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**AMERICAN JEWISH ARCHIVES**

**MS-915: Joshua O. Haberman Papers, 1926-2017.**

Series A: Sermons and Prayers, 1940-2016.

Subseries 1: High Holidays, 1941-2016, undated.

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Sermons and notes, 1947-1949.

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

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A certain Dr. Polgar, expert in hypnotism and widely known as a public entertainer, recently made the statement that never in his long career has it been so easy to induce hypnosis as it is now. Whereas it was difficult, at one time, to enlist subjects from the audience, scores of them gladly volunteer now. Dr. Polgar offers the explanation that people enjoy the hypnotic slumber as a pleasant escape from the sordid realities of life.

Jewish tradition apparently has been aware of man's craving to close his mind to undesirable facts. As though to prevent this mental slumber, Judaism instituted the ceremonial of the blowing of the Shofar. It is by no means a melodious, but a stirring sound, calculated, as the rabbis teach us, to awaken the sleepers, to remind us of the discords and conflicts which plague humanity.

Rosh Hashonoh, in sharp contrast to the carousing and feasting associated with other New Years, is a solemn, sober occasion. Particularly, this year there is no reason whatever to let go our customary sobriety.

We are greeting this New Year under the shadow of an event which is destined to fill a prominent chapter in the chronicles of the 20th century. One is tempted to say that the Great Author of History wanted to condense the whole drama of the past year in a final scene and so permitted the Exodus 1947 incident to take place. I hope I shall not appear repetitious in dwelling upon this incident which was singled out last night for forceful condemnation from this pulpit. But I feel that it is our duty to give the widest possible **public** publication to all the facts in this case.



On July the 10th, a shallow draft Riverboat, manned by a crew of 38 American Jewish volunteers, left a small French port with the incredibly large number of 4800 passengers. To these people, the moment of the boat's departure must have brought the first smile of hope and happiness after 7 years of beastly existence behind barbed wire.

A few hours had hardly elapsed, when a British destroyer began to follow the ship on its Eastbound cruise.

On the 2nd day, another British destroyer joined the first in the pursuit.

On the 4th day, 2 more British units attached themselves to the Exodus 1947; a destroyer and the renowned cruiser, the Ajax, which sank the German Pocket Battleship Graf Spee in 1944.

At this point, the voyage took on the character of a naval operation. Yet the passengers' attention was not nearly as much absorbed by their impressive convoy as it was by a moving funeral at sea. The body of a young mother who had died in child-birth was committed to the hospitable waves. Her sorrow-stricken husband, tears streaming from his face, exclaimed: "Rest in peace, your son will be a freeman!" That <sup>was the</sup> hope <sup>which</sup> united the 4800 passengers aboard ship.

On the 6th day, it appeared as though the whole English Mediterranean fleet had been mobilized to prevent these unarmed refugees from reaching Palestine. 3 destroyers, 2 minesweepers and the Ajax were now gathered around the Exodus 1947.

And finally, on the 7th day, the Navy of England stained its reputation and her government earned the world's contempt by an act of piracy -- as iniquitous as it was downright stupid. Without any further provocation and 20 miles outside Palestine's territorial waters, the British rammed the Exodus 1947, machine gunned and tear-gassed her



decks and forcefully boarded the blood-stained ship. 3, including a 13 year old boy, were killed, 20 seriously wounded.

The rest of the story is almost too revolting to bear repetition. After these people had been transferred to other boats, they were hurriedly shipped back to the French port whence they embarked. There these refugees with astonishing discipline and resolution refused a generous invitation of the French people; they preferred to remain aboard ship as protest against their captors. After nearly a month of fruitless waiting, the British, instead of realizing their folly, even surpassed it with the shameful and sadistic plan of dumping their human cargo upon German soil.

When, I first read these things I felt a flood of anger and anguish well up inside, almost beyond control. Yet, I gradually begin to realize that the Exodus 1947 incident can only be understood against the larger background of a most frightful trend in human affairs.

I don't believe any one of us can yet fully grasp how far man's brutalization has progressed during the last few decades. The 2 bloodiest wars in world history mark the beginning and the end of this tragic era. The first war, exacted at least 10 million lives; the second took the lives of at least 20 - 25 million people.

Those statistics can no more than suggest the immeasurable devastation, material, physical and moral that has taken place in our life time. But, even this stupendous loss of life and waste of the world's youth and treasures is overshadowed by a phenomenon whose contemplation literally gives me the jitters:

At the beginning of this decade, as you recall, we stood aghast at those German atrocities, beginning with the bombing of Rotterdam, the slaughter of Lidice and ending with the wholesale extinction of millions of civilians in the death camps.

In the early forties, these barbarities put Hitler Germany into a class by itself.



Yet only a few years later, many other nations, including our own country had just about reached the <sup>total</sup> level of Germany.

A couple of days ago, a Buffalo citizen who recently returned from an official mission to Japan, whispered to me: " You know, I convinced myself that the atomic bombing of Hiroshima and Nagasaki was unnecessary."

This means, that we Americans, the philanthropic and humanitarian nation par excellence, sent 200.000 civilians to their death even more efficiently yet with no more justification than the Nazis.

~~It~~ Wherever you look: India, Pakistan, Java, China Europe , everywhere the same defaation of the value of human life!

In this respect, the social system and political tradition makes absolutely no difference. In capitalistic, communistic, democratic and autocratic countries, man has become one of the cheapest commodities.

I find in the writings of our teachers a very suggestive comment concerning the people of Sodom and Gomorrah, the proverbial cities of sin in the Bible. The story goes that following the advise of their evil judges, these cities set up public beds for travellers. When a stranger arrived, 3 men seized him by his head and 3 by his feet and they forced him upon one of the beds. If he was too short, his 6 attendants pulled and wrenched his limbs until he filled out the bed. If he was too long for it, they tried to jam him in with all their strength.

The point of the story is, of course, that human needs should come first and material resources secondary. We must find the right kind of beds for people according to their needs, and not violate human needs for the sake of the beds. When human needs are made subservient to material resources, the foundation of our civilization is destroyed.



This is one of the most basic and genuinely Jewish principles. The world is today where it is because it violated this principle.

Look into world politics: why can't we have a just and enduring peace? Because not human needs decide the issues of international affairs, but expediency, material resources, oil contracts, strategic bases --- these are the things for which <sup>diplomatic</sup> deals are made at the expense of human lives.

Look into our own society: why must we be constantly threatened by industrial strife and social upheavals? Because there is altogether too much emphasis on the profit motive and too little attention to basic human needs.

Finally, look into science: why are we beginning to be afraid of more inventions? Because many scientists have lost their moral motivation. They no longer aim to satisfy human needs but blindly serve the hand that feeds them. A generation ago, Professor Nobel, the inventor of dynamite, was so horror-stricken when he realized the destructive possibilities of his invention that he bequeathed his entire fortune to the promotion of the benefits of science. During the life time of Professor Nobel scientists, generally speaking, still had a conscience.

Can that be said of those infamous Nazi physicians who mutilated healthy bodies in useless scientific experiments? Or, what of those chemists who eagerly converted human flesh into soap and fertilizer? Or what shall we say of the Canadian Medical Profession whose representatives protested against the admission of a handful of D.P. Physicians as undesirable competition, despite an acute shortage of doctors in the dominion?



There is overwhelming evidence that our age, in nearly all spheres of human endeavor, is repeating the mortal sin of Sodom and Gomorrah: sacrificing human needs to material considerations.

And so, returning to the Exodus 1947 incident, we shall, of course place first responsibility at the doors of the British Government, but ultimately we must realize that the Bevins and the Attlees are only acting in the spirit of the times.

The Jewish position in the world, the whole tragedy of our people, is merely a part of an even greater tragedy and our case must be seen in relationship to the staggering spiritual and moral bankruptcy which has afflicted all of mankind.

There is a very wise statement by one of our teachers which tries to define the word calamity.<sup>2</sup> When Israel alone has calamity, that is bad, but not yet a real calamity. When the nations of the earth are afflicted together with Israel, that is a real calamity.

It is simply wonderful how consistently Judaism thinks in world-wide, universal terms. When Israel is the only sufferer it is not as bad. The decency of world opinion can be relied upon to bring relief. But when all peoples of the earth suffer, and persecution is general, then obviously the world as a whole is sick and no relief can be expected from any quarter: That is a real calamity, and that is exactly what we are up against.

What can we do? What is the answer?

Several weeks ago, General Wedemeyer, a hardboiled soldier, returned from China with a searching analysis of the problems facing that strife-torn land. The report was concluded with this sentence which summarized his findings:



"China, the General said, still possesses most of the physical resources needed for her own rehabilitation. Recovery awaits ~~inspirational leadership and~~ moral and spiritual resurgence."

The general's conclusions not only apply to China, but to the world as a whole. THE RECOVERY, REORGANIZATION AND SECURITY OF THE WORLD AWAITS MORAL AND SPIRITUAL RESURGENCE.

And now, I ask you, is not this precisely the task which our prophets and teachers have called the task of Israel through the ages: to promote with all our power the moral and spiritual resurgence of mankind! Can it ever become more evident that if faith in God is ~~lacking~~, if life is not held sacred, there can be neither justice, nor pity nor peace in the world?

I think that in this crucial year which lies before us, we must draw closer together. We need one another. We must lean upon one another for support and encouragement. These are times when a supreme effort is required to preserve whatever idealism, warmth and human sympathy is still within us. The only way we can preserve these virtues is to cultivate them and practice them, particularly within this very congregation. Let us then seek often this fellowship, a fellowship of like-minded people who share together their aspirations and hopes.

