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Day of Atonement, 1924.

Yom Kippur 1924

The Day of Atonement is a day of contemplation and of prayer. We are asked to contemplate the year which has passed and what we did or failed to do in that year, and we pray for forgiveness for our sins, compassion for our failures, and strength to resume the struggle of life in the coming year.

Contemplation is good for the soul. If men would think more even at the cost of doing less, they would be more even at the cost of having less. We live in a strenuous age and action seems justified of itself. It is sufficient to be on the move regardless of where we are moving to. And yet if we move aimlessly we are moving away from ourselves. The aim of all enterprise should be not advancement merely, but self-advancement - and by self, I mean of course, over mental and spiritual self, which is our true self. If a man's life, over the few years allotted to him, is to be compared ~~with~~ to a small island in the sea of eternity, then the man who walks around it once gets just as far as the man who runs around it twenty times. And perhaps further: for walking slowly a man can observe more. He can study the scenes about him. The man who runs through life can neither observe nor reflect. And so Yom Kippur Day is given unto us as the ~~the~~ sabbath of sabbath, a day of complete rest from all of our year's labors and activities - a day for meditation and inquiry, a day for spiritual stocktaking, for finding our bearing, for evaluating our actions. Atonement Day focuses its offices (?) helps us to get acquainted with ourselves.

When we are engaged in doing a certain thing, our interest is objective - ⁱⁿ the thing. When we contemplate the thing which we are doing, our interest is subjective - in ourselves. Meditation turns us back upon ourselves and this Holy Day is designed to turn us back upon ourselves - to refer all our actions to our inner life, to measure all our accomplishments not by ~~their~~ their outer value, by what they may mean to others, but by their inner worth, by what they mean to ourselves - to the growth of our spiritual nature - which should be our prime concern. It also helps us to discover ourselves, estimate

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ourselves. We face ourselves as judge, a role which man but infrequently assumes. As a rule a man is his own best friend, when he is not his own worst enemy. A man is quite naturally a partisan of himself, defender and apologist. *(Rebrow see p. 2 of mss)*

- "No man thinketh himself guilty"

But one day in the year we are summoned to become our own severest critic and judge - and the greater the man, the oftener *(he is)* judge of his life and his conduct. The poet Burns prayed for the gift to see ourselves as others see us. That is not half as important as seeing our selves as God sees us, or as we would wish to see ourselves...

When we pass judgement upon our life we acknowledge that there is in us a higher self capable of passing such judgement. We vindicate our own divinity when we confess our own sins - when we turn upon ourselves in condemnation, we turn to ourselves in grace. Our forefathers called repentance *(Rebrow see p. 2 of mss)* a returning. Having searched out and discovered our sins and weaknesses, and having passed judgement upon them we are in position to return from the world of our degradation to the higher world, which is our true world, man's divine estate.

Other men judge us by our actions. We judge ourselves by our motives, and this is true judgement. Others see us from without. - We see ourselves from within, and that is true sight. They see our art. We see our nature. Others may pass false judgement upon us. We never do, and if we do we know that we are deceiving ourselves. Others can be harsh or lenient. We need be neither. Others judge us by the prevalent code. We judge by the best that is in us.

It is hard to judge oneself. A great teacher once said "Judge not that ye be not judged". Man has a weakness for judging others but not himself. It is easier to judge others than ourselves. In fact it is the favorite indulgence of most men and women, but if we are ever to increase in our perfection and fulfill our exalted destiny it must be through just such frequent and acts of self-adjucation and self-assessment. This does not mean that

we should depreciate ourselves in our own sight. Nothing is gained by self-contempt. No man is lost until he has lost his self-respect; self-criticism, is not self-debasement. It is a mark of manhood to be critical of oneself.

And so on Atonement Day, in the rare and precious hours of contemplation which the day offers, we summon our lives before the judgement seat of our higher self, and we pass sentence as our actions are reviewed.

