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Yom Kippur, 1941.

Yom Kippur 1941

Religion has always posited (charted) two worlds for man to dwell in: this world and the next - the world here and the world hereafter - the world in time and the world in eternity.

For man is a creature of the real and the ideal; of the fulfilled and the unfulfilled, and his heart throbs in the limited present and the unlimited future. One world is not sufficient for man to live in, or to make his life liveable. There must be a beyond to give perspective to his transient experiences. There must be distant and beckoning horizons. There must be another world to complete this world and to compensate for the frustrations and defeats, for the heart-wearying limitations of the life of every man on this earth; a world where Death will be swallowed up in victory and God shall wipe away the tears from all faces.

We know very little of that other world. It is hidden ~~XXXXXX~~ behind impenetrable veils. Failing to see it with naked eyes, some men have denied it, for men are prone to deny what their senses do not grasp. They are not aware that what their five senses do grasp are the least real and accurate facts and the least important truths in the world. But even those who do not concede the other, super-mundane world, which religion posits, live and act consciously or unconsciously as if there were another world, a future world, a different and better world, beyond ~~XXXX~~ their present ken, toward which all their efforts and aspirations are directed. All who work for the improvement and advancement of mankind, for a better social order, for the eradication of poverty and injustice and cruelty and war from their world, do so because they believe that all that is possible, that man can rise from his present and past plane of imperfect and evil (distorted) existence to a higher plane of existence, more perfect, more harmonious and nobler. He too has faith in some future, as yet unsure and unrealizable, as far removed from him as the after-world is to the pious. He too pins his hopes, draws courage for his struggles, and compensations for his frus-

trations, from a wishful vision of another world. He too cannot live in only one world.

In yet another sense did religion chart two worlds for man - the inner and the outer worlds. There are two worlds for man not only in extension but also in depth, and man actually lives in a four dimensional universe. Our physical ~~world~~ life, our environment, our contacts with other human beings, our visible acts, these constitute our outer world. Our motives and wishes, our thinkings, our attitudes, our standards and values, these constitute our inner world, the world not visible to the eye of the observer, only inferred, only guessed at. At times the worlds within reveals itself. It becomes manifest in the outer world in our words and deeds, and the two worlds are in harmony. At times our words and deeds do not at all reflect our real thoughts and motives. There is no correspondence; the two worlds are in disharmony, and we live torn between two worlds. Very often we ourselves are unaware of what is actually motivating us; why do we do the things we do? Few men know their own inner life, and most of us are lost in the images of that strange, shadowy world which is ~~invisible~~ inside the heart and mind of man.

The two worlds are companion~~ing~~ worlds. They interact sharply and continuously. Some men are physically sick and their sickness is directly traceable to a mental or psychological disturbance. Some men are mentally or psychically sick and the root of their trouble is organic.

Of all these four worlds, our religion laid the greatest emphasis upon the fourth - the inner world, the domain of the mind and the heart. *(Hebrew - see p. 3 of MSS)*

Above all else, God desireth the heart of man. It is, of course, there in the of human experience, in the depths of human ~~mind~~ thought and human longing, even more than among the vistas of nature that God can be known, that God reveals Himself. *(Hebrew - see p. 3 of MSS)* The utmost prayer *(Hebrew - see p. 3 of MSS)*

And it is by what we are within that we are judged by the Judge of the Universe. His eyes see through the deed to the motive, through

the words to the spirit behind them. Performance oftentimes lags behind intent. We are not always able to carry through what we desire to carry through of good ^{of} and ^{of} worth. The tools may be missing. The strength may be wanting. God "searches the heart and tries the". "It matters not," declared our sages on all occasions, "whether you do much or little, so long as your heart is directed to heaven". Deeds are important but even more important is ^(Hebrew see p. 3 of mss) intent! The poor woman brought only a handful of flour to the altar for a sacrifice, hardly enough for a sacrifice in the Temple, but it was all she had, so the sacred writ speaks of her offering as the offering of a Soul!

