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Day of Atonement, 1931.

#12
Excerpt from family prayer book
WHAT IS MAN, O LORD?

YK-31
A YOM KIPPUR SERMON.

There is a note of depression in the service of the Day of Atonement. Throughout we are reminded of our sins and our frailties. Our lips utter the confession of our short-comings and misdeeds. The detailed enumeration of our transgressions and unworthiness leaves us in a chastened and humbled mood. This mood of depression is further deepened by the repeated references in our service to our mortality, to our fleeting days and to all the ills of the flesh and the sorrows of the heart to which we are heir during our days upon earth. Thus we are reminded: "Man's days are as vanity, and his nights bring him no peace. His plans run to naught, he walketh as in a dream, and findeth no rest until the grave closeth over him." And again we read: "Man comes from the dust and returns to the dust. With his sweat of his brow must he earn his bread. His life is like unto the withered grass, the vanishing shadow and the fleeting dream." And lastly we are admonished that we are on the threshold of a new year, that the events of the future are hidden from our gaze and that they are beyond our ordering or control. The tides of time move on, and regardless of our wishes, we shall be carried on to our appointed destinies, some to a safe haven of peace, others out upon the broken seas of misfortune and sorrow. Thus a sad refrain runs through our liturgy and induces in us a spirit of dejection and heaviness of heart.

We should not, however, assume that this is a deliberate artifice on the part of our religion to make us penitent and reverential. Religion does not wish to exploit the sad limitations of human life, but rather to teach men how to surmount them. The great themes of all human speculation, whether in philosophy, religion or literature have been these very themes of sin, and fate and mortality. They are the inescapable themes. They have been the dark shadows cast over human thought since the beginning of time. One cannot read a Greek tragedy without hearing the slow grinding of the wheels of Fate. All the great epic and lyric poetry of

mankind, all the world's most moving literature have these subjects for their ground-tone or their over-tone. The profoundest meditations of philosophers have revolved around them. Even the reflective scientist finds himself face to face with these themes as soon as his head is lifted above the tubes and retorts of his laboratory.

Recently Prof. Charles Richet, of the Faculty of Medicine of France, winner of the Nobel Prize for Physiology, published a work called "L'homme Impuissant", which in scientific terms recounts the story of human helplessness - the same story which forms the text of Ecclesiastes and Job, of Buddah and Homer and Sophocles, of Omar Khayyam and The Khasidah.

Man is chained down, declares this scientist, to this paltry mass of gas, stone and mud which is our planet. On it he is isolated in the vast empty spaces of the universe. He is defenceless against the possible cataclysm of the earth colliding with another mass of matter wandering in the solar system, or against being enveloped in the poisonous gasses of some comet. He cannot prevent the progressive cooling of the earth which will in time leave it a block of snow and ice from which all life will have vanished. He is held as in a vise by the relentless operation of the laws of nature. He cannot change the decrees of cosmic laws.

The race of man is helpless enough. But even more so is the individual man. He cannot escape oblivion. One out of a hundred million is remembered by posterity. What the earth covers men forget. During his life he is subject to the play of physiological forces which he cannot control. He requires all the skill of medicine and surgery and dentistry to keep his bodily machine from breaking down utterly. His mind is subject to the afflictions of his body and "his soul ages as his body grows old." He cannot decree what his own children shall be, whether they shall be tall or short, handsome or ugly, wise or dull, good or bad. Man is constantly attacked and rendered miserable by hates and jealousies, torn by wars and discord. The great questions of the world he can not answer. Whence he came and whither is he bound? Why is man? Why are

stars, and solar systems, and evolution? Why is anything?

Thus meditates a great man of science. Thus has the human spirit since the beginning brooded over the riddle of the Universe. And thus are our own thoughts driven into the dark channels of reflection on Atonement Day.

But does our Atonement Day leave us spiritually floundering in this morass of despondency? Is the genius of this day the evil genius of despair? Does our exalted faith which has helped and guided so many generations through the trials and tribulations of life lead us on this its holiest day into the labyrinths of pessimism?

Not at all!

Judaism has never taught man to think of himself as utterly worthless. It never trained men to grovel in self-debasement before the throne of deity. Man is lower than God, to be sure, but there is enough of the image of God in him to crown him with glory and honor. Man's domain is infinitely small in comparison with God's but within that domain, man is sovereign and lord. There is a remarkable sanity and balance in Judaism's view of man's place in the universe. On the one hand it leaves no room for over-weening pride and conceit. It strips man stark naked of all his pomp and circumstance and of all his vain pretenses. In the midst of his strutting and pageantry Judaism reminds him that he is dust and ashes, a bundle of corruption, food for the worms. Judaism tolerates no pride of position or of wealth or of learning or of power in man. It never permits man to forget that he is fashioned out of frail and perishable stuff. And that against the background of enduring mountains and seas, of eternal time and infinite space his ranks and titles, his ensigns and regalia are puny and ludicrous and pathetic. There is a wholesome corrective virtue in this stern reminder of our faith.

On the other hand, Judaism speaks of man as a co-worker of God, as a free agent in the spiritual work of creation, as the crown and summit of all created life. It avows that man has within certain bounds, freedom of

choice and action. In his spiritual and social life man is free to choose, to ordain, to initiate, to perfect. Neither beasts nor angels are free. Man is free. Man's very ability to sin is proof of his freedom. Were man not free, he could not be held responsible for his conduct. None of his actions could be accounted as sin. But man is free to sin and to repent. In the very concept of sin and repentance is involved the conviction of man's moral freedom. Every time we beat our breasts and confess our sins, we aver at the same time that we were able to do otherwise. When we confess that we have sinned through deceit, or oppression or cruelty, or lust, we proclaim that, as men we were capable of truth and justice and love and self-restraint.

Thus Judaism keeps a true balance between man's power and weakness, between his sufficiency and his inadequacy. Judaism faces reality squarely. It does not embellish or bedeck the cold, hard realities of life. It is not a demulcent theosophy, an opiate which makes men unmindful of the harshness of existence or of the tragedies of human life. That is what makes the textbook of Judaism - the Bible - such an amazingly vivid and veracious human document. The whole of life is mirrored in it, its pathos, its poverty, its cruelty, its sorrows, as well as its splendor, its sweetness, its grandeur and its sublimity. It's a far cry from the Song of Songs to the Book of Kohelet, from the carefree dulcet lilt of life and love which is the Shir Ha-Shirim, to the dark, somber requiem of "vanity of vanities - all is vanity." But both belong to the one symphony of life - the laughter as well as the tears. Both moods are real and authentic.

