



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
43

Box
13

Folder
644

Women's Association, lecture series, Bible Study Course,
"Common or Uncommon Sense," notes and speech, 1965.

TWA BIBLE STUDIES

1965

Session # 1 - "Sing Unto the Lord." Psalms

Session # 2 - "Common or Uncommon Sense." Proverbs

Session #3 - "Job, Satan and God." Job

Session # 4 - "The End That Never Came" Daniel



Two different between Buller's and Partridge are immediately
apparent. The Buller's is not unusually colored or
topical. There is a particular difference in the way it is mentioned
in Partridge's index in large and more mentioned than ^{a group}
AN Aphorism in a question. Take for instance the carefully mentioned part of
a document.

Who grows "Colum"? Who ever "Woe is me"?
Who gets into quarrels? Who runs on?
Who hinders himself needlessly? Whose eyes are bloodshot?

Those who linger over words

Those who draw the mixing board

Do not glaze over the WRHS ARCHIVES when it sparkles in
the air or when it glows down darkly. Afterward it
will be like a small and sharp like a ray. Your
eyes will see strong apparitions. Your mind and speech
will be confused. You will be like one who is re-see
or who rolls draggy about as if he is on the top of a mount.

[Says] "They bite me hard I didn't hurt

They beat me but I didn't know it

As soon as I can wake up

I shall meet another death"

A somewhat occasional picture of one word in your
by its balance tells 'S.P.N. Mash can mean possible -
possible - any trading which means meanly. The balance

The overwhelming majority of the songs have been completed from -
a few are THIRTIETHS - 6 (Three related to the record) in
the record from which we have the title of the anniversary
volume in honor of AHS

As the cold of snow in the time of harvest
So is a faithful messenger, to whom but and him
For he reflects the soul of his master.

A further few are questionnaire - 4 certainly almost entirely
as entire -

Do not put yourself almost among those
men who are convinced of the unreliability

The best way to nothing to look forward to
and see that of the unreliability will go out

4 have one other large stanzas - 2 have already written you the

comment on the DRUNKARD - but the evidence from a PRIMARY
source The book of the book is unreliable for
completed, and it is unreliable it had the same to double primary
8 November #29

There complete begin in #10 of the Book of Proverbs, 1st

let us note the editorial proposals "IN SP" 1st

This block of #1's apparently apart the collection

"the songs of Isaiah" A key feature was revised -

an entire series in the pattern of the proverbs and the proverbs NATIONAL

most tutored minutes of these songs - as as Key Point

was known as the pattern of the proverbs and the most

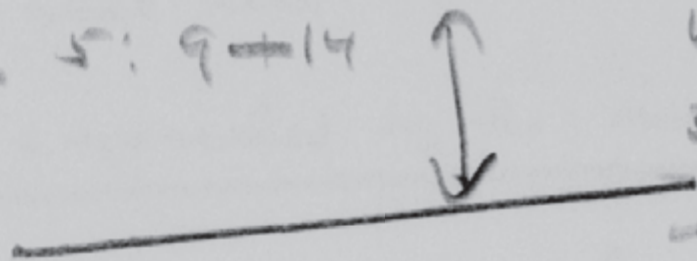
talented Proverbist. How many of these series series Isaiah's

over - on evidence, in fact, any more to him - not a
 most question, These verses are correct, I have spoken
 of this form of writing in the early Egyptian etc.
 some of it is known also in Mesopotamia, There are no
 doubt that the pro-eccl historians considered Solomon
 as a united person in the matter.

By one count
 375 = 2188

1 King 5: 9+14

We do not have Solomon's
 3000 - The 935



Asorinus as
 an eccl historian

13 eccl incidents - but Solomon's
 skills in eccl is not in eccl

WRHS



Eccl (mesopotamian) and Egypt
Eccl people gave the eccl and explained
 to the present. Egyptian people looked to be
 addressed to eccl - The Hebrew people to
 the eccl and eccl eccl, Hebrew
 people presents eccl and eccl
 suspicion of eccl eccl, Egypt's
 importance of eccl eccl and eccl for
eccl. But we can not be sure eccl eccl
 It's been found in the eccl eccl

11

The eccl of Solomon's eccl is much, but few

...shouldn't build but the collection of saying that ...
 \$10 is essentially an underlying of conceal number of deed -
 it would go back to decent time

Point - saying from \$10
 375 more - 2100 - some bank of university

Let's return to \$10. Let me try to describe for you
 the way in which these parents came to be used. Some
 began as full unions - the generation leaves &
parents delight to not act - which has been called "the
number of many expanded to the mind of one. They mean

collecting for a deductor in educational purpose. They
 were not pieces of the act by which
 This mean parents to be provided by an elder as they and about 1 decade ago!
 This is made clear in the con testament into the number under

to perform the collection!



- To know what is in the number
- To understand the mind of understanding
- To receive the discipline of number
- Justice and right & equity
- To give prudence to the number
- To the young community & in number
- That the number was my head, and number
- learning
- That the number of understanding my number
- and under number
- To understand a number and figure
- The number of the number and the number number

WRONG TO
 TALK OFF AS
 USON LET ME
 GIVE YOU SOME
 GOOD ADVICE
 HAND HEAPER
 PRACTICAL

Question of
 deep
 under

These carpenter men (as ^{LOGS} ~~logs~~) of skillful hands
built up a fine ~~skilled~~^{skilled} ~~carpenters~~^{to enlighten}
these boys. What I am saying is that things were and
were changed, they were not and could not be passed
off as such.

Let me admit, 10:11

It is a fairly old story that it is better to be
~~some~~ fair, But before taking it off is a
 trip. **NOTE** that some is the friends in place
 & much more
 leaving and right words at

11 2 am Wisdom my neighbor is intelligent
2 am friend my neighbor is intelligent

Pauls, and you, started between
and reverse speed, 2 knots.