King David did not build the Temple in Jerusalem. It was his son Solomon who built it and dedicated it. And yet the Bible speaks of the dedication of the Temple of David - ^(Hebrew see p. 4 of mss). He deserved to have the Temple named after him but he set his whole heart and soul upon the building of the Temple although he was unable to carry it through. Complete, wholehearted devotion to a task, a cause, an ideal, is in itself an achievement, even if it remains unmaterialized, a concrete and meritorious act - for it paves the way for ultimate materialization.

Conversely, a man may build an institution and pay for it - and yet it may not be his at all, if it fails to express him, his inner convictions or ^{well} need, if the act does not ~~XXXX~~ up ~~XX~~ out of deep springs of devotion to the cause which the institution is to serve. He has only transferred money, not loyalty or love. That is why the so-called charitable giving of so many people is so banal, so hollow, so unmeritorious; for it (is) wrung from them by pressure, by coaxing, by fear of public opinion. It does not represent a generous impulse, a heart eager to give and share and help. Their charitable contributions are not theirs at all. They are not in them!...

9 Inward living - that is the secret of living! The greatest and most potent reality in man's inner world is love - and why? Because love, far from being blind, is man's clearest vision. It is the ^(Hebrew see p. 4 of mss)

The lucid speculum - the prophetic insight. It enables him to see through all surface obstructions, all the outer darkness and blemishes, and to look deep within. It does not depend upon material causes, with the passing of which, love, too, passes away. It is *(Hebrew - see p 5 of mss)* . A parent does not love a child less because the child is sickly, or, in the eyes of a stranger, unattractive, or even erring and sinful. With trial and suffering the love of a parent is intensified. And so with all true love! Love does not calculate, measure, is not politic, seeks no rewards. It is sovereign, intent, autonomous, selflessness. It lays up no treasure on earth. It is treasure. It is inward living at its finest and noblest.

There is too much surface living among men, ^{today,} lives lived ~~on~~ on the physical and intellectual planes only, and too many existences which have no roots in the spiritual, the inner life. That is why, like trees, they are overthrown when a storm sweeps over them. Our entire world today has been shaken and ravaged by a hurricane of war, hate and fear. All about us governments and institutions and cherished rights and pleasant ways of life are crumbling. And men and women who have lived all their lives in the outer world are now mortally afraid. Afraid of what will happen to them, to their children, to their possessions. Some of them have so despaired of the future that they do not wish to bring any children into the world. They would like to enter into the clefts of the rocks and into the corners of the ^{the terror of this} world. This is the inevitable cowardice which overtakes all those who put their trust in the outer world and their entire hope for happiness in it. "It is not wisdom to be only wise - and on the inward vision close the eyes; but it is wisdom to believe the heart!"

Among our Jewish mystics the Evil Spirit was called *(Hebrew - see p 5 of mss)* - the shell, the empty envelope, the hollow cortex. It is an evil spirit because it has no spirit in it. It is just surface, a dark covering for an empty void.

And our age is afflicted with such an evil spirit, surface without depth. We find no certainties to cling to in our outer world and we forget that the only certainties worth clinging to are the spiritual certainties, and that these still exist, thank God, in the inner world of man, as invincible and as indisposible as ever - truth, honor, love, loyalty, justice, charity. We can still practice them. We still can make our lives beautiful and meaningful and rich in satisfactions by practicing them. We can still raise children to live by these certainties and fight for them, and if need be, give their youth away for them. There is no more career open for man. Does the war in Europe keep you from living nobly. from doing good, from seeking God - from being a good son or father or husband or friend? From doing justly, loving mercy and walking humbly? But if it does not - then in the great reaches of your life you are secure and full master of your destiny. (Quote) For that you require neither political security nor economic security.

Behind the ramparts of his ~~own~~ inner spiritual life, armored in ~~XXXX~~ faith, fortified with courage, man can live confidently in spite of the tremors and convulsions of his outer world.

