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Series IV: Sermons, 1914-1963, undated.

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Yom Kippur, 1932.

How can a day atone for a deed? What efficacy is there to this short span of time, bridging the space from sunset to sunset, the tenth of Tishri, a single day in the calendar of 365 days, to atone for the sins of men? What possible relation can there be between a temporal incident and the inner life of man?

None! Our ancient sages already warned us not to imagine that the Day of Atonement of itself washes away the sins of man. No external fact or act can achieve that ~~WHICH~~ which only an inner spiritual transformation can accomplish. Man cannot lay hold of a day or of a sacrament or of a sacrifice and say - this will atone for my sins. For no act is sinful unless man's mind and soul participate in it. And nothing is atoned for unless man's mind and soul accomplish ~~XXXXXXXXXXXX~~ it. *(Hebrew: אל (El) of man)*

Neither sackcloth nor fasting can atone for us - only repentance and good deed.

The Day of Atonement is only a brief encampment in the march of time, wherein man can pause and rest and reconnoiter, and wherein, he is reminded to scan his past life, seek out the wrong he has done, and right it, the errors he has committed and correct them and prepare himself through repentance and purification for the next stage of his journey through life. The Day of Atonement is therefore (not) an automatic absolution but an opportunity to relieve oneself of the burdens of misdeeds which we carry through life, which weigh us down, which retard our progress.

It is a blessed thing to be reminded by our religion of the great day of days that we are free to reshape our lives, and that one false step or many false steps have not set our feet irrevocably upon the road to perdition. Our moral life is redeemed from ^{any} such implacable fatalism. Atonement Day makes us confident of our spiritual sovereignty.

Manasseh, King of Judah, did all that was evil in the sight of God and men all the days of his life. He polluted the sanctuary. He worshipped idols.

He shed innocent blood. He made his own sons to pass through the fire - a sacrifice to Moloch. He brought doom upon his people. Wherefore the Lord brought upon them the captains(?) and the hosts(?) of the King of Assyria, who took Manasseh with hooks, and bound him with fetters and carried him to Babylon. And when he was in distress, he besought the Lord, his God, and humbled ~~XXXXXXXXXX~~ himself greatly before the God of his fathers. And he prayed unto Him. The angels, around the throne of God, our rabbis declare, shut all the gates of prayer so that the prayer of the wicked man should not reach God. Such a man so black with sin is beyond repentance. But God said: If I accept not the repentance of this man I shall have to close the gates in the face of all repentant sinners. And the Almighty One, hewed a passage through the celestial spheres for the prayer of Manasseh - so that it ascended to the very threshold of the throne of glory. "And God heard his supplication, and brought him back to Jerusalem into his kingdom".

The Day of Atonement is therefore a day of spiritual exaltation, not of depression. The Talmud declares that ~~XXXX~~ there were no more joyous days in ancient Israel than the 15 of Ab and the Day of Atonement, for immediately after the sacrifices of atonement were performed the day was given over to dancing and singing - as if ~~XXX~~ a load had been lifted, as if life had begun anew.

How does man make atonement - how does he re-establish his spiritual equilibrium, or restore the broken harmony of his life - our sages perceived three ways: 1) the way of sacrifice 2) the way of suffering 3) the way of charity. Add with each way goes repentance.

(Hebrew - see p. 2 of mss)

In ancient Israel men brought sin-offerings to atone for their sins. ~~—~~ Animals were slaughtered to expiate with their blood the transgressions of men and to propitiate the offended deity. It was an immemorial ~~&~~ institution, deep-rooted in the life of the ~~XXX~~ people. The prophets tried to enlighten their people, to free them of their superstitious belief in the atoning efficacy of sacrifice. Thus Isaiah declared: "To what purpose is the multitude of your sacrifices unto me? saith the Lord... I delight not in the blood of bullocks of young lambs, or

of he-goats... Bring me no more vain oblations... Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

The prophet Amos declared: "I desire mercy, and not sacrifice, and the knowledge of God rather than burnt offerings".

