



## Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

---

Reel  
163

Box  
59

Folder  
865

That man should not enjoy life, 1952.

4

WHERE JUDAISM DIFFERS

"That man should not enjoy life"

Sermon, The Temple, February  
17, 1952

Judaism has as distinctive an approach to the subject of man's happiness and enjoyment of life as it has to the subject of man's salvation. It differs<sup>as</sup> sharply with many of the religions and philosophies of mankind on whether a man should enjoy life as it does on whether a man needs to be saved, and how. To many of us it seems strange to raise the question, should a man enjoy his life on earth? Yet that is the question that is at the heart of many of the religions and philosophies of mankind, and I dare say that their predominant answer is in the negative, negative in two ways: that man does not, and that man should not, enjoy life.

When you come to think of it, man has always been afraid of life, and there is much in life to make him afraid, much that is darkly baffling and unknown, much that is evil and wrong, much of pain and sorrow, and overshadowing all and everything is the sure and ineluctable end of all - death! Man was never quite equal to the tribulations of life and never quite able to master the forces which determined the course of his life. He could not understand himself or his world; his origin or his destiny; what is above, what is below, what is before, what is behind. The vast impersonal occurrences in nature - floods, storms, droughts, earthquakes, plagues - frequently crushed and overwhelmed man, and the destructive social forces which he could not control - wars and invasions, tyranny and oppression - undermined his confidence in himself and filled him with anxiety, often bordering on a sense of doom and of veritable terror. Now this apprehension was not limited<sup>merely</sup> to primitive societies or primitive cultures. Enlightened civilizations, even sophisticated civilizations, experienced it. It was known in the ancient classical world,

and it is not alien to our modern world. The mood of pessimism is ~~very~~ widespread in our day, induced by the disillusionment <sup>born of</sup> ~~the~~ failure of science and the intellectual advancement <sup>man</sup> ~~to~~ bring ~~him~~ that security and that order and that peace <sup>for which</sup> he had hoped.

No wonder, then, that so many of the great systems of human thought and belief ~~throughout human history~~ stressed the sadness of life and the futility of life, and urged men to escape life if possible, to transcend it. Some religions, like Buddhism, and at certain <sup>Hinduism</sup> ~~stages~~ from which Buddhism derived, regarded the very fact of life itself as evil and the cause of all human suffering. There can be no happiness for man because life itself, being, existence as such, is evil. Therefore, not only is the love of life, its physical as well as intellectual attachments, to be renounced by man, but also the very idea of existence itself, of self, self-disintegration, in other words, is according to these philosophies, the highest law and the highest duty and the highest privilege of man. His task is to regain that state of perfection which was his before he fell into this world, so to speak.

Other systems of religion and philosophies did not find the root of all evil and of all unhappiness in life itself, but in the duality ~~of~~ which exists in life, and in the conflict which this duality induces in the life of man. In other words, there are two realities in the world - matter and spirit, body and soul, darkness and light, good and evil. They are two powers, <sup>if you will</sup> two gods, who are in eternal and irreconcilable conflict one with another, and man is torn between the two.

Matter is all evil. The body, the physical body, according to these philosophic speculations and religions, is all evil, irremediably evil. ~~The~~ The human soul is imprisoned in this body, held <sup>in</sup> thrall by its passions and its desires, its instincts. ~~The~~ The human soul seeks escape from ~~this~~ this bodily enthrallment. Therefore, the more you curb your physical self, your passions, your desires which are sinful, the more you assist in the freeing of the soul. The higher part of man, of course, is his soul; and for the sake of its freedom, ~~freedom of the soul~~

~~is the essential man~~, man, according to these philosophies, should resist all pleasures, all <sup>early</sup> ~~early~~ ambitions, which keep the soul in chains. Holding ~~in other words~~, the body in contempt, subduing the flesh, repudiating all the urgings and the promptings of the body, practicing poverty and fasting and self-castigation, removing yourself, if need be, from society itself - this is the way which leads to the free and exalted spiritual life. The ideal man, therefore, <sup>is</sup> the saint, ~~the~~ the man who has renounced ~~everything~~. <sup>the material world completely.</sup>

<sup>gal 139</sup> This dualism was a widely accepted doctrine in many of the religions of antiquity. In Zoroastrianism, for example, the religion of the Aryans of Persia, you find this dualism represented as the two cosmic forces of good and evil. One was the good god, Ahura Mazda, the god of light and of good; the other was the god of darkness and of evil, Ahriman. Among the enlightened Greeks, Plato made this dualism of matter and spirit and of matter and mind, of the sensible and the ideal, central to his philosophy, and later systems of thought, such as Neo-Platinism, ~~greatly~~ expanded this idea. You have heard of the Cynics, that ~~very~~ interesting ~~group of Greek or~~ school of Greek philosophers of the <sup>fourth</sup> ~~4th~~ century before the common era, ~~the Cynics~~ who looked upon all the pleasures of life as evil, including intellectual pleasures such as the study of philosophy. The Stoics, who in a sense derived from the school of the Cynics, <sup>and</sup> were so numerous in the Greco-Roman world for nearly 500 years, ~~the~~ Stoics maintained that health and wealth and a good name did not contribute to happiness. They advocated rigorous self-restraint and a repressive regimen as the ideal way of life.

In the first centuries of the common era a religious philosophy ~~very~~ much in vogue in the Mediterranean world was called Gnosticism. Gnosticism ~~greatly~~ influenced Christianity. At the root of this philosophy, ~~of this theosophy~~, was the self-same contrast between matter and spirit, the conviction that the material world was altogether evil. It was not even the handiwork of the true god, but of some inferior

cosmic deity, ~~that~~ man should escape from the fetters of this bodily existence to the true world of the spirit, which was the true world of the spiritual God. And the way of escape is the way of asceticism. Paul, ~~the apostle of the Gentiles~~ held this doctrine of the dualism, of the pure spirit and of the sinful body. "So, brothers, we are under obligations," <sup>he</sup> declared, "but not to the physical nature, to live under its control, for if you live under the control of the physical, you will die, but if, by means of the spirit, you put the body's doings to death, you will live." ~~The~~ <sup>them</sup> way to put the body's doings to death was to subdue ~~it~~ by strict ascetic practices.

There were two reasons why Christianity in the early centuries ~~of the church~~ was overwhelmingly ascetic in its outlook. In the first place, it was firmly rooted in this doctrine of the dual nature of man; ~~also~~ <sup>it</sup> believed in the immediacy of the end of the world, or in the second coming of the Redeemer, who would usher in a new order into which only the utterly pure and righteous would enter. All others would perish. ~~The~~ way of life, therefore, which Christianity offered was for a world in extremis; the crash and doom of the world was at hand. ~~And~~ Christianity called upon men to disencumber themselves of all those things which are likely to keep their minds and their souls entangled in the affairs of this perishing world.

Even marriage was derogated, or at best only tolerated, for it tends to divide man's interests. "If you are united to a wife," declared Paul, "do not seek to be released, but if you are not, do not seek a wife." To remain unmarried is to secure one's undivided devotion to the Lord. If, however, a man's passions are too strong, let him marry, for it is better to marry than to be on fire with passion. Marriage, therefore, was a concession.

More extreme views were also held. Some proclaimed celibacy as the only correct way for the faithful Christian. ~~Marcion~~ <sup>In the second century</sup> ~~the~~ <sup>Marcion</sup> whose extreme Gnostic views ~~influenced~~ <sup>influenced</sup> the early church, and at times threatened to submerge it

completely, was an extreme ascetic, <sup>He</sup> condemned marriage and insisted upon ~~complete~~ celibacy. To bring children into the world was only to perpetuate this sinful world. A holy man was he who disregarded all family and earthly ties, became a recluse from human society, and practised severe austerities to purify his soul. ~~These~~ <sup>and</sup> these ideas captivated many minds, gave rise to those institutions which we call the hermitages, the monasteries and nunneries, to religious orders of itinerant beggars, to saints who lived in caves and cemeteries, <sup>on</sup> ~~in~~ deserts or on solitary mountains <sup>or</sup> ~~and~~ on pillars, to strange practices of bodily mortification and all forms of ascetic extravagances. One finds them not alone in the ~~Christian church, the~~ early Christian church, ~~and~~ in Buddhism, ~~and~~ in Hinduism, and among the Greek schools of philosophy, but also in Islam, ~~among the Mohammedans.~~

Thus, in the laws of Manu, which gives the regimen of practice for the ideal man in the Hindu religion, ~~what~~ the following way of life ~~is~~ is assigned to him:

*extract*

The ascetic (the saint) in summer let him expose himself to the heat. ./. during the rainy season live under the open sky, and in winter be dressed in wet clothes, gradually increasing his austerities. When he bathes at sunrise, noon and sunset let him offer libations of water to the manes and the gods, and practicing harsher and harsher austerities, let him ~~him~~ dry up his bodily frame. ./. let him live without a fire, without a house, wholly silent, subsisting on roots and fruit. ./. ~~him~~ sleeping on the bare ground, dwelling at the roots of trees. Having thus passed the third part of life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects. ./. after offering sacrifices and subduing his senses. ./. Departing from his house. ./. let him wander about absolutely silent, and caring nothing for enjoyments that may be offered. Let him always wander alone without any companion, in order to attain his final liberation. ./. He shall neither possess a fire nor a dwelling, he may go to a village to beg for his food, indifferent to everything, firm of purpose, meditating and concentrating his mind on Brahman. An almsbowl, the roots of a tree for a dwelling, coarse worn-out garments, life in solitude and indifference towards everything, these are the marks of one who wishes to attain complete liberation.

