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The Mark of a Superior Man, 1938.

sermon 499

THE MARK OF THE SUPERIOR MAN

By

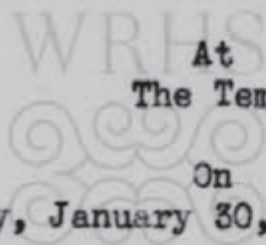
Rabbi Abba Hillel Silver

At

The Temple

On

Sunday, January 30, 1938



When the great Hillel Said: "In the place where there are no men, strive thou to be a man", one wondered what he had in mind when he spoke of a man. A man is not easy to define. He is a compound of heaven and earth, of dust and star-dust. Man, to use the phrase of the Psalmist, is fearfully and wonderfully made. He is clay, stamped in the image of God. Man is a bundle of contradictions, a tangled skein of emotion, a knot of instincts.

Man is fashioned by innumerable and invisible hands of the Past. Man is plastic to the mold of circumstances. Man is dynamic in the passions of his own creative realities.

Man has been called a shadow, a bubble, a flitting dream, a withered grass. Man has also been called the crown of creation, a little lower than the angels.

You may recall that beautiful chorus in Swinburne's "Atalanta in Calydon":

"Before the beginning of years,
There came to the making of man
Time, with a gift of tears;
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer, with flowers that fell;
Remembrance fallen from heaven,
And madness risen from hell;
Strength without hands to smite;
Love that endures for a breath;
Night, the shadow of light,
And Life, the shadow of death."

All these things have gone into the character of man. Out of such complexities and incongruities, the seers and visioners of mankind have sought to suggest such an organization of the inner life of man, to use such an architectural plan as would result in the noblest and happiest type of human existence - in the Superior Man.

There have been numerous suggestions made as to what qualities go into the making of the superior man, as to what are the marks of the superior man. There never has been an accurate, scientific or exhaustive statement of what defines the superior man. But over and over again, in literature both sacred and profane, we find attempts to define or to suggest the marks of the superior man. Such attempts are frequently made in our Bible. You may recall that beautiful Psalm XV:

"Lord, who shall sojourn in Thy Tabernacle?
Who shall dwell upon Thy holy mountain?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor taketh up a reproach against his neighbour;
In whose eyes a vile person is despised,
But he honoureth them that fear the Lord;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved."

That is the way a Judean poet who lived perhaps twenty-five years ago, defined his ideal of the superior man.

You may recall the very popular poem written by one who is almost a contemporary of ours, Rudyard Kipling, who also attempted to define what in his judgment was the superior man:

"If you can keep your head when all about you
Are loving theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

"If you can dream -- and not make dreams your master;
If you can think -- and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stop and build 'em up with worn-out tools;

"If you can make one heap of all your winnings
And risk it in one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

"If you can talk with crowds and keep your virtue,
Or walk with Kings -- nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And -- which is more -- you'll be a Man, my son!"

Now the Judean poet and this English poet were separated by continents and by centuries. The English poet had twenty-five years more of human experience to draw on, yet there is a remarkable similarity in the marks of the superior man as evidenced by these two men. The surface phrase and local idiom vary for these change with time and place. But the essential meaning is frequently the same:

The Psalmist says: "Who shall Ascend the mountain of the Lord? - The man who walketh uprightly and worketh righteousness, the man who is wholesome, who is one, the man who has singleness of heart, singleness of spirit." The English Bard says: "If you talk with crowds and keep your virtue, or walk with Kings - nor lose the common touch, etc. In both of these, the superior man is the one who is the same in all

situations. The superior man is not aameleon. You can anticipate the reaction of the superior man to every possible moral situation. He is not all things to all men. He hasn't one voice for those below him and another for his superiors. He is not dissolved or absorbed or neutralized by his environment. He walks through the world a defined, dependable, stable moral personality. And with such a man, one is never quite alone or lost in the world. In other words, the superior man is whole-hearted, integrated one, and therefore, is always a man of utmost simplicity. His thoughts are direct, straight-forward, clear. His words are meant to convey thought and not to disguise thought.

The superior man always loves the straight-forward and simple things of life, not because he is naive, but because he wants intelligently to understand the greatness of little things. The superior man has supreme curiosity about everything in the world. For the zest of wonderment and mystery, he does not require excitement, the grotesque or the extraordinary. He is without affectation but is profoundly affected by the world of man and nature. To the simple man, the whole world about him is filled friends, both great and small. His world is peopled.

