

SAMSON RAPHAEL HIRSCH

The Collected Writings

VOLUME II

THE JEWISH YEAR

PART TWO

ELUL — ADAR

*Published for the
Rabbi Dr. Joseph Breuer Foundation
and the
Samson Raphael Hirsch Publications Society*

**Philipp Feldheim, Inc.
New York — Jerusalem**

Tishri VI

I. The Day of Teruah

*ותתנה תוקף

חצוצרת and שופר: The Voice of God Calling Israel—The Voice of Israel Calling God

הן א' ישגיב בכחו
מי כמהו מורה

Lo! God raises up, strengthening
with His might;

Who is a teacher like Him?

—Job 36, 22

Perhaps no other Divinely-ordained institution in Judaism holds so much meaning and grandeur, sanctity and impact as Rosh Hashanah, the day of *Teruah*. Rosh Hashanah brings before us God's power and dominion, His greatness and sovereignty, His justice and mercy, unchanging and everlasting, and at the same time His fatherly love and compassion. Rosh Hashanah also reminds us of man's impotence and weakness, his mortality and his solemn responsibilities. Rosh Hashanah makes us realize the absurdity and sinfulness of man's arrogance and obstinacy, and places before his eyes his transient existence. But Rosh Hashanah shows us man's potential majesty and dignity, the call to godliness and eternity and the everlasting grandeur of his destiny that awaits him despite the evanescence of his being and his ambitions.

On Rosh Hashanah all these reflections pass before the mirror of our soul; they are renewed where they had almost vanished, strengthened where they had faded away and restored where they had lost their vitality.

The full scope and power of Rosh Hashanah is indeed immense. The fate of all of us, our children and our loved ones, the destiny of

* ותתנה תוקף — ("Let us proclaim the awesome grandeur of this most holy day . . .") One of the most solemn prayers in the *mussaf* service of the ימים נוראים. It describes God's probing the deeds of every man, "inscribing" and "sealing" in His heavenly record book the fate of each man in the year to come. This prayer was first introduced by the 11th-century liturgical poet R. Kalonymus ben Meshullam of Mainz. Its authorship is attributed to the martyr R. Amnon of Mainz. [Ed.]

nations—of mankind—the fate of millions, our hopes, our fears, are all weighed upon the scales of our God. And we behold Him, the one King, upon His throne, scrutinizing the past, upholding the present and shaping the future. We behold Him also as a Judge, pondering and testing, counting and assessing the thoughts and resolves, the deeds and the acts of men and nations, along with our own deeds and acts, our own resolves and thoughts, to determine whether we are to be marked for life or for death, for peace or for strife, for joy or for sorrow. But then we see Him before us also as a Father, who would rather ordain life than decree death, peace rather than strife, joy rather than sorrow. We can never cease to pay homage to our King, to judge ourselves before our Judge, and yearn for our Father.

And when תוקף קדושת היום, “the awesome grandeur of this most holy day,” enters our souls, revealing Him to us as the King Who reigns upon His throne with love, even as He is both Judge and Advocate, we see open before Him the Book of Remembrance, ומאליו יקרא “reading itself to Him,” and in which every man inscribes his own record by his deeds, good or evil. We hear the trumpet call that resounds through the world and perceive the world’s listening silence. We see the angels scurrying about, seized by fear and trembling because the day of judgment is theirs also. They, too, are shaken before the eyes of God. We can see those who have departed this life pass before Him, one by one. And “even as a shepherd reviews his flock, making each sheep pass beneath his staff, so, too, God reviews, guides and counts every living soul, deciding the fate of every creature and marking down its sentence.”

“On Rosh Hashanah it is recorded and on Yom Kippur it is sealed, how many shall leave the world and how many shall enter it, who shall live and who shall die, who shall depart before he has reached his goal and who shall be called away after he has attained it, who shall perish by flood, by fire, by the sword, by hunger or by tempest, or die from disease; who shall live in peace and who in unrest, who shall have joy and who shall have sorrow, who shall rise and who shall fall, who shall grow poor and who shall become rich.” Then it will become clear that only תשובה ותפלה וצדקה, only a penitent *return* from a past of error, *self-refinement* in the present and *devotion to duty* in the future can alter the evil decree that may have been inscribed for us. For the loving kindness that is implicit in God’s Name is reflected also in His providence. He does not desire the death of him who is

about to die; He wishes him to return to Him so that he may live. He will wait for him as long as there is breath within him and will hasten to receive him when he returns.

