



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 2: Jewish Institute of Religion, 1930-1989.

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Slonimsky, Henry. Notes. 1941-1943.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Oct. 27, 1971

Relevancy to Franz Rosenzweig.

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

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

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

Both these to be held in mind.

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"The Star of Redemption" (Mogen-David)

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

New type of thinking - states it is not sufficient to itself, but culminates in direct action. [BNOJ/ 268] Do, then listen - at Sinai]. While doing + Theorizing are both imp. + complementary - they must be present in that order of rank. F.R. exemplifies this.

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

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

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

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

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

What led to such arrogant rejection of old + desire for new? Development is two-fold. Secular - he is expert in Hegel & Schelling; had strict empirical training in early years (studied medicine) (well-trained in natural sciences); studied technical history in detail.

F.R. studied history + medicine, did brilliantly, then came to philosophy honestly and maturely.

Beneath that was his spiritual Jewish development, even beneath threshold of consciousness. He was brought up in utterly assimilated home - rich, patrician, etc., but at presence detached + Germanized. Not through acute self-hate, but naturally drifting away. Many relatives converted, not through ignoble motives, but because there was nothing left to Judaism. He himself confronted with same problem. University career open to him - on other hand there was dark past holding him of which he had no knowledge. Seems he was destined like Buddha - should he remain prince or go with outcasts + beggars. This is situation where CHARACTER of man

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determines his Shicksal. Real problem between baptism and tallis and tefillin.

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

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

Became last great theologian of Jews, one

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who was on verge of conversion. He had intellectual
and moral greatness, both. He was supreme character, last
great Jewish hero. He gives renewed confidence in
being a Jew, like



Nov. 10, 1881

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

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

Theoretically he gives answer from the tradition, and practically he gives answer from his life, which is the only valid answer, according to his own theory of philosophy.

His book is over-philosophical in accordance with usual custom of Jewish Thinkers to take deepest problems - to try to solve all philosophical problems in order to solve the Jewish.

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Recurrent self-creation is essential to life - and that mood is shown in his art and also in his first question. "Has philosophy concerned itself ^{ever} with what is really important to man?" No!

Question that philosophy put, beginning with Thales, leads to a glorification of thought, and this leads to a philosophy of Idealism - this is true all the way through, down to European philosophy in Hegel. F.R. rejects this development as having missed main issue. Idealism makes the philosopher a speculator and thinker and not a real

person. He desires to substitute for this, an actual experiencing of something encountered. Realistic approach has the merit of honesty instead of being only on the plane of ideas.

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He charges that all European philosophy is answer to question - what is this world? Question assumes that universe is thinkable, congruous to thought. Then comes view that reality is discoverable in thought. Then view that reality and thought are identical. Then full Idealistic hypothesis - that reality is thought. Then, Hegel, all of nature and history is mere unfolding of Geist (spirit or thought).

This is history of philosophy, by & large. This is the glorification of thought, bound to lead to Idealism: (Mentalism of ^{Barclay} Hume - objects consist in being known) (Geist)

F.R. says that will not do - it misses reality, in that it does not bring alleviation to the anguish of man. It should have, but has not.

Next step beyond Hegel is either the abyss or a change of premise. AFR.C stood on this abyss - dissatisfied with Hegel. After Hegel came Marx - a Jew, Messianist, concerned not with the meaning of world, but to change it, so that out of philosophy can come some peace and satisfaction for men. Marx denied philosophy - and after Hegel (1840) it was dead for 70 years. There were three post-Hegelians - all in protest vs. Hegel, and vs. thought

Schopenhauer asked the value of life.

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

Kirkgegaard is concerned with concrete individuals.

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

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

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

American Jewish

First volume points out these three things, undividable + irreducible. But they are correlated in a single world-time. Second volume shows that this correlation takes place in creation, revelation, and redemption. Third volume deals with J and K as two great hostile Friends, as anticipations for the Kingdom to come.

vol. II. In what ways are creation, rev., and redemp. needed?

