



Abba Hillel Silver Collection Digitization Project

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

Series IV: Sermons, 1914-1963, undated.

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New Year, 1927.

New Year 1927

The Jewish calendar presents a difficulty to the casual observer. Rosh Hashanah, New Year - actually falls on the first day of the seventh month - Tishri * instead of the first day of the first month, Nisan. The difficulty is resolved when one refers to the history of the Jewish calendar. The oldest Jewish calendar was of Palestinian origin and dated the beginning ^{economic} of the year from Tishri, from early autumn, the opening of the harvest season. During the Babylonian exile the people adopted the Babylonian calendar which dated the beginning of the year from Nisan, from the vernal equinox or early spring. Thus we had two New Years - one in the spring and one in the fall. In the course of time the former took on more and more the character of an agricultural festival while the latter - our present Rosh Hashanah - this was especially true of the Jews living outside of Palestine - took on more and more the character of a purely religious festival quite ~~unrelated~~ ~~unrelated~~ unrelated to the physical cause which at first gave rise to it.

I call attention to this in order to stress the thought that Rosh Hashanah today has a purely spiritual significance. It commemorates no special occasion, no special event, and no birthday of any national hero. It is a day singled out for a moral inventory, for taking stock of our spiritual assets and liabilities. It is a milestone in the road of life, where we may pause and scan the distances which we have already ~~traversed~~ traversed and the distance left to be traversed.

who
The Greeks ^{who} loved physical beauty and worshipped it in the form of their gods, dated their New Year from the splendid victors in the Olympic games. The Romans, who built cities and empires dated their year from the founding of the city of Rome. Christians took their New Year from the birth of their master and Mohammedans from the year of Mohammed's . Not so Israel. We date our calendar, according to legend, from the creation of the world and our Rosh Hashanah celebrates the earth's nativity. (Hebrew - see MSS p. 2)

"This day marks the beginning of Thy creative acts. It is a memorial of the first day of the Universe". Similarly, according to our

legend, and recondite wisdom is often clothed in legendar garb, Rosh Hashanah celebrates the creation of the first man. *(Hebrew - see mss. p. 2)*

Adam, you will recall, was the prototype of all men, fashioned according to the poetic imagery of our ancient sages out of earth gathered from the four corners of the world and mixed with waters taken from the seven sea. So that Rosh Hashanah dramatically calls the attention to the universal elements in man - to the basic and primary facts of all existence.

And it is desirable that at least once a year we should think of and ourselves searchingly ~~and~~ profoundly in terms of the universal, in terms of that inescapable destiny which is common to all men.

As a rule we think of our ~~ourselves~~ - if we think at all - and few men in our day are given to much serious reflection - we are too occupied to be analytical, too absorbed ~~in~~ in doing to question what and why we are doing it - but when we do think of ourselves in the rare few moments of introspection, which we snatch from the maelstrom of preoccupation, we think of ourselves in terms of our relations to our families, to our business or profession, to our city or nation, to our neighbor, or our fellow man. Rosh Hashanah ^a calls for reflection which reaches beyond these to the essential and primary relationship of ourselves to ~~the~~ nature, to life ~~itself~~ itself. We are asked to regard ourselves not in our capacities ~~as~~ as doctors, ~~or~~ lawyers, or ministers, or insurance men, or working men, or in our circumstances as rich men or poor men, or in the trappings of office, and honors and dignities, not in any of these acquired states, but in our natural state of mortality. We are asked to regard ourselves as human beings, fashioned out of a common clay of corruptibility, enmeshed in endless limitations, propelled by unaccountable and doomed to ultimate oblivion. *(Hebrew - see mss p. 5)*

This is the somber litany, the pensive refrain of this day. All else is brushed aside by the freighted earnestness of this day - triumphs and the world's rich prizes,

pomp and pride of position, ambition and power and possessions. Only the ~~XX~~ elemental facts are urged upon us - life and death, the frailty of man and the swiftpassing years, sin and the wearying soul, struggle and labor and sorrow, and the hard road which leads to the dwelling place of light. (Hebrew-see p. 5 of MSS)

I say that it is desirable that at least once a year we should envisage our lives from the angle of the common lot of man. For the thoughts evoked by such a survey tend to make us humble and humility is a marvelous correction in life. When a man soliliquizes he is seldom frivolous and in the privacy of his own thoughts few men are ever arrogant. Brought face to face with the grim, unyielding facts of life, one's perspective changes, and values assume more truthful proportions. It was a wise man who declared that "All things which foolish in the light of death, are really foolish in themselves". ~~XXXX~~ Thoughts of ~~XXXXXX~~ whence, and why and whither leave us sober and humbled.

