



## 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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Yom Kippur, 1953.

Yom Kippur 1953

"For those who wish to find answers, it is a real step forward ~~KK~~ even to ask the right questions". (Aristotle) Socratic method - a series of questions by means of which the desired truth was elicited. Most ~~KPM~~ people would like to find the right answers in life, but they don't know the right questions to ask. Of course, there are some people who know all the answers - and they are unquestionably the most stupid of all people.

Yom Kippur would help us to ask the right questions, not about others, but about ourselves, and to ask these questions not of others but of ourselves. On Yom Kippur we are summoned to examine ourselves, i. e. to say, to ask the right questions ~~KK~~ of and about ourselves.

We sometimes play the game with our friends called "20 questions". The point of the game is to trace down and discover by a series of eliminations, through questions and answers, some ~~UNKNOWN UNKNOWN~~ person or object unknown to us. The greater the skill in questioning, the quicker the true answer is arrived at.

You will recall that our Prayer Book, in the liturgy of this evening, sets us on the road to some very sharp and revealing questions, as part of the spiritual exercises of this Holy Day. "What shall we say before Thee, who art on high, and what shall we recount unto Thee, who dwelleth in heaven?"<sup>1.2.</sup> Here is a clear-cut question posed to us! What are ~~K~~ we here for tonight? What is the true meaning of our worship and confession? Is it because of some ancient custom or tradition of our fathers that we are here tonight? Is it a matter of a formal, time-honored routine, to be mechanically repeated, once or twice a year? Or is it really an occasion for an honest spiritual self-probing and stock-taking? An earnest effort of the heart and mind to check up on ourselves, so that we can enter the new year with a clearer understanding of ourselves, and a new dedication to our duties and responsibilities as children of God - as members of society?

~~These are the questions~~

78.5



There are other questions which the Prayer Book suggests to us -  
 stark, incisive trenchant questions: *(Hebrew - see p 2 of mss)* What is the nature of

a fast day? "Is this the fast that I have chosen? Is it a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and spread sackcloth and ashes under him?"

*answer*  
 Some people would be inclined to ~~say~~ yes! We fast, and by the very act of fasting, we atone for our sins and they are forgiven. And when the material prosperity which such people expect to follow this fasting, is not forthcoming, they cry out "Why have we fasted, and Thou seest not. Why have we afflicted our souls and Thou takest no knowledge of it?" What is your answer to the question? What does the fast of the Day of Atonement mean to you? Here is what it meant to the prophet who, having asked a right question, found a right helpful answer: "Is ~~not~~ this the fast that I choose: To loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?" Is it not to ~~share~~ share your bread with the hungry and bring the homeless poor into your house: when you see the naked, to cover him, and not to hide yourself from your own flesh?"

Does Yom Kippur mean the same thing to you? Is it a call to a life of greater justice, compassion, mercy, to charity and brotherhood - and to help break chains wherever men are enslaved, to remove burdens wherever your fellowmen are yoked to oppression and tyranny? Is Yom Kippur challenging you? Will you go forth from God's house this day with a new devotion and a new commitment in your heart, to your fellowmen and your God? *(Hebrew - see p 3 of mss)*

If so, then this day will be a great, holy and acceptable day to you and your God.

*(Hebrew - see p 3 of mss)*  
 Other questions:

"What are we, what is life, what is our goodness, what is our righteousness, what is our ~~happiness~~ happiness, what is our strength, what is our power?"

Here is a veritable cluster of challenging questions, directed to those opinions of ourselves which are the clustered columns of our lives,



supporting our pride and our delusions. Can we face up to these questions honestly? We think that we have been good and charitable and just. Have we really been that good, that charitable, that just? Have these good qualities ever reached and passed the point of sacrifice? Have we come through the great, searching tests of our life intact, and unyielding in our integrity? We feel secure in our strength, our power, our position. Have we asked ourselves, for how long? And what do they really amount to? - in the sweep of time, in the ebb and flow of , against the background of eternity? If we ask these questions of ourselves, deep and profound questions, we will find the thoughtful answers in the counsel(?) of humility, of lowliness of spirit, great patience and resignation, and our hearts will be cleansed of false pride and haughtiness, of bluster and arrogance and conceit. And this is the very wisdom of life.