We will sense the profound truth that, though we begin and end in dust and despite our frailty, our insignificance and impermanence, we must cling to the One living God Who has given us a portion in His eternity and His love (שמנו קראת בשמך "and You have called our name by Your Name"). Imbued with this solemn awareness and inspired by this sublime knowledge, our thoughts and emotions lift us on high, into the chorus of God's angels and, like the angels, we surrender ourselves with a threefold קדוש קדוש קדוש to the Lord of Hosts Whose glory fills the earth.

Where is there a Jewish heart which such a moment could leave unmoved? What Jewish man or woman would not feel at this hour that their life's blood belongs to Judaism?

Indeed, Rosh Hashanah holds Jewish men and women in its spell long after they have forsaken God in many other respects; its bonds are the last to be cut by the sons and daughters who have strayed from the Jewish covenant with God. Every year Jewish publications here and across the seas carry proud reports of how the month of Tishri has not yet lost its power of attraction. There are glowing accounts of synagogues crowded with reverent worshippers who, except when they come to the synagogue for the High Holidays, know little more of Judaism than its name.

We certainly cannot join in this jubilation over that kind of synagogue attendance during the month of Tishri. We can feel only sadness when we reflect upon the many to whom these hours of devotion at the synagogue are no longer an incentive for repentance and for a return to God but only a crutch to support their estrangement and to keep up their faltering conscience. It may be an opiate for moments when they are troubled by faint stirrings of unease.

But in spite of our legitimate regret over the estrangement of our brethren, we must grant a measure of validity to the view of those who are happy that, in our own days of indifference to any considerations beyond material concerns, those few days, at least, have not yet lost all their power. At least these last ties still remain from the mighty bond between us and our God. If, some day, there will be a mass return to God and to His Law—and that return will surely come, כי לא יטש ה' עמו, "He will not cast off His people, neither will He forsake

His inheritance" (Psalm 94, 14)—then it will, in all likelihood, follow in the wake of such a Rosh Hashanah. Some day, there must come a Rosh Hashanah on which the call of the *teruah* will seize even the hearts and minds of those that have fallen away from the Law and will not let them go until it has restored them safely to the arms of their Father in heaven.

יום תרועה יהיה לכם This, in surprising terseness, is the only directive given for the observance of this great day. "It shall be for you a day of *teruah*" (Numbers 29, 1). Indeed these few concise words communicate to us everything that needs to be said.

Teruah, the shattering sound of the shofar—is it emanating from us or addressed to us? The Torah employs the term *teruah* in both connotations: as Israel's cry to God for help, God's call to Israel. When Israel goes forth to battle, it must sound the note of *teruah* to implore God's help (Numbers 10, 9). When Israel is about to break camp and journey in the direction indicated by the Ark of its covenant with God and by God's pillars of cloud and fire, the sound of *teruah* will stir the sons of Israel from their rest and summon them to place themselves under the leadership of their God (v. 6–7). In the first instance we have cited, the sound of *teruah* is an appeal to God; in the second, it is an appeal to Israel.

But the manner in which this *mitzvah* is to be performed clearly shows us that the *teruah* of Rosh Hashanah is not a call addressed to God, but a call addressed to us. The purpose of the commandment is לשמוע קול שופר, "to hear the sound of the shofar," it is שמיעה, not תקיעה. This is indicated decidedly also by the nature of the instrument that sounds the *teruah* of Rosh Hashanah—שופר—in contrast to הצצרת, the silver trumpets, (Numbers 10, 2). It is the שופר, the natural, hollow horn, stemming from organic nature, not הצצרת, the silver trumpet, created by the hand of man. הצצרת are to be used to call the entire nation, or its leaders, to assemble or to break camp. הצצרת are sounded by Israel only in times of war, or as part of the service accompanying the offerings. The *shofar*, on the other hand, is the instrument with which God called His people to Himself at Mount Sinai. The shofar is sounded when He summons the land and the people of the Jewish state to Himself in the year of יובל—in order to restore the freedom of both so that the land may revert to its original owner and the bondsman to his family (Levit. 25, 10). והיה ביום ההוא יחקע בשופר גדול ובאז האבדים. The shofar will