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

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

Revelation - mens visions, insight, hopes and dreams. Seers + sages have always insisted on it. (Plato and Psalmists). Mans soul is overflow of love of God. God reveals himself in creativity.

Redemption - when God through love opens flower of human soul, then man must bring back the world to God. This is far-off. Salvation or redemption is in hand of man. God's love (revelation) calls man to be an ^{1/2} 320. [Love is taking the eternal things and

slony-

Love is that which makes truth true - active living.
bringing them down to earth. Love is ^{good} living.]

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



Nov. 24

Review: All philosophy asks abstract questions, without relation to any individual man - this attains consummation in Hegel. Then there is a rejection and rebellion in Kierkegaard, Schopenhauer, and Nietzsche. Old philosophy leads to glorification of thoughts, as congruous with reality. New philosophy starts with particular man and hence is anti-idealistic. God and the world are there before thought begins. This is radically pluralistic realism, denying Baruch's "esse est percipere", Kant's world of mathematical physics, Hegel's world as an unfolding of Absolute Geist. God, far from being an Idea, is the source of ideas. Of the three - man, world + God, the latter's reality is most in question. If the first two, all men agree on their reality. God was defined as demonic force.

pervading all life. God is the name we all have in our feeling creatures - our sense of impending threat. At other extreme God is witnessed by certain men whose intuitive authenticity is unquestioned. For most of us God is only adequate ground for creation and revelation.

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

Creation - The unceasing ground of things

Revelation - the constant rebirth of soul + mind

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

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

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

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

Salvation causes man to emerge as vessel chosen to receive God's word and convey it to world so that

world can return to God. This is looking for the world-evening when the world-day is ended in the Lord - it is an endless horizon.

AMERICAN JEWISH

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

How can we overcome death? Death cannot be the last word if you answer through love.

"Man's intellect extends only insofar as he engages in action". Truth is measured by what man is willing to sacrifice for it. "Tried and true." Truth must be made true by living it. Such making true what we believe

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can overcome death. When each man has lived a life in which he has made true, what he professes to be true, he can be sure he has overcome his mortality and become a part by salvation ^{AMERICAN} of the largest community.

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

This view is different from that held by each

(all.)

& the religions. Each holds himself as truth. But F.R. says that each subserves the other.

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

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

but it is never analyzed except by Schneur ha-Levi. The reason is self-defense. All Xians have Christological dogma. Jews never write it down. One doesn't mention what is so close to the blood-stream, or else it is more offensive ~~braggarde~~. It can be lived into truth, with regard to Zionism - his was most Zionist non-Zionism. Reason was his long-range vision of Z. He regarded it as one of many Messianic movements in Israel. It should be supported but if it should fail, Judaism would not fail. Zionism is not coterminous with Judaism. If all Jews lived in Palestine, This would be the death of Judaism, both physically, and spiritually.

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Dec. 5, 1971

Schelling

Big 4 - Kant, Fichte, Schelling, Hegel

Something ominous about this constellation - Santayana called it "pretended values concealing a hidden fist" F.R. grew out of this period and those people. S. influenced Goethe, Emerson, Keats.

He was specially greced, Hellenic in beauty - set up romantic phil. S. arrived at phil. of religion, God, revelation very real, unidealistic, this establishes relation to F.R. and Judaism. He had real God, anthropomorphic - and he makes God responsible for evil. (Like Calvin - God is unfriendly.) S. says God is two in one, like human beings, and has to be. He is good + evil.

He was unsuccessful, stopped writing in 1810 (when 35) and didn't publish except posthumously when it attracted no one. Only after war (1820) when certain mood prevailed which conjured him up again. People wanted not idealism but realism - a God

who could give a command in a time when people wanted to be told. Only God can give a command, not philosophy.

Kinship to F.R.: his realism - real God.

his sense of tragedy

Five periods in S.:

- 1.) Naturphilosophie - substitutes aesthetic realism - first metaphysic of beauty in 1500 years.
- 2.) Identität philosophie - identity of nature + man.
- 3.) Freiheitslehre
- 4.) Positiv philosophie.

