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The Modern Jewish Mind III - Martin Buber, 1981.

The Modern Jewish Mind III - Martin Buber
Daniel Jeremy Silver
March 15, 1981

Part of this didn't get taped

ten minutes before I get to Martin Buber. Martin Buber is of that wonderful line of original German thinkers and philosophers, seminal minds who wrote in German and, therefore, almost impossible for anyone to read, and to put Buber into some kind of meaningful context I want to take a step back to look at his world and look at some of the problems of our world as he addresses them, and then to suggest to you how his frame of mind represents a serious original attempt to place ideas in a framework which is relevant to the way in which we as moderns think. And perhaps the best way to begin is to begin with the trial that many of you watched or heard about these last several weeks in San Diego, a trial which had to do with a complaint by a Christian family that their child's religious freedoms had been abrogated by the way in which the California public school systems taught about evolution. The judge, after what was a remarkably brief trial given the buildup that it had in the public press as another great Clarence Darrow William Jennings Bryan Scopes trial, and ruled very simply, that in point of fact the texts and the curriculum materials of California treated evolution as a theory and, therefore, no one was being coerced to affirm as fact something which went contrary to their religious beliefs.

Now this is, if anything, a solemnonic judgment because to define the term, theory, is used to simply describe any acceptable formula which draws together meaningfully all known data, and science calls this a theory because science knows that there may be a new system of measurement, a new and more sophisticated form of research which would allow them to draw in some facts not yet known and then they'll have to reshape the theory which is before us. It is ^{not} then the denial of information, it is simply the humility with which science must operate. $E = MC^2$ is part of the general theory of relativity. It doesn't mean that the anstinian ideas are false in any way. They are treated as factual, but the term, theory, in conventional language allowed this father who was also a professional fundamentalist organizer to accept the idea that his child

was not being forced to affirm as truth something whose truth he denied.

Now, I asked myself why the trial took place in the first place and why similar issues are being raised in any number of communities across the nation against the discussion of creation, against the whole concept of evolution. And the answers, I think, are interesting and relevant. In the first place I would suggest to you that what this man and many another is concerned with is the coarseness and the vulgarity and indeed, the morality, of so much which exists in our western and our American society; and they attribute this coarseness and this vulgarity and this immorality to a tendency on the part of thinkers and social scientists to treat man as an animal and to accept the idea that there are irresistible urges and irrepressible instincts, drives, passions which must be allowed their free rein, that is to say that the traditional disciplines of western faith are looked upon as built-in frustrations that ought not to be acceded to and they hold the conventional ^{social} scientific approach to be in part at fault for the attacks on family life, for the high rate of divorce, for what's happening in terms of parenting and child-rearing which disturbs them in our society. They point to the fact, and they are quite correct in this, that Biblical faith, Judaism and Christianity make a very strong and clear distinction between the animal and man, and that this distinction is written into the creation story - on the sixth day God creates each form of animal life after its kind and then creates man in the image of God. Animals are created, in a sense, complete. They are what they are. They are creatures of instinct. Man is created man, and yet there is also something divine within, we can rise above. The human animal can become a human being and we do so by accepting disciplines and duties and obligations and commandments, Torah, restrictions, repressions, frustrations, we grow through them.

And so in the first instance this is an attack on the hedonism and the moral carelessness of American society and I confess that in many ways I understand this concern. And in many ways I, too, think we have all been guilty of being far too easy on ourselves, to claim far too little for ourselves, that we are animal and therefore our libidos, our instincts, must be given a rather free rein less we be frustrated.

But there are other concerns which are implicit in this case and others like it. It has to do in part with the alienation from mid-America of the public school system. A generation or two ago in small towns and in the smaller cities of America families could trust the fact that the teacher in the classroom was a lady, a gentle lady who they met in church on Sunday, and that what she taught the children reflected the teachings of the pulpit, the teachings of the home. History? History could be accepted as a civics lesson. It assumed the conventional patriotic American values which the homes tended to espouse. The school was an extension of the home and you let your child go to school with complete confidence that what would happen to that child there would all be, in your terms, for his good and yours.

But now when a child goes to a school he may have a long-haired, strange-looking man in front of him whose sexuality may be a matter of concern, whose patriotism may not agree with yours, whose social values may be quite different from those of the home, whose sense of history may not be shared by the home, and one cannot assume any longer, and certainly mid-America no longer assumes any longer, that when the child is sent out of the home to the school he's being sent to an environment which is in fact a reflection^{of} a mirror image of, the home itself. School has now become an institution out there, not completely to be trusted, and these issues which have to do with evolution, which have to do with creation, and which have to do with prayer in the public schools, all of these are part of the attempt by mid-America, largely by white Protestant middle-class America, to recapture the public schools, to make them again what they were once when they were so comfortable.