I am afraid that too few people ask the right questions of themselves, and therefore, most people hold false opinions, and strong prejudices. Prejudice is the right answer to the wrong question. If you ask yourself, for example, how can I justify and rationalize my desire to lord it over my neighbor, to domineer, to exploit him or to feed my vanity - then the right answer is: prejudge him without inquiry or evidence, brand him as intrinsically inferior, and unworthy, either because of ancestry or background or station in life. This is the technique of all types of prejudice, those we employ against others and those which others employ against ~~themselves~~ ourselves. It is the same in little things and in great things. It is the way of the snob in social life, the way of the bigot in group relationships. It was the way of the Nazis, on a world-wide scale, who employed racism to justify and rationalize their desire to dominate the world and to feed the vanity of the "Herrenvolk". Quote ("The fact...") Racism was the right answer for the wrong question, which Nazi prejudice asked.

If you ask the right question, you will get the right answer: "How can I help my neighbor and how best can I cooperate with him? How can I share



with him, a fellow human being, my knowledge, my experience, my advantages, and so to help him, so that he in turn ~~XXX~~ might help others, and so together we might help build the good society? The right answer will then suggest itself to you almost automatically. It will not be snobbery. It will not be bigotry. It will not be racism or chauvenism. It will be, in social contacts, friendship, ~~XXX~~ goodwill, mutual esteem. ~~XXXXXXXXXX~~ In group relationships it will be tolerance and brotherhood, On the world stage, it will be not the cold war but international cooperation for world progress and peace.

I find that most people are prejudiced against themselves, just as most people commit the greatest of sins<sup>(?)</sup> not against others but against themselves. These people do not ask the right questions of themselves, or do not ask any questions at all. They are so completely satisfied with themselves. They go through life like imposing ~~XXXXXXXXXX~~ exclamation marks. Their opinions are always in quotes - authentic, pompous, final. They are the "ipse dixits" of any gathering. They are rather hopeless - having locked themselves up in the prison-house of their self-righteousness.

Intelligent people, however, are always checking on themselves, just as a wise captain at sea checks his course against his charts, takes soundings, uses his sextant to correct his position in longitude and latitude. Just as a pilot, flying his plane, will frequently communicate with ground stations to check his position, and secure weather reports. All who travel on their own responsibility must consult roadmaps.

We are all travellers through life - an uncertain road at best, and we travel fast, and we need frequent consultations. Are we going in the right direction? Is it really where we want to go? Are we missing out on anything? For the journey is soon over - and there is no return!



Here is one right question I think we should ask ourselves -  
*(Hebrew Rev. P. 7 of 1915)*  
 on this holy day dedicated to self-examination - to a

Have I been prejudiced against myself? Have I been just to myself? Am I selling my days and years too cheaply? For trash and bubbles? Have I been underestimating my character and capacities, not merely in making a living but in making a life. a deep, rich, many-sided life, rich in culture, abundant in social interests, high in spiritual quality. Have I, in self-depreciation, turned my back on the real and exciting adventure of living and turned myself into a mere money-grubber and pleasure seeker? Have I been just to the dreams of my youth? When visions beckoned, when the "morning stars sang together and all the sons of God shouted for joy"?

Justice means balance. Justice to ourselves means the ~~maintaining~~ maintaining of the proper balance, the proper equilibrium in oneself between the demand of body, mind and spirit. Have I been as attentive to my mind and soul as I have been to my body? Have I apportioned my time and energy and interest equally among them? Have I devoted enough of myself to the cultivation of my mind, improving and replenishing it, constantly and to the full limits of my ability, with increasing knowledge in literature, in art, in science, seeking to acquire always keener appreciations and sounder judgements? "Learning keeps the soul young, and decreases the bitterness of old age". - Leonardo Da Vinci. Am I allowing myself to grow old unnaturally - through mental stagnation? Have I devoted enough of myself to the cultivation of my soul? Have I exercised and trained myself sufficiently in devotion and in piety, in prayer and worship, in the inner discipline of the spiritual life, meditation. (Sat. Rev. Ed.) Have I given enough time and thought to my God, my faith, my synagogue? To the building of a Jewish life, a Jewish home,



a Jewish way of life, for myself and my children and my household!

"Religion," declared the great American philosopher Alfred North Whitehead, (quote) Am I reacting to this religious vision in making a worship an essential part of my life?

