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There appeared in the year 1918 in war-torn Germany a volume by a ~~hitherto~~ comparatively unknown student and teacher which stands today as a leading challenge in our intellectual life. It is mere coincidence that this ponderous and disturbing philosophy of history should have been published in a year which seemed to offer one of the strongest evidences in support of the theory therein presented. Oswald Spengler's "Decline of the West" stands at the crisis of an age and possibly at the conclusion of an epoch in history - the thesis it proposes strikes boldly, whether in 1918 or in 1941, at the deepest roots of our most cherished ideals - it fairly cries for an answer.

Abnegating one of the most fundamental tenets of Judaism and all religion, the belief that life has meaning and purpose, has that aim and spiritual direction which is summed up in the term נאמן , - denying all this, Spengler says that there is no progress - that each Culture lives and dies in isolated circumstance. Talk of transmission of values

from one civilisation to another is unsound: Egypt lived and died, as did the Mexican culture, as did the Oriental Indian, as does the Western, with no connection, no interpenetration no osmosis. What a vast and sweeping destruction of existing conceptions of history is this! What a breath-taking denial of all other theories of history, which may admit of retrogressions and stagnancies in progress, but which all hold that the direction is upward and forward.

There are two sides to the Spenglerian philosophy - one is general; the idea of a "morphology of world history"; the other is ~~specific~~ specific, the Decline of the West. The former is theory; the latter is prophecy. What is meant by this morphology? Crudely, the idea might be interpreted as "History ever repeats itself", but instead of the repetitions ever adding up to anything, ^{there is no future} ~~he denies that~~. Instead of viewing history as a line which runs along, can be divided into various periods such as ancient, medieval and modern, has certain brakes in the past and certain trends

in the future which may be speculated upon - instead of this linear concept, Spengler sees a circular or cyclical design, a "number of mighty Cultures, each springing with primitive strength from the soil of a mother-region to which it remains firmly bound throughout its whole life-cycle; each stamping its material, its mankind, in its own image; each having its own idea, its own passions, its own life, will and feeling; its own death..... Each Culture has its own new possibilities of self-expansion which arise, ripen, decay, and never return..... These Cultures grow with the same superb aimlessness as the flowers of the field."

Without going into any further minute analysis of Spenglerian doctrine, we can see all its implications in the above sentences. He displaces the conceptions of unity and continuity, substituting the facts of separateness and diversity. He is saying quite clearly that mankind as such has no meaning except in relation to a particular time and area; there is no universal ~~truth~~ truth. There is, for

example, no one art of painting; in each Culture art is something quite different, and between the art and music of one Culture there is far greater similarity than between the art of one Culture and the art of another Culture immediately preceding or following.

There are four points on which this immense theory is based - Reason, Society, Life, and World. He fights Reason in the sense that he sees it as the sign of maturity and decay. Like Nietzsche and Bergson he puts all his trust in intuition and experience. He talks about soul, form, and feeling, as against systematic rationality. Reason is death.

He fights Society in the sense that he ignores all its demands of hope, growth and survival. He refuses to take into account the desires and aspirations of men but subjects them all to his immutable law of world-history. He not only spurns the doctrine of progress, but even denies the ^{existence of} possibility. He worships the free, untutored instincts of man far above the principles of ordered, regulated communal living.

He fights Life in the sense that he makes of a creative, struggling world a purely helpless mechanism, without reason or purpose. Although he hates the mechanical and prefers the deep, creative spirit, his world is exactly what he despises - for since no cultural heritage can be transmitted from one cycle to another, and since each Culture begins again at the beginning with a "superb aimlessness", the whole process keeps repeating itself like a blind machine, and not one spark of his beloved spirit or freedom enters into life's activities.

Lastly, he fights World or Universe in the sense that he rules out any absolutes or enduring truths. Life to him is a stream of discontinuous events, there is no accumulation or preservation of meanings - it has no profitable past or intelligible future. Everything is relative to its particular moment and circumstance.

The fallacies in Spengler are tragic. In his blunt denial of Reason, he implies that man can learn about the world by merely living,

feeling and relying on intuition. True, a man may unconsciously feel the relation of his experiences to the world, but in order to evaluate them he must use his intelligence and hence his intellect. Mere experience is a chaos of sensations - to be clarified and made useful man's reactions and impressions must be subjected to reason and reflection.

Again, he loses much weight by disregarding some fundamentals of human belief. He is Mephistophelian and diabolical in his complete perversions of man's efforts and struggles to reach a higher goal. In his theory man is creative and the soul is the genesis of all things, but each creative effort is one step closer, not toward fulfilling man's destiny but toward destroying it. That is, since the cycle of a particular culture is predestined and automatic, each new invention or each new work of art is merely another step toward the death of the Culture - since it is a step away from the primitive soul which gave rise to the Culture in its attempt to express itself out

of the chaos, and a step toward the decadent intellect. Life has "Direction", but it is direction turned backwards - each great creative act is a step toward death: a Culture asserts itself only to destroy itself.

This is the deeply tragic, anti-human conception of Oswald Spengler - the summation of the view propounded by Nietzsche of a European nihilism (for Spengler says that our Western Culture is now murdering itself by its super-intellectual rationality, and this is the specific part of his theory) - the theory whose necessary conclusion is a reductio ad absurdum, namely, that since every deed reaches toward death and every act of progress is a move into decay, then the more you do, the quicker you become undone - hence, DO Nothing.

In the world today, this philosophy is very appealing. Men are only too willing to find a rationale for their ever-growing disillusion and despair. It is enticing and tempting to be able to equate one's personal life with this broad view of history, for it obviates the

necessity of being idealistic or striving or in any way attempting to interfere with the workings of destiny. But this is a false Messiah who speaks. His is negative and destructive - perverse and blind! His is a philosophy of pessimism.

Judaism as a religion is fundamentally optimistic. One of the most significant sidelights which illumines this conclusion is a piece of ~~Agadah~~ Agadah told of a discussion between the schools of Hillel and Shammai, the two great Pharasaic scholars in the time of Herod, on the value of life, in which it was agreed by both that, abstractly speaking, it would have been better for man not to have been born at all, $\text{בְּרֵאשִׁית הָיָה לֵבָד}$ לֵבָד וְלֹא הָיָה , but since he was born, $\text{וְעַתָּה הָיָה לֵבָד}$ וְלֹא הָיָה , that is, he should reflect on the past, examine the possibilities of the future, and thus strive after moral perfection. The very essence of life is striving, yet Spengler says that striving must by definition bring death. Which attitude may be termed by far the more healthy and invigorating?

Schopenhauer accused the Jews of a "damnable optimism" and his irritation is understandable - for to the prophet of doom there is nothing so obstreperous as the continual refusal of a group harried and hounded down the centuries to submit to what would seem to be one of the natural laws, "the survival of the fittest". There is no logical reason why the Jews should have survived. What we have to offer in the matter of an analysis is the fundamental thesis of all religions and the particular heritage of the Jewish faith - that life has direction, goal and purpose - there is a spiritual direction, and that gravity and depth is what gives the soul its function - in contradistinction to the anarchical outpourings of the untrammelled Spenglerian soul. Death is, as the Germans say, "voll-endung", completion, *השלמה*, and hence is positive and significant; while life is imbued with the elevating, eager aspect of divinity itself - the *דאך* which enables man to fight firmly and surely for his eventual betterment.

Else why fight at all? The honestly confused and perplexed cry out today for a re-affirmation of faith - they ask to be shown that the blood and sweat and tears have in some measure a validity - that the striving is not unavailing. Such is the idealistic socialist who may suddenly stop and ask himself whether all his effort may not be even worse than vanity, since Spenglerism (or in other terms, pessimism and defeatism) would hold that the more perfectly he attempts to shape society, that much more rapidly will the particular society approach its dissolution. Or such is the case of the ordinary human, for whom the matter resolves itself simply in the question - Is there some point to my existence? or am I to remain on the periphery of life, permitting the cataclysmic episodes to gather their momentum and carry me where they will?

I do not say that man is the master of his fate, but I refuse equally to admit that his relation to his destiny is one of infirm ~~important~~ impotence. This brings up the whole question of predestination, which we can examine but cur-

sorily. Jewish doctrine was summed up by Rabbi Chanina in the 1st century -

ב'ידי שמים הכל , "Everything is in the

hands of Heaven, except the fear of Heaven."

The fear of Heaven is that ethical freedom, that element of moral choice which leaves to man, in spite of the predetermination of his material circumstances, the ability to make of his life something significant and fruitful both for himself and for the world.

There were many points of view on this subject, and according to Josephus, the Pharisees, Saducees, and Essenes were divided on the matter. The Pharisees held that not all things are divinely predestined, but that some are dependent on the will of man; the Saducees denied any interference by God in human affairs; while the Essenes ascribed everything to divine predestination. In this controversy the real point at issue was the question of divine providence. In denying the existence of this providence, the Saducees held that all the natural phenomena are due to chance; while the Essenes in attributing every-

thing to the will of God, exaggerated the conception of divine providence, and denied to man any initiative. The Pharisees adopted a middle view, declaring that man is subject to predestination in his material life but is completely free in his spiritual life.

ה' אלהים יתן חסדו ורחמי

Thus predestination is admitted - the fact that the fate and destiny of man are beyond his finite power to control, that forces huge and basic are sweeping him along to some prearranged goal and with some definite purpose - yet those forces are not death and that goal is not decay - and most important of all, there is a certain free will operative in the world which makes it imperative that man Do Something and not Do Nothing.

No, my friends, in answer to Spengler's essentially sterile conception of human progress and development there stands forth the fertile avowal of Jewish optimism - the ringing, far-sighted belief in the effective

אין אלוהים . to supplant ^{his} a profound distrust of any universal truth, we offer a profound

trust in the unabridged totality of man and God - to replace a superficial hopelessness, we offer a deep sense of confidence in man's abilities to overcome the insuperable obstacles and realize his potentialities - to deny a philosophy of negative pessimism, we offer a religion of positive optimism. The great German poet Goethe formulated the answer with all his clear logic and beautiful poetry at the end of "Faust", when Faust is rescued from Mephistopheles the devil and received in Heaven, and the chorus of saints and ~~angels~~ angels proclaims:

Alles vergängliche
Ist nur ein Gleichniss;
Das Unzulängliche,
Hier wird's Ereigniss;
Das Unbeschreibliche,
Hier ist's getan;
Das Ewig-Weibliche
Zieht uns hinan.

*all transitory matters are only an image.
The incompleteness of life here reaches fulfillment
The impossible goals are here achieved
As the eternal life force draws us upward & on.*

May 1, 1940

Nov 1948

1

In The Parsha for The week, Toldoth, we have The story of The blessing of Jacob by his father Isaac, after he had obtained The right ^{to} of This blessing by purchasing The birthright of his brother Esau. Since This incident has occasioned much speculation as to The character of Jacob, in That he has been accused of fraud & deceit, it would be well to investigate The situation briefly.