There is a number of similar and good. "Warden
knows for a full" saying "just to a matter". The
author knew much the fullness which resulted to a neighbor
about a broken window call on a bad report. His saying "I've your own".
~~There is a number of similar and good. "Warden knows for a full" saying "just to a matter". The author knew much the fullness which resulted to a neighbor about a broken window call on a bad report. His saying "I've your own".~~

1st half of the same time
 met also and the ~~same~~
 on 11 - 15, 20

A man can make a good father
a good man should be his mother's

There are some similarities of a boy to the similarity of a man
complete - apparently they began under a common plan
~~there~~ "A good boy makes his parents happy" and the
skill of the artist was in clearing and embroidering the
thought

man - He realized as a boy - a kind education was
indeed, there is a tendency to think of the Bible as being
largely made - man's work, But what has been the result ^{or} ^{meaning}

prevail in places that the Middle Ages are an integral part of
our education

the education, indeed, no where the Bible is the respect
of Israel for its man work explicit

my son keep the commandment of thy father
& forsake not the teaching of thy mother

The age that we live at his father
and also possible to study his mother
The means of the rules shall pick out:

As parents father & mother be and have a good reputation
in the world and mother more in peace & happy times. The
rest of the world - an approach to the world - inclusion of
famous people to the world of man. The power is an ancient -
which is a concurrent century man from - but the feeling

УНАБРАЖЕНО



Beyond this, I should include a section entitled to a
summary. The subject of # 31 from the inscription - "The
monument of King David; the monument is a stone
erected in 1871 David is unknown as a son of the
 Temple against David and Solomon & his mother
 and Bathsheba. The Temple David was very
 with a delightful day. B.S. found Solomon neglected
 of his real duties; he had married Pharaoh's daughter &
 the attendant surely had caused him to forget the
 morning sacrifice. This was more than a monument
public occasion for the King because he alone had a key
 to the Temple - & the King was in his position. The sacrifice had
 been made. There B.S. took up
 morning would not be made. There B.S. took up
 the day King to make some but he seemed later -
 not the first time on the day a monument has felt that
 she would have to sit on the end on the hair up
 to make her later. The day is after - but not -

for the succeeding years are a lot more to please him
rules on the priority of ^{his} duties

31 2-9

CONSISTENT

7 6-27

Wrote down some of the attention and the prohibited -
the Threaten family legislation - clearly the
best test to the Bill passed of respect. When the
our idea of more as several other citizens as well.
I have been very much interested and am very much in
concern - balance time. - the Medieval -

11 10 2

WRHS AMERICAN JEWISH ARCHIVES
We have received from many of the studies of the ancient
ancient - which I have read and which are very ancient
very much - but the method is similar - to the old -
a family or married text - also free indulgence and with
of idea - judgment and reality are explained, which is very much
would very much be very much in the beginning when he
had in reminded the epiphany.

Deepen critical
wisdom vs.
cleverness

2] Let's be one more. 10:2

"The name of meditation is not just not
but repetition of the same idea over and over again."

~~Handwritten scribbles~~

INQUIRY OF
FATHERS
200-YR
GEN
" SHOWING
MONEY
UNTIL
1000TH
GEN.

M. ANTHONY

[2nd COMMANDMENT]

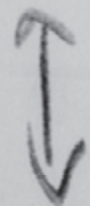
WRHS

15. *Staphylococcus aureus*

The place of these words in old fashioned funeral poems
conveys a push - the message seems to be - "You can
give your beloved a boost into heaven"

I would go on - but thought I had been said ~~last~~ ~~short~~ ~~that~~
and I must - however, it was originally conceived as
itself a cluster of ideas & some criticism, it provided a text
on which letters or poems or some other ~~form~~ ~~of~~
express the range of Jewish attitudes & values & traditions
Prayers can be taken off as samples or examples of prayer -
to send it as much more than just a sample of prayer -
I need of our experiences in life

This dedication of these Prayers was just completed
already in Bible Days. I have already read to you the
Prayers as late editors suggested



I

1-6

Bible Days were held on #10 - a number of translations
- probably of the Part - Bible period included a number of
poems and verses praising the murder which could
be found from these sources.

Let's look at an example #2. It is a carefully written and
address of 22 lines - words reading in verses to be under-
stood - it contains the information which ~~is~~ is very
and important in verses against confusion.

Reports - Graham - particularly ~~admitted~~ ^{admitted} their ~~library~~ ^{library} ~~and~~
 as they suggested the number of their institutions through the
 self power. "Why do I need to read my log to send - the cases"

Leave in To Go

leave it To Go

a head would be readily taken by

"leaving it To Go"

was - changed - now and

American Jewish
A P.E.W.F.

12

19. The following are the names of the persons who have been appointed to the various positions in the organization:

22

[Faint handwritten notes, possibly bleed-through from the reverse side.]

This partic cell of evidence had very number of intensity
 butted a unification, 2 some of these partic unification is
phenomenal - Partic phenomenal unification is
being and very

20-23 to

11

was in danger of becoming
 AMERICAN JEWISH
 A PCH V F
 was made

We have now full ~~under~~ ^{under} many of the original ~~to~~
 records were particularly not ~~believe~~ ^{believe} ~~thought~~ ^{thought},
 however, ^{colored} ~~colored~~ the entire collection. Teachers need the
 records to illustrate ~~and~~ ^{believe} ~~thought~~ - ~~Other~~ need
 not be a plan for unmarked supplies - Finally other
 records will be collected on all unmarked specimens, The
 books of Amsterdam need to be sorted before being
incorporated.

Before we leave Princeton let me introduce you to
 one other part of the records - Warden is the form
 of records given - not under the "Unknown" of Princeton

30 is a records collection - under to one

after 6. filled records unknown 7-9

Nov 15-16

15 is one series -

follows relevant to
 some one who constantly
 keeps records

5 - 20
 2 - 23
 2 - 24

15 b = 16 - affairs

11 series

Found is not sorted under

more series series series

Not double under all the series

more series series series series

after R-20
 21-25

TWA Bible Studies
October 20, 1965

"Common or Uncommon Sense"

The English title Proverb conjures up immediately thoughts of Stevenson's Book of Quotations of Bartlett and there is a tendency to see the volume in our Bible as simply a scissors and paste of the wisdom of ancient Israel. To be sure, there are phrases and proverbs which are arresting and apt, even when they suffer by translation. As an example: "It is no good, it is no good, so says the buyer but as he goes his way he congratulates himself. Better a dry crust and an easy mind than a house full of feasting and quarrelling. The heart knows its own bitterness, but no stranger shares its joys. As the door turns on its pivot, so a lazy man turns on his bed. It is better to live in a corner of a roof, than with a quarrelsome woman in a luxurious house, present company excepted. A whip for the horse, a bridle for the ass and a rod for the back of fools - why school masters bemoan the old days.

Two differences between Bartletts and Proverbs are immediately apparent. The Bible text is not alphabetically or topically arranged and there is a further difference. There is much material in Proverbs which is longer and more sustained and equipped, or inaccurate. Take for instance, this rather extended portrait of a drunk. It begins with a series of questions. Who groans last? Who cries, woe is me? Who gets into quarrels? Who raves on? Who hurts himself needlessly? Whose eyes are bloodshot? The answer - those who linger over wine and those who drain the mixing bowl. Do not gloat over the redness of wine when it sparkles in the cup, or the smoothness of wine when it goes down easily. After it is over, it will bite like a snake and sting like a viper. Your eyes will see strange apparitions, your mind and speech will be confused. You will be like one who is seasick, who arose dizzily about as if he is on top of a mast. Say, they hit me but it didn't hurt, they beat me but I don't feel it. Soon as I can wake up, I'll take another drink.

