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After Death - What?, 1957.



## AFTER DEATH - WHAT?

## Some Thoughts On An Ever-Puzzling Question

Rabbi Daniel Jeremy Silver - Jan. 13, 1957

A Rabbi, ~~any minister~~ sees a great deal of death, and ~~a Rabbi~~ is often asked about the hereafter - about immortality - but strangely it is not so much the dying who ask these questions. There is a surprising naturalness to dying. There is a mist of oblivion which clouds our last hours as our first were similarly clouded. The dead - the dying, - seem not to worry so much about the darkness ahead as about the well-being of those whom they are about to leave behind. Death comes without pain. Death comes as easily to man as sleep and it is the part of wisdom, the teaching of philosophy and of religion, to learn to accept the naturalness of death.

I have always admired a legend which is told of the philosopher, Socrates. Socrates, as you remember, was condemned by the council of Athens as being an atheist, as being a disturber of the peace, and he was sentenced to drink of the cup of hemlock. When the messenger came from the court to Socrates' cell and announced to him that the thirty tyrants of Athens had condemned him to death, history tells us that Socrates looked up from his book and said no more than this: "Well, nature has condemned them." Indeed nature has condemned each and every one of us to die and it is the better of wisdom for us to learn the futility of railing against this fate. The very hour of our birth represents one less hour we have to live. It is hard, I know, to accept philosophically and stoically the death of those near to us and our own impending departure. We all know of those who cannot accept ~~their~~ fate. We all know of those who are troubled by frightening premonitions, who live life governed by compulsive superstitious practices in an attempt to blot out from



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their minds any consciousness, any realization of the fact of death. And of course, this is <sup>is</sup> futility. This/folly. You cannot do so. As with all our other limitations we must learn emotionally and rationally to live with them and to accept them, and not to allow them to contort, to distort, the few days of life allotted to us.

All philosophy teaches us to accept the fact of death - yet we are weak and we are human and our emotions sometimes cloud our reason. We respect such a story as that told in our Bible of King David. King David had a son - a dear and precious boy - and one day this son became ill, seriously and critically ill. David was beside himself, distraught. He paced up and down the palace corridors. He would not eat. He would not leave his lonely vigil. And he wept and he prayed. He refused food and he refused sleep. For seven days the boy lingered fighting for his life, and each day the father became more tense, more worried. And finally the boy died, and the palace attendants were so much afraid of telling the King for fear of his anger, for fear of his nervous reaction that they decided that they would not do so. But David sensed that the boy was dead, and he asked for verification, and it was given him. And then happened a change of personality, of emotions, for which the palace attendants were not prepared. For David instead of exploding, of relieving himself somehow of his grief and of his tension, seemed to have all the worry drained from his face. For the first time in a week, he went into his chamber and changed his garments. For the first time in a week, he sat down to a full meal and then he went to the Temple and prayed. The courtiers were amazed. How David, they said, how can you act thus? While the boy was yet alive, you fasted and you wept and you prayed and you worried, but now that he is dead grief seems to have vanished from you, worry seems to have departed. David's answer is the answer of the reasonable man, an answer which we unfortunately in our own moments of grief cannot always give. But David's



answer was this: While the boy was yet alive, I worried, true. I wanted everything that could be done to save him to be done. I wanted to be sure that every precaution for his safety was taken. I wanted to add and to double and to re-double my prayers to God for perhaps He will be gracious and forgive me and forgive my son and allow him to live. But the boy died. My prayers were not answered. What more can I do? I cannot bring him back to life. All that can happen now is that in time I will go to him. There is true stoic philosophy here. There is true religious faith, and I suspect that David was able to maintain this self-discipline, this emotional restraint, because he was a man of deep understanding and of profound faith.

I have always found it true that those who have taken life the most seriously are those who accept the fact of death the most naturally and the most easily. It is the man who has throughout his life sought to deepen his spiritual understanding, who in his own personal life when confronted by death is most able to cope with it reasonably. Now there are some men who want to deny death. There are some men who refuse to think of it as though it is something apart from their lives. They talk of it through euphemisms. When it happens to someone close to them, they find a joking way of dealing with the subject of death - anything to blot it from their minds, to erase it from their consciousness. It is these men who are most bowled over when death strikes close at home, for they are unprepared for it. It has a terrifying strangeness to them. Far better would it have been had they observed it and accepted the fact of their inevitable death, of the death of those close to them, and come to some understanding of this strange phenomena - death. Then I think they would have noticed its naturalness. Then I think they would have seen that even the weakest man who has ever lived has been able to bear the fact of death. Then they would have seen, I think, that just as we did not suffer in



the endless age before we were born so there is no reason to feel that we will suffer in the endless age after we pass on. To consider death is to strip death of its strangeness, is to render it more familiar to us, and the more familiar it becomes the easier it will be for us to deal with it when it really happens.