One of the marks of the superior man is whole-heartedness, and simplicity. Don't deal in lies, for lying means spiritual disintegration, spiritual chaos. A liar is a shattered and broken personality. He has desperately x tried to adjust himself to all new situations not by holding himself intact, one, but by breaking himself up and attempting to meet a situation which suddenly confronts him. One's life can be held together by truth and only by truth.

The Rabbis said that the Seal of God and of His Universe is truth and the Seal of the superior man is truth.

The superior man will make a pledge to his own destiny and will link his life up with some cause, some ideal, some purpose even if it is, even if the pursuit of that goal involves suffering and sacrifice - that is the mark of the superior man. That, of course seems to be the very heart of Kipling's "If". In fact he weights his ideal man with the quality of Courage. The Psalmist, as may well be imagined, with that of Justice.

To the Psalmist, the superior man is one who does Justice, a man who does no evil to his neighbor, who takes no bribe. These are the qualities of Justice which in the eyes of the Hebrew poet quite naturally stand out.

The English Bard whose tradition is that of courage and chivalry - to him the ideal man is one of courage, ennobled by chivalry and self-confidence ennobled by modesty.

"If you can keep your head when all about you are losing theirs"

"If you can trust yourself when all men doubt you"

"If you can force your heart and nerve and sinew
To serve your turn long after they are gone,

"And so hold on when there is nothing in you

Except the Will which says to them, "Hold On!"

Supreme confidence is the mark of the superior man. The Psalmist, too, knows of confidence, but not so much self-confidence as confidence in God. That perhaps is an Hebraic characteristic. According to the Psalmist, strength pours into the life of the human being, not from the well-springs of his own Will, not out of the inner reverence of his own life but because of faith and confidence in God whose will and purpose man , because man fills the purpose

of God. God fills his life with strength, courage.

"I will lift up mine eyes unto the mountains;
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, He that keepeth Israel
Doth neither slumber nor sleep.

The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall guard thy going out and thy coming in,
From this time forth and forever."

There comes a time, my friends, in the life of a man when even his will can no longer tell him to 'Hold on!', when a man's life is so broken, so beaten by life - it is then, to the man of faith that God whispers, "Do not be afraid, for I am with you."

But whether it is self-confidence or whether it is confidence derived from faith in God, surely, the mark of a superior man is courage and confidence. In the poem of the English writer is a very significant phrase:

"Don't look too good, nor talk too wise
"If you can dream - and not make dreams your master
"If you can think - and not make thoughts your aim
"If all men count with you, but none too much

This warning against too muchness in all things, in good or in evil is a central thought not merely with the poet but with every religion, with Judaism, Greek, etc.

The mark of the superior man is the avoidance of extremes. The man who is extreme is usually over-zealous, fanatic, impetuous. If a man is without ideals he will be acquisitive, a beast of a man. Even if he is a man of ideals, this extremism, this over-zealousness will probably move him to become a fanatic

a crank, a bigot. If he has ideals he will probably count no cost too great to achieve his ideals. He will sacrifice means to ends. He will bring misery to men in his over-zealousness to help and save them. It is this kind of person who tortures another person in order to make him happy. Such people build the of the world and burn people at the stake to save their souls or carry on bloody purges to establish Kingdom.

Confucius, one of the three wisest men of all times once said this to a favorite disciple:

"Speaking to Tzu Lu, the Master said: Have you ever heard, Lu, of the six shadows which attend six several virtues? No, he replied. Sit down, then, and I will tell you. Love of goodness without the will to learn casts the shadow called foolishness. Love of knowledge without the will to learn casts the shadow called instability. Love of truth without the will to learn casts the shadow called insensibility. Love of candour without the will to learn casts the shadow called rudeness. Love of daring without the will to learn casts the shadow called turbulence. Love of firmness without the will to learn casts the shadow called eccentricity."

All six qualities are virtues but in their extreme, unharnessed, uncurbed, they become shadows which darken man's way through life.

The mark of the superior man is that he is neither hasty nor a laggard, neither forward nor shy, neither proud nor humble, neither hard nor soft, neither materialistic nor impractical, neither visionary nor yet without ideals. Now, it is terrifically difficult to hold this balance. So far, we have been playing around with words. It is one thing to say what the superior man should be and quite another thing to discipline life. But that is the mark of the superior man. This balance gives point to life, a sense of serenity. The superior man doesn't try to play safe. He only wants to be human, fair. He doesn't straddle an issue. He works and fights for his convictions. But he always tries to be understanding of the other's point of view and always remembers that he is a human being and dealing with human beings, that the Torah was given to human beings.