And there's another issue implicit in this concern raised in San Diego, raised throughout the country. It has to do with the Bible. The Bible is for many in our society the bedrock on which they build their column, their values, their structures by which they live, to which they commit their lives. Once upon a time the Bible was believed to be the truth, the whole truth and nothing but the truth, after all, we swear to the truth on the Bible. And the Bible was assumed to contain not only moral truths, not only the word of God, but also the truths of the physical world, the truths

about the creation of man, the truths about the nature of life, and somehow in the last two hundred years a whole series of questions have been raised to the authority of the Biblical tradition. And this book is endangered, has shrunk in the eyes of many and this is an attempt to establish it again as a solid bedrock for the values and for the affirmations which they were taught in their homes and their parents affirmed before them.

Now, we Jews have tended to be very superior when it comes to the Scopes Trial. We weren't involved way back then in Tennessee when it comes to an issue like evolutionism as it was raised in San Diego, but I would like to suggest to you that if you went to Telshe Yeshivah or if you went into some of the religious schools in Israel which are ultra-religious, ultra-orthodox, you would find that Genesis I is taught literally. They may say that the day is not a day in our twenty-four hour term but a much larger eon, but they'll quote Joshua Ben Levi in the Talmud who said that each species was created complete in its form on the sixth day and they will affirm creation out of nothing. They will affirm the special creation of man. What we have over time is a much extended, much more sensitive commentary on Torah, that is, fundamentalism is not written large in our tradition where one takes the Bible at its surface a literal meaning. There have always been acknowledgment at many levels of Biblical meaning, midrash. At the same time, traditional Judaism has never denied the surface, the peshat, the literal, the simple meaning of Scripture. Nor has traditional Judaism ever denied that the Scripture is in fact a book of science as well as a book of ethics or a text in theology. The rabbi said, turn it over and turn it over again because everything, everything is in it. And even such a brilliant mind as Moses Maimonides said that the Babylonians and the Greeks learned their science from Moses. So we, too, have a tradition of a conflated and inflated scripture which contains the whole truth and nothing but the truth, and that's the problem because the Bible does not contain the whole truth, and it certainly does not contain nothing but the truth.

Now, I can make the case historically that in Biblical times no one be-

lieved that the Bible contained the whole truth, but Torah itself, it says in Deuteronomy, God's ways are not our ways and God's thoughts are not our thoughts just as the heavens are higher than the earth so are His ways higher than our ways, and His thoughts and our thoughts. The Torah itself admits the lack of knowledge by man, the lack of knowledge within the revelation, but piety took over and certainly through medieval times the Bible was looked at as the sum and substance, the totality of The Truth. And if philosophy seemed to have ideas which were not in the Bible these ideas were either erroneous or they were simply represented another way of looking at the same body of information. Maimonides and others used to talk of a double fate theory, revelation and reason, that is Moses, the Torah, science, Aristotle simply being the outbursts and the rebursts of a single coin, the back side and the front side of a single body of knowledge. Each used its own terms, but there can be only one truth.

Now, one of the problems with the concept of truth when it relates to religion is that one must prove one has the truth; and another problem is that it makes the difference between religions, the difference between truth and error because if I have the truth in my revelation, in your revelation the Koran, the New Testament, the Vides, whatever it may be is different than mine, yours must be in error; and the idea that there can be complementary roads to redemption, that there can be complementary valid religious traditions simply cannot flourish as long in a tradition that insists that there is truth here in a book and all else is error over here.

Now, in the nineteenth century thinkers began to recognize the idea that the truth had been given once in time and for all in time and that the Bible was in fact a book of science as well as a book of religion, was in fact an untenable idea. It was untenable for many reasons. In the first instance there was a critical analysis of truth quite independent of one's understanding of the Bible which suggested that man cannot know the truth. We can know the full truth only about the gains we ourselves create, mathematics. We invent mathematics. We know exactly how and why we manipulate it. We control it. We know everything about it. When it comes to the cosmos, when it

comes to ourselves, when it comes to nature, when it comes to feeling, when it comes to any of the things where the science deals we can describe how, but we can't explain why and we're not sure that we're exactly measuring everything that needs to be known about any natural phenomenon and so The Truth, in that ultimate sense, always escapes us about anything in the real world, anything we ourselves we have not created. That which God has created is ultimately, in some ways, mysterious and hidden to us. If this be so this book, whichever book we're talking about, cannot be the truth. And then as men began to analyze what the Torah was and claimed to be they recognized it did not claim to be The Truth. There were ^{even} in Biblical times all kinds of scientific traditions which people believed quite apart from scripture which had not found their way into it. What then was the Bible? What then is religion if religion in the western sense is not simply a revelation in time which gives us The Truth, a New Testament and a Torah, a Koran if it were simply not required to appropriate this truth into our lives at a particular moment in time.

Now that's the problem that Martin Buber, among others, faced. What is it that we can accept the Bible to be as moderns. How can we understand religion as moderns? If we accept the idea that there are no universals that are absolutely true, that ideas largely operate up there in space independent of us but that they have to be somehow related to us to have meaning. What is truth? What is the purpose of religion? Why does religion exist?