It is similar reasoning which leads me to feel that many of us do a disservice to our children when we try to hide death from them. It is a common practice today to answer the questions of our children about death with evasion and with circumlocution. We try to hide its harsh reality from them because we think that ~~in so doing~~ in so doing we are sparing them bad dreams and nightmares. But I would put to you that we are really only pricking their imaginations and their imaginations can construct more terrible fantasies, based on the inadequate information that we have given them, than truth can ever be. I feel that if a young person has learned to cope with death, to understand it, to feel its naturalness as a young person and as an adult, he will be better able to deal with it.

Death is a subject of fear and of fright only when it is subject to us which ~~when~~ we are totally unfamiliar with, totally different from our daily existence. It is a subject we learn not to fear but to accept when it is brought into our homes when it is necessary, when it is dealt with openly and without evasion, when it is a subject of explanation - full and honest.

Now we have spoken, so far, of death. What then of the life after death? Here we enter a world of pure conjecture. No man has ever made a round trip voyage into this other world and brought us back a full and adequate description of its geography, or of its people, or of the type of life that is led there.



There are no maps, There are no charts. There are no books, guide books, to teach us what lies beyond the bourne of time. There is no empirical evidence to lead us to believe in an after-life and I think that modern man has come to the point where he must reject the shadowy evidence of the semi, the half-world, of the medium, of the spirit voice, and of the hypnotic recall. But as there is no evidence, no empirical proof, for the existence of a life after death similarly there is no empirical disproof for this belief. There is no reason to categorically deny the possibility of such a life. Indeed/<sup>it is</sup>if one of the strange facts of human culture ~~is~~ that almost all men have died in the firm belief that they will be born again.

Yale University, has in the last few years, built up what they call a cross-cultural index. It is a file into which the social anthropologist, the historian of religion, the general historian has poured all the facts which he has gleaned about all the cultures of man which have ever existed on the face of this earth - existed, that is, in a form that could be studied. And one of the constants which appear in this cross-cultural index is a belief in some here-after, in some life after death. Indeed it is a strange phenomena that though we would expect those believe in this after-life to have to prove their belief, it is generally quite to the contrary. It is the doubter, it is the disbeliever, who is called upon time and again, to prove his disbelief. It is as if the world,<sup>had</sup>of one accord, felt that a belief in some other life was self-evident and certainly sound.

The bushmen of central Africa have an interesting legend which is in a way quite typical of the many stories by which men express their firm and unshakable in some after-life and raise the question how cynics, a few cynics in each generation, could doubt such a belief. These bushmen worshipped the moon. The moon, they say, created all life. It is the moon that brings light into the jungle night. It is the moon, which to them, brings the coolness of the jungle night and relieves them of the terrible tropical heat. The moon created in the far distant past the first man, the first villages of men, and



after the moon had created man, she decided that she ought to reveal to man the good news that there is a life after death - that death need not be feared. And so she commissioned one from her court, the tortoise, to take this message to the villages of men and she instructed the tortoise carefully in what he was to say. He was to tell man that there was death, there was re-birth, and the tortoise set out on his way. But the moon began to worry. Perhaps, she felt, the first man will die before the tortoise - slowest of animals of course - before the tortoise succeeds in coming with the good tidings to the village. She worried and she finally decided to send the hare - the fastest of animals - with a similar message. The hare would come first to the village. The hare would see to it that man knew that they need not fear death before the first man died. So she commissioned the hare and sent him as her messenger. But as in Aesop's Greece so apparently in the Africa of the bushman, the hare is considered a swift animal, but a volatile one, one not to be trusted as a messenger. And some place along its speedy course, the hare was distracted from its mission. A beautiful vegetable patch came into being and she fell to on this wonderful feast with gusto and delight, and somehow in her revels, she got the message mixed up and so thought she came to the village first, though she came before the first man had died, she told man not that there was death and there was birth but that there was death and there was no re-birth. And though that same afternoon, later that day, the tortoise came to that village bearing the true message - the seed of doubt had been sown and though the reasonable men, the shaman, the witchdoctor, the village leader of the bushmen know that the message of the tortoise is the true one, nevertheless, doubt had been sown in the minds of a few and we can understand the bushmen

say how the Jew in London



say how these few can doubt.