These divide into two periods: negative, containing all the idealism; positive, turning to reason history. This switch attracted F.R. His pivotal point is a new conception of God, as the free will, with nature + history as God's unfolding revelation. His positive phil. was published as "History of Mythology"

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and "History & Religion." He regards mythology as the true revealed religion for their time.

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

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

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

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

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

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

Realism might be called rehabilitation of body -

Idealism rejects body. Nature is the body of the spirit, and there must be a fusion. Realism - Kantian says this. God is more real than "a power not ourselves making for righteousness." So "Leiblichkeit ist Zweck des Gottes." An old correlation of body with evil is changed. Body is made evil through spirit.

In last analysis, Will is the primeval thing. God is will, Natur. Evil in God is there, but as a possibility. He is horrendous, fearful. All life is made out of terror. This is dualism and a change from S.'s early state - when God was Olympian + beautiful. Now he is broken - contains both good + evil.

All birth is from darkness to light. This is from God's darker ground - and casts melancholy over

The world. Pain is necessary in all life - The unavoidable point of passage to freedom. (Birth-pains).

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

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

F.R.'s "Judaism"

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

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

His perennial living Judaism was away from all forms - Zionism or Assimilation, Reform + Orthodoxy - it was Judaism of genius. Assimilation is comprehensible viewpoint - some men wish to lose scres. F.R. saw that it was forbidden by fate.

historically impossible for whole group. Even if possible, it is incompatible for those who have sense of destiny.

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

F.R. cannot be identified with Reform, which agreed with ideas that beliefs + principles come first, instead of believing Jewishly that conduct + practice are primary. That which cannot reproduce itself is not alive - and

Reform cannot. Its losses are hidden by accretions from outside. It is like a people with only parents and no children.

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

His orth. is creative and unfanatical - constitutes the genius of Judaism - as Tanna, e.g., who said when we were given $\beta\gamma\delta\gamma$ mankind - discipline. Don't get ecstatic + say That rather than see a $\omega\alpha\beta\gamma\delta\gamma$ you'd rather see a man dead. The $\omega\alpha\beta\gamma\delta\gamma$ are only to discipline.

adumbrations & don't achieve the mark.

Religion as revelation begins at Sinai, and develops in two parallel lines forever - Judaism & Christianity. Jews are chosen - a Jew is born a Jew; and Xians have to be converted, they are born pagan. Two watchwords are Besitz & Glaube - Law & Faith. Many Jews face difficulty because even though born to it, they don't understand it. Judaism is not matter of beliefs and propositions - but of whole series of things that have to be done, to which a man is born. Judaism is not set of dogmas but set of commandments. When Jews emphasize beliefs (as Reform do) They become Xians. Opposition to and abolition of Law by Paul (not

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

Perhaps the rhythm of Jewish history permits and requires such lapses and returns - 20/21.

As to a return through the Mitzvot - raises question how much of the Mitzvot and which ones? Cardinal Newman says that man's understanding is destructive & critical. Kant makes difference between understanding & reason. This was taken over by the New England transcendentalists. How can you subject the Mitzvot to understanding? Reason (intuition - the organ for broader appreciation) can be applied to the Mitzvot.

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

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

Opposed to Zionism because it also wants to be like others - a miniature nationalism which is a finite goal and hence a defection from the high, tragic destiny. Merely another Balkan nothing. Of course, Zion must be

as part of Judaism - but Diaspora must be, and without it Zion would disappear as small nation. Zion can be kind of ideal center but Diaspora is true spirit of Judaism.

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

Opposed to Orthodoxy (even though he is closest to it) as it exists today, because it lacks the genius of Rabbinic orthodoxy. Neo-orthodoxy has no sense of humor, is rigid, says all-or-nothing. F.R. feels that Jews in sincerity should have the sense of creativeness to shape their own $\text{א}\text{ל}\text{פ}\text{ר}$ for the future. $\text{א}\text{ל}\text{פ}\text{ר}$ and $\text{א}\text{ל}\text{ג}\text{ר}$ should be left to the hands

Those who are Jews, as the Midrash + Talmud always say. Judaism is not all Torah (neo-orthodoxy) or all Israel (Zionists) but the Jewish people.