resound through all the world when, some day, He will “thresh the wheat from the chaff,” when Israel will be gathered together into one single unit of the One God, when He will reunite those that were lost in the land of Assyria and the land of Egypt, all the dispersed of Israel, so that they may rededicate themselves to Him on the holy mountain in Jerusalem (Isaiah 27, 12–13). In each instance—first in the wilderness at Mount Sinai, then in the Land of Israel, and finally, in the future, throughout the lands of the earth—it is God, the Lord, Who sounds the shofar through the tempests that envelop the earth: ואדני א' בשופר יתקע (Zech. 9, 14).

This is surely the reason why the Torah equates the shofar with יובל, the “homebringer” (במשך היבל—Ex. 19, 13; see Levit 25, 10 רש"י). Just as during the fiftieth year the land is restored to its original owners and the people to their families, so the shofar brings Israel back to God.

Finally, we see the שופר and the הצצרת interacting in the Temple in a most significant manner. Whenever, in times of distress, בתעניות על כל, צרה שלא תבא, the הצצרת of the Temple sounded Israel's call for help to its God in heaven על הצר הצר אתכם (“against the adversary that oppresses you”—Numbers 10, 9). Israel added sounds of the shofar to remind itself that God will hear our voice only if we heed His call. Our own voice will reach the high places only to the extent that God's voice will find entry into our own midst on earth. Conversely, in the בית המקדש when, on Rosh Hashanah, the *teruah* of the shofar summoned us to return and to come home to God, the הצצרת were also sounded to assure us that God will return to us even as we will return to Him. As the שופר lifts us up to God, so the הצצרת call upon God and His grace and loving kindness to enter into the midst of the “myriads of Israel” who have reopened their hearts and homes to His dominion and direction. Outside the Temple, בגבוליק, these two calls, שופר וצצרת, never occur together; מקום שיש שופר אין הצצרות, מקום שיש הצצרת אין שופר (ר"ה כ"ז:). These two sounds are joined only in the Temple, where Israel should become aware of its vocation—like cherubim—guarding the Law and at the same time upholding the glory of God, and where this double task forges the bond upon which God's everlasting covenant with Israel is founded. There, the voice of God calling Israel and the voice of Israel calling God meet and merge. Israel never sends its call heavenward to its God without at the same time giving heed to the call addressed to Israel by God; thus, הצצרת are never sounded without the שופר. But Israel never hears the call of God without at the same time

and, with this very summons, calling God to itself. The שופר is never sounded without the הצערת: 'הצצרת לפני המלך ה' ("with trumpets and the sound of the shofar shout before the King, the Lord"—Psalm 98, 6). The voices of God and Israel join, and thus form the core of God's everlasting bond with Israel, preparing an eternal dwelling place for the *shechina* in the midst of its people.

We take תרועה as a summons, שופר תרועה as the summons addressed to us by God. It thus becomes self-evident that יום תרועה יהיה לכם presents to us everything that the day of *teruah* has given to us over thousands of years as a most solemn purpose for our minds and emotions in God's presence. Thus the hearing of the תרועה, the שמיעה שופר, קול שופר, is eminently suited to stir up all the thoughts which form the basic fabric of our God-awareness.

God summons us to elevate ourselves, through God, from the state of mindless, irresolute and hopeless compulsion to a purposeful, vigorous and joyous freedom.

The call of the shofar sounds—*tekiah*. We realize that there is, beyond the worlds of nature and history, a superior Intelligence, a Force of knowledge and will, One Who speaks and commands, One Whose voice pierces the travail of nature and the workings of history to reach us. His voice seeks us out from among the myriads of creatures in nature, from among the millions of souls that are part of world history, in order to call us to Himself, to call us back to Him.

