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Day of Atonement, 1926.

The central thoughts of this most solemn day are sin and atonement. These words reverberate throughout the somber liturgy of this day. We confess our sins, we catalogue them one by one. We lay bare ~~our~~ the innermost secret reserves of our lives, and in deep contrition, humbled and abashed, we seek ~~at~~ atonement for them from God Who knows how frail we are and how greatly we are in need of His compassion and forgiveness.

It is not to man that we confess but to God - the God Who sits enthroned on His judgement seat in the highest heaven of our being where all that we might have been and might ~~still~~ still be abide. On this day we are brought face to face with our ideal selves, with all the power and the beauty and the glory which might be ours, and in their brilliant light all the weakness, unloveliness and unworthiness which are ours stand revealed.

It is good to come ~~and~~ face to face with ourselves, and with the presence of God dwelling in our highest selves, be it only one day in the year. It is a cleansing and a healing experience. Throughout the year we are too busy to meet ourselves. We are too engrossed; some of us deliberately choose the swirl and excitement of action, of being with other people, in order to escape the necessity of facing ourselves, in lonely silences and critical appraisal, eye to eye, in stark frankness.

Yom Kippur challenges us to such a meeting. Alone with ourselves and with our God, with none to beguile and none to impress, in the presence of the austere solemnities of life, we are awed and humble. We become aware of the distance which still separates us from our ideal of perfection, of the lapses and betrayals of which we are guilty. And our lips soon begin to repeat the sad confessional of ~~XXXXXX~~ human life. We have sinned against Thee openly or secretly. For the sin which we have sinned against Thee in the evil meditation of the heart... And so on through the whole register of human peccability.

Typ
6/25

It is not fear of punishment which prompts this confessional. Rather it is the fear of estrangement - estrangement from our best self. There is no greater tragedy in life than the loss of self-reverence and self-esteem. As long as a man can respect himself he is not lost. As long as man is conscious of a higher self towards which he is approximating in spite of his momentary lapses and backsliding, in spite of sin, so long ~~as~~ he is in the road of ~~salv~~ salvation. The moment he has lost that consciousness, the moment he becomes utterly estranged from ~~him~~ the vision of his higher self, that self same moment has he forfeited all human pride and dignity. His ^(Hebrew - see p. 2 of mss) ~~depart~~ departs. His feet must forever wander among the mountains of darkness and desolation.

When we therefore confess to a sense of sin we are in reality acknowledging our faith in our higher self. We are reaffirming ourselves. What we really declare is: True, "we have sinned, we have transgressed, we have done perversely". But not because we have denied the moral law of the universe, not because we flaunted the sanctions of the spiritual life. We were weak and thoughtless and blind. But we shall make amends. We resolve to do better, we shall try to become worthy of "the power and the beauty and the glory" which are within our souls. We do not wish to be separated from our dream ~~XXXXXX~~ world, from our triumphant self, from the man we might be, the ultimate man whose distant radiance illumines our days and sheds the lustre of worth and dignity upon all our humble efforts and strivings.

Our people called sin ^(Hebrew - see p. 2 of mss) - missing the mark. Sin is not, as the ancients thought, an act of irregularity in cult or ritual, an offence against a ceremonial law, The violation of a religious taboo. Sin is not offending the majesty of God. God's omnipotence and majesty are not compromised by our little acts of folly and wickedness. ^{(Hebrew - see p. 3 (over) of mss)}

"If thou ~~XXXX~~ sinnest what doest thou against Him - and if ~~XXXX~~ thy transgressions are multiplied, what doest thou unto Him?" ^{(Hebrew - see p. 3 (over) of mss)}

"Thy wickedness concerneth a man as thou art".

Sin is man's failure to rise to the best that is in him, to come up to the highest expectations of his own spiritual life. It is missing the mark. Everything which is second~~X~~ best, inferior, shoddy, is sin. Everything which deviates our aim from our shining target is sin. Everything which separates ^{the} ~~XNX~~ a man from union with God in him is sin.