Just because the outer world, sinking back into the slough of chaos and anarchy, is losing or attacking these spiritual certainties of life, there enters into the life of the man who lives inwardly, who has insight, an especial mandate to defend them, to live dangerously in these dangerous times, in their behalf; he takes up the challenge hurled down by the ~~the~~ - the dark forces of the empty shells, and strikes back with all his might and with all his confidence - *(Hebrew - see p. 6 of mss)*

Now, if at any time, is the summons to adventurous living. We have come to understand, I trust, that a man can live on one sparse meal a day, and wear a shabby coat, and live in one little room, and yet be content so long as his freedom and his dignity are not destroyed, so long as he is treated as an equal among his fellow men. It is therefore not the uncertainty of fortunes

or possessions or careers which should worry men most in these days of upheaval, but the attack which is being made today upon the spiritual values of life, ~~which~~ (that) undergird man's outer world, and chief concern should be today what they can do to defend them.

These values will emerge triumphant if men do not through fear and cowardice betray them; if men are prepared to sacrifice their outer world, in tears, sweat and blood, for their inner world - they will come to possess both, so that in the future, "in this little plot of earth belonging to mortal man life may pass in freedom and peace".

(Hebrew - see p. 7 of MSS.)

Why destroyed! Not strong but stronger! Defeatists. Sinned against the spirit of man! *(Hebrew - see p. 7 of MSS.)* Only the two!

No, this is the time to live maximally, to be matched with one great hour, making no concessions to fear or terrorization. This is the time to live fully in our inner world and draw solace and strength from spiritual certainties. This is the time to turn to the neglected things of God!

(Hebrew, see p. 8 of MSS.)
There is a haunting phrase in Zechariah:

"At eventide there shall be light". When darkness covers this cold and weary outer world of ours, other lights must begin to shine in our inner worlds, the torches kindled by the free and uncowed spirit of men - the fires of faith, hope, courage, honor, nobleness, and love - the eternal flames of life. Then our night shall be filled with music!

1/ Rel. has always ^{charted} posited 2 worlds for man to dwell in: this world and the next - the world here and the world Hereafter - the world in time and the world in eternity. YK-41

Man is a creature of the real and the ideal; of the fulfilled and the unfulfilled, and his heart throbs in the limited present and the unlimited future.

Our world is not sufficient for man to live in, or to make his life livable. There must be a beyond to give perspective to his transient experiences, ^{to complete the arc of man's} there must be the distant and beckoning horizons.

There must be another world to complete this world and to compensate for the frustrations and defeats, for the heart-wearingly limitations of the life of every man on this earth; a world where death will be swallowed up in victory and God shall wipe away the tears from all faces.

We know very little of that other world. It is hidden behind impenetrable veils. Failing to see it with their ^{unaided} eyes, men even have denied it, for men are prone to deny what their senses do not grasp. They are not aware that what their senses do grasp are the best real ~~the and important~~ and accurate facts and the best important truths in the world.

But even those who do not concede the other, super-natural, world which religions posit, live and act consciously or unconsciously as if there were ^{another} world - a future world - a better world - beyond their ^{present} here, towards which all their efforts and aspirations are directed. All who ~~are~~ work for the improvement and advancement of mankind, for a better social order, for the eradication of poverty and injustice and ~~and~~ ^{from their world} and war, do so because they believe that

all that is possible, that man can rise from his ~~present~~ ^{disturbing} present
and poor plane of imperfect and evil existence to a higher
plane of existence, more perfect, more harmonious and nobler.
He ^{too} has faith in some Future, as yet unseen and unrealizable,
as far removed from him as the after-world ^{is to} the pious.
He, too, fills his hopes, draws courage for his struggles, and
compensations for his frustrations, from ^{his} ~~his~~ ^a with-ful
vision of another world. He, too, cannot live in only
one world.