The shofar sounds, תקיעה, and it shatters within us that morbid voice which seeks to persuade us that there is no God. The voice tells us: Beyond the realm of the things you can perceive and recognize with your physical senses there is nothing but night and the grave, death and decay. God is a lie and spirituality is a delusion; freedom is a fallacy, conscience an infirmity, virtue a dream; humaneness is weakness, self-control folly and self-sacrifice stupidity. If there is indeed a God, He dwells only within your own self and in your own fate in the sum totals of natural and historical statistics: You arose from dust, and to dust you will return. Thus, אכול ושחו כי מחר נמות, 'Eat and drink, for tomorrow you shall die' (Isaiah 22, 13)—that is the sum total of your life!

The shofar sounds, and it calls to you from eternity, beyond time and beyond space, beyond the physical world we worship. The call of the shofar discloses God in eternity, and only through this One God will we be able to perceive light and life, power and strength.

Then the shofar sounds again, but this time we perceive it as *teruah*, a blaring, shattering tone. We cannot be the unique source of our own existence and survival, of our own joy and happiness. We must abandon the dream of our supremacy to make room for His dominion.

His call sounds forth to us, “breaking” and “shattering,” שברים, תרועה, so that whatever still opposes Him will vanish. The note of *teruah* sounds forth: it encounters resistance but it overcomes it, and when we hear this sound, it is we who resist, and it is within us that the call of God will overwhelm everything that would withstand His power. We sense that if we wish to belong to ourselves, we must first become His; if we wish to endure, we must first allow ourselves to be absorbed by Him; if we wish to attain eternal life, we must first give ourselves to Him without reserve. For whoever opposes Him will perish; whoever arrogantly withholds himself from God will be lost. God knows how to reach him by shattering him with calamity from without with שברים—גנחוי גנח (to groan—גנח), with grief from within with ילולי יליל—חרועה (to wail—ילל).*

If His first call (תקיעה) reveals Him to us in all His power and majesty, greatness and exaltation, in His all-encompassing glory, then His second call (חרועה) turns these thoughts of His glory against us, shattering everything in our outer and inner life that is not compatible with His own power and majesty.

Our lives should be guided by His will and yield to His will. All our thoughts and deeds should strive to unite our energies, physical and mental, in one concerted effort to create on earth the values that meet with His approval, to build His everlasting kingdom into the sphere of earthly transcendence and to complete the course of our existence to glorify Him. His dominion should gain entry into every place; His glory should dwell everywhere. Thus, the תרועה contrasts to our nothingness with the concept of God and powerfully calls us to repent.

And then the blast of *teruah* with its shattering sound proclaims:
 “Lift up your heads, O portals! Let yourselves be lifted up, O gates of eternity, so that the King of Glory may come in!”

* In ראש השנה, ל"ג there is a controversy whether יבנא, which is the definition of תרועה, is interpreted as גנחוי גנח—groaning (שברים) or ילולי יליל—wailing (חרועה). To comply with all possible interpretations, we blow שברים חרועה and חרועה שברים to fulfill the מצוה of תרועה [Ed.].

“Who is this King of Glory?”

“It is God, invincible and mighty; God, almighty in battle!”
(Psalms 24, 7–8)

But the shattering sound of תרועה dies away, תקיעה follows, calling us to gather and come closer. After all, the shattering sound of the shofar was in reality a sign of His love, His kindness and His compassion: He is not indifferent to our estrangement from Him, to our fall. He seeks us, He will not abandon us, He is ready to become ours once we have become His.

And when the gate finally opens and He enters through it, He Himself, the King of Glory, will call us into the radiance of His glory and lift us high into the sphere of His eternity. He will call us, and He will keep calling us until we will turn our eyes toward Him. That which was cast down will rise again; that which was shattered will be healed. All that is transitory within us will become eternal. Then the gates through which the King of Glory enters into the sphere of our life will remain open forever, and all our future life will be pervaded ever more truly and completely by the call: “Hold your heads high, O portals! Hold your heads high, O gates of eternity, so that the King of Glory may come in? But who is now the King of Glory? Is it still the invincible, mighty One? Is it still the One mighty in battle צבאוּ ה', He is now the King of Glory, forever . . .” (Psalms 24, 9–10).