Hence while there are varieties of sin, there is only one criterion(?) of sin. A gross act of misdemeanor, a felony, a brutal assault, crooked dealing and oppression are sin. For they keep a man from fulfilling his highest destiny, they are dreadful stumbling blocks in his way. But so are envy, and hate, and self-indulgence and unkindness sins, albeit we are not punished for them by society. They, too, keep us from ourselves, alienate us from the wonder-world of our ultimate becoming. So are fanaticism, intolerance, extremists of all kinds, sins. Asceticism and unnecessary self-castigation were declared by our rabbis to be sins; they destroy the fine balance ~~XX~~ and harmony of living. They keep man from perfection. So he is a sinner against his immortal soul who compromises his convictions, who surrenders his principles, who forsakes the hard road ~~66~~ duty for the primrose path of ease and worldly approbation. And I sometimes think that such a sinner is the most blameworthy, for unlike the gross criminal, he is not driven to his dereliction by want, or ignorance, or anger, but by coolly calculated self-interest dictated by sloth and moral cowardice.

But for all these sins, grave or light, there is atonement. "God does not desire the death of the sinner but that he should return and live". "Wide open are the gates of repentance, as wide as the gates of the seas". There is always the possibility of reunion with ourselves. But clearly such reunion is effected not through the recital of a formula, or through performance of a prescribed ceremonial of penance. If sin is an inward condition atonement must be an inward experience. It is only through ^a change of heart, of motives,

and objectives, that we become reunited. Sometimes it requires a complete revolution in our mode of thinking, a complete re-evaluation of all values, a complete readjustment before it can be restored to the true way which leads to the shrine of our ideal self.

Such an inner readjustment will make for truth and uprightness in all our acts. First comes character and then comes conduct. Nobility in character makes for nobility in conduct. And it is in our conduct, not in our words or in our protestations, that our life reflects itself, and it is by conduct that we are judged. The men of Ninevah sinned, writes a Jewish mystic of the 16 century, commenting on the story of Jonah, They repented.

They put on sackcloth and ashes. God repented Him of the evil which He said
And He would do unto them. ~~And~~ He did it not, The Bible says

(Hebrew - see p 4 of mss)

not

And God saw their work ~~and~~ their sackcloth and ashes,
but "their works, that they turned from their evil way"

And how profoundly does the great prophet Isaiah of the Exile expound the meaning of true atonement. The people who have been accustomed to think of sin as of a ritual transgression and therefore of atonement as of a ritual formula - a matter of fasting and sacrifice, cry out: Wherefore have we fasted and Thou seest not? Wherefore have we afflicted our soul and Thou takest no knowledge? And the voice of God speaking through the mouth of the prophet makes reply: "Is ~~that~~ such the fast that I have chosen? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

(Hebrew - see p 5 of mss)

If not higher?

We are told that in olden days, when the Temple still stood ~~XX~~ in
 (mountain?)
 the holy city of Jerusalem, on atonement day the high priest would on that
 day ask forgiveness for the sins of Israel. And first he would ask forgive-
 ness for his own sins, and then for the sins of his own family, and lastly
 for the sins of the whole congregation of Israel. The Temple no longer exists.
 (and)
 Wherever the pious of our race ~~KKK~~ assemble for prayer or worship there is a
 of
 Temple, ^A the living God whose glory fills the universe. And every Israelite
 may be a high priest on this day, praying for forgiveness. And it would be
 for
 well if we prayed as the high priest prayed of old. First, ^A forgiveness for
 personal
 our own ^A sins. Before the eyes of God let us lay bare ~~our~~ our own failings and
 shortcomings. There is no man who sinneth not! Even the high priest was not
 without sin. We have not always been faithful to the God within us, not stri-
 ven to realize the highest possibilities of our spiritual life. We have not
 always followed truth and goodness. Frequently we would ~~set~~ set worldly gain
 above all else. We hankered after things and possessions and in pursuit of
 them we often trampled over the rights of other men, and desecrated the sanc-
 tity of other men's lives. How often we neglected our spiritual life. How of-
 ten were we hard and inconsiderate in our family life and in our social life,
 how often were we selfish and grasping. *(Hebrew - see p. 5 of mss)*

And then let us pray for the sins of our household, for the sins which
 we committed against our household. Beautiful was the home of our people, full
 of love, harmony and peace. It was our sheltering haven in our darkest ages -
 His
 our refuge and our stronghold. God dwelt there. The family board was ~~an~~ altar.
 Within the house dwelt reverence and piety. There the sanctities of life were
 harbored. Holy, holy was written above its portals...