At Their birth, Esau The elder son, was preferred by his father ~~for~~ Isaac, as The verse says - ^{25, 26}
"Now Isaac loved Esau and Rebekah loved Jacob"; but also at birth it was clear That God intended Jacob to receive The blessing and eventually even to rule over his stronger brother, for God's prediction to Rebekah was ^{25, 23} and The elder shall serve The younger."

In The days before The Golden Calf, The first-born were The priestly class. Due to Their participation in The idolatry, Their function was removed and given to The Levites. But up to Them They were dedicated to God, as we find in Exodus ^(13, 2) "Sanctify unto me all The first-born" and more especially at The time when Moses was being

2

called up to Sinai he was instructed to ^{19, 22} let the priests also, which come near to the Lord, sanctify themselves." The priests here are taken by both Rashi and Ibn Ezra to mean the first-born. Again later on after the Decalogue had been proclaimed, Moses wished to ratify the covenant with a sacrifice, ²⁴⁵ "and he sent young men of the children of Israel which offered burnt-offerings and sacrificed peace offerings of oven unto the Lord." Young men in this sense is rendered by Targum Onkelos as "the firstborn". Ibn Ezra says "only the firstborn sons of the seventy elders can here be intended."

Thus, while at first glance Jacob's conduct appeared reprehensible, in his practically forcing Esau to sell his birthright, on ~~the~~ the basis of the facts regarding the position held by the firstborn, it becomes clear that what Jacob desired were these spiritual and priestly privileges which adhered to the birthright. This is the point of view advanced by Dr. Hertz, chief rabbi of the British Empire. Esau as the rough, crude, material hunter would hardly have filled the role of priest, nor did he probably value either the dignity

of a privilege of the position. When Jacob put him to the test, it immediately became clear that his desire for physical satisfaction in the form of food, outweighed his desire for the position of greatness.

Professor Driver feels that the action of Jacob and Rebekah was "utterly discreditable and indefensible" and says that the guilt did not remain unpunished - it brought with it a train of consequences: ~~therein~~ The estrangement of Esau, the flight of Jacob, the separation for many years of mother & son, the trials, anxieties & disappointments through which Jacob afterwards had to pass."

Philo ~~same~~ says that Isaac knew very well the true character of his two sons; he nevertheless wished to bless the wicked Esau in the hope that this distinction would induce him to mend his ways, whereas there was no need to offer Jacob any inducement to do good. This same view is held in the Midrash Hagadol. (I, 392).

But whatever the intention of Isaac was and whatever judgment we arrive at concerning Jacob's character, if we accept the Midrashic explanation, ^{of the blessing itself} then it was impossible for Jacob not to have been the one to receive it. ^{for} The

4

Just as some scholars have called the words addressed by Noah to his Three sons in Gen 25-27 a prophetic interpretation of history with Shem, Ham and Japheth representing the respective nationalities.

Midrashim, as Prof. Grinsky points out in his notes, are all based on the assumption that the blessing is nothing but a prophecy of Israel's history. (IBR, 66, 1-v) This view also crept into Christian sources, as we read in the Book of Hebrews (11, 20) "By faith Isaac blessed Jacob and Esau, even concerning things to come."

And ^{as Prof. G. gives it,} so, the Midrashic explanation begins in the tenfold blessing: "God give thee of the dew of heaven" - the celestial dew wherewith God will awaken the pious to new life in days to come; "and of the fatness of the earth" - the goods of this world; "and plenty of corn and wine" - the Torah and the commandments which bestow the same joy upon man as abundant harvests; "peoples shall serve thee" - the descendants of Ham and Japheth; "nations shall bow down to thee" - the descendants of Shem; "Thou wilt be lord over thy brethren" - the Samaritans; "Thy mother's son shall bow down to thee" - Esau; "cursed be every one that curseth thee and blessed be every one that blesseth thee" - the blessing ^{promise} given to Abraham for the future of the people.

Prof. Driver, in with a different approach,

takes the very first verse of this poetical sequence and uses it to set his theme. "See, the smell of my son is as the smell of a field which the Lord has blessed." The smell of the hunter's clothing and the suggestion of wild game spaces attaching ^{these} to ~~him~~ ^(which Jacob was wearing), bring to Isaac's mind the thought of a field blessed by Jehovah with abundant crops; and so the first part of the blessing (dealing with the fathers of the earth and corn & wine) ^{two of the three staple products of Palestine} relates to the land which Jacob is to possess; while the second part goes on to describe the rule which his descendants will exercise over the neighboring nations. Thus, although with a different interpretation of the meaning of phrases, the ^{secular} ~~practical~~ scholar agrees with the Midrashic scholars that the blessing of ~~Isaac~~ Isaac is in a prophetic strain relating to the destiny of the descendants of Jacob. (over)

The blessing ^{given to Jacob} has been incorporated into the liturgy at the conclusion of the Shabbat service, and is one of a number of scriptural texts ^{part of a section} which Abraham in his notes says "give assurance of the divine blessing, deliverance, consolation and peace, selected for meditation at the conclusion of the Sabbath and the commencement of the new week" —

And so likewise is the contrasting blessing of Esau to be understood - expressing clearly the different geographical and political conditions of the territory afterwards inhabited by his descendants. First of all there is an ambiguity as to the material benefits Esau would receive, for the preposition

כִּחוֹ שֵׁנֶן of course means ^{"from"} ~~away~~ "of" in the partitive sense, but also can mean if the context decides it "away from" in the prohibitive sense. Thus (v. 39)

כִּחוֹ שֵׁנֶן בְּכֹחַ יְדֵי אֱלֹהֵי אֲבֹתָי
וְכֹחַ יְדֵי אֱלֹהֵי אֲבֹתָי
וְכֹחַ יְדֵי אֱלֹהֵי אֲבֹתָי
וְכֹחַ יְדֵי אֱלֹהֵי אֲבֹתָי

Behold (away) from the fathers of the earth shall be Thy ^{dwelling} a
And (away) from the dew of heaven above;

And by Thy sword shalt Thou live, and Thou shalt
serve Thy brother;

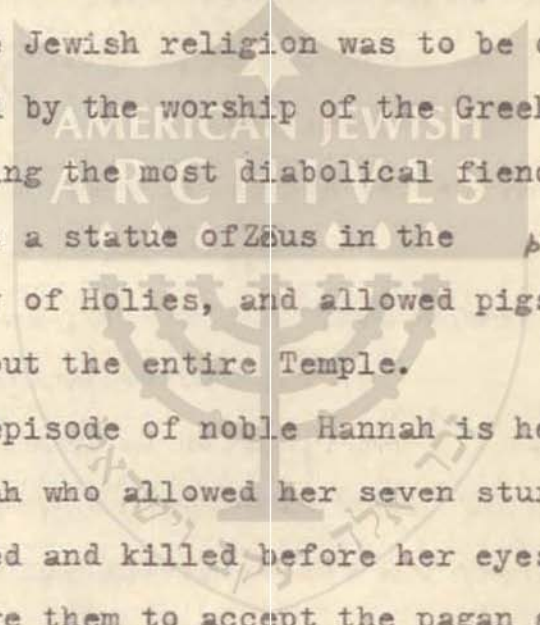
And it shall come to pass, as Thou ^{large} roamest about it,
That Thou shalt break his yoke from off Thy neck.

The contrast to Jacob's blessing is obvious. Esau is to have rocky & arid territory which will oblige him to live by war & plunder. He is to be subjected, but will eventually arise, however.

In the first chapter of Ecclesiastes we find a verse which, if used properly can serve as an illuminating key to human history. The writer Koheleth tells us *כל החדש החדש* 1/12, "there is no new thing under the sun". History, we are told, repeats itself, and from the mistakes and waverings of the past we should take courage and wisdom for the building of our better world.

It is befitting tonight that we should re-examine our ancient Chanukah story to see the deeper meaning which is to be found therein. Most of us know the story as it is taught to the children in the religious schools: The Jews were a small people, dwelling between the great powers of Syria and Egypt which dwarfed them on either side. In the 2nd century BCE, there came to the throne of Syria that demented tyrant Antiochus Epiphanes and he again overran the little land, which had never fully recovered from the shock of the Babylonian invasion four centuries previous.

Conquering Jerusalem in a bloody war, he

set up the usual machinery of a despot, whereby the people became mere political slaves and the burden of crushing taxes kept them in economic serfdom. But in order to break the morale of these stubborn Jews, to humiliate and degrade them to the depths of their souls, he decreed that the Jewish religion was to be outlawed and replaced by the worship of the Greek god Zeus. Displaying the most diabolical fiendishness, he built a statue of Zeus in the  the Holy of Holies, and allowed pigs to run free throughout the entire Temple.

The episode of noble Hannah is here told - of Hannah who allowed her seven sturdy sons to be maimed and killed before her eyes, rather than urge them to accept the pagan god. And finally we are told of the magnificent deed of the old man Mattathias in the village of Modin, where he murdered a fellow-Jew who had gone forward to kneel at the altar of Zeus which had been set up in the market-place. The sons of Mattathias, later known as the Maccabees, then fled to the hills with their father, and organ-

ized a band of guerilla fighters whose ranks gradually swelled until they were finally able to beat the Greeks and recapture Jerusalem.

Then what a wealth of celebration and joyousness abounded in the land! Judas had the Temple cleaned of the filth of the swine, tore down the idol and held a service of rededication. But to their dismay there could only be found a very small vial of consecrated oil for the

אֶתְנָחַם, the Eternal Light, an amount insufficient for more than a day. A miracle then occurred, we are told, and this oil lasted for eight days until the Levites could prepare a fresh supply.

This is the story as it is told in its simplest form, but this only begins to scratch the surface. If Judas Maccabee were able to look back at the events in which he participated so vigorously, he would hold his breath in awe at the magnitude of the struggle, for now we know now that he was in the middle of a life-and-death fight between two great Weltanschauungs between two philosophies of life, two world-cultures, each of which was desperately eager to crush the other and spread its own influence.

The real significance of the Chanukah story is this battle between Hellenism and Judaism.

What do these terms mean, exactly? Hellenism is a Greek word and means - a Greek way of life. When people ask us what we mean by Americanism, we immediately have in our mind's-eye a set of concepts - democracy, football, individual freedom, coca-colas, and so forth. Thus it is with Hellenism that several aspects suggest themselves. To begin with, Hellenism was polytheistic - there was a whole mountainful of gods who acted like men, had human failings and passions, and were not all-powerful but even quarrelled among themselves. Consequently, the Hellenes of Greeks were very cynical about their gods, and this is a marked feature of their culture. They prayed to these gods, but in a rather patronising manner, as if not entirely sure that their Deities could ever do them any good. There was no deep-seated faith in the relationship, but rather a feeling of sensual enjoyment and duty.

Naturally, where there is little awe or fear

of the gods, there develops a sort of abandonment, a moral laxity, and one of the manifestations of this in the Hellenistic ~~culture~~ civilization was the philosophy of Hedonism, which taught that it was worthwhile to seek pleasure purely for its own sake. There was in Hellenism a franker and fuller exploitation of all physical instincts and the absence of many taboos and forms of asceticism that existed among non-Greek peoples. The actual worship of one of the Greek gods, Dionysius, was accompanied by all sorts of orgiastic excesses, fully as unrestrained as some of the fertility practices of the primitive Canaanites. There was also room in Hellenism for an elaborate development of the arts - ~~practi~~ particularly music, poetry, dancing, painting and sculpture. These in their early form were simple expressions of Beauty - but as time went on and Hellenism [?] degenerated in the 3rd and 2nd centuries BEE, abstract Beauty became personified and was itself worshipped as the true and only God.

