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Slonimsky, Henry. Notes. 1942-1943.

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HERBERT A. FRIEDMAN

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Rabbi Martin Freedman

Tonight we join with countless congregations of Jews throughout the world to celebrate Rosh Hashanah -- and mark the beginning of the Jewish New Year 5742.

Synagogues everywhere, which are normally only sparsely attended, are this evening packed to the doors. The architects who have designed our temples utilize the ballooning building to accommodate the expanding congregation. For many of us this holy day period drapes us in an aura of piety. Cantors are chanting the Rosh Hashanah niggunim with special fervor, while rabbis are preaching holiday sermons with special eloquence.

Why the power of Rosh Hashanah? Why this special seasonal piety?

In ancient Israel, we know that such was not the case at all. In the days of the Temple, Rosh Hashanah was a day of relatively minor importance -- while even Yom Kippur was the concern primarily of the Temple priests and nobility. It was rather the three great agricultural festivals of Pesach, Shavuot and Sukkot which brought vast throngs of Jews into the Temple courtyards profering their offerings and sacrifices.

It is only with the dispersion of the Jews throughout the world after the destruction of the Temple cult that our faith intensified the personal elements and meanings. And it is precisely these personal aspects of Rosh Hashanah and Yom Kippur which gave these days their special power, peculiar dignity and ultimate importance.

Rosh Hashanah marks the beginning of a personal process of self-examination -- it has become night for Jews when each is to make an inventory of his own soul; a "cheshbon ha-nefesh." Pretense, sham and false values along with all the extra little trappings and conceits we all have for concealing our natures are, for a little while, at least, placed aside. We stand naked -- all our motivations revealed before the eye of the Eternal Judge.

The idea of an accounting takes on a rabbinic reality in the very image of a Heavenly Fiscal Year. The Angel auditors and book-keepers are now to weigh the good against the bad-- assembling the fearful evidence for the final judgement which is to come later -- on Yom Kippur

Knowing ourselves in truth, we now stand naked and alone before the scrutiny of our Master and Maker and we are ashamed.

Some years ago. Dr. Henry Slonimsky, Dean of the New York School of the Hebrew Union College- Jewish Institute of Religion became concerned about the apparent naiveté of his freshman class of rabbinic students. As he put it, "An unjaundiced innocence might at times be good for rabbis -- but this class was like a group of babes in the woods." Without altruism, without some innocence, the view of the world becomes too grim, too stained and even bloody. But to blithely insist like Dr. Pangloss in "Candide" that this is the best of all possible worlds -- when that world was 1934 with the Depression and Hitler on the scene was simply too naive.

As an antidote to this all-consuming innocence, Dr. Slonimsky hastily introduced a new new textbook for his course in Midrash -- he assigned his rabbinic students the book of "Maxims" by the 17th century writer Francois de La Rochefoucauld. For the next three weeks this became the new rabbinic text: no more cynical view of human psychology and motivation could be found than this slim little volume written by a minor aristocrat and ex-soldier which based all human action on one, and only one motive, the very well-spring of all actions: self-interest, self-love or as La Rochefoucauld put it, "amour propre."

Anything and everything human was based solely and completely on self-love -- all behaviour was reduced to this single and exclusive motivating force -- total and complete selfishness -- self-absorption, and self-love. Whatever the human situation the truth could only be found in one explanation: "amour propre." The victim and the killer, the saint and the sinner, the lover and the hater: "amour propre" is the universal force that makes the world go round.

Dr. Henry Slonimsky was a dramatic and powerful teacher. He forcefully argued the case for self-love with a passionate intensity. As La Rochefoucauld had stripped away all explanations, all gradings and shadings of human motives except for selfishness-- so did Dr. Slonimsky administer this acid and bitter dose of realism.

One day, a small delegation of wives of the Rabbinic students visited Dr. Slonimsky to remonstrate against his course for turning their husbands from idealists into cynics! And all in less than one month. Apparently the theory of "amour propre" was being applied so rigorously that by its harsh light of human motivation -- everything looked horrible.

The long development of Jewish thought has always recognized human frailties, the weakness, the shortcomings, the inordinate pride, the all consuming selfishness -- the hate and meanness that can be found in the heart of every one of us. Judged by our motives and our actions in the pitiless glare of an All-Seeing Eye, none of us can escape the Judgment.

Most of you , I think, must have read Herman Melville's great symbolic novel, Moby Dick. Do you remember the scene when the crew had finally killed its first whale, and Stub, the second officer on the ship was dining on a steak cut from the flesh of the whale. The very handle of the knife he used was fashioned from the tooth of a whale, while the lamp which lit his dining table drew its light from the oil of the whales blubber.

But Stub was not happy, he could not eat his steak in peace... for outside, thumping against the ship, the ravenous sharks beat their tails against the hulls as they scrounged and fought to fill their jaws and bellies with the flesh of the whale tied to the ship.

Being of a fun loving nature, he called to the aged black cook, Fleese, and said, "Cook, go and talk to them, tell them they are welcome to help themselves civilly and in moderation, but they must keep quiet. Away cook, go and preach to them."

The old black cook hung over the rail and said, "Fellow creatures, I'm ordered here to say dat you must stop dat dam noise. Massa Stub says you can fill your bellies up to the hatchings, but you'll have to stop that racket!"

"Cook," said Stub, "that's no way to convert sinners, you musn't swear when you're preaching -- you must coax them to it."

And so Fleese began his sermon to the sharks.

"Your voraciousness, fellow creatures, I don't blame you so much, for that is nature and can't be helped, but to govern that wicked nature -- that is the point. You are sharks for certain-- but if you govern the shark in you, why then, you'll be an angel. Now look here brethren, just once try to be civil, helping yourselves to that whale. Don't be tearing the blubber oft of your neighbor's mouth. I say, Is not one shark as much right as the other to that whale. And by heaven, none of you has a right to that whale... that whale belongs to someone else.

"I know that some of you have very big mouths, bigger than others. But then the big mouths sometimes have small bellies, so that the bigness of the mouth is not to swallow with, but to bite off the blubber for the small fry of sharks, that can't get into the scrounge to help themselves.

"It's no use going on," said Fleese, " Those villains will keep scrounging and slapping each other, Massa Stub. They don't hear a word, no use preachin' to such gluttons, untill their bellies are full -- and their bellies are bottomless."

"Well then, give the benediction," said Stub, " and I'll be away to my supper."

At this, Fleese, holding up both black hands above the fishy mob, raised his voice and cried,

"Cursed fellow creatures, kick up the foulest row as ever you can, fill up your cursed bellies till they bust, and then die!"

On this eve of Rosh Hashanah, which should properly begin a ten day period of introspection, we part the veil of our soul to see clearly the self-love within us. For a brief moment we glimpse rabid shark inside us. This is the very paradox of our existence. We are created in God's image, but little lower than the angels. And yet, we know full well the struggle endure in reaching beyond our own needs -- of filling our own bellies.

In our faith, our sages employ a phrase to describe human acts that are not simply a matter of self-interest...

L'ma'an Ha-Shem -- For the Sake of the Name; To act for God's sake.

It is the call of a higher motive that defies the commonplace understanding of selfishness. How very sad it is, that at a time when we are ostensibly reaching for personal liberation -- we discover that it reduces itself to self-absorption. You cannot see a bookstore window these days without noticing all the many books on self-realization. And then discover that the emphasis is a new variant of "amour propre." -- How to get your share of the blubber -- now! The spirit of voluntarism -- of doing something for which you don't get paid, has suffered the attacks of men and women who are apparently liberating themselves, but are really falling into an old trap.

There are some who believe that ~~many~~ people are born mean, envious, stingy and sour. The the human spirit which can act "L'ma'an Ha-Shem" is in fact a genetic failing. These are the people who can never share anything with anybody. There is an embodiment of this spirit abroad in our land today. We become so obsessed with the welfare cheat -- the free loader -- that we are prepared to deny the basic necessities to those who are really in need. This mean spiritedness manifests itself in many ways. People who can never have enough of anything -- their bellies are bottomless! They can never have enough money, social prestige, flattery and on and on...

People who are obsessed with their own needs cannot ever reach out to others. No one else exists except for their self-aggrandizement. If you hold your hands close enough to your eyes, you can obliterate sun, moon, stars... everything and everyone.

(Chassidic story of the rich man and the window)

Clearly, having money and power does not necessarily satiate

the shark within us. Rich people are no more generous in spirit than the poor. And poverty does not really become the best teacher of the open spirit. The prophet Amos makes the arrogant rich of his day boast, "Have we not by our own strength acquired horns?" (that is, acquired power). It sounds familiar, doesn't it?

Money, education, the years, high position should should help us "fill our bellies" and tame the grasping spirit -- but unfortunately, Fleese was right -- the bellies can be bottomless. Age itself cannot tame us -- though it can make us toothless. People who are selfish, mean, stingy and quarrelsome in their youth are the same in their old age; only more so.

The power of this season -- these holy days -- is the power that speaks for change in ourselves and in the world. Although we face the truth in ourselves, we affirm the possibility for change, as well. Although we beat our breasts "Al chet shechatanu," We have sinned before You... There is still the promise of change.

If we see too much of the greed, meanness and pettiness all around us.. on this night of holy insightwe glimpse the greatness, generosity and love -- the hope and promise of transcending the beast within to the God above. James Russel Lowell said it this way, "Daily we climb Mount Sinais and know it not."

Rosh Hashanah affirm the freedom to change. The Rabbis say, "Wherever a man wants to go, there he is led by the Almighty Himself"

Where are you going -- and where do you want to go?

RAMBAM

Moreh, III, 51-54

Rambam reverts, at end of Moreh, to completely Jewish point of view.

I, 50-60

Negative attributes -- one does not and cannot know what God is.

Rambam says that God, instead of being anthropomorphic, in the image of man, as he must inevitably be, is to be known only by negative attributes -- what he is not. We only know what God is not -- not what he is, but what he isn't. This is deeply unJewish, neo-Platonic.

Oct. 1, ^{apparently} 1942

51 שלישי

Rambam, unlike Saadia, has not exhausted his dynamic.

ענין -- idea

חתימה -- conclusion

עבודה -- religious cult

צורך החיים -- eternal life

The השבחה of the Rambam is the strange mystic doctrine that God is with you only to the extent that you are in God. This is Platonic -- Idea. Completely non-Jewish.

סגומה --

סדכרים -- rational

לבוך -- thought, as well as word

נמצאות -- existing beings

1. Those outside the city are the pagans with no religious belief. Turks and Negroes. Like monkeys.

2. Those in the city with their backs to the palace are the ones with religious belief but with wrong ideas, either as result of own thinking or of being misled. They get away from truth by walking in wrong direction. They are worse than first class, and may have to be killed. This is Goyish viewpoint -- like the Inquisition which burned men for having wrong ideas.

3. Those who desire to enter the palace but can't see it at all -- those are great mass of pious men, who perform Mitzvos without knowledge.

4. Those who walk around the palace are the scholars, who have true ideas but didn't think them out, simply received them from tradition. They have not practical speculation on the principles of religion, nor sought intellectual proof for religious belief. They merely study religious ritual.

5. Those who have thought concerning the principles of religion have actually entered the vestibule.

ענינים אלהיים -- metaphysical questions

6. He who knows of metaphysical matters and has found the proof of everything which has a proof, and approached the truth of that which can only be approached -- he has entered the house of the king.

10/7

Love arises out of knowledge of God. The kiss by which Moses died is the fusion of our mind with God's. This is the high-toned religion, in comparison to which the ordinary **עבודה** is a kind of blundering, stuttering approximation.

A man has religion according as he has perception of God. This is the only true religion. The ordinary man who thinks of anthropomorphic god is way off the track, outside the house. God of the Siddur, the Midrash, is only an invented and imagined entity.

The **קרבן** -- fusion between God and man -- comes from the **שכל**.

Love is in proportion to knowledge, which is the opposite of normal psychology: This is pagan mysticism as opposed to Judaism.

For ordinary living love comes first and then gives rise to knowledge. Love is the penetrating eye which opens vistas of knowledge.

10/8

The God of Spinoza is merely the sum of necessities and removed by worlds from the ordinary God of religion. Still at the end of his Ethics he comes to a realization and a glad acceptance of the scheme of necessity is what he means by the intellectual love of God.

Each man is free to fuse with the **שכל הפועל** to the extent that he desires. He may participate in the **קרבן** or disrupt it. This is a certain free will.