Now today, of course, we ask the reverse question. We ask <sup>not</sup> the doubter so much to justify his position. He may merely say well there is no proof to believe in an after-life. Why then should I believe in it? But we ask the believer to justify his view, and we cannot dismiss his view with impatience because there is sound observation and reasoning and good philosophy in it. The view of a believer in an after-life is based upon a reasoned observation of the nature of this world. Great philosophers have thought of this life and have reasoned from it to a belief in the after-life. They see life as something more than meaningless chance and energy. They see in this life beauty, magnificent beauty. They see in this life order, the order which is shown in the smallest atom, the order which is shown in the vastness of the spheres. They see in this life what seems to be purpose. All life conspires to help its fellow living creature. There seems to be not one single link in the chain of life which is unnecessary. All work for the common good. They look at life and they see that in life there is no futility, even death has some meaning. The crop dies so that a new crop can be born. Animals pass on so that there will be sufficient food for a new generation. Man passes on so that there is room for his sons and for his heirs and so that there are jobs which he can fill and positions which he can fulfill and purpose which he can fulfill. Matter is not destroyed but put to some new use. Life does not pass on without leaving its impact and imprint among men. And all this has led men to believe that there is some power behind this purpose, that it all could not have been compounded by mere chance, that there is a God - a power which has so created the world, so ordered the world, and so designed our world. And moreover this God is a God who is



timeless. He was God before we were born. He is God now that we live, and He is God after we have died. He is a just God. His world reveals his justness. He is a God who has conspired for man to fulfill himself but obviously in this world, man is frustrated, and obviously in this world death, sometimes, is the greatest frustrator. Therefore is it not reasonable to believe that this just God will fulfill our ambitions and our lives in some future life. Moreover since this God is just and since there is an obvious imbalance in this world between goodness and worldly success, is it not right to believe that this imbalance will be righted in some future world where the good will be rewarded according to their merits and the evil will be punished according to their wickedness.

Such reasoning has led man - philosopher, religionist, and lay man, - to believe in the possibility of some other life. And we cannot dismiss this reasoning as simply the projection of the life instinct among men, it is much more than that. There is soundness to it and there is logic to it and there is reasonableness to it. But, of course, it is not conclusive because it lacks proof. But similarly we lack proof that there is no future life. Both of these positions have to be maintained as matters of mere conjecture, speculation, perhaps no more.

One thing, however, we should be clear on and it is this - to disbelieve in immortality is not to disbelieve in God and it is not to be an atheist. Great men, men of great and deep and profound faith, have disbelieved in immortality. Job for instance - Job whose faith was the firmest and the finest which man has perhaps ever known - disbelieved in our re-birth. It would have been easy for Job to accept such a position. Indeed had Job accepted the possibility of personal immortality, his whole life would have



been the easier, his whole problem would have been solved. For you recall that Job is tormented by the problem which confronts so many of us. He was being punished. Many misfortunes were occurring to him and Job was convinced that they were occurring to him through no fault of his own. He had not herd. He had not blasphemed against God. He had not sinned against man. He was <sup>being</sup> ~~convinced~~ that he was/unwarrantly and disproportionately punished in this life. Now if he had accepted the reasoning of many men of religion and of many philosophers and had believed in some future life, then he could have said there, in that next life, in that other world, the balance will be righted. There God will reward me for maintaining my faith in Him in this life despite the punishments which have occurred to me. But Job refused to take the easy way out. We read together from the Scriptures this morning how he said that a tree when it dies might be reborn, man when he dies cannot be. He dies and that is the end. And despite his inability to solve this problem which confronts him - how a just God could cause the righteous to suffer - Job maintains his faith, maintains it all the while, refusing to accept the belief in some other life.