Another mark of the superior man on which poet and psalmist agree

is that the superior man reveres work and honest craftsmanship and he, himself tries to be an honest craftsman and utilizes each hour and day of life in purposeful achievement to "fill the unforgiving minute with 60 seconds' worth of distance run". "Teach us, O Lord, to number our days!" says the Psalmist in prayer. This is the mark of the superior man - to do things, to do them well, to respect honest labor, whether it be work of the mind or of the hand.

Thomas Carlyle said: "Two men I honor, and no third. First, the toilworn Craftsman that with earth-made Implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand; crooked, coarse, wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the scepter of this Planet...

"A second man I honor, and still more highly; Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life...If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, have Freedom, Immortality?....These two, in all their degrees, I honor: all else is chaff and dust, which let the wind blow whither it listeth."

Carlyle was a superior man. And the mark of his distinction was this mark, this regard for honest labor, whether of the hand or labor of the heart. The superior man is not just a man of culture, learning, who can quote many books or who has at his command a number of languages or who can engage in charming conversations. These are not to be despised. They are valuable but culture in idleness which does not express itself in work, service, achievement, in acts, in activities does not create the superior man. In fact, our rabbis said: "All culture which does not have alongside it "work" is in the end wasted nullified and not only that. It causes sin, spiritual degeneration.

And finally, my Friends, the mark of the superior man, everyone seems to agree, is the man who masters his fortune and his misfortune.
"If you can meet with triumph and disaster and treat them both the same
"And treat these two imposters just the same".

I don't know whether they are imposters but I do know it is the superior man who masters them both. If it is sorrow, he doesn't permit sorrow to break his spirit. Rather he allows it to cleanse, to make him realize his obligations to those about him. He doesn't allow it to down him spiritually, to let him sink to obesity. He masters his fate. He bends triumph and disaster to his own spiritual ends, disaster for cleansing and purification; triumph for generosity, good will and reconciliation.

There is a great phrase of one of the Rabbis of our people. "Which is the way which brings a man to immortality? Which is the way which gives to human life an element of the eternal? That is the quality of suffering". And the Psalmist, you may recall, cries out in one of his moments of understanding. "I thank you, O Lord, that thou hast chastised me, for making me drink deep of the waters of salvation." This is the mark of the superior man.

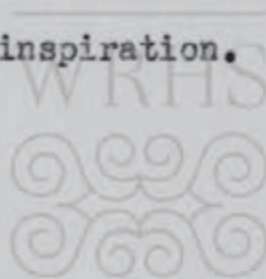
The inferior man complains, resents it when trials, tribulations and sorrow come into his life. He allows his spirit to go down to utter defeat. The superior man is just as sensitive to grief or sorrow, nevertheless, he permits that sorrow to cleanse, to purge, to ennoble. "Our eyes see clearly only after they have been washed with tears."

Perhaps I might add this one other characteristic of the superior man - that he is open-minded, that he appreciates and seeks intellectual freedom. The superior man is never a dogmatist, he is never a ~~man~~ doctrinaire. He is never a reactionary. He knows that life is an advancing experience, an unfolding realization. He is a seeker. The adventure of the human intellect in the undiscovered continents intrigues him. He hails every new vista which opens up before man.

He does not scoff at the old because it is old nor does he resist the new just because it is new.

So, if you want to summarise what these poets of ancient and modern days regard as the mark of the superior man, it would be first and foremost - whole-heartedness and simplicity; secondly, courage and confidence and thirdly moderation; then artistry, craftsmanship, reverence for man's handywork; and then, lastly, mastery of one's faith in good or evil and finally the free and open, sympathetic seeking mind.

This is a man who will always dwell in the Tabernacle of the Lord and stand in his presence and stand in the presence of his fellow men as a light, as an inspiration.



1- Hill - life that both plight & glory - what did he mean?

Man is not easy to define.

He is a compound of heaven & earth - of dust and star-dust.

He is fearfully and wonderfully made. He is clay, stamped in the image of God.

He is a bundle of contradictions, a tangled skein of emotions, a confused & blend of instincts.

He is fashioned by the invisible hands of his ancestors. He is plastic in the model of circumstances. He is dynamic in the possession of his own will. He is past, present and future.