Two types of religiosity -- Jewish (including Jesus) and pagan. In the former you turn to God and look for strength to meet the trials of life. There is a certain distance maintained as a sort of **דרך ארץ**. In the pagan

type, as in Rambam here, there is a mystic fusion with God -- and the main design is not living but knowing, which destroys the distance by virtue of a **דבוק**. Death by a kiss is the symbolic description of a perfect **דבוק**.

These two types have been called the most important difference in religion. One is for life -- the other is a Gnostic, contemplative ideal, for which living is only secondary.

Rambam says the business of life is to concentrate on God -- this is Goyish. The object of life is to make a living -- said Th. Dewey. Rambam says you interrupt the **דבוק** when you make a living -- and this disrupts the union with God. This is mystic. He who is in God must remain above all circumstance or he will no longer be in God.

(Would John be meant, not Thomas?)

10/14

Theory of providence -- that providence concerns itself with a man in proportion to his **דבוקה** -- his union of mind with the Divine Mind. This is pagan gnostic mysticism -- almost magic.

Ordinary man's religion is not an **עבודה שכלית** -- it rests on fantasy and imagination.

He says evil happens when a man is not thinking of God. When he is thinking he is protected. Thus no providence for the unlettered. It is outrageous and scandalous.

He trivializes man's heroism and tragic nature for the sake of his intellectualism. Complete misconception of problem of evil.

*You had this note - so just in case there is some "connection".
(Henry James - Turn of the Screw)*

10/28

52

The **דבוקה** is almost completely a cognitive relationship -- still it has a moral aspect (which is his Jewish background). In God's light we see light -- all art and music are God's inspirations. We must remember that God is with us, as much as we are with God -- hence there is the strong moral support to be derived from this knowledge that even when we are in the dark and alone, God is with us.

The great king whereby we achieve the **דבוקה** is the **שכל הפועל**. The light which floods us is the perception of God, which yields inspiration. Bible concords here with deepest in metaphysics.

- (Imaginative ways are external, threats, etc.
- (True way is to understand oneself, not by threats.

One must be aware that God is with us all the time, by the true way.

We are constantly with God hence must act decently even in intimate acts.

Fear of Lord is one great objective. All ritual acts aimed at achieving **יראה**.

Other objective, love, is achieved through ideas and doctrine.

53 -- not important -- contains his **פירוש** on certain terms -- introduction to 54 which is important.

חסד, משפט

צדקה

חסד -- means excessive, especially of charity.

- a) to those with no claim on you.
- b) more than is necessary or is asked.

Creation of world is **חסד** from God.

צדקה -- equity, to give each man his due, according to his station, distributive justice.

This is moral term -- not paying debts, but doing more than that.

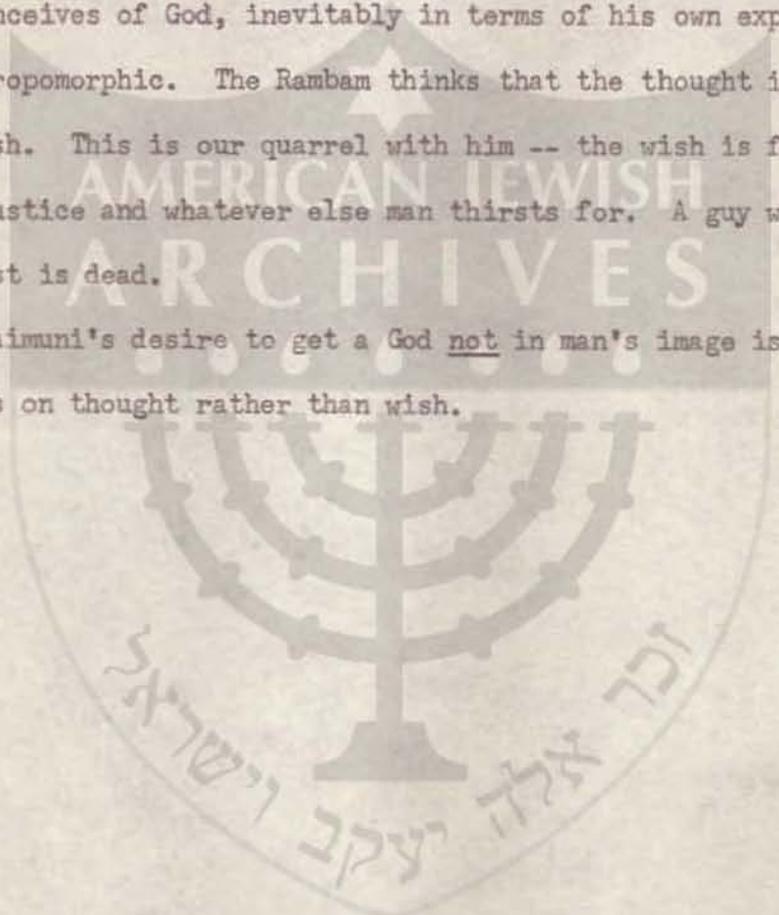
Negative Attributes

God is made in man's image. The wish is father to the thought.

Whence Maimuni's desire to get a God not in man's image?

Man conceives of God, inevitably in terms of his own experience -- and God is anthropomorphic. The Rambam thinks that the thought is more important than the wish. This is our quarrel with him -- the wish is for bread and woman and justice and whatever else man thirsts for. A guy with an intellect and no thirst is dead.

Thus Maimuni's desire to get a God not in man's image is a result of his emphasis on thought rather than wish.



12/9

There are two needs of human spirit -- to which there correspond two conceptions of Godhead.

The God in the highest image of man -- the highest aspirations -- this God of the heart is inevitably anthropomorphic -- the God of practical religion.

There is another much rarer conception, which is necessary for all its rarity -- so this ~~is~~ theosophic, mystic, Gnostic concept, though of no use and meaning for ordinary man in his struggles, still is indispensable in small condiment-like quantity.

(Philosophers, on verge of becoming theosophers, mystics who are heavenly
 (important word here, which I couldn't make out - topers?
 (tofers, move to this viewpoint of Gnosticism. This other God, to be the ground
 (of all things, cannot be of the nature of these things. Always "the other",
 the not-this, the not-that -- אין אלוהים out of which the mere אין can arise.

This is a real division -- what is the common denominator of the two goals? Is there a pluralism? James thought so.

In the theosophic God we get to certain paradoxes.

(The proof of God is the saintliness of men -- whence his aspirations?
 (To glorify man is not atheism, but praise of God by implication.

God has no soul -- no existence. He subsists -- like Platonic ideas. But even more God supersists. He is an idea, say some, only an idea, among other ideas. This de-realizes, de-superstitionizes him.

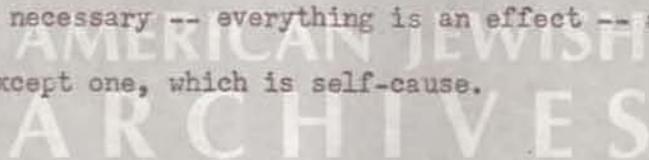
? The same Cohen who said these agnostic things later in life became the most Gnostic philosopher -- completed his circle.

God has no relations to time and space. This is eternalistic. The ordinary man is temporalistic -- decisions are yet to be made.

Time is the measure of motion -- God does not move -- hence he is not in time. But objection is that thoughts move -- and thoughts are in time. Further, why fight if all is resolved in the timeless mind. We object.

Then he goes on to **הצטרפות** which is real relation -- father and son.

Nothing is necessary -- everything is an effect -- all things are contingent -- except one, which is self-cause.



סחריב הסציאה

? is this it?

סחריב -- is a Momonous term

dog and Dog (in Zodiac)

עין (eye) and עין (spring)



12/10

The 5th group is Attributes of Action, which can be the only positive attribute of the Godhead, the only approach.

This action is voluntary -- he creates a world but didn't have to. Hegel said he had to, because he was lonely.

He finishes by saying that God is the sum of the patterns of behavior -- this is a little agnostic malice, because here he is merely the projection of moral reason.

The other side of the circle is that God is really real above all else, the ground of all being including moral reason.

God created the world not because he is a world-creator -- that is not his occupation. **קנין סלאכה**

God is one from all points of view.

12/16

53

Rambam says you cannot have attributes of mercy, pity and love without a body. Therefore God does not possess these attributes.

There are immanent attributes, not transitive -- life, knowledge, will, power. Rambam pitilessly attacks this also -- and ends that life is the entrance into knowledge.

Rambam destroys even these most refined and sophisticated positive attributes -- goes to his main thesis that the only attributes are negative.

12/17

In second half of 53 he triumphs over the unknowable of God's essence. True we know his actions and infer him from them. But these are not necessities, obligatory on him.

(End of chapter is that ground of all things is radically and ineffably
(unknown.

Knowledge and life in God are identical.

12/23

1. God's attributes are his actions.
2. God's essence can be known as much as possible, from a speculative point of view.

Moses has asked God two favors -- to know his attributes and to know his essence. Both of these were answered -- as above.

- - -

Whole controversy over phrase

לא סי שיצום ויתפלל לבד

Opponents left out לבד, thus damning him.

Adherents left it in, as an amelioration.

(Cf. p. 79 b)

1/6/43

54

1. God is unknowable in his essence.
2. He doesn't need to be knowable -- this Gnosis is improper for man.
What we need to know about God, who is "utterly other", is that he is a pattern. The purpose of God for us is to serve as a guide of behavior -- to be the ideal person.

What we know of God is actions -- and we use these as סנהנים --
as a pattern of emulation. (See 81 b)

55, 56

At end of 56, God doesn't exist. He may supersist, desist, etc. -- but can't exist -- because that implies flesh and blood in time and space.

He goes on to the final conclusions that God is not One -- that the only thing you can say about God is that he is a not not -- a negation of a privation.

This is all that philosophy can say.

In 54 God is the pattern of perfect man.

In 55 God is the non-man.

ההרה -- privation attached to potentiality which will in proper course
(p. 82) be actualized.

Boy 5 can't read yet -- suffers privation -- but he will read.

56

You can't have it, that God's essence be different -- yet his attributes be similar to human attributes.

You can't include in one definition things which are different. God and man are not similarities differing only in degree, like various kinds of fire or color, etc.

* * * **נודע**, as applied to us, does not apply to God. Also when we say God knows and we know -- that means two different things.

פירו -- amphibology.

A corpse, a statue, a man -- to all can be applied the term "man", so far as externals are concerned. But of course the essential differences remain.

1/21/43

57

Existence emerged from the essence as an accident, in re that which exists. This applies to everything for whose existence there is a cause -- which means everything except God, who is not in the spatio-temporal world. Existence is something added to the essence -- which pushes it out into the world. God is the only thing which must exist -- does not have anything added -- because for him essence and existence are one -- he is causa sui. Existence doesn't happen to God. He exists but not through existence (which requires a cause).

The One applied to God cannot be a numerical one -- because that would make him countable among other countables.

These subtle ideas cannot be understood by ordinary words.

In order to say God is not many, we must say he is one, but this is not exact.

We mean he has no **לְדַיֵּן** to anything else, so we call him One.

The arithmetical one presupposes the deeper one of thinking. Every thought is a unity -- one is a unity, one and one is a unity; two is a unity. So God is certainly not the numerical one, because that would make him one of many. Our thought of God is One -- but he is outside our thought. The universe is One but he is not the Universe -- we are not pantheists.

What kind of One is God?

* Insect - next page

Also take term eternal -- that also is inapplicable because it has a temporal sense -- and God is not in time.

Therefore God does not exist or subsist, is not One in the arithmetical or any other sense, is not eternal in any sense --

This is where the circle meets -- where utter sublimity meets utter agnosticism. This is the Rambam.

This quality of irony (perhaps) produced many enemies for him.

God has neither Existence, Unity, or Eternity.

57

Existence, in a temporal-spatial sense, is an accident, incidental to the real existence of a **סְהוּת**, which may be said to subsist.

But in relation to God it is no accident because **סְהוּת** and **מְצִיאוּת** are identical. Thus God is **מְחוּיָב לְמְצִיאוּת** -- while everything else is only **אֲפֻסָּר לְמְצִיאוּת**. Everything in the world grows, comes into being, has a **סִכָּה**. God is different -- and that is all we can say of him.

* Insert previous page

Leibnitz -- many ideas subsist in God's mind but not brought to existence. Only those things brought to exist which are compossible -- which can exist together. Therefore this is the best possible world. Voltaire kidded this optimism in "Candide."

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God of practical religion must be a glorified human being, the great heart, the growing suffering God -- not some abstract utterly other, unfathomable.

AMERICAN JEWISH ARCHIVES

2/4/43

Negative words are more positive than any positive words.