I think that in this crucial new year, we must fully exploit the resources of our faith. *You must accept the testimony of 4000 years of history* Our resilience against disaster, our resistance to defeat stems from Israel's faith that we shall not die but live to declare the works of the living God. Look at Abraham, our patriarch, how much he was prepared to give for a faith which was then new and shared by few ----- and how completely vindicated was his faith in God's



promise that a great people shall spring from his seed to become a blessing unto mankind. 4000 years ago, it was only Abraham, Ha-Ivri, meaning he who stood alone on the other side of his generation. When Abraham left country, home and family to serve ~~the faithful~~ God ~~who revealed Himself to him~~, what assurance did he have, what support other than the strength of his faith. How much greater should be our capacity for sacrifice for a faith which has stood the test of 4000 years. Despite the vicissitudes of our long history, we, the descendants of Abraham, are about as numerous as the promise implied that we would multiply as the stars of heaven and the sand by the seashore.

Finally, I think we need to strengthen each other in the readiness to trust and to endure. At the very brink of national disaster, our prophet Isaiah told his countrymen: *אִם אַתֶּם לֹא תִבְטְחוּ, לֹא תִשְׁתַּבְּחוּ*  
 IF YOU ~~DO~~ NOT CONFIDE, YOU SHALL NOT ABIDE" Not by meeting force with force, but by answering force with endurance, have we survived to this day. Our whole history proves the vast superiority of endurance over retaliation and violence. We are a people of patience. We have had patience because we have always trusted in the ultimate triumph of justice in human affairs. We are likened to the sand by the seashore, said our rabbis, because as the sand will ~~not~~ dull the edge of the sharpest sword without experiencing any change, so Israel can endure persecution without losing his character.

Supported by the comradeship which we can give to one another, refreshed by faith which we must draw from our teachers past and present, we can endure and shall outlive the trials of this age, steadfast and unchanging as the sand by the seashore, ~~and~~ aspiring as the stars in heaven.



A well-known clergyman in our city recently told me something which I consider among the most revealing comments upon our times. He had spent his summer vacations with his son and daughter who operate a farm up in Vermont. This young man and his wife purposely selected a farm in the most inaccessible region in the state. No machines, power tools or electricity are being used. They likewise discarded their automobile. Last year, they managed to live on \$250.00 and expect to do with less this year. According to the gentleman who told me this, there are several other farmers of this kind in the neighborhood, all belonging to a semi-religious movement, calling themselves "The Decentralists". They believe that civilization has reached such an abysmal depth that the only way for a decent man to preserve his integrity is to have as little as possible to do with this civilization.

Fundamentally, this desperate reaction to our times is neither new nor sound. Something of the sort was proposed by the Frenchman Rousseau, 2 centuries ago.

Although I can understand and sympathize with people who take a pessimistic view, I cannot but regard the Return to Primitivism as a perversity. At best it is a foolish kind of isolation, and isolation, no matter where, is impossible.

We must confront a world from which there is no escape. All nations have moved in upon one another. Rapidly, the distance between cities diminished from weeks to days to hours and may soon dwindle down to a matter of minutes. Never before have the peoples of the earth been in such inescapable physical contact with one another.



To this, our Bible replies far more realistically in the magnificent Torah portion of this morning:

"YOU ARE STANDING TOGETHER ALL OF YOU THIS DAY"

Although Moses meant it for our fathers 4000 years ago, it is now true of the whole world.

All nations have closed in upon one another. The distance between the cities of the world has diminished from weeks, to days, to hours and is dwindling down to a matter of minutes.

Never before have the peoples of the earth been standing together so closely, exposed to each other's influence, involved in each others affairs.

As a matter of fact, upon the quality of that <sup>STAND</sup> ~~together~~, depends the whole future of our generation. Whatever we chose to do with this unprecedented proximity of all nations and races, will be a choice of either life or death. ~~In that fateful choice lies not only our greatest opportunity but also our most dreadful danger.~~

One of the great wonders of this earth is the survival of the numerous types of animals ~~in various degrees of intelligence~~ despite the attacks of ferocious beasts. ~~Their escape is due to their ability to find refuge in the vastness of the world.~~  
At least when I was a little boy, I always wondered if not some day only the lions and the tigers would remain after killing off all the weaker animals. ~~However,~~ Although this childhood apprehension may yet come true, <sup>so far</sup> the weaker animals have been able to escape ~~this dreadful fate because they found safety in space.~~ They could disperse in the vast forests. There, contacts with the beasts of prey were reduced by distance. <sup>brought together</sup> Imagine what would happen if all the animals of the forest were to be ~~united~~ within a small area. Suppose we would



I wonder whether all of us realize how much power is given to each and everyone of us? We are several thousand citizens united in this congregation. If we could only learn to act together on major moral issues, what an influence we could bring to bear upon them!

There are matters of public interest that simply cry out for our championship: Take, e.g., the inexcusable, callous complacency of our legislators. Congress goes home, while the most important plan for the rehabilitation of Europe proposed during this decade, is gathering dust in Washington. Unless aid is forthcoming now with the utmost dispatch, Millions of Europeans will not be there to benefit from it. What a time for politically responsible leaders to go fishing or mend political fences at home, when the world is stumbling into dust, when the worst winter of this generation will exact an immeasurable toll of lives.

Here at home, the country is experiencing the throes of an inflation which is breaking the backs of those 90% of our population's families who must manage with less than \$5000 per year. Can you imagine the amount of frustration? Realize, if you please, that this means that many a promising man or woman must sacrifice a college career, or medical treatment, or decent housing, simply because the mounting economic crisis fails to evoke intelligent action.

Our problems abroad and at home challenge every right thinking citizen and are surely cause enough for legislators to do their job. While our representative at the United Nations pleaded for the establishment of an International Council to remain constantly in session to guard against war, we see fit to give Congress a vacation.



THE DECENTRALISTS OF VERMONT

Disgust with civilization

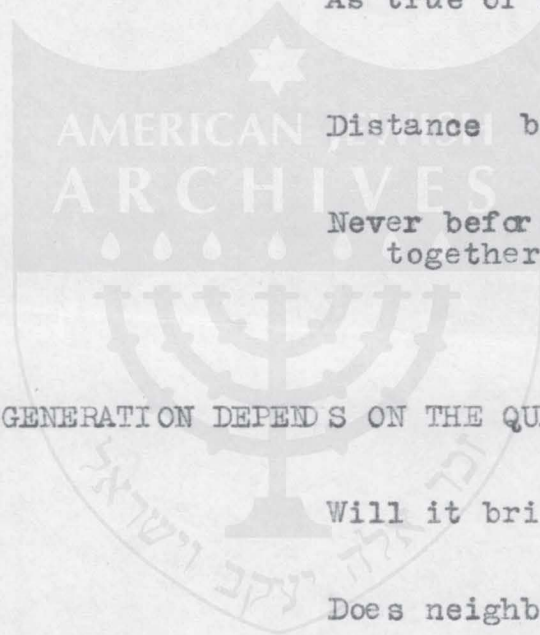
Rousseau - neither new, nor sound

Pervers, foolish, impossible isolation

TO THIS TORAH REPLIES: "YOU ARE STANDING TOGETHER ALL OF YOU THIS DAY"

This basic truth introduces Moses final oration

As true of nations as it was of Israel



Distance between cities diminished

Never before have people s been standing together l like that

WHOLE FUTURE OF OUR GENERATION DEPENDS ON THE QUALITY OF "OUR STAND, TOGETH."

Will it bring out the best in us?

Does neighborhood always lead to neighborliness?

What shall we do with this proximity

SOME WOULD SOLVE HUMAN RELATIONS JUST BY BRINGING PEOPLE TOGETHER:

Negro-White in South

Campus: mixing has little effect

Strong argument that physical proximity is likely to sharpen problem:

When I was child wondered about forest

Brought together, animals would destroy



WORLD HAS BECOME SMALL ---BARS OF DISTANCE WERE LET DOWN

With result of nations jumping twice in 1 gener  
at each other's throat as so many beasts.

We are now at Zoo Level of intern. Relations,

NOTHING TO PREVENT 3rd OUTBREAK unless we transform

world-neighborhood into neighborliness

world-proximity into world community

HOW?

Moses pleading for unity, proposed as the only common  
ground for Israel the Torah: "This Commandment (Sinai)

This, he continued is not too hard for thee neither is  
it far off. ① In thy mouth, ② in thy heart, ③ that thou mayest do it.  
*like the gradation: ① speaking important ② commit ③ conduct*  
It is all so simple -- one hesitates to express these thoughts,  
lest they appear trite. Yet, it is obvious that unless  
these moral principles are deeply rooted first in our mouth  
and heart, they will never be applied to larger areas of our  
political, social and economic life. These standards,  
moral standards, are desperately needed to bring relief from  
the rules of the jungle which now prevail.

One of the most hard-boiled newspaper columnist recently  
wrote a column "PACTOMANIA" -- POOR SUBSTITUTE F. INTER N. LAW"  
Substance was pacts are becoming useless since there is  
lacking the basic moral sense <sup>to abide</sup> by obligations -- pacts are  
no more than deals among nations based upon nothing more  
fundamental than the hurried need of expediency.



suddenly let down the bars in every cage of our zoo;  
In no time, the weaker animals, deprived of an area large enough  
for escape, would be ravished by the beasts of prey.

The rapid development of the system of communication in the  
world has had the identical effect upon international relations.  
The bars of distance have been let down, and the nations of the  
earth, standing now within easy reach of one another, are exposed  
to mutual attack. Twice in one generation, we have witnessed  
the bloody spectacle of ~~antagonism~~ all nations jumping at each  
others throat like so many beasts suddenly released from  
their cages. This explains the paradoxical fact that the closer the  
nations get acquainted, the more they bleed each other to death.

~~The world is no longer large enough for man to find safety  
in distance.~~ Everyone is everybody's potential target.

~~We cannot get away from our neighbor.~~ We have only this  
choice: <sup>is plainly</sup> Either we let the beast in man take advantage of  
mankind's proximity; Or, we transform the physical neighborhood  
of all nations into neighborliness and create a true community  
of all peoples.



I think Yom Kippur must, if it is to do us any good, awaken in us a strong sense of obligation to make use of those untapped resources which we possess. I think we ought to search deeply within ourselves whether we have committed the greatest of all sins, the neglect of opportunities to perform the good which God gave us the power to perform. I am inclined to believe that few of us actually exercise the influence for good of which they are capable.