And in this proud and vaunting age of ours this quality of humility is especially desirable. We are now soaring through the skies on metal wings and in ~~XXXX~~ throbbing chariots of steel. Marvellously swift is our movement through space, and marvellously swift do our voices travel around the world along invisible channels of sound. And we think that we have somehow added something to the power and permanence of our lives, some attribute which the ancients did not possess. In reality we have discovered just another means of swift locomotion. We remain what we are: "such stuff as dreams are made on, and ^{our} little life remains rounded with a sleep". The machines we invent will work for us and ~~increase~~ our businesses but they cannot save us from the fate which is common to all men, from the pathos of advancing age, and infirmity and sorrow and death and decay. We build ~~XXXXXX~~ ^{very} towering structures reaching up to the clouds - and we think that somehow our own little statures stretch and extend with their upreaching heights. And that somehow their strong steel enters into our weak ~~frames~~ and undeprops them. Not at all! We ~~XXXXXX~~ remain what we are - the structures which we rear will outlast us,

even as they in turn will yield to the unrelenting grind ~~XXX~~ of time. They too will crumble into ^{the} dust. And life will go on after they .

The earth which was old before the race of man began will continue to move through its eternal orbits, long after we and the ten thousand generations after us will have cesaed to be even a memory. ~~The~~ sun will rise. Night and day, storm and wind, the revolving seasons will pursue their un~~slacking~~ courses, and flowers will grow, and children will laugh and play as if we never lived, and suffered, and died.

It is good to have a day in our calendar of days which will remind us in this dge of progress and expansion of the inevitable limitations of human as life. Life is much a series of discoveries of our limitations. The older we get the more we ~~XXX~~ ascertain how many are the things which we cannot do, how many are the problems which we cannot solve, how many are the depths which we cannot fathom. In our youth we fell as though we can climb every mountain peak, and plummit every depth. In our maturer years we learn to reconcile ourselves to the inevitable hedges ^{with} which life has hedged us about. Even science is a series of discoveries of human limitations. In the early days of every (?) science, vast predixtions were made for it - and infinite *anticipations* were entertained. When astronomy was young, men thought that a proper understanding of that science would give mankind the key to human destiny, that it would be possible to read the fate of every man in the ~~XXXXXXXXXXXX~~ of the planets and in the constellations. That would have been marvellous indeed! But age brought to that science disillusionment - and now it must content itself with measuring distances and counting stars, with mere numbers and descriptions. When chemistry was a young science men thought that it would give us the elixir of life, the philopopers stone which would turn all baser metals to gold, and which would solve ~~XXX~~ the riddle of existence, and the secre~~e~~ of life. Now ~~XXXX~~ age has sobered that sceince too and ^{vea} ~~rexxed~~ its limitations. It must now content itself with describing the interplay of elements, and with bringing to light processes heretofore unseen by the eyes of man.

So with the inventions of machinery which has revolutionized living, but has not altered the basic facts of life. It is to these reflections that Rosh Hashanah invites us. But the holiday would be ^asad and depressing one if it called us to these reflections only. Rosh Hashanah stresses not only the elements of our lives which tend to humble us, but also those elements which should bring peace and serenity to our troubled thoughts. It is true that all mundane things suffer change and are impermanent. But in the midst of this universal flux there are certain realities which do endure - spiritual realities which age cannot dim, nor time obliterate - abiding things to which we can cling when all else changes and vanishes. ~~XXXXXXXXXXXXXXXXXXXX~~ And it is to the consideration of the permanent beneath the surface impermanent, to the enduring ~~XXX~~ channels beneath the surface eddies and cross-currents, to the timeless and the indestructible in our lives that this holy day likewise invites us.

There is a God who is eternal and unchanging - the essential reality in whose sight there is no yesterday, today or tomorrow, but pure being, absolute existence!