This somewhat clearer picture of our Book is given by its Hebrew title, *mishlei*.

mashaf in Hebrew means a *parable*, any teaching which uncovers

meaning. The Hebrew Mishlei have an ancient heritage and they have a classic form. We know of near Eastern collections of parables and proverbs and sayings which go back to twenty-five hundred B.C. and were of Egyptian origin. Many of these sayings were undoubtedly passed on from father to son and from teacher to pupil from the earliest days of the Hebrew tribes and not all of the sayings in Mishlei are original to Israel. These sayings deal with the routine, everyday experiences of life and they are a part of the general culture of the near East. In Bartlett's Quotations, or any other modern collection, the emphasis is usually on the well-turned phrase. In Proverbs, the sayings have a classic form not unlike the forms of Hebrew poetry which we discussed last week. The basic form is that of a couplet, of two lines where the emphasis is on brevity, on compactness of thought and a certain rhythm in the language. This couplet shows the same parallelism of lines which we saw in Hebrew poetry. Each half of a verse, amplifies and deepens or points up a suggestion implicit in the other. The second half of the couplet

and illustrates the first by emphasizing it, by twisting it slightly, or by suggesting alternative or opposite meanings. Typically - the thoughts of the righteous have profit, the council of the wicked are deceiving. There you have an opposite parallelism. Or better to be an ordinary man who has a job than to give ones self airs and to be starving. The overwhelming majority of the sayings in our Book have this couplet form. A few are tristiches, of three line elements.

in
A verse form which we took the ~~title~~ lines we used as the title to Dr. Silver's Anniversary Volume, remember "In the Time of Harvest"? The line originally reads - as the cold of snow, in the time of harvest, so is the faithful messenger to them that send him, for he refreshes the soul of his master. A few further paragraphs are quatrains, four elements, reflecting a single theme. Do not fret yourself about wrong doers, do not be envious of the wicked, the bad man has nothing to look forward to and the lamp of the wicked shall be put out. There are still larger stanzas, I've already quoted to you the long chapter on the drunkard, but I insist the classic form, the usual form is the couplet and the bulk of our Book is written in this two line parallel of form. The couplets begin in chapter 10 from the Book

of Proverbs and I'd like you to turn to it. They begin in chapter 10 and they run on pretty much uninterrupted through chapter 29. Notice if you just leaf ahead that the editors have divided off verse from verse and you do have a sense of this couplet form. Notice the introduction - "The Proverbs of Solomon". An indication that what goes before came originally from some other scroll and more of that later. The proverbs of Solomon. King Solomon was revered in ancient Israel as the patron of the proverb and the nation's most talented writer . Even as we noticed last week, King David was noted as the patron of poetry, the psalms and the nation's most talented psalmist. How many of these verses were Solomon's, or whether in fact he wrote any of them, is a moot question. These verses are ancient. I have spoken of our knowledge of this form of writing as early as the twenty-fifty century before the Common Era. In Egypt we know that from the eighteenth and seventeenth century in Mesopotamia and there can be no doubt that the historians, that is the historians in Israel before the year 586 B.C.E. conceived a new Solomon as without peer in these matters. One of the classic descriptions of Solomon appears in first Kings Chapter 5, verses nine through fourteen. It reads to this effect - "And God gave Solomon wisdom and understanding exceeding much, and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. For he was wiser than all men: than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about. And he spoke three thousand proverbs; and his songs were a thousand and five. And he spoke of trees, from the cedar that is in Lebanon even unto the hyssop that springs out of the wall; he spoke also of beasts, and of fowl, and of creeping things and of fish. And there came of all peoples to hear the wisdom of Solomon, from allkings of the earth, who had heard of his wisdom." The Bible describes Solomon as a royal , who tells fables dealing with wild animals and domesticated animals, with the things that grow. None, none of the proverbs in the Book of Proverbs are of this nature. If Solomon was indeed this kind of author, this material has been lost. Although we do have in the ,

a number of stories which are attributed a thousand years later to this wise king. We don't know who Ethan and Heman and Calcol and Darda were, but notice the reference to the wisdom of all the ~~wise men~~ of the east and all the wisdom of Egypt. Wisdom literature, the proverb was a common form of literature. It was not unique in Israel. Prophecy was unique to Israel. The Psalms in their present form were unique to Israel. The Proverbs were not. Nor do we know of three thousand proverbs by King Solomon. It's hard to know which of the proverbs were by this king, but it's interesting to note that if we begin on chapter 10, where couplets begin, and we cut out the portions where there are indications that this is another collection that has been added and there are a number of such indications, we come to the number of ~~couplets~~ couplets as three hundred and seventy-five. And interestingly, you write Solomon's name in Hebrew, now you take the equivalent the numerical equivalent of each of the letters, is equivalent three hundred and seventy-five. So apparently some editor took an arbitrary form equivalent to the number of implicit in Solomon's name and gave us a collection of 375 proverbs. Whether others not worth being kept, we don't know. This is apparently the basic structure of this Book. Now the important thing, however, is to notice how Israel's proverbs differ from those of Egypt and of Mesopotamia. The basic difference is this - Egyptian proverb is directed to the royalty. It is a proverb which a King addresses to his people, or a King addresses to the royal prince. Mesopotamian proverb is proverb put in the mouth of the God (Hebrew) Address the members of the royal house and give them advice on how to rule the kingdom. Israel's proverb is much more folksy and humane. It is the proverb of a teacher to a student, of a proverb to a son. There is no apparent royal intent in most of this literature with one or two exceptions. Therefore it has lasted. Royalty has disappeared, polytheism has disappeared, but fathers and sons and teachers and students remain. The question of Solomon's authorship then is moot. There seems no doubt that the language and the content of chapter ten through twenty-nine is early, and whether Solomon wrote

it or not, it reveals much of the thinking and of the attitudes among the Israelite people from the ninth, eighth and seventh centuries B.C.E. Let me take you back now to chapter ten of the Book of Proverbs and try to give you an example of the way in which these proverbs came to be used. Some began as folk wisdom. The quotation that a parent had on the tip of his tongue when his son skipped off and missed school, or when he sassied father back or did anything else that sons have been known to do. Someone described this kind of proverb as the wisdom of many, captured by the wit of one. These proverbs were originally collected for a

or educational purpose and they were given to children of set pieces, which they had to memorize. Some of you may remember the old forms of Sunday School here in America. The child was given at the beginning of each year, a number of moralisms and trueisms - honor becomes the child, speak the truth always. It was assumed that by memorizing these, he had made them part of himself and they would become part of his moral equipment. This is essentially one of the ways in which the Proverbs were used in ancient Israel. But there was a deeper reason and I'm afraid that most of those who have explained the Book of Proverbs, in writing books, have missed this deeper meaning. They have seen the Book of Proverbs as practical wisdom. The kind of information that a father talks over with his son when he sits down for that heart to heart conversation but we always keep putting off but inevitably have. The hard facts of wisdom that father assumes Junior won't get in school, from his friends and that he has to have in order to befit for life. What was not seen was that this is only part of the story. A proverb uncovers deep truth and the Book of Proverbs was written to include, not just prosaic, down to earth information - honesty is a good policy, that kind of thing, but to reveal the basic truths of life, death, purpose, meaning, morality, right and wrong, etc. The first paragraph which introduces the Book of Proverbs suggests this to us. Without moving from chapter 10, let me just read it to you. Here's the introduction to the Book of Proverbs - "The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; To receive the discipline of wisdom,