Immortal -- not merely "not dead" but containing such a life as is deeper than any ordinary life.

Individual -- not merely "not divisible" but containing such a unity and entity as to describe the living essence of every person.

So the negative words about God are the same -- no existence means an existence deeper than any mere physical being which we recognize.

no/thing n/ichts

(Democritus says not more is the "thing" than the "nothing" -- not more
(is the "ichts" than the "nichts" -- not more the positive than the negative.
(The latter is more basic.

God, says M., is the great NOT .

2/10/43

ch. 58

By knowing we don't know -- because it is blasphemous and also a zero to talk.

But by not knowing -- you begin to know. This is the via negationes.

This is grand and sublime paradox.

By knowing what a thing is not brings you closer to knowing what it is. It's not a plant, a mineral, etc. -- This ~~is~~ negative way is more modest than the positive which presumes to tell you about a thing, but can't actually.

2/11/43

85 b

We know only God's thatness -- not his whatness -- therefore how can one attribute positive things to a being whose whatness is unknown?

In order to have definition you must have complexity -- הרכבה -- which God does not possess.

God has no סקרים --

God cannot be defined because no הרכבה , he is an ultimate.

סן השקר העדרן --

it is impossible that he shouldn't exist

negation of a privation -- שלילת העדר

לא סכל לא נבהל, וכו'

Only certain kinds of negatives applicable. Absolute negations -- such as: The wall does not see. It never could or never will -- it isn't in the nature of the wall to see. This is the type of negation which applies to God.

Mirrors in Coney Island which caricature our faces -- other mirrors which glorify our faces -- God.

- - -

2/24/43

We cannot know the reality of his essence -- all positive attempts at description are impossible -- therefore what advantage to trying?

The ignorance of God is not blank, but learned ignorance -- through successive stages of negation one approaches whatever truth is possible.

The via negationes requires careful study in order that each negation may be made. Such a person who makes a study has a basis for his ignorance -- this is learned ignorance.

There is a less learned group whose ignorance is more blank -- these are in doubt whether an attribute belongs to God or not -- and a third whose eyes are completely dark, these affirm positive attributes.

1. God is not body
2. God may or may not be body
3. God is body -- farthest away from God
4. God is without emotion, in addition to being without body -- he is closer to God than #1.
5. Anyone capable of making more negations, on basis of proofs, becomes more perfect and closer to God

These negations must be made on basis of study. Let us not attribute positive things to God which we consider perfections for us -- which are the deepest aspirations of the human heart -- we cannot attribute these to God because that would be making him human. (This is not the God of practical religion.)

The utmost we can know is that we know nothing. Our understanding of God consists in our inability to know him perfectly.

2/25/43

Rambam has no respect for Bible, Midrash or Talmud if they run counter to his doctrine. What he respects much less are the liturgical poems, which are full of positive attributes. The Yigdal itself contains, along with the negative, a great many positive attributes.

In the remainder of ch. 59 there is an explosion of wrath against the payetanim, who tell God what he is, in terms of glorified man.

Every time you praise God you diminish him -- silence is the greatest praise. He is against all liturgy, if it means piling up adjectives, etc. He would prefer silent praise. This is non-Jewish, mystical. Without prayer there is no religion -- contemplation is non-Jewish.



3/4/43

Philosophic God like Rambam's in various Hymns

(Saadia argues against the humanized God.)

שיר היחוד

שיר is deepest idea of God -- it itself is significant -- describes orientation and integration of personality. It is deep word.

Written by some nameless ecstatic around Regensburg -- incorporating the new ideas of Saadia.

שיר הכבוד written by someone independent of Saadia -- probably Jehuda ha-Chasid.

In these שירים are curious combinations of moods: Infinitism and ineffablism of philosophers, together with speculism without regard for established theologies, together with old notion of human God. Deus absconditus is all things to all men in these שירים.

In יבדל God is described negatively

חי אלהים חי -- positive ^{attribute}

נמצא ואין עתאל סביא אותו)	
אחד ואין יחיד כיהודו)	
נעלם וגם עין סוף לאחדותו)	negative
אין לו דמות)	

אין ראשית לראשיתו

Towards end God becomes humanized:

זופה ויודע סתרינו

גוטל לאיש חסד , etc.

In אדון עולם also theosophic God out of time and space

בשרם כל יציר נברא - ואחרי ככלות הכל

לברו ימלוך נורא

a word I couldn't make out (approach? concept?)

אין

last 10 lines

* שיר היחוד ליום שני

-- halfway through עד אתה בך ונכבודך

These are pantheisms and theosophies

כבודך על כל הארץ

Just like Rambam

אין תהלה אל ראשיתך

beginning in wisdom

beginning in time

ואין קץ ותכלה לאחרייתך

no temporal ending

אין סוף לעסק סדוּתִיךָ

spatial terms used symbolically,

cannot be applied to God.

סוּבַב - פֶּאֶה

זָד צֶלַע

Unknowable God is thesis here.

ליום שלישי

על כן אינך צריך לכל - לידך ולחסדך צריכים הכל

Here is the great difference about God -- does he need men or not?

(These poems are high, philosophic speculative abstractions combined)
(with deep religious emotions.)

Older absolutistic, mystic theosophic doctrine -- that time and space are unreal, an interlude between the before and after. This is refuted, for instance, by Hegel who sees man's struggles ascending and enriching God.

View that God needs world as much as it needs him is the more human aspect, for most of us.

Both these views have validity. Most of Jewish literature and theology based on view that life is real, important, great -- and God needs life.

(Royce vs. James)

app. l. 21

כל היצורים וכל מעשיהם -- וכל דבריהם ומחשבותיהם --

מראש ועד סוף תדע כולם

This is absolutistic position.

It is utterly impossible for the moralist, the temporalist, the pluralist, the struggling man.

The future is open, not foreordained, the issue has to be fought out -- this is a philosophy for a fighting man. This is true Jewish philosophy. We believe the good will win out -- but are not certain that victory is a foregone conclusion.

ליום רביעי

Much more religious kind of God -- more personal, living, less abstract and philosophical. Love symbolism.

ליום חמישי

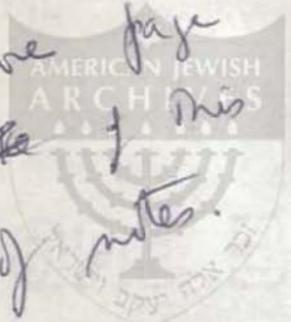
Paradoxes of qualities (as we had paradoxes of space in #3) -- show at least that God is given qualities, which is departure from Maimuni. He is given צדקה, רחמים, etc. -- all positive attributes.

Then in second half of poem, he returns to Maimonist position, culminating in phrase לא סאנוהו ולא ידענוהו.

HERBERT A. FRIEDMAN

look for one

more page
of this set
of notes.



TYPED

Midrash

Midrash is the Jewish name for Consolation in Tragedy - מִדְרָשׁ. Midrash is intimately associated with tragedy - and Lamen.R. is one of great tragedy.

Midrash is Theology - all Jewish speculation about God, man and the universe is in the Midrash.

Midrash is the great consolation - that philosophy which makes the Jew's lot tolerable. And this brings up the question - what is tragedy? Noble misfortune. Most Jews are Yiddlach - their Schicksal makes them great.

AMERICAN JEWISH
ARCHIVES

10/2

Midrash is that part of Jew. Lit. - running alongside of the activity that produced Mishna & Talmud ca. 500 - plus period of editing up to 750 and runs to conclusion about 1000, which saw introduction of new grammar, piyutim, etc.

Term Theology doesn't quite fit the Midrash, because in Judaism there is no set of beliefs - rather a core & nucleus of belief and then a widening circle of optional beliefs. There is a choice & a sense of humor. In Judaism there is God, Israel & Torah - but no heresy trials for failure to believe Rambam's 13 Ikarim. In the churches they are deadly serious about their dogma - in Judaism there is a great Humour. Thus there is no category of Jewish Theology - The term is an imposition from without. It is

Love, said Shelley, is like the flame. The more you divide it, The more you increase it.

infolite, bad manners & foolish to try to
tie a man down - Do you believe in The
Immaculate Conception, if not you burn in hell?

The Midrash assumes this trinitarian
core of belief - God, Israel & Torah, which
is a general scheme of a philosophy of history
leading to a messianic end. Apart from that
there is the free play of imagination and sense of
humor operative. That is the first aspect of the
Midrash - it gives you Theology, but Theology
in our broad sense. [cf. first sentence in Bible - Parmitte]

Second aspect is the tragic Messianic
aspect of consolation. When a man is sick he
wants all kinds of consolations. וְיָנֻחַ.

Suffering is the result of being protagonists in a
great historical process. This is the theme of
all Midrash - consolation for the Jewish people
in their suffering as the leaders of mankind.
The Kaddish was recited after Midrashic discourses
and this is its origin.

The heart-breaking & paradox of
tragedy is that in proportion as a man is
fine and noble so does he suffer. And the
core of the Jewish people is tragedy.

Dogma is like love - beyond proof. Not
all things are to be proven.

Midrash is Theology - The central
 core of God, Israel & Torah, no more.
 For Jews' belief beyond this is not important.
 Their religion is in their very psycho-physical
 make-up.

This Theology implies a certain philosophy
 of history. The place of Israel in the scheme
 of history, as brought home to him every hour
 of his life, is the approach to the Messianic,
 far-off goal - which saves the darkness from
 utter meaninglessness. Is the universe merely
 cosmic weather? And history just a welter?

Up to the Messianic goal there is a
 terrible road to travel - nameless suffering,
 hates & sorrows for all men, esp. for Israel,
 because Israel stands for all men in a
 sense - the chosen protagonist and vanguard
 of sufferers. God chose Israel to realize
 Torah - and this will be the end of time
 which is the true beginning.

Hence, there follows the second
 function of Midrash - consolation and constant
 reassurance along the terrible road. Not to
 despair - first, that the end of suffering must come;
 second, that the good must suffer, which is
 the tragic paradox, the heart of tragedy.

Midrash Ekev has the theme of
 defeated Israel and defeated God - who must
 yield to a force majeure and go into exile
 with his people.

What have the Jews done with the
 fact of unmerited suffering? What is tragedy?
 The simple equation of morality is inverted -
 that the good must suffer fills us with the

Das tragische Contrastgefühl

shock that the very groundwork of life is ambiguous. What kind of life is it that permits the good to suffer? Either a wicked God or a helpless God. The mystics are not shaken by this problem.

It shocks us to be born into such a world, but to see man standing up against the world fills us with admiration.

God may be ambiguous but man is a hero. This is the essence of tragedy.

The contrast between the greatness of the man and what he gets in life is tragedy. The claim which the great man implicitly has is to have things opened for him - Prometheus' life. But these are closed and he meets with difficulties at every turn. The contrast between Prometheus' rewards and what he actually received is the essence of tragedy and Isaiah 53 - the suffering servant - or Jesus on the Cross is the height of tragedy.

It has been asserted that tragedy is the greatest art-form, and if that be so, the Jews are the greatest figures in the history of human experience.

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Nietzsche - "Beyond Good & Evil" - II 52 -
on stature of man & things in OT

In Job all the elements of the tragic and heroic are present. Any attempt to save God trivializes the book. Only one thing is clear in the book - the greatness of Job, unbroken in the midst of

God has been broken up into bits and divided among heroic men.

suffering

Even more than Job is Isaiah 53 - supreme exemplification of the tragic. In its application to the figure of Jesus it has dominated the imagination of mankind.

Akiba played alive, is in the essence of tragedy - comparable to Jesus - and when he asked a powerless and cowardly God, he got the answer 'Don't stagger me with questions which will destroy the universe.'

And the final example is the Jewish people itself, that part of it which is heroic. Most Jews are 2^d, and are merely victims, which even in itself has certain grandeur. But conceive of the Jewish people as a personality walking through history is an exemplar of tragedy.

→ Tragedy involves that there is a radical rift in the universe. Tragedy implies that the very least a finite God - and that is the noblest reading of it - a struggling + growing God together with Israel fighting evil. Any attempt to read tragedy moralistically trivializes it, and makes of it a Sunday-school story. Man suffers + dies + is a hero, not for a deity and that adds up, but for his own greatness. The only dim symbol, preventing complete despair, is the glimmer of messianism.

10/14

In tragedy man is godlike and God is
deceit. Capacity for tragedy is the mark of
greatness. Loss of capacity is a cheapening, a
robbing of Judaism of its grandeur.