"I the Lord am the first, and with the last I am He". And God is not blind, helpless nature, but free, creative ~~XXXXXXXXXX~~ thought, infinite wisdom, transcending nature as the artist transcends his ~~XXXXX~~ art. Man is made in God's image. He is this creative thought: Man therefore ~~IX~~ partakes ~~in~~ in his spiritual ~~XXXX~~ nature of that permanence and eternity which are God's. Here is one serene thought to sustain and inspire us. "We need not fear, though the earth do change, and though the mountains be moved into the heart of the seas". God is and we are of God - His ~~MM~~ indestructible spirit ~~X~~ He breathed into us! True, we are of clay, but also of mind and will and increasing power, a little lower than the angels.

And just as God is eternal - the attributes of God are eternal. Truth which is the zeal of God, is eternal. Truth may be deferred, denied and it will reassert itself. It cannot be permanently denied. It may be

buried beneath 10,000 falsities and superstitions. It will rise again, and ^{the} truth seekers among us mortals follow the eternal way. Those who ~~XXXX~~ serve truth or speak truth and sacrifice themselves for ~~XXXXX~~ truth's sake, whether ~~is~~ a large or small way, magestically as a prophet or humbly as an ~~XXXXXX~~ unknown devotee, work for eternity and share in truth's immortality. Their destiny is ~~link~~ed with everlasting purposes - with ~~div~~ine mandates. In their puny selves these corruptible mortals take on the splendors of immortality.

That is why the great artist who writes or paints or composes truthfully, honestly, is never anxious about being understood or applauded. His honesty, the fundamental rightness of his motives, give him a superb serenity and confidence. He is content, to use Emerson's magnificent phrase, "to leave his children with God".

Truth is eternal. So is justice. The throne of the Almighty is builded upon justice, and he who is just in thought and speech and act ~~as~~ in tune with the infinite. The smallest act of justice, to our ~~XXX~~ nieghbors, ourselves, to our children, to our coworkers in the world - even if infinitely ~~AAH~~ small, unchronicled and unnoticed, possesses an undying quality. No ~~X~~ good act is unimportant. No true word is unechoed. No just life ~~XX~~ ever sees extinction. *(Revised - see mss p. 11)*

"The growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me ~~ahat~~ they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

~~X~~Goodness is eternal. *(Revised - see mss p. 11)* God's world was builded on goodness, and mercy and ~~kndness~~. And all that our human world ~~XXXXX~~ possess~~es~~ of sweetness and grace is the sum of what good and loving hearts have fashioned. What enduring ~~worth~~ did hate ever achieve? What beauty did malice ever create? The good have projected their ^{lives} along ~~XXXXXXXXXX~~

with their good deeds - they move ~~IN~~ on the eternal tides.

Rosh Hash~~an~~ah aims to remind us of these permanent values in life, and to urge upon us to seek the way of enduring life through them. *(Hebrew see mss p. 11)*
Rosh Hashanah is a ~~day~~ a day of remembrance. It challenges us to remember - to recall - to take stock. How much of the permanent did we achieve during the past year. How much of our life did we devote to the transitory - to perishable things which are ~~numberless~~ numberless, and which cause us the most pain and unhappiness in life.

We are never satisfied when we pursue things, we can never be satisfied. Possession is a mounting fever of discontent. But when we pursue the things of the spirit, truth, justice, goodness, beauty, we are never made miserable by envy, or hate or greed. We share them ~~gladly~~ gladly and they increase with sharing. We give away and our ~~is~~ is returned hundredfold. We may suffer for them in our bodies - ~~we may be~~ we may be called upon to make ~~sacrifices~~ sacrifices for them - for the special blessings come not with ease and quiet rest, but of ~~with~~ with storm and terror and pain, but our souls will never be embittered, our spirits will remain calm and serene, ~~the~~ on ~~the~~ tides which carry us ~~our~~ our life's bark(?) are sure and steady and the harbor is immortality.

This then is the twofold message of this day. We are summoned to bethink ourselves of our common lot as men whose days are numbered and full of trouble. To ~~and~~ and understand how frail and perishable all things are, and to be humble even in the presence of the mightiest achievements of our hands. But we are also reminded by this day that God created the world, that He is eternal - and that man shares in God's eternity ~~is~~ so far as he seeks to ~~imitate~~ imitate the qualities of God - truth, justice, goodness, beauty. And in this contemplation ~~to~~ to find confidence and high hope.