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

The return is begun by study ^{in the Talmud} - but it is only the beginning. Here he differs from Achad Haam, Buber - who say study only. He asserts, in addition

to the study, to the yoke of the MHN - which the
really classic creators of the religion imposed because
they knew that all knowing is only wisdom as we do first.

Buber + the "good Jewish reform rabbis" have of course a
respectful attitude toward the law, but it is a mere
taking notice of it.

F.R. has an active, future-directed, renovationist
conception of the MHN. He was called liberal Jew by a
contemporary because of his attitude toward revelation, and also
because of his attitude toward MHN. In translating Bible
he didn't change text (not because he believed every word
was revealed) but because the text was historical testimony
of development of people. Also, each person must try out

every $\text{ט} \text{ב}$ and can reject it only after a careful realization that it is incompatible with him. Also he believes that the כ is as important as the ב .
(Woman has no place in latter, is honored in former.) Custom has as much a binding quality as some of the א 's.
F.R. was always trying out and selecting א 's - and this was liberal - yet it is psychologically true, because a man returning is apt to try to swallow too much.
His position was eclectic and toward end of his life he found himself coincidental with tradition. This came only after years of selection. On his bed for 8 years, he had פ of friends in his room and special celebration was ה and ט .

principle his approach was subjective and eclectic, in practice he looked like a traditional Jew.

He answers Buber in the "Bauleiter" which is a rationale for the law. Those who are truly the sons of Judaism

רְאֵבָן, The observers, will be the רְאֵבָן, The changers and builders who will create the law for the future. Those carrying the destiny will determine the shape of the law.

How much of the law should the returnees observe? Not all-or-nothing, because that would alienate them in face of returnee. It should be left to his careful selection. The future of the law is in the hands of the people. Judaism is not commandments, but

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Judaism creates commandments. Judaism at any time
is what the integral Jews of that time say it is.



F.R. on Jews and Judaism

Jud. symbolized as fire - That which feeds on itself - symbol of eternity. Magen David is comparable to cross. Christianity symbolized as road - constantly travelling toward God - filling time.

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Jews are out of time - already have God by birth. Revelation, redemption, etc., are 3 sides of Δ in center of which is eternal flame, timeless, feeding on self, procreating self - erzengen (procreate); bezenzen

Past and future join in children - who usually bear name of grandfather, thus bearing witness to both past and future. Unending series of generations forecast by stars of Abraham. Thus, Jewish people are eternal in only sense in which that phrase has meaning.

namely, the physical sense. The Jewish people is eternal and will be present at the end of time. Eternal life is not intended to mean spiritual power after the Jewish people is gone - but physical presence is intended. Those who keep the Torah are always alive. Deut. 30:15 and 19

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

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

Hence race propagation is most important for Jews

Than for anyone else. Thus child-bearing is invested with religious sanction. Childless man sins, removes God from Israel. (so says Shulcan Aruch), is considered a murderer. It is ^{very} ~~part~~ heart of Judaism to keep up the race.

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

Now with regard to land. Other nations are also communities of blood - but this doesn't suffice them.

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They have a land in which they have struck roots - and it is this which they trust more than the blood. Jews alone forsook the land, which might guarantee perpetuity, and trusted ~~RIGHTEOUS~~ blood. Others feel they must be anchored in the soil for permanence, but Jews have felt that soil also ties and binds - and where nations love land more than life, they will lose land eventually and thus be overcome. So, soil betrays the trust of people living on it - soil will live on but people will be dead.

only Adam has his origin in the dust - but Abraham, the head of Judaism, is an immigrant - starts the wanderings - Jews are constituted into a people in two

exiles - once in dim Egypt and again in later Babylon. Jews made into a people away from the homeland. And even when living in the homeland, destiny has not permitted land to hold ~~AMERICAN JEWISH~~ over people as to make it forget its life in the face of ordinary land-occupations. His homeland is a holy place in deepest sense - a place of longing. (Herein opposed to Zionist ideology - F.R. giving rational for eternal people who should be without land except as place of longing.) Even living in ^{own} land, Jew is deprived of full proprietorship - God reserves land for Self - Jew not permitted to have & to hold because it is holy land. And when they were exiled, also unable to attach to any other land. Thus in case of Jews,

"das Volk ist Volk nur durch das Volk" - not through land but through procreation.