I tell you what I mean. I recently spoke with a young man, a salesman with strongly progressive ideas. He mentioned to me that very frequently he must listen to the worst and most stupid political nonsense from his customers. Some express an old line isolationism which is almost treacherous in these times. I asked this young man why is only listening, why does not try to answer?

"That would sharply reduce sales" -- was his reply.

This is probably true in some cases, and it may not be true in others, but I ask you, must we not somewhere make our choice? Somewhere, a risk must be taken by somebody. If we did not take risks for the right causes, we would be nothing but weak-kneed appeasers and truly deserve to perish by the evil we failed to combat.

A certain Professor Barrows Dunham recently ventured into a discussion of highly controversial subjects in a book entitled "MAN AGAINST MYTH" There is a bold and candid spirit that makes it a refreshing book. In the preface, the scholarly author remarks that among the most potent influences upon his life were several persons who, as he put it, "have taught me much by their example, by the splendor with which their own lives exhibit the moving presence of ideals. I think of Mr. Philip Jacobson, a dealer in real estate who when I observed that his economic theory would put him out of business, replied simply: In a reasonable society, I can always find something to do."



And this proximity ~~modernization~~ contains mankind's greatest opportunity ~~and their greatest danger~~ and their greatest danger.

Which ever way we meet this challenge, will decide the future of our generation.





To advocate a truth even to your own hurt, is of course, taking risks. But, observe the effect it has upon others: Barrows Dunham acknowledges it as a major influence.

Few recent events filled me with as much joy as the successful struggle for democracy which was waged in Gary, Indiana by a handful of schoolmen. For the 2nd time, nearly the entire Highschool-studentbody of this typical American city, went on strike in protest against the admission of a few Negro children. Many parents and leaders of the community were in back of the students. Fortunately, a certain Mark Roser, public school child welfare director, had the courage to take action against a powerful segment of the city which paid his salary. He swore out a warrant for the arrest of a wealthy retired businessman who had instigated the ~~strike~~ strike in violation of a recently passed Indiana Law against bigotry. This courageous action broke the strike and Democracy won a little victory in Gary, Indiana, because a plain, conscientious educator had the courage to take risks in defense of principles.

We urgently need to involve ourselves in public life and bring the ideas of our prophets to bear upon the social, political and economic problems of the day. We must encourage each other to become the risk-taking-kind of people who mean what they say, and say what they mean.

Some of our people fall victim to ideologies which glibly pass themselves on as panaceas of man's ills. There are no easy solutions. The Jewish approach: the fundamental moral indoctrination of each individual, <sup>to be achieved by</sup> ~~which can be achieved by~~ unbroken and ~~uninterrupted~~ regular exposure to our spiritual tradition is <sup>no</sup> fast and simple cure.



# YOM KIPPUR

## DECENTRALISTS

ROUSSEAU

PERVERS - FOOLISH - IMPOSSIBLE ISOLATION

## OUR TORAH REPLIES

"YOU ARE STANDING TOGETHER THIS DAY"

TRUE OF <sup>ALL</sup> NATIONS AS IT WAS TRUE OF ISRAEL

WHAT ARE WE GOING TO DO WITH  
OUR TOGETHERNESS?

DOES PROXIMITY BRING OUT THE  
BEST IN US? DOES NEIGHBORHOOD  
ALWAYS LEAD TO NEIGHBORLISS?

① Some would solve human relations simply  
by bringing people together

② SOUTH (white & negro)

③ CAMPUS (Jews, Protest; Catholics)

just being together ~~does~~ leads to nothing

Human Relations, we are convinced, can only improve to the extent that each individual suppresses the beast within him and subjects himself to the discipline of the Torah.

Our Bible contains a highly significant story. Once Balaam, a wise and famous magician, was commissioned to pronounce a curse upon Israel. Balaam secretly approached our people and climbed a high hill from which to take a good look at the Israelite camp. And this is what happened: "And Balaam lifted up his eyes and saw Israel, in his tents, united tribe by tribe, and the spirit of God came upon him" and he blessed Israel ~~with his own words~~ although he had set out to curse them.

If we can build a <sup>Jewish</sup> model community on a small scale, it will not fail to inspire all beholders, even our enemies. and those who ~~shall~~ come to curse us shall leave with blessings on their lips.



WHEN I WAS A BOY  
Animals IN FOREST SURVIVE BECAUSE  
THERE IS ENOUGH ROOM

---

NO NEED TO <sup>Drive home</sup> ~~PRESS~~ THE ANALOGY

WORLD CONTRACTED

2 in 1 GENERATION. <sup>intentional</sup> relations  
sink to level of 3

---

NOTHING TO PREVENT A THIRD  
OUT BREAK

UNLESS WE TRANSFORM  
WORLD NEIGHBORHOOD INTO WORLD-NEIGHBORHOODS,  
WORLD-PROXIMITY INTO WORLD COMMUNITY.

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How IS THIS TO BE ACCOMPLISHED?

WHEN MOSES PLEADED FOR ISRAEL'S  
UNITY IN OUR TORAH — he proposed  
as the only basis of unity: the TORAH  
שׁוֹבֵי דִבְרֵי הַבְּרִית This Commandment — specifically  
the Comm. of Sinai — the 10 basic laws  
of human relations.

---

and this low basis unit. is not too low for them  
neither is it far off — in the world, in the least  
that the most distant.

# MEMORIAL ADDRESSES

By Dr. Finck - 1948

Death inevitable -

When death comes, there are 2 questions  
How did it happen? - easy answer.

Why? - difficult answer

Death & troubles  
part of life as storms  
all part of oceanic existence.

Some people who are dead are  
really still alive in their  
work & influence

There are things worse than death

Kaddish: Surprising how quickly

some people, disconsolate in

their grief, neglect the small  
duty of reciting Kaddish

"I believe that Kaddish not only  
helps mourner but also the  
departed in mystic realm of all souls."



## REMBRANDT'S PAINTING "Abraham's Sacrifice"

Fascination of the Biblical scene prompted artist to present it again in etching 20 years later

Both based on climax, when God prohibits the human sacrifice:

"ABRAHAM, ABRAHAM, LAY NOT THY HAND UPON THE LAD, FOR NOW I KNOW THAT THOU ART A GOD-FEARING MAN, SEEING THAT THOU HAST NOT WITHHELD THY SON, THINE ONLY SON FROM ME."

Buffalo's art-museum could be filled with the pictures and drawings of this scene by the world's great artists.

This irresistible theme also happens to be one of greatest subjects in Jewish spiritual life:

Since time immemorial known as AKEDAH YITZCHAK or simply AKEDA i.e. "Binding of Isaac" (point of story is that he was not sacrificed)



AKEDA ranks with the ~~10~~ commandments in our tradition

It was incorporated in trad. daily morning ser

The poems and prayers of the Synagogue which it inspired would fill volumes

Clearer evidence of the Akeda's importance  
is its choice as Rosh Hash. Torah portion.

AMERICAN JEWISH  
ARCHIVES

NOW, WHAT IS THERE IN THE AKEDA, WHAT GREAT MESSAGE DOES  
IT HAVE FOR US, THAT ACCOUNTS FOR ITS PROMINENCE IN  
JEWISH TRADITION?

In the first place, the Akeda reveals the central truth of Judaism namely that God wants man not to die but to live for his faith;

"LAY NOT THY HAND UPON THE IAD" God says to Abrham, but let him live so that ALL THE NATIONS SHALL BE BLESSED IN HIM.

Prohibition of human sacrifice marks a  
mile stone in evolution of world religion

Sacrifice of first born children widely practiced  
by pagans.

Archeologists are still turning up scores of  
infant skeletons <sup>sacrificially</sup> buried underneath the  
thresholds of pagan dwellings.

JUDAISM CHANGED THE MEANING OF SACRIFICE FROM  
SLAUGHTER TO CONSECRATION therefore  
the blood of Isaac is rejected so that he  
may live a life of blessing.

There is a timely point to this truth.

Too often people are called upon to defend  
unto death the great causes and ideals of  
humanity.



I believe that if we could ~~more truthfully~~ <sup>more truthfully</sup> ~~live~~ live  
~~more truthfully~~ by <sup>our</sup> ~~the~~ ideals, let us say, of democracy  
it would not be necessary to defend them so often  
unto death.

Without diminishing one iota the glory of our  
fallen heroes, we can yet say that it is easier  
to spill one's blood on the battlefield than  
to serve one's country devoutly every day through  
a life-time.

We are inclined to glorify death too much.  
We should glorify the consecrated, disciplined,  
unselfish and idealistic life.

We often say that Jewish martyrs preserved Judaism  
I believe still more important is the contribu-  
tion of Jews who lived heroically a life of  
service and unflinching devotion.

~~Moses Maimonides, e.g., who might have been 2nd to~~  
the king in the realm, but resisted all induceme  
twice fled as refugee, **for** sake of integrity,

Meir Rothenberg, great medieval scholar, was arrested by German emperor as a means of extorting a huge ransom from the Jewish community for the release of their beloved Rabbi. But Rabbi Meir Rothenberg forbade his brethren to release him from prison because he did want to create a precedent by which emperors could exploit Jewish communities. Meir Rothenberg did not die a martyr, but he spent the last 7 years of his life in confinement where his disciples visited to receive instruction in Torah.

Or take the Marrano Jew who, after he had lost wife and 2 children, rose to his feet in great grief and said:

O Lord, you are doing a great deal to have me desert my faith, but be it known unto you that even if it is against your will,  
A JEW I AM AND A JEW I SHALL REMAIN.



None of these heroes died for Judaism, but all of them lived gloriously for their faith, gave witness to it a thousand times in adversity, upheld their standards despite all kinds of temptation, and sustained their hopes despite every sort of disappointment.