Tragedy is expressed in terms
שם שם של / '10'. Suffering is
spiritualized.

Loss of the capacity for tragedy is
due to a replacement in man's souls
of the religious feeling by a moral
sense.

Religious feeling means that feeling
which does not believe that virtue
and happiness go together - and is
not frightened by that fact. "Though
he slay me, yet will I trust in him" -
Reformulated - "Though he slay me, yet
I will give God life through my behavior."
This is religious dialectic. Religious feeling
means either that God is obscene or is
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Moralism means any view
(Kantian, Epicurean, Utilitarian) according to
which virtue & happiness go together.
Happiness should be & is the goal of life.
There should be a reward for virtue.
All these are incapable of tragedy,
which is the supreme character of the
Jewish people.

The ^{tragic} hero, taking upon himself
suffering, denies that goodness & happiness
go together. This is the solution which
the art-form tragedy offers to the questions
which man asks - why is the good man

always punished? Through his godlike behavior in a world of darkness, the tragic hero fills us with grandeur because we feel greatness is being achieved - gold is being panned from the crucible of fate.

These moralism does not climb to this height of grandeur, is oblivious of the heights of heroism which man can climb. The connection between suffering and sin should be broken. No great man suffers for his sins. So what to do?

Either stick God behind the curtain & call him inscrutable.

Or recognize with the Midrash & James that God is bound, is growing, must be helped by those whose suffering will finally make God great.

OT is heroism without reward - tragedy, which is heroism to make God great. Tragedy which is no reward for the good.

In the Midrash God is not omnipotent - The Roman Emperor is stronger. Israel goes into exile and suffering - all the elements of tragedy are present.

Jewish education should be an introduction into the capacity for tragedy.

פירוש - poem - art-form of
Midrash

It is assumed that what is in
פירוש is also present in different
form in פירוש and פירוש.
There is a unity of all three
assumed. When a text in פירוש
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The Agadist consists in picking a
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The verse being expounded here
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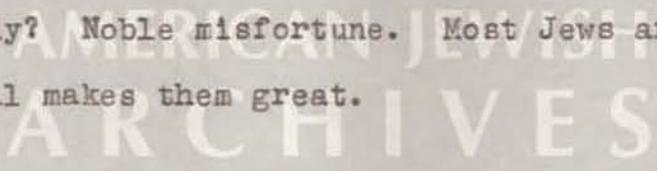
Fire consumes chaff + stubble - at end
of time. Meanwhile the reverse can happen if
we (the fire) neglect the Torah.

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Midrash

"Die Gottesdienstliche Vorträge der Juden" - Zunz

Die Agaden der Tannaiten) Bachar*

Die Agaden der ^{Ameräer} Anvifer) Halaka - Babylonian
Hagada - Palestinian

"Proem" - Bachar - description of art ~~form~~ ^{ed} development by
the Midrash

Michael Zacks - Religiöse poesie der Juden

Strack - Talmud and Midrash

Elbogen - Der Judische Gottesdienst

Kraus - Lehnwörter - 3000 Greek and Latin words in Mid.

Furst - Glossarinen

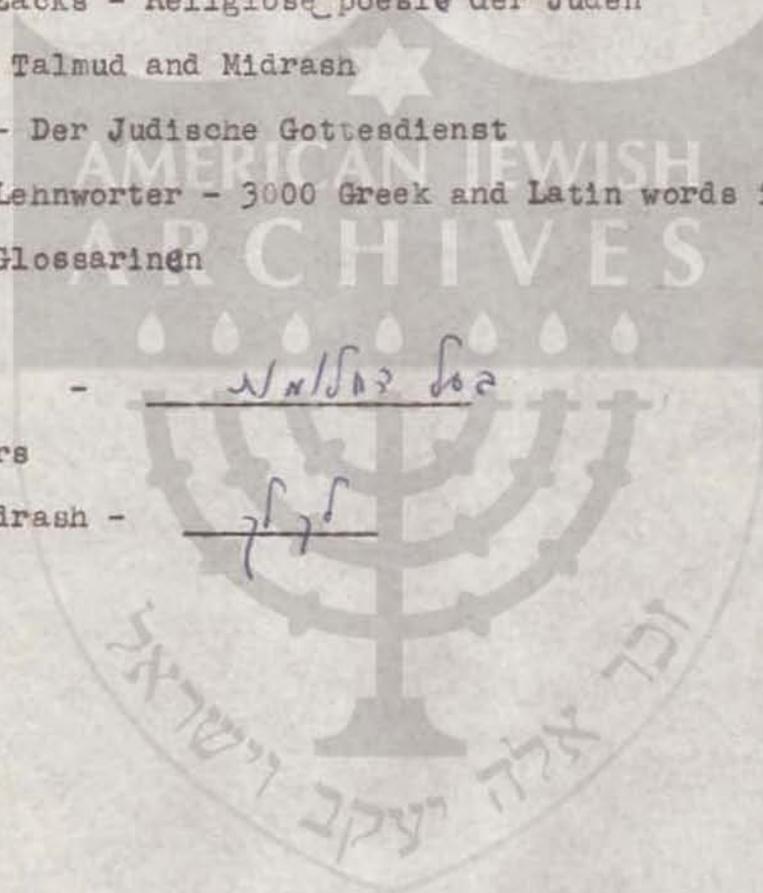
Jews as

dreamers

Midrash -

שם זכרון

לך לך



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Up to the Messianic goal there is a terrible road to travel - nameless sufferings, hates and sorrows for all men, esp. for Israel, because Israel stands for all men in a sense - ~~the~~ chosen protagonist and vanguard of sufferers. God chose Israel to realize Torah - and this will be the end of time which is the true beginning.

Hence, there follows the second function of Midrash - consolation and constant reassurance along the terrible road. Not to despair - first, that the end of suffering must come; second, that the good must suffer, which is the tragic paradox, the heart of tragedy.

Midrash Ekah has the theme of defeated Israel and defeated God - who must yield to a force major and go into exile with His people.

What have the Jews done with the fact of unmerited suffering? What is tragedy? The simple equation of morality is inverted - ~~that~~ the good must suffer fills us with the shock that the very groundwork of life is ambiguous. What kind of

life is it that permits the good to suffer? Either a wicked God or a helpless God or no God. The mystics are not shaken by this problem.

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In tragedy man is godlike and God is obscure. Capacity for tragedy is the ~~mark~~ ^{19/14} of greatness. Loss of capacity is a cheapening, a robbing of Judaism of its grandeur.

Tragedy is expressed in term אדם דע /'ו'ו'. Suffering is spiritualized.

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Religious feeling means that feeling which does not believe that virtue and happiness go together - and is not frightened by that fact. "Though he slay me, yet will I trust in him" - Reformulated - "Though he slay me, yet I will give God life through my behavior." This is religious dialectic. Religious feeling

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19/16

שח'א - proem - art-form of Midrash

It is assumed that what is in שח'א is also present in different form in שח'א and שח'א. There is a unity of all three assumed. When a text in שח'א is to be expounded - the art of the Agadist consists in picking a remote verse in one of other two and by its exposition throwing light on the שח'א verse. The Agadist weaves his discourse, invents his poem that it comes back eventually to the שח'א verse.

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the 1000 se '3' will prevail.

Fire consumes chaff and stubble - at end of time.

Meanwhile the reverse can happen if we (the fire) neglect the Torah.

_____ has God say - maybe I'm wrong? This is a finite God.

God grieves over a disaster which has happened to him.

_____ perhaps my upbringing was bad

_____ woe to me, over my disaster.

God is suffering and weeping too. He has been stricken as much as the people Israel.

and who is _____ ? God!

3. One of most pathetic in all Midrash - I avoided the Hellenistic places - but I was not alone because I sat with you: I wasn't alone in my loneliness when all the nations struck me: But when you struck me, then I was really alone.

4 Whole history of man summed up and prefigured in Adam. This is the life of the Jews and all men, beginning with light- ending with shadows..

HERBERT A. FRIEDMAN

finished - checked
against cards



Oct. 27, 1941

Relevancy of Franz Rosensweig.

Lived in period 1918-32 (hopeful) - diff. from Hitlerian period. So what value? Also Herman Cohen, Martin Buber? So diff. was their age, they seem to be totally diff. in their ideas. They have diff. apperceptive mass ^{and} of diff. language.

"Only that part of philosophy capable of being transposed into poetry is valid and should survive". (Wordsworth or Yeats). This is acid test.

But Phil. has right to have own language and own methods like any other discipline - music or art or geology. Each art has its own universe of discourse.

Both these to be held in mind.

"The Star of Redemption" (Mogen-David)

F.R. - have to distinguish between his doctrine and his life. Both imp., but the life (epos of heroism and faith - character).

New type of thinking - states it is not sufficient to itself, but culminates in direct action (עשה ושמע). Do, then listen - at Sinai). While doing and theorizing are both imp. and complementary - they must be present in that order of rank. F. R. exemplifies this.

New type of doctrine - derives its initial impulse from living. (Beginning of wisdom is fear of death) Aims to culminate in concrete life situation. (Go out and do something).

Philosophy is passageway in between.

He compares the relation of phil. of religion to actual religious observance with relation of marriage certificate to actual married life. The way the marriage is lived either proves or derides the sanctity of the marriage sacrament.

The mind can understand only insofar as it does in daily life.

He rejects Idealism, so to speak, and speaks of Realism. Man, his world, and the meaning of it all (God)

Thought of Death is turning point in inner life of F. R. Death is real problem, which affects indiv., and is not abstract. "From fear of Death comes beginning of all wisdom." (first sentence). Fact that each moment can be the last moment makes it eternal. Concentration on Augenblick. These thoughts make him turn vs. traditional academic philosophers, and though he writes a technical system of philos. has as his motto Latin - "In philosophers". He calls his "Das neue Denken".

What led to such arrogant rejection of old plus desire for new? Development is two-fold. Secular - he is expert on Hegel and Schelling; had strict empirical training in early years (studied medicine) (well trained in natural sciences); studied technical history in detail. F. R. studied history and medicine, did brilliantly, then came to philosophy honestly and maturely.

Beneath that was his spiritual Jewish development, even beneath threshold of consciousness. He was brought up in utterly assimilated home - rich, patrician, Ash, but at presence detached and Germanized. Not through acute self-hate, but naturally

drifting away. Many relatives converted, not through ignoble motives, but because there was nothing left to Judaism. He himself confronted with same problem. University career open to him - on other hand there was dark past holding him of which he had no knowledge. Seems he was destined like Buddha - should he remain prince or go with outcasts and beggars. This is situation where CHARACTER of man determines his Shicksal. Real problem between baptism and tallis and tefillin.

Supposed to have been influenced by Herman Cohen - dynamic person of physical magnetism. But F. R. came to Cohen because he had already returned spiritually. He came to get himself a teacher. His return has no explanation - but he provided a leaning-post for whose generation of German Jews. Hardy's title "Return of the Native" applies to F. R.

Debate in year before war between F. R. and two cousins converted, wherein F. R. upheld Judaism, partly to his own surprise. He cannot give up, he says, what he does not know.

Became last great theologian of Jews, one who was on verge of conversion. He had intellectual and moral greatness, both. He was supreme character, last great Jewish hero. He gives renewed confidence in being a Jew, like ~~4/5/28~~ 4/5 23/28'

Nov. 10, 1941

See Agus - "Philosophies of Judaism", chap. on F. R.

His book not a Jewish book - but a book of metaphysics, treating of ~~X~~ianity and Islam as well as Judaism, yet being mainly a system of philosophy. He digs down to first principles. But does it need this tremendous system to help a man in his fear of death (which is his starting problem), and secondly, does a Jewish man need it in any special sense? Answer depends on what the book offers. It offers answer, because he gave it from his own experience. He lay dying for 8 years.

Theoretically he gives answer from the tradition, and practically he gives answer from his life, which is the only valid answer, according to his own theory of philosophy. His book is over-philosophical in accordance with usual custom of Jewish thinkers to take deepest problems - to try to solve all philosophical problems in order to solve the Jewish.

Recurrent self-recreation is essential to life - and that need is shown in his ~~22/25~~ and also in his first question. "Has philosophy concerned itself ever with what is really important to man?" No!

Question that philosophy put, beginning with Thales, leads to a glorification of thought, and this leads to a philosophy of Idealism - this is true all the way through, down to European philosophy in Hegel. F. R. rejects this development as having missed main issue. Idealism makes the philosopher a

speculator and thinker and not a real person. He desires to substitute for this, an actual experiencing of something encountered. Realistic approach has the merit of honesty instead of being only on the plane of ideas.