And because these things are so, and will be so until the end of time, Judaism counsells men to be humble and patient, to reconcile their restless spirits to these unalterable facts of existence, to refrain from beating their wings vainly against the bars of destiny and to face the sorrows of life, - pain, bereavement, failure and disillusionment, - stoically, with dignity, as becomes men. For there is nothing we can do about it. The physical world is not of our making nor is it subject to our will. We cannot destroy nor create one

grain of sand. We cannot change one law governing chemical combinations or growth and decay. We may acquaint ourselves with the manner of their operations. We may employ them to our advantage, but no more! This world is ours to live in as wayfarers and sojourners. It is not ours to change. The foundations were laid long ago. The laws are fixed for all time. Man will always be hedged in by them. He will forever be caught in the mesh of mortality. Man is not lord of creation.

But there is a world which is man's own, his peculiar domain, in which his decrees may be obeyed and wherein his will may be sovereign. It is the world largely of his own fashioning, the world of moral and spiritual values within himself and within society. Therein he may do as he pleases. In the physical world he cannot do as he pleases. Disaster or death will overtake him if he violates a law of nature. If he touches fire he will be burnt. If he falls, he will be bruised. If he grows old, he will decline. But a man may lie, and hate, be selfish, arrogant or cruel and never suffer a bodily ache. In this domain of moral values the physical compensations are not the final arbiters. Man's will and ideals are. Here man is free, to decide whether he shall lie or speak the truth, hate or love, be selfish or unselfish, arrogant or modest, cruel or kind.

Man cannot control nature. But if he is a normal man he can control his own nature - himself. There is in man a psycho-physical world of instincts, passions, appetites which he shares in common with other animals. If he were to follow these blindly, unreflectingly, obeying their promptings, unquestioningly - he would be no more than an animal. But besides this physical world man has been endowed with an over-world, a mental and spiritual world, a world of thought, reflection, judgment, discrimination and ideals which exercise a control over the urgent impulses of his physical and psychic self. It is this moral world of will and ideals which is man's very own - and therein he may be master.

The physical body cries out: I am tormented with pain, I cannot endure. The spirit of man, man's other world replies: let us endure pain in silence as befits a man. The body, quivering in terror, cries out: I am afraid and I shall run away. But the will of man replies: we dare not fly, let us conquer fear. The body flushing up in anger at a hurt or insult is bent on returning hurt for hurt, insult for insult. The soul admonishes: we must love them that hate us. The body laments: our days are so few upon earth. The spirit replies: let us therefore make them full and rich. The body protests: there is so much wrong and injustice in the world, let us, too, snatch and grab and trample upon others. The spirit of man makes answer: nay, let us drive out wrong and injustice from our own life; we may thus help others to do the same. The body insists: there is nothing in the world that matters but pleasure and pain. Let us therefore eat, drink and be merry. The spirit asserts: there is much more to life. There is beauty and truth and goodness; there is wisdom to be gained, and wrongs to be righted and burdens to be lifted. Ah, but there is death! cries the body. There is no death for the righteous, answers the soul.

This admonishing, correcting, piloting world is our world, my friends, the only thing left us on earth. But it is more than enough for our short sojourn. We cannot know everything, why then, we shall be satisfied with limited knowledge. We cannot know absolute truth. We shall be content with proximate truth. We cannot change the universe. We shall not try to change it.

But there is a marvelous world, circumscribed it is true, but luminous, magical and intriguing in which we can live freely and do so many magnificently interesting things - a world of song for the poet, beauty for the artist, discovery for the explorer, invention for the scientist, meditation for the philosopher, research for the scholar and work for everybody, a world teeming with problems and adventure, full of exhilarating, challenging tasks on all sides, - ignorance to be eradicated, disease to be conquered, wars to be outlawed, poverty to be

Begin
here

- 1 - (3)

stamped out - a whole new kingdom of finer, nobler human values to be built by human hands. The stout of heart, ^{and} the eager of mind ~~and the vibrant of~~ ^{need} ~~spirit will~~ never want for combat, zest and romance in such a world.

Granted that we shall never know the beginning or end of things. Granted that our span of life is short and checkered. Granted that we shall forever be subject to accident, sorrow, old age, death and decay. But so long as there is delight in creative effort, sustenance in hope and ambition, joy in comradeship, happiness in love, human life ^{may} ~~will~~ advance triumphantly through the very valley of the shadow of death, singing the proud song of man's ascent.

As long as man can carve out of the jungle gleaming cities of homes, Temples, schools and gardens, as long as he can hew order out of chaos, fashion sound into music and clay into beauty, as long as he can refine his instincts into ever nobler motives, and organize his world after ever higher patterns of truth and justice, so long ^{may} ~~will~~ man feel free, privileged and rewarded upon this earth.

And it is to this world - man's own - that this Day of Days would direct our attention. Live here, Oh, Son of Man and be fulfilled! Live here; and the terrors of the grave will not affright you. It is your only refuge and shelter from the accidents of time and the ruthlessness of fortune.

Sin is to exile oneself wilfully from this world - to live as if this world did not exist. Return, O Son of Man, to your own home!

And always there is God. We are not building for an ultimate ruin. We are not striving after winds of futility. There is reason, wisdom and justice in the scheme of things. Our burdens are many but there is One who knows our burdens and shares them.

Our Bible ~~XX~~ begins with the words "In the beginning", and they may be taken as key words to an understanding of the genius of our faith. Judaism is a religion which proclaims the joyous message of eternal beginning~~X~~.

God, Himself, who in his omnipotence could have created the universe complete and perfect in one act and so for all times, nevertheless delights in renewing His world each day. *(Hebrew sup. p. 1 of mss.)*

Our rabbis were impressed with the magnificent mystery of eternal beginning in God and they declared that God's *(Hebrew. see p. 1 of mss)*

Our religion, unlike some other systems of religious speculative thought, never harbored the thought of fatalism in human destiny. Fatalism is a doctrine concerned with fixed and pre-ordained ends. It proscribes initiative and new beginnings. There can be real or significant beginning in a world ~~WHEXX~~ in which all things are predestined. But Judaism was ready to circumscribe God's omniscience, in order to save for man, his most precious initiating and privilege of ~~N~~starting anew.