They are examples of the kind of consecrated living which surpasses martyrdom. **TO LIVE IN THAT WAY, THAT IS THE FIRST GREAT MESSAGE OF THE AKEDA: ~~GOD DOES NOT WANT THE BLOOD OF ISAAC, HE WANTS HIM TO LIVE A LIFE OF BLESSING INSTEAD.~~**

The other message which the Akeda <sup>with its theme of sacrifice</sup> reveals has an immediate and direct bearing upon this very occasion and the times in which we live.

This is Rosh Hashonah. We would be losing the whole meaning of this day, unless we can make it what it is meant to be, the beginning of something **NEW.**

The beginning we are talking about has nothing to do with the Calendar or astronomic facts.

Rosh Hashonah does not celebrate an external event, but an inwardly spiritual event for which we are gathered today.

This day is to awaken within us a realization of the brevity of life -- as we note the passing of the years -- and the need TO MAKE EVERY DAY COUNT.

We are to number our days that we might get us a heart of wisdom, we are to look inside and make profoundly personal resolves.

NOW, WHATEVER OUR RESOLUTIONS MAY BE, THE AKEDA WITH ITS THEME OF SACRIFICE, TEACHES US THAT WE MUST BE PREPARED TO PAY A PRICE IF WE WANT OUR RESOLUTIONS TO BECOME REALITY.



## SPIRITUALITY

Resolving, e.g., to be more spiritual this year  
will get us nowhere without willingness  
to sacrifice the time for it

## HOME LIFE

Resolving that we shall pay more heed to our  
homes, spend more experiences with our children  
and give them more companionship, means nothing  
unless we can curtail some of our business  
and sacrifice some of the excessive social  
life that pulls us away too often from home.

Nothing can be had without a price.

This applies

also to the world at large.

We are facing what Churching calls in his recent  
book, "Gathering Storm" :THE AWFUL UNFOLDING  
SCENE OF THE FUTURE"

We are in the midst of great convulsions in  
human society

Unprecedented sacrifices will be required to meet this crisis.

We must be prepared to fight for the rights and liberties we consider essential, Until such time as the sovereignty of the law is restored, it is the duty of every people to battle for its moral rights.

ISRAEL'S SUPERIORITY OVER ARABS

The reason why 700,000 Israelis defeated the combined armies of millions of Arabs, was that the Israelis ~~produced~~ showed greater capacity for sacrifice. They were willing to pay the price.

It is to be hoped that the American people will not be deceived in this presidential election year with easy promises.

We should not expect to find <sup>quick</sup> relief from our present burdens.

CAN NOT BE HAD FOR THE ASKING  
ARE NOT IN OUR GRASP BUT

PEACE AND ABUNDANCE ARE THE WORLD'S MOST  
EXPENSIVE BLESSINGS, WE MUST PAY THE PRICE.



Some good may come out of the sacrifices on the scale which we foresee.

The burden of the year ahead, will remove the last vestige of complacency and selfish indifference.

It will impose upon us a sterner discipline and surely it will bring us to the sober realization that material resources are inadequate to solve the crisis.

We shall have to fall back upon humanity's spiritual resources, as necessity will spur us on to attempt international cooperation for the sake of survival.

The nations of the globe may yet emerge from the trying year ahead, more eager to cancel the terribly expensive rule of the mailed fist, and apply the law of justice to their relations with one another.

And may I add, these blessings are the kind that ~~no~~ money cannot buy.

Perhaps the most encouraging truth with which to face the New Year is that ~~most of~~ our evils are man-made which ~~proves~~ <sup>means</sup> that

man can also remedy them with the spiritual ~~material~~ resources at his command.

Our Rabbis teach us that angels of heaven warned God not to create the human being.

Indeed, God interrupted his creation, and contemplated man's possibilities.

He found that man <sup>actually</sup> possessed potentialities for great good, but then he saw his potentialities for evil.

Thereupon God ignored man's evil possibilities, and created man <sup>on the strength of</sup> ~~purely for~~ his capacity to to good.

Chief among these human virtues which justify our existence, is our capacity for sacrifice.

Let us face the New year with payerful confidence that man will ~~improve to be~~ <sup>be true to his divine</sup> nature and sacrifice material greed, racial arrogance and the impulse of violence for the sake of peace and human fellowship



" SACRIFICES "

Quote from 1948 Bulletin  
for Newspaper

Rosh Hashonah, the Jewish New Year, is not so much an event in the Calendar but in the hearts of men. Its ritual pays no heed to astronomic changes, such as mark the beginnings of other <sup>Calendar</sup> New Years, but stresses the need to purge the heart and renew a steadfast spirit within. If we could actually revive man's moral sense, the world would have not only the beginning of a new year but a new epoch in history.

The idea of sacrifice is the chief theme of Rosh Hashonah. We are reminded that Judaism gave a new meaning to sacrifice, changing it from slaughter to consecration. It was the first world religion which put a stop to the horrible practice of human sacrifice <sup>whose blood</sup> ~~which~~ drenched the pagan shrines of antiquity. Instead of the sacrifice of human beings, Judaism calls for their consecration in the godly life.

The things we must sacrifice today are material greed, racial vanity and violence which poison relations within society and between the nations of the globe. If our generation can achieve the spiritual triumph of such sacrifice, we shall be spared the trials of future wars with their immense sacrifice of human blood.

Time not only a great healer, but also great divider.

Cleavages grow wider in course of time

Quarrels congeal into enmity

Differences may grow irreconcilable

Unquestionably, world, Israel, every one of us as an individual in his inner life, has been subject to stress, tension and conflicts during the past year.

If we want to understand the deepest meaning of Yom Kippur, we should regard it as Judaism's ~~antidote~~ annual antidote against the disintegrating effect of the passage of time.

Yom Kippur: Day of reconciliation

Unification

Day of atonement Day of at-one-ment

Becoming one again with  
our fath.

~~Atone-ment~~ Above all: DAY OF RETURN



RETURN TO OUR HIGHER SELF

Yom Kippur has first deeply personal meaning

On Rosh Hashonah we re-affirm our ideals  
for humanity and world.

On Yom Kippur we realize that ~~humanity~~ <sup>would</sup>  
can only improve to the extent  
that its individuals ~~members~~ improve

Although we believe that every person is  
capable of becoming a better man,  
we don't underrate the difficulties

THE FAST: Moral improvement is painful

Demands surrender of material  
interests and pleasures

THE ATOM IS NOT DANGEROUS - MAN IS.  
MORE IMPORTANT THAN CONTROL OF ATOMIC POWER

IS CURBING

HUMAN IMPULSES

Fast symbolizes Jew's willingness  
to make the sacrifice  
in a personal way.

Another symbolic custom of day:

KEEP PRIEST AWAKE: a true repentance, a true

return to our best inner self,

demand's keenest kind of self-

criticism and alertness.

On eve of Day of atonement, highpriest kept  
awake all night -- young priests would snap  
fingers to drive off slumber.

The kind of moral discipline to which we need to return, must be supported by this constant alertness.

Man is an inveterate moral back-slider

We are too easily victims to the slumber of complacency--- that is why we need Yom Kippur to snap its fingers into our ears to awaken us to the task of inner cleansing and self-searching.



RETURN OF ISRAEL TO ITS LAND

This year's yom Kippur witnesses another return: Israel returning to its ancient land.

Tremendously important event --- new era. Nothing this year will eclipse this event.

Israel rising to new level of responsibility

It would be tragic if State of Israel were to be or become like other states.



In II Macc. 12.50-60 a highly revealing incident is related.

As you know, the Maccabean rebellion leading to the establishment of a new Jewish commonwealth, is a close historical parallel to our day.

The special cause of the Maccabean rebellion was the rejection of Greeco-Syrian idolatry.

Now, in this passage it is related that when Judah Maccabee searched for the bodies of some of his slain followers after a victorious battle, he found on the bodies of his soldiers some of the very idols which were shipped by the Greeks.

In the very struggle against idolatry, some of the Maccabees were stained by ~~them~~ it.

And so today, the abomination of fascism and violence from which we suffered so much has found its way in ever so small a measure into our midst.

ISRAEL, will, we are confident, deal decisively with the handful of assassins and terrorists which stain our honor as a people.

We are not <sup>nearly so</sup> surprised at their existence as we are surprised and gratified that there are no more of them.

It is doubtful if any other people in similar circumstances could have displayed as much self-restraint and moderation as did the Jews of Palestine during past 10 years, of delay, betrayal and appeasement.

The assassination of Bernadotte was a hideous crime and tragedy, but no less monstrous was the cynical attempt by the enemies of Israel to exploit the tide of feeling by trying to railroad through the United Nations another cut in the size of the State of Israel which would have meant its ruination.

Fortunately, the sheme misfired, the nations of the world did not wish to undo hastily the progress achieved so far in this issue.

We ought to be profoundly grateful for the privilege to live to greet this year.

We stand on threshold of a new age for Jewish people.

Hitler's antisemitism, while not exterminated, has been decisively beaten as a political movement.

Only a few glowing, but dying embers remain of the once all consuming fire of hate.

The irony of historical justice was reflected in a recent event:

In 1943 Hitler ordered a special grey granite from Sweden to be used for a giant victory monument.

It was used as a victory monument this year -- for Jews who fell in Battle of Warsaw Ghetto



The lies and atrocities of Hitler will gradually be forgotten, but the heroism and moral triumph of Jewish people in these trying years will be remembered.

But while we shall long remember some of our people's heroism, we too should do some forgetting.

It does no good to plague our minds with the spectre of antisemitism.

Let us face this evil realistically, but let us not permit it to grow into an obsession.

It is bad enough, don't suspect it where it does not exist.

~~Suspicion~~

Unwarranted suspicion creates the thing it suspects.

Jewish life in America too much on defensive

There never was a pogrom in this country, there is none now, there is none in the offing.

Let us ~~invest~~ spend 90% of our efforts on learning, appreciating and practicing the Judaism we want to defend, and 10% of our efforts on the defence.

Too many of us reverse the percentage.

RETURN TO THE BEST IN OUR PAST: our spiritual tradition.

Marranos flocked to Synagogue, disavowing with melodious strains of Kol Nidre every act of spiritual treachery.