Have we kept our homes sanctuaries? Have we not permitted the cyni-
 cism and materialism of the outside world invade them, the cheapness, the
 noisiness, the vulgarity of the secular life about us? Are children impressed
 in our homes with the piety of their parents, humility, simplicity, their de-

votion to the true, the good and the beautiful in all things, or are they impressed with their parents' solicitude for wealth, and pleasures, and display, by extravagance and indulgence in all things, by hectic pursuit after novelties, fashion and excitement? *(Revised - see p. 16 mss)*

And lastly let us pray forgiveness for the sins of the people of Israel, for the sins which we committed against the people of Israel. Great and heroic is the history of our people. Mighty have been its spiritual gifts to mankind in the past. The oneness of God and the oneness of mankind, the dignity of human life and the goal of human perfection, a code of justice between men and nations and a code of love - these are some of the contributions which our race ~~has~~ made to the moral assets of humanity. Prophets and seers and sages and dreamers of beautiful dreams we gave to mankind. And withal the flaming ^{its} example of a prophetic people which followed ~~the~~ vision and proclaimed its message against all the accumulated hostility of the world. How have we lived up to our high calling - as sons and daughters of this priest-people of God? What have we done to merit the title, ~~the~~ or to carry on the centuries-old mission of our people? What have (we) done for the Kingdom of God?

We have been the religious leaders of the world in the past. Are we today? Are we in any way distinguished by our greater piety, or spirituality, or rectitude? Are we ~~devoting~~ ^{devoting} ourselves to personal integrity, to social righteousness, to international peace and justice more zealously than the people about us? We would be doing this if we were leaders. Leadership demands the price of example. We cannot lead by ~~walking~~ boasting of our past achievements, or by spending our lives apologizing for our existence, and justifying ourselves against antisemitism. We have something positive, and daring to do in the world. We ~~are~~ are to demonstrate to the world the technique of the moral life. How men ~~are~~ are to walk in the ways of God, in order to discover the profoundest

meaning and most perfect harmony in life. What have we done to demonstrate it?

is
Our religion for many of us an accident of birth, and an affair of a few days in the year. We are unaquainted with our own past and our own literature. Thousands of our children are not instructed even in the elements of our faith. How often have we laid our incense on unholy shrines. We seem to have lost our prophetic order and our prophetic voice. *(Hebrew -*

see p. 7 of mss.)



1. The central thoughts of this most solemn day ~~are~~ ^{are} sin and atone-
ment. These words reverberate throughout the service liturgy
of this day. We confess our sins, we catalogue them one by
one. We lay bare the unvarnished secret recesses of our lives,
and in deep contrition, humbled and abashed, we seek atone-
ment for them from ~~the~~ God who knows how frail we are
and how greatly we are in need of His compassion
and mercy, forgiveness.
2. It is not to man that we confess but to God - the God
who sits enthroned ~~on~~ His judgment seat in the highest
heaven of our being, where all that we neglect have been
and might still be abide. On this day we are brought
face to face with our ideal selves, with all the power and
the beauty and the glory which ought to be ours, and ^{in their} ~~they~~
^{brilliant light} ~~contrast~~ all ~~the~~ ^{our} ~~weakness~~, ~~unloveliness~~ and ~~stagnation~~ ^{uprightness} ~~which are~~ ^{which are} ~~ours~~
revealed.
3. It is good to come face to face with ourselves, and with the
presence of God dwelling ~~in us~~ ^{near} ~~there~~ ^{in our} highest selves,
be it only one day in the year. That is a cleansing and
a healing experience. Throughout the year we generally
~~live outside of ourselves, on the periphery of our real being,~~
are too busy to meet ourselves; ~~then~~ ^{we are} afraid to
meet ourselves. We are too busy, or ~~we~~ ^{we} deliberately
~~seek~~ ^{lose} the mind and excitement of action, ^{of being as the people} ~~in the~~
to escape the necessity of facing ourselves ⁱⁿ ~~in~~
critical appraisal, eye to eye, in stark frank-
ness. And so we never know your Kippur challenges
us to such a meeting. Alone with ourselves and with
our God, ~~we contemplate~~ ^{we have to regard as} ~~in the presence of the austere~~
solemnities of life, we are awed and humbled ^{and} ~~and~~
our lips ^{100%} ~~help us to repeat~~ ^{repeat} the sad ~~confession~~ ^{confession} ~~of~~
the sin which I have turned against ~~the~~ ^{my} ~~self~~ ^{self} ~~of~~ ^{of} ~~recently~~
For the sin which I have turned against ~~the~~ ^{my} ~~self~~ ^{self} ~~in the evil~~
much within the heart. And so ^{is} ~~is~~ ^{is} the whole register
of our human ~~failings~~ ^{failings} ~~peccability~~ ^{peccability}.