Maimonides maintains that the only reason why the Bible did not prohibit sacrifices was because it recognized how deep-rooted the institution was and being unable to uproot it it sought to spiritualize and elevate it, to make it a symbol rather than a sacrament, and to ally it to our confession of sin, repentance and inner conversion.

But sacrifice - not animal sacrifice, but sacrifice of self - still remains one of the ways of spiritual salvation. Men find life when they are willing to lose it. One supreme act of sacrifice may atone for a whole lifetime of sin for such an act regenerates life and completely remakes it. The sacrifice of happiness, careers, peace of mind, and all the other things men hold dear and delectable for home, for parent or children, for brother or sister, for some human ideal, for truth or honor, can erase the stains of many misdeeds. There is great fire in a noble sacrifice, capable of melting the obduracy of sin. (Gandhi)

Suffering is another way of atonement,

Suffering washes away all the sins of men. The olive does not give up its oil until it is crushed. So men do not yield their best until they have been crushed by life. In fact so great is the value of suffering to the spiritual progress of man that the Bible declares:

The whole object of suffering in the world. One finds God not down the ^{stone} ~~marble~~ aisle of a cathedral or the carpeted aisle of a temple, or the sawdust trail of an evangelistic tent - but down the way of suffering. Tears can wash away many sins, and a broken heart is man's supreme sacrifice to God.

And charity is still another way of atonement, We sin largely through selfishness. *(Hebrew - see p. 4 of ms)*

. We sin in act or in speech or thought because we lack love and sympathy for others. The moment we learn charity, that is the grace of being to other people, of temples and suffering, the moment we become compassionate, i.e., suffering with our fellow man - that moment we are made whole and redeemed. Charity is not so much the giving of alms as it is the becoming of a spiritual almoner for all mankind. To see in each man

What then is the message of this day to us? *(Hebrew - see p. 4 of ms)*

Seek me and live! If you have fallen, rise! If you have lost your way in the world, return! A new day is dawning and a new life awaits you. No shadow need darken your life if you reach out for the sun. Cast your ~~sins~~ sins into the depths of the forgotten years. Go forward as a free, unburdened man - along the ways of sacrifice, suffering and charity to your ~~resplendent~~ resplendent destiny.



to Meloch. He brot down upon his people. ~~But when the King~~
~~& his people~~ ^{whereas} the Lord brot upon them the captain and the
hosts, the King of Assyria, who took the monarch with hooks, and
bound him with fetters and carried him to Babylon. And when
he was in distress, he besought the Lord, his God, and humbled
himself greatly before the Lord, his Father. And he prayed
unto Him. The angels, around the throne, saw his
decease, shut all the gates, & praye so that the prayer
thru which was ^{only} ~~shall~~ not reach God. Such a man
is ^{so} ~~is~~ ^{repentance} ~~repentance~~. But God said: If I accept not
the repentance, this man, I shall have to close
the gates in the face of all repentant sinners.
And the Almighty the- heaved a passage through
the celestial spheres for the prayer, Marassah - so
that it ascended to the very thresholds, the Throne
& glory. And God heard his supplication, and brot
him back to Jerusalem into his Kingdom. ~~the~~

- 2) The D. & C. is a day of sp. exaltation, not of depression. -
~~and~~ The ~~holy~~ Talents declare that there were no more joyous
days in ancient Israel that the 15th of Ab and the Day of
A. - for immediately after the conquest, A. was prepared
the day was given over to dancing and singing - as if
a load had been lifted, as if life had begun anew.
- 3) How does man make atonement - How does he ^{re-establish} ~~the~~ his spiritual equilibrium, & restore the broken harmony
of his life - Our sages prescribed 3 ways ① the way of penitence
② the way of suffering ③ the way of charity. ~~and with each way~~ ^{and with each way} ~~repentance~~ ^{repentance}
- 4) In ancient Israel men brot sin offerings, & atone for their
sins. They had ~~annual~~ ^{yearly} sacrifices to expiate with their blood

... to perpetrate the ~~offended~~ ~~deeds~~ ~~the~~ ~~transgressions~~ ~~of~~ ~~men~~. ~~Harmonides~~ ~~observes~~ ~~in~~ ~~his~~ ~~words~~ -
It was an immemorial institution, deep-rooted in the life, the people. The prophets tried to enlighten their people, to free them, their reputation being in the atoning offering, & sacrifice. Thus Israel declared:

"To what purpose is the multitude, & your sacrifices unto me? saith the Lord. I delight not in the bloody bullets, or in lambs, or in he-goats... Bring me no more vain oblations... Wash you, make you clean, put away the evil, your doings from before mine eyes. Cease to do evil. Learn to do well. Seek justice, where the oppressed, judge the fatherless, plead for the widow"

The prophet Amos declared:

"I desire mercy and not sacrifice, and the knowledge of God rather than burnt-offering"

Harmonides maintains that the only reason why the Bible does not prohibit sacrifices was because it recognized a very ~~weak~~ ~~to~~ ~~spirit~~ ~~of~~ ~~it~~ ~~and~~ ~~therefore~~ ~~it~~ ~~was~~ ~~deep-rooted~~ ~~the~~ ~~institution~~ ~~was~~ - ~~and~~ ~~therefore~~ ~~it~~ ~~was~~ ~~not~~ ~~to~~ ~~symbolize~~ ~~the~~ ~~institution~~ ~~it~~ ~~to~~ ~~make~~ ~~it~~ ~~a~~ ~~symbol~~ ~~rather~~ ~~than~~ ~~a~~ ~~sacrament~~, and to ally it to ~~the~~ ~~confession~~ ~~of~~ ~~sin~~, ~~repentance~~ and ~~inner~~ ~~conversion~~.

But sacrifice - not animal sacrifice - but sacrifice itself still remains on the ways & functions salvation. Men find life when they are willing to lose it. An ~~act~~ ~~of~~ ~~sacrifice~~ may atone for ~~a~~ ~~life~~ ~~time~~ ~~in~~ ~~the~~ ~~past~~ ~~such~~ ~~an~~ ~~act~~ ~~regenerates~~ ~~that~~ ~~life~~ ~~and~~ ~~completely~~ ~~remakes~~ ~~it~~. ~~Then~~ ~~who~~ ~~sacrifice~~ ~~happiness~~, ~~careers~~ ~~peace~~ ~~of~~ ~~mind~~, ~~parent~~ ~~or~~ ~~children~~, ~~for~~ ~~brother~~ ~~or~~ ~~sister~~ ~~for~~ ~~family~~, ~~for~~ ~~honor~~ - ~~even~~ ~~is~~ ~~potent~~ ~~enough~~ ~~to~~ ~~purge~~ ~~a~~ ~~life~~ ~~can~~ ~~erase~~ ~~the~~ ~~stains~~ ~~many~~ ~~such~~ ~~misdeeds~~, ~~There~~ ~~is~~ ~~great~~ ~~of~~ ~~sin~~. (Sander)

3/ The High Priest who celebrated the last Y.K. in besieged Jerusalem
knowing full well - could hardly project his anxious
gaze - and foresee that 1900 years later - 16 m.
on that very day all over the world - and repeat the
same unmemorial words נִסְחָה לָהֶם

4/ I glimpse something of eternity in all this - something of the
law of Survival and Deathlessness

→ The True, the Good, the Beautiful live on. They outlast
the "foolish of time and ravage of oblivion"

→ Take hope all ye who doubt! "The grass withereth..."

5/ I sometimes hear men say - "Judaism is dying!"

There - Every age has had its doubters -

They fell out - disappeared - But their place - March

6/ A disheartened and melancholy prophet

יְהוָה אֱלֹהֵינוּ בְּרַחֵם אֶת יִשְׂרָאֵל - "The virgin of Israel has fallen"

That was 27 C. ago - yet, to-day, perhaps on very spot
where prophetic announcement his dire - and thirdest world

→ ① Pharaoh - אֶתְּנֶה אֶתְּכֶם לְאֹכֶל לְעַמִּי - "I will draw my sword,
my hand shall destroy them"

- Nebuchadnezzar - who led the prince -

- Haman - cast lots

- Titus - who built Triumphal Arch

Torguemade - who watched the exiles

Chamelwitzki - The Cossack Hetman

Czar Nikolai - 1/3.