There are many sins. Inward sin - the sin we do not know to be sin - against ourselves - the most harmful. *(Hebrew - see pg 8 of mas)*





150th Year

# The CHURCHMAN

SEPTEMBER, 1953

TWENTY-FIVE CENTS



Plainly, this is not the Age of Meditative Man. It is a sprinting, squinting, shoving age. Substitutes for repose are a billion-dollar business. Almost daily new antidotes for contemplation spring into being and leap out from the nation's counters. Silence, already the nation's most critical shortage, is almost a nasty word. Modern man may or may not be obsolete, but he is certainly wired for sound, ~~and he has~~ ~~ants in his pants.~~

NORMAN COUSINS

*In The Saturday Review*

A NATIONAL JOURNAL • ESTABLISHED 1804

## *Fearless Prophet of Our Time*

BY DONALD GAUSBY



# The Open Forum

## FREE?

TO THE EDITORS: Bishop Oxnam's appearance before the Un-American Committee is an occasion for regret. We have boasted of our free country. We sing of the "Land of the Free and home of the Brave." What do we mean by a free country? What is a free country? This country was built by refugees from religious and political persecution. In those days it was certainly free. A country is free where the mind is free. Where a person does not have to answer to any outside authority as to beliefs, opinions, preferences or ideas. When this "Un-American Committee" was authorized in 1938 we took our first long step down from our position as the world's freest country. The following 15 years have seen a rapid descent from this grandest feature of our government. The Un-American Committee is un-American in every sense of the word. The time has come when every American must strive to restore that vanishing glory of the American Republic—a land where the mind is free.

J. N. McCULLOUGH

Richmond, Calif.

## ONE ERROR

TO THE EDITORS: The "Lesson from Gamaliel" appearing in the July issue is edifying and praiseworthy in all respects save one. In this day and age it should be no longer necessary to extol one faith at the expense of another, Remembering as I do the beautiful character of Theodore Ferris when he was on the staff of Grace Church in New York, I regret that he unwittingly perpetuates the Roman Catholic calumnies concerning this "Sanhedrin" nonsense. It is historically factual that no Jewish court in subjugated Palestine had the power to put prisoners, religious or otherwise, to death. As that devoted Christian, Karl Reiland has said, "it is time to put an end to these vicious lies and fables which have instigated anti-Semitism for 2,000 years."

JEROME STARR

Bridgeton, Maine

## INVESTIGATIONS

TO THE EDITORS: How much longer are our Protestant clergymen going to swallow the insulting remarks hurled at them by "Jumpin' Joe" McCarthy and his puppets without fighting back? If anyone had said about Catholic clergymen what J. B. Mathews said about Protestant clergymen, Joe would have immediately branded him as a communist. I submit that the largest single group supporting the nazi-fascist, not communist, apparatus in the United States is composed of Catholic, not Protestant, clergymen. It is composed of people of the same ilk as Joe McCarthy, Pat McCarran, and many other

*What we call standing by our convictions is too often sitting on the lid of our closed minds.*

RALPH SOCKMAN

exponents of nazi-fascism with which our government has become polluted.

GEORGE F. CURRY

Martin's Ferry, Ohio

## PEACE IS SUBVERSIVE

TO THE EDITORS: Not only Methodists, not only the Protestant clergy, but ALL American citizens who cherish our tradition of religious freedom cannot but be deeply interested in the hearings of the Methodist minister, the Rev. Jack R. McMichael, before the Un-American Activities Committee. The following excerpt from the record exposes the committee once and for all as a pro-militarist, anti-peace, witch-hunting outfit: Committee member Doyle, Democrat of California, questioning F.B.I. informer, Martha Edminston: "You worked for the FBI?" Edminston: "Yes." Doyle: "You were supposed to find communists for the FBI?" Edminston: "Yes." Doyle: "Well, did you find that this witness was a communist?" Edminston: "No." Doyle: "Did you fail to find that this witness was a communist?" Edminston: "Yes, we failed." Doyle: "Well, what did you find wrong with this witness?" Edminston: "We found that he could deliver any group in the country for peace." Doyle: "So all you found wrong with him was that he worked for peace?" Edminston: "Yes." Well, sisters and brothers, there you have it: according to this committee it is wrong to work for peace. Thus then the Christian gospel is wrong for the Prince of Peace commanded: "Be ye doers of the word, and not hearers only, deceiving your own selves," (James 1:22); "Follow peace with all men," (Heb. 12:14); and added, "Blessed are the peacemakers, for they shall be called the children of God." (Matt. 5:9).