We may, for example, have spent the past year in ^{some} business. We may have given the best of ~~ours~~ and the most of us to it. We tried to be fair and honorable. We may have been favored with prosperity. We are satisfied. On Atonement Day we look below this satisfaction. We search our hearts and we ask ourselves: Ought we to be satisfied? Have we fulfilled our life's wishes during the last year? Furthermore, have we been as scrupulous about the service which our business could render as about the profit which it could yield. For an interest in service makes us servants and better men, while an exclusive interest in profit makes us profiteers and lesser men. Have we more sound principles, healthier inclinations, a better reasoning faculty and greater tranquility of spirit than last year. We were sent here not to enrich ourselves but to enrich our souls. Man's destiny is clearly not to surround himself with objects and things, ~~possessions~~ precious because they are rare, and perishable because they are things. Surely man has a higher mission in life, a spiritual mission; to increase in wisdom and knowledge, to broaden his outlook, to widen his horizon, to translate himself through self-mastery and self-expression to even higher worlds, to discover more truth and more justness and more beauty everywhere; In a word, to develop his personality and to make himself increasingly more indispensable ~~and~~ and irreplaceable in the world. How much of this work of life, this business of living did we accomplish during the year? The God in us is not impressed with the physical evidences of success, with the accumulation of things or the multiplicity of acts. Rather does he search out our hearts to learn what spiritual deposits have these acts and accomplishments left

there. Note that our Judge does not question us concerning objective things, or concrete accomplishments, but rather concerning qualities of mind and soul, which the year added or failed to add to our spiritual assets.

Similarly, we may have spent the year in our professions - doctors, lawyers, ministers, teachers. We may have performed our duties during the year within the narrow limits of our profession and within the law. We are satisfied. But the voice of what we might have done - and what we might have been - the voice of the higher self - challenges us on Atonement Day. Have we exploited the full possibilities of our professions - spiritually, intellectually? Have we attempted to explore its unknown hinterland? Did we love our profession in serving it or did we use it by exploiting it? Were we at all times conscious of its ministerial character? Of its potentialities for the beatification of life? If we were told that we were to die tomorrow, would we look back upon the year's work with regret as having been misdirected? Or if we were told that we were to live forever in the state in which we lived the past year would we be content?

And so with each of us. This day brings us face to face with ourselves at our highest point of being - we contrast what we are with what we might be, our actual selves with our possible selves. And we are helped and stimulated by it. This is the first purpose of Atonement Day.

On Atonement Day, too, is a day of prayer. We pray for forgiveness of our sins, we pray for compassion for our failures, for strength to bear our future burdens. And just what is sin? The Hebrews called sin "missing the mark". And that (is perhaps) the best definition as well as the truest index to the Jewish conception of the exalted nature of man. Some religions have conceived of human nature as begotten in sin - utterly corrupt - impossible of salvation except through the vicarious atonement of some man-God, and of the human body and its instincts and desires as the prison house of the

soul which must escape its carnal confinement ere it can attain to spiritual perfection. Not so Judaism - the major thought of Judaism was that God created ^{both} the body and the soul - that the soul came pure from His hands - and that the body is not its prison-house but its temple. Human instincts are not evil. They can become evil when they are thwarted or needlessly indulged, when they master the mind instead of being mastered by it. The same instinct ^(which) of self-love will make for self-esteem and a sense of honor; will when excessively indulged make for selfishness, conceit and arrogance. The same instinct ^a of sex will build ^a home and establish a family and serve the purposes of civilization. In excess, wrongly directed, it will lead to corruption and degeneracy. The rabbis have pointedly illustrated this thought: *(Hebrew - see p. 6 (over) of MSS)*

Sin is therefore not a yielding to the innate, ~~WHA~~ essential and original wickedness of man, but a misdirection, ^(Hebrew - see p. 6 of MSS) a wrong deflection, ^{AMERICAN JEWISH} a "missing of the mark." And repentance - is a returning to the right direction; a conducting of all our bodily and mental and spiritual forces into socially-benificent and personally ennobling channels.

