



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

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

Sub-series B: Sermons, 1950-1989, undated.

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Untitled sermons, 1950-1960.

Book burning and other forms of censorship ~~in the field of~~  
~~ideas or information~~ <sup>have</sup> a long and time honored history. No age has  
really been free of it---which, by the way, is a tribute to the power of  
ideas and testimony to the fear status quoists have always felt when faced  
by bold new plans for a more equitable ordering of society.

~~We read together to note one of the first recorded instances~~  
~~of book-burning. How Jehoiakim, King of Judah, had the predictions of~~  
~~Jeremiah burnt because they disagreed with his jingoistic plans for a new~~  
~~alliance against Assyria.~~

There have been overt and covert pressures brought in every age  
against the innovators and the critics. Our own country has not been free  
of such pressures. During a spyscare in 1798 ~~the Congress of the United~~  
States actually ~~passed a law, the Alien and Sedition Act, which placed heavy~~  
~~penalties on anyone who published material "false, scandalous or malicious"~~  
against any official of the government or member of Congress. In effect,  
criticism of the Federalist party was not to appear in the press. You can  
well imagine how Copperheadism during the civil war and ~~pro-German feeling~~  
~~before and during World War I~~ was welcomed and what social and economic  
pressures were used to bring the recalcitrants into line. In 1917, the  
Government passed an Espionage Act which imposed penalties on "anyone who  
used abusive language against the government or <sup>the</sup> institutions of the country"  
The results? Strikingly similar to

~~The effects of the Espionage Act~~

to-day:

Individual critics of the war and Wilson's program  
were rounded up by the government, often without  
warrant of arrest, hustled to jail, held incommunicado without  
bail, tried in courts where the atmosphere was heavily  
charged with passion, lectured by irate judges, and sent  
to prison for long terms in one case an adolescent girl of  
twenty years...

The enforcement of the Espionage and Sedition Acts by the  
department of Justice was unnecessarily harsh to say the  
least. Alleged seditious meetings were broken up and the  
headquarters of suspected organizations raided, generally  
without warrant. Newspapers which printed news unfriendly





that the high court circumscribed the rights of free speech somewhat more sharply--- ruling as they did that conspiring to advocate the violent overthrow of the government was sufficient grounds for indictment, But even with this new limitation, it has been true in our century and is becoming increasingly apparent again now that free men find the ultimate repository of their rights in the law and before the tribunals. The demagogue is, therefore, always impatient with the law's due process --he would convict men before the more volatile bar of public opinion.

It behooves us, therefore, not to ~~Textxxxxxxx~~ be impatient with the wheels of justice. They may move slowly, yet they move in our country fairly--which is much more than can be said for the emotional judgements and social penalties of public opinion. Further, we must avoid tampering with the judicial process.

Where it can be improved remedial action should carefully be taken--but reckless change endangers ultimately the basic rights of each of us. The courts in many ways protect the average citizen from himself.

A renewed

Faith in the reasonableness of our fellow men and in their ability to arrive at an honest and fair minded solution of whatever problem confronts them---

~~The~~ two ideas which are basic to honest democratic thinking and a renewed respect for justice and due process----- ~~these~~ would be valuable guides I believe in analysing the problems which the <sup>various local and national</sup> ~~Security~~ committee and his ~~committee~~ <sup>present</sup> numerous ~~lessor~~ <sup>present</sup> ~~cases~~ have presented.

To come down to the present. We are to-day in the midst of another round in the battle between those who dare and those who fear, between those who would be loyal to a principle called democracy and those who are loyal to a status quo.

It is not hard to understand the elements of discouragement, frustration, aimlessness, fear, disillusionment which give to the preacher of conformity a much wider appeal than he would normally enjoy. --an unpopular ~~xxx~~ seemingly purposeless war--a rude awakening from a post war complacency for which we were

not psychologically prepared--the belated awareness of Soviet strength and of the appeal <sup>its</sup> thesis could ~~have~~ especially among those disillusioned with capitalism or imperialism--the fear of an all out war especially an atomic war--lack of reliable information <sup>AS TO</sup> ~~on~~ our aims and strengths--gradually weakening faith in an administration--the presence of actual spies in our midst--the need for internal security--<sup>DURING SUCH A PERIOD EMOTION TAKES</sup> psychologically, ~~above all else~~ the need for ~~(REFERENCE) OVER REASON~~ scapegoats.