Finally, Hellenism was aristocratic. Plato,

in his "Republic", describes a state wherein the citizens must have certain qualifications and only those men with the highest talents can meet the tests. In actual practice, this was the case in Athens and Sparta, where there were but a few thousand "citizens" who did no work, simply occupying themselves with philosophy, the arts, and statesmanship; while there were scores of thousands of helots or slaves at the bottom of the pyramid with no rights at all and but the barest means of subsistence. To be a citizen was to be a Herrenmensch, a member of the ruling caste.

How then may we sum up the culture known as Hellenism? It was cynical, debased, and faithless - it offered nothing in the way of a spiritual appeal, but was coldly intellectual in its philosophy and over-heatedly emotional in its arts - its religious teaching did not form a vital element in the life of man, but was soulless - offering either an intellectual diversion[?] or a way out for people weary of the world. As Norman Bentwich put it in his essay

on the subject: "Hellenism degenerated into an altogether mongrel growth of sensuality and rationalism."

And now, turning to Judasim, or Hebraism, we find an altogether different picture. The Hebrews felt toward their one god what the Greeks were unable to summon up for their many gods - Yahweh was a god of power and of hate, but he was also a god of gentleness and love. And when the old Jew draws out the word ECHOD in a triumphant shout, he feels at that instant a spark of kinship with his god which the Greek never felt. Thus the pleasures of which a man partook were not enjoyed for themselves alone, but were relished and savored in conjunction with the Shechinah, the Divine Presence. The Jews were not to be ascetic - on the contrary, they were to enjoy the pleasures of life, but this enjoyment must be directed to God, who was the creator of the ~~give~~ vine, for example, and was to be moderate and restrained, not like the Greek.

A cardinal feature of Judaism appears in the concept of the *olam haba*, the world to come,

wherein there is a פֶּסַח and a פֶּסַח , a judgment and accounting, a balancing of the ledger. There has been much contemplation of this expression, the world to come - and the several theories were discussed by Maimonides in a commentary on the Mishnah Sanhedrin, it being variously suggested that the term refers to Messianic days, or the time after the Messianic era, or perhaps the spiritual hereafter. Whatever its technical interpretation, the important thing for us is that there was such a concept operating in Judaism as a refuge of hope and a stimulus to good conduct.

And this brings us to the final and in some ways most important plank in the Judaic platform, the pure democratic spirit as expressed by the great prophets. Every man, no matter how grand or how humble, could achieve the $\text{קָדוֹשׁ בְּרִיךְ הוּא}$ through the practice of $\text{בְּרִיּוֹת טוֹבוֹת}$, good deeds. The thundrous voices of Ezekiel and Jeremiah roared out in the courts of the Temple, crying for social justice and equality. Every man could be a god, both in his own sight and in the

sight of the Lord if he but treated his fellow-man with real democratic love.

These two philosophies, Hellenism and Judaism, stood face to face for many centuries, until finally one withered while the other became a wide-spread world-religion. True, the forms of these two were more degraded when the issue was finally joined between them, for it was the voluptuous, decadent Roman civilization which fell before the strength and vigor of early Christianity - but the argument is still valid, since Roman culture took its example from the Hellenistic, and Christianity sprang from Judaism.

Let us seek to determine what strange life-force burned in the Judaic tradition to cause men to turn from the easier, more luxurious pagan life to this austere simple faith. The answer I think is that man is basically a good animal who is striving toward a better goal, and he found a promise of this goal in Judaism and its daughter religion, whereas Hellenism had failed to provide for his spiritual salvation

He found a promise of this goal in the philo-

sophy of Judaism which offered each man the opportunity of spiritual self-expression and self-development. In paganism, the emphasis had been on the state, on the theatre, on the army, or whatever else, but never on the man - in Judaism the emphasis had been all on the individual, his relation to God and to his fellow-man, almost nothing else. There were no large group movements in Jewish life. Each person was ennobled and dignified - each individual could feel that for him had the world been created. This was the doctrine of the prophets which held forth the principle of brotherly love and equality.

The world today is seeing the same struggle again between paganism and the Judaic tradition, only this time the other side seems to be winning, the black side, the side that men rejected 2000 years ago now seems to be sweeping all religions before it in an orgy of destruction. Are, then, the ideals which men have cherished for thousands of years to be proven false? NO! because those innate qualities in men which caused them to

choose the right way once before still dwell in their hearts. Men would still choose democracy and God and social justice if they remembered the real meaning of their Judaism. Hearts have grown black with greed, life has become cluttered up with superficiliates, and each man has lost sight completely of his fellow man - this will lead us inevitably to the victory of the new, ^{streamlined} paganism over our civilization. It is necessary for us to go back to the days of the prophets, to relearn the meaning of words like justice, mercy, equality, and love - it is vitally necessary if this second pagan philosophy of godlessness and militaristic nationalism, which threatens to destroy the democratic principles of Judaism, is itself to be overcome.

The men who are fighting the war in England today seem to be learning this fact, and there is slowly dawning over there on that aristocratic British Island, a social consciousness, a breakdown of social barriers, which is remarkably encouraging for the future of the struggle. When men have always before them a clear vision of

the higher goal they wish to achieve, and use truly ethical and social means to accomplish it, then barbarism must be defeated.

QNB'S ANN 631 12/11 "there is no~~n~~ new thing under the sun", the ancient writer tells us, and if this is so, we may draw hope from these words, but by far a better way to insure our victory today is to return to those principles and that way of life, to recapture the spark of vitality epitomized in the prophets, which was once strong enough to outweigh the pagan. May the courage and wisdom to so do, be granted mankind once again. Amen.

Chanukah 1940
Watbury

On the morning of January 15, 1630, it was discovered that the Church of Santa Engracia, at Lisbon, had been broken into overnight, and that a silver pyx, a holy receptacle in which the wafers of the Host were kept, had been stolen. Suspicion automatically fell on the Marranos of the city, since it was assumed, first, that no ordinary thief would have performed such a sacrilegious act, and second, that the New Christians would want to obtain possession of the Host for the purpose of perpetrating maliciously a ritual outrage upon it.

It happened that a Marrano youth of good family named Simeao Pires Solis had been observed passing the church on the previous night. He had merely been on his way to visit a lady, but this flimsy circumstantial evidence resulted in his arrest and submission to terrible tortures. Finally, his hands which were suspected to have committed the

outrage were chopped off, and his mutilated body was dragged through the streets and burned. Some time afterwards, a common thief confessed at the foot of the gallows that he had been guilty of the crime - but the damage was already done. Popular passion had been aroused - both in Lisbon and surrounding towns street riots started, students were prevented from entering the lecture halls of the university, and from all the pulpits, the preachers incited the people against those who were by now openly designated as Jews instead of New Christians.

As a result of this, flight from the country increased, and 2000 persons are said to have fled from Lisbon alone. A good many migrated to the Netherlands, where there was a fairly large Jewish community, and re-identified themselves with their people. Among these was the brother of the innocent

victim, Henriques Solis. He had been a Franciscan friar in Lisbon after his conversion, noted both for his learning and his eloquence as a preacher - but disgruntled and dismayed at what had happened to his brother, he made his way to Amsterdam, changed his name to Eleazer de Solis, married, took up a medical career, and was received as a pillar of the Jewish community. His effigy was burned in an auto-de-fe held back in Lisbon, but, as Cecil Roth puts it, "the fact did not seriously inconvenience him."

This question of crypto-Judaism is as old as the Jew himself. In Hellenistic times, some men endeavored to conceal their origin when participating in the athletic games, while under Roman rule, many Jews practiced subterfuge to avoid the payment of the special Jewish tax, the Fiscus Judaicus.

What was the attitude of the Rabbis on this matter? In general, reluctant apostates, called Anusim, "the forced ones", were treated differently from deliberate renegades. Idolatry was regarded as a sin, and since most Gentiles were idolaters, they would for the most part either be completely annihilated (at death or at the Resurrection), or would be sent to Hell from which they would either never emerge or emerge only for final destruction.

Again, there were the Noachian Laws, so-called, which were regarded by the Rabbis as the foundation of all moral progress. They were universalistic and fundamental, being precepts commanded by God to the sons of Noah. Some Rabbis list six and some seven, and the larger number includes the following: to establish courts of justice, to refrain from blasphemy, idolatry, adultery, bloodshed and robbery, and to refrain from eating

flesh cut from a living being. But there was an exception to these laws, and this applied to a man who had violated one of them under pressure or duress. Three of them, murder, incest and idolatry, are listed as containing the obligation of martyrdom if necessary, but even this ^{was} ~~has-been~~ ameliorated, applying only to cases where some positive action was taken.

Thus, a concealment of Judasim, unaccompanied by any formality, was another matter. Traditional Jewish law makes special provision for cases of such negative transgression through Onesh, "compulsion", or in time of persecution, She'et ha-Shmad.

About the year 1000, Rabbi Gershom of Mayence, called a synod, one of the questions under discussion being a modification of the laws ~~app~~ regarding Anusim. His own son converted in 1012 and died a Christian;

Gershom nonetheless mourned for him in the traditional manner, thus setting an example for similar cases. His tolerance also extended to the Anusim who afterward returned to the Jewish fold. He strictly prohibited reproaching them with infidelity, and even gave those among them who had been slandered an opportunity to publicly pronounce the benediction in the synagogue.

Rabbi Maimon ben Joseph, father of the Rambam, and his whole family, who suffered under the Almohadan persecutions, seems to have bowed to necessity and lived under a Moslem guise - and his son Moses wrote a long letter refuting a certain rabbi who had said that it was not permissible to assume Islam in order to save a life. Rambam said that not only was it permissible but that to do otherwise, thus endangering one's life, was a ~~sā~~in; for the Moslems merely required a formal declaration of

acceptance, without insisting upon the neglect of Jewish practices or the performance of any idolatrous act. It is only fair to add that the authorship of this letter as well as the temporary apostasy of the family are denied by many scholars.

Another interesting, though common fact is that the famous service of the Annulment of Vows on Yom Kippur eve, the Kol Nidre service, has been construed to the benefit of these Maranos, in order to absolve them from any Christian acts or vows which they might enforcedly perform during the following year. According to this view, the congregation cover their heads with the Tallis at this point, so that a ny crypto-Jew among them should avoid recognition.

According to Roth, a special prayer found its way into the service, imploring the Divine Protection for all the House of Israel and the "forced ones" who were

in peril by land and sea. We might properly offer this prayer today for those Jews in foreign lands who are finding it necessary to abnegate their Judasim for personal safety.