Indeed as we read through our Hebrew scriptures, we will find that there are very, very few positive affirmations and assertions of a belief in immortality. It is only with the last centuries of Bible writing, and more especially with the age of the Rabbis, with the age of the Talmud, that a belief in personal immortality becomes central to Jewish life. It is then, and only then, that the prayer \*

"Praised art Thou, O Lord, who givest life unto the dead" - becomes part of our prayerbook. It is then, and only then, that there is a general concensus



of opinion which affirms some future world and our rebirth into that world. It is then, and only then, that a belief in \* reward in punishment, heaven in hell becomes part of the equipment in Jewish thought. But even then, even in those ages in which Jews believed most completely in some after-life, they refused to concretize this belief, to harden it, to force it into some definite mold. They refused to say more than - we believe. To define the nature of their belief, was beyond them. God, alone, could describe this other world. God, alone, could describe this type of life into which man will be reborn. God, alone, could describe the type of punishment which He would make the wicked to suffer.

Jewish life refused persistently and consistently to take its eyes from this world and concentrate them on the next. It refused to consider this world as a way station - inadequate, badly heated, filthy, inappropriate, but necessary - on the way to final fulfillment in some magnificent palace in heaven.

Jewish life refused to consider that it ever controlled the keys to the kingdom. It refused to arrogate to itself the right to say who shall walk in the heavenly streets and who shall be denied entry. This was a matter which God alone could decide. God does not need any group of priests or of ministers or of rabbis to sit down and to say who shall be accepted and who shall be rejected. And certainly whatever the standards of admission are, they are not mechanical - they are not ritual - they do not have to do with having some holy water or some holy words spoken over you. They have to do with how you live, who you are, what use you make of your life here on earth. \*

\* said the rabbis. The righteous

\*Omission of Hebrew



among the nations, all nations, all peoples, have a full right to a full share in the world to come. Heaven is not a restricted subdivision into which only those who have accepted a certain faith or worship at a certain ~~temple~~ temple or utter certain creeds are allowed to enter. Indeed, the ~~very~~ concept of heaven and hell takes in Jewish teaching a quite unique bent and direction. Jewish Midrash, Jewish literature, is filled with the rich and ~~fancy~~ <sup>fancied</sup> imaginations of preachers and teachers and logaoedum of story tellers about heaven and hell.

But they are all treated with a certain ~~reverence~~ pious irreverance. They are all treated as matters of literary fancy and not of fact. Yes, there is a heaven. Life will be wonderful there, but the rabbis sensed that to try to define that life, in any terms familiar to us, is to make it saccharine and sickeningly sweet.

We find the poem of such a man as the teacher, Emanuel of Rome, the teacher of the thirteenth century who said: "Hell is a place of evil repute, but at least there, there will be gay damsels by my side. In heaven, there is mental stagnation and there is only old ladies and old men to abide."

The Rabbis were unwilling to describe heaven and they were unwilling to people heaven with their friends. Similarly they were unwilling to describe hell and unwilling to people hell with their enemies. You can search out Jewish literature and you will not find a single parallel to Dante. You will not find a single sadistic out-pouring of the venom of any man or group of men against all the enemies of our people or against all their personal enemies relegating them to fiendish tortures. You can search out Jewish tradition and you will nowhere find any description of the tortures of a nether world. There is punishment there but there is no eternal damnation. The worst sinner that



the world has ever known will suffer there no more than eleven months, and he will be allowed to rest, the Rabbis said, on the Sabbath. And some Rabbis suspected that there were earthly tortures which caused man to suffer more than the devil, than Satan, could ever devise. One Rabbi, the Talmud says, that he who suffers from ulcers, he who is poor, and he who has been a prisoner in his life, will never have to suffer the agonies of hell. And another Rabbi, who must have known from his personal experience added, and this is true also of the man who has married a shrewish wife.

Again, you sense that this a matter of fancy - of imagination - not of serious creed or belief. Yes, it was edifying to believe in a heaven or hell but it was equally edifying to see to it that though this was part of the folklore, it was not part of the creed and of the doctrine, and it was never concretized and hardened into a matter of belief.

Again we see this amazing unwillingness of Jewish thought to push belief beyond the bounds of the questions which we can legitimately answer. We can accept immortality on faith but then we cannot go one step farther in attempting to find this immortality and to re-find according<sup>to</sup> our own conceptions of what would be just and right.