Martin Buber was born in 1878. He was born into a middle-class cultured Viennese home. He grew up as part of a generation not unlike the generation in the United States in the 1960's and early 70's, a generation which was at war with the convention of their parents. Middle-class Vienna was very certain of itself, very certain of its values, very materialistic, very prudential, very much aware that science would somehow solve the problems of the world, and to its children it seems a very smug, self-satisfied, materialist world, conventional world which was not in tune with its feelings, ^{which} did not understand human emotion, which set things and possessions

above feelings, above humans. Martin Buber went to the university where these ideas were in the air and this is the same time, the same age that we produced Freud and any number of the men who investigated the mind and the feelings and the emotions, but he went about the same kind of concerns and interests but in a very special and Jewish way. He had a very famous grandfather by the name of Solomon Buber who was a rabbinic scholar of quality, who lived in eastern Europe and who was something of a friend of many of the hasadim. Now, the hasadim today have a somewhat undeserved reputation of being among the most sensitive, the most spiritual and the most God-intoxicated group in Jewish life in recent times and that interpretation of hasidim is due almost entirely to Martin Buber. To Martin Buber's generation the hasadim were hillbillies. They were the unwashed. They were the illiterate. They were the superstitious. They were those who preferred to have a rebbe make an amulet to protect them from disease than to be inoculated. They were those who believed in faith healing. They were, in other words, the people who would be on electronic television today, the electronic church. The Rex Humbards were their rebbes.

Now, the Hasadim, to the educated, represent what Jewish life had been and must get beyond, and the unwillingness of the Hasidim to come into the twentieth century was seen as an affront to real modern values. As a young college graduate, Martin Buber went out to the Hasidim and began to investigate them, and because they reflected so many of his preconceived values, Here was a world which was not interested in material advancement. Here was a world which was not interested in the manipulation of power. Here was a world which was interested in God, in man's relationship with God. Here was a world which tried to find and to press the most that they could out of every moment. They would dance wordlessly in the synagogue. They sang the wordless tunes which are now familiar to so many. They spent days seeking out the meaning, the sense, the time, the taste of the moment. They tried to relate in every way that they could, every moment of their day, to God. And he began to write of the Baal Shem Tov, of Nachman of Bratislav. He began to write about the origins of hasidism, and he saw the Hasidims as a kind of prototypical modern, not the primitive that they were

seen by his generation but as the modern, the people who rejected the world of power, the world of wealth, the world of manipulation, the world of status concern who affirmed community, holiness, the possible joys of living even amidst poverty, and he began to tell the tales of the hasidim because, he said, it is through tales that we understand the essence, the dynamic essence of a people. And this study of the Hasidim and of their mysticism and of their hallowing of the everyday led him to write in 1923 a little book which became one of the classics of the twentieth century, probably the only book written by a Jewish philosopher or thinker which has become a classic to the world at large. It was called I and Thou, I and you. It's not a book about Judaism at all. It's a book about a man and his relation to his fellow man and man's relationship to God. And in this little book, I and Thou, Martin Buber establishes this thesis. He argues that everyone of us, the I, is everyday in any number of relationships to things and to others which he calls an I-it relationship. These are the relationships of observation. These are the relationships of study. And these are the relationships of use. I am in an I-it relationship to the books that I read. I understand them. I use them. I learn from them. I am in an I-it relationship to the theater which I attend and to the symphony which I listen to. I am in an I-it relationship to the doctor to whom I go for my annual physical, to a lawyer whom I consult about a will or whatever purpose, to a teacher in whose classroom I sit. As long as we are simply relating to each other in the ways in which a society tells us how we ought to relate, that is on the surface, I'm in an I-it relationship. And Buber makes no claim that these relationships are not terribly important. We can't operate unless there is a storekeeper. We can't operate unless there is someone to take care of our health, unless there is someone to take care of our various needs. We need I-it relationships.

And he was terribly disturbed by the fact that in our world, the impersonal mass society of urban Europe as it was developing, I-it relationships were multiplying. Instead of the extended family you began to have a nuclear family. Instead of the time for friendship people began to mingle in cocktail parties in large groups where

they are only interested in meeting, to have doors opened to them to take advantage of. He was concerned about the will to power and the will to wealth which he saw as the dominant themes of late nineteenth early twentieth century European life. And he said that we don't grow through these I-it relationships. We cope, we manage. We succeed or we fail, but we don't grow. We grow only when we establish relationships with certain people at certain times or certain things at certain times which we call I-you, where we lose ourselves in that relationship. We're not asking how can I use somebody but how can I relate to that person. There is an openness. There's a spontaneity. There is a presentness to this meeting. It's an immediate kind of thing. I'm simply trying to meet. I have no sense of my own self in this relationship. I'm not trying to do anything that is of advantage to me and the other person is not doing anything of advantage to them and we are growing together. It's a relationship of love. It's a relationship which is open and it's a relationship which makes it sense the sacredness of another human being, and we begin through this kind of relationship to grow, not only because we now have a relationship in which there is a certain degree of trust, but because we have learned something about others. We've learned that they care, they have needs, they feel. We no longer can be as manipulative as we once were. We can no longer treat others as simple numbers, ciphers, integers. They are people, sacred, holy, and so the meaning of life, he said, is in the meeting., in those moments where we're not simply analyzing the music of the symphony but being caught up in it, when I ask nothing of the music but where it will take me, what it will mean to me, what happens to me within my soul. I can't predict what will happen but I grow somehow and I grow in relationships insofar as I open myself to others.