Feb. 3, 1942

At The end of January or The beginning of February in the year 1524 There appeared in Venice a swarthy, dwarfish Jew in Oriental costume. He called himself David Reuben, a member of The tribe of Reuben which had been carried into captivity by The Assyrians over 2000 years before and which still existed in The desert of Khabor (probably the province of Khabar in northern Arabia), where his brother Joseph now ruled over Them as King. He himself was The commander-in-chief of The army and had been sent as a political emissary to The Pope. The Venetian community credited his story and provided him with The means to continue on his journey to The Pope, Clement VII, with whom he had an audience in Rome in February 1524, having entered The city, says Braetz, on a white horse followed by "ten Jews and more than 200 Xians."

To The Pope he told The story that he had been sent to help The Xian monarchs in Their struggle with The Moslems. He and his brother had an army available of 300,000 men and all that was lacking was The necessary arms, upon receipt of which the Jews would undertake to drive the Moslems out of The Holy Land. The Pope welcomed The idea of a fresh crusade against Islam, both because

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it would create a diversion on the part of the Catholic Church against the Reformation of Luther, and because he also hoped it would help him to checkmate the aggressiveness of his enemy, ^{Emperor} Charles V. Reuben had letters of confirmation from the Portuguese sea-captains who had brought him to Venice, and these were sent on to the Portuguese court to be checked. When they were declared trustworthy, Reuben was received by the Pope with all the honors due an ambassador. And the Pope also gave him two letters of recommendation - one to the Emperor of Iran Abyssinia and the other to John III, King of Portugal.

After residing at the Papal Court for more than a year, Reuben left for Lisbon and arrived like a wealthy prince, with his banners streaming over a large retinue. His appearance caused the Portuguese monarch to delay the intended persecution of the Marranos, and this gave rise to a tremendous wave of hope among them, coupled even with Messianic expectations. One of the Marranos, a young man of 25, was so swept away with these magic hopes, that he openly ^{reverted to Judaism, and} changed his name to Solomon Molcho. Reuben was at first received by John III with great friendliness and was promised 8 ships

and 4000 firearms, but due to gradual suspicions that Reuben was enticing the Marranos to defy the Church and was stirring up the Jews into a frenzy of expectation, he was ordered to leave Portugal after having been there some 12 months.

After this event his career degenerated. He appeared briefly before the papal court at Avignon, having been rescued from the Inquisition by Charles V; Then appeared next in Venice where there was a ^{brief} revival of discussion as to the practicability of his scheme; and finally appeared before Charles V at Regensburg together with Molko, whom he had met ^{again} while in Venice, in order to discuss with the Emperor their intention of calling upon the Jews of the whole world to make war upon the Turks. They were seized and arrested, however - Molko was burned and Reuben disappeared, in 1532, probably to die shortly thereafter in some Inquisitorial dungeon.

This is the outline of the story as usually told in the history books and it has in it all the perplexing questions which surround the mysterious career of this man. Who was he really? Where did he come from? What source of strength did he have to approach people

and monarchs? Are we to believe what he has written in his diary, a copy of which exists in The Bodleian Library at Oxford University? And above all, what did he really want? Was he a day dreamer or a deceptive schemer? Did he have messianic dreams or were his objectives purely political?

We shall not be able to answer all these questions here, nor would we presume to - it is a matter which scholars have been attempting to investigate for these several hundred years without complete success. We should like to mention the latest discussion of Reuben which appeared in 1940 in Palestine, when a Dr. Escholi, a scholar known for his interest in mysticism and Hasidism, published 'Seder 313 1/2', containing notes and commentary on the diary together with writings and testimony gathered from contemporary sources. This volume is considered to be an excellent work in gathering together all the scholarly material so far produced on the subject, together with some original theories.

Escholi believes that Reuben was a European, probably from some Germanic country, who obtained his knowledge of the East through reports and hearsay - that the whole story of his journey from Arabia to Egypt to Palestine to Venice is untrue. Max Brod who has

written an historical novel called "Reuben, Prince of the Jews", also places his origin in Europe - in Prague, to be exact. Escholi believes further that at first Reuben may have been motivated by some mystical Messianic feelings, but that later, in order to be equipped with a credible story that would win for his mission favor and influence, he concocted the entire fabrication of a Jewish tribe out East that would fight the Xian battle (which had suffered badly when the Turks took Constantinople in 1453.) According to Brod, Reuben received his Messianic charge from the hands of Asher Lammlein, who had created such a stir in 1502 when he had announced himself as the forerunner of the Messiah and had then sunk into oblivion.

Professor Baer of The Hebrew University disagrees slightly with Dr. Escholi. He says that Reuben was motivated throughout from beginning to end by ^{the} Messianic spirit. This is attested to, so far as he is concerned, by the influence which the personality of Reuben had upon the Moriscos & Jews of Portugal, Spain & Italy. They followed him and believed in him, and all the time that he lived in Portugal he helped strengthen the faith of these troubled

people. Of course, publicly and so far as the King was concerned, he disavowed any such activity and studiously avoided contact with Manasse, but actually he served as a bulwark to them. He is supposed to have confidentially informed a Jew in Rome that his aim was to conquer the Holy Land for the Jews and not for the Christians.

In regard to the question - how is it possible that the Jews would consider fighting against the Moslems, with whom they had much better relations than with the Christians? - Echoli says that Pope Clement, when writing to the Kings of Portugal and Algesira, remarked that it might appear astonishing at first that the salvation of the Christian honor vs. the Mohammedans was to be brought about by the Jews, but he comforted the 2 monarchs by saying adding that very often God sends his revenge against enemies by means of other enemies.

Messianic hope has played a powerful role in ~~its~~ ^{its} influence on Jewish life. Daily, Orthodox Jews everywhere stand and pray for the Messiah in the Shmonah Esrah. Let us read the two ^{familiar} benedictions recited every morning:

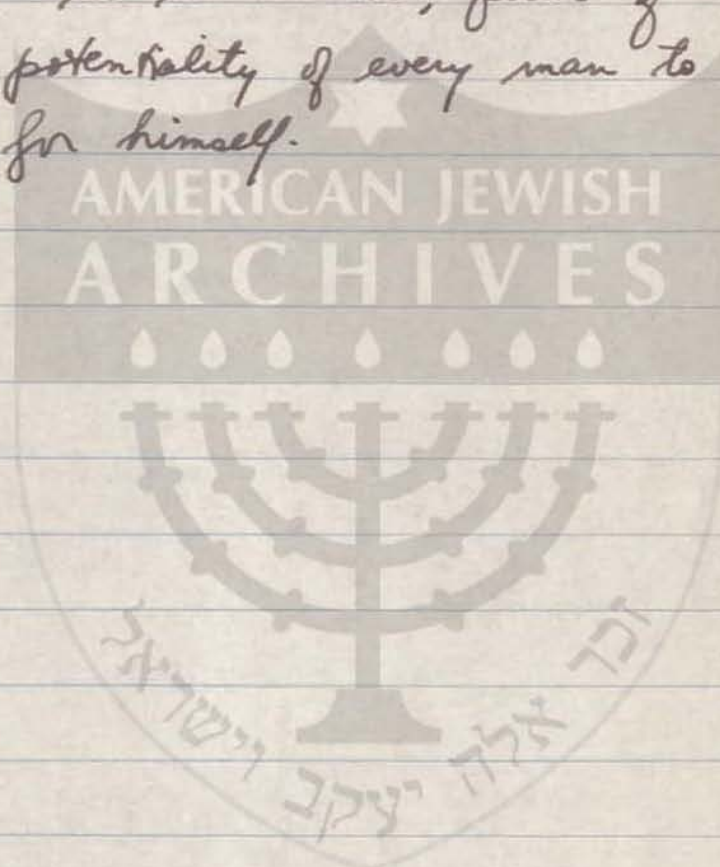
Let us turn aside for a moment here from the din and turmoil of the shouting ^{present} planet to ask of ourselves a quiet question. It is, by nature, a problem of that simple yet complex type, the comprehension of which will aid us in our total understanding of this confused world.

Are most men happy? Not only today, but at any time in the history of the world, could the questioner have wandered from place to place asking men in all levels of life this fundamental query with any hope of receiving an affirmative answer? Ask it of people who seem to be enjoying life — who are doing what they want most to do, who have money, who have no fears, who are optimistic, who love life. Ask it of these people, some of whom might even be able to answer that they, personally, are happy — and they too will be compelled to admit — no, most men are not happy.

Man's life on earth may be measured by his attempts to capture this elusive, quixotic element — his periods of progression and retrogression are in proportion to his success or failure to achieve it.

Why have some men found The secret and others
seem unable to do so?

Let us understand, first of all, that it is
within The potentiality of every man to reach a state
of happiness for himself.



There is no man, unless he be lacking perhaps in mind, who does not have the proper tools at his command to carve out his happiness. There is no mysterious formula, accessible only to the genius; There is no prohibitive purchase price, available only to the millionaire; There is no special talent required, found only in the hands of the gifted. Every man is God's creature and every man can achieve the state of joy ~~which~~ of Adam Kadmon, archetypal man, whom the Bible represents in the Garden of Eden.

If every man is potentially capable of happiness ~~yet~~ practically no one even seems to have it, what is the trouble. Why are not more men happy? The answer seems to be that it is because they do not know ~~how to be~~ the true essence of happiness. They ~~do not know~~ are not happy because they do not know how to be, and they do not know how to be because they do not know what it is they are trying to attain.

What then is true happiness? The great German poet ~~master~~ Goethe sends Faust looking for it, and only when the philosopher is old and blind does he finally understand what it is. Master of all knowledge, possessor of all ~~human~~ ^{natural} + ~~superhuman~~ ^{natural} wisdom, the doctor sits in his chamber still unsatisfied, still yearning for something which he ~~is~~ finds possible to obtain only through a

bargain with The Devil. He wants worldly experience instead of books - he wants material things so that he can understand The workings of the world, yet even after undergoing all This, our Faust is still dissatisfied. Only at The very end, when he has exhausted himself in an outpouring of energy in a marsh in Holland, when he has reclaimed land practically lost to The sea and has caused things to grow in That dead land, when he has participated, in other words, in an act which joins him with eternity and infinity ^{only then} - does he raise his head and say slowly That at last he has ceased his striving - he is satisfied - he is happy.

What was it That Faust did? He engaged in a creative labor for the general good of mankind - he labored to make a contribution for the improvement of one little part of the world, and therein he found his happiness. Mark This well, - his own self-perfection gave him satisfaction, it is true, and if he were a less noble creature, he would not have looked beyond This; but down deep he knew That a selfish happiness is an

impermanent one. He knew That the Thing which gave him happiness when he clutched it, must be able to give the same feeling to whomever else found it. In other words, Faust discovered That The really meaningful Things are Those which we do for others as well as for ourselves. A man participating in an act that will ~~please~~^{serve} others as well as himself has found the secret of universal permanent happiness.

Happiness is an inner quality - a feeling which comes to us when we realize a sense of achievement, or when we see the fruitful result of our efforts. Happiness measured in material terms - in the number of dollars or the amount of land a man has - is as false and deluding as the "noble religious feeling" that used to be measured in the Days of the Temple by the amount of the sacrifice brought, even though the bearers came with hypocritical smiles. Jeremiah thundered at the heavily-laden and Isaiah despised them - the prophets allowed them not to receive comfort and sustenance from God merely because of a contribution

to The Temple of God. True happiness carries in its wake an ease of conscience and a surging ^{wave} of joy, and these are spiritual feelings not to be derived in their warmth and nourishment from the mere accumulation of material things.