Modern Judaism takes the same course. It also refuses to push human reason beyond its limits. Modern Judaism also refuses to attempt to define, to describe, what lies beyond the bourne of time and tide. And perhaps if it differs at all from traditional Judaism, it is that it has over-leaped to a sense the teachings and the imaginations and the philosophy of the Rabbis and gone back to Job and back to the Bible. We are not quite so sure of the edifying value of even imagining of a heaven and hell. We believe firmly and deeply and fully in God. We believe that life sows its own seeds of immortality. Among the young people with whom we come in contact, in the bosom of our



family who are never the same for our having been with them and lived with them. There is the immortality of words and of personal worth and of good works - these we emphasize. And perhaps if there is any differences I would say it is in this: that we refuse to answer the question positively or negatively. We, in a sense, refuse to commit ourselves on which of the horns of this dilemma we will tread. We say simply we do not know but this we do know - that God is, that God is just and that since God is just, He will be just with us in whatever lies ahead as He has been just with us in this life, that God is our father here who protects us and who loves us and who cares for us. So God will be our father in the days ranging ahead - loving us, caring for us, protecting us.

We approach death much as the patriarch, Jacob, did. Jacob, when he was dying, asked not for a seat in heaven. He did not ask God to commit himself about his being reborn into his courts. He made no claim on God for his having served God in this life. He said only this: \*

\* -"For Thy salvation, I await, O Lord." whatever will be, will be. I do not fear it."

Amen.

\*Omission of Hebrew



A rabbi sees much of death:

A rabbi is often asked about the hereafter:

Strangely, It is not the dieing who most often ask about immortality. Deat comes naturally to most. There is a mist of oblivion which mercifully cloas our last moments even as it did our first. I have watched many die. And if they had any fears it was for the welfare of those left behind rather than of the darkness ahead/

Death itself-when we observe it-teaches us the meaninglessness of many of our fears. It is not painful. It is no more diturbing then sleep. It is wholly natur l-as natural t o our lives as breathing.

To observe death is to understand the folly <sup>of frightened</sup> ~~xxx thexintixity~~ preoccupation with its unavoidable reality. I have always respebted ~~xx~~ the spirit revealed by a legend told of the philosopher Socrates. I<sub>t</sub> is reported that when he was ~~told~~ <sup>informed</sup> that the thirty tyrant of Athens had condemned him to death. ~~xxxxxxx~~ I is said that he answered no more than: "And nature has condemned

them". Nature has condemned us all to die. The very hour of our brirth is one less hour we have to live--~~xxxxxxxxxxxxxxxxxxxx~~ finality and

not to be tortured by fear. All wisdom conspires to teach us the folly and the futility of such fears. ~~xx~~ Yet there ~~are some~~ <sup>who</sup> ~~xx~~

men and women/suffering the tortures of the dammed because they could not drive death from their minds. There are some who never recover their equilibrium whem someone near and precious has passed on. There are others who fill their lives with traumatic premonitions and who are compulsively superstitious because they are trying to drive the fact of inevitable death from their minds.

Reason teaches us the folly and futility of ~~our~~ <sup>these</sup> fears. But we are not alway capable of standing by the facts when death is near to us or when quest-ions and doubts race into our mind. The B-ble tells an inspiring tale of King David. H<sup>i</sup>s son was stricken with some/dangerous illness. David is overcome with worry. Frenentically, he orders done all that could be done for the boy. While the boy if struggling with diesase, the father is beside himself.



# Kaddish

Friday JAN 11

Sunday " 13

Those who passed away this week

MELVIN A. NEWMAN

## Yahrzeits

JACOB RORHEIMER  
JEANNETTE F. FREEMAN  
BERTRAM J. KROHNGOLD JR.  
JACOB HELLER  
ADELAIDE SEMPLINER WEITZ  
MOSES J. GARSON  
HATTIE GERSON LOEB  
SAMUEL GOULDER  
SOPHIE LUBIN  
FLORENCE M. GOLDMAN  
ANN BUKSTEIN OPPENHEIMER  
FRIEDA BERK  
RALPH I. BASS

STELLA MOSKOWITZ KOHN  
WALTER L. BENJAMIN  
RABBI MOSES SILVER  
ISAAC KLEIN  
MARY WEITZ



He Paces the floor. He refuses food and will not cease his bedside vigil to ~~catch some necessary sleep~~. He spends long days watching, <sup>& in the of sleep</sup> and waiting and praying. When the boy finally died, the palace attendants were fearful to tell the king. If his worry had made him so distraught while the boy was yet alive-how much more might he carry on at the news of the death. But David sensed the truth "Is the child dead?" "He is dead!"