In the last section of I and Thou he went from the study of human relationships, the immediacy, the intimacy, the spontaneity, the genuineness, the presentness of important relationships to our relationships with God. He called God the eternal Thou. He described God as something like the Jewish description that cannot be described, but he said it is that in the world which can never be turned into an it.

It is that which we can never use. It is implicit in all relationships. Whenever we sense a depth, a beauty, a meaning within the relationship we're now in we somehow have sensed the presence of God and faith, he said, is the way of response to this sense, to this awareness. God cannot be described. God cannot be defined. God is not a meaningful word even. It's simply an experience of the other, an experience of that which can never be turned into an it.

And for Buber, therefore, mysticism, religious experience, is not limited to the man who will go out and sit in a pillar in the wilderness contemplating whatever he contemplates endlessly or to the monk who locks himself up in his monastery and performs all kinds of ascetic exercises, who separates himself from the world. The mystical experience is a sense of the awareness of the holy other which is never holy other. It comes to us whenever we let God in. He used the Hasidic phrase, we hallow the every day. If we can look at the sunshine of this early spring day and sense within its vitality and sense something of the power, the beauty, the vigor, the possibility, the potential of the day, somehow we are sensing something of the nature of God. And the intensity of what we feel reflects itself in all that we do. We become more ecologically minded. We become more sensitive to nature, whatever be the reaction that we have to this particular experience.

In essence, what I am describing is a man who rejects his entirety, the old image. Revelation is given. Religion consists in turning back to the revelation and trying to appropriate into our lives. The tradition contains the truth. To a man who is an existentialist, to use the big philosophic word, a man who insists that relationships occur all the time to everyone. It's not limited to Sinai or to Calvary or to some moment back in time. We all have moments of deep feeling, moments of sensitivity, moments of awareness, moments when we are exposed to, open to the eternal thou. Therefore, the Bible, to return to the question with which we began, is not a statement of the truth that has come down to us from ancient times, but rather a record of Moses, of our fathers, of the prophets in their meetings with God. It is a record of the meetings of the ancients, our fathers, with God which represents their under-

standing of what came into their souls at that moment in time, and if we are open, if we meet Torah, if we meet the Scripture with an openness, if we relate to it on that level as living speech, it can have an impact on our lives but we ought not to see it as something which determines what we do. We're going to have to work that out for ourselves.

He has moved us entirely from the world of objective truth to a world of subjective feeling out of which truth emerges. He's moved us from a world where man was confident that what he knew was right and final and authoritative to a world where we have doubts and we have questions where we must work out things for ourselves. He's moved from a world in which there were charismatics and mystics and prophets who had the revelation to a world in which revelation is open, available to each and everyone of us. We're not different than anyone else except that some of us close out the eternal thou and most of us close out most of the possible I-you relationships and most of us, unfortunately, live completely tied up, tight in, bound within a world which is entirely I and it. What use do I have of so-and-so? We ought to have so-and-so over for dinner because he might be useful in my practice or my business. We ought to see to it we spend some time with so-and-so because you never know when it may be of advantage to our children. That's an I-it relationship.

And the I-you relationship is a relationship of growth. It is the relationship in which we say there's another human being, I'm a human being, let's hope we can get to know each other. It doesn't always work, but if it does something happens to us and that something? Simply that we become more human and that something is simply that we've become, in a sense, more God-like, more sensitive, more open, more aware, or at least that's Martin Buber's theory.

Now, Martin Buber appealed dramatically to the young college and graduate students of the late sixties and early seventies because he spoke their language. Martin Buber was a utopian. He had no patience with politics. He had no patience with prudence, no patience with the ordinary necessary give and takes of life. I confess

I'll have trouble with these self-styled saints. I'm not one of them. Sometimes I wish I could be, but these men always see the other side of the story and, in a sense, these people are always totally sensitive and I wonder sometimes if they are not so sensitive to all sides of an issue that nothing ever really happens, is made to happen.

He called himself a utopian socialist. He called himself a utopian Zionist. He had been involved with the creation of Israel from the time he was a young man. He was a Zionist. He was a member of the Third Zionist Congress, but he broke early with the Herzlian Zionist because his image of Zion had nothing to do with the hadanan. It had nothing to do with machinery and industry and all the things that a state requires. It had everything to do with the creation of communes, of ideals of human communities where people would go to the land and live simply, openly with each other, where there would be the human growth about which he always dreamt.