Hence for man eternity is not in time as "in any hour properly employed"; in any day filled with thought of beauty and acts of goodness.

1. The Jewish calendar presents a difficulty to the casual observer. R. H. - new years - actually falls on the first day of the 7th month - Tishri - instead of the first day of the first month - Nisan. The difficulty is resolved, however, when one refers to the history of the Jewish calendar. The oldest Jewish calendar was of Palestinian origin, and dated the beginning of the ~~year from Tishri~~ year from early autumn - the opening of the harvest season. (Which our festival of Succoth, ~~celebrating~~ 15 days after our R. H. still celebrates.) During the Babil. exile our people adopted the Babil. calendar which dated the beginning of the year from the ^{Nisan} Vernal equinox ~~a year from~~ ^{from} Spring. Our Passover festival still celebrates that season. Thus we had 2 new years - one in the Spring and one in the Fall. In the course of time the former took on more and more of a national character of a national festival while the latter - our present Rosh H. ^{This was} ~~was~~ ^{especially} ~~more~~ ^{the Jews living outside of P.} ~~more~~ ^{the} character. Yet of a ~~not~~ purely religious festival or quite unrelated to the physical cause which at first gave rise to it.

I call attention to this ^{in order} ~~to indicate~~ ^{to stress the} thought that R. H. today has a purely spiritual significance. It commemorates no special

occasion, no special event, and no birthday²
of any ~~outstanding~~ national hero. It is a day
singled out for a moral inventory, for
taking stock of our spiritual assets and
liabilities. It is a milestone on the road of
life, where we may pause, and scan the
distances which we have already traversed
and the distance yet to be traversed.

The Greeks who loved physical beauty and worshipped it
in the gym, their gods dated their N.Y. from the ^{Victors}
in the Olympian games. The Romans who built cities
and empires dated their year from the founding of the city
of Rome. Christians date their N.Y. from the birth of their
master and Mohammedans from the year of Muhammad's
Hijra, not to Israel. We take our calendar,
according to legend, from the creation, the world ~~and~~
~~our~~ R.H. celebrates the earth's nativity. ~~plon xlon x plon x~~
~~plon xlon x plon x~~. "This day marks the beginning of the creation
acts. It is a memorial of the first day of the universe."
Similarly, according to our legend, - and recorded wisdom
is often clothed in legendary garb - R.H. celebrates
the creation of the first man. ~~plon xlon x plon x~~
Adam, you will recall, was the prototype of all men,
fashioned according to the poetic imagery of our ancient
sages out of earth gathered from the 4 corners of the

world and mixed with waters taken from the 7 seas.³
So that R. H. Lawatichally calls us attention to the
universal and to the universal ^{elements} in man - to the
basic and primary parts of all existence.

And it is desirable that at least once a year
we should ^{think} of ourselves in searchingly and properly
in terms of the universal in terms of that inexorable
destiny which is common to all men.



and from the creation of Adam, the first man. And you
will recall that Adam was the prototype of all men -
fashioned as we agree has it out of the earth
gathered from the 4 corners of the world and
mixed with the water of the 7 seas. So that
R. H. draws our attention to the universal and to
the universal in man - to the basic and
primary facts of life-existence. (V)

And it is well that it is so. At least once
a year we should be led to think ^{yourself} ~~searching~~
and profoundly ~~in~~ terms of the universal, in terms
of that destiny which is common to all
men. As a rule we think ~~ourselves~~ - if
we think at all - and few men ^{in our day} are ~~generally~~
given to ~~serious~~ reflection ~~in our day~~ - we are too active
to be reflective. We are too occupied to be ~~analyzed~~.
too absorbed in doing - to question what ^{and why we} ~~it is all~~
~~about~~ ^{are doing it} - But when we do think ~~ourselves~~ in
the few rare moments of introspection which
we snatch from the mainstream of prosa-
patrie - we think ~~ourselves~~ ^{ourselves} in terms
in relation to our families, to our ^{impressions} ~~possessions~~
to our ~~city or nation~~ to our neighbors
and our fellow-men. R. H. calls for a reflector
which reaches beyond these to the essential and