He has been called a shadow, a bundle, a forlorn child, a flitting dream, a withered grass - as the crone praying Creation - a little lower > the angels.

(Swinburne - Chorus - "Atalanta in Calydon")

2. Out of such complexities and incongruities - seems, manifest and philos. has endeavored to suggest some organization of the inner life, with such a selection of material and such an architectural plan as would result in the most and happiest type of human existence - in the Superior Man.

What are the marks of the Superior Man? The qualities by means of which you can readily distinguish the obscure poet? existent. unnumerable. Not exact, a scientific, or exhaustive - but by way of examples and impressionistic.

"Psalms 15." (Read)

"I" (")

These 2 stanzas from are separated by centuries and by unlike.

One was a Jewish poet of probably the 5th C. - The other an Eng. poet of 20th C. - Keats had 2500 yrs. more of human exp. to draw upon - practically 1/2 again as much as the poet, the recorded history, manifest - and its moral & dev. development.

To the President - he must be the 133 who. 133 / 133 / 133 / 133 -

Usney - Bakery.

To the solis-part- Courage and self-confidence evoked by adversity

"If you can trust yourself when all men doubt you"

And to hold on when there is nothing in you

(4) ~~The~~ President knows Confidence, too, but, not so much self-confidence as Confidence in God.

Ps. 121 (Intb)

Then comes a time when even man will no longer
 says hold on! It is then that God whispers in our
 ear - ~~for the~~ $\frac{1}{4}$ $\frac{1}{2}$ $\frac{3}{4}$ 1 $1\frac{1}{2}$ 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 $$

Reverend Craftsman loves work - reverses work -
 (6) Work (Carlyle). Hand or Mind. - ~~Scripture~~
 Culture in idleness not good.
 "Fill the unforgiving minute
 With 60 seconds worth
 of desperate men"
 R. Ganshel.
 (a) ולא מזה לאין מה מלאכה - סופה (2) וזכיר ה

(7) Masters his Fortune or Misfortune. - Conquers Fate.
 "If you can meet with Triumph and Disaster
 And treat those 2 imposters just the same"
 I don't know whether they are imposters.
Sorrow - to cleanse, to raise, to make him free
 - stab his spirit awake.
 Joy - Generosity - good-will - forgiveness - remembrance.
 "היה צדיק ויהי האדם חכם ויהי חסידו - ויהי אדם ויהי אדם"

(8) Never laughs at her Ideas - intell. freedom + adventure
 Tight minded
 Open minded
 A Seeker!
Johanan b. Zakkai 75 - 3M - 600

- (9)
- ① Whole - One - unaffected
 - ② True
 - ③ Courage - confidence
 - ④ Moderate
 - ⑤ Artist - artisan
 - ⑥ Masters his fate
 - ⑦ Free + open + Symp. mind

(5) In the poem of K. - Moderation

- "Don't look too good, nor talk too wise"
- "If you can dream - and not make dreams your masters"
- "If you can think - and not make thoughts your aim"
- "If all men count with you, but none too much"

This is central in Ethics of Judaism - Temperance - Great - and Other Great Things.

The Superior Man avoids extremes. The man who is extreme is usually over-zealous, fanatical, impetuous. If he has no ideals - he will turn out to be a voracious, acquisitive, heartless man. If he has ideals - he will probably count no cost too great to achieve his ideals. He will sacrifice means to ends. He will bring misery to men in his over-zeal to help and save them. Such people build the negotiations, the world - and even people at the task to save their souls - a carry their bloody pumps to establish Kingdom. They are the clan's thirgots and meddling reformers.

- Confucius (Zate)

- neither hasty - nor laggard

" Forward - not shy

" Proud - Humble

" Hard - Soft

" Materialistic - " Unfrankish

" Visionary " without ideals.

- This gives a quality of Sp. Pasi - Security.

- Not Safe - but Human.

- Not Shuddh - How strong connections - wide tolerance

- Wilson (Dut)

משה - מלך ונביא
משה - מלך ונביא
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IF

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
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Rudyard Kipling

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The Lord shall keep thee from all evil;
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From this time forth and for ever.

MEN WORTHY OF HONOR

By

Thomas Carlyle

Two men I honor, and no third. First, the toilworn Craftsman that with earth-made Implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand; crooked, coarse, wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the scepter of this Planet...