He was a good thinker. He was a good teacher. In 1923 or -24 he was appointed to the Chair of Jewish Studies at the University of Frankfurt, the only time in Germany there ever was a Chair of Jewish Studies, and he occupied that chair until 1931 when the Nazis forced him out. He remained in Germany till the late thirties when he went to Jerusalem where he became a Professor of Social Thought at the Hebrew University, a position he held until he retired and died in Jerusalem in 1965.

An interesting personal anecdote which will tell you something about Buber and something about some of the problems that Buber's thought raises. In the four years I spent at the Hebrew Union College at the end of the second World War, I was never once assigned to read Martin Buber. It wasn't until I was out of the College and at the University of Chicago and recognized how important Buber was and the curriculum of the Chicago Theological Seminary that I really realized how important he was in western thought. I had read him. But for a Jew Buber presents some problems. He presents problems because his emphasis is on immediacy and on religiosity rather than on structure and on religion. The problem - if the emphasis is on the meeting, on the I-you, on opening ourselves up to, how do we make a discriminating

judgment between what happens to us when we meet a saint, a truly noble figure, or when we involve ourselves in some crusade of truly moral value or when a young Nazi went to Nuremberg and involved himself completely and openly in a great Nuremberg parade? If the meeting is everything how can one guarantee that that everything will have the kind of moral resonance, moral quality, the sense of ethical principle which we assume to be one of the bases of human thought?

And if revelation is always an immediate thing, it's possible to us, and if all the Bible is is a living speech of the past to which we can open ourselves but is not compelling for us, what is to say that we ^{somehow} don't have one of these experiences and misunderstand a paranoidal relationship as a relationship which ought to direct our whole lives?

Buber never knew how to handle tradition. He's right. The Bible cannot be a heavy-handed authority which imposes its will upon us because it's simply there. Until we give it meaning it has no meaning. On the other hand, not to open ourselves up to and to recognize the authority of the high principles that the ethical tradition, the commandments which come out of the Torah, is to open ourselves to moral anarchism, to feeling for the sake of feeling, to openness for the sake of openness, without any sense of ability to judge something objectively.

In his understanding of the Hasadim, ^{as} Gershon Scholem and others have trenchantly pointed out, Buber consistently and deliberately misrepresented the fact that these were orthodox Jews governed by the halacha, governed by their understanding of the rabbinic way. They hardly deviated from that. They found the intimacy, the joy, the openness within a given cultural tradition which was highly ethical. Strip away that community, strip away that tradition, and you have this openness which is, I feel, so dangerous. Buber in his thought, unfortunately, never raised another question which modern thinkers must come to grips with, which we in our society must come to grips with, and that is how do we create the environment which is so impregnated, so full of that which resonates with value, the development of high ethical sensi-

vities, that when we open ourselves up to others, up to relationships within this structure we can have some sense of security that what we will learn, what we will feel compelled to do will in fact be right and important and valid in the doing.

Buber's I and You has become one of the commonplaces of modern thought. Your children, your grandchildren are familiar with it. It's taught in every basic course in the university of philosophy, of western thought. It's an important idea, but as a Jew it's only half an idea. It only resolves the problem of how to accept the fact that the dead hand of the authority of the past cannot be imposed on us. There's another problem which we must wrestle, and in the weeks ahead as I discuss some of our Jewish thinkers in this series I'll tell you how others have wrestled with the other half of the problem, that is, how to create a community which represents the present and the past which is full of the highest of the ethical standards and, therefore, one in which we can feel comfortable.

This much I commend to you. Break out of the prison of yourself sometimes. Open yourself up to others. You have to your husband, to your wife, to a certain degree to your children, and when you have you recognize that you've grown, and if you'll simply open up some of the shells with which each of us surrounds his ego, protects himself, you'll find life the richer, certainly the more interesting for the experience.

Kaddish

Friday — MARCH 15, 1981
Sunday —

Those who passed away this week

Gahrzeits

HARRY SCHERMER
JOSEPH H. GROSS
JUDY HOLLANDER BESS
MATILDA DANZIGER GOODMAN
JUDITH MEYERS
ESTELLE K. SCHAFER
DOROTHY LEVITT
MINNA G. KERN
MORTON EUGENE GOLDBERG
MORRIS LOUIS LEVINE
SOL M. KOLISKEY
HENRY H. AMSTER
HUGO GELLNER
REBECCA HARTMAN BRUCH
IRWIN A. ADLER
ALFRED B. SHIELDS
PHILIP P. SAGINOR
LESTER BENSEV
LOUIS NEUMAN
SAMUEL S. WEBER
MARVIN A. KANE
SAMUEL A. ROTH

NATHAN SEIDMAN
MAX SWERDLOW
SOPHIE KLOPFER STRAUSS
HOWARD SIMON SAKS
LOUIS SCHOEN

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be discounted

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MAN is now - in the full harvest