4. Iu yet another sense did Pl. chalk 2 worlds for man - the
inner and the outer worlds. There are ^{then} 2 worlds for man not
only in extension but ^{also} in depth, and ^{these} ~~are~~ ^{actually} living
in a 4 dimensional universe. Our physical world, our
environment, our contacts with other human beings, our
visible acts, ^{+ w/ those} these constitute our outer world. Our
motives, ^{+ w/ those} our thinking, our attitudes, our standards and
values, ~~and~~ these constitute our inner world, the world
not visible to the ~~naked~~ eye, the observer, only inferred,
^{are} present at times thru the world with its senses itself.
It becomes manifest in the outer world ^{as words and the deeds} in deeds. ^{and the deeds}
at times ~~the~~ our words and deeds ^{in the outer world} ~~be like the time~~ do not
at all reflect ^{on} the ~~our~~ thoughts and ~~our~~ motives. ^{There is no}
~~The 2 worlds are in perfect harmony, they often go~~
~~overboard and we live torn between 2 worlds. Very often~~
^{ourselves} we, as humans, ~~are~~ what is actually motivated.
Why do we do the things we do? Few men
know their own inner life, and most, we are lost in
the maze, that shadowy world which is inside
the heart and mind / man.

3/ The 2 words are comparative words. They interact sharply (3)
and continuously. Some men are physically sick and their
nervous is directly traceable to a mental or ~~psychic~~ ^{psychic}
disturbance. Some men are mentally or psychically
sick and the rest of the trouble is organic.

4/ Of all these 4 words, our rel. land the greatest emphasis upon
the 4th - the inner world - the domain, the mind and the heart.

1st 2nd 3rd 4th - Above all else, God desires the heart

of man. It is, of course, there in the preferences of human
experience, ^{in the depths of human thought and human longings} even more than among the ~~most~~ ^{most} visible ~~features~~
~~features~~ that God can be known, that God reveals him-
self.

^{the innermost prayer} And it is by what we are within that we are judged
by the Judge, the Universe. His eyes see thru the deed to
the motive, through the words to the spirit behind them.

Performance ft-times lags behind intent. We are not al-
ways able to carry through what we desire to carry through
of good and of worth. The tools may be missing. The
strength may be ~~insufficient~~ ^{wanting}. "God reaches the heart
and fires the reins," ~~then desires truth in the inward parts.~~

"It matters not," declared our sages on all occasions, "whether
you do much or little, so long as your heart is directed
to heaven". Deeds are important but even more important
is ~~will~~ ^{intent} - intent! The poor woman had only a handful of
flour to the altar for a sacrifice, hardly enough for a sacrifice in
the Temple, but it was all she had, so the sacred spirit spoke
to her saying as the young of Saul!

King David did not build the Temple in Jerusalem. It

was his son Solomon who built it. And set the Rubik stone (4)
the Temple of David - 313/ x 120 x 100 - He de-
sired to have the Temple named after him but he ~~lost~~ his
whole heart & soul upon the building the Temple, although
was unable to carry it through. ^{Emphatically whole-hearted} Devotion to a task, a
cause, an ideal is in itself ^{even if it remains unaccomplished} an achievement - ~~it is~~ ^{it} ~~conveys~~
and mentions act - for it paves the way for ultimate
materialization.

5). Conversely a man may build an institution and
pay for it - and yet it ~~does not~~ ^{does not} ~~help~~ ^{help} him at all, if it fails to
express him, his inner conviction or need, if the
act does not well up out of deep springs of devotion
to the ~~cause~~ ^{cause} which the institution is to serve. He has only
transferred money, not logically or love. That is
why the so-called charitable giving of so many people
is so banal, so hollow, so unmemorable; for it
wings from them by pressure, by craving, by
fear of public opinion. It does not represent a gene-
rous impulse, a heart eager to give and share
and help. Their ^{charitable} contributions are not there at all.
They are not in them!...

6). Inward living - that is the secret of living! The
greatest ^{+ most potent} ~~reality~~ ^{reality} in man's inner world is love - and
why? Because love for human beings blind in man's
clearest vision. ^{It is the light of the prophets} It enables him to see through all
surface obstructions, and to look deep within. It does
not depend upon material causes, with the passing of

the hollow cortex - It is an evil spirit bee. It has
no spirit in it. It is just surface, a best covering
for an empty void. 16