David's reactions <sup>SURPRISED THE PALACE</sup> ~~could not have been predicted~~. Worry drained from his face. He changed the garment he had worn these many days. He went to the Temple and prayed and sat down to a meal. The courtiers were amazed "You fasted and carried on while the boy was alive, how is it that now that death has come you put off ~~XXXXXXXXXX~~ <sup>worry</sup> and eat?"

David's answer is the reasonable answer, <sup>IT REVEALS THE</sup> ~~and~~ attitude with which we should accept death. <sup>BUT IT IS ALSO</sup> ~~A~~ answer and attitude which being weak and human we can not always achieve." When the child was yet alive, I fasted and prayed. I said perhaps God will be gracious. But the child died. Why should I now carry on? Can I bring him back again? I shall go to him but he will not return to me"

philosophically  
WE can not always accept death as ~~XXXXXXXXXX~~ as did David. In grief or when troubled our emotions sometimes <sup>DISRUPT</sup> ~~play fast and loose~~ with our reason. I suspect that David's stoic acceptance was born of understanding and deep faith. I have always found that the more seriously someone has taken life, the more easily he accepts death. It is the person who has lived ~~not~~ without ~~concern with~~ developing spiritual understanding who is most shocked and hurt by death.

Some men try to blot out any thought of death from their lives. They never discuss it seriously or pause to discover what its reality <sup>IMPLIES FOR</sup> ~~means in terms~~ of ~~their~~ <sup>THEIR</sup> lives. It is such people who are most bowled over and <sup>REMOVED</sup> ~~more~~ distraught by grief or by impending death. They are frightened of it because it is an unknown to them. How much the better would they have been had they <sup>LONG SINCE</sup> accepted death and observed it and thought about its implications--in so doing they would I believe have developed a faith sufficient for their needs



For they would have seen that death comes to all and can be born by even the weakest of men. They would have seen that death comes easily and that men often die smiling. They would have reasoned that as we did not suffer in the unknown time before we were born, so we have no reason to fear pain in the unknown time after we shall have passed on. Such thoughts and many other observations might have crossed their minds. Death's strangeness would have become a little less ~~foully~~ <sup>forlornly</sup> and I suspect would have lost much of its threatening nature.

Similar reasoning leads me to oppose our masking death's reality from our children. All too often, I feel, we talk to them of death by evasion and circumlocution. I am sure that we are only trying to spare our young nightmares and bad dreams. Yet, I assure you, our evasiveness only sets off their imagination and their imagination building on our inadequate answers can create far more frightening fantasies than the truth might ever ~~create~~ <sup>argue</sup>. Death seen and accepted as a child--will not plague the adult with needless fears. The more death is understood and appears natural and normal to life, the less likely are we to be plagued with abnormal ~~worry~~.







coolness and relief after the impossible heat of a tropical day. They say that the moon early in history--just after she had created man--decided to send a message to men, telling them of the sure promise of a life after death. As her messenger the moon chose a tortoise; she carefully instructed him in the message he was to bring to men. The tortoise set out, but as we all know, he is not noted for his speed. The moon began to worry; death might occur in the village before the tortoise had ever reached it with his message of comfort. So she summoned another messenger--a hare, speediest of all available creatures. She told him the message of life after death and bade him deliver it posthaste. The hare set out--but, alas, the hares of Africa are apparently as light-headed and as easily distracted as the hares of Aesop's Greece. Though this hare sped along most of the way, he could not resist a rich vegetable garden on his path. He stopped and gorged himself; and somehow, between the giddy excitement of his feast and the contented stupor of the sleep that followed it, his mind twisted the moon's message. When he did rouse himself, he sped to the village and there announced that death was, indeed, the final end. Somewhat later, the tortoise came, bringing with him the true message. (And?) The wise, the bushmen say, instinctively understood the truth of the tortoise's message, but the seed of doubt had been sown. Some in each generation of men still deny the tortoise's message. The sorrowful moon had to content herself with putting a cleft in the lip of the hare as a sign to all men of the error of his teaching.