Judaism rejected all these ideas and all these practices. There are no ascetic teachings in our Bible. Here and there is a stray reference to some Nazarite or some Rehabite, but they represented no considerable groups in Israel, and left no impression <sup>at</sup> all upon the authoritative religion of our people. There are no <sup>n</sup>monasteries and no nunneries in Judaism. There are no ascetic prescriptions in the Shulchan <sup>Aruch</sup>. The law of Judaism on the subject is very clear. Maimonides, in his <sup>c</sup>code, clearly defines the authoritative and the legal position of Judaism on this entire subject.

Perhaps a man will say: inasmuch as jealousy, passion, love of honor, etc., are evil and bring about a man's downfall, therefore, "I will remove myself from them", to the point where he will refrain from eating meat or drinking wine or marrying or living in a pleasant dwelling place or wearing an attractive garment. <sup>nothing</sup> but sackcloth and coarse wool <sup>just</sup> as some Gentile priests and monks do. This is an evil way and is forbidden! He who follows these practices is called a Sinner!.../ Our sages ordained that a man should refrain only from those things which the Torah prohibits and he should not, through vows and oaths, deny himself those things which are permitted.../ This applies also to those people who are continually fasting. They, too, are not doing the right thing. Our sages forbid a man to afflict himself through fasting. Concerning all these and similar matters, Solomon declared: "Be not righteous over-much and do not make thyself over-wise <sup>why</sup> shouldst thou destroy thyself...?"

While, for example, the church encouraged or extolled celibacy, Judaism maintained that the first of all mitzvot, the first of all commandments, was that a man should build a home, marry, beget children. "Any man who is not married is not completely a man." "A man who is not married persists in a condition of life without joy, without blessing, without goodness." No high priest could hold that office or could officiate in the Temple unless he was married. The mutilation of one's body was forbidden by the Torah, and the hideous practices which one can still see among many ascetics in India today, are abhorrent to Judaism.

According to Judaism, one need not and one should not renounce what is lawful. Food and drink are given by God to man to sustain life. "Thou preparest a table before me... My cup runneth over." One should partake of the gifts of God in gladness and bless Him for His bounty. Judaism taught men not to despise the gifts

of God, but to offer thanksgiving for them. "Boruch atto Adonai" <sup>for</sup> "Blessed art Thou, O Lord" for bread and wine, for fruit and oil, for spices, for fragrant plants, ~~on~~ <sup>for</sup> ~~seeing~~ a beautiful tree or a rainbow, for all the goodness and the beauty and the joy that is in the world.

Rabbi Judah declared: "In the spring when a man goes forth and beholds beautiful trees swaying in the air, he should stop and offer a prayer: Blessed is the Lord for having created a world in which nothing is wanting and for having fashioned living things and beautiful trees and plants to delight the heart of man."

The famous Abba Areka, Rab, who ~~together~~ with Samuel established important schools and academies in Babylon and made Babylon a center of rabbinic studies, declared: "A man will some day have to give an account to God for all the good things which his eyes beheld and of which he refused to partake." And it was Rab who composed this beautiful prayer, which is characteristic of the balance, the sanity, the good sense, the essential humanity which is Judaism, and is incorporated in our prayerbooks and recited on the Sabbath ushering in a new month;

May it be Thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing. O grant us long life, a life of peace, of good, of blessing, of bodily vigor, a life marked by the reverence of God and the fear of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen.

extract

This is an Amen to life itself. This is a great affirmation of life; <sup>as such, it is</sup> ~~which is~~ characteristic of Judaism.

The wise physician of the body and the soul, Ben Sirah, of the <sup>third</sup> ~~second~~ century before the ~~common~~ <sup>era</sup>, declared: "Defraud not thyself of the good day, and let not the part of a good desire pass thee by, for there is no seeking of dainties in the grave."

The Rabbis of the Talmud were not monks or anchorites. Here and there one comes upon one who practiced austerities, for one reason or another, <sup>But</sup> he is a rare exception. These Rabbis did not seclude themselves in religious austerities or pledge themselves to poverty or <sup>a</sup>celibacy. They worked and earned their living and lived and moved among their fellowmen in the normal pursuits of life. Only they made a study of the Torah, an especial task, a privileged enterprise of their lives. <sup>They</sup> ~~They~~ did not go ~~about~~ through the communities with a staff and a bowl as did some religious mystics and dervishes and friars, begging alms to sustain themselves while they were practicing austerities for the sake of their souls. The teachers of our religion have ~~few~~ kind words to say about poverty generally, except to urge its eradication through social justice and loving-kindness. "Poverty," <sup>in a man's home,</sup> ~~they said,~~ <sup>they said,</sup> ~~in~~ <sup>the</sup> ~~a man's home~~ <sup>is</sup> worse than <sup>fifty</sup> ~~plagues.~~" Here and there we find a teacher like Philo, <sup>who,</sup> ~~who,~~ under influence of Greek philosophy, ~~extolled~~ <sup>extolled</sup> asceticism. Here and there in the Middle Ages we find a philosopher like Bachya, who, under the influence of ~~Arabic~~ <sup>Arabic</sup> ~~pietism,~~ <sup>pietism,</sup> extols asceticism. Occasionally in times of <sup>dire</sup> ~~dire~~ persecution and deep longing and during expectancy of the coming of the Messiah to redeem them from exile, a mood of sadness would settle over this or that section of our people, and they would resort to a regimen of penance and fasting to hasten the coming of the Messiah. We find such practices among the Chassidim of Germany, <sup>who</sup> ~~who~~ <sup>are</sup> ~~are~~ <sup>not</sup> ~~not~~ to be confused with the <sup>Hasidim</sup> ~~Hasidim~~ of Eastern Europe in the <sup>eighteenth</sup> ~~seventeenth~~ century. We find such <sup>practices</sup> ~~practices~~ again among the ~~Cabalists~~ <sup>Cabalists</sup> of Safed and their followers in the <sup>sixteenth</sup> ~~seventeenth~~ century, and

Cabalists

among the Jewish communities of Eastern Europe who suffered so terribly as a result of the Cossack uprisings in the middle of the <sup>seventeenth</sup> ~~17th~~ century <sup>when</sup> ~~where~~ nearly one-third of European Jewry was destroyed.

But this mood was not a permanent mood and was not sustained by any basic religious doctrine. There was never a time when the tree was enveloped and hidden by the creepers which <sup>clung</sup> ~~was~~ to it. ~~In~~ In Eastern Europe, a mood of sadness and depression had settled upon our people as a result of ~~the~~ wars which <sup>had</sup> ~~destroyed~~ hundreds of thousands of Jews. <sup>at</sup> ~~in~~ it was not long thereafter, in the beginning of the <sup>eighteenth</sup> ~~18th~~ century, that a movement arose among these self-same Jews, led by <sup>a</sup> ~~this~~ marvelous personality, Israel Baal-Shem-Tov, that put an end to this languishing spirit of melancholy and despair which was pervading Jewish ranks, and ~~to~~ restore the spirit of joy and faith and confidence among the people. This was the movement of the <sup>Hasidim.</sup> ~~Chas-~~ <sup>Hasidim.</sup> ~~sidim.~~ The cry which swept over the war-ravaged ~~these~~ communities was not to let go, not to yield to despair, <sup>but to endure, to worship</sup> the Lord in joy. If you have trust in God, you need not despair, you need not be sad, you need not be ~~be~~ afraid. "The Guardian of Israel sleepeth not nor slumbereth." God is at work in history. The faithful is patient and perseveres, unafraid, <sup>sm</sup> ~~the~~ <sup>Hasidism put</sup> ~~Chassidim put~~ an end to this mood of despondency and <sup>to</sup> ~~these~~ practices of austerities and asceticism.

It is told that a young man came to a <sup>Hasidic</sup> ~~Chassidic~~ Rabbi to be ordained. ~~The~~ The Rabbi inquired regarding his daily conduct, and the candidate replied, "I always dress in white, I drink only water, I place tacks in my shoes for self-mortification, I roll naked in the snow, and I order the synagogue caretaker to give me <sup>forty</sup> ~~40~~ stripes daily on my bare back." Just then a white horse entered the courtyard, drank water, began rolling in the snow. "I observe," said the Rabbi, "this creature is white, it drinks only water, it has nails in its shoes, it rolls in the snow, and <sup>it</sup> ~~receives~~ receives more than <sup>forty</sup> ~~40~~ stripes a day. Still it is nothing but a horse."

gal 1141 It should not be assumed that Judaism offered men ~~the~~ hedonist ~~philosophy~~ <sup>be=all</sup> or that it taught that pleasure was the ~~end-all~~ <sup>end=all</sup> and the ~~be-all~~ of human life. Epicurism was also disallowed and viewed by Judaism as a deviation. Man exists to ~~ful-~~ fill himself in the service of God. That <sup>is</sup> the philosophy of Judaism. The aim of life is defined in the Torah <sup>to</sup> to serve God through a life of goodness and justice and love. "Thou hast been told, O man, what is good and what the Lord require of thee <sup>to</sup> to do justice, to love mercy, to walk humbly with God." And this calls for a <sup>free</sup> life from ~~which~~ all forms of excess, which weaken and undermine a man's powers and keep him from functioning most effectively in the attainment of these objectives. In Judaism there is neither hedonism nor quietism nor escapism nor asceticism. Judaism is the religion of a virile people, of a life-loving and life-affirming people, prophetic and this-worldly in its basic emphasis and outlook, conscious of a vital mission and a high destiny. This world is not evil. What is evil in man's world can be set right by man, and God will help man to set it right if man will make the effort.