From the very beginning man knew that he was not and could not be independent of his fellow creature. Why, the very sense of guilt in Cain's quizzical answer to God's question about Abel, when he said "Am I my brother's keeper?" - indicates that he knew perfectly well he should have been, and that he had failed. The learned sociologists

explain to us all about The gregariousness of The
 human being - how he is like an animal and must
 stay close to The herd for protection and sustenance,
 otherwise if he straggles he will be cut off. But
 man is a step higher than the animal, and The real
 gregariousness in man is on an intangible, spiritual level.
 As he huddles in with The mob to obtain warmth
 and shelter, so he must huddle to obtain trust and
 confidence and love. It is possible for the lonely hermit
 to cut himself off from the crowd, to live alone on a
 high perch, for being more ingenious than a bull or a
 wolf he can devise protection for himself and can find food and
 shelter by his purely individual efforts - but while a wolf
 needs no one else to talk with, ^{to share hopes with,} a man does. ^{Man has been}
 dependence on his fellow man may be ^{knowing to die} ~~in a~~ ^{his loneliness} ~~different~~ ^{reason}
 level ^{than} from The animal's dependence on his pack, yet The tie
 is just as binding.

And some men in various parts of The world
 have learned This lesson well. They have learned to
 work together, to share joint ideas, to plan mutual projects.
 Other men have worked together yet without a deeper purpose
 than the immediate job for which They may have momentarily

united. The Russians have a political and economic system requiring cooperative effort - but unless this is motivated by more than mere material expediency it will fail of its ultimate purpose. Let us truly hope that there is a philosophy behind it all which teaches that a man not only finds his personal physical happiness in working with others - but that working for the common good will also insure his personal good, his happiness. Let us truly hope that the people of Russia have huddled together under their system not merely as animals, for warmth and protection, but as men, for noble ideals and with a strong will that these ideals will surely prevail.

Insert)

We are fighting this war for a multitude of reasons, but the man in uniform becomes righteously annoyed when anyone starts defining them in abstract terms. Let us forget ideology for the moment and talk in human terms - The farm boy from Iowa and the Dutch-American from Pennsylvania, and the Jewish boy from Brooklyn are fighting because they know that if they don't they are going to lose their ^{personal} freedom, their jobs, their homes - all the things which constitute their total welfare and happiness. From all corners of a broad nation men with as widely varying backgrounds as ~~will~~ represent all points of view in the whole world have found it possible to join together on the common ground of their welfare. The Iowa people don't expect to stay out of the fight simply because they are inland and not subject to possible bombing or shelling - nor do the Brooklyn people ^{feel} that they are in the fight simply to protect themselves. Each and every boy in the army and worker in the factory and farmer on the lands knows that he is part of an endless chain of cause and effect. The happiness of the soldiers in so far as their food is concerned depends on the farmer - and the happiness of the factory

worker insofar as his security is concerned depends on the soldier. It is a basic lesson in human relationships which we will do well to learn for it will mold us more quickly into a united nation.

As groups of men learn the lesson and work out solutions for themselves within the various nations, so we can hope that nations will learn the lesson and work out a solution for themselves within the framework of the world. The globe is a community only on a larger scale, yet exhibiting all the characteristics of any inter-related group. The happiness of the whole world depends on whether its component parts learn how to work out a collective solution. The best way to stimulate trade is not to erect tariff barriers against the other fellow and then, behind that wall of protection, to try to work out an individual solution. Removing these artificial partitions and permitting the free flow of goods from one part of the world to the other will so increase the volume of trade that everyone will benefit - everyone, and not any particular one.

The best way to eliminate war as an international problem, which we agree is a basic condition for world happiness, is not to have disarmament conferences in which they talk about cutting down the number of guns on each nation's battleships, or cutting down the calibre of the guns, or setting up naval ratios whereby the number of ships which a nation may have in proportion to those of another nation is determined - but to have conferences in which universal disarmament by all the nations is considered, as Russia proposed at the conference in Geneva in 1933.

To sum up, Happiness, whether individual, national, or world, is a simple thing and its attainment is dependent on an equally simple principle. The idea of interdependence and reciprocal duty among all the members of the human family is one of the outstanding principles of Jewish ethics. *לֹא יִסְתָּר אִישׁ מִלִּפְנֵי אֶחָד* - "Separate not myself from the other members of the community" goes the Rabbinic saying. Let us hope and pray that the years to come will reveal show our complex brains grasping the significance of this simple solution more & more. Amen.

My business is to tell you - I don't care whether
you respond. Isolated. Refrigerated.

Your voice is of an extension lecturer.

Separate self from mass.

Crude gestures - shouldn't describe - but should manifest.

Use Palestine as example of cooperative effort instead of Russia.

Cut out "let us hope".

Fellow: This is not a Jewish sermon.

Feb 1942

The history of the censorship of Hebrew books is a very long one extending as far back as 1263 when the King of Aragon ordered all Jews within his domain to delete within three months all the so-called objectionable passages found in their books, and coming as far down as 1901 when a passage in Volume I of the Jewish Encyclopedia dealing with Alexander III was blotted out in all copies of the Encyclopedia before they were allowed to be distributed in the czar's domain. There is, however, a particularly interesting period of 10 years, between 1554 and 1564, which it is fitting for us to discuss today in view of the fact that on March 24, 1564, permission was given by Pius IV to begin printing the Talmud again after the unusual restrictions of the past 10 years.

It was after consultation with the cardinals, that Julius III issued a bull on May 29, 1554 which cited the edict of the Inquisition directed at the "ghemarat Talmud" and which ordered its surrender under penalty of death. But by emphasizing the term ghemarat the inference was allowed that other works, and even the mishnayot as such, were not subject to destruction; and interference with books not expressly proscribed by the Inquisition was absolutely forbidden.

The midrash of this edict however, was materially modified by two other provisions: first, that in the future before any book should be published, it should be submitted to the authorities for revision; and second, that all books already in the possession of Jews, and which contained anything derogatory to Christianity, should, the penalty of fines and even corporal punishment amounting to death if deemed necessary be surrendered within 4 months. It was then ordered that when the books in question should have the obnoxious passages blotted out they should be returned to their owners.

At first it was decided to leave the work to the Jews, who were expected to impose their own expurgations, but it was later decreed, at the end of the year, to give the job to a Christian. The question, of course, was to find a man conversant enough with the language and literature to find all objectionable passages. The following year ~~the~~ such a man was found, a certain Jacob Berwaldini, a convert, whose name was proposed by the Jews, and who was made Apostolic Commissioner by the Pope in 1555. He

given general charge for his work over the whole papal territory, with his salary paid by the Jews. Within a year he was made Ducal Commissioner by the Duke of Modena, which gave him supervision outside the Papal Territory. Caesar Belliosus, Bishop of Bologna, was his subordinate his "Notary", so-called, when he was in Bologna in Sept. 1555.

The oldest censor's note extant reads as follows: "Dec. 10, 1555, Jacob Geraldini, apostolic commissioner, revised this book, and Caesar Belliosus, notary and vicar testified to this by his signature to the Bishop of Bologna and to the above mentioned commissioner."

Soon after another convert Andrea del Monte, born Joseph Zarfati Alfasi, was appointed at the request of the Jews to assist Geraldini, expecting to receive money from him - but neither of the men, who were both said to have the customary zeal of converts, relented toward the Jewish books.

In order to anticipate the censorship by correcting the texts before printing, the printing establishment founded at Cremona in 1556 engaged as reviser Vittorio Eliano, a baptized grandson of the grammarian Elijah Levita.

The pressure gradually grew worse and on ^{May} 1557 there was issued a general order that all books in the synagogues of Rome were to be seized, not only copies of the Talmud. A few days after this order, Andrea del Monte went investigating and found one copy of the Era's Bible Commentary in one of the synagogues, which had either been returned by a borrower after the

order had been left by some visitor, it is not clear which. At any rate on the basis of the presence of this one book, the leaders of the synagogue were informed, the building itself was closed for 9 months, and the congregation was fined 1000 sandi, roughly \$1000.

In this order of 1557, Rome paid absolutely no attention to the ^{original} bull of 1554 - because this confiscation included all Hebrew works, even prayer-books, while the original bull had expressly forbidden interference with any books other than the Talmud.

In 1559 appeared the first index of forbidden books, from the pen of the fanatic Jesuit Paul Caraffa who as Pope was called Paul IV. It included the Talmud with all its "compendiums, glosses, notes, interpretations and expositions", which the Inquisition attempted to give the widest possible interpretation.

Again in 1557, on the 26th of October, the Central Council of Ten in Venice issued an edict calling for the surrender of all Talmuds in Venice and the surrounding countryside within 8 days, to be burned in the Place St. Mark on the Sabbath. We have the testimony of Rabbi Judah Lerma, a Spaniard living in Venice at the time, which is quoted both in the book on "The Talmud" by Dudley Wright of Oxford, and a ~~book~~ ^{work} entitled "The censorship of Hebrew Books" by Wm. P. P. P., which was submitted for a doctor's degree at Columbia U. Rabbi Lerma says: "And among them they burned all the copies of my own works, which I had had printed, and which amounted to 1500 volumes. I lost every book which I had in Venice, and nothing printed or written was left to me -

not even a single page for remembrance. So I was forced to begin to write my work all over again from memory; but then, after I had written three chapters of it, I found a single copy of the edition in the possession of some Christians, who had snatched it from the fire, and this I secured at a great cost."

There was leniency on the part of some state officials, however, notably in Milan. Cardinal Ghislieri, the Inquisitor-General, called on the Senate to carry out the decrees of the Inquisition. The Senators said they were satisfied that the Talmud would be printed in Verona, which belonged to Milan, and that they would also like to appeal that the purpose of the Bull of Julius III had been carried out through the erasure of offensive passages, and that further interference was unwarranted. The Governor of Milan not only refused to consign the Talmud to the flames, but even urged that books not on the Index of Paul IV be returned. The pressure brought to bear on him was tremendous, as can be imagined, until he was forced to yield, and there was a large burning in Milan in April or May 1559 of some 12,000 volumes, including even the Zohar.

In reaction to Paul IV, whom even the Christians hated as a blind fanatic, the cardinals appointed as the next Pope, Pius IV, a non-Dominican, the Cardinal of Milan. The Jews presented a petition to the Council of Trent which convened at the end of the year 1563 to relax the prohibitions, and when the eagerly awaited decision of the Council was given on Dec. 4 it was found that

The wishes of the Jews had been at least partially satisfied; for the Committee on Index had reported that it was thought inconvenient for the Council as a whole to deal with the matter and that therefore it had been decided to put the report directly before the Pope for action.

With the Pope Jewish arguments proved effective, and when the Index of Trent appeared a few months later, on March 24, 1564, it was found that although among the books prohibited were "The Talmud and its glosses, annotations, etc." this was modified by the clause: "but if they shall be published without the title Talmud, and without calumnies and insults to the Christian religion, they shall be tolerated." And as for that point in the Talmud was known by the term *o"l*, representing *p'sso sel*, and sometimes by the term *Gemara*, but very seldom by the prohibited name Talmud.

