of attending synagogue services, we make the synagogue the least important value in our lives.

In the process of continuous education our sense of values is constantly being brought up to the level of our growth. We need to reconstruct Jewish life; we need to rebuild Jewish life. We are building it on vague childhood memories instead of studying the needs of the day.

In the process of teaching when we think that mere money will buy Judaism we are actually teaching that money can buy everything; there are no personal services, no personal contact. The child brought up on the idea that money can buy everything will not spend any money on Torah.

Judaism teaches that Study is the root, teachings are the blossoms, practices are the fruits.

Again the following words of distinguished contemporaries underscore the endless reservoir of wisdom of our tradition, including the liturgy of this holy day, which has always stressed the relation between

וּבְרִיּוֹת בּוֹ יִפְקְדוּ
and וְעַל הַמְדִינּוֹת בּוֹ יֵאָמֵר
Adlai E. Stevenson:

"If we win mens' hearts throughout the world, it will not be because we are a big country but because we are a great country. Bigness is imposing. Greatness is enduring."

Any one - or all - of the following from Dag Hammarskjöld's Markings:

page 13 The more faithfully you listen to the voice within you, the better you will hear what is sounding outside. And only he who listens can speak. Is this the starting point of the road towards the union of your two dreams—to be allowed in clarity of mind to mirror life and in purity of heart to mold it?

" 14 Isn't the fulfillment of our duty towards our neighbor an expression of our deepest desire?

" 44 The consequences of our lives and actions can no more be erased than they can be identified and duly labeled—to our honor or our shame.

" 55 We are not permitted to choose the frame of our destiny. But what we put into it is ours. He who wills adventure will experience it—according to the measure of his courage. He who wills sacrifice will be sacrificed—according to the measure of his purity of heart.

" 122 In our era, the road to holiness necessarily passes through the world of action.

Arthur J. Goldberg:

"The United Nations quest for peace has been based upon the theory that 'since wars begun in the minds of man, it is in the minds of man that the defenses of peace must be constructed.'"

(also see Saturday Review - Aug. 14, 1955 - What is Law by Cousins)

Our goal for man:

We must not become the spiritual Hibakusha ("survivor", "sufferer") but rather become the creative partner in a better world with this as our purpose:

ונתתי להם לב לדעת אתי ...
(ירמיה כד:ז)