There is a future, a bright future, for the human race. There is ~~the hope of~~ the end of days, when wars will cease and poverty will cease and fear will be driven from the habitations of man, and men will dwell under their vines and under their fig trees with none to make them afraid.

To achieve all <sup>this</sup> ~~that~~, man must train himself for moral action through a life of virtue, which is not a life of austerities, but a life of balance, of moderation, not suppressing his instincts and his desires, but controlling them, guiding them. The contrast which Judaism drew was not between desires and freedom from all desires, but between good desires and evil desires, or the abuse and perversion of desire. The

strict monotheism of our religion held in firm check this tendency toward dualism and toward ~~belief in~~ two powers, which we saw was at the root of all the extreme ascetic movements in the world. ~~The soul is Thine, O Lord and the body, too, is Thy handiwork.~~ "The soul is Thine, O Lord and the body, too, is Thy handiwork." Therefore, Judaism taught a way of balance and moderation. ~~It asked not for the repudiation of life but for its sancti-~~

\* ~~all souls in the world, the thoughts, the handiwork, are essentially one; but when they descend on earth, they are separated.~~

fication, not for asceticism but for purity.

Concerning the whole mystic approach to life, there is a ~~very~~ remarkable saying of one of the Rabbis: "The mystical doctrine can be compared to two paths, one of which leads into Fire and the other into Ice. Whoever strays into the former perishes in Fire, and whoever strays ~~into~~ <sup>into</sup> the latter perishes in Ice. What should a man do? He should walk in the middle."

In the Book of Proverbs we read: "Hast thou found honey. Eat as much as is sufficient for thee, lest thou be surfeited and vomit." If you have found honey in life, do ~~not~~ <sup>not</sup> reject it, do ~~not~~ <sup>not</sup> turn away from it. It ~~is~~ <sup>is</sup> good nourishment for a man, but good nourishment only when partaken of in moderation.

The pleasures of life are not to be rejected, but on the other hand they must not enslave us, enslave us to the point where we become surfeited and glutted and, through overindulgence and consequent enervation, come to hate life. To yield indiscriminately to our appetites is to destroy ourselves. To be unsatiable - that is the great sin of life. To be unsatiable <sup>in</sup> in sin or in virtue <sup>and</sup> and to think of enjoyment of life merely in terms of physical pleasures is to reduce ourselves to the level of the animal.

The ~~last~~ lasting satisfactions of life ~~come from home, from~~ friends, from the good repute which we enjoy among our neighbors and in our community, from learning which helps to keep us young, from joining with our fellowmen in building the good society which gives purpose and dignity to our lives - these are the things which ~~really~~ contribute preeminently to the enjoyment of life. And unfortunately, so many people forget this fact.

Again, there are things which as human beings must do in the world which do not ~~momentarily~~ <sup>at the moment</sup> give us pleasure. There are duties which we must perform which at times involve sacrifice and suffering and struggle. These things are not to be included in the category of pleasures, but they are the essential ingredients of the worthy life, and they yield man the deep and lasting inner satisfactions, the pride

-12-

of being a human being, <sup>of acting</sup> ~~to act~~ as if he were indeed fashioned in the image of God.  
~~and~~ To speak of the enjoyment of life, we should ask ourselves what we mean by enjoyment. What life are we talking about <sup>the</sup> ~~the~~ total life of man, mind and body, the full development of all of our capacities, physical, mental, and spiritual, <sup>and</sup> or are we thinking merely of the enjoyment of life in terms of food and drink, <sup>and</sup> the things we put on our backs?

Self-discipline is essential to a sane and wholesome enjoyment of life, but that self-discipline does not come through asceticism. That self-discipline comes through observing the law of God as it is defined for us in our Torah, in our ethical code.

~~and~~ So, here again ~~in one of the basic problems of human existence,~~ Judaism had an answer which differed in an <sup>from</sup> essential way ~~to~~ that which was given by many of the great religions and philosophies of their time, but one which modern psychology and the deepest knowledge of which man has been capable in our day is vindicating and reaffirming. When we talk of psychosomatics, we are talking in modern terminology of that simple but profound truth which Judaism proclaimed centuries <sup>ago</sup> ~~ago~~ yea, millenia <sup>ago</sup> ago. The body and the soul make up one unity. The abuse of the one or the neglect of the one contributes to disharmony, to lack of balance, and therefore <sup>to</sup> to unhappiness - sometimes to pathological suffering. A balance contributes to wholesomeness of living, ~~and~~ religion was given to man, according to our philosophy, to help him live a happy and satisfied <sup>living</sup> existence upon this earth, and <sup>to</sup> prepare himself for a future beyond his ken and beyond his world, ~~which is~~ <sup>a future</sup> known only to God.

gcl  
142

486

WHERE JUDAISM DIFFERS

That Man Should Not Enjoy Life

February 17, 1952

Judaism, ~~my dear friends~~, has as distinctive an approach to the subject of man's happiness and enjoyment of life as it has to the subject of man's salvation, ~~the subject which we discussed at our last Service.~~ It differed as sharply with many of the religions and philosophies of mankind on whether a man should enjoy life as it did on whether a man needs to be saved, and how. It seems strange <sup>to many of us</sup> ~~that the question should at all be raised,~~ whether a man should enjoy his life on earth. ~~And yet,~~ that is the question that is at the heart of many of the great religions and philosophies of mankind, and I dare say that their predominant answer to the question is in the negative - negative in two ways; that man does not, and that man should not enjoy life.

When you come to think of it ~~a little deeper~~, man has always been afraid of life, and there is much in life to make him afraid, much that is darkly baffling and unknown, much that is evil and wrong, much of pain and sorrow, and overshadowing all and everything is the sure and ineluctable end of all - death! Man was never quite equal to the tribulations of life and never quite able to master the forces which determined the course of his life. He could not understand himself or his world; his origin or his destiny; what is above, what is below, what is before, what is behind. The vast impersonal occurrences in nature - floods, storms, drought, earthquakes, plagues - frequently crushed and overwhelmed man, and the destructive social forces which he could not control - wars and invasions, tyranny and oppression - undermined his confidence in himself and filled him with anxiety, often bordering on a sense of doom and of veritable terror of life. Now, this apprehension was not limited merely to primitive societies or primitive cultures. Enlightened civilizations, even sophisticated civilizations, experienced it. It was known in the ancient classical world

and it is not alien~~ex~~ to our modern world. The mood of pessimism is very wide-spread in our ~~day~~ induced by the disillusionment of our age with the failure of science and the intellectual advancement of man to bring him that security and that order and that peace <sup>so which</sup> that he had hoped for.

No wonder, then, that so many of the great systems of human thought and belief throughout human history stressed the sadness of life and the futility of life, and urged men to escape life if possible, to transcend it. Some religions, like Buddhism, and at certain of its stages also, Hinduism, from which Buddhism derived, regarded the very fact of life itself as evil and the cause of all human suffering. There can be no happiness for man because life itself, being, existence as such, is evil. Therefore, not only is the love of life, its physical as well as intellectual attachments, to be renounced by man, but the very idea of existence itself, of "self", <sup>self-dis-</sup>integration", in other words, is according to these philosophies the highest law and the highest duty and the highest privilege of man. His task is to regain that state of perfection which was his before he fell into this world, so to speak.

Other systems of religion and philosophies did not find the root of all evil and of all unhappiness in life itself, but in the duality ~~of~~ which exists in life, and in the conflict which this duality induces in the life of man. In other words, there are two realities in the world - matter and spirit - body and soul - darkness and light - good and evil. They are two powers, if you will, two gods, who are in eternal and irreconcilable conflict one with another, and man is torn between the two.

Matter is all evil. The body, the physical body, according to these philosophic speculations and religions, is all evil, irremediably evil. And the human soul is imprisoned in this body, held thrall by its passions and its desires, its instincts. And the human soul seeks escape from the thrall, from this bodily enthrallment. Therefore, the more you curb your physical self, your passions, your desires which are sinful, the more you assist in the freeing of the soul. The higher part of man, of course, is his soul, and for the sake of its freedom - freedom of the soul which

is the essential man, man, according to these philosophies, should resist all pleasures, all early ambitions, which keep the soul in chains. Holding, in other words, the body in contempt, subduing the flesh, repudiating all the urgings and the promptings of the body, practising poverty and fasting and self-castigation, removing yourself, if need be, from society itself - this is the way which leads to the free and exalted spiritual life. The ideal man, therefore, the saint, is the man who has renounced everything.

Now, this dualism was a widely accepted doctrine in many of the religions of antiquity. In Zoroastrism, for example, the religion of the Aryans of Persia, you find this dualism represented as the two cosmic forces of good and evil. One was the good god, Ahura Mazda, the god of light and of good; the other was the god of darkness and of evil, Ahriman. Among the enlightened Greeks, Plato made this dualism of matter and spirit and of matter and mind, of the sensible and the ideal, central to his philosophy, and later systems of thought, such as Neo-Platonism, greatly expanded this idea. You have heard of the Cynics, that very interesting group of Greek or school of Greek philosophers of the 4th century before the common era; the Cynics who looked upon all the pleasures of life as evil, including intellectual pleasures such as the study of philosophy. The Stoics, who in a sense derived from the school of the Cynics, were so numerous in the Graeco-Roman world for nearly 500 years - the Stoics maintained that health and wealth and a good name did not contribute to happiness. They advocated rigorous self-restraint and a repressive regimen as the ideal way of life.