He charges that all European philosophy is answer to question - what is this world? Question assumes that universe is thinkable, congruous to thought. Then comes view that reality is discoverable in thought. Then view that reality and thought are identical. Then full Idealistic thesis - that reality is thought. Then, Hegel, all of nature and history is mere unfolding of Geist (spirit or thought). This is history of philosophy, by and large. This is the glorification of thought, bound to lead to Idealism: 1. (Mentalism of Barclay ^{and} Hume - objects consist in being known) 2. (Geist). F. R. says that will not do - it misses reality, in that it does not bring alleviation to the anguish of man. It should have, but has not.

Next step beyond Hegel is either the abyss or a change of premise. F. R. stood on this abyss - dissatisfied with Hegel. After Hegel came Marx - a Jew, Messianist, concerned not with the meaning of world, but to change it, so that out of philosophy can come some peace and satisfaction for man. Marx denied philosophy - and after Hegel (1840) it was dead for 60 years. There were three post Hegelians - all in protest vs. Hegel, and vs. thought

Schopenhower asked the value of life

Nietsche is concerned with himself, with adventures of
a particular philosopher

Kirkgegaard is concerned with concrete individuals.

F. R. comes as a Summer-up of these three protests. He deals with death, as a neglected item. Man wants to know - what can save me? Philosophy was proud of being disinterested in human problems. F. R. charges this as a sin. Man asks - what truth can bring me help in face of death?

Realism is a school of honesty, outside of thought, in living experience. First reality is man, second is the world, third is God. All men experience these three very really. If you doubt reality is the third - answer is that God is just as real under different names - 1. as power that holds world and man in his grasp. He is demonic will, the inimical power. 2. creation and revelation must be reinstated (and these are God)

These three cannot be derived from or reduced to each other or to one. It is a pluralism. Each has to be ascertained in its own sphere through experience - then thought can begin.

First volume points out these three things, underivable and irreducible. But they are correlated in a single world-time. Second volume shows that this correlation takes place in creation, revelation and redemption. Third volume deals with ^{Judaism} J. and ^{Christianity} K. as two great hostile friends, as anticipations for the kingdom to come.

Vol II. In what ways are creation, ^{revelation} rev. and redemption needed?

Creation is rehabilitation against agnosticism of science, or view that world is self-derived and self-contained. This is

tautology. If you rule out thesis that world is creation of thought (Idealism) and if you rule out meaningless tautology, then you must do either as Gergson does (elan vital to account for constantly recurring creation) or as Genesis I does.

Revelation - man's visions, insight, hopes and dreams, seers and sages have always insisted on it, (Plato and Psalmists). Man's soul is overflow of love of God. God reveals himself in creativity.

Redemption - when God through love, opens flower of human soul, then man must bring back the world to God. This is far-off. Salvation or redemption is in hand of man. God's love (revelation) calls man to be an *אדם צדיק* (Love is taking the eternal things and bringing them down to earth. Love is good living.) (Slony - Love is that which makes truth true-active living.)

Ground and aim of all truth, the power to seek it, is the living love. This is the way to overcome death. If you ask about death, out of love, you will not fear. If the answer comes out of love, then you cannot believe death is the end.

Nov. 24

REVIEW:

All philosophy asks abstract questions, without relation to any individual man - this attains consummation in Hegel. Then there is a rejection and rebellion in Kirkgegaard, Schopenhauer and Nietsche. Old philosophy leads to glorification of thoughts as congruous with reality. New philosophy starts with particular man and hence is anti-idealistic. God and the world are there before thought begins. This is radically pluralistic realism, denying Barchy's "esse est percipe", Kant's world of mathematical physics, Hegel's world as an unfolding of Absolute Geist. God, far from being an Idea, is the source of ideas. Of the three-man, world and God, the latter's reality is most in question. Of the first two, all men agree on their reality. God was defined as demonic force pervading all life. God is the name we all have in our feeling creatures - our sense of impending threat. At other extreme God is witnessed by certain men whose intuitive authenticity is unquestioned. For most of us God is only adequate ground for creation and revelation.

We don't accept that world is eternal and self-contained - also reject that world is transient phenomonon without meaning (B. Russell), an accident - then world points to a God, a creative will; and man, in his sense of Shicksal, also points to God. The pointing is summed up in revelation and creation, former being more fundamental.

~~Nov. 24~~

Creation - The unceasing ground of things

Revelation - The constant rebirth of soul and mind

Redemption (Salvation) - constant view to closing of circle with God.

The three realities are correlated in world time by these three, which explain them.

Revelation is the need for orientation, is a mark of discontent for the mere given fact of human soul. There is a need for a center and turning point in history which cannot be relativised, so that there can be a true beginning and true afterward. Thus points back to creation and forward to salvation.

Creation is notion of creative will behind universe. In near sense, God is Bergsonian creative force.

Salvation causes man to emerge as vessel chosen to receive God's word and convey it to world so that world can return to God. This is looking for the world-evening when the world-day is ended in the Lord - it is an endless horizon.

Revelation is gift of God's love to man, awakening him to all his hopes, powers and aspirations. Love is the awakening and being awakened to bringing living things down to the actual. Love is the "Grund und Ziel alle Wahrheit."

How can we overcome death? Death cannot be the last word if you answer through love. "Man's intellect extends only insofar as he engages in action. Truth is measured by what man is willing to sacrifice for it. "Tried and true." Truth must

be made true by living it. Such making true what we believe can overcome death. When each man has lived a life in which he has made true, what he professes to be true, he can be sure he has overcome his mortality and become a part by salvation of the largest community.

Third book deals with two truths (and thus neither one is completely true) Judaism and Xianity. F. R. regards both equally as ultimates, as justified. Each is symbolized by watchwords (Law and Faith). They are the ways whereby the future is anticipated in certain shapes. They supplement each other in a polarity of tension. They need each other to form an earthly truth - the integral absolute truth is known only to God.

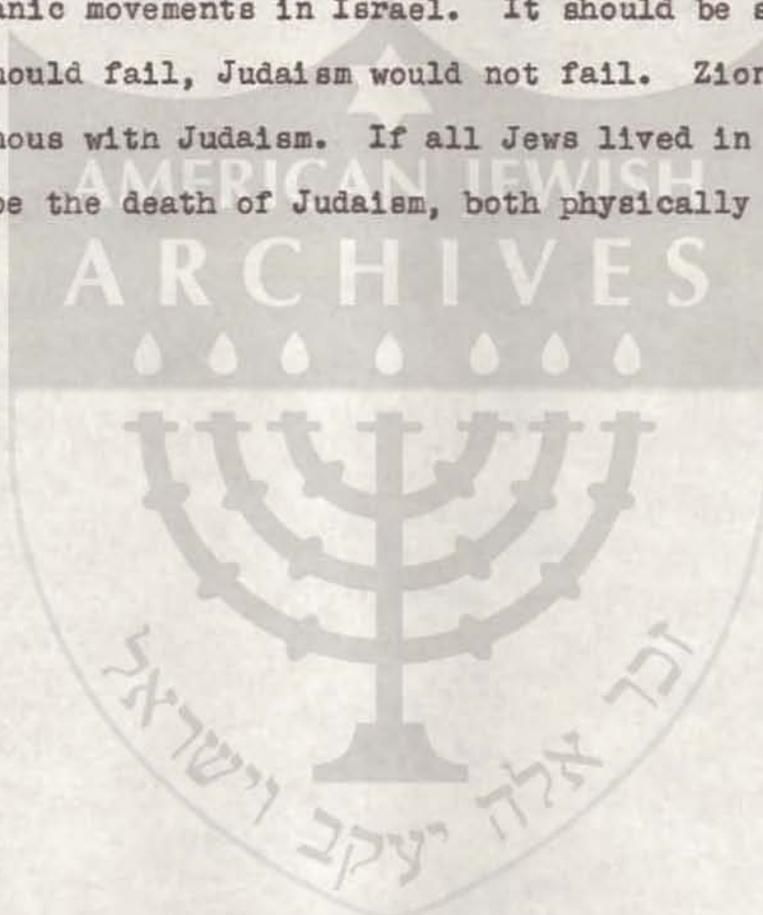
This view is different from that held by each of the religions. Each holds himself as truth. But F. R. says that each subserves the other.

Judaism is unveiled. At the beginning stands promise of eternal life. All other peoples are mortal, bound to an earthly home. Jews trusted to blood and forsook the land. We regard our land with longing but it belongs to God. With sharpened vision of newcomer he analyses Jewish calendar, Sabbath, etc.

With regard to chosen-ness he says: Truly simple thought is choseness. It should be a central dogma, in second place after God. Actually it isn't in 13 Articles, is never expressed - altho' is always understood - in our poetry, literature, legend - it becomes word, idea, form, hope- all Jewish existence is filled and carried by it, but it is never

analyzed except by Jehudah ha-Levi. The reason is self-defense. All Xians have Christological dogma. Jews never write it down. One doesn't mention what is so close to the blood-stream. It can be lived into truth or else it is more offensive ^{braggadacio} brassanism.

With regard to Zionism - his was most Zionist non-Zionism. Reason was his long-range vision of Z. He regarded it as one of ~~many~~ ^{many} Messianic movements in Israel. It should be supported but if it should fail, Judaism would not fail. Zionism is not coterminous with Judaism. If all Jews lived in Palestine, this would be the death of Judaism, both physically and spritually.



Schelling

Dec. 8, 1941

Big 4 - Kant, Fichte, Schelling, Hegel

Something ominous about this constellation- Santayana called it "pretended values concealing a hideous fist." F. R. grew out of this period and those people. S. influenced Goethe, Emerson, Keats. He was specially graced, Hellenic in beauty - set up romantic phil. S. arrived at phil. of religion, God, revelation very real, unidealistic - this establishes relation to F. R. and Judaism. He had real God, ^{anthropomorphic} anthropomorphic - and he makes God responsible for evil. (Like Calvin - God is unfriendly.) S. Says God is two in one, like human beings, and has to be. He is good and evil.

He was unsuccessful, stopped writing in 1810 (when 35) and didn't publish except posthumously when it attracted no one. Only after war (1930) when certain mood prevailed which conjured him up again. People wanted not idealism but realism - a God who could give a command in a time when people wanted to be told. Only God can give a command, not philosophy.

Kinship to F. R. : his realism - real God
his sense of tragedy

Five periods in S.:

- 1) Naturphilosophie - substitutes 2) aesthetic realism - first metaphysic of beauty in 1500 years
3. Identität ^{philosophie} philosophie - identity of nature & man.
4. Freiheitslehre 5. Positivphilosophie

* Erdmann- Hist of Phil. transl by Hough chap. m. sm

"Die Freiheitslehre" - James Guttman

S. on Freedom

These divide into two periods: negative, containing all the idealism; positive, turning to real in nature and history. This switch attracted F. R.. His pivotal point is a new conception of God, as the ^fFree will, with nature and history as God's unfolding revelation. His positive phil. was published as "History of Mythology" and "History of Religions." He regards mythology as the true revealed religions for their time.

Real philos. is combination of rational and real i. e. into the unfolding of the God-idea in the mind of man through mythologies and religions. He leaves all the beauty, the romanticism - turns to problems of man, God, Freedom, evil. Geist and Nature are the Absolute - this is the Identity Principle (^{#3}43). But how get finite things back out of this merger? Why did world emerge from bosom of Absolute? If principle is identity, how do differentiations emerge? Then if you explain that, you have the religious difficulty - why do these differentiations always fight? Finally, you get the last question - why evil? S. Comes to new conception of God ^{head} need through these thoughts.

Man and God are alike - the inner character of both is the same, namely a daimonism. As man is both good and evil in himself, so God has, and has to have, otherwise, if he is all good, he is simply an idea, from which S. turns.

Guttman says man is free to choose between good and evil, opposed to scientific determinism. But idea of God is opposed to this free, creative choice on part of man.

Derivation of finite beings with genuine capacity for choice and freedom arose from an original break-away, an Adam's fall. Aboriginally there was a defection, a rebellion from the Godhead. People subconsciously hate God.

Personality of Man. S. says there is no need for the rational to overcome the sense-libido, as Kant said. The older moralists regarded the libido as a hindrance to the development of the spirit. S. called for equal rights of libido. All personality rests on a "darker ground" (libido). Not pure reason is the ^{motivating} ~~motuating~~ force, but the drive and urge of the life-will. The more fully his senses draw him, the richer is a man's personality. It's true that man incapable of evil is also incapable of good.