The entire intellectual and emotional content of Rosh Hashanah lies in the moving tones of the shofar and in the command of God: יום תרועה יהיה לכם.

God's majesty: תקיעה

Our own inadequacy: שברים־תרועה

God's infinite love and our own serenity and eternity in that love: תקיעה

“Fortunate the people that understands *teruah*;
They walk, O Lord, in the light of Your countenance”

—Psalms 89, 16

אשרי העם ידעי תרועה, ה' באור פניך יהלכו

II. “Belief” and “Knowledge”

In the wake of the political upheavals that accompanied and followed the French Revolution, many profound changes occurred in

the moral and social conditions of Europe's intellectual structure. These affected practically all cultural institutions and standards of ethics. No wonder that "religion" and its tenets—alleged to be at the root of a bankrupt social system, one of the main causes of the tremors which shook the civilized world—could not cope any longer with the new Europe which emerged from decades of war and revolution. Then a new political order became apparent, which undertook to restore the old structure of Europe under a new alliance of nations while retaining the cultural achievements of the Revolution. "Religion," as it had been known, remained however the opprobrium of the time of "Enlightenment."

But it soon became apparent that a certain spiritual "cement"—religion—was needed to solidify the bonds of the nations, a mortar was needed to hold the new structure together. Would it not be possible to salvage the concept of God with its many beneficial effects? Religion had given to man's intellect, his probing eye, the essential function of approval or rejection of whatever was proposed as truth. However, this had to be accomplished in a world which viewed all physical realities as denials of God's existence but which thereby has also lost the very basis and substance of "religion."

Indeed, sharply-honed intellects brought to the fore a human facet, emotion, that was inaccessible to scientific calculation and in no need of adequate rational explanation. Emotions with their vague sentiments and intuitions are nevertheless accepted into the realm of reality. Indifferent to the notions created or destroyed by the world of the intellect, this facet is capable of pursuing its own quiet existence in the universe of its own peculiar phenomena. It therefore seems to offer a safe haven for any concept that "reason," flushed with victory, would dismiss. This area of the mind is hardly subject to scientific examination. It appeals only to the subjective perceptions of the individual. A new "cement" for a new world, a new kind of "religion," was thought to be innate in all men and was to be the source—if at all—of man's awareness of God.

From then on, "religion" and "belief" became a mystery of emotion, not subject to scientific examination, leaning for its support on the reality of inner perception whenever the intellects pointed to the results of empirical research in the outside world as proof that there was no God and that there was no justification for religion at all.

Thus, this religion of emotion and of "pious intuition" could easily

be classified among all the other creations of the human mind. It could be an argument in support of any religion that claims to be primarily an "inner" phenomenon and that does not wish to participate in the shaping of the world of concrete realities and in fact despises and shuns this world. Perhaps such a religion might intuitively perceive God because it sees the world as God's creation; this feeling might cause it to sense its own link with infinity and to savor the bliss which "religions" promise to their "faithful."

But it is easily overlooked that by adhering to such a religion based on pure emotion, one gradually, without realizing it, replaces belief in God with a belief in one's own inner being. It follows that, eventually, the speculative will consign religion and all things religious into the category of "spiritual phenomena" that, as such, are acceptable to the intellect. However, God, Who is the Object of all religions and the objective Cause of all existence, loses all meaning. God then becomes a phenomenon of the inner world of man, which, as part of a "mankind" in a continuous process of development, must then produce its own concept of God in a constant evolutionary process.