we become aware, the distance which still separates
us from ^{our} the ideal of our perfection, of the lapses and
betrayals, which we were guilty,

WRHS



He is not spending the majesty of God. God's au-
thority and majesty are not compromised by our
little acts of folly and wickedness. 16th pt
10th or 11th 101-1200 or. "If thou resist
what dost thou ^{against} Him — and if thy transgressions
are multiplied, what dost thou unto Him?
— 7th 7th 1st. Thy wickedness concerneth a
man as thou art!

He is also fanaticism, intolerance, excommunication
etc. Our Rabbis declared that 'Pietism and
universal self-castigation were declared by our
Rabbis to be wrong — For they destroy the true
balance and harmony of being. They strip
man from perfection —

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not through the recital of a formula, or through the performance
of a prescribed ceremonial of penance. If sin is an in-
ward condition, atonement must be an inward experience. It
must ~~it is~~ ^{not} through a change of heart, of notions and ob-
jects that we become reunited, ~~with~~ ^{to} ourselves it requires
a complete revolution in our mode of thinking, a complete
re-evaluation of ~~our~~ ^{all} values. a complete readjustment
before such we can be restored to the true way which
leads to the shrine of our ideal self.

10. Such an inner readjustment will make for truth
and uprightness in all our acts. First comes
character and then comes conduct. Nobility in
character makes for nobility in conduct. And it
is in our conduct, not in our words or in our
professions, that our life reflects itself, and it is by
conduct that we are judged. ^{The men} ^{conspiring against the} ^{Story of Jonah} ^{liars}
never write a Jewish myth of the 16th C. They repented.
They put on sack-cloth and ashes. God repented
Him of the evil which He said He would do unto
them. Had He did it not? The Bible says. p. 56's 1011
p. 56's 111
And for saw their works not their
sack-cloth and their ashes - but "their works, that
they turned from their evil way."

And how profoundly does the great prophet Isaiah
express the meaning of true Atonement:
The people who have been accustomed to think of sin
as of a ritual transgression, and of atonement as of
a ritual formula - a matter of fasting and sacrifice
cry out: ~~is learning~~ that "Wherefore have we fasted, and
Thou seest not? Wherefore have we afflicted our soul, and Thou
talkest no knowledge? And the voice of fast, saying, 'Thy
mouth is full, the prophet makes reply: 'Is such the fast
that I have chosen? Is it to bow down his head as a
bulrush, and to spread sackcloth and ashes under him?
... Is not this the fast that I have chosen? To loose

the fetters & wickedness, to undo the bands of the yoke,
To let the oppressed go free, and that ye break every
yoke? Is it not to deal thy bread to the hungry,
and that thou bring the poor that are cast out to thy
house? When thou seest the naked, that thou cover
him, and that thou hide not thyself from them
our flesh?

11. § 10.1.1. If not right?

12. We are told that
In olden days, when the Temple still stood on the Holy Mt. in Jerusalem,
On Anniversary day, ~~as~~ as told, the High Priest would as that
day - the only day in the year - enter the Holy of Holies and
there in the ~~most~~ ^{second} place in the Sanctuary he would
ask forgiveness for the sins of Israel. And just he
would ask forgiveness for his own sins, and then
for the sins of his own family, and lastly for the sins
of the whole congregation of Israel. The Temple no
longer exists. Wherever the priests of our race
gathered for prayer & worship there is a Temple
the king for whose glory fills the universe. And
every Israelite may be a High Priest on this day
praying at the Holy of Holies, his own heart
for forgiveness. And it would be well if he
prayed as the H. P. prayed of old. First for his sins
& ~~his~~ ^{personal} sins. Before the altar eye of God (lay bare
our own failings, and shortcomings. There is no man
who is without sin. We have not always been faithful
to the God within us. We have not always followed
truth and pursued the good. Frequently we set ourselves
vain above all else. We have had after things and other
possessions and forgot frequently in pursuit of them, we
sacrificed the ~~greatest~~ ^{greatest} things of life. How much is required
of our spiritual life. How often was we hard and
inconsiderate ~~and~~ ^{in our family life} selfish and grasping. How often was we
... (1) 100. pl. 100. 7 not 1000 1000

13. And then let us pray forgiveness for the sins of our household, for the sins which we committed against our household. Beautiful was the home of our people - full of love, harmony and peace. - It was an sheltering haven in our darkest days - our refuge and our stronghold. For dwell^{ed} there. The family board was this altar. Within ^{the home} dwelt reverence and piety. ~~and devotion~~ to God the sanctities of life were hallowed. Holy, holy was within about its portals...