That is why Judaism has always been known as a religion of hopefulness, and that is why it was able to sustain through the centuries a people subjected to the most ~~XXXXXXXXXXXX~~ bitter attacks, hopelessness and despair. Pessimists, Schopenhauer, thought Judaism an inferior religion, because it insisted that human existence, which is a continual becoming without ever being, and insatiable striving after goals, which even when attained are disappointing, was the work of a wise and omnipotent deity. But Judaism had a profounder truth which escaped the pessimist. It is only the life of the beginning that can be called life at all. God Himself is *(Hebrew - see p. 2 of mss)* "...I shall be what I shall be". And those who live most deeply and intensely - the *(Hebrew - see p. 2 of mss)* - have no rest, either in this world or the next. *(Hebrew - see p. 2 of mss)* . For life is a *(Hebrew - see p. 2 of mss)* - a song of ascent, a series of cycles of renewal. Dawn, birth, spring are so many synonyms for beginning. Even death is a strange and baffling name for another kind of beginning.

And that is why, too, this mighty truth forms the central theme of this holiest day in our calendar. Take the concept of repentance - the keynote of Yom Kippur is repentance. What is repentance? Strip it of its theologic implications, what remains? Why, repentance is just man's inalienable right to a new beginning, to a fresh ~~XXXX~~ start. ^(Hebrew ~~see~~ of mss.) means return.

I have taken the wrong road. I have been misled by myself and others. But I am a free man. I can turn back, and find the right road, and begin my journey all over again, to a better start and to a better finish. Thus Yom Kippur

in repentance is a vindication of man's moral freedom and his high estate as a free agent, capable of controlling his own destiny.

This explains the rather baffling and disconcerting doctrine of the rabbis - ^(Hebrew ~~see~~ of mss.) For the sinless man may never have been compelled to start anew. He may have been spared the temptations of sin, and may therefore never have been called upon to exercise the strong forces of his will to overcome sin. He may never have wrestled with the dark angels, alone on the hidden shores of his soul, never have experienced the emancipation of a noble resolve to become another man, to undo the past, ~~XXX~~ to return... That ~~XXXXX~~ a magnificent courage which exalts a man even as it probes him to his very ~~XXXXXXX~~ depths.

You have heard throughout ~~XXXX~~ the solemn liturgy of this ~~XXX~~ evening the words - forgiveness, forgiveness of sins - ^{Hebrew ~~see~~ of mss.} - forgive us, pardon us, grant us remission! Why should God forgive? God surely cannot be offended anything ~~XXXX~~ we poor, ~~XXXX~~ of perishable dust can say or do? God is no human tyrant, jealous of ~~NI~~ his honor or dignity. "Can a man be profitable unto God?/ Or can he that is wise be profitable unto Him?/ Is it any advantage to the Almighty, that thou art righteous?/ Or is it gain to Him, that thou makest thy ways blameless?" What is the meaning of forgiveness. It is man's quest of assurance that in God's moral management of the universe, a man is not forever doomed to a pillory of guilt, who has at one time or

another, wittingly or unwittingly, sinned, ~~XXXXXX~~ To ask for forgiveness is
 after
 to reach a spiritual reco~~XX~~nciliation with one's higher self through the
 earnest resolve to undo the wrong done, and start out afresh. Yom Kippur
 offers men an easement of burdens, an emancipation. It gives them new courage
 and self-confidence to try again.

This is the underlying thought, too, of the heart of the Kol Nidre
 prayer for which the loving hands of time have woven such a ~~XXXX~~ superb back-
 ground of legend and haunting beauty. It is an old prayer more than 1000
 years old. The time and place of its origin is not exactly known. But very
 in its history ~~X~~ it came to dominate the whole service of the Day of Atonement.
 It is the great moment - the congregation stands wrapt in hushed solemnity,
 in and prayer shawl - the doors of the Holy Ark are opened - the scrolls
 are held aloft by the elders of the congreggion - night has fallen, the tall
 lovely tapers keep their holy vigil, and the solemn conclave waits under the
 stress of a great spiritual emotion. And then the Reader and two members
 of the congregation constituting a court of judgement pronounce aloud to
 the assembled worshippers: By authority etc.
 (Leave?)

"Learn to pray with them that have transgressed." On this night all
 may come into the fold - there are no ~~XX~~ black sheep exiled from the fold,
 forever lost and doomed. God's mercy ~~em~~braces all this night, even the sinner
 and the outcast. You have wandered far during the year - far from your God,
 and your people, far from yourself; tonight you may return to your spiritual
 home. The outstretched arms of the eternal are waiting for you. The spirit
 of your race is here - the ancient loyalties are here - the unforgettable
 memories, the unperishable hopes! Come, we give you leave to pray with your
 brothers again, to start anew.

"But, I have made vows and have not kept them. I have pledged solemn
 pledges to my God and have not honored them. I am dishonored, unfit and un-
 worthy~~XX~~ Is it not written in our sacred text *(Hebrew p. 4 (over) of MSS)* A man must

not profane his word".

(Hebrew - see p 4 of mss (over))

"he must do all that proceedeth out of

his mouth".

sp

A vow is a solemn thing, answers the ~~spirit~~^{too} of the synagogue. But our ancient faith knew that men are ~~not~~ men, not angels. Circumstances occur beyond their control which frustrate their best intentions. The mind forgets or the hand is unable. It is sad. But man must have another chance. Man must be free to resume his life, unburdened with the load of guilt. Therefore - and here the Reader thrice repeats the ancient formula of absolution - Kol N., (Read).

And the entire congregation joins in proclaiming "And all the etc."

(Read).

(Hebrew - see p 5 of mss) There is the great truth! Most, if not all the evil we do, against others and against ourselves, is done *(Hebrew - see p 5 of mss)*. Only God knows that. Man knows not what invisible fingers move men to sin - what uncertain forces - what subtle influences of heredity, training, and environment - what lusts of the mind and soul, what tragic web of circumstance. To understand all is to forgive all! And God alone understands all. The normal, the unharassed, the undriven, and the untempted do not sin! But who can qualify for such good fortune. Verily, *(Hebrew - see p 5 of mss)*. Hence give men another chance to wipe the slate clean and start again - this is the holy sacrament of hope - which is K. N.