The sense of sin is not a humiliating one. It is a phase of our higher development. Animals do not sin. Savages do not sin. Infants do not sin. ^{and} For they do not know right ~~from~~ wrong. It is a divine attribute to be able to distinguish the right from the wrong. *(Hebrew see p. 6 of MSS)*

To fall is sad but if man knows from where he fell, his ascent has begun. When man knows that he sins, he knows that in him there is a life and a spirit which craves for sinlessness and purity and holiness. The sense of sin and evil which the race experiences is the reverance of its sense of holiness, and it is furthermore man's prod and goad to spiritual progress. Without evil to be combatted life would be purposeless. In a state of absolute goodness man would have nothing to do. Commentary on the verse in Ecc. "And the years will come of which thou shalt say, I have no delight in them." The rabbis declare:

These are the Messianic times in which there will be neither merit(?) nor guilt - good nor evil.

And that ~~is perhaps~~ the profoundest implication of Atonement.

Clearly atonement is not a ritualistic act, a mystic charm, or a magical formula by which a man's sinful acts are forgiven; nor is the Day of Atonement fraught with any such strange potency, that it can by virtue of its unique location in the calendar, wash away the sins of men. The rabbis had always said: *Return see p 7 of mss.*

"Sins committed by man against his fellowmen - Yom Kippur cannot atone for". The sinner must make restitution, undo the wrong, repent, return. "If you have stolen, restore! If you have wounded, heal! If you have lied, make amends, publish the truth!, etc." That is your atonement!

What is the strange potency of Atonement Day (to) do for us. It can by reminding us of our sins call to mind our holiness. Atonement Day makes us conscious of our constant peccability, and at the same time our equally constant perfectability. (It) reminds us that over and above our appetites and desires, there is in us a spiritual nature which is marvelously endowed, ~~XX~~ sacred and inviolable, a divine presence in us, ⁱⁿ all of us. That we must stand before it in humility and reverence, as if in the presence of God. That sin which is always crouching at the door drags this holy presence into the dust. That the tragedy of sin is not only the hurt which it may bring to others but the hurt it brings to our own immortal souls. It defers(?) it, swings it out of its orbit, douses its light.

You dare not sin, days Atonement Day, not because you will be found out and punished, but because you will desecrate your immortal soul. You dare not ^{your neighbor,} ~~be wrong~~ not for fear of retribution, but for fear of desecrating his immortal soul. You must respect his holiness if you are to respect your own.

Hence the desire to be cleansed of sin becomes a resolution to vindicate the supreme worth and sanctity of human life - not prompted by fear of

punishment, but by the glorious prospect of man's high destiny - "As soon as a man thinks of repentance, he rises to the throne of God".

And it is in this progressive sin-cleansing and holiness-seeking that one truly finds God.



1. The Way of Atonement is a ~~prayer day for forgiveness~~
of our sins and day of contemplation and prayer.
we ^{are asked} Contemplate the year which has passed and what
we did or failed to do in that year, and we pray for
forgiveness of our sins, compassion for our failures
and strength to resume the struggle of life in the
coming year. Contemplation is good for the soul. If men
would think more even at the cost of doing less
less - we live in a strenuous age and action seems
justified of itself. - It is sufficient to be on the
move regardless of where we are moving to. - And
yet if we move ~~aimlessly~~ we are moving away
from ourselves - The aim ^{of the} enterprise should
be not just advancement but self-advancement
- and by self, I mean of course, our mental and
spiritual self, which is our true self. - If ^{a man} ~~he~~
is ^{to be compared} ~~as~~ a small island in a sea of eternity, then
the man who walks around it once feels just
as far as the man who runs around it
twenty times. And perhaps further: for walking slowly
and ^{a year} ~~can~~ can observe more. He can ^{study} ~~contemplate~~ the
scenes about him. The man who runs thru life can
neither observe nor reflect. And on Y.H. day is
given unto us as the ^{12th} ~~12th~~ - the Sabbath of
Sabbath - ~~the~~ ^a day of complete rest from all of our
year's labors and activities - a day for ^{meditation} ~~reflection~~ and
inquiry - a day for spiritual stock-taking, for finding

we are in position to return from the wretched world of our³
degradations to the higher world - ^{which is} our true world - ~~of~~
man's divine estate.)