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SAYINGS OF CONFUCIUS

By Herbert Giles

Speaking to Tzu Lu, the Master said: Have you ever heard, Lu, of the six shadows which attend six several virtues? No, he replied. Sit down, then, and I will tell you. Love of goodness without the will to learn casts the shadow called foolishness. Love of knowledge without the will to learn casts the shadow called instability. Love of truth without the will to learn casts the shadow called insensibility. Love of candour without the will to learn casts the shadow called rudeness. Love of daring without the will to learn casts the shadow called turbulence. Love of firmness without the will to learn casts the shadow called eccentricity.

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Remembrance fallen from heaven,
And madness risen from hell;
Strength without hands to smite;
Love that endures for a breath;
Night, the shadow of light,
And Life, the shadow of death."



ABSTRACT OF ADDRESS DELIVERED BY RABBI ABBA HILLEL SILVER AT THE TEMPLE
ANSEL ROAD AND EAST 105TH STREET ON SUNDAY MORNING, JANUARY 30, 1938.

THE MARK OF THE SUPERIOR MAN

One of the marks of the superior man is wholeness and singleness of spirit. One can anticipate his reactions. He is not dissolved or absorbed or neutralized by his changing environments. He walks through the world a well-defined, dependable and stable moral personality. With such a man one is never quite alone or lost in the world.

Another mark of the superior man is simplicity, not the simplicity of naivete or innocence but the simplicity of clarity, straight-forwardness and reverent curiosity. The superior man is big enough to know the value of little things. For the zest of wonderment and mystery he does not require excitement, the grotesque or the extraordinary. He is without affectation but profoundly affected by the world of man and of nature.

A mark of the superior man is that he avoids extremes. He is not over-zealous, fanatical or impetuous. There is the moderation of wisdom in his way of life. He is not a ~~doctrinaire~~ doctrinaire, a dogmatist or a bigot. He does not sacrifice means to ends. He does count the cost. He will not burn people at the stake in order to save their souls. He avoids the vices of excessive virtues. He does not play safe, only fair. He has strong convictions but also broad tolerance.

The superior man respects honest craftsmanship of hand and mind. He tries to "fill the unforgiving minue with sixty seconds' worth of distance run." His learning and culture are not ends in themselves but means to labor and service.

The superior man tries to master both his good fortune and his misfortune. He does not succumb to grief and sorrow. His spirit is not dulled by prosperity and success. He bends triumph and disaster to his own spiritual ends - disaster for cleansing and purification; triumph for generosity, good will and

reconciliation.

And finally, the superior man is not tight-minded but open-minded. He is a seeker. The adventure of the human intellect in the undiscovered continents intrigues him. He hails every new vista which opens up before man. He does not scoff at the old because it is old nor does he resist the new just because it is new.



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Sermon, The Temple, January 30,
1938

When the great Hillel ^{said} ~~said~~: "In the place where there are no men, strive thou to be a man". One wondered ^S what he had in mind when he spoke of "a man." A man is not easy to define. He is a compound of heaven and earth, of dust and star-dust. Man, to use the phrase of the Psalmist, is fearfully and wonderfully made. He is clay, stamped in the image of God. Man is a bundle of contradictions, a tangled skein of emotion, a knot of instincts.

not Man is fashioned by innumerable and invisible hands of the Past. Man is plastic to the mold of circumstances. Man is dynamic in the passions of his own creative realities.

not Man has been called a shadow, a bubble, a flitting dream, a withered grass. Man has also been called the crown of creation, a little lower than the angels.

You may recall that beautiful chorus in Swinburne's "Atalanta in Calydon":

extract

"Before the beginning of years,
There came to the making of man
Time, with a gift of tears;
Grief, with a glass that ran;
Pleasure, with pain for leaven;
Summer, with flowers that fell;
Remembrance fallen from heaven,
And madness risen from hell;
Strength without hands to smite;
Love that endures for a breath;
Night, the shadow of light,
And Life, the shadow of death."

All these things have gone into the character of man. Out of such complexities and incongruities, the seers and visioners of mankind have sought to suggest such an organization of the inner life of man, to use such an architectural plan as would result in the noblest and happiest type of human existence - in the Superior Man.