Later ages lost sight of it. K.N. was by some misunderstood. They took it to ~~mean~~ mean an ^{or social promise} absolution for every plighted troth between man and man, whereas it referred only to obligations to ~~oneself~~ oneself and to God. For some it was an ^{to} duplicity and dishonesty. Thus some rabbis opposed its inclusion. Liberal Judaism abandoned it - but retained its beautiful melody and substituted another prayer, Ps(?) 130, which however retains the same motif: *(Hebrew - see p 6 of mss)*

In ancient Israel there was another practice connected with Yom Kippur which also emphasized, and this time in a very concrete and practical manner, the idea of a new beginning, of another start. I refer to the instituting of the jubilee year. The Bible ordains: "Thou shalt make proclamation with the blast of the horn, (shofar) on the 10th day of the 7th month; in the Day of Atonement shall ye make proclamation with the horn throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof. It shall be a jubilee unto you; and you shall return every man unto his possessions, and ye shall return every man unto his family." The jubilee year was the most amazing institution of social legislation known to mankind. It was designed not only to prevent the excessive accumulation of land in the hands of a few, but to protect men from being forced by poverty to sell their land in perpetuity, or themselves into life-long slavery - to secure for every man, however unfortunate, another chance. No permanently landless or indigent and impoverished peasantry was to be tolerated, and no hopeless serfdom in Israel. If a man waxed poor, and was forced to sell his land - let him sell it only unto the year of jubilee - thereafter it must return to him or his family. He must secure for himself or his family, another chance at gaining economic competence and independence. *(Chapters 27 & 28 of MSS)*

For the land is thine! I have given it unto the children of man so that year by year they may start afresh, and recoup their diminished fortunes. "The land must be redeemed", for through its redemption is the tiller of the soul redeemed from hopeless poverty.

This was the case also with other essential possessions which a man was compelled to sell - at the sound of the shofar, on Y. K., it had to be returned to him.

And if he sank so low with the effects of poverty that he had to sell himself as a bond-servant, he could hire himself out only until the year of jubilee. "Then shall he go out from thee, he and his children with him, for

and shall return to his own family, and unto the possessions of his fathers shall he return. For they are My servants, whom I brought forth out of ~~HNKXKXKX~~ the land of Egypt. They shall not be sold as bound(?) men". Man is not a chattel. Man was meant to be free.

Thus the urge to freedom speaks through the shofar blasts of the jubilee year, even as it speaks through the solemn cadences of K. N.. In both, as well as in the whole concept of repentance is the hopeful, inspiring message of the new life. Let the chains fall - the economic chains, and the spiritual chains! Be free, O man! From slavery and want, return to freedom and to your possessions. From sin and evil return to your noble estate (of) manhood. *(Hebrew-see mss p8)*

There is but one unpardonable sin! Not to want to make a new beginning!



- Our Bible begins with the words "In the beginning"; and they may be taken ^{as an understanding of} ~~as they-words to the~~ ^{genesis} ~~of our faith.~~

Judaism is a religion which proclaims the joyous message of eternal beginning. ~~There is~~ "God, Himself, who in His omnipotence could have created the universe complete and perfect for all times, nevertheless delights in renewing His world each day, ~~in beginning anew His creation~~ ~~labors each day.~~ 1/62 canon. Our Rabbis were impressed with the magnificent mystery of eternal beginning in God ~~and that they declared that~~ ^{and that they declared that} ~~God's power~~ ^{God's power} ~~is but a~~ ^{is but a} series of cycles of renewal. Autumn, birth, Spring are so many ^{and} ~~new~~ ^{beginnings} for beginning. Even death is a change and baffling ~~beginning~~ ^{for another kind of beginning.}
- Our religion, ~~Judaism~~, unlike some other systems, ^{speculation} ~~thought~~, never ~~permitted~~ ^{permitted} the harbored the thought of fatalism in human destiny. Fatalism ~~means~~ is the doctrine that ~~a~~ ^{unavoidable} ~~consequence~~ ^{unavoidable} with fixed and pre-ordained ends. It proscribes ~~instability~~ ^{instability} and new beginnings. There can be no ~~renewal~~ ^{renewal} ~~in~~ ⁱⁿ a world in which all things are pre-ordained. But Judaism was ready to circumvent its fatalistic ~~privilege~~ ^{privilege} of starting anew of initiating and
- That is why J. has always been known as a religion of hopefulness, and that is why it was able to sustain the centuries of people subjected to the most bitter attacks, hopelessness and despair. Pessimists, like Blaise Pascal, thought J. an inferior religion, because it insisted that ~~this world~~ ^{this world} ~~was~~ ^{was} ~~not~~ ^{not} ~~even~~ ^{even} ~~being~~ ^{being}, an insatiable striving after goals, which even when attained, are disappointing, - with the result of a ~~constant~~ ^{constant} ~~disappointment~~ ^{disappointment}. But J. is the ~~superior~~ ^{superior} ~~not~~ ^{not} ~~had~~ ^{had} a profounder truth which escaped the pessimist. It is only

can say or do? God is no human tyrant,
feather, his power is deity.

"Can G mean be profitable investment?"

Or can he that is wise be profitable unto them?

Is it any advantage to the Almighty, that there
are rights?

Or is it vain to Him, that thus walketh
thy ways Manacles? at is

2 + is main

[illegible]

6. This is the underlying ^{that too} ~~the~~ heart. H. H. ~~has~~ ^{the} ~~around which the legend has~~ ^{the} ~~been woven~~ ^{has woven} such a superbly ~~background~~ ^{background} of legend and haunting beauty. It is an old page - more than 1000 yrs old. ~~At the time and place~~ ^{its origin is not exactly known. But very early in its history it came to the whole series, the way, the way on down} ~~the whole series, the way, the way on down~~ ^{It is the} ~~great moment - The Cong. staves~~ ^{is shared and passed} ~~wrought in~~ ^{the hands of the Holy Ark} ~~by the hands of the~~ ^{are held} ~~the~~ ^{by} ~~the~~ ^{the} ~~elders of the Cong.~~ ^{the} ~~My~~ ^{fallen} ~~has~~ ^{gone} ~~gone~~

It is not written in our sacred text. In 1st
1923. "A man must not profane his
word." 2d 11 101 113:10 67 "He must do all
that proceedeth out of his mouth"



have another chance. ^{Man} must be free to resume⁵
his life, unburdened with the load of guilt. Therefore
- and here the Reader thus repeats the
ancient formula of absolution - K. 4.
(Head).