Justice, and right, and equity; To give prudence to the simple, To the young man knowledge and discretion;" Well, that everyone has seen, but also, "That the wise man may hear and increase in learning, And the man of understanding may attain unto wise counsels;" In other words, the gray beard can learn from this book. One more thing - "To understand a proverb, and a figure; The words of the wise, and their dark sayings." We have then, given to us a key for reading the Book, the fact that there is more to this Book than appears on the surface. It is our responsibility to dig it out. These couplets were the logs of culture, which the skill of a teacher and of experience built into a fire and kindled to enlighten their age. What I'm saying is this - This Book could be used at many levels. the story of Moby Dick. Moby Dick can be read as a simple adventure story, the eagerness ~~by~~ with which a man, gripped by the passion to kill the white whale goes after the white whale and finally kills the whale and is killed in the process. As we get older, we realize that the story of Moby Dick is also an alagory. It says something about the human soul possessed by passion and how all consuminb passion ultimately destroys the soul. We broaden it in other words and deepen it from the story to a basic life truth. There is this basic truth throughout the Book of Proverbs. What I'd like to do this afternoon is to is to take one or two of these Proverbs and to try and see, if together, we can't look beneath and behind the text. Play the role of the , of the teacher of the sage with you and show you what a text can be made to mean. I make no claim that the meaning I will read into these texts was the meaning that was originally intended. I'm only going to try to open up for you, the kind of approach that was used in the Academies of ancient Judea when they dealt with this material. I've deliberately chosen the first two of these couplets because they seem rather prosaic on the surface and I think they are the most interesting for our purpose. Proverb 10:1 - "A wise son maketh a glad father; But a foolish son is the grief of his mother." Now it seems that we have here nothing more than the statement "It's better to be wise than to be foolish". Before ticking it off as a trueism, note that throughout the Book of Proverbs, wisdom implies learning, and

much more. We find for instance, this phrase in the Proverbs - I am wisdom, my neighbor is intelligence, I am found in company with knowledge and thought. Pride, arrogance, wicked behavior, and perverse speech, I hate. So when I talk of wisdom, we're talking not only of information, factual guidance, but we're talking of a whole stance towards life and moral attitude, which implies a judgement in pride, arrogance, gossip, etc. Note the results in this line of wisdom and folly. Wisdom brings joy to a father; folly, grief to the mother. Somehow the author knew well the father who reacts to the neighbor's call about a broken window, by turning to mother and saying "He's your son". And the father who takes the good report card to the office - "He's my boy." And now as we know more and more of the Book of Proverbs we realize that there are parallels to this literature. Chapter 15, verse ten reads - A wise son maketh a glad father; exact parallel, A foolish man despises his mother. Here we see something, by the way, of how these couplets came to be together. Apparently there was a common saying in ancient Israel, an old wives's saying we call it, that a good boy makes the parents happy; a wise son maketh a glad father. The ingenuity of the man who wrote proverbs, the writing of a second couplet which deepen and embroider and clarify the meaning. Note that the subject is a boy. Ancient education was largely male and indeed there is a tendency to look on the Bible as a man's literature and the biblical world as a world in which the woman was second class, if not second rate. Note that the second proverb implies that the mother plays an role in the boys's education. Because it's only when we rebel against somebody's council that you end up for the moment despising them. Indeed, no where in the Bible, and this is an interesting fact about the Book of Proverbs, no where in the Bible is the respect in ~~for~~ Israel for its women, more explicit than in this Book. My son keep the commandments of thy father; And forsake not the teachings of thy mother. The mother was teacher. There was no higher title of honor than that of teaching in Israel. Rabbi is teacher. "The eye that mocketh at his father and despises to obey his mother; The ravens of the valley shall pick it out". His parents, father and mother, bear ^{and share} equal

responsibility. A wife, mother, woman, good woman, is freely and often highly praised. The last chapter of Proverbs which is an Appendix to this whole Book, includes the famous passage , a woman of valour. The poem is an acrostic, which as I told you last week is a somewhat limited in verse form. The feeling of respect, for decency, for a woman is largely sustained and I would remind you of this - in this poem's unabashed statement of the crucial role of woman, and to the dignity to which woman is capable, you will not find the parallels of this poem until modern times. This is the greatest statement of the role, of the integrity, of the beauty of womankind, in all of ancient literature. Let me read it with you. "A woman of valour who can find? For her price is far above rubies. The heart of her husband doth safely trust in her, And he hath no lack of gain. She doeth him good and not evil All the days of her life. She seeketh wool and flax, And worketh willingly with her hands. She is like the merchant-ships; She bringeth her food from afar. She riseth also while it is yet night, And giveth food to her household, And a portion to her maidens. She considereth a field, and buyeth it; With the fruit of her hands she planteth a vineyard." Wives worked with husbands in those days as today. "She girdeth her loins with strength, And maketh strong her arms. She perceiveth that her merchandise is good; Her lamp goeth not out by night. She layeth her hands to the distaff, And her hands hold the spindle. She stretcheth out her hand to the poor; Yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household; For all her household are clothed with scarlet. She maketh for herself coverlets; Her clothing is fine linen and purple. Her husband is known in the gates, When he sitteth among the elders of the land. She maketh linen garments and selleth them; And delivereth girdles unto the merchant. Strength and dignity are her clothing; And she laugheth at the time to come. She openeth her mouth with wisdom; And the law of kindness is on her tongue. She looketh well to the ways of her household, And eateth not the bread of idleness. Her children rise up, and call her blessed; Her husband also, and he praiseth her: Many daughters have done valiantly, But thou excellest them all.' Grace is deceitful, and beauty is vain; But a woman that feareth the Lord,