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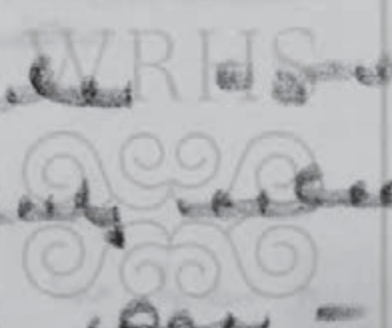
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There is, in effect, a situation of mind which is clear -

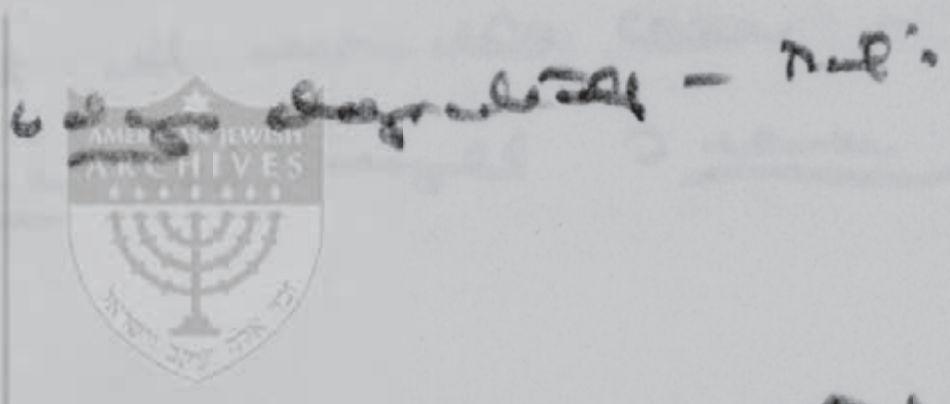
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They have also a canon - which is all not ^{more} ~~more~~
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of the book to be published - There is a book - and
large intermediate copies There is also - The
attempt to put a Canon of the Hebrew Scriptures into
the Canon is in the very middle of the book
which is being published



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is part of a canon which is in the middle
of the book to be published - There is a book - and
large intermediate copies There is also - The
attempt to put a Canon of the Hebrew Scriptures into
the Canon is in the very middle of the book
which is being published

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R. J. ...

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later - as a last will last created as could a
be perceived - and never fully found see to its
kind. - - just since in that meaning never
made are stipulated in much exclusion

The word melacha - a scope on - it
has to do with whether or not one can trust - believe in

Le Bled - mental racist come for X^{un} led
~~this~~ Le Bled TAUGHT THAT - That ^{not really} understand and
happened but imposed - Not any sort of Bled
^{people}
 was as dependent history - last part at TAUGHT
 the more - no more more and nothing with truth
 about my Travels, Ethics but history, I wanted -
 Yes, - you believed the less

TURN IT OVER... FOR EVERYTHING WITH IT

for shift necessary when last ~~see~~ ~~second~~ ~~line~~
all or to ~~be~~ ~~defined~~ - PARALLEL - DRAIL - RIGOR

501 - but no doubt that it was the
 most free laborer class men had tried to use it
 the Bureau is under

[Faint handwritten notes at the bottom of the page]

24th, the total - an average of 1.5 units -

I must include it and a summary. - - On
 a case of your action before me. - - and
now will be also's now are
any but any

Small line 6.5 - 6.7

has no right to be ~~independent~~

Mr. Long is the only man who
has the right and power to recognize

2 the new to Bill (Kun) / NT known not
statement of Tance but account of the incident about
one's minutes come to collect these down, minutes
8 pages

He's also to M.B. - for perhaps more the
as also with you country has been mentioned
will not - just - the Bill - on the and the
of the new dynamic spread to it - one which
even absolute statements - to the living reality of
our own collective relatively small col -
M.B. has been seen in the will see related -
is clear from ad - which on the - the cup
of full S.B. who are not of - for relevance
rules are needed for the day 1 clear statements
in the hand

To - by - Filled, by - referred - to help it
and these are the documented - unrelated
separately substance - analogous - 1944 healing
these rules - located in a document as -
Bill's under assum of the late
of the one has been taking about - led in and
to a study of the idea - which is found in an

M.B. express the meaning of religion stopped of all down
to truth - where the meaning of rel. and its value lies
in expressing the moment - the end - absolute value -
the presentation of feel as we experienced absolute fulcrum
The end, and the end is rel. - M.B. said more & less the
experience had at times - we can reach some degree of
the intensity & depth of that experience of inner open circle
to the point of depth of that moment in truth - but
for us on rel. truth we are only and / direct experience
in experience - Meaning is in the moment - the meaning