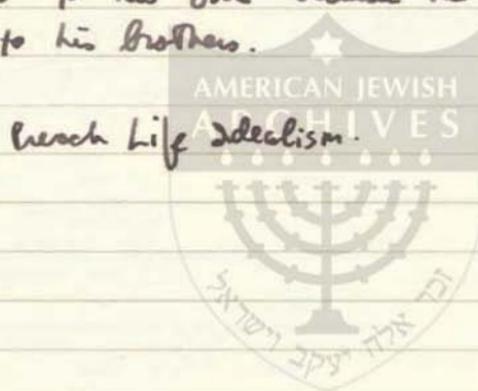
Now, in ~~the~~ language, another mark of unity. Language lives together ^{AMERICAN JEWISH} with a man, not external to him, not like dead land. But for this reason is it any less transitory than land? And when nation dies its language will die. In some way that land has become a holy land, so language has become holy for the people, and they speak language of place of residence or of place last lived in. So while other peoples are one with their language and when their language dies they die - Jewish people never identified with language which it speaks. Jew speaks all language

as a guest. This strange for F.R. - born to German. But that he holds. our language is Hebrew which is very remote - yet it always intrudes itself into every dialect which Jew has spoken. (Is this true of English?) His Thesis is: Hebrew has ceased to be language of daily life - yet is not dead language. Holiness of language functions in same deeply emotional way as holiness of land. This holiness keeps him away from relativity of life - esp. in prayer. If man prays in language different from ordinary speech, something happens to him.

This Thesis hints: we are wandering people. without land except holy one, without language except holy one - we cannot be natural - we are out of time - an eternal people.

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



F.R. on Prayer

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

Who takes first step in prayer - man or God? Not all can pray - and not all prayers are answered. Who is it who prays? Man to God, or The God in man.

to God? View is that God is ultimate source.

Paul, Heider hold that God puts prayer to Himself into man's soul. That would appear like a circle. But it is circle ~~that is~~ ⁱⁿ ultimate answer to many things - God needs a sounding board. "In Thy light we see light." All creative inspiration comes from God - why not prayer? (Above is Protestant view - in church language it is Grace - 30% divine love.) (Prayer is a gift by God to the religious man.)

Acc. to some, it is imputed to Jewish view that it holds prayer to come to God from man - motive from man. Acc. to Pauline attackers, Jew draws out of his depths a cry to force God's hand -

it is not a gift from God. Also, some Jewish apologetics who try to make us diff. from Yians, say that prayer is not gift.

Real Jewish view falls between extremes - not a gift from God and not altogether from man. In Neilah service of Y.K. (Singer 267) - *אָמַר רְבִיב רַבָּה רַבָּה*

"and recognized his privilege to confront me" *רַבָּה רַבָּה*
 These words have weight of doctrinal form. First, it comes from God (who divests self of a measure of his omnipotence and gives it to man). Secondly, man is a partner of God. ∵ it is not question of single address, one addressing other solely - it is a question of dialogue.

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

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

This double refrain - one of dialogue - expresses a view deeper than any one standing by itself. This is true Jewish outlook. 'לְסִירָה' has written a penitential poem in which such a dialogue takes place. In this 'אַתָּה' for 1920 p., he has the two above sentences repeated after each paragraph of

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dialogue. (cf. Bodleian coll., Vol. III, 248)

"My right hand bears my sin"

F.R. translated Hallein - and its God - but his notes are wonderful. Commenting on this poem, F.R. says (180) two things take place when man stands before God: 1) utter helplessness & calls God to help him - 2) feels & knows that God expects him to do apedework. To take only one is false and ~~is~~ distracting. Dialogue can go on indefinitely - who is right? You do it - no, you do it! At long last, man has to do the returning because God will have last word: in meanwhile, God has to do it.