But all their powers, their hosts and crecents - are laid in the dust.

But Israel assembles - to-day - ידו וידו ידו

7/ There are perturbed about Hitler - antisemitism -

They are men of little faith.

Go down to oblivion -

Their own people will disown - erase -

Israel will live - ידו וידו ידו

8/ As long as Israel will cling to the Spirit of Y.H.

faith - piety -

To things which are from everlasting to everlasting.

Love - home - justice - reverence

"For to the Lord, change not! And ye, O sons of Jacob, will not be consumed."

9. Beautiful is the Day. Beautiful is the Message!

① ידו וידו ידו.

How can a day atone for a deed?

What efficacy is there to that span

What possible relation - an accident of time

② Now! Our sages had warned -

No external fact or act can achieve

No act is sinful unless mind & soul

ידו וידו ידו ידו - ידו וידו ידו

③ Y.H. is not an automatic abolition - but Opportunity

10/ G. H. reminds us - we are free - reshaped
one false step - Redeemed ^{from} implacable fatalities
confident of our spiritual sovereignty

11/ Manasseh, King of Judah - polluted - worship
shed - pass them fire - idol - But doom
Wherefore - King of Assyria - hunts - Babylon -
And when he was in distress - besought
prayed unto Him - Angels - shut gates
Such a man, so black with sin - beyond
But God said - if I accuse not -
hewed a passage -
"And God heard his suppliants and let
him back to Jer. into his kingdom"

12/ Menorah day - one of exaltation - not depression
15 Ab - Yom Kippur -
as if a load had been lifted - as if life had begun

13/ How does one make atonement? Equilibrium
restore broken harmonies -

① The way of sacrifice
" " " suffering
" " " charity

14/ Way of sacrifice - Ancient Israel - old - aton
Prophets - "I desire mercy + not sacrifice"

① But the principle of sacrifice - still remains way

Man find life only

→ It is the law of life - Soc. & happiness, careers
for him - for children etc etc.

→ There is great fire in with self-sacrifice
capable of melting the most obstinate & sin
found hi -

15. The way of Suffering - ענין זה הנהיגו כל ימינו

→ The olive

→ - וְזֶה הָעֵצ׃

→ One finds food not down the ^{stone} aisle

→ Tears can wash away many sins
and a man's brother heart is felt sup. far.

16. And the way of Charity -

וְזֶה הָעֵצ׃ הַזֶּה הוּא הַיָּד הַיְּמָנִית

Charity, kind - peace, heart. Sp. & Spirit

Why do we sin? - Selfish - thoughtless

The moment we learn charity - sympathy
for other - how short life is -
made whole & redeemed

17. This, then is message of K. - Save Man!

→ ענין זה הנהיגו כל ימינו - אם לא תעשה -

~~What~~ - Kaddish

what Remembrance

1. (Intro p. 578)
from

(Sapient) could see
God. He could
see done

2. To remember - to forget - 2 words
linked with death -

① We speak of "dead past" - mean the for-
gotten past. Link death with Forg.

② On the other hand - Memorials for the dead
Link death with Remembrance
Forget. + Remem - struggle for possession

3. Forg. is often very desirable - not like -

- Somethings must be crowded off -
- Couldn't carry on - if always - poignant
Grief - a bitter sense of wrong - a
consuming hate

① One should not mourn inordinately
- Not not to permanently lose it -

② Grief is often good for men - (Intro)
But too much of it - destroys some

③ We should learn to forget -
Also Frailties - "No man's land"
Compassion in our judgment
Perhaps not to judge at all

4. But there are things to remember -

- ① We love them too much completely
to forget them.
- ② We regretfully that "wish to Remember"
in monument - engrave
- ③ אנו רוצים להזכירם - אנו רוצים להזכירם

5. What do we wish to Remember?

- ① The things which gave us pride,
companionship - common tasks -
common burden - common sorrows
- ② When we are alone - and we think
of our dear ones gone -
- ③ The things which cause us to say
in pride, even if in tears - "It was
my father" -

6. Blessed is the man, a man who
has such a monument -

○ Better than having wealth -
is a man's treasure of noble memories.