M.B. says how - Value - into a related
middle can be - He reached a few degrees - under
the ev. ed. - psychology - phenomena - as related
to become aware of the intended truth which must
only from Objective Analysis - imposed need for
system of thought - with - the most order -
which is the consequence that all truth
has some degree subjective element - the
the ev. ed. some more a more not order was -
of which some more related - some more but
which are related known well - it is any

Point which is not in relation
could also be the
truth which is the point
truth which is the point

Bulwer: my 4 bulley was seen in lower in the
evening the first baroque design - the
Hudson - which is baroque - and beaut -
city - ancient - ancient add - ancient
Fair looking - much in the land - ancient
1910's reconstruction place but - MD design
Hudson

Yes free - with ancient part AN TRINITY -
AN ability to find God in nature - in objects - in God
city full of God - refined beauties as a
movement of nature to unending of truth - The
wonder done - literally of feeling - simple
TALES OF FAITH - He showed clear referred
Hudson - 1 6.5 value records of the city
at

Important will from 7 part - see
Hudson - spirit - interest - important
(like by will that) - being fully under
burden don - Byrd a the idea of conquest
But more idea of conquest -
Sponsoring - conquering - life

2 1923 - 5 - Reese - founder

of the world - not a Jewish world - we need
of world - something - one of most powerful
side of eye

2. at Berlin in a position - if we feel
nothing we are in position - integrated &
primary attitude which we can hold toward
any or another -

3. I think - in which you are a study -
observed - in use - another - study a book
choose a play - use a picture or weapon
a study - necessary to life -
we go about the business of living - then
M.B. adds a value for himself - then necessary
to use well of in interesting modern city
it has like even about the modern
well to person - well to profit - condition
to shovel our tools - my

4. we are well and happy
an 2nd kind of experience - I - you - in
which we stand over against another

without any purpose or plan - 5. we
engage no other I - the kind of

relation - challenged by - spontaneity - bonheur
immediacy - life - things used now we know
- but a new age - How to - A group
needs - single - person - nothing has happened to
us - Two people look upon a new kind adventure
of new idea - a new sensitivity to our world
LOOK AT LIFE

What is to be used now - There is
a special form of relation and - I expect then
the eternal truth - [God] is defined as
- is the other now which can be thought as
an it - The ultimate depth of spirit with
everyone and all that is - The eternal

This can be analyzed on values about
[Theology is centered] - and it can be
and is experienced

and not simply as truth and not it
by ascetics & mystics - all

by stories - and in the world
of ordinary living

Hospital is it - allowing if every day - and

FLUG WUNDER - FLUG SUPERFACILITY - known or

(13)

of protection (1941)

M.A. was a STUPID - and a fool to
leave the door open million times - at all
much to be used in the - the case for it
To from these conclusions -

2. even - only - but interior - the
speed conclusion - conclusion

agent all numbers of the
agent possibly - pull

1. by the - the total number - 16
any one - 31 number - 25 one

only of these number H.V.

1 - Then known number of language -
One of most about number of last 16 years -
just the time - the number number number
long number number number

But when the agent did start
interview - the number number number - pull

I need - of integrity - conviction - judgment to
 be made - ~~but~~ ^{that} ~~you~~ ^{you} ~~can~~ ^{can} ~~see~~ ^{see} ~~me~~ ^{me}
 eyes - ~~can~~ ^{can} ~~understand~~ ^{understand} ~~a~~ ^a ~~little~~ ^{little}
 Perhaps ~~and~~ ^{and} ~~input~~ ^{input} ~~of~~ ^{of} ~~learning~~ ^{learning} ~~to~~ ^{to}
 focus - ~~with~~ ^{with} ~~to~~ ^{to} ~~think~~ ^{think} - ~~to~~ ^{to} ~~think~~ ^{think} ~~about~~ ^{about} ~~the~~ ^{the} ~~world~~ ^{world}
Truth - ~~but~~ ^{but} ~~special~~ ^{special} - ~~concept~~ ^{concept} ~~of~~ ^{of} ~~love~~ ^{love} ~~to~~ ^{to}
~~differs~~ ^{differs} ~~from~~ ^{from} ~~the~~ ^{the} ~~world~~ ^{world} ~~as~~ ^{as} ~~it~~ ^{it} ~~is~~ ^{is} ~~of~~ ^{of}
~~and~~ ^{and} ~~the~~ ^{the} ~~world~~ ^{world} ~~we~~ ^{we} ~~can~~ ^{can} ~~still~~ ^{still} ~~see~~ ^{see} ~~that~~ ^{that} ~~is~~ ^{is} ~~the~~ ^{the} ~~world~~ ^{world}

only answers are new questions, can
s experience is.

hat we really mean when we say that
of God vanish, and that therefore an
arded and worshipped as God, can no
orshipped. For what we call gods are
must suffer the fate of such images.
l to say something different, and that
wrong in a way characteristic of our
n image, confusing one of the many
and perish, with the real God whose
with any one of these images, no matter
ly invent for the objects of their par-

must be broken, the iconoclasts must
last is the human soul which rebels
an no longer be believed in, elevated
as a thing that demands to be wor-
od, we try again and again to set up a
ore just image, which is intended to be
only proves the more unsatisfactory.
shalt not make unto thee an image,"
i canst not make an image." This does
sculptured or painted images, but to
f our imagination as well. But we are
e images, and forced to destroy them
ot succeeded.