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

F.R. distinguishes between prayer of individual and that of community (congregation -) Also distinguishes between right time (JPS 10) and wrong time (too early or late.)

Thus, two distinctions. Sinner's prayer is too late (wrest prayer is to wish death on one's enemies) - This prayer is too late, because our enemies' deaths are already written into the scheme of things. Thus this is bad, not because of content, but because too late. Other type, That of overenthusiast, enthusiast achieves nothing because it is too early, premature, confusing.

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

Dynamic is love - love can be accounted for only supernaturally - only because God has loved

as can we turn to fellow in love in acts to bring about Kingdom. Prayer is method employed by man to make self better channel to receive love of God. Prayer ^{AMERICAN} ~~ACTIVITIES~~ ^{LIGHT} way for reception of love. ¹⁹¹³ 1st - warning against precipitation - man can't force coming of Messiah.

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

better, but more than that, may hasten redemption
of society.

What is this united congregation? The "we":
when men can speak in all sincerity of universal
comradeship and feeling at one with all creation - such
a moment is rare and eternal. When & if an
entire community so orders its life that it feels this
"we" (some of the Chasidim on Yom Kippur) at stated times,
when they all direct their souls so that
individual wishes are forgotten and higher purpose is
aimed at — at that point God steps into
world. This metaphysical concept is expressed in
legends & stories — Messiah is here if we listen for him.

If all Jews fulfilled one Sabbath perfectly, the Messiah would be here.

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

Jewish calendar is finite & is anticipating the infinite. (61)

must have had revelation in real & literal sense.

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

Typed

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April, '90

Essence of western Civilization and to Relation to Judaism

Several uniquely western phenomena: in east

- 1.) rational science working on logic
- 2.) natural rights in social life - rational political administration
- 3.) rational music & architecture

Are These present only in west, and if so,
Why?

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

(2)

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

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

Social life in India can be explained only on this basis. Each of 4 castes can be understood only on magical principle.

- 1) Brahmins - center of social life - 8%
- 2) ~~other~~ Sudras - 13% m. - several groups, whose rank is determined by attitude toward them of Brahman. One group can cook for B. in some

(3)

house - another group must say 10 ft. away -
another 20 ft. away, etc.

The essence of this practice is pure magic -
because they believe every act has special power
& efficacy. One sub-caste of Butchers (craftsmen)
uses straight knives in shoemaking - another uses
curved knives - and no communication between
sub-castes. Each implement has magical significance,
and cannot be changed.

Indians believe in action & rebirth -
transmigration of souls. Therefore, effort made
to improve future lives - but this possible only
if they follow magical rules in this life.

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

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

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

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

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

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

West vs. East Reason vs. Magic.

Hence administration in east is quite different.
China 20 years ago - most important task of govt
was to publish magical calendar which controlled
every act of daily living. Civil service exams
consisted of magical rules and few literary works.

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

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Compare western architecture to complicated ornate Buddhist temple.

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

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

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How did rationality come about in
the west?

There are Three principles in development
of western philosophy:

- (naturalism) 1) PanTheistic idea - AMERICAN JEWISH
IDES IDEAS
A system in the
cosmos, which is governed by rules.
The Greeks had idea that nature was
much more powerful than men and gods.
Rules of nature over shadow men.
- Theism 2) Medieval idea - modern Theism - God
ruled both man & nature.
- Idealism 3.) Modern idea - human reason - man
himself is in some sense independent
of god, and even ruling nature.

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Going from east to west, we see
same sequence:

- 1) Oriental ideology places nature first
- 2) Near East placed god first
- 3) Farther west we find man on top.

All philosophic systems can be characterized
one way.

- 1) Idealistic system - glorifies man's power
over god and nature.

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2) Pantheism is Spinozism - everything
is part of nature & only within ^{natural law} nature do they make sense. God is only a

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

Nietzsche deeply connected with
Oriental pantheism.