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have been

~~There have been~~ Numerous suggestions made as to ~~what~~ ^{the} ~~the~~ ^{which} qualities go into the making of the superior man, ~~as to what are the~~ the marks of the superior man. There never has been an accurate, scientific or exhaustive statement of what defines the superior man. But over and over again, in literature both sacred and profane, we find attempts to define or to suggest the marks of the superior man. Such attempts are frequently made in our Bible. You may recall that beautiful Psalm ^{15:} ~~XV:~~

"Lord, who shall sojourn in Thy Tabernacle?
Who shall dwell upon Thy holy mountain?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
That hath no slander upon his tongue,
Nor taketh up a reproach against his neighbour;
In whose eyes a vile person is despised,
But he honoureth them that fear the Lord;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money on interest,
Nor taketh a bribe against the innocent.
He that doeth these things shall never be moved."

That is the way a Judean poet who lived perhaps twenty-
^{hundred} five years ago, defined his ideal of the superior man.

You may recall the ~~very~~ popular poem written by one who is almost a contemporary of ours, Rudyard Kipling, who also attempted to define what in his judgment was the superior man:

"If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

(continued)

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"If you can dream ^m and not make dreams your master;
 If you can think ^m and not make thoughts your aim,
 If you can meet with Triumph and Disaster
 And treat those two impostors just the same;
 If you can bear to hear the truth you've spoken
 Twisted by knaves to make a trap for fools,
 Or watch the things you gave your life to, broken,
 And stop and build 'em up with worn-out tools;

"If you can make one heap of all your winnings
 And risk it in one turn of pitch-and-toss,
 And lose, and start again at your beginnings
 And never breathe a word about your loss;
 If you can force your heart and nerve and sinew
 To serve your turn long after they are gone,
 And so hold on when there is nothing in you
 Except the Will which says to them: "Hold on!"

"If you can talk with crowds and keep your virtue,
 Or walk with Kings ^m nor lose the common touch,
 If neither foes nor loving friends can hurt you,
 If all men count with you, but none too much:
 If you can fill the unforgiving minute
 With sixty seconds' worth of distance run,
 Yours is the Earth and everything that's in it,
 And -- which is more -- you'll be a Man, my son!"

Now the Judean poet and this English poet were separated by continents and by centuries. The English poet had twenty-five hundred years more of human experience to draw on, yet there is a remarkable similarity in the marks of the superior man as ^{described} evidenced by these two men. The surface phrase and local idiom vary, ~~for these~~ change with time and place. But the essential meaning is frequently the same:

The Psalmist says: "Who shall Ascend the mountain of the Lord? - The man who walketh uprightly and worketh righteousness, the man who is wholesome, who is one, the man who has singleness of heart, singleness of spirit." The English ^{poet} Bard says: "If you talk with crowds and keep your virtue, or walk with Kings ^{can} - nor lose the common touch, ^{poems,} In both of these the superior man is the one who is the same in all

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chameleon.

situations. The superior man is not a ~~chameleon~~. You can anticipate the reaction of the superior man to every possible moral situation. He is not all things to all men. He has~~not~~ one voice for those below him and another for his superiors. He is not dissolved or absorbed or neutralized by his environment. He walks through the world a defined, dependable, stable moral personality. And with such a man, one is never quite alone or lost in the world. In other words, the superior man is whole-hearted, integrated, one, and therefore, is always a man of utmost simplicity. His thoughts are direct, straight-forward, clear. His words are meant to convey thought, and not to disguise thought.

The superior man always loves the straight-forward and simple things of life, not because he is naive, but because he wants intelligently to understand the greatness of little things. The superior man has supreme curiosity about everything in the world. For the zest of wonderment and mystery, he does not require excitement, the grotesque or the extraordinary. He is without affectation but is profoundly affected by the world of man and nature. To the simple man, the whole world about him is filled with friends, both great and small. His world is peopled.

One of the marks of the superior man is wholeheartedness, and simplicity. Do~~not~~ deal in lies, for lying means spiritual disintegration, spiritual chaos. A liar is a shattered and broken personality. He has desperately ~~g~~ tried to adjust himself to all new situations not by holding himself intact, one, but by breaking himself up and attempting to meet a situation which suddenly confronts him. One's life can be held together by truth and only by truth.

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The Rabbis said that the Seal of God and of His Universe is truth, and the Seal of the superior man is truth.

The superior man will make a pledge to his own destiny and will link his life up with some cause, some ideal, some purpose even ~~if it is, even~~ if the pursuit of that goal involves suffering and sacrifice - that is the mark of the superior man. That, of course, seems to be ^{at} the very heart of Kipling's "If". In fact he weights his ideal man with the quality of Courage; The Psalmist, as may well be imagined, with that of Justice.