It is interesting to note in passing that this Trent Index has served the Catholic Church as the foundation of all its censorship and of all later indices which succeeded it. Actually the Ten Bulls of the Roman Index of Trent¹⁵⁶⁴ were not superseded in the Church until the promulgation of *les Ftu* in 1897, when there was published a new Bull containing 49 articles of censorship.

March 29, 1942.

In the Parsha for this week, Lech Lecha, we find the description of the Covenant which God made with Abraham. In chapter 15 of Genesis is described the ancient method of making a covenant, which was to cut an animal in half and have the parties contracting the covenant pass between the portions of the slain animal. Thereby the parties were thought to be united by the bond of a common blood.

After cutting the heifer, she-goat and ram, Abram presumably passed between the pieces and then fell into a deep sleep, following which, when it grew dark, a smoking furnace and a flaming torch also passed between the pieces, which was the symbol of the godhead ratifying his agreement to the Covenant. *ב'יום ההוא*
כרת ה' את אברהם-אלהים ב'יום ההוא "In that day the Lord made a covenant with Abraham."

Two chapters later, in ch. 17, which the critical commentators say is part of the Priestly document, the rite of circumcision is noted - and as Dr. Hertz points out "the meaning is not

that the Covenant is to consist in the rite of circumcision, but that circumcision is to be the external sign of the covenant." Unbounded has been the loyalty and devotion with which this basic institution has been observed. Even an excommunicated semi-apostate like Spinoza says, "Such great importance do I attach to the sign of the covenant, that I am persuaded that it is sufficient by itself to maintain the separate existence of the nation forever."

To whatever origin and purpose this ritual of circumcision may be traced - whether as a measure safeguarding cleanliness and health, according to Philo, or to counteract excessive lust, as Maimonides believes, or as a sacrificial symbol - for Abraham and his descendants all these conceptions are supplanted, and the rite is the abiding sign of the covenant between God and the B'nai Yisroel. The custom, widespread among primitive peoples all over the world, had been practiced from time immemorial in Egypt and Canaan-Phoenicia. Israel's lawgivers, however, divested it of its original meaning, and

gave it a new and unheard-of historical significance. They advanced the time of performance of the operation from the age of ^{13 or so} ~~puberty~~ to the early days of infancy, thus severing its intrinsic connection with male puberty and spiritualizing it into an eternal symbol of God's covenant.

But aside from the rite of circumcision, which is basic both psychologically and physically as a constant reminder, a sign of the covenant - aside from this there is the whole interesting problem of the actual cutting of the covenant itself: the cutting of the animals which takes place at the consummation of a contract. The Midrash, as a matter of fact, emphasises this aspect of the question in the BR, where it describes a covenant as /א

בין חתי, "between the pieces."

What elements of primitive fear and superstition, or early concept of God, or sense of social necessity caused the development of this particular method of cutting a

covenant? Professor Frazer offers two theories as to the reason for the ratification of a covenant by killing an animal or a human, then passing between the severed pieces and smearing the blood on the persons of the covenanters. He calls one the retributive theory - according to which the cutting up of the victim is symbolic of the retribution which will inevitably overtake the one who breaks the pact.

And the other, suggested by Robertson Smith, is the sacramental or purificatory theory, wherein the parties stood between the pieces as a symbol that they were taken within the mystical life of the victim. The flesh and blood of the victim were thought somehow or other to present an obstacle to the powers of evil and so to prevent them from pursuing and injuring the person who has passed between the pieces. These ceremonies may be called purificatory since they purify or deliver one from malignant influences. Professor Ginsburg, too, feels that the designation of a Jew as a "son of the

covenant", as it says in the ancient Mishna Babba Kamma, *בבא כמא*, makes it very probable that this religious ceremony was regarded by the people as having a sacramental character.

This discussion of Abraham's covenant succeeded in throwing some light on the excavations at Gazer, where Macalister discovered, deep in a burial cistern, the half skeleton of a girl, about 14 years of age, who had been hewn or sawn through the middle at the 8th rib. Later at the same site the half-skeleton of a boy, cut between the ribs and the pelvis, was also found. By an analogy of many similar rites among other peoples it has been suggested that the boy and girl were cut in two and the people passed between the pieces either by way of averting some present or threatened evil, which would correspond to the purificatory or sacramental theory; or else by way of cementing a solemn treaty, wherupon the ceremony would imply retribution for the breaker of the agreement. As to the question of the

missing halves of the skeletons, Frazer says that we need not suppose that they were either burnt or devoured - they may have been buried elsewhere, perhaps on the opposite side of the town, for the purpose of extending the magical influence of the covenant over all the intermediate space.

Roberstson Smith concludes, "Thus if my analysis of the Covenant of Abraham is correct, the rite is composed of two distinct but correlated parts elements, namely, first, the cutting of the victim in two, and second, the passing of the covenants between the pieces. Of these two elements the first is to be explained by the retributive and the second by the sacramental theory. The two theories are complementary to each other, and together furnish a complete explanation of the rite."

A Theory of covenants:

1. Produces Kinship
2. Results in identity, of persons + aims
3. Implies a conditional curse for non-fulfillment

B. Covenants between men

1. Blood
2. Common meal - prob. earliest form
3. Drinking together
4. Exchange of names (and sometimes wives)
5. Saliva
6. Smoking the calumet

C. Covenants between men and gods

"The ceremonies and symbolism of covenants are even more important than the words of the contract used, and, in fact, they constitute the covenant. Hence, in great measure, all religious ceremonial and worship is the expression of a covenant relationship between men + gods."

Emig. Rel. + Eth., IV, 208

1. Sacrifice, with victim representing the god.
2. Sacrificial meal, with god participating
3. Leaving worshippers hair, clothing, etc. on altar
4. OT - rainbow, circumcision, Sabbath
5. Totemism

1.

In a letter to his pupil Ibn Aknin, in the year 1190, Maimonides called himself "a conscientious and exact man." How very characteristic this was of the scholar and the scientist, the frail ascetic religious counsellor to his people and the erudite much-in-demand medical author and practitioner. In all his activities this greatest of medieval Jews maintained such qualities of conscientiousness and exactness.

The facts of his life, which ended on the 13th of December, 1204, are well known to us. Forced to leave Spain under the fierce pressure of the fanatical Almohades; migrating to North Africa, Palestine, and finally settling near Cairo; suffering excruciating loss at the death of his brother; beginning to practice medicine as a financial necessity; being appointed spiritual head of the Jews in Egypt; and then entering into that round of official duties as court physician, which left him such a busy man that he was forced to dissuade Samuel Ibn Tibbon, the translator of his "Guide", from paying him a visit, on the

ground that he would scarcely have time to spare to see him, much less to enter into scientific discussions with him.

Explaining this in a letter, Maimuni gives the following account of his regular duties:

"I dwell in Fostat and the Sultan resides at Cairo and the distance between the two places is a double Sabbath-day's journey (ca. $1\frac{1}{2}$ miles). My duties to the Sultan are heavy. I must visit him early every morning; if he feels weak or any of his children or the inmates of his harem are ill I do not leave Cairo but spend the greater part of the day in the palace. Also if one or two of the officials fall ill I have to attend to them and thus spend the whole day there.

"In brief, I repair to Cairo every day in the early morning, and even if nothing unusual happens I do not return to Fostat till after the noon hour. Then I am fatigued and hungry and I find the courts of my house full of people, prominent and common, gentiles, theologians, and judges, waiting for the time of my return.

"I dismount from my animal, wash my hands, and go forth to them and entreat them to wait for me while I take a slight refreshment, my only meal in 24 hours. After that I attend to the patients and prescribe for them. Patients go ~~out~~ in and go out until nightfall, or sometimes, I assure you, until two hours in the night. I talk to them lying on my back because of weakness. When the night falls I feel so weak, I cannot speak any more.

"Thus no Israelite can have a private discussion with me except on the Sabbath. Then they all come to me after the services and I advise them what to do during the week; afterwards they study a little till noon and depart. Some of them come back and study again until the evening prayers.

"This is my regular daily routine. I have here related to you only part of what you will see, ~~praise~~ please God."

~~When-Maimuni~~ This precious letter, which also contains some illuminating remarks on correct methods of translating together with Maimonides'

careful judgment on the works of the Greek and Arabic philosophers, was partly written in Arabic. There is a copy of this letter in the JTS Library.

When the gigantic works of Maimuni the Jewish philosopher could have been written, or ~~when~~ the mediocr works, of which ten are known, all written in Arabic, is hard to imagine ~~when~~ we contemplate this schedule. But as he said of himself, he was a conscientious man.

Of the three greatest books of his life we shall not here speak. The penetrating started in his 23rd year and finished a decade Commentary on the Mishna, the ambitious later Mishna Torah or Yad Hachazaka, intended to codify Jewish law, and finally the titanic "Moreh", with its aspiration of reconciling the Bible and the Talmud with Aristotle, of harmonizing Judaism with philosophy, stand out in the history of Jewish literature.

But we shall dwell for a moment on one ^{section} ~~chapter~~ of one book, the so-called "Perek Helek", which deals with chapter ten of the

Mishna Sanhedrin, that chapter on the Olam Ha-bo, the world to come and who is entitled to a share therein. In this section he states what he believes to be the dogma or the creed of Judaism in the form of Thirteen Articles of Faith. He was the first in Rabbinic period thus to formulate dogma, and consciously attaches great importance to it, as he says:

"Know these (words) and repeat them many times, and think them over in the proper way. God knows that thou wouldst be deceiving thyself if thou thinkest thou hast understood them by having read them once or even ten times. Be not, therefore, hasty in perusing them. I have not composed them without deep study and earnest reflection." and again:

"If any man rejects one of these fundamental beliefs, he severs himself from the community and denies a principle of Judaism: he is called a heretic and an unbeliever, and it is right to hate him and to destroy him."

Of the thirteen articles, the first eleven deal with the belief in God, his Unity, his Incorporeality, his Eternity; the belief in prophecy and revelation; the belief in reward and punishment, but the last two have excited much comment. Number 12 states the belief in the coming of the Messiah, and 13 the belief in the resurrection of the dead.

Achad Ha-am says that these last indicate the presence in this rationalist philosopher of a strong national sentiment, a feeling strong enough to seduce him from the path of logic and reason. In strict accordance with his system among the dogmas Maimonides ought to have included only those Daot Amitiot, "true Opinions" without which religion could not have been maintained or have fulfilled its function. And Achad Ha-am believes that all the dogmas are of this character, except the last two, which must have been included, therefore, against reason, as a result of a strong emotional kinship with traditional Jewish hope for redemption.

Dr. Baron, also under the necessity of explaining Maimonides affinity with the doctrine of the Messiah, points out first of all, that Messianic ideology played a vital role in all Jewish philosophy. But that various men interpreted this belief differently - some quite literally hoping for a personal redeemer, some seeing in the messianic future only the realization of political aspirations.