primary relationships ^{in our} to the nation, ^{and} to life itself.
we are asked to consider ourselves not in our capacities
as doctors, or lawyers or ministers, or bus. men or
university-men, or in our circumstances & as rich ^{men} or poor,
~~what a pompous, hot, or in our possessions~~
of fire and honors and dignities - not in any of
these acquired states - but in the one natural
state of mortality - we are asked to regard ourselves
as human beings, fashioned out of a common
clay of corruptibility, encumbered in endless
limitations, and yet propelled by unaccountable
impulses, and doomed to ultimate oblivion.
This is the ~~sole~~ ^{only} library
that I have left. etc. - This is the ^{only} library
this day. — All else is brushed aside by
the perished earnestness of this day - triumphs and the
world's rich prizes, pomp and the pride of position;
Only the elemental facts are urged upon us -
life and death, the frailty of man and the
swift passing years - sin and the warring
will, struggle and labor and sorrow, and the long
hard road which leads to the dusky place of
light —

~~When a man is faced with the possibility of his own death, he is no longer concerned with the things of this world.~~

(What) In our proud and vaunting age, the quality
of humankind is all too rare among us. We soar
then the skies in the wings of a trusting chair
of steel - and we think that we have somehow

I say that it is desirable that at least once
a year we should envisage our lives from this
angle of the common lot of man. For the things at
which such a survey makes us feel

our perspective changes and
we are forced to face with these grim facts of life, ~~all~~ our
life values ^{begin to} ~~assume~~ ^{new and more truthful} their proper proportions. "In all
things which seem foolish in the light of death, are
really foolish in themselves." We become humble.

I say that it is desirable that at least once ⁽⁶⁾
a year we should envisage our lives from the angle
of the common lot of man. In the thoughts evoked
by such a survey tend to make us humble
and humility is a marvellous corrective in life.
When a man soliloquizes he is seldom fitful
and in the ~~presence~~ privacy of his own thoughts ^{few} ~~the~~
~~man~~ ~~never~~ arrogant. ~~From~~ brought face
to face with the grim, unyielding facts of life, our
perspective changes, and values assume more
truthful proportions. It was a wise man
who declared that all things which seem foolish
in the light of death, are really foolish in them-
selves. ~~The~~ ~~major~~ That, whence, and why and
whither lead us stirred and humbled.

And in this proud and vaunting age of ours,
this quality of humility is especially desirable. We
are now soaring thru the skies in metal
wings and in the heavy chariots of steel. Marvellous
swift is our movement thru space and un-
vallenly swift to our vast ~~horizontal~~ ^{horizontal}
thru the world along the ^{channels} ~~currents~~ of sound.
And we think that we have somehow

added ^{power and permanence?} something to ~~the~~ ^{like} ~~now~~ ^{attribute} which the ⑦
elements did not possess. In reality we have
discovered just another means, sw. pt. locomotion.
We remain what we are: "rich stuff as dreams are
made on, and our little life is rounded with a
sleep". ^{the} We build towering structures, reaching up to
the very clouds - and we think that somewhere on
our little stature ~~can~~ ^{stretch and extend} ~~been built~~ ^{on} ~~poles~~
~~height~~ ^{with their upreaching heights} ~~be built~~ ^{and that their strong}
steel ~~take the place of our~~ ^{weak and under-props them} ~~frames~~ ^{let}
it all! We remain ~~without~~ ^{we are} ~~the structure~~
which we are will outlast us, ^{even as} they in turn will
~~crumble~~ ^{yield} ~~before~~ ^{to} the unrelenting ground ^{They too}
crumble into the dust. ^{and life will go on}
The earth which ~~as~~ ^{is} ~~the~~ ^{the} ~~same~~ ^{same} ~~as~~ ^{as} ~~we~~ ^{we}
at first ~~was~~ ^{will} ~~continue~~ ^{its} ~~eternal~~ ^{eternal} ~~rights~~ ^{rights}
long after we & the ten thousand generations after
us will have ceased to be even a memory. The
sun will rise. Night and day, storm & rain, the
revolving seasons, will pursue their unending
courses, and flowers will grow, and children will
play & play as if we never lived, and suffered and
died. ^{IP. It is good to have a day in our calendar of days}
^{which reminds us in this age of progress and expansion of the inevitable}
^{limitations of human life} ~~life is a~~ ^{series} ~~series~~ ^{of discoveries & our humdrum}
^{as of our possibilities} ~~the~~ ^{the} ~~more~~ ^{more} ~~we~~ ^{we} ~~are~~ ^{are} ~~aware~~ ^{aware}
how many things ~~there are~~ ^{are} which we cannot do
how many ~~things~~ ^{problems} which we cannot solve,
how many ~~as the~~ ^{depths} ~~which~~ ^{which} ~~we~~ ^{we} ~~cannot~~ ^{cannot} ~~fathom~~ ^{fathom}
In our youth we felt as if ~~we~~ ^{we} ~~could~~ ^{could} ~~do~~ ^{do} ~~anything~~ ^{anything}