Many of us have done plenty of cultural shopping this year, but failed to patronize Judaism.

No greater ethical heritage in world than ours:  
It applies directly to our times:

~~מאסטרינג דאן צוויי לעוו  
STATUES RECEIVE MORE CARE IN ROME~~

There are still people attracted to various utopian ideologies which they greedily accept as substitutes for our religious faith.

I should like them to ponder this legend

TESSIE BERDICHOWER REBBS INTERCEDES  
FOR SELFISH JEW MAISEL  
WHO STOOD BEFORE JUDGMENT SEAT.

Almighty no good was ever done him —  
you punished Mesele — but did not so  
Mesele last night — God about  
considered — but at the moment TESSIE  
now old poor Mesele dying in hospital — knew only he



Could some more old hand - who  
 did not finish argument will find a small think  
 for ~~people like~~ failed to send Messianic  
 Ideologies are willing to sacrifice individual  
 human being --- Judaism sees the human being  
 above all else

We need less ideologies and more acts of kindness  
 and decency.

Let us return to this  
 tradition of ours and  
 on this Day of atonement  
 people become one with it,  
a people reunited with the best in its history

IMPRESSION WITH INSCRIPTION  
 ON BUREAU OF ARCHIVES  
 IN WASHINGTON

"PAST IS PROLOGUE"

The past leads us to meeting new  
 old past villains were preparation for Israel's new  
 role in history

The manuscript is still to be  
written. May this  
bring you and each of you  
with gifts to write a significant  
line in the story before us.





MEMORIAL ADDRESS

We have gathered to pay tribute to some of the best sons and daughters of Israel. Although they are no longer alive, we are deeply conscious of their spirit; We can see their work, and feel their influence.

But before we can fully appreciate the work of those people, whom we are about to memorialize, we must understand the cause to which they devoted interest, efforts and generosity.

OUR ELDERS ARE OUR ARISTOCRACY

ISRAEL ONE OF WORLD'S OLDEST DEMOCRATIC PEOPLES

Every Jew is the equal of his fellow-Jew

THE ONLY ARISTOCRACY WHICH JUDAISM RECOGNIZES IS ARISTOCRACY OF AGE

ARISTOCRACY OF LEARNING

Eldest presides over Seder

Menorah in Temple lit by young priests under the direction of the old priests.

YOUNG MUST LEARN FROM THE OLD

Our elders called מורים  
Some word means "TEACHERS"

OFTEN OUR AGED ARE INDEED OUR TEACHERS

Our elders teach us by their  
experience  
wisdom of the years  
harvest of a lifetime

AMERICAN JEWISH  
ARCHIVES

THIS HOME IS AN EXPRESSION OF ISRAEL'S  
RESPECT FOR THE RIPE YEARS  
OF OLD AGE.

As soon as Joseph heard that his father  
Jacob was in need, he asked  
the old man (130 yrs) to come  
to Egypt and there

"JOSEPH PLACED HIS FATHER  
AND SUSTAINED HIM"

i.e. He provided a home  
and care for Jacob's old age.

CARE FOR THE AGED IS A CHARACTERISTIC  
OF JEWISH TRADITION



OUR HONORED BENEFACTORS

IT is in keeping with this noble tradition, that high-minded men and women established, supported and directed this lovely home.

They could not have chosen a worthier cause to which to devote their attention.

They performed a double mitzvah first by being generous secondly by choosing a great object of their generosity.

Although these benefactors are no longer alive, their good influence is at work, we are surrounded by the fruit of their labor, — we sense the presence of their spirit.

SOMEHOW, WE ARE CERTAIN, THEY  
MUST BE RECEIVING THEIR  
REWARD IN THAT GREAT BEYOND  
WHERE ALL SOULS COME TO  
REST WITH GOD.

HERE ON EARTH The names of the  
Supporters of this home will forever  
be enshrined in the memory  
of a grateful community.

We shall never forget that the builders  
and supporters of this home have  
performed for our <sup>whole</sup> community  
a sacred duty in a magnificent  
manner.

This home honors the Jewish name,  
therefore do we praise and honor  
all those who labored for this home.

We are confident that their good deeds  
will serve as examples which might  
inspire many others to do likewise.

THEN WILL THIS HOUR OF MEMORIAL  
INDEED PROVE THAT ~~DOOD~~ ~~PI~~ ~~PS~~ ~~SS~~  
THAT THE REMEMBRANCE OF THE RIGHTEOUS IS A BLESSING



# "I Will Lift Up My Eyes"

SELECTIONS *p 5*

OF

COMFORT AND COURAGE



CHOSEN AND ARRANGED

BY

ERNEST R. TRATTNER, Rabbi

## WESTWOOD TEMPLE

WESTWOOD VILLAGE

• LOS ANGELES

## Psalm 121

I will lift up mine eyes unto the mountains;  
from whence shall my help come? My help  
cometh from the Lord, who made heaven  
and earth. He will not suffer thy foot to be  
moved; He that keepeth thee will not slumber.  
Behold, He that keepeth Israel doth neither  
slumber nor sleep. The Lord is thy keeper;  
the Lord is thy shade upon thy right hand.  
The sun shall not smite thee by day, nor  
the moon by night. The Lord shall keep thee  
from all evil He shall keep thy soul. The  
Lord shall guard thy going out and thy com-  
ing in, from this time forth and for ever.

*The publication of this booklet was made  
possible by a gift from Mr. Sam Firks  
in loving memory of his Mother,  
FAY FIRKS.*

(1949 . . . 5710)

## IF I COULD SPEAK TO YOU NOW

If I should die and leave you here awhile—  
Be not like others, soon undone, who keep  
Long vigil by the silent dust and weep.  
For my sake turn again to life and smile—  
Nerving thy heart and trembling hand to do,  
Something to comfort weaker hearts than  
thine.  
And I perchance may therein comfort you.

\* \*

## COURAGE

WHEN sorrow comes we must learn to  
meet it courageously. Even in times of deep  
distress it is fatal to indulge in selfpity. We  
are not the only ones who suffer, and if we  
will look around us we will always find others  
whose distress is greater than ours. Sorrow is  
a part of life's discipline, and is the common  
lot of all. The noblest men and women who  
have walked the earth have learned poise and  
sympathy and strength and hope in the school  
of sorrow. The soul that triumphs over sor-  
rows must ever meet them standing up.

\* \*

HE HEALETH THE BROKEN IN HEART, AND  
BINDETH UP THEIR WOUNDS ✓

Psalm 147:3

Page One



## WISDOM OF TAGORE

I was not aware of the moment when I first crossed the threshold of this life.

When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the Inscrutable without name and form had taken me in its arms in the form of my own mother.

Even so, in death the same Unknown will appear as even known to me. And because I love this life, I know I shall love death as well.

The child cries out when from the right breast the mother takes it away, in the very next moment to find in the left one its consolation.

\* \*

## CHILDHOOD

Two little feet went pattering by,

Years ago:

They wandered off to the sunny sky,

Years ago:

Two little feet—

They crept never back to the love they left,

They climbed nevermore to the arms bereft,

Years ago.

Again I shall hear the two little feet

Pattering by.

Their music a thousand times more sweet

In the sky:

I joy to think that a Father's care

Will hold them safe till I meet them there,

By and By.

\* \*

✓ *WEEPING MAY ENDURE FOR A NIGHT, BUT  
JOY COMETH IN THE MORNING*

*Psalms 30:5*

Page Two

## IMMORTALITY

Immortality is a fact of man's nature; it comes to our consciousness as naturally as the notions of time and space. A being in whom the thought of immortality can arise, cannot be mortal. The immortality of the soul rests upon something as universal, as spiritual, as eternal, as the soul itself.

\* \*

## REMEMBRANCE

Shed not too many tears when I shall leave;

Be brave enough to smile.

It will not shorten, howsoe'er you grieve,

Your loneliness the while.

I would not have you sorrowful and sad,

But joyfully recall

The glorious companionship we've had

And thank God for it all.

Don't let your face grow tear-streaked, pale  
and wan:

Have heart for mirth and song—

Rejoice, though for a little while I've gone,

That I was here so long.

For if I thought your faith would fail you so,

And leave you so distressed,

That sobbing to my body's grave you'd go,

My spirit could not rest.

\* \*

✓ *GOD IS OUR REFUGE AND STRENGTH, A VERY  
PRESENT HELP IN TROUBLE*

*Psalms 46:1*

Page Three

## OUR DEVELOPER

A friend of mine is a photographer. One day he took me into his "dark room." I saw him pour some liquid into a shallow vessel with the aid of the dimmest light. I asked what it was. He pointed to something solid and said, "That is a negative; watch." I did; and saw coming out of the unseen two eyes, two hands, the outline and detail of a person perfect in likeness. When it was all over and the light was switched on, I inquired what the liquid was. "Oh that," said he, "is my developer." Lo, here stands our faith my Developer, your Developer, every man's Developer! It takes our negatives and makes them positives.

\* \*

## TRIBUTE TO A MOTHER

She was a spirit from a nobler world,  
An angel in disguise, bearing her pain  
And ours, that less complaining, we might  
Fate accept.  
She leaves us with her banners all unfurled  
But in our bravest thoughts she'll come again  
For God did only kiss her and she slept!

\* \*

✓ *WHY ART THOU CAST DOWN, O MY SOUL?  
HOPE THOU IN GOD  
Psalm 43:5*

## A FARTHER VIEW ✓

Under the stress of sorrow it is natural for us to feel that our suffering is unique. And so it is. As one life differs from another, so do the joys and sorrows that attend our lives differ. Yet of this we may be assured. "Earth hath no sorrow that heaven cannot heal." The fellowship of troubled souls is a large one. Rare is the heart that has not at some time walked through the valley of the shadow, mourning the loss of father, mother, brother, sister, or friend. In that dark hour it seemed to each that he walked alone, but presently through the shadows other faces smiled; at length the light broke through, and on the uplands came the peace and inspiration of a farther view and life with nobler purpose.