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

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

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

Monotheism was a rebellion vs. magic.

(13.)

April 15, 1943

Cradle of phil. in Greece.

Frist problem - nature, matter, which was
frist to impress & depress man by its immensity.

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

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

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

This is basic difference between Idealism
and Realism.

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

Arist. explained everything on basis of reason &
psychology.

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

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

His opponents didn't want factors of soul inter-
preted into problems of mind.

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

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

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

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

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

two tables, etc.

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

Which role ^{noting} plays, fact in creation of human knowledge? All varying systems of philo. try to answer this question.

Sensualism stresses me - positivism the other.
Critical idealism of Kant was combination.
Absolute idealism of Hegel says only reason and intellect can possibly understand nature

Second great deed of Kant -

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

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

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

Thus Kant said The only ^{matter} existence was energy - objectivization of our subjective impression and ideas. Science measures this endless process of objectivization.

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

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

Thus Kant destroyed the rigidity of subject & object - and substituted two endless processes. And

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ascertaining these is not the beginning of knowledge,
but the end of it.

The same applies to categories of time and
space.

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What is the aim of science?

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

Knowing that matter consists of electric particles
is not enough - it emanates electric rays, in the form
of color, weight, heat. And to know any one piece of
matter, it is necessary to know all about every thing
which surrounds the piece of matter. Pencil

(21.

Classical Philo. tries to understand truth
as a whole.

Romantics thought that single factors could
explain things.

Schelling thought that philo. was beauty
Fichte " " intellect.



Can There be such a
thing as pure reason?

Kant - Critique of Pure Reason

even if there is no such thing as
pure sensation.

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April 29, '48

Problem of cognition consisted:

Cog. starts with perception. Then intellect adds to it and transforms it into a conception. This difference of words does not express real essence - because there is interplay. No per. without intellect - and no con. without simple forms & elements.

All knowledge consists of continual development from per. to con. ~~and back~~. At first we think all elements are independent (per.), then we see the relationships between them (con.) and everything else. There are chemical & physical relationships. What is weight? Weight is result of attraction. Chain also attracted by sun, moon, etc. In ideal sense, weight is result of all attractions in cosmos. Then chain has color. Color is also a complicated relationship.

Heat

To understand essence of things it is necessary to

understand all innumerable connections in world.

This answers question - What is truth?

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

We have unconscious criterion of establishing truth.

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

This is criterion of science, only criterion, because it is
reflection of what we found in our knowledge, in any particular
realm.

all This is based on idea of The whole - that there are no separate things - all things, forces, functions, etc. are interrelated.

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

What is system of knowledge on which we base ourselves? Some mistakes are made by obvious errors ^{even when we have facts} ($1+2=5$). Others are made more subtly, when all facts are not present.

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

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

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

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

Moral truth is something quite different from physical truth. Physical truth might demand certain answers which would be morally evil + horrid. man slitting a victim is asked by murderer whether victim is present - physical truth must answer yes - moral truth no.

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

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May 6, 1973

Truth and goodness = Harmony

What is harmony?

1. Independence of factors and
2. Connection between factors

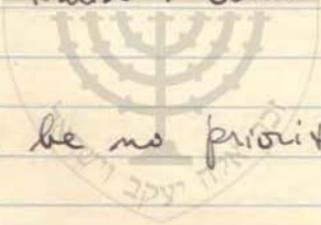
Intellect

Will Power

Imagination

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There need be no priority of any one factor.

Evil is an exaggeration of any one normal propensity, capacity - to the exclusion of others.
Even exaggeration of intellect, aesthetic or moralistic

capacities can cause evil. Good is harmony
of all things.

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

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

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

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God and Evil both grow more intensive
our good men are better ^{today} than they
were in The last war - our fight for
democracy is truer etc.
and our evil as ~~worse~~ Hitler worse than
The Kaiser.

Thus The fight always becomes more
intensive.

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

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

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

HERBERT A. FRIEDMAN

typed