This duality of principles S. traces in Godhead also. Divinity shown to be split into dark ground and shining spirit. God could not be a personality and a life if he were pure spirit and reason.

Realism might be called rehabilitation of body- Idealism rejects body. Nature is the body of the spirit, and there must be a fusion. Realism-Idealism does this. God is more real than "a power not ourselves making for righteousness." "Leiblichkeit ist Zweck des Gottes." Old ^{correlation} ~~coevolution~~ of body with evil is changed. Body is made evil through spirit.

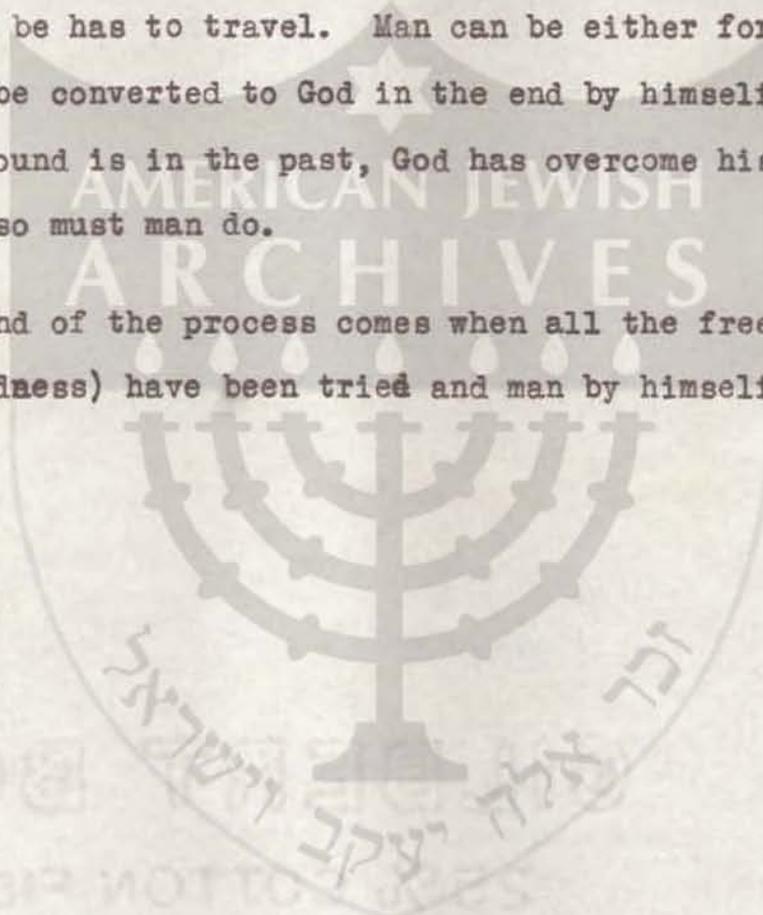
In last analysis, Will is the primeval thing. God is will, Nature. Evil in God is there, but as a possibility. He is ^{horrendous} ~~horrendous~~ fearful. All life is made out of terror. This is dualism and a change from S's early state- when God was

olympian and beautiful. Now he is broken - contains both good and evil.

All birth is from darkness to light. This is from God's darker ground - and casts melancholy over the world. Pain is necessary in all life. The unavoidable point of passage to freedom. (Birth-pains)

God too is in suffering conditon - leads man's nature on same path he has to travel. Man can be either for or against God - and must be converted to God in the end by himself. God's darker ground is in the past, God has overcome his darker ground - so must man do.

The end of the process comes when all the freedom (i. e. the wickedness) have been tried and man by himself comes to God.



F. R.'s "Judaism"

His Jewish interests are source of his abstract meta-physics - they make him creative. His Jewish edifice is of permanent value, even should his system of metaphysics fail in historical judgment.

He deals with J. & X., the two religions, in formal fashion in Vol. III, more informally in his letters, also in essay dealing with *JWS*, which he calls the characteristic of Judaism. Essay called "Builders" - the children will become builders, if they first return to Israel, then decide what the *JWS* shall be for the future.

His perennial living Judaism was away from all forms - Zionism or Assimilation, Reform and Orthodoxy - it was Judaism of genius.

Assimilation is comprehensible viewpoint - some men wish to lose selves. F. R. saw that it was forbidden by fate historically impossible for whole group. Even if possible, it is incompatible for those who have sense of destiny.

Zionism also impossible for F. R., esp. as political nationalism, as another ^{Bulgarian} ~~Balkan~~ hotspot. But there is higher Messianic Conception attached to Zionism - wherein Diaspora Jews stay in thick of fight in Galos, holding Zion as a goal. F. R. Agrees with this letter. Only if Palestine remains in contact with Diaspora all over, will it subsist. The goal is a high metaphysical task involving the salvation of the world.

F. R. cannot be identified with Reform, which agreed with Xians that beliefs and principles come first, instead of believing Jewishly that conduct & practice are primary. That which cannot reproduce itself - is not alive - and Reform cannot. Its losses are hidden by accretions from outside. It is like a people with only parents and no children.

As for Orthodoxy - his, which has inner freedom and breadth of Tannaim, is different from modern strict Neo-orthodoxy. He advocated orth. which would utilize its ⁱⁿ instincts to reform itself, (sim. to Schecter's ideas on *Shul: 115*) which would be based on actions that would some day develop principles.

His orth. is creative and unfanatical - constitutes the genius of Judaism - as Tanna, ^{z.b.} ZvB., who said *113v* were give *138f* mankind - discipline. Don't get ecstatic and say that rather than see a *nae 113v* you'd rather see a man dead. The *113v* are only to discipline, *admbrations* and don't achieve the mark. * (Turn page over, to continue)

Religion as revelation begins at Sinai, and develops in the parallel lines forever - Judaism & Xianity. Jews are chosen - a Jew is born a Jew; and Xians have to be converted, they are born pagan. Two watchwords are *B(?)* Gesetz & Glaube - Law & Faith. Many Jews face difficulty because even though born to it, they don't understand it. Judaism is not matter of beliefs and propositions - but of whole series of things that have to be done, to which a

Akiba taught Torah in face of Roman edict and
 cited parable of fish. Profound knowledge that Israel
 lives by practice of Torah. Since 1880 Through the ages,
 with a feeling that is inarticulate, has this knowledge -
 and this is genius, but is not the Neo-Orthodoxy of
 the p'3 E J N. Thus F.R. represents new type of Orth.,
 without legalistic hardness & with humor.

He deals with the two religions in which
 history culminates. F.R. learned that there is no
 religion without a passage toward truth. Even all previous
 pantheons contain some truth - F.R. gives detailed
 descriptions of Egyptian, Hindu, Chinese & finally Greek
 pantheons, and shows why & how they are merely

man is born. Judaism is not set of dogmas but set of commandments. When Jews emphasize beliefs (as Reform do) they become Xians.

Opposition to and abolition of Law by Paul (not Jesus) marks birth of new religion. When Jews give up the Law, they are not Jews (cf. Jerome Frank) but approach the death of Judaism.

Perhaps the rhythm of history permits and requires such lapses and returns - ^{mitzvos} as to A return through the ^{mitzvos} Mitzura - raises question how much of the ^{mitzvos} Mitzura and which ones? Cardinal Newman says that man's understanding is destructive and critical. Kant makes difference (Verstand) (vernunft) between understanding and reason. This was taken over by the New England transcendentalists. How can you subject the ^{mitzvos} to understanding? Reason (intuition - the organ for broader appreciation) can be applied to the mitzvos.

Jewish book is one written out of a deep Jewish need. What is specifically F. R.'s Jewish viewpoint - and in what way was this viewpoint different from those already known, ^{z.b.} Z.-B. (Assimilation, Zionism, Reform, Orthodoxy). All these parties seem to exhaust the Jewish viewpoint - yet his is different, and seems to be closest to the essence of Judaism, perennial Judaism.

Opposed to assimilation on ground that it is denial of Jewish fate & destiny assigned by God. Also it is achievable ideal - hence falls short of destiny.

He admits appropriation of and contribution to cultural environment.

Opposed to Zionism because it also wants to be like others - a miniature nationalism which is a finite goal and hence a defection from the high, tragic destiny. Merely another Balkan nothing. Of course, Zion must be-as part of Judaism - but Diaspora must be, and without it Zion would disappear as small nation. Zion can be kind of ideal center but Diaspora is true spirit of Judaism.

Opposed to Reform because it makes mistake of ^{starting} ~~exacting~~ with principles and beliefs (like Xianity) instead of starting with actions and deeds. It is similar to Paul's discarding of the Law - and is bound to end in dissolution of Judaism.

Opposed to Orthodoxy (even though he is closest to it) as it exists today, because it lacks the genius of Rabbinic orthodoxy. Neo-orthodoxy has no sense of humor, is rigid, says all - or nothing. F. R. feels that Jews in sincerity should have the sense of creativeness to shape their own ^{all 3} for the future. ^{so on} and ^{all 3} should be ^{left} ~~set~~ to the hands of those who are Jews, as the Midrash & Talmud always say. Judaism is not all Torah (noe-orthodoxy) or all Israel (Zionists) but the Jewish people.

The return of the de-Judaized Jew must be on high religious ground of self-identification with chosen Israel- not merely on ground of sympathy for fellow-suffering. There must be reason (vernunft) instead of understanding (verstand) which is sophisticated smart critical - the lower reach of the intellect. The return to Judaism must be preceded by a giving up of Verstand.

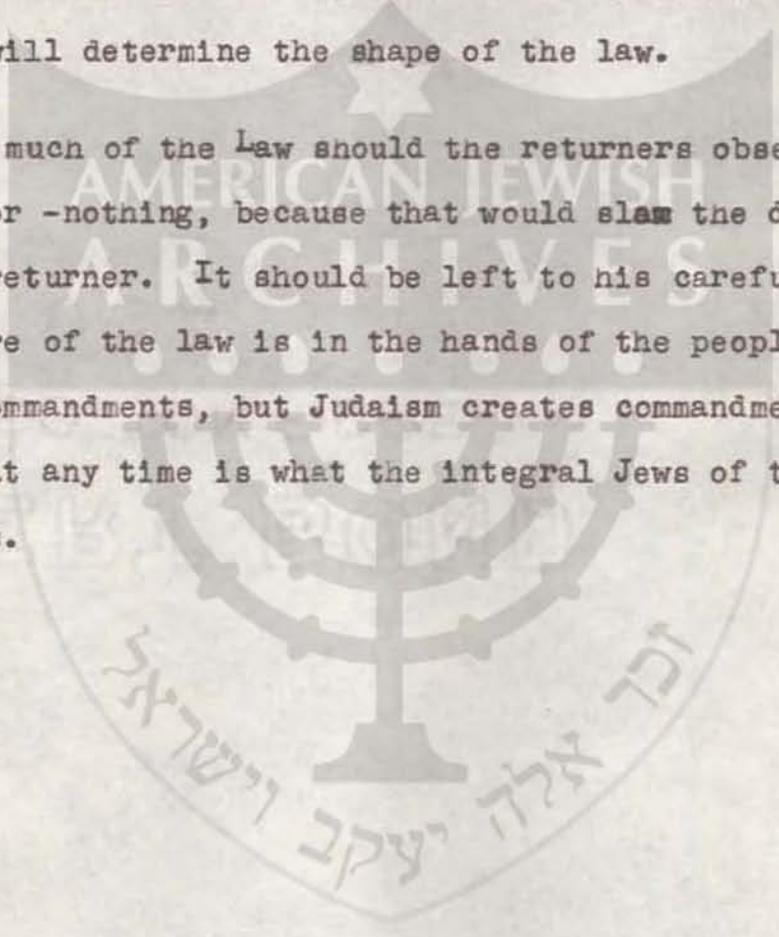
The return is begun by study אורח חיים - but it is only the beginning. Here he differs from Achad Haam, Buber who say study only. He reverts, in addition to the study, to the yoke of the אורח חיים - which the really classic creators of the religion imposed because they knew that all knowing is only insofar as we do first. Buber & the "good Jewish returners" have of course a respectful attitude toward the Law, but it is a mere taking notice of it.