\* \*

## LOGIC ✓

The logic of immortality makes life worth while. If not this immortal hope then Life is a pedestal without a base; a river without an ocean; a problem without an answer; an eye without light; an ear without music; an earth without a sun; a sky without a star. Yes, we need the belief in immortality to make God's justice intelligible. Life on this plane is only a beginning, not a complete entity in itself. The logic of immortality is more than a bending before the inevitable, more than a veneer we lay upon despair.

\* \*

*FOR IN THE TIME OF TROUBLE HE SHALL  
HIDE ME IN HIS PAVILION ✓  
Psalm 27:5*



### TOO SOON?

What right have we to apply the terms "soon" or "late" to God's operations? We must not judge God by human standards. He alone Who can survey all things past, present and to come is competent to pass judgment upon timeliness. Is a death untimely when it carries off a dear one? From man's viewpoint, yes. From God's, no. Human life is part, a highly important part, of a vast providential plan. Man's limited vision concentrates upon and sees only the particular apart from its larger inescapable relation. In that connection the life that was once here may have completed its present purpose and be required elsewhere.

\* \*

### ALL LIFE

All life grows riper and fuller when rooted in the lives of upright men and women; when its soil is enriched by deeds of loving kindness and mercy. All life becomes lovelier when it is watered by the streams of memory and fed by the cool springs of recollection and remembrance.

\* \*

### MY FATHER

"To pass through life beloved as few are loved,  
To prove the joys of earth as few have proved,  
And still to keep the soul's white robe unstained,  
Such is the victory which thou hast gained."

*FROM THE END OF THE EARTH WILL I CALL  
UNTO THEE. WHEN MY HEART  
IS OVERWHELMED*

*Psalm 61:2*

### THE GATE OF LIFE

Death is the servant of life. It comes with shadowed face, but it opens doors for life above and beyond it. If nothing ever passed away, how would the new find room or foothold? If old forms, like buried seeds, were not dissolved, how would the life germ at the heart of them be set free?

\* \*

### ETERNAL HOPE

Whom have I in heaven but Thee?  
And there is none upon earth that I desire beside Thee.  
My flesh and my heart faileth  
But God is the strength of my heart and my portion forever.

*Psalm 73.25-26*

\* \*

### BLESSED IS THE MEMORY

Most naturally our thoughts turn to our beloved departed. We recall the beautiful companionship of their earthly presence with us. Then we feel once again that though their mortal career has ended, they have not vanished from our hearts. By our love they are remembered. We would not be worthy of their love if we did not mourn their loss. Yet, it is well for us to remember that we could not lose if we had not once gained.

\* \*

*WEEPING MAY ENDURE FOR A NIGHT, BUT  
JOY COMETH IN THE MORNING*

*Psalm 30:5*



## STILL MORE

Where shall we go when we die? Where shall we take this marvelous mind and subtle soul? If today is the logical continuance of yesterday, then all the tomorrows that stretch down the vistas of eternity will be a continuity of experiences and remembrances. We shall keep on keeping on. We shall continue in our own individual stream of consciousness forever expanding. Not less but ever more; more and still more.

\* \*

## THIS NEED NOT BE

DEATH is tragic when living hearts become as graves overrun with weeds; when love and memory are lost in oblivion and forgetfulness. Then death wins, and remembrance is grave-bound. But not here, and not for you. They cannot die who loved you and whom you love. They cannot be swallowed up in the oblivion of death. Your living, remembering heart will not let it come to pass . . . There is no grave in which beauty can be buried. There is no distance across which the voice of deathless love cannot be heard. There is a melody in the words "father," "mother," "child," "friend," that death cannot still.

## BIOGRAPHY

Nothing is ever completely lost; everything is made ultimately to count. Death is a path to some new expression. The same Power (God) that had the wisdom to create may be trusted to have the requisite ability to continue and conserve.

\* \*

*CAST THY BURDEN UPON THE LORD*

*Psalm 55:22*

Page Eight

## WISDOM OF SOLOMON

GOD created man to be immortal, and made him in the image of His own eternity. The souls of the righteous are in the hand of God, and no evil can touch them. In the sight of the unwise they seem to die, and their going from us is thought to be destruction; but they are in peace, and their hope is full of immortality; for God hath proved them and found them worthy of Himself.

\* \*

## UNDERSTANDING

The world-to-come lies beyond our ken. Yet we must have the faith that He who cares for us here must care for us equally well there. Our dead have not really left us. What seemed the end was only a new beginning. Let this assurance temper our heartache and comfort us in our grief. Let not memory lead us to despair. Rather let it serve as a sacred call to duty, stir us to a sense of reconsecration to that which our departed loved and to the ideals God would have us follow.

\* \*

*YEA, THOUGH I WALK THROUGH THE VALLEY  
OF THE SHADOW OF DEATH, I WILL FEAR  
NO EVIL FOR THOU ART WITH ME*

*Psalm 23:4*

Page Nine



### THE BIBLE SAYS

THOU wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord is everlasting strength. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles they shall run and not be weary; and they shall walk and not faint.

\* \*

### CONVICTION

BUILD your belief in immortality on the conviction that the fundamental reality of the universe is consciousness, and that no consciousness can ever be extinguished, for it belongs to the whole and must be fulfilled in the whole. The one unthinkable supposition from this point of view is that any kind of being which has ever become aware of itself, that is, has ever contained a ray of the eternal consciousness, can perish.

\* \*

### A TRIBUTE

When the evening star is shining  
And we are sitting all alone,  
In our hearts there comes a longing—  
If you were only here at home.  
Your life was just like sunshine,  
It freshened all the day:  
You were so kind to everyone  
And drove the clouds away.

✓ FOR HE SATISFIETH THE LONGING SOUL  
*Psalm 107:9*

### Prayer

(At a Father's Grave)

Thy memory dear Father will never vanish from my heart. Standing here beside your grave I pray that Almighty God may grant you perfect rest. Though death has summoned you from my side, you will always continue to be an inspiration to me. Love dies not. Out of the vast unseen your voice constantly speaks to me. You were always my wise counsellor, my staff and my support. In this solemn place I think of the times we were together and all the good and kindly things you taught me. My heart is filled with gratitude for the splendid heritage you have left me. With deep sincerity I ask God for strength to enable me to live in such a manner that I will always reflect honor upon your memory.

Amen.

### Prayer

(At a Mother's Grave)

My dear beloved Mother. You are always in my thoughts and prayers. I recall the happy days we lived together when your tender love watched over me. Here beside your grave, I pray for the repose of your soul. You were so good, so true, so noble. Nothing was too hard or too difficult for you to accomplish for me. May your pure soul, released from its earthly bonds, find Peace in that Eternal Life which God has prepared for those who truly love Him. From your lips I learned the lessons of faith. Your example built my life, my character. I will treasure your image, dear Mother, as long as I live; and I will strive to be worthy of the ideals you set before me.

Amen.

## Prayer

*(At a Wife's or Husband's Grave)*

My dear Companion! This hallowed place where you sleep brings peace and serenity to my heart. I have come here not only to pay respect to your memory but to offer up to Almighty God a prayer for the repose of your soul. Whenever I recall your character, your deeds, your influence, I am deeply grateful that you were my partner. The very thought of your love awakens within me the most beautiful memories when hand in hand we trod the path of our wedded life together. Although your existence on earth was all too brief I am grateful that you were mine while you were here. My heart is wounded, but the fond remembrance of your precious love can never die. Rest sweet spirit, rest.

Amen.

## Prayer

*(At the Grave of a Child, Brother, Sister, etc.)*

As the flowers turn to the sunshine so my heart turns to Thee O God, in solemn appreciation of the sweet fragrance of the life I now recall. What beautiful memories cluster here! I recall the happy hours we spent together. Now, dearest you rest from earthly care. I am glad that you lived, glad that my face was close to yours. Although you have been gathered to the Eternal Home I will always cherish your life, your words, your character. The sweet memory of your days on earth fill every fibre of my being. Though death has severed the earthly ties that united us, my mind must not dwell on shadows but on Infinite Love. May your soul rejoice in that glorious good which God has laid up for those who truly love Him.

Amen.

## KADDISH

(Transliteration)

Yisgadal v'yiskadash sh'may rabbo  
b'olmo di v'ro chir'oosay, v'yamlich  
malchoosay, b'chayaychon oov'yomay-  
chon, oovchayay d'chol bays yisroayl,  
ba'agolo ooviz-man koriv, v'imroo  
omayn.

Y'hay sh'may rabbo m'vorach  
l'olam ool'olmay olma'yo.

Yisborach v'yishtabach v'yispoar  
v'yisromam v'yisnasay, v'yis'hador  
v'yisaleh v'yis'halol sh'may d'koodsho  
b'rich hoo, l'aylo min kol birchoso  
v'shiroso tooshb'choso v'nechemoso,  
da'amiron b'olmo, v'imroo omayn.

Y'hay sh'lomo rabbo min sh'mayo  
v'chayim, olaynoo v'al kol yisroayl,  
v'imroo o'mayn.

Osseh sholom bimromov hoo ya'asseh  
sholom olaynoo v'al kol yisroayl, v'im  
roo omayn.



IN THE MINDS OF MEN

Can you imagine how a sculptor approaches a block of marble which has just arrived in his workshop? How he first runs toward it, then steps back and walks around and looks at it with a measuring eye? His mind already visualizes the lively form which will be shaped out of the silent stone. Excitedly he grasps hammer and chisel ---yet, he hesitates to break off the first piece.

It would seem to me that all of us share something of the artist's mixed mood of decision and hesitation on this day. Out of the depths of eternity, God has broken off another piece of time. A new fragment of life lies before us, another year, still rough and unformed in its newness. How shall we shape it? What shall we make of ourselves?