In the first centuries of the common era a religious philosophy very much in vogue in the Mediterranean world was called Gnosticism. Gnosticism greatly influenced Christianity. At the root of this philosophy, of this theosophy, was the self-same contrast between matter and spirit, the conviction that the material world was altogether evil. It was not even the handiwork of the true god, but of some inferior

cosmic deity, ~~that~~ <sup>check</sup> man should escape from the fetters of this bodily existence to the true world of the spirit, which was the true world of the spiritual God. And the way of escape is the way of asceticism. Paul, the true founder of the Christian Church, held this doctrine of the dualism, of the pure spirit and of the sinful body. "So, brothers, we are under obligations," Paul declared, but not to the physical nature, to live under its control, for if you live under the control of the physical, you will die, but if, by means of the spirit, you put the body's doings to death, you will live." And the way to put the body's doings to death was to subdue it by strict ascetic practices.

There were two reasons why Christianity in the early centuries of the common era was overwhelmingly ascetic in its outlook. In the first place, it was firmly rooted in this doctrine of the dual nature of man, but it also believed in the immediacy of the end of the world, or in the second coming of the Redeemer, who would usher in a new order into which only the utterly pure and righteous would enter. All others would perish. ~~And~~ the way of life, therefore, which Christianity offered was for a world in extremis; the crash and doom of the world was at hand. ~~And~~ Christianity called upon men to disencumber themselves of all those things which are likely to keep their minds and their souls entangled in the affairs of this perishing world.

Even marriage was derogated, or at best only tolerated, for it tends to divide man's interests. "If you are united to a wife," declared Paul, "do not seek to be released, but if you are not, do not seek a wife. To remain unmarried is to secure one's undivided devotion to the Lord." If, however, a man's passions are too strong, let him marry, for it is better to marry than to be on fire with passion. Marriage, therefore, was a concession. <sup>check</sup>

More extreme views were also held. Some proclaimed celibacy as the only correct way for the faithful Christian. Marcion of the 2nd century, whose extreme Gnostic views made great inroads in the early church, and at times threatened to submerge it

completely, was an extreme ascetic, <sup>he</sup> condemned marriage and insisted upon complete celibacy. To bring children into the world was only to perpetuate this sinful world. A holy man was he who disregarded all family and earthly ties, became a recluse from human society, and practised severe austerities to purify his soul. And these ideas captivated many minds, gave rise to those institutions which we call the hermitages, the monasteries and nunneries, to religious orders of itinerant beggars, to saints who lived in caves and cemeteries, in deserts or on solitary mountains and on pillars, to strange practices of bodily mortification and all forms of ascetic extravagances. One finds them not alone in the Christian church, the early Christian church, and in Buddhism and in Hinduism and among the Greek schools of philosophy, but also in Islam among the Mohammedans.

Thus, in the laws of Manu, which gives the regimen of practice for the ideal man in the Hindu religion, we read the following way of life which is assigned to him:

The ascetic (the saint) in summer let him expose himself to the heat. . . , during the rainy season live under the open sky, and in winter be dressed in wet clothes, gradually increasing his austerities. When he bathes at sunrise, noon and sunset let him offer libations of water to the manes and the gods, and practicing harsher and harsher austerities, let him ~~shrink~~ dry up his bodily frame. . . let him live without a fire, without a house, wholly silent, subsisting on roots and fruit. . . ~~dwelling~~ sleeping on the bare ground, dwelling at the roots of trees. Having thus passed the third part of life in the forest, he may live as an ascetic during the fourth part of his existence, after abandoning all attachment to worldly objects. . . after offering sacrifices and subduing his senses. . . Departing from his house. . . let him wander about absolutely silent, and caring nothing for enjoyments that may be offered. Let him always wander alone without any companion, in order to attain his final liberation. . . He shall neither possess a fire nor a dwelling, he may go to a village to beg for his food, indifferent to everything, firm of purpose, meditating and concentrating his mind on Brahman. An almsbowl, the roots of a tree for a dwelling, coarse worn-out garments, life in solitude and indifference towards everything, these are the marks of one who wishes to attain complete liberation.

Now, Judaism, my friends, rejected all these ideas and all these practices. There are no ascetic teachings in our Bible. Here and there there is a stray reference to some Nazarite or some Rehabite, but they represented no considerable groups in Israel, and left no impression at all upon the authoritative religion of our people. There are no monasteries and no nunneries in Judaism. There are no ascetic prescriptions in the code of Jewish law, . The law of Judaism on the subject is very clear. The great Maimonides, in his code, clearly defines the authoritative and the legal position of Judaism on this entire subject.

Perhaps a man will say: inasmuch as jealousy, passion, love of honor, etc. are evil and bring about a man's downfall, therefore, "I will remove myself from them" to the point where he will refrain from eating meat or drinking wine or marrying or living in a pleasant dwelling place or wearing an attractive garment - nothing but sackcloth and coarse wool - just as some Gentile priests and monks do. This is an evil way and is forbidden! He who follows these practices is called a Sinner! . . . Our sages ordained that a man should refrain only from those things which the Torah prohibits and he should not, through vows and oaths, deny himself those things which are permitted. . . . This applies also to those people who are continually fasting. They, too, are not doing the right thing. Our sages forbid a man to afflict himself through fasting. Concerning all these and similar matters, Solomon declared: "Be not righteous over much and do not make thyself over-wise - why shouldst thou destroy thyself. . . ."

So that while, for example, the church encouraged or extolled celibacy, Judaism maintained that the first of all Mitvoth, the first of all commandments, was that a man should build a home, marry, beget children.

"Any man who is not married is not completely a man."

"A man who is not married persists in a condition of life without joy, without blessing, without goodness." No high priest could hold that office or could officiate in the Temple unless he was married. The mutilation of one's body was forbidden by the Torah and the hideous practices which one can still see among the many ascetics, among the millions of them in India today, are abhorrent to Judaism.

According to Judaism, one need not and one should not renounce what is lawful. Food and drink are given by God to man to sustain life. "Thou preparest a table before me. My cup runneth over." One should partake of the gifts of God in gladness and bless Him for his bounty. Judaism taught men not to despise the gifts of God, but to offer thanksgiving for them. "Boruch atto Adonoi." "Blessed are Thou, O Lord" for bread and wine, for fruit and oil, for spices, for fragrant plants, on seeing a beautiful tree or a rainbow, for all the goodness and the beauty and the joy that is in the world - one should thank God.

check  
Rabbi Judah declared: "In the spring when a man goes forth and beholds beautiful trees swaying in the air, he should stop and offer a prayer: Blessed is the Lord for having created a world in which nothing is wanting and for having fashioned living things and beautiful trees and plants to delight the heart of man."

The famous Rabbi Abba Arika, Rab, who together with the great Rabbi Samuel, established important schools and academies in Babylonia and made Babylonia a great center of rabbinic studies, ultimately to eclipse the academies of Palestine - the great Rab declared: "A man will some day have to give an account to God for all the good things which his eyes behold and of which he refused to partake." And it was Rab who composed <sup>this</sup> that beautiful prayer which is incorporated in our prayer books and which is recited on the occasion of the New Moon, on the Sabbath ushering in the new month. This is his prayer, <sup>it</sup> which is characteristic of the balance, the sanity, the good sense, the essential humanity which is Judaism;

2 pms  
may 1946  
May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing. O grant us long life, a life of peace, of good, of blessing, of bodily vigor (not a castigation of the body, but of bodily strength) a life marked by the reverence of God and the fear of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen.

This is an Amen to life itself. This is a great affirmation of life, which is so characteristic of Judaism.

The wise physician of the body and the soul, Ben Sirah, of the 3rd century before the common era, declared: "Defraud not thyself of the good day, and let not the part of a good desire pass thee by, for there is no seeking of dainties in the grave."

The Rabbis of the Talmud were no monks or anchorites. Here and there one comes upon one who practiced austerities, for one reason or another, but he is a rare exception. These Rabbis did not seclude themselves in religious austerities or pledge themselves to poverty or celibacy. They worked and earned their living and lived and moved among their fellowmen in the normal pursuits of life. Only they made a study of the Torah, an especial task, a privileged enterprise of their lives. They did not go around through the communities with a staff and a bowl as did some religious mystics and dervishes and friars, begging alms to sustain themselves while they were practicing austerities for the sake of their souls. The teachers of our religion have very few kind words to say about poverty generally, except to urge its eradication through social justice and loving-kindness. "Poverty," they said, "in a man's home is worse than 50 plagues." Here and there we find a teacher like Philo who, under influence of Greek philosophy, who extolled asceticism; here and there in the middle ages we find a philosopher like Bachya who, under the influence of great Arabic philosophy, extols asceticism. Occasionally in times of great persecution and deep longing and during expectancy of the coming of the Messiah to redeem them from exile a mood of sadness would settle over this or that section of our people, and they would resort to a regimen of penance and fasting to hasten the coming of the Messiah. We find such practices among the Chassidim of Germany who which were not to be confused with the Chassidim of Eastern Europe in the 18th century. We find them again among the Cabalists of Safed and their followers in the 16th century,

among the Jewish communities of Eastern Europe who suffered so terribly as a result of the Cossack uprisings in the middle of the 17th century where nearly one-third of European Jewry was destroyed.