MARY PHILLIPS

(Methodist layman)

Lemont, Illinois

## CONSERVATOR

TO THE EDITORS: Dr. Robert C. Cook, head of the American Genetic Association, proposed "an enlightened cult of

descendant-worship" as a solution to the problem of a religion for the eugenist. Let me suggest that the worship of God as the Cosmic Conservator of Values would be a much sounder and more philosophical form of religious belief for the eugenist and much more in harmony with the best insights of the race. Genuine religion, science, and philosophy alike find an underlying unity beneath the outward diversity of the world. A true insight will find heredity, memory, and life after death as much one as the modern physicist since Einstein finds space and time. Some of the very biological facts which are commonly supposed to work against personal immortality will then be seen to be among the strongest arguments in favor of it. Persistence of certain races and species unchanged over periods of 500,000,000 years suggests a similar persistence of the individual over similar periods of time in some sort of cosmic memory, which could be ultimately responsible for all conservation of value.

THEODORE B. DUFUR

Los Angeles, Calif.

## "TOPS"

TO THE EDITORS: Although it doesn't seem possible, each year when I renew my subscription it seems that THE CHURCHMAN seems to be always improving. As a rabbi, I feel a close sense of kinship to THE CHURCHMAN and hope that, with its inspiration, the Jewish people will yet produce a magazine of such excellence, courage, and devotion to principles of social justice. Meanwhile, of all religious magazines I see, yours is still "tops." Congratulations and best wishes for your continued success.

RABBI ROBERT E. GOLDBURG

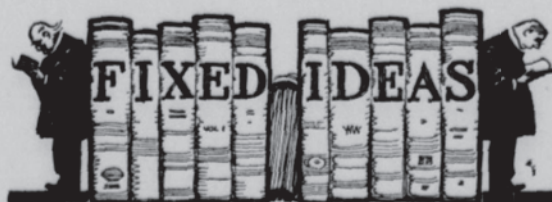
New Haven, Conn.

## WHY NOT?

TO THE EDITORS: Mr. Purchase's letter about indigent clergy raises the issue of secular work. The clergy should be permitted and even advised to do something for themselves while young. Nobody is responsible for the maintenance of the clergy; not even for their pension premiums. Every young clergyman should set out to own a house of his own, and to develop a livelihood. The indigent clergy are the result of the clergy not being permitted to engage in secular occupations when they are young. Let the bishops be honest; and tell the seminarians and younger clergy that indigent clergy can not be employed. And knowing the truth of the situation the clergyman would then have a chance to do something for himself before too late.

JOHN HODSON

Sturgeon Bay, Wis.





Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something which gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good.

The immediate reaction of human nature to the religious vision is worship. The fact of the religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience.

The vision claims nothing but worship. The power of God is the worship He inspires.

-Alfred North Whitehead, 1861-1947



1) "For those who wish to find answers, it is a real <sup>Y.K. 53</sup> step forward even to ask the right questions" (Aristotle)  
- ~~Socratic Method~~ - a series of questions by which the answer is reached  
- Most people would like to find the right answers in life, but they don't know the right questions to ask.

- Of course, there are <sup>some</sup> people who know all the answers - and they are unquestionably the most stupid of all people.

(Y.K.) would help as to ask the right questions - not about others but about ourselves - and to ask these questions not of others, but of ourselves.

(In Y.K.) we are encouraged to examine ourselves (i.e. to ask to ask the right questions of about and of ourselves)

2) We sometimes play <sup>with our friends</sup> the same game, called "20 Questions". The ~~point~~ <sup>purpose</sup> of the game is to trace down <sup>by a series of</sup> ~~the~~ <sup>eliminations</sup> these questions and answers ~~the~~ <sup>the</sup> ~~subject~~ <sup>person or object</sup>. The greater the skill in questioning, the greater the true answer is ~~found~~ <sup>arrived at</sup>.

3) You will recall that our Prayer Book, in the liturgy, <sup>very</sup> ~~thus~~ <sup>sets us on the road to</sup> ~~sharp~~ <sup>sharp</sup>, and ~~revealing~~ <sup>part of the S.P. exercises</sup> ~~the~~ <sup>to this holy day.</sup> "What shall we say before Thee, who art so high, and what shall we request



12  
unto thee, who dwellest in the heavens? — i.e.