she shall be praised. Give her of the fruit of her hands; And let her works praise her in the gates." I read this section with a high school group some years ago, and one young man, rather perceptively turned to me and said "Rabbi, you shouldn't read this to me". I said "Why not?" He said, "You'll spoil me, I'll never get married." So there is in the Book of Proverbs, this wonderful sense of respect for the integrity of a woman. And interesting, there is also in the Book of Proverbs, one of the few cases where the advice of women is sought and is repeated. The beginning of the self same chapter, chapter 31 begins - "The words of king Lemuel; the burden where-with his mother corrected him." Now no one knows who king Lemuel was and the Talmud simply assumed that king Lemuel is Solomon. The Talmud tells of a ~~delicious~~ delightful story about this section. Bathsheba, whom you remember ~~xxx~~ David's paramour, was the mother of King Solomon. After her one fling she became quite a respectable matron in Jerusalem. Now Solomon was young and he was feeling his oats and one of the first things Solomon did in his reign was to look around for the most beautiful women of the ancient world and marry them. One of those he married was a princess of Egypt. On the marriage night there was great festivity. Solomon got a little , and then Solomon spent a very enjoyable evening and then Solomon over-slept the next morning. Now there's only one problem with this. In ancient Israel only the King had the key to the sanctuary. He kept it in the pocket of his robe. The next morning when the people came to the Temple to offer their morning sacrifices the gates were locked shut and the high priest had to say "I can't do anything about it. Solomon has the key". The people came swarming around the palace and Bathsheba hears this rebellion and she went in to shake Solomon awake. And then she did something I ~~think~~ ^{bet} you've always wanted to do, according to the story, she tied Solomon down to the bed. Did you ever want to sit on a child to pound in the truth? She tied him down to the bed and while ~~she~~ was tied she read him the riot act. And this is the riot act that she read to him that day - "What, my son? and what, O son of my womb? And what, O son of my vows? Give not thy strength unto women, Nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel,

it is not for kings to drink wind; Nor for princes to say: 'Where is strong drink?' Lest they drink, and forget that which is decreed, And pervert the justice due to any that is afflicted. Give strong drink unto him that is ready to perish, And wine unto the bitter in sou; Let him drink, and forget his poverty, And remember his misery no more. Open thy mouth for the dumb, In the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, And plead the cause of the poor and needy." Good lesson for an drunk who was also King, president, cabinet minister. Wine has its place. For the poor, bitter in soul, the anguished, but not for the man who is charged with responsibility. I often read this when I hear how much of the diplomacy of the world is conducted at cocktail parties. Now interestingly, also, this Book which has so much respect for ~~wxixxx~~ woman, written into it, is the Book which is most violent in its denunciation of what used to be called the fall of woman, the prostitute, the streetwalker. After all, this kind of woman, threatens the very sanctity of the home, and a book which the virtues of home life, inevitably includes the kind of condemnation of sexual promiscuity which our generation doesn't like to hear but it's part of the biblical tradition. Turn to chapter 7, and this is in a sense the reverse of the woman of valour. I'll begin reading on verse 6 - "For at the window of my house I looked forth through my lattice; And I beheld among the thoughtless ones, I discerned among the youths, A young man void of understanding, Passing through the street near her corner, And he went the way to her house; In the twilight, in the evening of the day, In the blackness of night and the darkness. And, behold, there met him a woman With the attire of a harlot, and wily of heart. She is riotous and rebellious, Her feet abide not in her house; Now she is in the streets, now in the broad places, And lieth in wait at every corner. So she caught him, and kissed him, And with an impudent face she said unto him: 'Sacrifices of peace-offerings were due from me; This day have I paid my vows. Therefore came I forth to meet thee, To seek thy face, and I have found thee. I have decked my couch with coverlets, With striped

with her husband and the unit of the house, and no other. Muslem influence did greatly change the Jewish attitude toward woman. Even as Reform and Liberal Judaism has changed it back again. But we've only returned it to its Biblieal days. And the Bible, woman though not man's equal how could she be conceived of that in a world where fighting was the business of the day, was respected. Women were judges in Israel. Women were the matriarchs. Women were Propheteses. Women were women of valour. Now we have wandered from ~~fr~~ ^{far} our original proverb, A wise son maketh a glad father; and the foolish son is the grief of his mother. But I take stop to one theme, father and mother in the relationship of parents to children and man to wife, in the society ~~from~~ to man and to woman. This is precisely the way in which an ancient , or teacher would have taken one of these texts. One of the mistakes that I'm afraid many of us make as we try to read them just on down and we glance over the surface and we skim as if we were on ice skates, and we don't remember the text. The virtue of an epigram is simply ~~this~~ that it suggests to us a whole series of ideas, not that we take it at its narrowest meaning. Let's try one more. Number 2, chapter 10 verse 2 - "Treasures of wickedness profit not; But righteousness deliverth from death". In biblical times this meant both 'You can't take it with you', and the piety, good deeds delay death. The first of these statements that you can't take it with you is often repeated in the Bible and in all literature. It's an obvious statement. We were wise, that we may consider our latter end, for when we die we can carry away nothing with us, our glory cannot descend after us. The second, is perhaps an unusual statement. But we still have remnants of it in the Yom Kippur ~~literature~~ liturgy, when we read that prayer, and repentence and charity can avert the evil decree. (Hebrew)

In this

connection, that somehow good deeds delay death, an interesting piety developed in the first and second centuries of the Common Era. That is the relationship of man to God had a certain banking element to it. Man's good deeds were noted by God. If man had enough good deeds he would build up quite a bank account in heaven. God owed him certain favors. Therefore the truly saintly man, it was held,

cloths of the yarn of Egypt. I have perfumed my bed With myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning; Let us solace ourselves with loves. For my husband is not at home, He is gone a long journey; He hath taken the bag of money with him; He will come home at the full moon.' With her much fair speech she causeth him to yield, With the blandishment of her lips she enticeth him away. He goeth after her straightway, As an ox that goeth to the slaughter, Or as one in fetters to the correction of the fool; Till an arrow strike through his liver; As a bird hasteneth to the snare-- And knoweth not that it is at the cost of his life. Now therefore, O ye children, hearken unto me, And attend to the words of my mouth. Let not thy heart decline to her ways, Go not astray in her paths. For she hath cast down many wounded; Yea, a mighty host are all her slain. Her house is the way to the nether-world, Going down to the chambers of death." Any civilization which respects woman must also have contempt for the fallen woman.