F. R. has an alive, future-directed, unrigid conception of the אורח חיים . He was called liberal Jew by a contemporary because of his attitude toward revelation, and also because of his attitude toward אורח חיים . In translating Bible he didn't change text (not because he believed every word was revealed) but because the text was historical testimony of development of people. Also, each person must try out every אורח חיים and can reject it only after a careful realization that it is incompatible with him.. Also he believes that the אורח חיים is as important as the אורח חיים . (Women has no place in latter, is honored in former.) Custom has as much a binding quality as some of the אורח חיים . F. R. was always trying out and selecting אורח חיים - and this was liberal - yet it is psychologically true, because a man returning is apt to try to swallow too much. His position was eclectic and toward end of his life he found himself coincidental with tradition. This came only after years of selection. On his bed for 8 years, he had אורח חיים of friends

in his room and special celebration was *אור* and *אור*.
Thus while in principle his approach was subjective and eclectic,
in practice he looked like a traditional Jew.

He answers Buber in the "Bauleiter" which is a rational
for the law. Those who are truly the sons of Judaism *בני דת*,
the observers, will be the *בני דת*, the changers and builders
who will create the law for the future. Those carrying the
destiny will determine the shape of the law.

How much of the Law should the returners observe?
Not all-or -nothing, because that would slam the door in
face of returner. It should be left to his careful selection.
The future of the law is in the hands of the people. Judaism
is not commandments, but Judaism creates commandments.
Judaism at any time is what the integral Jews of that time
say it is.



F. R. on Jews and Judaism

Jud. symbolized as ^{fire} ~~fire~~ - that which feeds on itself.-
symbol of eternity. Mogen David is comparable to cross.

Xianity symbolised as ^{road} ~~road~~ - constatly travelling
toward God - filling time.

Jews are out of time - already have God by birth.

Revelation, redemption are 3 sides of \triangle in
center of which is eternal flame, timeless, feeding on self,
procreating self-^{erzeugen} ~~erzeugen~~ (procreate); ^{bezengen} ~~bezengen~~ Past and
future join in children - who normally bear name of grand-
father, thus bearing witness to both past and future. Un-
ending series of generations overcast by stars of Abraham.
Thus, Jewish people are eternal in only sense in which that
phrase has meaning, namely, the physical sense. The Jewish
peopel is eternal and will be present at the end of time.
Eternal life is not intended to mean spiritual power after
the Jewish people is gone - but physical presence is intended.
Those who keep the Torah are always alive. Deut. 30:15 & 19.

Can there be Jews without Judaism? Yes. Non-religious
Jew may be impoverished, but he is member of Israel and
has Judaism potentially.

So F. R. starts with definition of Judaism as quite
physical - one is born into Judaism. This contrary to Xity-
in which one has to arrive at it. Reform Judaism also,
which considers Jud. purely spiritual, feels like Xity.

Hence race propagation is most important for Jews
than for anyone else. Thus child-bearing is invested with
religious sanction. Childless man sins, removes God from

Israel, ^{so} (as says Shulcan ^{Aruch} Aruch), is considered a murderer. It is at very heart of Judaism to keep up the race.

F. R. says only Jewish people can call itself eternal. To be eternal, must be a community of common blood, physical continuity. For such a community time is not an obstacle but a child. For Jews the future is not strange & alien, but something it bears in own bosom.

Now with regard to land. Other nations are also communities of blood - but this doesn't suffice them. They have a land in which they have struck roots - and it is this which they trust more than the blood. Jews alone forsok the land, which might guarantee perpetuity, and trusted to the blood. Others feel they must be anchored in the soil for permanence, but Jews have felt that soil also ties and binds - and where nations love land more than life, they will lose land eventually and thus be overcome. So, soil betrays the trust of people living on it - soil will live on but people will be dead.

Only Adam has his origin in the dust - but Abraham, the head of Judaism, is an immigrant - starts the wanderings. Jews are constituted into a people in two exiles - once in dim Egypt and again in later Babylon. Jews made into a people away from the homeland. And even when living in the homeland, destiny has not permitted land to hold such sway over people as to make it forget its life in the face of ordinary land-occupations. His homeland is a holy place in deepest sense - a place of longing. (Herein opposed to

Zionist ideology- F. R. giving rational for eternal people who should be without land except as place of longing.) Even living in own land, Jew is deprived of full proprietorship - God reserves land for Self-Jew not permitted to have & to hold because it is holy land. And when they were exiled, also unable to attach to any other land. Thus in case of Jews, "das Volk ist Volk nur durch das Volk" - not through land but through procreation.

Now, in re language, another Jewish mark of unity. Language lives together with a man, not external to him, not like dead land. But for this reason is it any less transitory than land? And when nation dies its language will die. In same way that land has become a holy land, so language has become holy for the people, and they speak language of place of residence or of place last lived in. So while other peoples are one with their language and when their language dies they die - Jewish people never identified with language which it speaks. Jew speaks all languages as a guest. This strange for F. R. - born to German. But that he holds. Our language is Hebrew which is very remote- yet it always intrudes itself into every dialect which Jew has spoken. (Is this true of English?) His Thesis is: Hebrew has ceased to be language of daily life - yet is not dead language. Holiness of language functions in same deeply emotional way as holiness of land. This holiness keeps him away from ordinariness of life- esp. in prayer. If man prays in language different from ordinary speech, something happens to him.

This Thesis hurts: we are wandering people, without land except holy one, without language except holy one - we cannto be natural - we are out of time - an eternal people.

Jew loses simpleness and naturalness when he speaks to his God because he does not speak same language to his brothers.

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F. R. on Prayer

H. S. says prayer is heart of any living, working religion. Belief in God is of primary importance - but intellectual assurance of existence of God isn't religion. Prayer is active participation by man in God - actually this means participating in God's plan - also forcing God in some way to pay attention to man's needs & desires, to readjust Himself to Man. Man must be partner of God in some sense - otherwise not living religion. How much of a partner? Silent or full-fledged & active?

Who takes first step in prayer - man or God? Not all can pray - and not all prayers are answered.

Who is it who prays? Man to God, or the God in man to God? View is that God is ultimate source. Paul, Heiler hold that God puts prayer to Himself into man's soul. That would appear like a circle. But it is circle that is ultimate answer to many things - God needs a sounding board. "In thy light we see light." All creative inspiration comes from God - why not prayer? (Above is Protestant view- in church language it is Grace-
301 - divine love.) (Prayer is a gift by God to the religious man.) Acc

Acc^{ording} to some, it is ^{imputed} imparted to Jewish view that it holds prayer to come to God from man- motive from man. Acc^{ording} to Pauline attackers, Jew draws out of his depths a cry to force God's hand- it is not a gift from God. Also, some Jewish apologists who try to make us different from Xians, say that prayer is not Gift.

Real Jewish view falls between extremes - not a gift from God and not altogether from man. In Neilah service of Y. K. (Singer 267) - ^{עליון וצדק} "and recognized his privilege

to confront Thee". These words have weight of doctrinal form. First, it comes from God (who ^{divests} ~~divests~~ self of a measure of His omnipotence and gives it to man.) Secondly, man is a partner of God. ^{Therefore} it is not question of single address, one addressing other solely - it is a question of dialogue.

Lam. 5,21 - "Cause us to return, and we will return." Here Israelite asks God to start the action. God through lovingkindness is to do the gathering-in, as the great shepherd, the supreme source.

Malachi 3,7 - "Return to Me, then I will return to you." This is the other side of the picture - God expects Israel to do the returning first.

This double refrain - one of dialogue - expresses a view deeper than any one standing by itself. This is true Jewish outlook. ^{הפיוט} has written a penitential poem in which such a dialogue takes place. In this ^{הפיוט} for ^{הפיוט}, he has the two above sentences repeated after each paragraph of dialogue. (cf. Ebody's coll., Vol. III. 298)

"Thy right hand bears my sin"

F. R. translated Halevi ^{Halevi} - and it's bad - but his notes are wonderful. Commenting on this poem, F. R. says (180) two things take place when man stands before God: 1) utter helplessness & asks God to help him 2) feels & knows that God expects him to do spadework. To take only one is false and

distracting. Dialogue can go on indefinitely - who is right? You do it - no, you do it! At long last, man has to do the returning because God will have the last word: in meanwhile, God has to do it.

Prayer, according to F.R., achieves onething - illumination. Prayer is primarily for one thing - light. Since prayer is always carried by a driving power to do something in world, changing course of events to bring on Kingdom of God - This is to be chief purpose of all Jewish prayer, says F.R. How can that which merely illumines our vision alter the character of things in the world? If prayer is always for light - and if the drive of a man's dynamic accompanies prayer - how can latter be achieved by former?

F.R. distinguishes between parayer of individual and that of community (congregation). Also distinguishes between right time (13, 14) and wrong time (too early or late). Thus, two distinctions. Sinner's prayer is too late (worst prayer is to wish death on one's enemies) - This prayer is too late, because our enemies' deaths are already written into the scheme of things. Thus this is bad not because of content, but because too late. Other type, that of overenthusiast, ~~ett~~topist achieves nothing because it is too early, premature, confusing.

However, prayer of united congregation uttered at right time has thaumaturgic power of forcing God's hand, of compelling Him to bring on Kingdom of God. F.R. claims this supernatural power.

Dynamic is love - love can be accounted for only supernaturally - only because God has loved us can we turn to fellows in love in acts to bring about Kingdom. Prayer is method employed by man to make self better channel to receive love of God. Prayer merely lights way for reception of love.

אין אדם יכול להביא את המשיח - warning against precipitation - man can't force coming of Messiah.

What then is left to man if he cannot help bring the Kingdom? Without this it would be sorry situation. Chief subject of Cabala is how to accelerate Kingdom of God. F.R. feels compelled to pick up this old dream and to assert boldly that when right conditions of united prayer obtain, our human efforts may have cosmic results. Religion may not only make men better, but more than that, may hasten redemption of society.

What is this united congregation? ^{That} ~~This~~ "we": when man can speak in all sincerity of universal comradeship and feeling at ^{ONE} ~~me~~ with all creation - such a moment is rare and eternal. When and if an entire community so orders its life that it feels this "we" (some of the Chasidim on Yom Kippur) at stated times, when they all direct their ^{דאָרף}

{ Jewish calendar is finite dial anticipating the infinite. }

29

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so that individual wishes are forgotten and higher purpose is aimed at - at that point God steps into world. This metaphysical concept is expressed in legends and stories - Messiah is here if we listen for him. If all Jews fulfilled one Sabbath perfectly, the Messiah would be here.

This magical power of prayer to force God's hand becomes clear through F.R.'s doctrine of Revelation. Such communities themselves are instruments of Revelation. Thus such a community has been established by God to bring about the Kingdom. Revelation measured by two criteria: 1) content - any book, utterances wherein God conceived as living Being, Creator and Lover and Redeemer can claim to be regarded as holy; 2) historic usefulness - what effectiveness on history. Only one book fits these conditions - the Bible - it is revealed word of God. F.R. believes literally that whoever authors were, they must have had revelation in real and literal sense.

If Bible is revealed, then two religions based on it are eternal and are potentially capable of being united congregations to force God. Each is revealed, has own style and method, are each intended by God to supplement each other, each representing partial truth.

ESSENCE OF WESTERN CIVILIZATION AND ITS RELATION TO JUDAISM

April 8, 1943

Several uniquely western phenomena: not present in east

- 1.) rational science, working on logic
- 2.) natural rights in social live - ^{rational} National political administration
- 3.) ^rational music and architecture

Are these present only in west, and if so, why?

In east whole life is based on different principles having nothing to do with ^rationality.

In east, the mind of men was completely swayed by magic, which has two principles:

- 1.) world is filled with spirits, supernatural powers
- 2.) men can rule these powers by special means - formula, words, etc.

Social life in India can be explained only on this basis.

Each of 4 castes can be understood only on magical principle.

- 1.) Brahmins - center of social life - 8%
- 2.) Sudras - 130 m. - several groups, whose rank is determined by attitude toward them of Brahmin. One group can cook for B. in same house - another group must stay 10 feet away - another 20 feet away, etc.

The essence of this structure is pure magic - because they believe every act has special power and efficacy. One sub-caste of Sudras (craftsman) uses straight knives in shoemaking - another uses curved knives - and no communication between sub-castes.

(2)

Each implement has magical significance and cannot be changed.

Indians believe in ^{metempsychosis} ~~western psychosis~~ - transmigration of souls. Therefore, effort made to improve future lives - but this possible only if they follow magical rules in this life.

Herein is whole difference between culture based on magic and on rationality. Magic in India is the Bill of Rights, so to speak. Every word, deed, instrument has rigid significance.

||| Morality is never at issue in a magical society - man protected vs. gods, even if he sins, so long as he can control gods by formulae, etc. This is crux - control of gods.

Jewish religion created purest form of anti-magical rational belief.

In Biblical times, all neighbors of Israel still ruled by magic - and the prophets, other intelligentsia freed themselves from magic.