voice is never silenced. . . . The voice
ing that happens, in the guise of all
nen of all generations, makes demands
n to accept their responsibility. . . . It is
to lose one's openness. But to be open
ce — call it what you will. It does not
at matters is that you hear it.

of holding fast to God. And that does
age that one has made of God, nor even
that one has conceived. It means hold-

ing fast to the existing God. The earth would not hold fast to its con-
ception of the sun (if it had one) nor to its connection with it, but to
the sun itself.

35

THE DESCRIPTION of God as a Person is indispensable for everyone
who like myself means by 'God' not a principle . . . and not an idea . . .
but who rather means by 'God', as I do, Him who — whatever else
He may be — enters in a direct relation with us in creative, revealing,
and redeeming acts, and thus makes it possible for us to enter into a
direct relation with Him. . . . The concept of personal being is indeed
completely incapable of declaring what God's essential being is, but it
is both permitted and necessary to say that God is also a Person.


36

SOMETIMES WE have a personal experience related to those recorded
as revelations and capable of opening the way for them. We may
unexpectedly grow aware of a certain apperception within ourselves,
which was lacking but a moment ago, and whose origin we are unable
to discover. The attempt to derive such apperception from the famous
'unconscious' stems from the widespread superstition that the soul can
do everything by itself, and it fundamentally means nothing but this:
what you have just experienced always was in you. Such notions build
up a temporary construction which is useful for psychological orienta-
tion, but collapses when I try to stand upon it. But what occurred to
me was 'otherness', was the touch of the other. Nietzsche says it more
honestly, "You take, you do not ask who it is that gives." But I think
that as we take, it is of the utmost importance to know that someone
is giving. He who takes what is given him and does not experience it
as a gift, is not really receiving; and so the gift turns into theft. But
when we do experience the giving, we find out that revelation exists.

37

IN GENUINE dialogue the turning to the partner takes place in all
truth, that is, it is a turning of the being. . . . He receives him as his
partner, and that means that he confirms this other being, so far as
it is for him to confirm. The true turning of his person to the other
includes this confirmation, this acceptance. Of course, such a con-
firmation does not mean approval; but no matter in what I am against
the other, by accepting him as my partner in genuine dialogue I have
affirmed him as a person.

YOUR TEMPLE CALENDAR – *Clip and Save*

SUN	MON	TUES	WED	THURS	FRI	SAT
8 MARCH SERVICES 10:30 a.m. The Temple Branch Conducted by The Temple Men's Club "...WHEN I CALL UPON THE NAME OF THE LORD"	9 BIBLE IN MODERN CINEMA The Ten Commandments Rabbi Daniel Jeremy Silver 7:45 p.m. - Branch	10 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	11	12	13 Services - 5:30 p.m. The Temple Chapel	14 Shabbat Services 11:15 a.m. - Branch Bat Mitzvah LAURA GREEN 11:00 a.m. The Temple Chapel
15 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE MODERN JEWISH MIND III MARTIN BUBER	16 <i>Ben Cantor</i> BIBLE IN MODERN CINEMA Moses the Lawgiver Rabbi Paul Joseph 7:45 p.m. - Branch	17 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Religious School Board Meeting 7:45 - Study Group 8:15 - Meeting Branch	18 TWA Board Meeting 10:00 a.m. - Branch	19 AMERICAN JEWISH ARCHIVES 	20 Purim Services - 5:30 p.m. The Temple Chapel SEVENTH SABBATH 8:00 p.m. - Branch	21 Shabbat Services 11:15 a.m. - Branch
22 <i>meissel</i> SERVICES 10:30 a.m. The Temple Branch Rabbi Stephen Klein will speak PURIM CARNIVAL 2:00 - 5:30 p.m. The Temple Branch	23 <i>Purim Carnival Prudent Respectful</i> BIBLE IN MODERN CINEMA Heroes of the Bible - Moses Rabbi Stephen A. Klein 7:45 p.m. - Branch	24 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	25	26	27 Services - 5:30 p.m. The Temple Chapel	28 Shabbat Service 11:15 a.m. - Branch Bat Mitzvah SHARON ABRAMS 11:00 a.m. The Temple Chapel
29 SERVICES 10:30 a.m. The Temple Branch Conducted by The Temple Mr. & Mrs. Club STAMP	30 BIBLE IN MODERN CINEMA Holy Moses Rabbi Daniel Jeremy Silver 7:45 p.m. - Branch	31 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	1 APRIL	2	3 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 p.m. - Branch	4 Shabbat Services 11:15 a.m. Bar Mitzvah PAUL RUBEN 11:00 a.m. The Temple Chapel