today
But of course, we would have to say ~~today~~ this has to be amplified. The burden is all on the woman. The biblical teaching is to the young man, the innocent man. I am sure that the Bible would have been equally violent in its denunciation of the mature and experienced who yet seek this kind of release. Where comes then our image of the woman as , subordinate, as always belonging in the , behind walls, upstairs. How does this come into Jewish life. How is it that a traditional Jew to this day begins his morning with a hundred blessings, one of which says (Hebrew) Praise art Thou O Lord our God, King of the universe, who has not made me a woman. By the way, there was a proposition given to the Central Conference of American Rabbis that in the re-editing of our prayer book we include the prayer, Praise art Thou O Lord our God, King of the universe, please make me a woman. So much has our society changed. But in any case, Judaism did develop a second class citizenship for the woman but not in Bible days. Not until much later, under Muslem influence when the harem, and the veil, and the shaving of the head, where the woman was put into , a form of protective isolation, where she was allowed only to have conversation

could call upon God and his prayer had to be answered. God owed him the favor and we find in the Talmud the interesting story of a man ~~in~~ named , who was known as the circle maker. The great problem as far as economics of the day was the problem of rain. There wasn't enough rain, there was famine. Mahoney was a professional rain maker but he didn't have the stick that you carry in front of you that sort of titillates when you come and find a well, they didn't have all the knowledge of modern meteorology. All he had was a store of good deeds in heaven. So, when the country needed rain he drew a circle around himself and he looked up at the heavens and he took his fist and he says "God I will move from here if you let me withdraw from my bank account". And the rains came. We no longer believe this kind of piety, of course, but it's interesting to know also, that neither did the Book of Proverbs. It's not so much the good deeds, give us a longer life but that they give us a better life. You find this interesting line in the Book of Proverbs - "The Lord will not suffer, the soul of the righteous to famish, and he taketh away the desires of the wicked." The Lord will not suffer, the soul of the righteous to famish but he taketh away the desire of the wicked. The Proverb does not say the Lord will not suffer the righteous to famish, but the soul of the righteous. Somehow the good man has a fuller inner life. The man whose concerns are purely materialistic has a narrow and strained in life. Even though he may be surrounded by much more, he doesn't respond with the fullness and the expansiveness of the other. The great reward is the reward of a finer life. Later generations read into this "Treasures of wickedness profit not, But righteousness delivereth from death", the promise of immortality. I believe that the original proverbial truth was simply the death, which is a living death. But in any case it is true that our people over the years believed (Hebrew) , that righteousness delivereth from death. Because the word , means not only righteousness, but charity you developed a piety that you could actually buy through charity your entrance or the entrance of your loved ones into heaven. There are many of the old charity boxes which were kept in the Synagogues of Europe, with this line

that I've been reading to you from 10:2 (Hebrew) where the motivation for the giving was not only the motivation for charity but somehow by the giving, you were gaining your immortality. Now of course the rabbis in their wisdom broadened and deepened this truth. They reversed it again. is charity and is justice. By the doing of that which is required of us, we build our own immortality. Isn't this true? What is our immortality? Our immortality is essentially enlightenment of our children, the strength of the institutions to which we have leant our support - they live on. You've been active in a Temple, you've been active in a school, with a university, with a hospital - it will continue to bless the community long after you have died. Your charity, your gift, given through the institution, given through personal relationship, is and establishes your immortality. Beyond this, they played again with these words. is justice. implies that charity is not in fact charity. The giving of something which you don't have to give. According to our Jewish tradition, all that we have is but lent to us. Man is but a steward, God possesses all. We Jews have done well under capitalism and we cannot religiously be fundamentalist capitalists. Essentially our religion does not permit us to believe that all that we have is due to our own merit. Who are we to say that we deserve to be a millionaire. Einstein died with a few thousand dollars. Who are we to say that a farmer deserves to be paid at one rate of pay and a teacher another rate of pay, and a scientist at a third rate of pay and a corporate executive at a fourth? Who is to say what is the legitimate wealth of what a man earns by the work of his hands? The wealth is essential the wealth of the community. If you are fortunate enough to have been given or granted or to have earned, although that's a word that is a very slippery word, - if you're fortunate enough to have money it is your responsibility to see that the entire community benefits from the prosperity which is yours. Now we've had , our , but essentially they've had to move against the religious tradition and essentially our people have a magnificent record of understanding that we must share and participate in all the community activity and it is not charity. It is not a gift of our largess, it is a duty imposed upon us by birth and by God. (Hebrew) Righteousness delivereth

from death. We could go on and play with theme in many ways. But enough has been said again. It suggests the ^{this} of ideas from some ancient teacher might had added to this single law of learning. Essentially then, each proverb suggests a cluster of ideas and of associations. It provides a text in which teacher or parent or senior citizen could depend, could lean, as he sought to expose the range of Israel's attitudes and values and teachings to a younger generation or to someone who is asking, or to himself, if he had to review. Proverbs unfortunately tend to be ticked off as a rather limited book. especially by Christians.

Christianity tends to believe that their religion is the best and it's the most unworldly. The most moral act is the act which is most unexpected. Judaism doesn't have this prejudice. So we can take this book as good advice and a very practical level and we can also deepen this book to be the profounder advice on a philosophic level. I read to you the opening few lines of the Book of Proverbs. The Book of Proverbs as I've delved in up to now is this 375 couplets, of few editions, between chapter 10 and chapter 29. The opening 9 chapters of the Book of Proverbs are of another nature. They are not couplets, they don't have this essentially parallelistic form. They are by the way the introductions to the general theme of wisdom and we need to understand this theme in a broader sense. Let's take as our text, chapter 2. Chapter 2 is a carefully constructed address, 22 lines, corresponding to the lines of the alphabet, but , it advertises the satisfaction which wisdom brings and safeguards and it advertises the safeguards which wisdom provides against bad influence. "My son, if thou wilt receive my words, And lay up my commandments with thee; So that thou make thine ear attend unto wisdom, And thy heart incline to discernment; Yea, if thou call for understanding, And lift up thy voice for discernment; If thou seek her as silver, And search for her as for hid treasures; Then shalt thou understand the fear of the Lord, And find the knowledge of God. For the Lord giveth wisdom, Out of His mouth cometh knowledge and discernment; He layeth up sound wisdom for the upright, He is a shield to them that walk in integrity; That He may guard the paths of justice, And preserve the way of His godly ones. Then shalt thou understand righteousness and