And our age is afflicted ^{with} such an evil spirit. We
find no certainties to cling to in our outer world
and we forget that the only certainties worth clinging
to are the spiritual certainties - and that these,
still exist, thank God, in the inner world of
man - as invincible and as undefeatable as ever
truth, honor, love, loyalty, justice, charity. We
can still practice them. We still ^{can} make our lives
beautiful and meaningful and rich in satisfactions
by practicing them. We can still raise children
to live by these certainties and help for them, over
and, if need be, give their youth away for them. There is no more
glimmer of a career open for man.
Just because the outer world, sinking back into the
slough, is ^{growing} or ~~is~~ attacking these sp.
certainties, there enters into the life of the man
who lives inwardly ^{who has inwardly} the mandate to defend them,
to live dangerously in dangerous times, ~~and fight~~
in their behalf; He takes up the challenge hurled
down by the slough - the ^{tyranny} of the Empty Shells -
and strikes back with all his might and with
all his confidence - slough -

Now, if at any time is the summons to ad-
venturous living. We have come to understand, I think, that
man can live on one
spare meal a day, and wear a shabby coat,

Does the war in Europe keep you from living nobly,
from doing good, from seeing good, - from being a good son a
father a husband a friend? from ~~loving~~ doing justly,
loving mercy and walking humbly? But if it does
not - then in the great reaches of your life you are
secure and full master of your destiny. (Josh.)
For that you require neither pol. security nor econo-
mic security.

Behind the ramparts of his inner spiritual
life, armored in the faith, fortified with courage,
man can live confidently in spite of the
treasons and convulsions of his outer world.



There is a haunting phrase in Zechariah! 274 וְהָיָה
וְהָיָה. "At eventide, ^{old, cold and weary} then shall be light". When
darkness comes this ~~not~~ ^{in our inner world} ~~fixed~~ ^{after world}
of ~~ours~~ - o the lights must begin to shine - the trees
kindled by the free and uncovered spirit of man - the
fires ~~of~~ upon the hearth ~~of~~ our ~~sp.~~ dwelling places
of faith, hope, courage, honor, - nobleness and love - the
eternal flames of life. Then our world shall be
filled with music!



1). Rel. has always charted 2 worlds for man to dwell
This world - The next! » 5» p 116 - the World Here, hereafter
World in Time - Eternity.

2). For man needs both - Creature of the Real - Ideal -
must live in World of the Fulfilled - Unfulfilled
His heart must know the limited Present - and sense -

3). Without Perspective, without the distant, beckoning Horizons
Life would hardly be liveable.

There must be another world to complete this one -

- to plot the course of our transient experiences.
- to compensate for all the frustrations, limitations

Another world where Death is swallowed -

4). Of course we know very little of that other world -
Hidden - Failing to see it - naked eyes - denied.

For men are prone - senses grasp - not aware

Do not realize: "It is not wisdom to be only wise;
And on the inward vision close the eyes. But it
is wisdom to believe the heart!"

5). But even those who do not concede - other, super-mundane
live and act, consciously or unconsciously - another
a Future world - beyond their ken - towards which

All who work - improvement and advancement.

Social Order - Eradications - do so because
they believe - possible - man can rise - Plane

He has Faith in some Future World, as yet unseen and unrealized - as far removed - after-world - Prior

He, too, puts his hope in that world - *that wishful vision*

Draws Courage for his Struggles -

Compensation for his Frustrations -

From a wishful vision of another world.

He, too, cannot dwell in only one world

6/ In yet another sense 2nd Rel. chart - 2

Inner and Outer Worlds -

There are 2 worlds for man not only in Extension - Depth
Lives in a 4 Dimensional Universe.

Our Physical life, environment, contacts, our spoken words and actions -

Our motives, wishes, attitudes, standards, values
this inner world - not visible - inferred, implied,
makes itself manifest - in words, acts -

But not always! often conceal - Do not reflect

when that happens

2 worlds in utter disharmony, and we live
torn bet. these 2 worlds.

Very often we ourselves do not understand our
own inner life - What is actually motivating
lost in the mazes - strange, shadowy - inside

7) Of all 4 - greatest importance - domain of Heart + Mind (3)
הַיָּדָוּד - above all else, God -

God is most revealed - Profundities - experiences - Depth
among unfolding vistas of nature.