While our forefathers in their natural simplicity worshipped God as the Creator of man, the wisdom of the modern age will end by glorifying man as the creator of God. This aberration already castigated by the wise king with these pointed words: אמרתי אני בלבי על דברת "I thought in my heart upon the pretension of men, as if they had taken upon themselves the task of producing God in continuous stages of refinement" (Eccles. 3, 18). He foresaw how such an aberration would end in complete, debasing materialism; the end would be that, having eliminated God from the objective world and finding themselves thrust upon their own devices, they will come to the momentous conclusion that man is but a higher form of animal. ולראות שהם בהמה המה להם ("and to see that they themselves are only as beasts").

Those willing to accept such notions of "religion" also fail to realize that, once God and religion are relegated to the realm of the obscure, groping sentiment and dreamlike, intuitive "belief," the same justification thus accorded to such obscure areas of spiritual life could be utilized by any figment of imagination and fancied intuitions. Indeed, any era of religious restoration based on religious sentiment and "belief" tends to produce also a growth of beliefs in clairvoyance, spiritism and even downright satanic cults. Indeed, where could the

line be drawn if our emotional life were not to remain under the control of our clear good sense and intellect? In other words, what would be the end if "belief" and "knowledge" were to be divorced from one another, creating a dualism of "truth" so that what knowledge condemns could be affirmed by belief as a truth on which man's "salvation" may depend.

The establishment of such a religion of mere "belief" side by side with a skeptical knowledge would be most pernicious even in a religion that requires only the "profession" of certain "saving truths" and the acceptance of certain formal credos, thus laying claim only to the inner aspects of man.

Judaism has indeed received as its special, unique mission the destruction of the idols of delusion and "belief." Judaism very definitely does not want to give birth to a "religion" from *within* the soul of man, or *for* the soul of man. Rather, it seeks to *implant* religion into man's emotions through clear cognitive and intellectual perceptions based on the recognition and acceptance of Divine truths that have been objectively documented. It expects that one and the same truth, from these premises, will mold and control both mind and emotions, body and soul, and shape all manifestations of physical existence and material endeavor.

He who would introduce into Judaism a divorce of belief from knowledge, he who would turn what is called "the Jewish religion" into a cult fostering inner sentiment and piety unrelated to knowledge, must first reject all the historical realities of our national existence upon which God has based all the life-shaping laws of authentic Judaism. He would have to divest Judaism's universal and individual aspects of everything except perhaps the "belief" in the unity of God and the "worship" of God, which, of course, could be linked with "beliefs" based on sentiment and intuition and constructed and realized from and within such "beliefs." Indeed, what possible relationship could there be between a sphere of ethereal emotion and such concrete historic realities as *יציא מצרים*, *קריעת ים סוף*, *מחן תורה* and *דרך המדבר*, the foundations of Judaism. How can vague sentiment comprehend and absorb such laws as those concerning *שעטני ריבית*, *שעטני צדק משקלוח*, *ערייות* and *מאכלות אסורות*. How could such realities be produced from mere emotion, or how could such laws be obeyed within a framework of mere intuitive sentiment and "belief"?

In fact, God does not appeal to our feelings and intuitions. He has

not built *our* "religion" on the mysterious, trackless sand of a shore gently washed by waves of dreams and fancies. אתה הראת לדעת (Deut. 4, 35)—"I have caused you to *see* in order to have you *know*" כִּי ה' הוא האלוקים אין עוד מלבדו ("that the Lord alone is God and none else beside Him"). Your covenant with God does not refer you to mere "belief," but to that which you yourself have seen and experienced. God has placed the foundations of His covenant with you upon a world of concrete realities; namely, your election and your commitment. To the reality of the creation of heaven and earth He has added the reality of His revelation, confirmed by the experience of your own national history. He has addressed to you these words so that you may reflect upon them even in the remotest future, באחרית הימים ושבא (Deut. 4, 30-41):