But this mood was not a permanent mood and was not sustained by any basic religious doctrine. There was never a time when the tree was enveloped and hidden by the creepers which <sup>clung</sup> ~~came~~ to it. Then in Eastern Europe, a mood of sadness and depression had settled upon our people as a result of these wars which destroyed hundreds of thousands of Jews - it was not long thereafter in the beginning of the 18th century that a movement arose among these self-same Jews, led by this marvelous personality, Israel Baal Shem-Tov, that put an end to this languishing spirit of melancholy and despair which was pervading Jewish ranks, and to restore the spirit of joy and faith and confidence among the people. This was the movement of the Chassidim. The cry which swept over the war-ravaged Jewish communities was not to let go, not to yield to despair worshipping the Lord in joy. If you have trust in God, you need not despair, you need not be sad, you need not be ~~afraid~~ afraid. "The Guardian of Israel sleepeth not nor slumbereth." God is at work in history. The faithful is patient and perseveres, unafraid, and the Chassidim put an end to this mood of despondency and these practices of austerities and asceticism.

It is told that a young man came to a Chassidic Rabbi to be ordained as a Rab, and the Rabbi inquired regarding his daily conduct, and the candidate replied, "I always dress in white, I drink only water, I place tacks in my shoes for self-mortification, I roll naked in the snow, and I order the synagogue care-taker to give me 40 stripes daily on my bare back." Just then a white horse entered the courtyard, drank water, began rolling in the snow. "I observe," said the Rabbi, "this creature is white, it drinks only water, it has nails in its shoes, it rolls in the snow, and receives more than 40 stripes a day. Still it is nothing but a horse."

It should not be assumed that Judaism offered men some hedonistic philosophy or that it taught that pleasure was the end-all and the be-all of human life. Epicurism was also disallowed and viewed by Judaism as a deviation. Man exists to fulfill himself in the service of God. That's the philosophy of Judaism. The aim of life is defined in the Torah - to serve God through a life of goodness and justice and love. "Thou hast been told, O man, what is good and what the Lord require of thee - to do justice, to love mercy, to walk humbly with God." And this calls for a life from which all forms of excess, which weaken and undermine a man's powers and keep him from functioning most effectively, in the attainment of these objectives. In Judaism there is neither hedonism nor quietism nor escapism nor asceticism. Judaism is the religion of a virile people, of a life-loving and life-affirming people, prophetic and this-worldly in its basic emphasis and outlook, conscious of a vital mission and a high destiny. This world is not evil. What is evil in man's world can be set right by man, and God will help man to set it right if man will make the effort.

There is a future, a bright future, for the human race. There is a  
in the end of days, when wars will cease and poverty will cease and fear will be driven from the habitations of man, and men will dwell under their vines and under their fig trees with none to make them afraid.

To achieve all that, man must train himself for moral action through a life of virtue which is not a life of austerities, but a life of balance, of moderation, not suppressing his instincts and his desires, but controlling them, guiding them. The contrast which Judaism drew was not between desires and freedom from all desires, but between good desires and evil desires, or the abuse and perversion of desire. The

strict monotheism of our religion held in firm check this tendency towards dualism and toward two powers, which we saw was at the root of all the extreme ascetic movement in the world.

"The soul is Thine, O Lord and the body, too, is Thy handiwork." Therefore, Judaism taught a way of balance and moderation, as a way of life. It asked not for the repudiation of life but for its sancti-

fication, not for asceticism but for purity.

Concerning the whole mystic approach to life, there is a very remarkable saying of one of the Rabbis: "The mystical doctrine can be compared to two paths, one of which leads into Fire and the other into Ice. Whoever strays into the former perishes in Fire, and whoever strays into the latter perishes in Ice. What should a man do? He should walk in the middle."

In the Book of Proverbs we read: "Hast thou found honey. Eat as much as is sufficient for thee, lest thou be surfeited and vomit." If you have found honey in life, don't reject it - don't turn away from it. It's good nourishment for a man, but good nourishment only when partaken of in moderation.

The pleasures of life are not to be rejected, but on the other hand, they must not enslave us - enslave us to the point where we become surfeited and gluttoned and through overindulgence and consequent enervation, come to hate life. To yield indiscriminately to our appetites is to destroy ourselves. To be unsatiable - that is the great sin of life. To be unsatiable - in sin or in virtue - and to think of enjoyment of life merely in terms of physical pleasures is to reduce ourselves to the level of the animal.

The real lasting satisfactions of life, ~~my dear friends~~, come from home, from friends, from the good repute which we enjoy among our neighbors and in our community, from learning which helps to keep us young, from joining with our fellowmen in building the good society which gives purpose and dignity to our lives - these are the things which really contribute preeminently to the enjoyment of life. And unfortunately, so many people forget this fact.

Again, there are things which we as human beings must do in the world which do not momentarily give us pleasure. There are duties which we must perform which at times involve sacrifice and suffering and struggle. These things are not to be included in the category of pleasures, but they are the essential ingredients of the worthy life, and they yield man the keep and lasting inner satisfactions, the pride

of being a human being, to act as if he were indeed fashioned in the image of God. And to speak of the enjoyment of life, we should ask ourselves what we mean by enjoyment. What life are we talking about - the total life of man, mind and body, the full development of all of our capacities - physical, mental and spiritual - or are we thinking merely of the enjoyment of life in terms of food and drink, the things we put on our backs?

Self-discipline is essential to a sane and wholesome enjoyment of life, but that self-discipline does not come through asceticism. That self-discipline comes through observing the law of God as it is defined for us in our Torah, in our ethical code.

And so, here again, dear friends, in one of the basic problems of human existence, Judaism had an answer which differed in an essential way to that which was given by many of the great religions and philosophies of their time, but one which modern psychology and the deepest knowledge of which man has been capable in our day is vindicating and reaffirming. When we talk of psychosomatics, we are talking in modern terminology of that simple but profound truth which Judaism proclaimed centuries - yea, millenia - ago. The body and the soul make up one unity. The abuse of the one or the neglect of the one contributes to disharmony, to lack of balance, and therefore, to unhappiness - sometimes to pathological suffering. A balance contributes to wholesomeness of living, and religion was given to man, according to our philosophy, to help him live a happy and satisfied existence upon this earth, and prepare himself for a future beyond his ken and beyond his world, which is known only to God.

1) Jud. has as destructive effect on the subject of man's happiness as it has to the subject of man's salvation. It disputed as sharply with many, the religions and philosophies of mankind on whether a man should enjoy life, as it did on whether a man was to be saved and how.

2) It seems strange to many of us that the question should at all be raised: whether a man should enjoy his life on earth. And yet that is the question that is at the heart of many of the great religions and philosophies of mankind - and, I dare say, that their preponderant answer is in the negative. Negative in two ways @ that he does not and @ that he should not enjoy life.

3) Man has always been afraid of life; and there is much in life to unsettle him, much that is dark and unknown, much that is evil and wrong, much of pain and sorrow, and, overshadowing all, the sure and inevitable end - death! Man was never quite equal to the intimations of life and was quite able to master the forces which determined his course in life. He could not understand himself or the world about him, what is always before him, what the past, unpersonal occurrences in nature - floods, storms, drought, earthquakes, plagues crushed and overwhelmed him, and destructive social phenomena which he could not control - war and intestines, tyranny and oppression - under - mined his confidence and filled him with anxiety, often bordering on a sense of doom, and any on a fear of life. This apprehension was not limited to primitive cultures. Enlightened even sophisticated civilizations experienced it. It was known to the ancient world, the and is not alien to the modern world. The word of  pessimism is very wide-spread in our day induced by the disillusionment of an age with the promise of science and intellectual advance -

12

4/. No wonder, then, that <sup>so many of the</sup> great systems of human thought and belief, throughout human history, showed the sadness and futility of life, and urged men to escape it, or transcend it. Some, like Buddhism, and <sup>at certain stages</sup> Hinduism, ~~view~~ <sup>regarded</sup> the ~~very fact of life~~ <sup>very fact of life</sup> as evil, ~~as the cause of~~ <sup>as the cause of</sup> all human suffering. There can be no happiness for man, because life, being, existence, as such is evil. Therefore not only is the love of life, its physical or well as the intellectual ~~and attachment~~ <sup>and attachment</sup> to be renounced but the very notion of "self", "Self-<sup>disintegration</sup> ~~denial~~" is the highest law and duty of man. His task is to regain the state of perfection which was his before he fell into this world" (Ed. Conze).

57. Other systems of faith and ~~spec~~ phil. speculation ~~has~~ did not find the root of all evil and all unhappiness in life itself, but in the duality of life and in the conflict which this involves in the life of man. There are two realities in the world - matter and spirit - body and soul - darkness and light - good and evil. They are two powers, if you will, two roots! - in eternal and irreconcilable conflict for mastery.

Notes:- is eternal and unavoidable condition for the human soul  
 Matter is all evil. The body is all evil. The human soul  
 is imprisoned in the body, held there by <sup>its</sup> passions and  
 desires. ~~But~~ It seeks escape from <sup>the</sup> ~~the~~ bodily enthrallment.  
 The more you curb your passions and desires, the more you  
 assist in the freeing, the soul. The higher part, man is of  
 course the soul. In the state, the freedom of the soul which is the  
 essential man, man should resist all pleasures <sup>& all earthly ambitions & desires</sup> which keep



the ~~sin~~ <sup>the world, the true spiritual</sup> ~~world~~ <sup>path</sup> / the way of escape, ~~was~~ <sup>it certainly</sup> was the way of satisfaction. Paul, the sin founder, the Christian Church, ~~was~~ held this doctrine of ~~the~~ <sup>the</sup> ~~process~~ <sup>the</sup> ~~sin~~ <sup>the</sup> ~~for~~ <sup>the</sup> body.