Today I do not believe that we are so confident <sup>of death</sup> as the world once was. We are quite willing to ask the believer to justify his claims. What proof <sup>can</sup> ~~could~~ he offer us? ~~As we have said, there is none; none, that is, unless you are among those who draw evidence from the mediums and the fortune-tellers and the spirit voices of the shadow world.~~

~~Yet the believer can make a strong argument based on his~~



To look closely at life is for many to find the basis of an afterlife

In life there is beauty

In life there is order - magnificent order

In life there is purpose - all things conspire for each other service

Nothing in life is wasted. Nothing is never destroyed.

Nothing in life is futile. Every act of living and dying contributes to the general good.

Out of the death of one, ~~a new~~ <sup>a new</sup> ~~one~~ <sup>man</sup> is born.

The death of animals, makes it possible for the new generation to take & grow

The death of man gives opportunity to his heirs

To look closely at life is for many to find God

The God who alone could have created such beauty

The God " " " " designed " order

" " " " " " conceived " purpose

Our God is just. He ~~will~~ <sup>is</sup> just.

Our God is <sup>merciful</sup> ~~merciful~~ <sup>loving</sup> ~~loving~~. Why then should we feel that he will ~~not~~ <sup>have</sup> ~~no~~ <sup>so</sup> ~~lose~~ <sup>lose</sup>

concern for our effort as to doing them all power. He is just. He ~~has~~ <sup>has</sup>

not <sup>always</sup> ~~not~~ <sup>with</sup> ~~with~~ <sup>the</sup> ~~the~~ <sup>balance</sup> ~~balance~~ <sup>of</sup> ~~of~~ <sup>reward</sup> ~~reward~~ <sup>&</sup> ~~&~~ <sup>suffering</sup> ~~suffering~~ in the world. Surely he

will do so in <sup>some other world</sup> ~~the next~~. He is just. He has not given us life to

frustrate us but that our needs ~~could~~ <sup>be</sup> fulfilled - He will fulfill

our frustration in the life beyond.

So men reason. <sup>The</sup> ~~It~~ <sup>is</sup> ~~is~~ <sup>profound</sup> ~~profound~~ <sup>reasoning</sup> ~~reasoning~~. <sup>It</sup> ~~It~~ <sup>can</sup> ~~can~~ <sup>not</sup> ~~not <sup>be</sup> ~~be <sup>dismissed</sup> ~~dismissed~~~~~~

~~as~~ <sup>is</sup> ~~is~~ <sup>superficial</sup> ~~superficial~~ <sup>by</sup> ~~by~~ <sup>those</sup> ~~those~~ <sup>who</sup> ~~who <sup>claim</sup> ~~claim~~ <sup>that</sup> ~~that <sup>a</sup> ~~a~~ <sup>belief</sup> ~~belief~~ <sup>in</sup> ~~in <sup>immortality</sup> ~~immortality~~ <sup>is</sup> ~~is~~~~~~~~

but a projection of our life instinct - psychologically sound but

philosophically trivial.

Certainly, men want to believe in immortality

Certainly, some men have ~~changed their mind~~ <sup>changed their mind</sup> ~~about their reason~~ <sup>about their reason</sup> ~~to~~ <sup>to</sup> ~~lose~~ <sup>lost</sup> ~~their~~ <sup>their</sup> ~~reason~~ <sup>reason</sup>

(Voltaire)







THERE IS HOPE FOR A TREE.

IF IT BE CUT DOWN, THEN IT WILL SPROUT AGAIN

AND ITS SHOOTS WILL NOT CEASE.

IF ITS ROOTS BECOME OLD IN THE GROUND

AND ITS TRUNK DIES IN THE SOIL

AT THE SCENT OF WATER IT WILL BUD

AND PUT FORTH SHOOTS AS A YOUNG PLANT.

BUT MAN DIES, AND IS POWERLESS

AND MEN EXPIRES, AND WHERE IS HE?

WATER DEPARTS FROM THE LAKE,

AND A STREAM PARCHES AND DRIES UP;

SO MAN LIES DOWN AND DOES NOT RISE.

















was stand with Jacob - full of your & wisdom - who lying made no  
~~claim~~ ~~claim~~

plea for a particular new life or reward but said simply

'P 15117 722.118.5

"For thy Salvation I await O Lord"

With confidence I place my life in your hands. I know that whatever  
you will do with me shall be only for the best,