And the entire Lang. joins in proclaiming
"And all the rage etc (Head).

^{2212 200 61 10 - There is the great death!}
7. Must, if not all the Evil we do, against others, and
against ourselves - is done ²²¹² - ^{God} know that.
^{Man} who ^{and} know, what invisible fingers reach even
to sin - what unceasing forces - what
subtle influences, ^{what by the mind and soul, what by the work of circumstances.} ^{Heaven & Earth}
must ^{to} understand all - is to justify all!
^{Are not all our understandings all.}
The universal, the unharmed, the
unbroken, and the unimpaired do not sin!
^{But who can grasp for such good fortune, verily}
^{2212 200 61 10 -} Never ^{Man} has ^{another}
chance - the freedom to wipe the slate
clean and start again - this is the holy
sacrament of Hope - which is K. 4.

8. Jubilee takes ages lost right & it. K. 4 was
by some misadventures lost. They took it to ^{mean}
mean an admission, ably then for every ^{liberty} ^{lost}
40th ^{Man} ^{and} ^{again}, whereas it referred only to ^{the} ^{liberty} ^{lost}
^{duplication} ^{and} ^{dishonesty}. Thus same Rabin ^{spared}
it inclusion. Liberal ^{and} ^{abandoned} it - but re-
turned it beautiful ^{and} ^{reinstated} another

prayer - Ps. 130. which, however, returns the same request: 6.
Exodus 23:10-11, 23:11, 23:12.

9. Its account Israel this was another practice connected with Y. K. which ^{also} ~~for the~~ emphasized, and this time in a very concrete and practical manner, the idea of a new beginning, and then start. ^{I refer to the institution of} ~~the jubilee~~ ^{in the Bible} declares: "Then shall thou make proclamation with the blast of the horn (221) on the 10th day, the 1st month; on the day of atonement shall ye make proclamation with the horn throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof. It shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." The 7th year was the most amazing ^{with means} ~~not only to prevent the excessive accumulation of land in the hands of the few~~ ^{social legislation} ~~to protect man~~ ^{to protect man} ~~from others, but from themselves. It was~~ ^{to} ~~prevent from~~ ^{to} ~~being forced by poverty to~~ ^{to} ~~sell their land in perpetuity, or themselves~~ ^{to} ~~into life-long slavery.~~ ^{to} ~~to secure for every~~ ^{to} ~~man, however unfortunate, another chance~~ ^{to} ~~to be liberated, and no hope of redemption~~ ^{to} ~~is found.~~ ^{to} ~~If a man was forced, and was forced to~~ ^{to} ~~sell his land - let him sell it only unto the year~~ ^{to} ~~of the jubilee - thereafter it must return to~~ ^{to} ~~him or his family: the most~~ ^{to} ~~secure~~ ^{to}

for himself, & his family, another chance at getting
even. Confidence and independence. ^{mark 13:12}
A.D. 1831. For the hand is there! I have given it
unto the children, man so that year by year
they may start afresh, and recoup their ^{diminished} fortunes.
"The land must be redeemed," for thus its redemption
is the title, the soil redeemed from hopeless
poverty.

This was the case also with other essential
possessions which I was compelled to sell - at
the same, the soil, in G. H. - it had to be ~~also~~
returned to him.

And if, he sank so low into the miasms of poverty
that he had to sell himself as a bond servant. He
could ~~never~~ ^{live himself out} only with the year, the jubilee.

"Then shall he go out from thee, he and his children
with him, and shall return to his own country, and
unto the possession, his father shall be certain, for
they are thy servants, whom I bring forth out of the
land of Egypt. They shall not be sold as bond men."
Man is not a chattel. Man was meant to be free. ^{shafarhat}

10. Thus the urge to freedom speaks thru the jubilee
year, like as it speaks thru the solemn covenants
(H. H. In both, as well as in the whole concept
of repentance, is the helpful, inspiring message
of ^{the new life} ~~reluctant and~~ ~~remembrance~~. Let the chains
fall - the economic chains, ^{the spiritual}
chains! Be free, O man! From slavery and
want, return to freedom and to your possession
From sin, and evil return to your word estate

manuscript.

12th 24th - No portion of 8

There is but one unpardonable sin! Not to
want to make a new beginning!



YK 31931
1. Our Bible begins - proclaims - Unlike -
Fatalism - proscribes - There can - Jud.
circumstance -
① God - delights - בְּכָל דְּבָרָיו . Rabbinic impress

2. That is why. Judaism - Known - Hopefulness
- able to sustain; Pessimists - insatiable
דְּבָרָיו - and דְּבָרָיו - life is a
אֲחֵדָה יָד - a series of cycles - Dauer

3. Mighty truth forms central theme; Y.H.
Key note Repentance - What is it?
שׁוּבוּ = returns.

① Thus Rep. is Vindication

(2) This explains baffling - רָפָה
- wrestled - emancipation. Mag. Convey

4. Throughout - Forgiveness סָלַח - לְפָנָיו
לְפָנָיו - Offended - (Just)
- Trust of assurance
- To reach for Reconciliation: Offers men

5. This is undergirded, that of beautiful K. L. prayer-
-loving hands - old prayer - great
Moment! Cong. stands - ^{fall} (Read)

① On this night all - You have wandered
Come we give you -

→ ② But, I have made vous. (Read)

(3) וְהָיָה כִּי יִשְׁכַּח - This is the great Truth!

Holy sacrament of Hope which is K. L.

6. Later Ages

7. In ancient Israel there was another practice
- Jubilee Year. (Read)

① Most amazing - designed - tolerated -
land must be redeemed - title great

② Other essential possession - no
propertyless proletariat

③ Slave - (Read)

8. Thus the urge to freedom & peace -

① Let the chains fall!

(2) Return - to freedom - prisoners -
100,000

9. There is but one unpardonable sin - not
to want

- are you reaching

- " " striving to be free?