"So, brothers, we are under obligations, but not to the physical nature,  
to live under its control, for if you live under the control, the physical  
you will die, but if, by means, the spirit, you put the body's doings  
to death, you will live." The way to put the body's doings to  
death was to subdue it by strict asceticism. There were  
two reasons why ~~the~~ Christianity in the first few cen-  
turies was overwhelmingly ascetic in ~~last~~ character. It  
was firmly rooted in the dualism of matter and spirit,  
and it also believed in the immortality of the soul, the world,  
or in the second coming, the Messiah Jesus who  
would usher in a new order, ~~wherein~~ with which only the  
worthy pure and righteous would enter. All others would  
perish. The way of life which Christianity accordingly offered  
was for a ~~worldly~~ <sup>the carnal and alienated</sup> ~~life~~ <sup>the used way of heaven</sup>. It called for a man to  
disencumber himself of all those things which are likely to keep his  
mind and soul entangled in the affairs of this perishing world.  
Do not fail to divide your interest between the two.

8/. Even marriage was derogated, at best only tolerated. If you are united to a wife, demand that, do not seek to be released. If you are not, do not seek a wife! ~~If a man's partner~~ To remain unmarried is "to receive one undivided devotion to the Lord" ~~just a few weeks the appointed time has passed, they should~~ If, however, a man's partner be too heavy let him marry - for it is better to marry than to burn (to be on fire with passion.)

(5)

More extreme views were also held. Some proclaimed celibacy as the only correct way for the faithful Christians. Marcan, there where <sup>extreme</sup> ~~fraternal~~ views made great inroads, and at times threaten to undermine the church, was an extreme ascetic, condemned marriage and wanted a complete celibacy. To bring children into the world was <sup>only</sup> the perpetration of a sinful world. The holy man was he who disregards all family and earthly ties, ~~leaves~~ <sup>leaves</sup> the world & ~~so~~ <sup>becomes</sup> a recluse from ~~the~~ <sup>human society</sup> ~~world~~ and practices <sup>many</sup> ~~ascetics~~ to purify his soul. These ideas gave rise to hermitages, to monasteries and nunneries, to religious orders & independent beggars to saints living in caves, <sup>and among them, in crevices and rocky mountains</sup> and on pillars, to strange practices & bodily mortification and all forms of ascetic exercises. - On Friday there rest alone in the Christian church, ~~but~~ <sup>also</sup> in Judaism and Hinduism, and also in Islam. (Manna)

9/ Judaism rejected all these ideas and all these practices. There are no ascetic practices in the O.T. - <sup>(Nazirites - Nazirites - looked after themselves all)</sup> There are no monasteries & nunneries in Judaism. <sup>(Essenes - little up there)</sup> There ~~are~~ <sup>is</sup> no ascetic prescriptions in the T.M. 10/11. The law of Jud. on the subject is very clear. Maimonides defines it in his 11/12 11/12 (Leviticus).

While the church encouraged and extolled celibacy, Jud. Maimonides taught that the first & all the purpose of children into the world to perpetuate the race - 16/11/12 16/11/12

Pringle Armed at line 7 Jerusalem - (Amble <sup>2</sup>  
the age

- until by 9 6<sup>th</sup> subline

1240

Hever Jerusalem 2300  
Samuel (1250) saw

- until 2300

Judea 31000 + Elyas, was

Zohar - (1211  
p. 117)

See 2210 top - Ramon Marcus

3'210 also saw Elyas

wonder words



700 11/20 - 1310 - with Elyas

Therefore, 1310 was to establish way of life

to lead men to holiness + prayer <sup>11/2</sup>  
+ "wonders" like Roberts old + spiritual  
old -

The diff was - 1320 1310 - to

1310

- to counteract Fear

5600

3100 to 1321 11/2 1321

Say + Dore returned to teach Jerusalem

# Jew Grates

check on

- ① Whether called Veizinte - Tanet
- ② Abraham b. David, Posquiden - Tanet
- ③ Beahya - 2 b/d - Opimura + Grates
- ④ Abraham b. Hyga - ascribed  
Cehing - (Mon, <sup>Morcy</sup> ~~for the~~ <sup>Grates</sup>)  
Ben Gzari - Yel. 63h
- ⑤ Orhan b. Michael (Tanet)  
(Kuyam, Tudeh, 1/101 3b)  
His brother Jacob - Hager
- ⑥ Jedell Howard (Pyenbury 12c), latter Grandfather  
family of Grates - See Unshar ע"ד ד"ר  
Nos. 435; 980; 1074, 1200.



Though it waited on the supremacy of its faith and way  
life and hoped for their universal acceptance (1:18) it did  
not consider all other paths to enter darkness. It did not  
shut the gates of Heaven to their adherents. (1:19-20). ~~It~~  
And those who did not share the few indispensable knowledge  
~~laws as prohibitions~~ laws such as "the prohibition murder,  
incest, etc. were utterly lost. Christianity and Islam which  
esteemed by Mammies as preparing the way  
for the Messiah, who is sent to make the whole world  
perfect by worshipping God with one spirit; for they have placed  
the cross, the crucifixion and the law of death over the  
wide globe" (Messiah Teach of Unlabeled 11:4).

So die Tücher haben



and best remembered up by Robert Jacob Ender (182)

there is a marked uniformity att. of ethics (1)  
~~to~~ a unity in structure - unmistakable

- sharply modified to bring it into the framework

- highly selective - (all to be in the end)

It was sp. independent  
There was an identity with all conditions  
- its own unmistakable style

Free - a secular science method. of any

rel. heterogeneity

un. Jewish

① Worship of Saints in Islam

② Allowed the system, the system, the services,  
and homosexuality & sinners (all not non-affairs)

- receptiveness -

- Islam worked in 2 parts as 11c.  
(its golden age 9 and 10 centuries)

Shuk Golden  
age 5 and 4c  
B.C.

③ Desire for individual salvation - vs. social service  
& national salvation

- combated

ineffectiveness - <sup>problem</sup> despite of a small group



scanty food, sleepless nights, limit your needs (Crimis  
creed,  
tempered by common sense - & Law

- Segun waste discipline.

- social ethics

# pursue an ideal of personal perfection - ~~at the~~  
to the neglect of social responsibilities

# The presented ethical death was not as they  
the unifying idea being to serve some unit  
as it still is. That which ~~was~~  
~~all~~ their conduct was broadly  
speaking the love of God, ~~that~~ the service  
of man's fellowman; Love thy neighbor  
or thyself - for I am the Lord -

to be poor ~~and~~ free

the poor are not always free, the rich are not always slaves

Revelations Chap 18 - on corruption

Phil Rowe

11 10 Alexander's

Wagner was to heal the disease, the same

But Influence, & found them on other  
 1. Philo - see Wolfson 4. Protest. Reformat  
 2. Maimonides - Hon. School. 5. Chr. Bible. w/where  
     as Chr. theologians Wittenberg  
 influence Chr. Theology.  
 & Islam



Isaac Luria, the great kabbalist, the Safed mystic and founder  
of a new school, Kabbalah, actually established a sort of Jewish  
monastery, an "yeshiva", the first of its kind in  
Jewish history where his disciples and their families were  
to live in seclusion from the ~~world~~ world. His  
pupil, however, did not last long (See Solomon b. Chayim  
Meinster (Shelomo). 1510 with the 2<sup>d</sup> 1017  
Livorno, 1790)





Plato (order Pl. influence) is equally specific / ambivalent.

In no place he advocates harmony / peace / order  
- world is to be reformed ("de Socrate" 50.1)

Plato = only he is truly wise who entirely possesses  
body & sense - takes all his life how to do.  
("Phaedon" ad. int. -)

- dilemmas.

- we cannot observe life "unemotionally" or "impartially".  
for all 'cognition' or thought involved emotion (p. 89)

- an active process, selection, choice or 'will'.

- conscious evolution, life - but not purpose  
for life

- not a system - but a group <sup>conscious</sup> ~~system~~ ~~system~~

J. is a system, but a group of convergent and  
consistent ideas

tradition right intact by relay of teachers.

(70) - "thou shalt enter Paradise 100 hundred years before  
the mch."

"Pursis" - also "Poverty is my pride".

~~- the great century of Islamic Sufism - the 9<sup>th</sup> -~~  
~~the universal constant - vs Judaism~~



Set -  
F. J. Boer - Ref. - Le. Tendances 9 15'0

M. Suedemann - Gesch. des Erziehungswesens und der Kultur  
der Juden im Mittelalter I (ab. 5-7)

A. Marx 2 fl. 11.12.1942 in 22.13.1942 II 194.202

~~Gaste - "Museum Buch" (1954)~~

See NT - introduction 1/31/11 11/11



Kurt

It is to ~~be~~ <sup>strictly obligatory and self-imposed</sup> ~~assuming~~ ~~additional~~ ~~burdens~~ ~~than~~ ~~these~~ <sup>presented</sup> (2)  
 by the Torah (Chumra), but following a ~~higher~~ "heavily  
~~less~~" (1006), and in all matters when ~~there is a difference~~ <sup>some Kolpuz</sup>  
 authorities ~~are~~ <sup>from a lenient or other a stricter interpretation</sup>  
 always to follow the latter (1661) <sup>It is</sup> to engage in numerous  
 mystical (letter-magic) prayers, ~~in various acts of penitence~~  
 It is to enclose with agranimity all sins, venial and  
 heinous, and to punish all ~~possessions~~ <sup>possessions</sup>. It is to engage  
 in the most rigorous penitential acts. <sup>(and)</sup> The theory and  
 practice of penitence was developed by the Jewish Hasidim  
 to an unprecedented degree (Sholem - p. 103). The whole  
 system of penitence, ~~and~~ <sup>and</sup> closely compares to the practices  
 presented by the early medieval Church in its literature on the  
 subject, the "penitential books" (ibid.). To sit in the snow or in  
 the ice for an hour daily in winter, or to expose one's body to  
 ants and bees in the summer, was judged a common practice  
 among those who followed the new call. It is a far cry from  
 the Talmudic conception of penitence to these novel ideas and  
 practices' (ibid. p. 103-105).