The whole ritual of Rosh Hashono is designed to produce in us the proper mood for judgment upon the course of our lives. One of the most meaningful Rosh Hashono symbols is the change of curtain and Torah covers from red to white. (If there is anyone here who has never seen our Red Torah covers, may I suggest that he familiarize himself with the interior of our Temple on a Friday night during the year.) Now, there is a great thought behind this change of Torah covers. According to an old rabbinic tradition, it symbolizes the famous sentence from Isaiah:

Though your sins be as scarlet,  
They shall be white as snow,  
Though they be red like crimson,  
They shall be as wool.

Is.1.18

We believe that the crimson stains of evil can be removed from men's heart. We believe in the powers of re-generation which reside in man's soul, healing and cleansing spiritual forces which well up from within and are capable of producing a new outlook, a new personality.

I

The master-key which unlocks the secret chambers of the heart and leads us back to our own true self is REPENTANCE.

I wonder if you are conscious of a certain mental reservation and resistance against this word. The over-sophisticated is likely to think that we have out-grown Repentance. May I say that the idea of repentance is ancient, but not old-fashioned. Repentance is at work, whenever a person, through new insight, pulls himself out of the swamp of depravity and walks again with firmness in the right. This sort of thing happens every day, call it "new insight" or "repentance," it is all the same.

Now the fact of repentance proves something about human nature which is of vital importance: there is something permanent and precious about the inner being of man which cannot tarnish. Isaiah would say that the original color of human nature is pure white and no matter how soiled it becomes, it can always be restored. Essentially the same idea was expressed by Feliz Adler when he said:

"There is in man an inmost core, which corruption can not attack. And starting from this core, this deathless seed, the process of self-renewal is always possible."



Does anyone doubt the need for self-renewal? Why, even a piano goes out of tune. Man likewise loses his inner harmony in the course of time. Before long, he finds himself torn by conflicts; somehow, discordant elements, disturbing thoughts and impulses have a way of sneaking into his heart. Suddenly, we realize that we have changed. We no longer feel right within.

When we are inwardly divided, assailed by self-doubts, feelings of guilt and unworthiness, then it is time for us to cleanse our souls, to return to our better selves, or, in other words, to find ourselves.

But Rosh Hashono guides our thinking beyond the challenge of self-renewal to a deep concern with the fate of mankind. Our Jewish calendar reckons time from the beginning of creation. Consequently, this is the world's birthday.

Somehow the world's wisdom does not seem to grow very much with the years. How unsettled are the conditions of the world! 10 years have passed since the outbreak of World War II, but we still live in fear of the very evils we fought against. It is an ironical fact that the more vigorously we attack our problems the worse they get. The first World War destroyed the Kaiser's imperialism but produced Hitler. And when the democracies finally beat the Nazis, Russia cast her shadow over half the world.

One wonders whether this is not the day of doom which Amos describes as a day of inescapable troubles:

As if a man did flee from a lion  
And a bear met him  
And escaped into the house  
And a serpent bit him



No wonder that everybody yearns for security today. "Security" has become the latest catch-word. Industry sees security in profits for investments, labor beholds it in pensions and statesmen plead for arms and alliances, all in the name of security. Never before have people talked so much about security while having so little of it.

Even the boldest political dreams have failed to advance the cause of security. Wilson's League of Nations ended as an illusion and as for the United Nations, can it really protect us against the rising tide of tyranny and bloodshed?

One of the great Rabbis of the 19th century tells a parable which applies to our problem:

A man had been wandering about in a forest for several days, not knowing which was the right way out. Suddenly he saw a man approaching him. His heart was filled with joy. "Now, I shall certainly find out which is the right way," he thought to himself. When they neared one another, he asked the man, "Brother, tell me which is the right way. I have been wandering about in this forest for several days." Said the other to him, "Brother, I do not know the way out either. For I too have been wandering about here for many, many days. But this I can tell you: do not take the way I have been taking, for that will lead you astray. And now let us look for a new way out together.

So it is with our search for security. It may still take us a long time to find it, but this much we already know. We won't ever get out of the woods until we recognize in our fellowmen a brother and not only call him "brother" but feel that way toward him. If we continue to rely only upon diplomatic, economic or military efforts, we shall go astray. Can you do business with a man when you are not sure if his yes is yes and his no is no, if you are afraid that he will trick and



trap you, rob you and kill you when you are not looking? But that is the atmosphere of international relations today. Fundamental changes in the conditions of the world cannot be achieved without basic changes in the minds of men. There are certain types of cancer which can only be treated with X rays; Well, there are also certain disturbances in human relations which can only be rectified by spiritual means. [The nations of the Western World have become spiritual strangers to one another. Because they no longer hold to the same supreme moral sanctions, they no longer know what to expect from their neighbors.]

The basic source of our insecurity today is the fear between man and man. [Yesterday, human beings were mistreated, today we not only mistreat them but also mistrust them.]

*That fear will not vanish until there is a genuine change of attitude toward human life - especially the life of our neighbor.*

What we need most today is a world-wide repentance, a universal sense of shame that the level of human relations has fallen so low.

[It is not enough that hate, plunder and killing were brought to trial before the International Tribunal at Nurenberg. These crimes must be condemned in the mind of every man.]

[For the world will never be better than the individuals who live in it. Every once in a while somebody thinks that he has found a short-cut to peace and prosperity. <sup>New cartoon by David Low called "WORLD-CITIZEN"</sup> Nowadays young Gary Davis who renounced his American passport and declared himself a citizen of the world, has a notion that such spectacular gestures will advance the cause of brotherhood. There is a touching naivete about it. Certainly, no one doubts his good intentions, but I am no believer in grandiose schemes of world-salvation, and I'll give you my reason with an old rabbinic story:

There was once a poor countrywoman who had many children. They were always begging for food, but she had none to give them. One day she found an egg.



She called her children and said, "Children, children, we've nothing to worry about any more; I've found an egg. And, being a provident <sup>thru. 1/2</sup> woman, I shall not eat the egg, but shall ask my neighbor for permission to put it under her setting hen, until a chick is hatched. For I am a provident woman! And we shall not eat the chick, but will set her on eggs, and the eggs will hatch into chickens. And the chickens in their turn will hatch many eggs, and we'll have many chickens and many eggs. But I'm a provident woman! I'll not eat the chickens and not eat the eggs, but shall sell them and buy me a heifer. And I shall not eat the heifer, but shall raise it to a cow, and not eat the cow until it calves. <sup>But I won't</sup> ~~And I'll not eat~~ ~~it~~ then either, and we'll have cows and calves and buy a field, and we'll have fields and cows and calves, and we won't need anything any more!

*And* The countrywoman was getting terribly excited and gesticulating wildly when the egg fell out of her hands and broke. // *end*

That is how we are my friends. The human being, even the greatest among us, possesses a very limited capital of personal ability and power. All we have is an "egg", hardly enough with which to save the whole world. Our first job is to make sure that we do not lose the little power for good which we do possess. Delusions of grandeur won't help. The best thing we can do for the world is to begin with self-improvement. <sup>and to unite with like minded people in a permanent</sup> Let me tell you the Jewish standard of a noble, spiritual life in the words which a great Rabbi of the last century wrote to his son right before the High Holidays:

May God strengthen your heart on the great and awesome day approaching in peace, that one day of the year, on which you may merit to be renewed! And do not let a day be lost without secluding yourself and thinking of the meaning of your life.

Into every day get as much Torah and prayer and good deeds as you can, as much as you can steal from this passing shadow, this vanity of vanities, ... Remember that all our days are vanity, yet every man on whatever level he may stand can attain eternal life.



Can you reach this standard of reverent, spiritual living?

Do **you** know which will be the turning point of your life?

It will be the moment when you try to make each day count.



## IN THE MINDS OF MEN

The challenge of Rosh Hashono is to greet the year's change with a change of heart. Repentance, the theme for this sacred day, is an ancient but not old-fashioned idea. We may witness repentance whenever a person, through new insight, pulls himself out of the morass of depravity and walks again with firmness in the right. Invariably such a change begins in a man's mind before it shows in his conduct. Would that people realized that there can be no significant changes in the conditions of the world without significant changes in man's mind.

Today's most urgent task is spiritual rehabilitation, but, alas, we have fallen for a catch-word, "security". Never before have people talked so much about their "sense of security" while having so little of it. Industry sees security in more profits for investments, labor beholds it in pensions, and statesmen plead for arms and alliances, also in the name of security. Yet, tragically, material means cannot calm our fears, for the basic source of our insecurity is the fear between man and man. Yesterday, human beings were mistreated, today they are mistrusted. The people of the Western World have become spiritual strangers to one another. They no longer share the same supreme moral sanctions. No one knows what to expect from his neighbor.

Our generation has sunk to an incredible moral low. The long climb up cannot begin until we realize that we have fallen into a pit. Although the War Crime trials at Nuernberg were a step in the right direction, nobody is safe from hate, persecution, and bloodshed until these evils are tried, condemned and convicted in the minds of men. It is there, deep down in the privacy of our own spiritual selves, and not in the mechanics of national or international government, that we must seek the answer to War or Peace, Freedom or Tyrrany and right or wrong relations between human beings.



" CHOOSE LIFE "

At no time of the year are Jews more conscious of man's true measure than on the Day of Atonement. The more certain we become of God's greatness, the clearer we come to see man's pettiness. God is from everlasting to everlasting, we are here but for a moment. We pass this day in the shadow of uncertainty, not knowing, in the words of the magnificent Yom Kippur prayer, who shall live and who shall die, who in the fullness of his years, and who before his time, who shall be brought low and who shall be exalted.

If life is so uncertain, what is the point of today's Torah portion in which Moses ends the last speech of his life with the words:

I HAVE SET BEFORE THEE THE BLESSING AND THE CURSE...

THEREFORE CHOOSE LIFE !

Deut.30.19

Surely, Moses did not suggest that it was in man's power to choose the number of his years. Not the length, but the quality of life is a matter of choice.

What Moses really meant to say was: "Do not drift with the passage of time and circumstance, but choose your life, direct it, dedicate it, in other words: GIVE IT PURPOSE.

Now to me, the most pathetic thing is to see how many people, especially the younger generation, have become conscious of a lack of purpose in life. They feel an emptiness within their soul, a sense of uselessness and futility.

