Once more, like every year, the calendar bequeaths this responsibility of observing the road we are walking on and choosing, at the same time, to share in the building of a better world.

The Portuguese poet, Fernando Pessoa, wrote at the end of the XIXth century in his "Book of Disquiet": "I was born in a time in which most of the young people had stopped believing in G-d for the same reason that their elders had believed in Him, without knowing why. The majority of these youngsters chose humanity as a replacement of G-d."

What Pessoa meant was that "before" people believed in G-d, but after people kept "believing" but in something else: "instead of God" we started saying "humanity". In other words, we did the very fashionable "switch of G-d for humanity."

Given that I belong to a later generation than Pessoa’s, nevertheless, I had to struggle with these ideas that are still valid. Thus, the Torah which was given to Moses by G-d, and is therefore something ‘heavenly’, from the moment that it is given to the People of Israel its "heavenly" nature begins to "meld and fuse with the earthly, with realism, with reason and with humanism."

Which is how I can emphasize my "belief in G-d" and at the same time "I trust in humanity", regardless of it often being unworthy of my trust.

On the eve of Yom Kippur, before beginning with Kol Nidré, there is a small verse in the Machzor that says: "With the agreement of the Heavenly Court, and with the agreement of the Earthy Court, we grant ourselves permission to pray with those who have transgressed."

The educational point of this sentence is precisely this trust that there is someone that does not cease to observe human conduct, in case humans slip and do not judge with equanimity, G-d will judge.

Today, when most of humanity is so discredited, so humiliated, so untrustworthy, that G-d can be "the implacable judge", G-d is the "ethical failsafe" that does not allow for any loopholes or escape.

Our Sages clearly stated it: "THERE IS AN EYE THAT SEES, AN EAR THAT HEARS, AND ALL YOUR DEEDS ARE RECORDED IN A BOOK." (Pirke Avot 2.1)

This means that even without witnesses, all alone, in the dark, there is always Him. In these days of Spiritual Inventory, in these moments of Holiness, may G-d bless humanity with plentiful Light shining on that marvelous miracle of life, and especially may the doves of peace forever nest in Israel.

G’mar chatimah Tová !

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