Other men judge us by our actions. We ~~can~~
judge ourselves by our motives - and this is true
judgement. Others see us from without. We ~~can~~
^{see ourselves from within - and that is true sight.}
^{They see our act. We see our nature.} Others may pass false judgement upon us. We never
do, and if we do we ~~are aware~~ ^{know that} that it is false
~~and we are deceiving ourselves -~~ Others can be
harsh or lenient. We need be neither - Others
judge us by the prevalent code - we judge by the best that is in us.

It is hard to judge oneself. A great teacher
once said. "Judge not that eye be not judged." It
man has a weakness for judging other ^{men} ^{than} himself. It
is easier to judge others than ourselves. It
In fact it is the painful indulgence of most men
and women - But if we are ever to increase in
perfection and purify our ^{exalted} destiny it must be through
just such frequent and thorough acts of self-adjudica-
tion ^{and self-annihilation}. And ~~it~~ this does not mean that we ~~must~~
should depreciate ourselves in our own sight. Nothing
is gained by self-contempt. No man is lost until
he has lost his self-respect. ^{Self-criticism is not self-}
^{detestation} It is a mark
of ^{the highest} manhood to be critical of one self -
- ^{alone}

And so on a momentary way, in the rare and precious hours
of contemplation which the day affords, we ^{renew our} ~~judge ourselves~~
~~be~~ before the judgment seat of our higher self, and we
pass sentence as our actions are reviewed -

I am a business man. I have been spending my-
self in my work. The best in me and the best of me I
have given to my business - It has yielded me satis-
factory return. I am satisfied.

Furthermore

Have we been as scrupulous about the
service which ^{could render} us business as about ~~the~~ the profit
which it could yield - ~~Have~~ for an interest in
service makes us servants and better men,
while an exclusive interest in profit makes
us profiteers and lesser men - Have we un-
sound principles, healthful relations, a better learn-
ing faculty, and more tranquility of spirit & last year.

And in judging ourselves - we do not weigh accom-
plishment and measure achievement. ~~On~~ The food in
us is not impressed with the physical evidences of
success - with the accumulation of things or the
multiplicity of acts - Rather does he search
out our hearts to learn what sp. deposits have
there acts and accomplishment left there.

went way. Have we exploited the full possibilities
of our profession - spiritually, intellectually? Have
we attempted to explore its unknown hidden
land? ^{What have we done in this regard - a great deal we have done} ~~Have we~~ ^{explored} ~~at all times~~ ^{its} ~~con-~~ ^{potentialities} ~~ditions~~ ^{for the betterment and of life? - over}
of its ministerial character? of its
potentialities for the betterment and of life? - over

And so with each of us--- This play brings us face to face with ~~the~~ ~~last~~ ourselves at our highest point of being--- We contrast what we are with what we might be, our actual selves with our possible selves--- And we are helped and stimulated by it--- This is the first purpose, Art. Play.

On Sat. May, 2nd, ~~there~~ is a day of prayer - we pray for success
men & our sins - we pray for compensation for our failures - for
strength to ~~be~~ ^{to have} our future broken + ^{what} what is our? The
Hebrew called him the man - the mask - and that
perhaps is ~~the~~ best definition, as well as the truest index
to the Jewish conception of the exalted nature of man.
Some rel. have conceived of human nature as being
in sin - utterly corrupt - ~~unable~~ ^{incapable} ~~incapable~~ of salvation
except thru the vicarious atonement of some Man-God,
and of the human body, ^{and} its instincts and desires as
the prison house of the soul which must escape to
^{carried} ~~mental~~ confinement so it can attain to sp. perfection.
Not so Judaism - The major that of Jew was that
not created with the body & the soul - that the soul
came from his hands - and that the body
is not ^{its} prison-house but ~~the~~ ^{the} Temple. & Human
instincts are ~~not~~ ^{not} evil - They can

If we were told that we were to die
to-morrow would we let ^{the} boat upon ~~an~~
year ^{work} ~~of labor~~ with regret? Or if we were
told that we were to live forever in the State
in which we lived the ~~past~~ year - would
we be content?