The wisest prayer: יְיָ יְיָ יְיָ - אֱלֹהֵינוּ יְיָ יְיָ יְיָ
יְיָ יְיָ יְיָ -

this Holy Day - concerns itself entirely with the Heart -

The blackest sins - The brightest virtues

It is by what we are within - judged.

We are admonished - God looks within - through
the Deed - to the nature! then the words - life

Man cannot be rightly judged - surface actor's
Performance - lags behind intent -

Cannot always carry through - good-worth
Tools may be millions - Strength - wanting

∴ "God searches the Heart and tries the reins"

"It matters not whether you do much or little
provided your heart is directed towards Heaven"

- Deeds are important - but even more דָּבָר

Poor Woman! - all she had - an offering of the heart
King David - אֱלֹהֵינוּ יְיָ יְיָ יְיָ - He deserved

(4)

Complete, whole-hearted Devotion - itself an achievement,
a monumental and meritorious act - even if Ideal
is unmaterialized - prepares the way - path
→ Ideal - Model -

8/ Conversely - when there is no Intent - the Act
purely mechanical -

A man may build an institution - pay for it -
is not his at all - if it fails to express -
inner convictions - needs - wells up -
devotion to cause which institution -

He has only transferred Money - not Love -

That is why the so-called charitable giving of so
barren - hollow - unmeritorious - wrong
by Pressure - Coaxing - Public Opinion

their giving does not represent a generous impulse -
a heart eager -

Are not their at all - They are not in it!

9/ The secret of meaningful living - Inward living!
why is Love the greatest force in life?

See. It dwelling among the secret dwelling places, the Heart
moving among the deepest springs of our actions
and I was no power to see most clearly
It is the million m/ps - lucid spectrum - the

Prophetic Insight -

to see thru all outer darkness, all surface
obstructions and blindnesses - deep into Heart & things

- Love is not blind - Silly Sentimentalism is!

- Love is clearest vision - Sees with Inner Eyes

Does not depend upon Material Causes - with the Possibility

2232 2211/2 2211/2 2211/2

- A Parent - And so with all true Love!

- Love does not calculate, measure, politic, reward

- It is Sovereign Intent - Autonomous Selflessness

- It lays up no treasure on earth. It is Treasure!

- It is in word living - at its Freest & holiest.

10/ There is too much Surface Living

Too many Existences - no Roots - Spiritual World

That is why they, like trees - overthrown

- To-day - our outer world - shaken - ravaged

All about us - Gouits & Injustices - crumble
cherished rights - beloved ways of life - in bitterness
in Fire & Sorrow.

- Those Men & Women who have loved - outer
afraid - Panic!

- Afraid, what will happen to them - children - women

Bring no children

Would like to hide themselves away - cleft, the rocks
This is the inevitable Paria - overtake

11) Among our Jewish Mystics, the Evil Spirit - נֶפֶשׁ הָרָע,
the Shell! the Empty Envelope - Hollow Cortex
It was an Evil Spirit - see. it had no spirit
in it - just surface - a Dark covering for
an empty void - a ghost!

And only those who lived Surface lives ^{are}
afraid of them! The Man of Faith - substance
and strength and goodness, True Spirit - Light
knows how to exorcise them!

12/ Our Age is afflicted with many such Nefesh-
such "Shell-forces" - and men who themselves are
empty envelopes are afraid of them.

^{They say} They can find no certainties to cling to
- Forgetting - only certainties worth clinging to -
- And that these, thank God, still exist - in the
inner world, Man - as inviolable -
- Truth - Honor - Love - Loyalty - Justice - Charity
We can still practice them!

We can still make our lives Beautiful... Satisfying
by practicing them.