To the Psalmist, the superior man is one who does Justice, a man who does no evil to his neighbor, who takes no bribe. These are the qualities of Justice which in the eyes of the Hebrew poet quite naturally stand out.

The English Bard whose tradition is that of courage and chivalry - to him the ideal man is ^{a man} one of courage, ennobled by chivalry and self-confidence ennobled by modesty.

"If you can keep your head when all about you ^{are} are losing theirs"

"If you can trust yourself when all men doubt you"

"If you can force your heart and nerve and sinew
To serve your turn long after they are gone,"

"And so hold on when there is nothing in you

Except the Will which says to them, "Hold on!"

Supreme confidence is the mark of the superior man. The Psalmist, too, knows of confidence, but not so much self-confidence as confidence in God. That perhaps is an Hebraic characteristic. According to the Psalmist, strength pours into the life of the human being, not from the well-springs of his own Will, not out of the inner reverence of his own life, but because of faith and confidence in God whose will and purpose man obeys; because man ^{fulfills} fills the purpose

of God. God fills his life with strength, courage.

"I will lift up mine eyes unto the mountains;
From whence shall my help come?
My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved;
He that keepeth thee will not slumber.
Behold, He that keepeth Israel
Doth neither slumber nor sleep.

The Lord is thy keeper;
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall guard thy going out and thy coming in,
From this time forth and forever."

There comes a time, my friends, in the life of a man when even his will can no longer tell him to "Hold on!" ^{he} When a man's life is ^{and} so broken, so beaten by life, ^{it} it is then, to the man of faith that God whispers, "Do not be afraid, for I am with you."

But whether it is self-confidence or whether it is confidence derived from faith in God, surely, the mark of a superior man is courage and confidence. In the poem of the English writer ^{Kipling's} ^{there} is a ^{strain:} very significant phrase:

"Don't look too good, nor talk too wise
"If you can dream ^{and} and not make dreams your master
"If you can think ^{and} and not make thoughts your aim
"If all men count with you, but none too much

This warning against ^{excess} too-muchness in all things, in good or in evil, is a central thought not merely with the poet but with every religion, ~~with~~ ^{with} Judaism, Greek, etc.

The mark of the superior man is the avoidance of extremes. The man who is extreme is usually over-zealous, fanatic, impetuous. ^{Such} If a man is without ideals he will be acquisitive, a beast of a man. Even if he is a man of ideals, this extremism, this over-zealousness will probably move him to become a fanatic

a crank, a bigot. If he has ideals he will probably count no cost too great to achieve his ideals. He will sacrifice means to ends. He will bring misery to men in his over-zealousness to help and save them. It is this kind of person who tortures another person in order to make him happy. Such people ~~build~~ ~~the~~ ~~of the world and~~ burn people at the stake to save their souls or carry on bloody purges to establish Kingdom, ^{the} ^{of God.}

Confucius, one of the ~~three~~ wisest men of all times ~~once~~ said this to a favorite disciple:

"Speaking to Tzu Lu, the Master said: Have you ever heard, Lu, of the six shadows which attend six several virtues? No, he replied. Sit down, then, and I will tell you. Love of goodness without the will to learn casts the shadow called foolishness. Love of knowledge without the will to learn casts the shadow called instability. Love of truth without the will to learn casts the shadow called insensibility. Love of candour without the will to learn casts the shadow called rudeness. Love of daring without the will to learn casts the shadow called turbulence. Love of firmness without the will to learn casts the shadow called eccentricity."

All six qualities are virtues, but in their extreme, unharnessed, ^{and} uncurbed, they become shadows which darken man's way through life.

The mark of the superior man is that he is neither hasty nor a laggard, neither forward nor shy, ^{neither} proud nor humble, neither hard nor soft, neither materialistic nor ^{impractical} impractical, neither visionary nor yet without ideals. Now, it is terrifically difficult to hold this balance. So far, we have been playing around with words. It is one thing to say what the superior man should be and quite another thing to discipline life. But that is the mark of the superior man. This balance gives point to life, a sense of serenity. The superior man does ~~not~~ try to play safe. He only wants to be human, fair. He does ~~not~~ straddle an issue. He works and fights for his convictions. But he always tries to be understanding of the other's point of view and always remembers that he is a human being ~~and~~ dealing with human beings, ^{and} ^A that the Torah was given to human beings.