1. life as an episode or as an achievement
2. As an episode it is ^{not} a ~~heroic~~ ^{very} ~~significant~~ ^{significant}. ^{It is not anything new under the sun.} ~~It is a~~ ^{surface} ripple in the river of eternity. It is ~~about~~ ^{full of} less, it is less - point as the Chant, pain, less a track in cosmic calendar. It runs a well-known, and endlessly repeated cycle of birth and decay - infancy, childhood, youth, manhood, old age, death. And frequently ends before the cycle is completed.
3. ~~It~~ It has its varied meanings for sorrow, pain and long life, victories and defeats. But always it ends in the past. ^{As} ~~he~~ ^{may} ~~live~~ ^{live} as a companion, a king or a wayfarer. But ~~he~~ ^{he} must die as a man. And this is ~~the~~ ^{the} ~~way~~ ^{way} ~~to~~ ^{to} ~~live~~ ^{live} ~~to~~ ^{to} ~~die~~ ^{die}. ^{For} ~~he~~ ^{he} ~~is~~ ^{is} ~~too~~ ^{too} ~~long~~ ^{long} ~~to~~ ^{to} ~~live~~ ^{live} ~~to~~ ^{to} ~~die~~ ^{die}. Life as an episode ends in the past where "Golden Land and fields all must, Archduchy - no more, Comedians!" And time wraps over its years and wipes away ~~the~~ ^{this} remembrance.
4. But life as an achievement is man's escape from death and oblivion. An artist chisels a marvelous statue. His work done, he departs. His statue remains. The artist may vanish from the sight of men. But as long as the statue remains, his vision is present there, his life, his own

It is a repetition of that which always was -
and always will be. (Mean)



his hopes, his gifts. Then the cold marble, courses
the waxen blood, a living personality. The artist
dwell for himself a refuge from death in the
achievement of his life. A man writes a
book. He writes his soul into it, for every great
book is written in the image, it makes. His
work done, he passes on. But his work is his
isb; immortality. Then he ~~after~~ for ever speaks,
and thinks, and guides. ~~and~~ It remains the inex-
~~haustible~~ dynamism of his few self - the self he cherished
most and cared anything about. His body is
lost in some unknown grave. His self is
alive among men.



5. Not all men are gifted to achieve greatness,
only the few are the creators of lasting truth and
beauty in art, a literature or statesmanship
or ~~social~~ leadership. But it is nevertheless
given to all men to achieve a life. A
beautiful life is a work of art. To live
purposefully is to create values which outlive
us. It is quite as difficult and noble a
task to achieve the role of a ^{good} father or
mother, of a friend, of the role of a
"first man" or a "first woman" as it is that
of an artist or inventor. It takes imagination,
and ~~purpose~~ ^{loyalty} loyalty, and sacrifice to become
worthy of these roles in life. There are just ^{by God} God.

6. I have seen children, grown into fine men or women
or unanchored, taking their place in the world,
loved and respected, and, knowing their fathers and
mothers who had passed on to their eternal home, I
have often said to myself: "Why they are the greatest
parents all over again. For this one the father
lives again. For that one, the mother, what finer
immortality does any parent seek! To
know that our life's hopes and dreams and
high ideals - the best part of us - are continued
in our children, never to taste death.

7. This, my friends, is the correlation of a Mercantile Service. ~~And this is its message.~~ ^{The message, the message} is not a question of how long, at best it is very short. But ~~had~~ a question of ~~when~~ ^{when} it turns, of ~~when~~ ^{when} it turns. ~~And with the wheel and the~~ ^{And with the wheel and the} ~~from~~ ^{from} ~~are~~ ^{are} ~~at~~ ^{at} ~~all~~ ^{all}, ~~labeled~~ ^{labeled} and ~~empty~~ ^{empty} ~~handed~~ ^{handed}. But ~~how~~ ^{and what} ~~how~~ ^{how} have we lived and what have we builded?

"Can a man be profitable unto God?
Or can he that is wise be profitable unto Him?
Is it any advantage to the Almighty, that thou art righteous?
Or is it gain to Him, that thou makest thy days blameless?"

p 31

Reader and two members of the Congregation:

By authority of the Court on high, and by
authority of the Court on earth: with the knowledge
of the All-Present, and with the knowledge of this
congregation, we give leave to pray with them that
have transgressed.

The Reader says thrice:

All vows, bonds, oaths, devotions, promises, penalties
and obligations: wherewith we have vowed, sworn, devoted
and bound ourselves: from this Day of Atonement unto the
next Day of Atonement, may it come unto us for good: lo,
all these, we repent us in them. They shall be absolved,
released, annulled, made void, and of none effect: they
shall not be binding nor shall they have any power. Our
vows shall not be vows: our bonds shall not be bonds:
and our oaths shall not be oaths.

Reader and Congregation thrice:

"And all the congregation of the children of Israel shall
be forgiven, and the stranger that sojourneth among them: for
in respect of all the people it was done unwittingly.

* * *

"Thou shalt then make proclamation with the blast of the horn
(7210) on the 10th day of the 7th month; on the Day of
Atonement, shall ye make proclamation with the horn throughout
all of your land. And ye shall hallow the fiftieth year, and
proclaim liberty throughout the land unto all the inhabitants
thereof, it shall be a Jubilee unto you; And ye shall return
every man unto his possessions, and ye shall return every man unto
his family."

* * *

"Then shall he go out from thee, he and his children with him,
and shall return to his own family, and unto the possessions of
his fathers shall he return. For they are My servants, whom I
brought forth out of the land of Egypt. They shall not be sold
as bondmen."

WHAT IS MAN, O LORD?

A YOM KIPPUR SERMON.

- A Day of Atonement Sermon -
Rabbi Abba Hirsch, Director of The Temple,
Cleveland, Ohio

To the by-stander

There is a note of depression in the service of the Day of Atonement. ^{the liturgy of this day} Throughout we are reminded of our sins and our frailties. Our ^{own} lips are made

to utter the confession of our short-comings, ~~and mistakes~~. The detailed enumeration of our transgressions ~~and unworthiness~~ leaves us in a ^{saddened} ~~depressed~~ mood. This mood of depression is ^{seemingly} further deepened by the repeated references in our service to our mortality, to our fleeting days and to ~~all~~ the ills of the flesh and the sorrows of the heart to which we are heir, ~~during our days upon earth~~. Thus we are reminded: "Man's days are as vanity, and his nights bring him no peace. His plans run to naught, he walketh as in a dream, and findeth no rest until the grave closeth over him." And again we read: "Man comes from the dust and returns to the dust. With his sweat of his brow must he earn his bread. His life is like unto the withered grass, the vanishing shadow and the fleeting dream." And lastly we are admonished that we are on the threshold of a new year, that the events of the future are hidden from our gaze and that they are beyond our ordering or control. The tides of time move on, and regardless of our wishes, we shall be carried on to our appointed destinies, some to a safe haven of peace, others out upon the broken seas of misfortune and sorrow. Thus a sad refrain ^{seems to} run through our liturgy ^{and} induces ⁱⁿ us a spirit of dejection and heaviness of heart.