Not completely, of course, because still in the western world there is plenty of magic. Astrology, theosophy. There is an appealing element in this magic - protection against a hostile world.

Prayer is not magic - because it is appeal, reminder, begging - but never compulsion of the god.

WEST VS. EAST = REASON VS. MAGIC

Hence administration in east is quite different. China 20 years ago - most important task of gov't. was to publish magical calendar which controlled every act of daily living.

Civil service exams consisted of magical rules and few literary works.

Natural rights, in courts, etc., non-existent in east.

Compare western architecture to complicated ornate Buddhist temple.

Our music is mathematically constructed - symphony, cantata, etc. possible only in west.

There was magic in the west also - but not the same kind. The non-rationality of the Middle Ages was not magical but was religious.

How did rationality come about in the west?

There are three principles in development of western philosophy:

(naturalism)

- ↓ 1. Pan Theistic idea - a system in the cosmos, which is governed by rules. The Greeks had idea that nature was much more powerful than men and gods. Rules of nature overshadow men.

(Theism)

- ↓ 2. Medieval idea - monotheism - God ruled both man and nature.

(Idealism)

- ↓ 3. Modern idea - human reason - man himself is in some sense independent of god, and even ruling nature.

Going from east to west, we see same sequence:

1. Oriental ideology places nature first.

2. Near East placed god first
3. Farther west we find man on top.

All philosophic systems can be characterized same way:

1. Idealistic system - glorifies man's power over god and nature.
2. Pantheism is Spinozism - everything is part of nature and only within nature do they make sense. God is only natural law.

Pragmatism belongs to Idealism - still the rule of man, only small difference being emphasis on behaviour instead of ideas.

Nietsche deeply connected with oriental pantheism.

Pantheism, expressing itself in magic, took the form of caste. Pantheism is high abstract idea - unity of world and life. Concrete form this took was very selfish abuse of this ideology - was formation of Brahman caste. High caste took over control of supernatural powers to create magical world which suffers from abuses.

Roots of rationalism are the Bible and Greek thought. And the Bible came first.

The west became rationalized because it became monotheistic - and it became monotheistic because of Judaism.

Monotheism was a rebellion vs. magic.

April 15, 1943

Cradle of phil^{osophy} in Greece.

First problem - nature, matter, which was first to impress and depress man by its immensity.

Scientists soon knew that essence of nature differs from testimony of senses. What is real essence of matter?

Plato thought that essence of being consists of system of Ideas.

Aristotle had contrary idea - nature is of sensations, and nothing more. Rational could order nature, perhaps, but nothing more.

This is basic difference between Idealism and Realism.

Aristotle conquered the world. Even in 1648 Academy of Paris subsidized Aristotle on pain of death.

Aristotle explained everything on basis of reason and psychology.

Kepler and Galileo saw that Aristotle was not correct. Aristotle said that planets moved in circles, selecting this figure because it was most perfect. K. and G. found out that planets moved on ellipses, even tho' these were less aristocratic figures. But to break down Aristotle was hard.

Fault with Aristotle was his subjective reasoning. He liked circles better than ellipses.

His opponents didn't want factors of soul interjected into problems of mind.

There came the beginning of the critical approach - where men had to learn the tools - what belonged to the mind and soul, and what properly belonged to nature.

Locke and Kant said that many things we attribute to nature, don't really, but are merely projections of our own mind. Locke said our senses would interpret nature - Kant said our reason.

But Kant also understood that reason alone could never grasp nature completely. His greatest deed consisted of the simple idea that it was impossible to separate senses from reason. There are many elements of reason in every sensation.

This was basic contribution to modern philosophy. Touching the table is sensation, but it contains elements of reason - 1) what is surface? contents? volume? etc. quality of difference between table and chair, etc. 2) impressions of sensation, once immediately over, are retained only in the mind, which is an element of reason. There is no such thing as pure sensation.

Also our thinking cannot be devoid of sensations - there can be no reasoning at all without many complicated elements of emotion and sensation. You can't even think of $2 + 2 = 4$ without experiencing either love or hate. Also you can't think of anything completely abstractly - two means two tables, etc.

So Kant's first principle is that reason and sense are separate, underivable - and second, they cannot function independently, they need cooperation.

Which role plays most important part in creation of human knowledge? All varying systems of philosophy try to answer this question.

Sensualism stresses one - positivism the other.

Critical idealism of Kant was combination.

Absolute idealism of Hegel says only reason and intellect can possibly understand nature.

Second great deed of Kant -

What is knowledge? Traditional answer - attempt of human mind to understand nature - relationship of subject and object.

Kant said this is confusing. Why? Because it is impossible to analyze what is subject and what is object. A table is not an object - merely a sum of subjective sensations of hard, soft, etc.

People thought that matter was continuous - then they found out that matter consists of separated particles - then each particle consists of atoms - then atoms were found to be unfinished, but complicated system of electrical charges. Matter is nothing but billions of electrical charges.

Thus Kant said the only matter (existence) was energy - ^{objectivization (?)} objectivation of our subjective impressions and ideas. Science discovers this endless process of ^{objectivization (?)} objectivation.

And this whole analysis can be applied to the subject. There is no such thing as subject - only subjectivation. Sensations of cold, warm, etc. belong to realm of objective notions. Supposing notion of warmth were eliminated? We couldn't describe anything.

If a man concentrates on his mind, it becomes an object being viewed by same center - and we can go back endlessly.

Thus Kant destroyed the rigidity of subject and object and substituted two endless processes. And ascertaining these is not the beginning of knowledge, but the end of it.

The same applies to categories of time and space.

What is the aim of science?

Kant's philo. is really a description of the evolution of scientific progress.

Knowing that matter consists of electric particles is not enough - it emanates electric rays in the form of color, weight, heat. And to know anyone piece of matter, it is necessary to know all about everything which surrounds the piece of matter.
~~Percept.~~

Classical philo. tries to understand truth as a whole.

Romantics thought that single factors could explain things.

Schelling though that philo. was beauty.

Fichte thought that philo. was intellect.

Can there be such a thing as pure reason?

Kant - Critique of Pure Reason

Even if there is no such thing as pure sensation.

April 29, 1943

Problem of cognition consisted:

Cognition starts with perception, then intellect adds to it and transforms it into a conception. This difference of words does not express real essence - because there is interplay. No perception without intellect - and no ~~con.~~ ^{conception} without simple forms and elements.

All knowledge consists of continual development from perception to ^{conception} At first we think all elements are independent (per.), then we see the relationships between them (con.) and everything else. There are chemical and physical relationships. What is weight? Weight is result of attraction. Chair also attracted by sun, moon, etc. In ideal sense, weight is result of all attractions in cosmos. When chair has color. Color is also a complicated relationship. Heat

To understand essence of things it is necessary to understand all innumerable connections in world.

This answers question - What is truth?

Many attempts to answer it. Aristotle - truth is the correspondence between our perception and the object - truth is mathematical judgment, logical judgment, etc.

We have unconscious criterion for establishing truth.

First collect facts, then try to ^{connect} ~~convert~~ these into a picture. If it is harmonious picture, it is true. Harmonious connection of different facts. This is how we always decide whether thing is true. Movement there is contradiction (no harmony) we are suspicious.

This is criterion of science, only criterion, because it is

reflection of what we find in our knowledge, in any particular realm.

All this is based on idea of the whole - that there are no separated things - all things, force, functions, etc. are inter-related.

Truth in absolute sense, thus cannot be ascertained - because the criterion is a relativistic one, based on inter-relationships. Our knowledge of all relations in re any given fact may not be complete.

What is system of knowledge on which we base ourselves? Some mistakes are made by obvious errors, even when we have facts (2 plus 2 equal 5). Others are made more subtly, when all facts are not present.

But relative truth doesn't mean uncertain truth. Goethe - "Truth is something which can be found only by whole mankind." It is the same idea of infinite relationships.

No knowledge possible on basis of pure idealism (because intellect without perceptions is useless) - or on basis of pure realism (because perception without intellect can't tell whole story). Knowledge possible only in combination of senses and intellect.

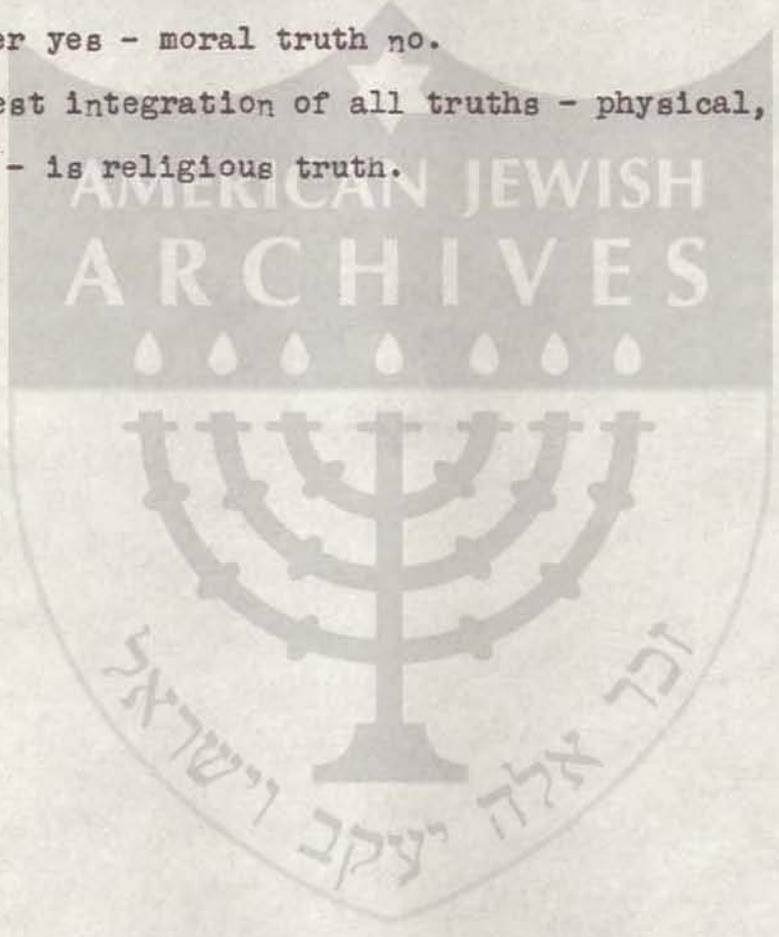
(Incidentally, this is the role of philosophy in science. Science searches for truth, but each science cannot see the whole truth. Philosophy necessary to point out relationships in cosmos, to define truth as a whole - then let science search for the parts.)

(There are many philosophies - hence many conceptions of what is truth. And this is so - no way of knowing absolute

truth. There are many truths.)

Moral truth is something quite different from physical truth. Physical truth might demand certain answers which could be morally evil and horrible. Man sheltering a victim is asked by murderer whether victim is present - physical truth must answer yes - moral truth no.

Highest integration of all truths - physical, aesthetical and moral - is religious truth.



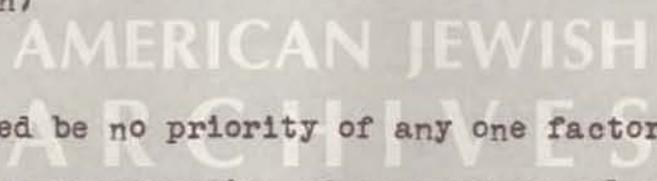
May 6, 1943

Truth and goodness equal Harmony.

What is harmony?

- 1. Independence of factors and
- 2. Connection between factors.

Intellect)
 Will Power) = Truth and Good
 Imagination)



There need be no priority of any one factor.

Evil is an exaggeration of any one normal propensity, capacity - to the exclusion of others. Even exaggeration of intellect, aesthetic or moralistic capacities can cause evil. Good is harmony of all things.

How can good be realized? we once thought through the intellect and knowledge (Plato). But Sorel, (Social Myths) and Hitler showed that people can be swayed by lies and emotion, not intelligence and truth.

So, good can be actualized, not by intellect but by three things:

- 1. Religion
- 2. Family life
- 3. Social groups

Good and evil both grow more intensive.

Our good men are better today than they were in the last war - our fight for democracy is truer, etc.

And our evil is worse. Hitler worse than the Kaiser.

Thus the fight always becomes more intensive.

Only faith, based on certain indications, can carry us through.

What is the essence of the historical process? Does it move toward good?

3. Reason valid and available only in periods of calm and quiet. Social myths have efficiency where economic and political conditions are bad. Truth has great power when times are good. Only then.