The machines we invent ^{will} ~~work~~ ^{run away on} for us - but, cannot
save us from the fate which is common to all men,
from the pathos of ^{advancing} ~~our~~ age, and infirmity and
death and decay. ~~It~~

8.
every ~~barrenness~~ and ~~arid~~ ~~every~~ ~~mountain~~
peak, and plumb ~~every~~ depth. In our mature
years, we learn to reconcile ourselves to the
unavoidable ledges with which life has hedged
us ^{about}. TP Even science is a series of discoveries
of ~~our~~ ^{human} limitations. In the early days of ~~every~~
science, vast predictions ~~are~~ ^{were} made for it - and
unfulfilled promises ~~are~~ ^{were} ~~held~~ ^{entertained}.
When astronomy was young, men thought that
a proper understanding of that science would give
~~them~~ ^{the} ~~key~~ ^{key} to human destiny - that ~~they~~ ^{it would be} ~~could~~
~~that~~ ^{the} ~~fact~~ ^{fact}; ~~every~~ man in the confessions
of the planets, and in the constellations. That
would ^{have} ~~be~~ ^{be} marvellous indeed! But age led to that
science disillusionment - and now it is not
content itself with measuring ^{and counting} ~~distances~~ ^{distances}, with
surveying ~~and~~ ^{and} ~~descriptions~~ ^{descriptions}. When chemistry was
a young science, men thought that it would
give us the elixir of life, the philosopher's stone
which would turn all base metals to gold,
and ~~which~~ ^{which} would show the road to ~~the~~ ^{the} secret
of life. Now that age has shown that science
too is ~~evolved~~ ^{evolved} to limitations. It must now
content itself with describing the interplay of
elements, and ~~trying~~ ^{with} ~~to~~ ^{to} ~~light~~ ^{light} processes ~~ventures~~

It is to these reflections that R. H. invites us.
But the holiday would be a sad and depressing
one if it ~~presented~~ called us to these reflections
~~alone~~ only.

And it is to the consideration of the
permanent beneath the surface impermanent,
to the ^{channels} ~~enduring~~ beneath the surface eddies
and cross-currents, to the timeless
and the understood in the less
that this Holy day ~~interests~~ invites
us —



and with and increasing power
a little lower than the angels. (10)

and just as good to Eternal ^{attributes} the things
good are Eternal. Truth which is the goal
God is eternal. ^{Truth} God ~~it~~ may be ^{deceived} and
~~it cannot be permanently deceived~~ ~~it will regret itself~~
~~misled and even persecuted~~ ~~But it may~~
be ^{and supervised} ~~found beneath~~ ^{10,000} ~~truths~~ ^{It will}
^{And the truth-seekers among us mortals follow the eternal way.}
rise again. ~~And~~ ^{and supervise themselves in truth's sake} ~~those~~ ^{truth} ~~who~~ ^{is}
seek ~~truth~~ ^{a search for truth} is a lay of
a small way, ^{mythically as a prophet} ^{is humbly}
as an unknown ^{work in eternity} ~~secret~~ ^{truths}
importance. Their destiny is linked with
^{everlasting} ~~eternal~~ purposes - with divine mandates,
in their journey ^{take} ~~these~~ ^{as the} ~~splendor of the immortality.~~

That is why the great artist who works, or
paints or composes truthfully, honestly,
~~with consecration to the~~ is never anxious about
being understood or applauded. His honesty, ~~the~~
~~the fundamental rightness of his work~~ ^{gives} ~~him~~ ^{him} a superb serenity and confidence.
His content, to use Emerson's ^{magificent} ~~great~~ phrase, "to
leave his children with God".