Have we kept our homes sanctuaries? Have we not permitted the guile and materialism ^{the outside world} to invade them? the cheapness, the morosities, the vulgarity of the secular life about us? Are children ^{taught} in our homes to ~~revere~~ with their ^{of their} parents piety, humility, simplicity, ~~or~~ their devotion to the true, the good and the beautiful in all things, or are they impressed with their parents solicitude for wealth, and pleasures, and display, by ~~indulgence~~ extravagance and indulgence in all things, by hectic pursuit after novelties, fashions and excitements?
 12/1 1/1 12/6 12/11 12/6 12/11 12/6 12/11
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12. And lastly let us pray forgiveness for the sins of the people of Israel, for the sins which we committed against the people of Israel. Great and heroic is the history of our people. Mighty have been its efforts to be a light in the past. The greatness of soul and the measures of manhood, the dignity of human life and the goal of human perfection, a code of justice bet. men and nations and a code of love - these are the ~~constitutions~~ ^{the} ~~which~~ ^{are} ~~made~~ ^{made} to the moral assets of humanity. And ~~with that~~ the ~~example of~~ ^{the} ~~Prophets~~ ^{Prophets} and seers and sages and dreamers of beautiful dreams we have

1. Central Thoughts - reiterate -
- and then I would speak to myself
2. It is not to men - On this day for the
- power, beauty -
3. It is good to come for Y.H. - Alone
- alone - Consciousness of the distance
4. It is not fear of punishment - Tragedy
5. Confession is not humiliation -
action sin - loyalty to virtue -
6. Our people call Sin (GOD) -
- 12 GOD or 12 GOD p/c
7. Hence while varieties - criterion -
8. But for all sins, great or light - Action
affected -
9. Such men readjust. will make for the
conduct - character - 16 c.
① Men & women -
② Isaiah - Wherefore have we perished -
- applied - talked no knowledge.

10. - 10/1/11

11. High Priest.

(1) Personal - No man - H.P. - faithful -
- *pln 2/16*

(2) Household - *pln 2/16*

(3) People. "How have we held up to
our calling?"

(1) We were leaders - *progr. Exm.*

(2) We cannot lead by brasting

(4) Our rel. for many - accident

pln 2/16

1. They are poor that have lost nothing.

- (1) missed the glory of having & loving -
- (2) it is better to have loved & lost -
- (3) Poor in memories -
- (4) have left the chausy & possession - the
the other memory & pain -

2. They are poorer for, who having, have forgotten.

- (1) Their experiences were not profound.
their memories of them are not profound.
life's great shadows



3. They must poor of all, who lose and wish
they might forget -

- (1) Their exp. are unhappy & unsteady.

4. Memory is possession

5. Behind is the man who has a heart.
memory behind him -

1. God lives in memories in the past

① work at 11/27

② What means to me has def. W3 comes
from - But in past - W3 can see
them - in the present they live - I then
share the W3 can see for

file up

1926

WRHS



curse the heritage that we
bequeath —
"rarer gifts than gold"

1/17 2/22 4/10 11/17 -
① Trust God.

2/ Wealth is bereavement but memory is possession.

① They are poor that have lost nothing
at - never had & not cherishing & know
of not important memories

② They are poor, who being, have forgotten
at not profound - ordinary -

③ They are not poor all - who lose
and forget forget
at Exp. unhappiness

3. Let us live that our dear ones will not
forget us, nor need to forget - That
is immortality.

① Way leave wealth - both by po
of us leave memories

4. Striving

Brothers, who are crunched and broken
by this sorrow. Consider this. This
order of things always is every. The way
of all things is broken from broken

may have started the cup, but they
may get well back it. In the winter
they first, so shall be the last. May
the ~~the~~ who is the Prince of our Land
Compass you —