justice, And equity, yea, every good path. For wisdom shall enter into thy heart, And knowledge shall be pleasant unto thy soul; Discretion shall watch over thee, Discernment shall guard thee; To deliver thee from the way of evil, From the men that speak froward things; Who leave the paths of uprightness, To walk in the ways of darkness; Who rejoice to do evil, And delight in the frowardness of evil; Who are crooked in their ways, And perverse in their paths; To deliver thee from the strange woman, Even from the alien woman that maketh smooth her words; That forsaketh the lord of her youth, And forgetteth the covenant of her God; For her house sinketh down unto death, And her paths unto the shades; None that go unto her return, Neither do they attain unto the paths of life; That thou mayest walk in the way of good men, And keep the paths of the righteous. For the upright shall dwell in the land, And the whole-hearted shall remain in it. But the wicked shall be cut off from the land, And the faithless shall be plucked up out of it." Now the sense we get out of this chapter, with all its excess, it's almost oriental in that sense, is that wisdom is somehow to itself and that if you get this thing called wisdom, you're the better for it. Better human being, a more moral person, happier, you have peace of mind. There is even physical reward, in this life promised. Now we have moved down from times to closer to into Greek times. We move from Hebrew teachers to the example of the Greek rhetor, the Greek sage. In Greece, wisdom, which was called sophia, had a definite value. If you learned wisdom which was a combination of practical advise, experience, logic, metaphysics, philosophy, science, in other words, the academic curriculum of the day and learned it truly, as apposed to the truths of the day, the superstitions of the day, you became a different kind human being. This was then the belief that somehow education civilizes. They went further - you gained immortality and became one with the Gods. Have you ever wondered where the phrase - the father, the son and the holy ghost - comes from? What is the holy ghost? The holy ghost is essentially the Christian version of ~~the~~ or sophia, or wisdom, it is the way in which God relates to man. God created this world of wisdom but man cannot

approach God. What is there that is Godlike in man? The intimate, but it is obvious that many men are boors, and that many men are fools, so it's a certain kind of intellect. The intellect which has gained true knowledge, true information and true thought. Insofar as you gained this true knowledge and true information, you have become one unto the God, you have become immortal. Wisdom is essentially a do-it-yourself immortality. Now wisdom had a special , I've used philosophic words. The wisdom essentially meant in these days the stoic philosophy of the Greeks. Essentially stoicism is this - life is black and grey. We live on quicksand. There is no stability. There is no assurance that there will be tomorrow. There is no assurance that our love won't turn into ashes. There is no assurance that our loved ones won't die. There is no assurance that our hands so skillful at some craft, will not lose its cunning. Therefore the skill which man most requires, is an ability not to get too involved in life. To cut yourself off from life when you're still at the fullness of your powers. Don't plunge in. Stocicism is at war with passion. Don't plunge in, don't make the mistake of believing that you could conquer the world or that you can impose your will upon the world. You can't even impose your will unto yourself. Learn to take everything as if you were one step removed from it. You must live, but essentially you can put your hand to the fire without being burnt, if you don't believe that you're going to do this. It's not within your power to be assured. So the stoics, the great Roman Emperor, Marcus , , the great teachers of recent Rome all taught a doctrine of withdrawal, of self discipline and self control. The very of the kind of doctrine which is still preached to our young today - of getting out and being involved in, of empathy, of concern and of passions commitment. The Jews living in this Greek world took over this attitude to a large degree, and they called it not sophia, not philasophia, philosophy, of wisdom and they said that the wisdom a man must learn is the wisdom of Torah. Insofar as man learns Torah, he learns two things. One, to discipline himself in life - two, how to become immortal, how to become one

with the God. The great teachers of this wisdom sent out these long paragraphs and praised virtue ~~and~~, encouraged people to come to their schools. For a century they had to do this - they had to convince that generation that it was more important for the son to come to college than to go into his father's business. The father who had made a good living, and was a good citizen and had made his way in the world, couldn't see the value of this kind of philosophic knowledge. You can't turn dollars into cents. What is the virtue for? They competed in writing these kinds of introductory chapters which emphasize the great importance of discipline. Wisdom is not the entirety of Judaism. Wisdom isn't even a good definition because prophecy speaks of pursuing righteousness and burning out the evil that is within your midst. This was the of the day tenor of the day and the rabbis reflected this tenor. In the about this same time, we have this direct statement of how this kind of wisdom is to lead you to mortality. The sincere beginning of wisdom is a most desire for instruction. Concern for instruction is and is the keeping of the laws, and the giving of to her laws is the assurance of immortality. And immortality brings one nearer to God so the desire for wisdom leads to a kingdom. This kind of thinking is entirely foreign to us today. There are, however, strands of stoicisms still among us. The person who says "you're not going to change the world. Don't get involved in placards and picketing. Don't get so all fired het up about this crusade or that. Keep your nose to the grindstone. Don't get your name on an organization's list. Make your living. Ask nothing of the community and don't impose your passions upon the community". This is wisdom in its sense. The biblical wisdom always included a sense of citizenship but it never was a consecrated citizenship. It never had the element of biblical prophecy. It is one of the classic expressions of basic philosophy. We went to college and we studied 20-30 men, Aristotle to Plato, to Hobbs and Lock and , Whitehead, and Russell etc. in our day. Essentially you can take all the philosophy and boil it down to two points of view and they're both in our Bible.

The first is the perfect, which begins in human experience, since the time is short, God's will is burning strong, get out and do it. The other is stoic, the Book of Proverbs in this sense, which insists, you live on quicksand, look to your own lasting, mind your own business, don't expect too much and you won't be too badly hurt. Each of us somehow in his own life resolves this tension, makes some kind of balance between these two positions. The praise that proverbs gives to wisdom is in the Bible. The material is also in the Bible. The Bible presents to you these two attitudes and knows that can't be all of one or all of the other. We have to make some kind of joining these two isms and it's up to us to make it. There with one short , you have the Book of Proverbs. We don't have to believe it, but it's good to read. There's only one other kind of literature in this book, it will take me two minutes to describe it. I do not know quite how to fit it in to the total picture so I've saved it for the end. It's very much like the kind of literature which we remember from the Saddur , who knows one? I know one. One is the God of the world. Who knows 13, etc? It plays with numbers and uses numbers to help us remember a truth. In chapter 30 of the Book of Proverbs we have a series of these number . "Two things have I asked of Thee; Deny me them not before I die: Remove far from me falsehood and lies; Give me neither poverty nor riches; Feed me with mine allotted bread; Lest I be full, and deny, and say: 'Who is the Lord?' Or lest I be poor, and steal, And profane the name of my God." Or the one which I love - "There are three things which are too wonderful for me, Yea, four which I know not: The way of an eagle in the air; The way of a serpent upon a rock; The way of a ship in the midst of the sea; And the way of a man with a young woman". Neither as invisible motion, all is emotion. Question - Chapter two - "Then shalt thou understand the fear of the Lord, and find the knowledge of God." The word fear of the Lord is (Hebrew) . Fear doesn't sit well with out twentieth century years because we become a little less black and white as far as emotions are concerned. This is an society where fear is a daily feeling. You feared your feudal overlord. You feared

sayings of the fathers? Does everyone know what the sayings of the fathers are?