Here is a <sup>clear cut</sup> ~~penetrating~~ question posed to us! What are we here for to-night? What is the ~~the~~ true meaning of our worship and our confession?

Is it bec. of some ancient custom or tradition of our fathers that we are here to-night, <sup>as a</sup> matter of a formal time-honoured routine, to be mechanically repeated, ~~a~~ <sup>once</sup> a twice a year? Or is it really an ~~occasion for an~~ <sup>honest</sup> ~~spiritual~~ <sup>self-searching</sup> and stock-taking? An earnest effort of the heart and mind to check up on ourselves, so that we can enter the new year with a clearer understanding of ourselves — and a new dedication to ~~what~~ <sup>our</sup> duties and responsibilities as children of God — as members of society?

4/ There are other questions which our Prayer Book suggests to us — stark, incisive, trenchant questions: Ex. 100 - Ps. 58, - 212 - 11 — What is the nature of a fast day?

"Is such a fast that I have chosen? Is it a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and spread sack cloth and ashes under him?"  
Some people would be inclined to answer, yes! We fast, and by the very act of fasting, we atone for our sins and they are forgiven.

And when the material prosperity which <sup>some people</sup> ~~the~~ expects to follow their fasting, is not forthcoming — they say out ~~when~~ <sup>why</sup> have we fasted, and then seek rest. ~~When~~ <sup>why</sup> have we



1 affected our souls, and then talked no knowledge, it? (3)

What is your answer to the question? What does fasting the fast, the day of atonement mean to you? Here is what it meant to the prophet, who, having asked a right question, found a right and helpful answer. - "I love the bond

found a right and helpful answer. -  
"Is not this the part that I choose: - to loose the bonds  
of wickedness, to undo the thongs of the yoke, to let the oppressed  
go free, and to break every yoke?"

so free, and to break every yoke?  
"I, it not to share your bread with the hungry and bring  
the homeless poor into your house;  
to give your labor to the poor, and not to hide

the hands from into your house:  
When you see the naked, to cover him, and not to hide  
yourself from your own flesh? ~~Is it~~ ~~not~~ ~~the~~ ~~same~~ ~~thing~~?

from your own flesh?  
 Does <sup>VIC.</sup> ~~it~~ mean ~~the~~ same to you - ~~your~~ ~~Kaffers~~? - ~~is it~~  
 call to a life of greater compassion, mercy, - ~~and~~ to  
 charity and brotherhood -- and to ~~make~~ help break chains  
 wherever men are enslaved, to relieve burdens wherever ~~our~~  
 fellowmen are yoked to oppression and tyranny!  
 ... with ... birth ...

fellows are asked to Phoenix and Arizona.  
 To G.K. - challenging you? Will you go forth from today  
 with a new devotion and a new commitment to you  
 fellows and you for -

When that day will be a great, holy and acceptable day to  
I am and I am God.

I am and I am God.

ש'. O thou Father!      אלהי אברהם - אלהי יצחק - אלהי ישראל

(1) What are we, what is our life, what is our goodness, what is our righteousness, what is our love, what is our strength, what is our power!



Here is a ~~challenge~~ <sup>challenge</sup> cluster of questions directed to those ~~persons~~ <sup>persons</sup> 14  
~~only~~ <sup>only</sup> ~~important~~ <sup>important</sup> which are the clustered columns of an  
imprinting our pride and our desires.

Can we face up to these questions honestly? ~~Can we~~  
~~be able to answer them help to make us more humble,~~  
~~more lowly, in fact, more patient, less haughty and selfish~~  
~~as we are and are going to be?~~

~~Let us~~ <sup>Have we</sup> We think that we ~~are~~ <sup>have been</sup> good and charitable and  
just. ~~Are we~~ <sup>Have we</sup> really <sup>been</sup> that good, that charitable, that just? Have  
these good qualities in us even reached and passed the point  
of ~~science~~ <sup>science</sup>? Have we come through the great searching tests  
of life intact, and unyielding in our integrity?

We feel secure in our strength, our power, our position.  
Have we asked ourselves: for how long? and what do they really  
amount to? — in the ~~face~~ <sup>face</sup> of ~~the~~ <sup>the</sup> ~~adversities~~ <sup>adversities</sup> against the background  
of eternity?