Truth is ~~eternal~~ ^{so is} justice. The theme set
the Almighty is ^{And he who is just in that and speech and} ~~built upon~~ ^{justice} ~~justice~~ ^{He}
~~who seeks justice is in tune with the infinite.~~ The
smallest act, justice, to our neighbors, our selves, our
children, our countrymen in the world - even if unimpaired

(11)

small, uncherished and unnoted, is yet of the
possession an undying quality. No good act is
unimportant. No time and is unvalued. No
past life ever sees extinction. ~~and all that is~~ ^{and all that is}

"The young good, the world is partly dependent on
unhistoric acts; and that things as we still with
you and me as they might have been, is half
owing to the number who lived faithfully a hidden
life, and rest in unvisited tombs"

Goodness is eternal. @ 11 30 11 p.m. G. G. G.
world was builded in the spirit of goodness and mercy
and kindness. And all that our human world
possesses of sweetness and grace is the sum of what
good & loving hearts have fashioned. What enduring
worth did hate ever achieve? What beauty did
malice ever create? ^{The good have projected their lives}
^{along with their good deeds. They move on the eternal tides.}
~~How~~ R. H. ^{always} ~~wishes~~ to remind us of these permanent
values of life, and to urge upon us to seek the way of enduring
life ~~not at, but through~~ them. ~~It~~ ^{R. H.} is a present - a day
of remembrance. ~~It~~ challenges us to remember - to
not recall - to take stock. How much, the permanent
did we achieve during the past year. How much
good ~~did we do~~ ^{did we do} ~~to the~~ ^{to the} transient - to perishable
things which are remembered ~~without end~~ -
and which cause us the most pain and
unhappiness in life. We are men of the present.
When we pursue things, we can never ~~be~~

and to find joy and contentment in them. ~~To work~~
~~for things which~~ It is said that one of the severest
punishment in some of the prisons of England is
to force prisoners to load a drag with
stones, push it a certain distance, unload
it and then reload it again & push the
drag back to the original starting place. 150 back
again - ~~the ordinary~~ The purpose of this is to
break the spirit of the prisoner & crush
them. But the man who would carry these
blocks & stones to build a beautiful
structure - he would never feel crushed,
broken by the labor. That is the purpose
to work for things that push. To spend
muscles on things which are a day - is
not

new years
1929

1. The J. Calendar presents a difficulty to -
2. I call attention to this fact in order to stress -
3. The Greeks who loved physical beauty & prowess -
הם היו חסידים של היופי והכוח -
הם היו חסידים של היופי והכוח -
4. And it is desirable that at least once a year -
1. We are not given to much serious reflection -
- we are asked to regard
הם היו חסידים של היופי והכוח -
- All ~~other~~ else is brushed aside - ^{Triumphs} Only the
elemental facts are urged
הם היו חסידים של היופי והכוח -
5. I say that it is desirable that at least - envisage
I humble - corrective - soliloquizes - ~~Broth~~
~~face to face~~ ~~It was a wise man~~ - ~~photo~~ of
whence -
6. And in this proud and vaunting age
- it is good to have a day in our calendar - limitations
7. In fact life is a series of discoveries of our
limitations - possibilities. The older we grow
- Science - astronomy - chemistry - inventions

8. It is to these reflections that R.H. invites us -
But holiday - sad and depressing R.H. stresses
- And it is to permanent beneath impermanent.

9. There is God אלהים אלהים אלהים -
אלהים אלהים אלהים אלהים אלהים

"Therefore we will not fear tho th Earth do change
- We are clay.

10. And just as God is Eternal - His attributes Truth
- may be denied - in a large or a small way -
linked with everlasting purposes. Our puny

① that is why the great artist

11. Justice. thru in time - The smallest act - undying
quality - No good act is unimportant.

12. Love is eternal - אלהים אלהים אלהים - And all that
our wild possessions - Hate - make - Projected

13. R.H. reminds us of these permanent - and urges
us to seek happiness - Prison - cast -

14. אלהים אלהים אלהים - permanent - transitory.
1. How much have we stayed for things -
2. But in pursuit of values - the mark - not place

15. 2-fold message - only men of - as men whose
days are numbered - humble.
But - in message Eternal God - first to
eternity if we pursue Truth etc.

16. There is eternity in every hour profoundly
lived. There is measureless life in every
moment gloriously employed in creative
effort. In the pursuit of Truth, order
and beauty we are sons of God who
know no death.