We should not, however, assume that this is a deliberate artifice ~~on the part~~ of our religion to make us penitent, ~~and reverential~~. Religion does ^{not} ~~not~~ ^{try} to exploit the sad limitations of human life, but rather ^{to} teach ^{us} men how to surmount them. The great themes of all human speculation, whether in philosophy, ^{art} religion ~~or literature~~ have been these very themes of sin, and fate and mortality. They are the inescapable themes. They ^{are} ~~have been~~ the dark shadows cast over human thought since the beginning of time. One cannot read a Greek tragedy without hearing the slow grinding of the wheels of ^{human destiny} ~~fate~~. All the great epic ~~and lyric~~ poetry of

mankind, all the world's most moving literature have these subjects for their ground-tone or their over-tone. The profoundest meditations of philosophers have revolved around them, *ever since the human spirit began to brood over the riddle of existence*. Even the reflective scientist finds himself face to face with these themes as soon as his head is lifted above the tubes and retorts of his laboratory.

Recently Prof. Charles Richet, of the Faculty of Medicine of France, winner of the Nobel Prize for Physiology, published a work called "L'homme Impuissant," which in scientific terms recounts the story of human helplessness - the same story which forms the text of Ecclesiastes and Job, of Balaam and Homer and Sophocles, of Omar Khayyam and The Khasidah.

Man is chained down, declares this scientist, to this paltry mass of gas, stone and mud which is our planet. On it he is isolated in the vast empty spaces of the universe. He is defenceless against the possible cataclysm of the earth colliding with another mass of matter wandering in the solar system, or against being enveloped in the poisonous gasses of some comet. He cannot prevent the progressive cooling of the earth which will in time leave it a block of snow and ice from which all life will have vanished. He is held as in a vise by the relentless operation of the laws of nature. He cannot change the decrees of cosmic laws.

The race of man is helpless enough. But even more so is the individual man. He cannot escape oblivion. One out of a hundred million is remembered by posterity. What the earth covers men forget. During his life he is subject to the play of physiological forces which he cannot control. He requires all the skill of medicine and surgery and dentistry to keep his bodily machine from breaking down utterly. His mind is subject to the afflictions of his body and "his soul ages as his body grows old." He cannot decree what his own children shall be, whether they shall be tall or short, handsome or ugly, wise or dull, good or bad. Man is constantly attacked and rendered miserable by hates and jealousies, torn by wars and discord. The great questions of the world he can not answer. Whence he came and whither is he bound? Why is man? Why are

stars, and solar systems, and evolution? Why is anything?

Thus meditates a great man of science. Thus has the human spirit since the beginning brooded over the riddle of the Universe. *It is, therefore,*

not to be wondered at that ~~are~~ ^{are} our own thoughts driven into the dark channels of reflection on Atonement Day. *The most solemn and holy day of the year. When we are summoned to think long and profoundly*

But ~~does~~ ^{does not} our Atonement Day leave us spiritually floundering in *these very themes*

a this morass of despondency? *Is* the genius of this day the evil genius of despair?

~~Does~~ ^{Does} our exalted faith which has helped and guided so many generations through the ~~trials~~ ^{cannot} and tribulations of life lead us on this its holiest day into the labyrinth of pessimism?

~~Not at all~~

Judaism has never taught man to think of himself as utterly worthless. It never trained men to grovel in self-debasement before the throne *omnipotent* of deity. Man is lower than God, to be sure, but there is enough of the image of God in him to crown him with glory and honor. Man's domain is infinitely small in comparison with God's, but within that domain, man is sovereign and lord. There is a remarkable sanity and balance in Judaism's view of man's place in the universe. On the one hand it leaves no room for over-weening pride and conceit. It strips man stark naked of all his pomp and circumstance and of all his vain pretenses. In the midst of his strutting and pageantry Judaism reminds ~~him~~ *man* that he is dust and ashes, ~~a bundle of corruption, food for the worms.~~ Judaism tolerates no pride of position ~~or~~ of wealth ~~or~~ of learning or of power in man. It never permits man to forget that he is fashioned out of frail and perishable stuff, *and* that against the background of ~~enduring~~ mountains and seas, of eternal time and infinite space, *his* ranks and *his* titles, his ensigns and *his* regalia are puny ~~and~~ ~~pathetic~~ and pathetic. There is a wholesome corrective virtue in this stern reminder of our faith.

On the other hand, Judaism speaks of man as a co-worker of God, as a free agent in the spiritual work of creation, as the crown and summit of all created life. It avows that man has, within certain bounds, freedom of

choice and action. In his spiritual and social life man is ^{to a very large degree,} free to choose, to ordain, to initiate, ^{but} to perfect. Neither beasts nor angels are free. Man is free. Man's very ability to sin is proof of his freedom. Were man not free, he could not be held responsible for his conduct. None of his actions could be accounted as sin. But man is free to sin and to repent. In the very concept of sin and repentance is involved the conviction of man's moral freedom. Every time we ~~beat our breasts and~~ confess our sins, we aver at the same time that we were able to do otherwise. When we confess that we have sinned through deceit, ~~or~~ oppression, ~~of~~ cruelty, or lust, we proclaim that, as men, we were capable of truth and justice and love and self-restraint.