If we ask these questions sincerely of ourselves — deep  
and profound questions — we will find the ~~answers~~ <sup>answers</sup> in the  
counsel of humility, ~~and~~ <sup>and</sup> ~~lowliness~~ <sup>lowliness</sup>, spirit, ~~and~~ <sup>and</sup> great patience  
and resignation, ~~and~~ <sup>and</sup> our hearts will be cleared of  
false pride and haughty uses, of bluster and arrogance and conceit.

And this is the <sup>very</sup> wisdom of life:

6/ I am afraid that too few people ask the right questions  
of themselves — and, therefore, most people ~~have the wrong~~ <sup>have the wrong</sup>  
~~answers~~ <sup>answers</sup> the false answers — ~~the~~ <sup>and</sup> strong prejudices.

(a) Prejudice is the right answer to the wrong questions.



If you ask yourself <sup>for example</sup> how can I justify ~~my~~ and rationalize my desire to lord it over my neighbor, to dominate, to exploit him or to feed my vanity - then the right answer is: prejudice him without inquiry or evidence, brand him as <sup>inferior</sup> ~~inferior~~ and unworthy <sup>because</sup> ~~because~~ of ancestry, about ground a status in life. This is the <sup>benign</sup> ~~benign~~ of all types of prejudice - those we employ against others and those which others employ against ourselves. It is the same in little things and in great things. It is the way of the south in ~~foreign~~ <sup>foreign</sup> relations ~~it~~. It was the way of the Nazis <sup>on a world-wide scale</sup> who ~~used~~ <sup>employed</sup> racism to justify and rationalize their desire to dominate the world and to feed the vanity of the " Herren Volk".

- (b) Just the fact -
- (c) Racism was the right answer for the Wrong Question while the Nazis asked prejudice asked.

7. If you ask the right question, you will get the right answer: "How can I help my neighbor and how best can I cooperate with him? How can I share with him, a fellow-human being, my knowledge, my experience, my advantages, and so help him, so that he in turn, might help others, and so together we might help build the good society?"

The right answer will then suggest itself to you <sup>almost</sup> ~~automatically~~ automatically. It will not be nothing. It will not be hysteria. It will not be racism, a chauvinism. It will be, ~~just~~ <sup>in your heart</sup> ~~just~~ <sup>in your heart</sup>.



friendships, cord-will, <sup>in that</sup> esteem. <sup>by giving relatives</sup> It will be tolerance and brotherhood. At the world-stage, it will be interesting and the cold war lost interest. cooperation for progress and peace. (6)

81. I find that most people are prejudiced against themselves. ~~Just as~~ just as most people commit the greatest of guilt not against others but against themselves.

These people do not ask the right questions of themselves - or do not ask any questions at all. They are so completely satisfied with their ~~relatives~~ <sup>and so self-satisfied</sup> that they go through life ~~with~~ <sup>without</sup> inquiries exclamation marks! They are always in quest - anxious, preoccupied, happier! They are the "free spirits" of any gathering. They are rather hippies, having looked themselves up in the mirror - hence, they are self-satisfactions.

Intelligent people <sup>however</sup> are always checking on themselves - just as a wise captain at sea of his checks his course against his charts; takes soundings, uses his sextant to correct his position in longitude and latitude. -

Just as a pilot, flying his plane, will frequently consult with ground stations to check his position and receive weather reports.

All who travel on their own responsibility must consult maps.

We are all travelers then of - an uncertain road at best - and we travel fast - and we need frequent consultations. Are we going in the right direction? Is it really where we want to go? Are we making any progress? For the journey



is now over - and there is no return! (1)

9/ Here is an right question, <sup>I think that we should ask ourselves</sup> ~~to ask of myself~~ - on this Holy Day  
dedicated to self-examination - to a Lord's plan!

Have I been ~~just to myself?~~ prejudiced against myself?

Have I been just to myself?

~~Have~~ <sup>Am</sup> I selling my days and years too cheaply? for trash  
and bubbles?

Have I been underestimating my <sup>character and</sup> capacities not merely  
in making a living but in making a life - a  
deep, rich, many-sided life - rich in culture,  
abundant in social interests - high in spiritual quality.

Have I, in self-depreciation, turned my back on the  
real and exciting adventure of living and turned  
myself into a mere money-grubber and pleasure-  
seeker?