"For ה', your God, is a merciful God. He will not abandon you, neither will He allow you to drift into ruin, and He will not forget the covenant of your fathers, which He swore to them. For ask now of all the days past that were before you, from the day that God first placed man upon the earth, and from one end of heaven to the other, whether anything like this great reality has ever happened or whether anything like it has ever been heard. Did ever a people hear the voice of God speaking out of the midst of the fire, as you have heard it, and remained alive? Or has any god ever attempted to enter the world and to take out for himself a nation from the midst of a[nother] nation, with acts designed to test, to prove and to convince, במסע באחת, with war and with an outstretched arm and with great, awesome accomplishments like all that which ה', your God, accomplished for you in Egypt before your eyes? By the experience of your own senses, by that which you yourself have seen, אתה הראת לדעת, were you made to know that ה', He alone, is God and none else beside Him. Out of heaven did He cause you to hear His voice so that He might discipline you, and on earth He caused you to see His great fire, and you heard His voice out of the midst of the fire. And because He loved your fathers, He chose his [Abraham] seed and led you with His countenance, with His great power, out from Egypt, to drive away from before you nations greater and mightier than you, to bring you there, to give you their land as an inheritance, even as you are experiencing it this day. Therefore recognize it this day and take it to your heart once again (we are *not* told: "therefore feel it, sense it, believe it on the basis of a vague presentiment") that ה', He alone, is God, in

heaven above and on earth below; there is no one else. And you shall keep His laws and His commandments which I command you this day, which will benefit you and your children after you, and so that you may thus prolong your days upon the soil that ה', your God, gives you, forever."

It is on this clear historic basis, on realities confirmed by the concrete experience of an entire nation, that Judaism stands, in both theory and practice. In Judaism emotion must not be allowed to run away with the mind. Rather, the emotions must be guided by realities which were clearly apprehended by the senses, grasped by the lucid intellect and considered by logical thought so that they serve as guides for every aspect of our lives. Our reflections on these realities must produce a firm, solemn resolve on our part to fashion our lives on earth in accordance with the words of God which were addressed to the thinking mind. Clear reasoning and vigorous willpower: these are the forces on which Judaism counts; in Judaism, the heart and the emotions only serve to mediate between intellect and action.

Not "belief" but "knowledge," not "sentiment" but "determination and accomplishment;" these are the energies through which the "Jewish religion" becomes manifest. And for that very reason Judaism is not a "religion." It has no part with any of the facets that other "religions" emphasize as the "essence of religion." He who would drag Judaism down to the level of "belief" divorced from knowledge, who would place also at the head of the "Jewish faith" all the nebulous subjectivism which indulges in "devout impulses" and have these notions constitute the basic requirements of the Jewish "religion," cannot be one of the "priests of the Lord." He is in reality one of the priestlings of paganism who exploit vague sentiment and sensibilities for the worship of their own delusions, whose harvest, therefore, has mostly been grief and mourning, misery and distress. About them it is written: "When the people grieves over itself, its priestlings shall rejoice, for its glory in the world has thus departed from it" *כי אבל עליו כי אכל עליו* (Hosea 10,5). This is probably the reason why these priestlings are called *כמרים*, "hierophants of sentimentalism" or, more accurately, "fishermen of sentimentalism" (*כמר* denotes both stirrings of sentiment and the fisherman's net*). They prey upon the "feelings" of the people and catch their fish in the

* *ופרשי מכמת על פני מים* (Isaiah 19, 8).

muddied waters of sentimentalism. By contrast, God requires of His priests that "the lips of the priest shall preserve *knowledge* and they should seek *instruction* from his mouth, for he is the messenger of ה' כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו כי מלאך ה' צבאו הוא—צבאו' (Malachi 2, 7). And דבר צדק מגיד ה' דבר בקשוני אני ה' דבר צדק מגיד ה' (Isaiah 45,19): Our God did not speak from amidst mystical murkiness, "not in the darkness of night. I did not say to the sons of Jacob: Seek Me in the waste places. I am ה', speaking of right; proclaiming that which is straightforward and clear."

But why did we choose Tishri for a discussion of such thoughts? Because Tishri as a rule is the harvest month for the appearance of our modern-day priestlings. This is the month when the worst mischief is wrought with "tears," "emotion," "sentiments of devotion" and "religious moods." This is the month when a few days are devoted to manifestations of awe and penitence for the benefit of Almighty God, complete with obligatory tremors of the heart, tear-sodden sermons, stirrings of reverence, sentiments of repentance and prayerful devotion and chorales of sighs. All this is intended to foster the belief of the faithful that, by indulging in such sentimental excursions they have—though only God knows how—tended to the "vineyard of the Lord," "served the cause of the Lord" and performed sufficient "religion" to last them through the coming year. And yet it is this very month of Tishri, with its great life-building institutions, which, like no other month of the year, lodges the most eloquent protest against all such delusion and sham.