Her father - Kabin for from America  
 - Marion - 212 - Sapul  
 - 28 vol - pps. 212 - 3 dnd  
 - Luzzatto - 2120  
 - 2120

(am) Bodily self. <sup>In the eyes of the world</sup> ~~manipulation~~ is not to be regarded as vain or  
even sinful. <sup>Just the contrary</sup> it is ~~to be~~ <sup>highly</sup> approved  
and ~~commendable~~ <sup>praiseworthy</sup> (1558)



Her should follow

(1) Bachya ✓

(2) Sefer Chassidim

and then — the authoritat view / Tod

(1) Maimonides — perhaps also 20 / 21 / 22

(2) Halak. —

Then —

Suffering can be made a Star. double



MRS. ABBA HILLEL SILVER  
19810 SHAKER BOULEVARD  
SHAKER HEIGHTS 22, OHIO

- Jrd. hunt & yke against such bestiality  
- arena -

- Wayd war on moral and accepted  
conventions of Pagan world (1) Poverty  
(2) Hunger (3) Slavery (4) War (5) Incest  
(6) Cruelty



62/10/10

See Berchya IV.

(Add)

→ MD who VI end

PT?

Hai b. Sherron (1000 CE) - great desc. brother for  
those who enter x/bn — Washed  
Germany 2100

2100 200 — Acute conversion 2100

See Shalun - p. 91 2100 200

- convert to 20 bn and 2100 =

See Bauer in 113 III (1858) p. 1-50

2100 200 lx x/bn x/bn 2100

" acute ideal, the work"

Stream from Cyprian and Stor to Christian and  
Wish. mystics (Sufis)

9 gates  
→ cross, in Talmud, Wemi central & late merchants

~~#~~ any became acute when it  
approach the Memane Wish E.g. Christian  
- Karaites - Sabbaton (7131312-)

Wish. German 2100 =



which weaken and undermine a man's power and keep (9)  
him from functioning most effectively in the attainment  
of their objectives. In Judaism there is neither hedonism  
~~nor~~ no quiescence, no escapism, no neutrality.  
Judaism is the religion of a ~~sub~~ vibrant life-affirming people -  
prophets, <sup>and their writings</sup> in its ~~active~~ <sup>and explicit</sup> ~~home~~ <sup>conscious</sup> ~~activity~~  
a vital mission and a high destiny - this world is  
not essentially evil - What is evil in <sup>your</sup> ~~the~~ world can  
be set right by man - and God will help man ~~if~~  
if man will make the effort - There is a bright  
future for the human race as man not - ~~not~~  
not

To achieve it - man must have hunger  
for moral action - then a life of virtue - which is not  
a life of asceticism, but of balance and moderation -  
not suppressing his instincts but and desires but  
controlling them.

The contrast which Judaism drew was not between  
desire and freedom from all desire - but between  
good desire and bad desire - the above and  
repression of desire.

The strict monotheism of Judaism held in firm check  
that tendency towards dualistic theories, which we saw  
born at the root of all the extreme ascetic movements

# The Bible & Ethics — Psycho-somatic (10)

Jud. i. taught ~~the~~ a way of life of balance and moderation. It asked not for the refinement of life but for its multiplication — not for asceticism but for fecundity.

Concerning the Egyptian approach to life, generally, there is a very revealing saying of a Rabbi: "The mystical doctrine can be compared to two paths, one, which leads into Fire, in other into Ice, whoever strays into the former perishes in Fire — as whoever strays into the latter, perishes in Ice, What should the man do? He should walk in the middle".

In Proverbs we read: "Eat that thou findest honey — eat as much as is sufficient for thee, lest thou be sapped and vomit".

The pleasures of life are not to be resisted or rejected, ~~but wisely~~ on the other hand, ~~they must not be~~ <sup>they must not be</sup> enslaved by them, to the point, where we become superficial & glutted — and through overindulgence and consequent ennervation come to hate life (~~and so forth~~).

To yield indiscriminately to an affliction is to destroy ourselves.

to be unsatiable — and to think of enjoyment of life only in terms of physical pleasure — is to reduce ourselves to the level of the animal.

The lasting satisfaction, life comes from home, from (1) friends, from the good reports which we enjoy among our neighbors and in our community - from learning which helps us grow - from joining with our fellow-men in building the good society - which ~~helps us~~ gives purpose and dignity to our lives -

There are things which <sup>we</sup> as human beings ~~we~~ must do in the world which do not momentarily give us pleasure. There are duties which we must perform, which at times involve sacrifice. ~~These are momentary pleasures and struggle~~ ~~and hence which are inferior to the~~ ~~use, which is a strength of character, and which is not~~ ~~these~~ ~~are not to be remembered in the category of~~ ~~pleasures, but they are essential in achieving~~ the worthy life - and ~~which the world~~ yield man the deep inner satisfactions + peace - which are a higher form of life's enjoyments.

(a) Self-discipline is valuable - but not the arbitrary but the obedience, peace -

## THE WHITE HORSE

A young man came to the Riziner and asked to be ordained as a Rav. The Riziner enquired regarding his daily conduct, and the candidate replied: "I always dress in white; I drink only water; I place tacks in my shoes for self-mortification; I roll naked in the snow; and I order the Synagogue caretaker to give me forty stripes daily on my bare back."

Just then a white horse entered the courtyard, drank water, and began rolling in the snow. "I observe," said the Riziner, "this creature is white; it drinks only water; it has nails in its shoes; it rolls in the snow, and receives more than forty stripes a day. Still it is nothing but a horse."



is essentially ascetic. The classic texts, Kabalah, the  
Seder Hachinukh, the Shema Koral, the Pardes, Moses Cordero &  
Leuch, no exception. Certain texts do.

10 h

Probably under Islamic influence ~~was a number of~~ the more  
~~and you, there. numerous~~ the Kasaks  
~~people in daily life as a~~ practices, denying themselves both  
meat and wine.

① אברהם אבינו . p. 202a - ag oration - body + soul. ①  
 וְאִם אֵלֶּיךָ בָּרָא נַפְשׁוֹ וְנִשְׁמָתוֹ וְלֹא בָּרָא לְעַצְמוֹ - וְלֹא בָּרָא לְאֵלֶּיךָ  
 . . . וְלֹא בָּרָא לְעַצְמוֹ . . .

② אברהם אבינו - 4th ed. Warsaw, 1884  
p. 48.

Then are those who cross for the other cracked eggs, such as  
 running away from the community and seeking refuge in  
 desert or forests and not being in ~~any~~ any social  
 life. as many as begot children... such people are to be  
 condemned.. The Talmud, and requested to man how a man  
 should conduct himself in all details in his work, etc.. He  
 should not add any new commandment.. When a man tries  
to be too nice, he becomes foolish. The more a man  
 WRHS AMERICAN JEWISH ARCHIVES

③ Nothing in Zohar - in commentary - 80/116 - needed

Ber. 48a: "The holy name does not rest upon any thing  
 defective. If a man who departs from life defective thinks  
 not having left a son behind him cannot attach himself  
 to the holy name, and is admitted within the curtain, because  
 he is defective and not complete." (see also Nod, p. 66a. (and elsewhere))

וְאִם אֵלֶּיךָ בָּרָא נַפְשׁוֹ וְנִשְׁמָתוֹ וְלֹא בָּרָא לְעַצְמוֹ - וְלֹא בָּרָא לְאֵלֶּיךָ  
on suffering - adapts T. view that suffering benefits souls  
and so a man by entering into world to come. (Vayikra 150 and)  
 we should not rebel against it. Then who do not suffer at



77 81 100 ✓

He chabot literature (Kabbalah and Zohar), Andrew Kuen,  
and Shira Kuen. (Measure of Nature)

(17, 17) 3 1/1/1

= ~~can~~ K. 11c. - 1/227 100A

creates = # Kabbalah Family - Khumand - asates  
canon K. - as, creates "Gibson" Chas. des

K = 11-13c - Europe  
8,000 11/1/1  
2,000 11/1/1  
100 11/1/1

✓ 1/3/1 1000 "Trinitarian Eucharist"  
✓ 1/1/1 1000 "God's order, the world"

2/1/1 1000

11/1/1 1000

11/1/1 1000

11/1/1 1000

✓ 11/1/1 1000

✓ 11/1/1 1000

First in January  
S. Kuen  
P. Kuen  
Shira  
Katy



✓ Joseph Hayat's selection

1) 1000 1000 1000

2) 1000 1000 1000

3) 1000 1000 1000

4) 1000 1000 1000

5) 1000 1000 1000

6) 1000 1000 1000

7) 1000 1000 1000

8) 1000 1000 1000

9) 1000 1000 1000

- Reason why 1000 are removed  
to back - and 1 day (1000)  
1000 1000 1000  
1000 1000 1000

among the Jewish communities of Eastern Europe who suffered so terribly as a result of the Cossack uprisings in the middle of the 17th century where nearly one-third of European Jewry was destroyed.