We can still raise our children to life by
First in them - Give them Youth away -

13/ Does the war in Europe & the menace - keep you
living nobly - doing justly etc - Good for
But if it does not vast reaches - free - master
Does the present upheaval prevent you (Just)
For this you require neither Pol. Security nor Peace

14/ Just because Evil Spouts - attacking -
special Mandate to Men of Time Spout - to
counter-attack -
live dangerously - in their behalf
Stand back with all might - confidence
how, if ever, summons to adventures long

15/ Has it not become clear to thoughtful people -
that from outer world we require very little
to get along, yes and be content -
a scanty meal - a warm coat - a little room -

Freedom - Dignity - Equal
Is it not clear... that it is not the uncertainty
of Fortune or Career - worry us -
But attack upon the Sp. World - underpinnings
And how to defend it!
→ Can be defended - Fear of cowardice betrays it -
"Tears, sweat and Blood"

16/ 18. איז נאך אים און דאס - צו זיין פאר אונז -
only the 2. - צו זיין נאך אים

17). This is the Time to live Maximally! Making No Excuses

Matched Spiritually with our Great Testing Hour

- Time to turn to our inner Wood - Spirit -

Religion - Sp. certainties - Sp. Disruptions - God

✓ Rebby in - Sp. certainties - Gs. Disruptions - God
Priorities Crisis - In War Time.
 Men have no time. - So Wraft up in Oath held
 cannot afford to get even
15 min minutes a day - In life Always a Priority
 Crisis. War Time Forest

Unless our age, from people ^{when men paper} redoubts -
will be destroyed

Synergize - Roof - Chief Counsel

18/ A haunting Phrase אברהם אבינו ויהיה

When darkness comes the earth

"Old, Gold & Heavy under Gravel"

Kind - trocken -

Draw the fire upon the hearth - Sp. Home.

Then the night will be filled with music.

And at Even-tide there will be light.

THE HIGHER GOOD

Father, I will not ask for wealth or fame,
Though once they would have joyed my carnal sense:
I shudder not to bear a hated name,
Wanting all wealth, myself my sole defense.
But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest ruth;
A manly faith that makes all darkness light:
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish, mind;
And lead still further on, such as thy kingdom seek.

Theodore Parker (1810-1860)



1) When Alexander - Tomb of Cyrus

"O man, whosoever thou art, and
whencesoever thou comest - for come
I know thou wilt - I am Cyrus,
the Founder of the Persian Empire.
Envy me not the little earth
that covers my body"

2) "The little earth that covers my body"
~~Satis~~ In life nothing could satisfy him
In Death - a little earth to cover
his body - was enough -
Afraid to lose even that!

3) ~~When~~ ^{Before} Saladin died commanded
no solemnity at his burial
only his shirt, in manner of an Egyptian
made fast to point of a lance, to be
carried before his dead body, a
plain man going before it - crying
"Saladin, Conqueror of the East, of all
the greatness and riches he had in his
life, carrieth not with him anything
more > his shirt"

4) ^{great} These realized the Futility, striving (2)
after power, wealth ~~at~~ ^{at} Death.
Others, the wise, earlier; & the wise
the earlier.

5) Marcus Aurelius - Emperor, Rome
(132) "Meditations of Marcus Aurelius"

6) Death should teach us how to live!

- (1) Just thoughts (2) Social acts
(3) True words (4) Stoic courage.

To be a just man, a true man, a
social man, and unafraid & uncompromising.

1) ~~Death - the fact that per days are~~
~~numbered - should help us to a~~
~~quality of life which~~

7) There is ~~something~~ ^{more strength in} ~~nothing~~ ⁱⁿ ~~existence~~
thinking not, what Death robs us -
but, what it cannot rob us -
- Cyrus & Saladin that, the world they
had and lost - a little earth - a short
- But a life, not of conquest but of service
leave behind it - rich and noble

Grateful hearts - lives made better
by an contact - Souls kindled -
Invisible Presence -

8) Our ambition - not to possess - to rise -
to grow - to deepen - an influence -
a crescendo of unfading influence -
with that as an ambition - we shall
~~know better what we want~~
(1) To have (2) not to wish to have
(1) Proud to Excel (2) Proud to be humble
we shall know the higher courage
"How shall I not love my little son?"
"How shall I not be afraid to lose him?"

9) Suffering - helps us - purify us - to nobler ambitions
clear our vision
A private person does not use a broken
vessel.
God uses broken vessels

That which is broken is more perfect
10) The most beautiful & noble lives - 1167
13 in gradient - 2000 p/k
Among them - did not yield appreciable
order -