But is not תרועה precisely calling upon that inner emotion which the priests of religious sentimentalism consider so vital? And is not this תרועה evoked precisely and solely by sounds of the שופר which, like all notes of musical instruments, produces moods and sentiments and not sharp and distinct concepts that address our intellect? In that case, would not our preachers and exponents of sentimentalism be right when they assert that Judaism is essentially a "religion" based on emotions that may be powerful but are very vague and may be stimulated by any number of objects in the physical world?

However, one glance at this very תרועה, at the law that introduces it, and at its practical observance in Jewish life, should be sufficient to see that this day is precisely the most eloquent protest against such an assumption. The Law first introduces this day to Israel not as יום תרועה but as יום תרועה. We may interpret this either as a יומך that

gives rise to תרועה, or as a זכרון to be stirred by תרועה. The analogy with יום תרועה, שופר תרועה, would suggest the first of these two interpretations. But in either case, the task that characterizes this day is not תרועה, but זכרון, remembrance, recollection, reflection: in other words, an intellectual activity that is definitely alert, clear and lucid, recalling the past and the forgotten to man's consciousness.

ראש השנה does not summon us to brooding anxiety, but to self-examination and reflection. We must meet the יום זכרון of our Creator with the appropriate יום זכרון within us.

The triple sound of the shofar of Rosh Hashanah conveys very explicit, specific ideas to our minds and emotions as we begin the cycle of a new year. These sounds are intended as a signal to our Jewish people and interpreted by the language of מלכיות, זכרונות and שופרות as we find in the age-old text of מוסף on ראש השנה.

"God is King!" This is the thought with which the sound of תקיעה summons us to Him Who is our Lord and Master: מלכיות.

"God remembers!" This is the thought with which the sound of תרועה, with its shattering call to self-awareness, casts us at the feet of Him Who is also our Judge: זכרונות.

"God calls us all back to Himself!" This is the thought with which the final תקיעה brings us new life and leads us back into the arms of Him Who is also our Father: שופרות.

These pillars of Jewish life and thought stand at the gate of our year, addressing us not as creations of vague sentiments and intuitions from within ourselves, not as uncertain products of human subjectivity, but from outside ourselves, as part of the most objective revelation of God in the teaching and the history of Israel. In our liturgy, the introductions to מלכיות, זכרונות, and שופרות are followed by ten פסוקים introduced by ככתוב בתורתך ("as it is written in Your Torah"). It is characteristic that the פסוקים need not be recited in their entirety in order to fulfill one's obligation as long as ככתוב בתורתך is said (טור אורח חיים). This clearly demonstrates that the teachings of these three concepts of ראש השנה are anchored upon the objectivity of God's Word and are not products of our sentiments.

This is also the reason why these זכרונות ושופרות, פסוקי מלכיות, the concepts of God that are presented to us by the sounds of the shofar and that are meant to shape our inner lives, are concluded with ברכות. They are introduced into our souls so that each one of them may serve us as a basis for the pledge וכו' וזכר וכו' מלך וכו' ה' מלך וכו'. Each one of them

is to create a resolve on our part to activate our newly-gained concepts of God as our King, our Judge and our Father by "blessing His purposes," by fulfilling His will and by promoting His kingdom on earth. ראש השנה is meaningless if that which the mind comprehends and that which stirs the heart does not generate a will resulting in action, a will to return, with every aspect of our lives, in mind, in heart and in deed, to our Lord and Master Who now judges us, and to serve our King with every breath we take.

"Fortunate the people that understands *teruah*; they walk,
O Lord, in the light of Your countenance" (Psalms 89, 16).

אשרי העם ידעי חרועה ה' באור פניך יהלכת.