to go before the king. You have no idea what a snap judgement, what peeve, might all of a sudden have your head cut off or ordered your children to be imprisoned, or something of this kind. One of the elements which was most associated with royalty was fear and God was the king of kings and so it was natural to associate fear with Him. Fear of God has another element, I think, in it. I wish we had a little more fear of God in this sense - most of us think of God as sort of a good friend whose ear we can bend on the telephone whenever our own friends are too busy to listen. When you are afraid of somebody, you measure your words. With your friends you never do and often you're sorry you didn't. We have a way of cheapening our relationships with God because of a lack of a sense of reverence and of distance and of awe. This too is in the element of fear of God. It's a very common biblical idea. The ancient feared God - very much so. He feared what he might do to him. He feared his wrath and he feared his anger and he knew, at least he thought he knew, that the storm, the tempest, the hurricane, the whirl wind, the volcanic eruption, death - all these were statements of the fear of God. It was a very natural emotion. And when he made love of God, he meant something far more than the usual palid emotion we associate with the word love of God. It was a total involvement on both sides, fear and love. Question - Are awe and fear synonymous? No, they're almost synonymous. We like to talk of a person as passing away. They're dead. We like to speak of emotion, when we mean passion. We like to say awe because it sounds more respectable. Essentially our lives have very little fear in them. The ancient life had a great deal of fear. Children never raise this question of why do we translate fear because they know what it means to walk into the principal's office. They can still with it. We may fear the bomb, or something like that but that was a distant. As far as focusing fear on a human being, we haven't done that in quite a while as adults. Question - No, I can't say I have. I'm sure that in our generation that there are individuals who fear people more than they fear God. And some people ought to be feared. How would I compare the Proverbs, the sayings of the fathers? Does everyone know what the Sayings of the Fathers are?

It's a collection of six chapters of this kind of literature in the written between the second century B.C. and second century A.D. By and large the Sayings of the Fathers are more philosophic, more organized, they're written in terms of historical precedence. The earliest teachers first down to the most recent. They're shorter, easier to understand, they're both the same kind of literature, however. There's a great deal of this literature. There's the Wisdom of Ben Sira which was written the second century before the Common Era, there's the Wisdom of Solomon, which is also in the book, which was written about the first century of the Common Era. There is this - there is the Sayings of the Fathers and there are a lot of proverbs that are scattered through the early rabbinical literature of the same time. There's some that are good and there's some that are not good. You can't keep turning out, I don't think, deep proverbs. There's just so many bits of truth in human life. Some of these that you read here miss fire completely. They are just superficial. Some of them are . Question - Its intent, that's what's good about it. The greatest problem about our religion today is its palid, lukewarm, timid, . I think love and fear are perhaps synonymous elements to a certain degree. You loved your parents deeply and I suspect there was a good element of fear in it. You love your husband marriage deeply and I suspect that physical love and intimacies of ~~love~~ have a good bit of fear in them. I'm not going to cry but I think this is psychologically proven. Why do I emphasize that I didn't? The great problem of religion in the ~~twentieth~~ twentieth century is that it's a word, It's the study of something that is on the library shelves, it's interesting and historical fact, it's the background of a ritual, it's nothing has to do with what makes you tick, what makes you you. And until we find a way, each of us plunge ourselves back in to pursue it and be pursued by, to love and to fear. It's going to remain, ^{that,} a word, a label. What you need is a passion, emotion. Question - Don't I believe that Catholicism was based on fear? I think life is based on fear and love and if you ever can separate the two. I think there are certain systems and certain periods in the development of every emotion, every

loyalty, every relationship where fear predominates or where love predominates. There is certainly an element of fear, fear especially of the hereafter and of your inability to enter the hereafter which is implicit in the Catholic church. Catholicism would not be able to this if people didn't already believe it. One of the greatest problems Judaism has, is because we refuse to give an answer. People keep coming to me saying "Rabbi, tell me what's going to happen when I die". And somehow I'm less a rabbi because I can't tell you what's going to happen when I die. I often wish, not really, that the answers were a little more simple for me the way the priest has very simple answers. People want it. I could cure people with depression with despair - really, literally, if I could give them simple answers. You could do a lot. If you want to go to Lourdes

, but you create other problems and that's why we've turned away from it. Question - Nobody can feel completely or you would be completely something else. There's not a one of you who is married, who has known the completeness of love and you know that even at that moment there is some reservation or you knew you were yourself. The individuality which is you, is ultimately . Now, what can you do? It depends upon your station in life, your opportunity in life, your talents in life, your skills, the year in which you were born, the events of the world at that time. Each of us has to do is balance out, very simply - ~~you're a~~ 21 year old boy, you're at college, you're very much exercised about the world. You started for yourself a career in public service. You also know

great virtue being involved in the Mississippi project. You go down and take a year off from school and delay your profession or you argue to yourself that once I get into the foreign affairs field and I can do more in terms of world peace, you begin to try and balance these things out. Each of us has a number of these balances to make. The problem of permits only one answer. Always a hard headed died answer. Beware of Mr. MacArthur, measure what you say, hold back, withdraw, don't do any more than is asked of you, don't give anymore in love than you have to for the sake of your society. The

trouble with passion is that passion can sometimes be irrational, pointless. You can crusade for something, it's not worth crusading. You can be involved in an act which destroys your effectiveness for other things. The point is, that you've got to live and the point is that at sometime you've got to make a commitment to your age. Most of us spend most of our time being stoics, manufacturing reasons not to do something. You ask somebody to do something and the instinctive answer ~~is~~ of 99 people out of a hundred is no. I don't mean the routine things, where you come over for dinner, or may my child stay with you, I'm going marketing. I'm talking about things which require a bit of work and effort. But 99 out of a hundred people will instinctively say no. And then the mind you can find the reasons for everything. Anything you want to prove, you can prove by logic. God is, or God isn't, right is wrong or wrong is right, justice is injustice, injustice is justice - I can play intellectual games with you from now to kingdom come. That's what these are. The passion of a person in life says Stop saying no . There must be something that you're willing to do. You can't simply lead your life , without concern for others. Ultimately, what I've tried to say is this is the fundamental decision we all have to make and these two philosophies are in the Bible. I would also say that in the Bible the great weight is given to the perfect. The Book of Proverbs is stuck in the back of the Bible. In the Book of Ecclesiastes you know, vanity is vanity, all is vanity - this is also stuck in the back of the Bible. But it can't be denied. There's good common sense. It's the spiritual sense, the sacred sense beyond the . Ultimately we have to say, what the Christians love to quote I am a fool for God. I'll do something that puts my own life in jeopardy, my own success in the balance. I'm not sure how we got from the Book of Proverbs, but this is its basic interest, I think. Next week we are going to deal with what is probably the most fascinating of the Books, the Book of Job and if you get a chance between now and then, read it over so you're a little better prepared for it