Thus Judaism keeps a true balance between man's power and weakness, between his sufficiency and his inadequacy. Judaism faces reality squarely. It does not embellish ~~or bedeck~~ the cold, hard realities of life. It is not a demulcent theosophy, an opiate ^{to make man forget} which ~~makes man~~ ^{inherent in fate, this} ~~unmindful~~ of the harshness of existence or of the tragedies of human life. That is what makes ~~the textbook of Judaism~~ the Bible ~~such an~~ ^{such an} amazingly vivid and veracious human document. The whole of life is mirrored in it, its pathos, its poverty, its cruelty, ^{and} its sorrows, as well as its splendor, its sweetness, its grandeur and its sublimity. It's a far cry from the Song of Songs to the Book of ~~Rehalel~~, ^{Ecclesiastes}, from the carefree, dulcet lilt of life and love which is the ~~Shir Ha-Shirim~~, ^{Song of Songs}, to the dark, somber requiem of "vanity of vanities - all is vanity." But both belong to the ^{same} ~~one~~ symphony of life - the laughter as well as the tears. Both moods are real and authentic.

And because these things are so, and will be so until the end of time, Judaism counsells ^{man} ~~men~~ to be humble and patient, to reconcile ~~their~~ ^{his} restless spirits to these unalterable facts of existence, to refrain from beating ^{his} ~~their~~ wings ~~vainly~~ against the bars of destiny and to face the sorrows of life, - pain, bereavement, failure and disillusionment, - stoically, with dignity, as ^{a man} ~~men~~. For there is nothing we can do about it. The physical world is not of our making nor is it subject to our will. We cannot destroy nor create one

grain of sand. We cannot change one law governing chemical combinations, or growth and decay. We may acquaint ourselves with the manner of their operations. We may employ them to our advantage, but no more! This world is ours to live in as wayfarers and sojourners. It is not ours to change. The foundations were laid long ago. The laws are fixed for all time. Man will always be hedged in by them. He will forever be caught in the mesh of mortality. Man is not lord of creation.

But there is a world which is man's own, his peculiar domain, in which his decrees may be obeyed and wherein his will may be sovereign. It is the world largely of his own fashioning, the world of moral and spiritual values, within himself and within society. Therein he may do as he pleases. In the physical world he cannot do as he pleases. Disaster or death will overtake him if he violates a law of nature. If he touches fire he will be burnt. If he falls, he will be bruised. ~~If he grows old, he will decline.~~ But a man may lie, ^{and exploit} and hate, ~~be selfish, arrogant or cruel~~ and never suffer a bodily ache. In this domain of moral values the physical compensations are not the final arbiters. Man's will and ideals are. Here man is free, to decide whether he shall lie or speak the truth, hate or love, be selfish or unselfish, arrogant or modest, cruel or kind.

Man cannot control nature. But if he is a normal man he can control his own nature - himself. There is in man a psycho-physical world of instincts, passions, appetites which he shares in common with other animals. If ~~he~~ he were to follow these blindly, unreflectingly, obeying their promptings, unquestioningly - he would be no more than an animal. But besides this physical world man has been endowed with an over-world, a mental and spiritual world, a world of thought, reflection, judgment, discrimination and ideals which exercise a control over the urgent impulses of his physical and psychic self. It is this moral world of will and ideals which is man's very own ~~and~~ and therein he may be master.

The physical body cries out: I am tormented with pain, I cannot endure. The spirit of man, man's other world, replies: let us endure pain in silence as befits a man. The body, quivering in terror, cries out: I am afraid and I ^{must} ~~shall~~ run away. But the will of man replies: we dare not fly, let us conquer fear. The body ^{reacting} ~~flushing~~ in anger ^{to an} ~~at~~ hurt or ^{an} ~~an~~ insult is bent on returning hurt for hurt, insult for insult. The soul admonishes: we must love them that hate us. The body laments: our days are so few upon earth. The spirit replies: let us therefore make them full and rich. The body protests: there is so much wrong and injustice in the world, let us, too, snatch and ^{hoard} ~~grab~~ and trample upon others. The spirit of man makes answer: nay, let us drive out wrong and injustice from our own life; we may thus help others to do ^{likewise} ~~the same~~. The body insists: there is nothing in the world that matters but pleasure and pain. Let us therefore eat, drink and be merry. The spirit asserts: there is much more to life. There is beauty and truth and goodness; there is wisdom to be gained, and wrongs to be righted and burdens to be lifted. Ah, but there is death! cries the body. There is no death for the righteous, answers the soul.

This admonishing, correcting, ^{directive} ~~piloting~~ world is our ^{true} ~~world~~, ~~our~~ friends, ^{and} the only thing left us on earth. But it is more than enough for our short sojourn. We cannot know everything, why then, we shall be satisfied with limited knowledge. We cannot know absolute truth. We shall be content with proximate truth. We cannot change the universe. We shall not try to change it. But there is a marvelous world, circumscribed it is true, but luminous, magical and intriguing, in which we can live freely and do so many magnificently interesting things - a world of song for the poet, beauty for the artist, discovery for the explorer, invention for the scientist, meditation for the philosopher, research for the scholar and work for everybody, a world teeming with problems and adventure, full of exhilarating, challenging tasks on all sides, - ignorance to be eradicated, disease to be conquered, wars to be outlawed, poverty to be

stamped out - a whole new kingdom of finer, nobler human values to be built by human hands. The stout of heart, the eager of mind and the vibrant of spirit will never want for combat, zest and romance in such a world.

Granted that we shall never know the beginning or end of things. Granted that our span of life is short and checkered. Granted that we shall forever be subject to accident, sorrow, old age, death and decay. But so long as there is delight in creative effort, sustenance in hope and ambition, joy in comradeship, happiness in love, human life will advance triumphantly through the very valley of the shadow of death, singing the proud song of man's ascent.

As long as man can carve out of the jungle gleaming cities of homes, temples, schools and gardens, as long as he can hew order out of chaos, fashion sound into music and clay into beauty, as long as he can refine his instincts into ever nobler motives, and organize his world after ever higher patterns of truth and justice, so long will man feel free, privileged and rewarded upon this earth.

And it is to this world - man's own - that this Day of Days would direct our attention. Live here, Oh, Son of Man, and be fulfilled! Live here, and the terrors of the grave will not affright you. It is your only refuge and shelter from the accidents of time and the ruthlessness of fortune.

Sin is to exile oneself wilfully from this world - to live as if this world did not exist. ~~Return, O Son of Man, to your own home!~~

Hence, the message of this day is: ~~Return~~
~~O man,~~ Repent ^{ye} of your sins, and, return to
your home, ~~O Son of Man~~ O, ye Sons of Man.