Maimonides, says Dr. Baron, and Saadia also before him, as rationalistic thinkers, seriously qualified Aggadic folklores and the minimized^A eschatological character of the advent of the redeemer.....For Maimonides, the messianic age is nothing ~~more~~ but a more propitious preparation for the world to come. There, and there alone, the souls of the righteous, divested of all earthly needs and desires, will live the eternal life of pure contemplation and knowledge."

So Achad Ha-am and Dr. Baron do not agree as to what Maimonides meant exactly by his 12th

article, but actually this is unimportant next to the enormous fact that whithin one hundred years the creed was deeply imbedded in the prayer-book, both in its formal statement and in many poetic versions and was recited daily by Jews everywhere. And the belief in a Messiah, along with the others, has become a religious tenet of Judaism.

Let us read the Yigdal, one of the poetic versions of the Creed, authorship of which is attributed by S.D.Luzzatto to a Jew of Rome in the 14th C., a certain Daniel bar Judah:

Rec. 13, 1942

Dr. Sholem says that this earliest Jewish mysticism is Prose-mysticism.
The essence is not yet contemplation of God's true nature, but perception
of His appearance on the throne, ~~and~~ and cognition of the mysteries
of the celestial throne-world.

Jan 19, 1943

(1)

There are, in every religion, mystics.
There are in every religion men whose souls reach
out and up in a great searching quest for union
with God. There are always men whose struggle for
union with God, whose passionate love of God, whose attempts
to see into God and join with Him in warm ecstatic
embrace lead them to spend their lives in mystic contemplation.
Thus, mysticism is that expression of religion, says Dr.
Rufus Jones, "which puts the emphasis on immediate
awareness of relation with God, on direct & intimate consciousness
of The Divine Presence." It is religion in its most acute,
intense and living stage. Thomas Aquinas briefly defined
mysticism as the knowledge of God through experience, leaning heavily
on the words of the Psalms (34:2) "Oh taste and see that
the Lord is good." It is this tasting and seeing that the
genuine mystic desires.

Jewish mysticism had its first phase in a
period covering 1000 years, from the 1st Christian century to the 15th.
These early devotees were called the חסידים ^{in the 1st half}, based on the
vision of Ezekiel. → Dr. Sholem in a wonderful chapter entitled
"Merkabah Mysticism" translates the term "descenders to the chariot"
and not "riders in the chariot." Nowhere in the texts, he says,

In early lit. The writers always spoke
of ascending - and there is a fragment of R.
Akiba stating "at the time when I went up
to the ~~the~~ chariot." But for some obscure
reason the whole terminology underwent a change,
and in all the later writings the journey of the

soul to heaven is
known as the descent to the
merkabah.

(2)

"is there any suggestion that the visionary himself drives in
the merkabah as though in a chariot." Why descender instead of
ascender is difficult to imagine - except perhaps for a clue
given by Hai Gaon who describes the technique of the mystic:
They sat on the ground, with head between the knees, slowly
sinking to the ground, saying ^{prayers} ~~prayers~~ with a monotony of praise.
They were drunk with God. Sight and sound disappeared
under the spell of this auto-hypnosis - and as P. B. Black
very cleverly explained in the Monastichift - this process of getting
to God seemed to involve a sinking and a falling away into
the void, hence the term '33/ - descenders.

The literature of this mystic movement, which Dr.
Sholem feels was started in Palestine and had as its first
members a group of pupils of Joh. ba Zakkai, is known as the
Hekalot - containing descriptions of the Hekalot or heavenly halls &
palaces through which the mystic must pass and in the
seventh & last of which there rises the Throne of divine glory.
This ^{journey} ~~journey~~, for which the mystic prepares by ascetic practices and
many days of praying with the head sunk to the ground, is begun
in a state of ecstasy and continues as long as the psychical energy
endures. A magic seal is provided as protection on the journey,
which involves great dangers that culminate in the terrible figures

guarding the last gate - terrible warriors with drawn swords, whose eyes send forth stars of fire and from whose mouths issues burning coal. There are also guards on terrible horses, horses of blood and of hail, which consume rivers of fire.

(~~Further~~) (~~Influence on prayer book~~)

We are interested in the influence of the "A" in the Jewish prayer-book. The characteristics of the mystic prayers are very ~~and~~ unusual. There is an immense solemnity of style coupled with a veritable bombard of magnificent phrases. Philipp Bloch feels that there is a paradox involved in these hymns and prayers. He says there is a plethora of purely pleomorphic words which do not in the least assist the process of thought but merely reflect the emotional struggle. At the same time he admits the almost magical effect of this vacuous and yet sublime jargon on those who are praying. In the Talmud there is found a story disliking for extravagant enthusiasm in prayer, as for example the passage - "He who multiplies the praise of God to excess shall be torn from the world." This resistance was of no avail.

In the daily Shema service the influence of the "A" can be seen in several places. In the Kedusha we read (bottom of 45 - top of 46) - which shows the heaping up of verbs

of praise climaxing in the great *ppp*. And again in the Kaddish, which originally ended with the words -

לְיָיְהוָה נִשְׁתַּחֲוֶה וְנִשְׁתַּבַּח וְנִשְׁתַּמַּח וְנִשְׁתַּכַּח,

but to which was added the eloquent paragraph (p. 44)

'עַל גִּבּוֹר'. A fine example is seen in the *Shema*

prayer following the *Kaddish* which begins with the immense sentence of sixteen adjectives describing God (p. 51). This is the type of hypnotic rendition to which Bloch refers.

Let us conclude with the reading of a prayer found in one of the books of the *Hekhalot*, ^{written} around the 6th c., which Dr. Sholem calls "the most famous example of its kind".

It has been included in the morning service for Yom Kippur and to this day is recited by many Hasidic Jews every Sabbath morning. It is entirely a medley of praises to God in the best *h"l* manner: (Adler, Y.K. morning, p. 70-71).

(Sholem, translation, p. 57-58.)

TO: HERBERT FRIEDMAN
FROM: DR. WISE

May 3, 1943

I am delighted with this. I read it over very carefully and it is very well done, thinking I might use it for OPINION but I don't think it quite adequate for that. I return it with appreciation.

There is in our liturgy a prayer which is recited only twice during the entire year, yet which contains enough inner dynamic to merit serious consideration. It is the dirge known as Av Harahamim, a prayer for martyrs, said on the Shabas before Shvuos and Before Tisha B'av, in the Shaharis service right before the Torah is returned to the Ark.

According to Idelson, the events of martyrdom in this prayer are connected with the excesses of the Crusades, and it was probably composed during the First Crusade in 1096. In Abrahams' notes the information is given that this elegy is unknown to the older liturgies, and has never found its way into the Spanish ritual. This is natural, for the dirge, which is certainly not later than the 13th century, is essentially German. It arose in the Rhineland on occasion of some one or other of the terrible persecutions which fell on the Jewish community during the crusading epoch.

The first part of the prayer calls upon God to remember the martyrdom of those who were faithful to His name:

"May the Father of mercies, who dwelleth on high in his mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, Kiddush haShem,....."

How striking is the contemporaneousness of this passage, even to the very language. The theme of the recent great meeting calling for Jews to "Remember Us", us, the present-day martyrs, might have been so easily taken from this old elegy.

This sense of continuous suffering in Jewish history, this feeling for the element of tragedy, great historic tragedy, prompted Zunz to write an essay on the medieval persecutions, the opening sentence of which has been translated by George Eliot in the novel Daniel Deronda.

Zunz said:

"If there are ranks in suffering, Israel takes precedence of all the nations - if the duration of sorrows and the patience with which they are borne ennoble, the Jews are among the aristocracy of every land -

if a literature is called rich in the possession of a few classic tragedies, what shall we say to a National Tragedy lasting for 1500 years, in which the poets and the actors were also the heroes?"

Yes, these are keen remarks, involving a whole metaphysic of Jewish history, the concept of Tragedy - and the first part of this prayer does well to recall it to us. But it is the second part which contains the great dialectic.

The prayer goes on to ask for vengeance, vengeance in blood for blood which has been shed, and it brings to bear on the point several quotations from Scriptures in support of this demand. We read:

"May our God avenge the blood of his servants which hath been shed; as it is written (Dt.32:43) 'for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people.'

and again, in Psalms (79:10), where God is anxious to avoid the charge of impotence so far as helping his people is concerned, we read:

"Wherefore should the nations say, Where is their God? Let there be made

known among the nations in our sight
the revenging of the blood of thy ser-
vants which hath been shed.'"

and the prayer concludes with several similar passages.

Abrahams' feeling about this part of the Av Harahamim, is that it is all for the best that this prayer is relegated to bi-annual recital. He says, of course, that such elegies have their complete historical justification, "but the instinct of modern Jewry is sound when it reduces as far as possible the occasions on which these passages are recited, though such painful scenes as the dirges recall are not yet entirely matters of ancient history. Kishineff reminds us that the present is not without awesome parallels to the past. But the Synagogue rightly inserts no new elegies of this type into its liturgy. It is rather inclined to remove the old ones."

Well, here is the old question - how far should we let ourselves go in hatred of the enemy?
This cry for vengeance, uttered out of the ^{depths} ~~ghostly~~ ~~sacking~~ of Worms and Mayence and

which were sacked
 Ratisbon, by the Christian nobles on their
 way to fight the battle of their Lord against
 the heathen; uttered out of the cellar dungeons
 of the Inquisition and the fires of the auto-de-
 fes; this cry for vengeance gives vent to ^{the} un-
 speakable anguish buried in the breast of the
 tormented Jew. Is it inhuman for him to shout
 thus? ^{for revenge} Is it a sign of Jewish v̄ndictiveness,
 as was very recently charged by a Methodist
 scholar, who in his book on the OT, published
 in 1937, said that the demand of Esther for
 the life of the ten sons of Haman was an example
 of Jewish v̄ndictiveness at its worst. Is there
 something low, evil and base in the character
 of the Jew when he asks that his martyrs be
 remembered and that the reckoning be someday
 straightened out?

It will be interesting, ~~in closing~~, to
 note the answer which Mr. Herbert Loewe, the
 very excellent scholar, responsible, together
 with Montefiore, for the compilation of the
Rabbinic Anthology, gives, in his notes, to this

Methodist commentator, a certain Dr. W. L. Northridge. Loewe says:

"One would like to ask Dr. Northridge this question. Let us assume that the Book of Esther typifies Jewish vindictiveness at its worst.' That is his thesis. Let us grant it. Shall we go on to say that Hitler's barbarity typifies 'Christian vindictiveness at its worst?' I am proud to think that, in spite of the intense provocation which Jews had, in spite of their shameful betrayal by their colleagues in business, at the Universities, and in the professions, in spite of their repudiation by great ecclesiastics, by Catholics like Archbishop Faulhaber and by Protestants like Gerhard Kittel, in spite of all these strong temptations, no Jew, to my knowledge, has yet said that Hitlerism is typical of Christianity."