Another mark of the superior man on which poet and psalmist agree

is that the superior man reveres work and honest craftsmanship, and he, himself tries to be an honest craftsman and utilizes each hour and day of life in purposeful achievement to "fill the unforgiving minute with 60 seconds' worth of distance run". "Teach us, O Lord, to number our days!" says the Psalmist in prayer. This is the mark of the superior man - to do things, to do them well, to respect honest labor, whether it be work of the mind or of the hand.

Thomas Carlyle said: "Two men I honor, and no third. First, the toilworn Craftsman that with earth-made Implement laboriously conquers the Earth, and makes her man's. Venerable to me is the hard Hand; crooked, coarse, wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the scepter of this Planet...."

"A second man I honor, and still more highly; Him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of Life... If the poor and humble toil that we have Food, must not the high and glorious toil for him in return, that he have Light, have Guidance, have Freedom, Immortality?.... These two, in all their degrees, I honor: all else is chaff and dust, which let the wind blow whither it listeth."

Carlyle was a superior man. And the mark of his distinction was this mark, this regard for honest labor, whether of the hand or labor of the heart. The superior man is not just a man of culture, and learning, who can quote many books or who has at his command a number of languages or who can engage in charming conversations. These are not to be despised. These accomplishments are valuable but culture in idleness which does not express itself in work, service, achievement, in acts, in activities does not create the superior man. In fact, our rabbis said: "All culture which does not have alongside it 'work' is in the end wasted, nullified, and not only that. It causes sin, spiritual degeneration.

And Finally, my friends, the mark of the superior man, everyone seems to agree, is the man who masters his fortune and his misfortune.

"If you can meet with triumph and disaster, and treat them both the same And treat these two imposters just the same".

Ed:
OK?

I ~~don't~~ know whether they are imposters, but I do know it is the superior man who masters them both. If it is sorrow, he ~~doesn't~~ permit sorrow to break his spirit. Rather he allows it to cleanse, to make him realize his obligations to those about him. He ~~doesn't~~ allow it to down him ~~spiritually~~, to let him sink to obesity. He masters his fate. He bends triumph and disaster to his own spiritual ends, disaster for cleansing and purification; triumph for generosity, good will, and reconciliation.

There is a great phrase of one of the Rabbis of our people. ~~Which~~ ^{What} ~~is the way which~~ brings a man to immortality? ~~Which is the way which~~ ^{What} gives to human life an element of the eternal? ~~That~~ ^{It} is the quality of suffering. And the Psalmist, ~~you may recall~~, cries out in one of his moments of understanding: "I thank you, O Lord, that thou hast chastised me, for making me drink deep of the waters of salvation." This is the mark of the superior man.

The inferior man complains, ~~resents it~~ when trials, tribulations, and sorrow come into his life. He allows his spirit to go down to utter defeat. The superior man is just as sensitive to grief ~~or~~ ^{and} sorrow, ^{but} nevertheless, he permits that sorrow to cleanse, to purge, to ennoble. "Our eyes see clearly only after they have been washed with tears."

~~Perhaps~~ I might add this one other characteristic of the superior man - ~~that~~ ^{that} he is open-minded; ~~that~~ he appreciates and seeks intellectual freedom. The superior man is never a dogmatist, ~~he is~~ never a ~~doxx~~ doctrinaire, ~~he is~~ never a reactionary. He knows that life is an advancing experience, an unfolding realization. He is a seeker. The adventure of the human intellect in the undiscovered continents intrigues him. He hails every new vista which opens up before man.

He does not scoff at the old because it is old nor does he resist the new just because it is new.

So, if you want to summarise^z what these poets of ancient and modern days regard as the mark^s of the superior man, it would be first and foremost - whole-heartedness and simplicity; secondly, courage and confidence; ~~and~~ ^{thirdly} ~~thirdly~~ moderation; ~~then~~ ^{fourthly} artistry, craftsmanship, ~~and~~ ^{fifthly} reverence for man's handiwork; ~~and then~~ ^{his fate}, mastery of ~~one's faith in good or evil~~ and finally, the free, ~~and~~ ^{and} open, sympathetic seeking mind.

This is a man who will always dwell in the Tabernacle of the Lord ~~and stand in his presence~~ and stand in the presence of his fellow men as a light, ~~as an~~ ^{and an} inspiration.