Have I been just to the dreams of my youth? when  
visions beckoned, ~~and~~ <sup>when</sup> all the stars sang for joy?  
and the morning stars ~~any~~ sang together and all  
the sons of God shouted for joy?

10/ Justice means balance - Justice to oneself means the  
maintaining of the proper balance, the proper <sup>equilibrium</sup> ~~relationship~~  
in oneself between the demands of body, mind  
and spirit.

Have I been as attentive to my mind and soul as  
I have been to my body?



Have I apportioned my time and energy and interest equally 18  
among them?

Have I devoted enough of myself to the cultivation of my mind  
- keeping it <sup>active and to the full</sup> in <sup>growing</sup> knowledge,  
in literature, in art, in science - <sup>seeking to</sup> acquire always <sup>deeper</sup>  
keener appreciations - and sounder judgments?

"Learning keeps the soul young, and deers the bitterness  
of old age" - Leonardo da Vinci.

~~Have~~ I allowed myself to grow old inwardly - through mental  
retardation?

Have I devoted enough of myself to the cultivation of my soul?

Have I exercised and trained myself <sup>sufficiently</sup> in devotion, and  
piety, in prayer and worship, in the inner discipline  
of the <sup>Medieval</sup> spiritual life? <sup>(St. Benedict)</sup> Have I given enough time  
and thought to my God, to my faith, to my  
saviour? To the building of a Jewish life, a  
Jewish home, a Jewish way of life for myself and  
my children and my household!

11. Religion, declared the great Am. Philosopher Alfred Whitehead:  
(Truth).

~~Has~~ I reacting to this religious vision in making  
worship an essential part of my life?

12. There are many sins. I would sin - The sin we do not  
know to be a sin - a great sin - the most harmful.  
(The 31st Nov 1920) -



YK-53

1. I read of Caliph Abd-al-Rahman - Cordova - ruler of  
Muslim Spain - 'Jewel of the World' - Built 700 Mosques  
300 Public Baths - Royal Palace of 400 rooms  
Died at age of 73. - Declared: "He had known only 14  
days of happiness"

2. I have reflected often on that confession of the Caliph.  
Why had he known only 14?  
Perhaps he looked for happiness in a very place - in  
building for pomp and pride and vanity more  
Perhaps if he had looked for happiness not in physical  
structures - material evidence of power and success  
In quiet acts of kindness - loyalty to those  
nearest to him - in quest of friendship - his 73  
yrs. would have far more replete with happiness

3. This is a fruit for a Memorial Service.  
That you are here - means that those whom you recall at  
this time long - meant much to you.  
Your remembrance of them the year - you tribute & sorrow -  
the invocation of their lives by you - bespeak a  
reverence - a gratitude - a devotion which time  
cannot dim.

What is it, exactly, that you recall - that you want to recall  
about your dear departed - parent - husband - wife - child -  
brother - sister - friend!



What has really remained with you & their lives that  
you wish to preserve forever -  
What are your proud memories - the things that you  
do not wish to forget?

4/ I venture to say the very things which the great leaders  
of Cordova had as he looked when he sought the happiness  
which escaped him then 73 yrs. except for a brief  
and joyful days -  
The love which they gave you - the loyalty - the helpfulness -  
the sacrifices they made for you - the shining example  
which they set - not things! but examples - values -  
- the gifts of the heart -

5/ They need not have been great builders, messengers and palaces -  
Rich in material things - high standards - and powerful -  
- all the rungs of a ladder cannot be at the top -  
In life's drama, as in any drama, all the characters  
cannot be heroes and stars -  
- But no ladder is complete without all its  
rungs - and no drama without all its  
characters -  
- The great and the humble alike make up the story  
of humanity -  
- And frequently, very frequently, the humble are the  
very great!



6/ I ask myself whether the things which put us in the greatest happiness - and which we remember so gratefully - are not the very things which constitute our essential beings - our true selves -

7/ And if so, whether it is not true, then, that the measure of a man's life is in these - not in long days -

Koh. - לילי נפלאה פיל גור פל 32/177 נב 3/120  
R. Abin bar Hizzah died - R. Hirsch came to deliver the -  
General address - ~~He~~ d. @ 28 - Used this text - Salut

And achieved more than 70-80;  
- Did not die before his time - He completed his time - This  
night was a perfect one -