But this mood was not a permanent mood and was not sustained by any basic religious doctrine. There was never a time when the tree was enveloped and hidden by the creepers which <sup>clung</sup> ~~came~~ to it. Then in Eastern Europe, a mood of sadness and depression had settled upon our people as a result of these wars which destroyed hundreds of thousands of Jews - it was not long thereafter in the beginning of the 18th century that a movement arose among these self-same Jews, led by this marvelous personality, Israel Baal Shem-Tov, that put an end to this languishing spirit of melancholy and despair which was pervading Jewish ranks, and to restore the spirit of joy and faith and confidence among the people. This was the movement of the Chassidim. The cry which swept over the war-ravaged Jewish communities was not to let go, not to yield to despair, worshipping the Lord in joy. If you have trust in God, you need not despair, you need not be sad, you need not be ~~afraid~~ afraid. "The Guardian of Israel sleepeth not nor slumbereth." God is at work in history. The faithful is patient and perseveres, unafraid, and the Chassidim put an end to this mood of despondency and these practices of austerities and asceticism.

It is told that a young man came to a Chassidic Rabbi to be ordained as a Rab, and the Rabbi inquired regarding his daily conduct, and the candidate replied, "I always dress in white, I drink only water, I place tacks in my shoes for self-mortification, I roll naked in the snow, and I order the synagogue care-taker to give me 40 stripes daily on my bare back." Just then a white horse entered the courtyard, drank water, began rolling in the snow. "I observe," said the Rabbi, "this creature is white, it drinks only water, it has nails in its shoes, it rolls in the snow, and receives more than 40 stripes a day. Still it is nothing but a horse."

It should not be assumed that Judaism offered men some hedonistic philosophy or that it taught that pleasure was the end-all and the be-all of human life. Epicurism was also disallowed and viewed by Judaism as a deviation. Man exists to fulfill himself in the service of God. That's the philosophy of Judaism. The aim of life is defined in the Torah - to serve God through a life of goodness and justice and love. "Thou hast been told, O man, what is good and what the Lord require of thee - to do justice, to love mercy, to walk humbly with God." And this calls for a life from which all forms of excess, which weaken and undermine a man's powers and keep him from functioning most effectively, in the attainment of these objectives. In Judaism there is neither hedonism nor quietism nor escapism nor asceticism. Judaism is the religion of a virile people, of a life-loving and life-affirming people, prophetic and this-worldly in its basic emphasis and outlook, conscious of a vital mission and a high destiny. This world is not evil. What is evil in man's world can be set right by man, and God will help man to set it right if man will make the effort.

There is a future, a bright future, for the human race. There is a  
in the end of days, when wars will cease and poverty will cease and fear will be driven from the habitations of man, and men will dwell under their vines and under their fig trees with none to make them afraid.

To achieve all that, man must train himself for moral action through a life of virtue which is not a life of austerities, but a life of balance, of moderation, not suppressing his instincts and his desires, but controlling them, guiding them. The contrast which Judaism drew was not between desires and freedom from all desires, but between good desires and evil desires, or the abuse and perversion of desire. The

strict monotheism of our religion held in firm check this tendency towards dualism and toward two powers, which we saw was at the root of all the extreme ascetic movement in the world.

"The soul is Thine, O Lord and the body, too, is Thy handiwork." Therefore, Judaism taught a way of balance and moderation as a way of life. It asked not for the repudiation of life but for its sancti-

fication, not for asceticism but for purity.

Concerning the whole mystic approach to life, there is a very remarkable saying of one of the Rabbis: "The mystical doctrine can be compared to two paths, one of which leads into Fire and the other into Ice. Whoever strays into the former perishes in Fire, and whoever strays into the latter perishes in Ice. What should a man do? He should walk in the middle."

In the Book of Proverbs we read: "Hast thou found honey. Eat as much as is sufficient for thee, lest thou be surfeited and vomit." If you have found honey in life, don't reject it - don't turn away from it. It's good nourishment for a man, but good nourishment only when partaken of in moderation.

The pleasures of life are not to be rejected, but on the other hand, they must not enslave us - enslave us to the point where we become surfeited and gluttoned and through overindulgence and consequent enervation, come to hate life. To yield indiscriminately to our appetites is to destroy ourselves. To be unsatiable - that is the great sin of life. To be unsatiable - in sin or in virtue - and to think of enjoyment of life merely in terms of physical pleasures is to reduce ourselves to the level of the animal.

The real lasting satisfactions of life, my dear friends, come from home, from friends, from the good repute which we enjoy among our neighbors and in our community, from learning which helps to keep us young, from joining with our fellowmen in building the good society which gives purpose and dignity to our lives - these are the things which really contribute preeminently to the enjoyment of life. And unfortunately, so many people forget this fact.

Again, there are things which we as human beings must do in the world which do not momentarily give us pleasure. There are duties which we must perform which at times involve sacrifice and suffering and struggle. These things are not to be included in the category of pleasures, but they are the essential ingredients of the worthy life, and they yield man the keep and lasting inner satisfactions, the pride

of being a human being, to act as if he were indeed fashioned in the image of God. And to speak of the enjoyment of life, we should ask ourselves what we mean by enjoyment. What life are we talking about - the total life of man, mind and body, the full development of all of our capacities - physical, mental and spiritual - or are we thinking merely of the enjoyment of life in terms of food and drink, the things we put on our backs?

Self-discipline is essential to a sane and wholesome enjoyment of life, but that self-discipline does not come through asceticism. That self-discipline comes through observing the law of God as it is defined for us in our Torah, in our ethical code.

And so, here again, dear friends, in one of the basic problems of human existence, Judaism had an answer which differed in an essential way to that which was given by many of the great religions and philosophies of their time, but one which modern psychology and the deepest knowledge of which man has been capable in our day is vindicating and reaffirming. When we talk of psychosomatics, we are talking in modern terminology of that simple but profound truth which Judaism proclaimed centuries - yea, millenia - ago. The body and the soul make up one unity. The abuse of the one or the neglect of the one contributes to disharmony, to lack of balance, and therefore, to unhappiness - sometimes to pathological suffering. A balance contributes to wholesomeness of living, and religion was given to man, according to our philosophy, to help him live a happy and satisfied existence upon this earth, and prepare himself for a future beyond his ken and beyond his world, which is known only to God.

spongy horses

Italy, Nation P

"lived in the world  
but apart from outside"  
— under their own rules

"a program of life within  
the realm of homelands"

(p. 191. Pfeiffer) P vs  
Whodunnit

holy church according to P) <sup>(1)</sup>  
mystery nation of ~~Israel~~  
new Israel (Behaved)  
to make ~~for~~ <sup>separate</sup> religious  
center of mankind -

Second trial - original  
damn - only few religious,  
(all other for false, & ultimate  
congruence, all men to the  
faith)

2 Utopias - the one  
normative Judaism (P)  
+ one to be realized in  
a messianic age (Apocalyptic)  
(p. 191) esp. 192

Sp. commonwealth -

Philosophical history

- struggle with Rome
- Vespasian (68-70)
- Hadrian (132-35)

The philos. creeds of

Epicureanism 34c BC

Cynicism 54c BC

Stoicism - 3c BC - 6c AD.  
(2900) BC

- collapse of orthodox religion

- a sp. refuge

(philosophy of life)

Cynicism - Antisthenes

would be corruption  
types in N. Greece

shoddy cloak-and-sword &  
a strike - (2. p. 28)

- renowned w/ld. - not to be by any place  
but freedom + wisdom  
in deporting

als. in diff. to state, to  
family, to society

Cyrix - Anardoc whistled

E per comes - first happens  
in simple phrases

Agave - first half is  
absolute freedom

Stress (a dev. of G. man) -  
first half is truth  
- h/p, verbal - actual  
repeating South

- a defensive armor  
of the mind

- but according to cross  
which is his real Nature

~~to savage~~  
rude ~~primitives~~ - in  
manner of well - stocked properties  
- the kind of wealth which  
water men find

Mrs. M. Hill Silver

- contempt for pleasure
- an inherent tendency
- bankers

Agnes is first ascetic  
/ the Vert (30) The Indian  
Fable -

His as - based not on a myth.  
but on a rational principle

- removable logic

① Did not believe in marriage

(p. 31) - free love

Return to nature (p. 32)

god - 2/26/11  
World was god 2/26/11  
- ~~Stone~~ - God was indifferent  
- Pity is wrong -  
- Good is wrong



Mrs. Abba Hillel Silver

NOVEMBER 26 to 29

1953 DECEMBER 1953  
S M T W T F S  
.. .. 1 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 .. ..

THURSDAY, November 26

7	Hos p/r	(1) Sol works	1
10		(2) Mr. West	2
		(3) Hilda Stein	
11	2/ Agnes to Spry -		3
12	3/		4
EVENING			

FRIDAY, November 27

9	1) Workshop 9.00 - 10.00	1	
10	Dr. S. ...	2	
11	Fasting was end in last but	3	
12	way to say. Recently ...	4	
EVENING			

SATURDAY, November 28

SUNDAY, November 29

9	Grand agent ...	9
10	(1312)	10
11	(22R) - b	11
12		12
EVENING		EVENING

1953 DECEMBER 1953

S	M	T	W	T	F	S
1	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	..	..

NOV. 30 to DEC. 2

MONDAY, November 30

9 *refutation of past deeds* 1

10 *preparation* 2

11 *Student's Ship* 3

12 104h. 110 104h 23h 210h 5' 20' 2 104h 4

EVENING

TUESDAY, December 1

9 1

10 2

11 3

12 4

EVENING

WEDNESDAY, December 2

9 1

10 2

11 3

12 4

EVENING