become evil when they are thwarted or needlessly
indulged, when they master the mind instead of being
mastered by it. - The same instinct of self love will
master for self esteem and ^{honor} ~~when~~ ^{when} ~~conscience~~
indulged ~~will~~ make for selfishness, conceit and
arrogance. The ^{same} ~~instinct~~ ^{instinct} of sex will build the home
establish a family & seek the purposes of civiliza-
tion & progress, wrong directed it will lead to corrup-
tion and degeneracy. ^{over} Sin is therefore not a yielding
to the innate essential rational inclinations
of man, but a misdirection, a wrong deflection
a "missing of the mark" - And Repentance which
is a returning to the right direction, a ~~renewal~~
~~renewal~~ ^{renewal} of all our ~~body~~ ^{body} & mental spirit. power
into morally - beneficent, & personally - healthy
channels -

~~The sensation~~ The sense of sin is ~~not~~
~~The sense of sin~~ ~~is not~~ ~~the sense of self judgment~~
is not a humiliating one - ~~in the contrary~~ - It is
made as convincing & as ~~highly important~~ ^{highly} ~~important~~
~~scale of created life~~ - ~~Animals~~ ^{It is a phase of our higher devel} ~~do not sin~~
Savage do not sin - ~~Children~~ ^{Infants} ~~do not~~
sin - ~~For~~ ^{For} they do not know right and
wrong. It is a divine attribute to be able to
distinguish the right from the wrong. ^{But if man knows}
811 216 1836 p 107 (12) ~~To fall is sad~~ ^{But if man knows} ~~When man knows that~~
he has - he knows that in him there is a ~~defect~~ ^{defect}

The Rabbs have pointedly illustrated this
 thought: $\frac{2}{3} = \frac{2}{3}$ $\frac{1}{2} = \frac{1}{2}$ $\frac{1}{3} = \frac{1}{3}$
 ואלו שלללו, ואלו שלללו, ואלו שלללו
 ואלו שלללו, ואלו שלללו, ואלו שלללו



without end to be calculated life would be
purposeless. In a state of absolute freedom
man would have nothing to do, ^{consequently}
on the verse in Ecc. And the years will come
in which thou shalt say, I have no delight
in them: The Rabbi's ^{Admonition}: there are the
Memorial times in which they will be
neither sweet nor fruit - just an end.



Abnegation may humble man to the dust -
What is man that Thou art mindful, Heav?
a broken shard - a fleeting shadow - a withering
flower - but it also exalts him to the
heights - ~~He~~ He is but a little lower
than the angels - He is like the angels because he
knows the good from the evil - He knows the
law, the spirit, universe - He belongs to the
celestial fraternity - His life is holy.



1. The Way of Atonement is a day of Contemplation and prayer -
2. Contemplation is good for the soul. If men would think
- strenuous age - on the move - If a man's life
is to be a life = just as

Contemplation helps us to get acquainted

3. When we are engaged - doing - & reflective - Meditat.
turns us back - at day - unseen

4. Along helps us to estimate
On Atonement day, we face ourselves as judge
- Burns - Other men judge us by our actions -

5. It is hard to judge ourselves - a great teacher -

6. This does not mean that we should depreciate ourselves
- when we pass judgment upon our acts we
acknowledge

7. On no on Atonement day, in the rare - we summon our
loves before

1. We may, for example have spent - business pursuit
2. The God in us is not impressed -
3. For the more - scrupulous service
4. Note.

8. Similarly, we may have spent the year in an unproductive
- exploited full possibilities
- explored
- loved it and served it - a used - 'spade'
- unutilized - potentialities
- If you were to die tomorrow.

9. And so with each & us - the Way brings us face to face
- we contrast - helped to ourselves - first principles & ideas

10. Prayer - Sin - 96p - Same religious - Judaism
- instincts -
1. self-love 2. Sex
2. 3/10 2/10 - 87 750

11. Judaism says
Sin is not guilt - but misdirection 2/10

12. Sin is not humiliating - pleasure - animal
- good - without evil
2 - And the good will come - into the
3. Sin reminds us of our weakness

13. This is prayer & Day - no inward - 10/10 3/10 1/10 2/10
1. perceptibility - perceptibility

2. known power is us
3. that our soul degrades

14. And so we come on active day
- at in peace
but to behave our substance
with - - 2/10 2/10 2/10
- 2/10 2/10