A certain writer was once asked by an admirer what made him choose a life of contemplation and literary activity. He answered with the following experience: One day while riding in the coach section of a train, he happened to overhear the conversation of 2 college students. One said to the other: "What do you want next?" The young man exclaimed: "a car". His companion asked: "And then?" To which he answered: "Get engaged!" "And then?" came the question. "A job!" "And then?" "Get married!" "And then?" "A house" and ~~Gods?~~ --- what do I know! why do you ask such foolish questions?"

But is it foolish to ask, "And then?"

Must we not sooner or later wonder what higher meaning there is to life aside from perpetuating human kind and providing for our physical needs and comforts?

Some people approach the evening of life just like the 3 gentlemen who returned to their hotel very late one night and found to their dismay that the elevator was out of order. They were particularly unlucky since their room happened to be on the 60th floor. Still, they decided to use the stairway. As they started, one of them said: "We have a long climb and in order to pass time quickly I suggest that each of us do something. I have a voice so I am going to sing for the first 20 floors. Since you, (he turned to the second man) have a sense of humor, you will tell us jokes for the next 20 floors. And you," he said to the third, "being serious minded, you will tell us sad stories". The suggestion was accepted. One sang for 20 stories, the other told jokes for the next 20 stories. When they reached the 40th floor, the third said, "Now it is my turn to tell sad stories. I shall begin by stating that I left the key downstairs."

So it is with many of us in life. When we finally reach a high level of success, breathless and exhausted, we discover that we haven't got the key to a meaningful life. All the effort seems to have been wasted.



Have you ever been to the horse races? Even if you draw all your knowledge on this subject, as I do, from newsreels, you might have observed that some race horses are so well trained that they keep on running even if the jockey has accidentally been thrown off. The horse knows exactly how to act from the moment it leaves the stable until it crosses the finish line. Yet, let me ask you, ~~do you think that there has~~ ever been a horse in history which had the slightest idea why races are arranged?

Similarly, we go through the motions of growth, work, age, death and between birth and death, run the race of daily activities until we learn to do them with competence and success, but how many of us reach conclusions about the over all meaning of the whole thing?

I wish that anyone waiting to hear what the meaning of life is, could be lead to an answer. But no one can have life's meaning spelled out for him. In this respect we are far along the way already, if at least we pause to think about it.

It is good to be haunted by the question, what is life's purpose, for with this question we stand on the threshold of our greatest spiritual discoveries. Such questions lead to God, to prayer, to the real things of religion.

I had a teacher in Jewish philosophy who always told our class: First ask the right question-----answers will come. In other words: First know what spiritual truth to look for, then you've got a chance of finding what you want.

Yom Kippur is the time we seek the meaning of basic things, what it means to be a human being in God's world, and what it means to be a Jew.

Now, most of us had no more choice about being Jewish than we had about being born. Yet it is obvious that "being Jewish" will never have real meaning until we transform this accident of birth into conscious and deliberate affirmation.

One of the most influential newspaper headlines of all times appeared in a German Jewish paper the day after the Nazis made Jews 2nd class citizens: The headline said: "JA SAGEN ZUM JUDENTUM", "saying yes to Judaism" and this article, it is generally known, saved many hundreds from suicide.

The human being can suffer nearly any loss except the loss of self-respect. If we want to live as normal people, we must accept ourselves.

One of the worst injuries of antisemitism is the way it has affected the attitudes of some Jews toward their own people.

There is a timely point to the story about the man who interviewed a bigoted Polish magnate and asked him: "What do you think of the Jews?" The answer was: "An inferior race, cheats and degenerates!" "But, what do you think of your agent, Isaac?" "A man after my own heart, honorable and kind. He saved me from bankruptcy." "And what do you think of Beryl?" "He is one of the best!" "And of Samuel?" "Why, he is a saint as everyone knows."

The same inquirer now went to a leading Jew in that community and asked him: "What do you think of the Jews?" The Jew answered: "A kingdom of priests and a holy nation!" "And what do you think of Isaac, the count's agent?" "That thief? that scoundrel!" "And of Beryl?" "A fellow of the same kind, without truth or justice!" "And of Samuel?" "Do you think I'm fooled by his piety? - a selfish hypocrite."

Well, my friends, it doesn't work to have admiration for Judaism but contempt for Jews. No one can contribute to the welfare of our faith or



the Jewish community if he does not love his people with his whole heart and soul, with the love and respect of a brother.

It likewise does not do any good to exaggerate the religious divisions which exist within the Jewish community. To speak of them as denominations shows a gross misunderstanding of our faith and our people. We have no denominations in Israel! Thank God.

Ceremonial differences, of course, have always existed within Judaism. In the judgement of some of our wisest leaders, these differences are a source of strength rather than weakness. A famous Chassidic Rabbi in Russia was once approached by one of his followers with the question: "Why do we have religious parties in Judaism. Would we not be better off if we were all of one mind?"

The Rabbi answered: "You might as well ask the Czar why he has different types of fighting units, such as infantry, artillery and cavalry. There is specialization in battle just as in anything else. Each type of fighter is expected to make a distinct contribution toward victory.

We Jews are soldiers in the army of God and each functions in his own way. It is sincerity of approach which counts most."

I don't think we should deplore the religious divisions in modern Jewry. They simply indicate that ours is a rich faith which can express itself in many forms, but basically we are and shall remain ONE RELIGIOUS COMMUNITY.

To be a Jew is to belong to the oldest and we might well say, most genuine world-wide fellowship. Our dispersion in all parts of the world has equipped us for a unique historical role. We function among the nations similar to the nerve-system in the human body. Just as nerves run through all limbs and are first to register the slightest change, so the Jews are spread out and yet connected with one another and as a people are most sensitive to changes in the affairs of mankind. Just as the nerves alert the body against danger, so the Jews are usually first to feel the approach of a crisis.

But let there be no mistake about this: We are qualified to serve as mankind's spiritual watchman only so long as we strengthen our vision through the spectacles of our culture.

A wise rabbi of the last century commented: We find that a father will do anything to help his son become an educated, loyal Jew; when the son grows up, he in turn endeavors to make his son a good Jew. BUT WILL THE TIME EVER COME WHEN THE FATHER HIMSELF WILL STRIVE TO BE A GOOD JEW INSTEAD OF LEAVING IT ALL TO HIS SON?

Let us claim the treasures of Israel's spirit for ourselves first. Let us choose life as informed Jews. Let us direct life toward Judaism and give it a great purpose in the service of humanity. Amen.



"CHOOSE LIFE"

nearly 1900

When the Temple of Jerusalem was destroyed ~~more than~~ years ago one of the most picturesque Yom Kippur rituals disappeared from Jewish life. Although this particular ritual will never be revived, neither will it be forgotten. ~~And in the Bible and Mishnah~~ ~~transmits~~ the Mishnah which <sup>holds</sup> ~~rank~~ <sup>place</sup> ~~second~~ among the Sacred Scriptures of our faith, ~~preserve a faithful description of this ceremony. is preserved for all times in~~ ~~this ritual will be remembered~~ as long as people will read the Bible and the Mishnah, wherein ~~this ceremony~~ <sup>it</sup> is fully described:

At the very gate of the sanctuary, the Highpriest took hold of ~~two~~ <sup>which were</sup> sacrificial animals alike in every respect, of equal color, equal height and equal value, (so that no one might suppose that they were destined for opposite purposes) Then, the priest <sup>both</sup> put his hands into a ~~box~~ <sup>containing</sup> ~~in which were to be found~~ ~~had been deposited~~ 2 ~~identical~~ lots, and as he withdrew his hands, he would <sup>would be</sup> find one lot <sup>A</sup> inscribed with the word Ia-adony, dedicated to God, and the other lot would read Ia-azazel, dedicated to Azazel, <sup>evil ghostly</sup> ~~the demon~~ <sup>destructive</sup> ~~of the~~ wilderness.

The two animals ~~are~~ <sup>now</sup> ~~though equal in appearance~~ are destined to different purposes: One is ~~dedicated~~ offered up on the altar of God, but the other is driven off into the wilderness after the highpriest ~~through the symbolic laying of his hands~~ ~~through the symbolic laying of his hands~~ <sup>has laid his hands upon its head</sup> ~~has placed upon its head~~ ~~the sins of Israel~~ <sup>and symbolically</sup> ~~laden~~ <sup>laden</sup> it with the sins of Israel.

~~What was the meaning of~~ <sup>is</sup> ~~the meaning of~~ <sup>What did the</sup> ~~two animals~~ <sup>lot</sup> ~~symbolize~~ <sup>of the</sup> ~~?~~ <sup>lot</sup>  
~~What was the meaning of the~~ ~~drawing of these lots?~~

Look into human nature! There is something in our <sup>our</sup> hearts that ~~aspires~~ ~~aspires~~ to ~~Adony~~ Adony and there is something that is drawn to ~~the capacity for good and for evil dwell together in our hearts~~ Azazel. ~~Among the impulses which sway our hearts, some are worthy~~ of being dedicated.

It is up to us to draw the lot to decide ~~whether~~ ~~between~~ God and Azazel ~~to be or to waste it.~~ <sup>to be or to waste it.</sup>



Although the ancient ritual ~~with the two animals~~ of ded ding  
between the two animals has long been abandoned, Yom Kippur  
still remains the day of decision. There is something in human nature  
~~human~~ that aspires to Adonoy, <sup>something noble and divine</sup> and there is something that  
is drawn to Azazel, <sup>something demonic, destructive</sup> ~~then~~ good and evil dwell ~~within~~ together in our  
hearts. It is up to us to draw the lot, to decide between  
~~these impulses which would ennoble our lives and those which would waste it.~~  
these impulses which would ennoble our lives and those which would waste it.

And so we read in our Torah portion for this sacred day how  
movingly Moses <sup>pleaded with</sup> ~~pleaded with~~ our forefathers to make the right  
choice: I Have set before thee the blessing and the curse  
therefore CHOOSE LIFE

Deut. 30.19