Mr. Loewe is saying that the sentiments expressed in the prayer Av HaraHAMim, are not indicative of any failing in the Jewish character. They are honest sentiments, motivated by fearful atrocities, and in a spirit humbled and saddened by the present greatest tragedy of all Jewish history, let us return to the dirge, and ask God, not only to remember those ^{martyrs} who died for his ideals, but also to avenge them, by bringing into actuality those things for which they died. Jewish vengeance against a barbarian takes the form of forcing him to be a human being.

1
What is true happiness?

~~Why aren't people happy?~~

Why did Faust have to sell his soul to devil in search for happiness?

Happiness is an inner quality - a feeling which comes to us when we realize a sense of achievement, or when we see the fruitful result of our effort. Happiness measured in material terms - the conquest of dollars or land, is as false and deluding as the spurious religious feeling that manifested itself ^{in the days of the Temple} in a sacrifice of these same material wealths. ~~However~~ Jeremiah allowed no man to receive comfort in his ^{God's} religion merely on the basis of a contribution to the temple of that God. ^{So too} ~~and likewise~~ The warmth and nourishment of real happiness do not reside in the imposing accumulation of riches.

Every man has it within himself to be happy.

Why are most men not happy?

Because they do not know how to be. (must fig. 1)

What is the formula?

Creative labor for all instead of private labor for self.

Philosophically speaking -

M. says man's ethical duty is to develop himself to the greatest extent of his potentialities. And his function in life is to work for the species into which he was born - namely human society.

But philosophy not needed when common sense says same thing.

Mankind is interdependent for its welfare.

As civilization progresses people learn this lesson - sometimes bitterly, as today. America learned it.

Some people have worked out a solution for themselves.

The Russians have a political + economic system requiring cooperative effort - but unless this is motivated by more than mere material expediency it will fail of its ultimate purpose. There must be a philosophy behind it all which teaches that a man finds not only his personal ^{physical} happiness in working with others - but that working for

The common good of others will also insure his personal good, his happiness. With this forward step in his thinking will come the psychological benefits of happiness in which he will be warmed by the general overflow of good feeling that will pervade over all men.

To be truly happy, a man must be gregarious not only in physical manifestations - but also in ^{intangible} spiritual matters. As he huddles ^{+ obtain} for warmth, so he must huddle ~~for~~ to obtain trust + confidence.

1

Let us turn aside for a moment from the din
and turmoil of the shouting ^{planet} world to ask of ourselves a ^{quiet} question.
Dost is, ^{by nature, a ~~complex~~ problem} ~~by nature~~ in characteristic, of that simple ^{yet} complex type, the
~~understanding~~ ^{comprehension} of which ^{will} ~~often~~ aid us in our total understanding of
^{this} our confused world.

Are most men happy? Not only today, but
at any time in the history of the world, could the questioner
have wandered from place to place asking men in all levels
of life this fundamental query with any hope of receiving an
affirmative answer? Ask it of people who are seen to be enjoying
life - who are doing what they want most to do, who have money,
who have no fears, who are optimistic, who love life. Ask it of
these people, some of whom might even be able to answer that
they, personally, are happy - and they too will ~~answer~~ ^{say} - no, most
men are not happy.

Man's life on earth may be measured by his
attempts to capture this elusive, quixotic element - his periods
of progression and retrogression are in proportion to his success
or failure to achieve it. Why ~~are most men unhappy?~~ ^{have some men found the} ✓
secret and others seem unable to do so?

Let us understand first of all, that it is within
the potentiality of every man to reach a state of happiness for himself.

bargain with The Devil. He wants worldly experience instead of books - he wants material things so that he can understand the workings of The world, yet even after undergoing ^{all} this, our Faust is still dissatisfied. Only at the very end when he has exhausted himself in an outpouring of energy in a marsh in Holland, where he has reclaimed land practically lost to the sea and has caused things to grow on that ^{dead} land, when he has participated, in other words, in an act which joins him with eternity and infinity - does he raise his head and say slowly that at last he has ceased his striving - he is satisfied - he is happy.

What was it that Faust did? He engaged in a creative labor for the general good of mankind - he labored to make a contribution for the improvement of one little part of The world, and therein he found his happiness.

→ Happiness is an inner quality - a feeling which comes to us when we realize a sense of achievement, or when we see the fruitful result of our efforts. Happiness measured in material terms - the conquest of dollars or land - is as false and deluding as the ^{noble} religious feeling that ^{used to be measured} would manifest itself in the days of the Temple to those who brought ^{in the hearts of} heavy-laden sacrifices; ^{but with hypocritical hearts smiles} Jeremiah thundered at them and Isaiah despised

Happiness can only be measured in intangible terms -
as the good feeling derived from an unselfish act, or the
exhilaration ^{from} of a sense of participation in a group endeavor -
happiness comes mainly to those who are not engaged
~~exclusively~~ ^{purely} in matters of self-interest. (Insert below.)

AMERICAN JEWISH
ARCHIVES



בית אברהם
ישיבה
אברהם

Them - The prophets allowed ~~no man~~ ^{them not} to receive comfort ^{+ sustenance} from
~~the~~ God merely because of a contribution to the temple of
~~God~~ God. ^{True happiness carries in its wake an}
~~Happiness - true~~ ^{sweeping feeling wave} ~~the~~ ease of conscience and a surging
^{release of joy} ~~That are the concomitants of true happiness, are~~
^{and these} spiritual feelings not to ~~be provided~~ ^{derived in their} warmth & nourishment
~~on the basis of the~~ ^{from the mere accumulation of material}
 Things. (Descend from above.)

^{omit} Philosophically speaking, Maimonides says that
 man's highest ethical duty is to develop himself to the
 greatest extent of his potentialities, and that his function
 in life is to work for the species into which he was
 born - namely, human society.

But philosophy is not needed when good common
 sense says the same things: mankind is interdependent for
 its welfare.

From the very beginning man knew that
 he was not and could not be independent of his
 fellow creature. Why, the very sense of guilt in Cain's
^{quintessential} answer to God's question as to the whereabouts and welfare of
 Abel - Am I my brother's keeper? - indicates that he knew
 perfectly well he should have been; ^{and that he had failed} The learned sociologists

The happiness of the whole world depends on whether its component parts learn how to work out a collective solution. The best way to stimulate trade is not to erect tariff barriers against the other fellow and then, behind that wall of protection, to try to work out an individual solution. Removing these artificial partitions and permitting the free flow of goods from one part of the world to the other will so increase the volume of trade that everyone will benefit - everyone, and not any particular one.

The best way to eliminate war as an international problem is not to have disarmament conferences in which ~~to have~~ the delegates talk about disarmament in terms of cutting down the number of guns on a battleship or the calibre of the guns - ^{or setting up double ratios between nations} but to have conferences in which complete disarmament ^{by all the nations} is considered, as Rittinger proposed at Geneva in 1933. Or failing this, there might be an international police army organized, again on the theory that the happiness of each nation will depend on the general welfare of the whole world.

united. The Russians, ~~for example~~, have a political and economic system requiring cooperative effort - but unless this is motivated by more than mere material expediency it will fail of its ultimate purpose. Let us truly hope that there is a philosophy behind it all which teaches that a man finds not only his personal physical happiness in working with others - but that working for ^{the common good of} others will also insure his personal good, his happiness. Let us truly hope that the people of Russia have huddled together under their system not merely as animals, for warmth and protection, but as men, for noble ideals and with a strong will that these ideals will surely ^{prevail} provide for general and individual spirit. As we observe the Russians today we can see, I think, that there are no individuals attempting to preserve individual happiness at the expense of the general happiness (they are all fighting and are all burning the earth), nor is the ~~state~~ general condition being struggled for except as it continues to ~~operate~~ ^{prevail} for the sake of individual welfare. Insert

As groups of men learn the lesson and work out solutions for themselves ^{within the various nations}, so we can hope that nations will learn the lesson and work out solutions

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The best way to eliminate war as an international problem is not to have disarmament conferences in which ~~to have~~ the delegates talk about disarmament in terms of cutting down the number of guns on a battleship or the calibre of the guns - ^{or setting up double ratios between nations} but to have conferences in which complete disarmament ^{by all the nations} is considered, as Ridgway proposed at Geneva in 1933. Or failing this, there might be an international police army organized, again on the theory that the happiness of each nation will depend on the general welfare of the whole world.

Last II

Happiness is a simple thing and its attainment is dependent on an equally simple principle. ~~which we have discussed in relation to the individual, the nation and the world.~~ The idea of interdependence and reciprocal duty among all the members of the human family is one of the outstanding principles of Jewish ethics. In the words of Job (31:15)

31:15 אִם-אֶבְרָא אֶחָד מֵעַמִּי אֶחָד מֵעַמִּי אֶחָד מֵעַמִּי אֶחָד מֵעַמִּי אֶחָד מֵעַמִּי אֶחָד מֵעַמִּי

Did not He that made me in the womb make him?
And did not one fashion us in the womb?

I do hope that the years to come will show our complex brains grasping the significance of this simple solution more and more. Amen,

for themselves

1. within The framework of The world. The globe is a community only on a larger scale, yet exhibiting all The characteristics of ^{an inter-related community group,} ~~either a man or a nation~~ ^(See above) which we have been talking about up to now. The happiness of ^{the} ~~The~~ world depends on whether ^(leave in) ~~the nations in it~~ have learned that ^{to stimulate trade is not to erect high tariff barriers} ~~The best way~~ They can be happy is not only to work ^{vs. the other fellow} for themselves but in addition to strain effort for the sake of The larger circle inside which they dwell.

Happiness is a simple thing, and its attainment is dependent on an equally simple principle - That which will provide universal joy for every partaker ^{must necessarily} ~~will also~~ provide joy for every ^{member} contributor - it applies equally to The village baker who takes care of his people daily with bread and to The powerful nation which agrees to curtail armaments. The apparent complexity of The problem of finding true happiness is in proportion to our failure to understand The equally apparent simplicity of what it is we are looking for. I say There is hope in The world That The simple will overbalance The complex.

BOSTON - DETROIT

Friday eve, Nov. 12, 1943



Organ

Benediction -

Saint - Saens

Service

Binder +

Davidson



1. America today - The heart of the democratic world - is suffering from heart trouble, in the form of race riots.

2. DETROIT - June 30, 43 Life - Aug. 42
double-V campaign Harper's - East B'n
anti-Semitism in Detroit → SEE PAGE 3 Negro Fight

3. BOSTON Jews don't
cowardly Jews fight for investigations.

4. Pattern of riots - seems to be planned.
Bishop O'Donnell - not merely hoodlams
- incipient fascism
- who is financing it?

5. What is The point
of This sermon?

A. TO TELL FACTS, and
arouse people to The
danger of The disease

B. TO PRESCRIBE CONDUCT, and
prevent people from
keeping These crimes hidden.
Detroit was known 15
months in advance; Boston
9 months.

C. TO HELP SAVE AMERICA,
for we know That anti-
Semitism is Fascism.

City Prosecutor blamed
Negroes for riots, and
also said; as if to
assuage feelings of Negroes:

"It's a pity the way the
Negroes are treated in the
Valley. (residential district = ghetto).
The Jews own all the food
and liquor stores. They own
all the pawnshops and get a
profit of 42% out of their
business in the Valley. The
Negroes don't have a chance
under such a set up."