Psychologically, America needed some-one to blame and it was not hard for the self willed and the unscrupulous to make use of this emotional <sup>need</sup> ~~ment~~. American leaders, they said, had not <sup>only</sup> made honest errors in judgement and tactics--as all fallible humans will-- they had been intentionally misled by a large group of men and women who had infiltrated the government, all levels of communications, the schools and <sup>the</sup> churches, and who on orders from abroad intentionally lead America from error to error.

It followed that these men and women must be weeded out and eliminated from positions of public trust. So the parade to the committee stands began. It mattered not that not a single new spy was uncovered who was not under indictment or surveillance <sup>by</sup> ~~of~~ the FBI or the CIA. It mattered little that most of the men and women who were subpoenaed joined the party <sup>in the</sup> ~~of the~~ front organizations in the twenties of thirties or even when Russia was a war time ally--that many had been stupid dupes of Communist propaganda <sup>by</sup> ~~that~~ most had never performed a disloyal act vis a vis the United States, They served the Committee's queer logic.

So and so was a member of the C.P. or of certain front organization (his motives are unimportant)  
So and so is a teacher or an actor ~~or~~  
Therefore, there is an active disloyal anti-american threar in the schools or in the theaters.

The best that can be said ~~of~~ these committees was that they dramatized the ~~realitys~~ ~~and dangers~~ of living in a divided world--but would not the Unions and the government have weeded out the weak and the misguided and the disloyal of its own.



Security checks and the emergence of strongly anti-communist labor leaders long antedates Mr. McCarthy. Indeed, at times these congressional investigations actually hindered the operations of the FBI which is specifically charged with surveillance ~~and apprehension~~ <sup>of</sup> ~~vigilance~~ <sup>and prosecution</sup> of all who are dangerous to our national security. ~~Especially~~ <sup>At</sup> around election time cases would be broken in committee long before the FBI was willing or able to successfully prosecute. Moreover, by loading these agencies ~~down~~ with the added surveillance of so called frontists or pinks or eggheads or intellectuals--however you would label that element of the population which joins organizations and seeks to right specific wrongs--- it <sup>vs</sup> ~~to~~ Mr. Hoover's <sup>OWN EFFICIENCY LIMITED THE MANPOWER WHICH COULD</sup> ~~expressed dismay~~ <sup>turned energies</sup> ~~and sapped away from their~~ <sup>BE CONCENTRATED ON ACTUAL FIRES AND SUBVERSIVE</sup> ~~central job.~~

As the committees went about their investigations two ideas became apparent. One was that they were showing an alarming disrespect for the principle that a man is innocent until proven guilty and that guilt by association is the most tendentious of proofs. Secondly, they were showing an amazing respect for scare headlines and the power of the press and seemed to be searching for ~~escape~~ personal glory rather than working systematically on legislation to improve our internal security--which was their original reason for being called into being.

This last reason was driving more and more men into the opposite camp. Men who were becoming increasingly aware of the ineptitude of these committees <sup>terms of</sup> ~~in/actual~~ accomplishment. Men who had no patience with appeals made without the law. Men honestly saddened by the sight of the parade of the foolish and the misguided--men eager to rid government of the simple minded and unrealistic--but men unwilling to be brow beaten into conformity. Men who realized that for every scare headline <sup>at</sup> ~~set~~ home-for every attempt to limit freedom of belief or of speech-for every book burnt or professor discharged--we were losing friends and prestige abroad. Men who had more trust in the judgements of our courts than in the pronouncements of Mr. McCarthy.

The Activities of the Department of Justice. The enforcement of the Espionage and Sedition Acts by the Department of Justice was unnecessarily harsh, to say the least. Alleged seditious meetings were broken up and the headquarters of suspected organizations raided, generally without proper warrants. Furniture was destroyed, papers were seized, and often the members of the organization who happened to be in the rooms were seized and marched off to jail without any formal complaint being lodged against them. Even "innocent bystanders" were sometimes beaten by the police. One of the worst features of this campaign of suspicion was the encouragement it gave to busybodies to spy upon their neighbors. The Department of Justice is said to have enlisted two hundred ~~more~~ thousand private citizens in this work of voluntary information and denunciation. Huge card catalogues were compiled of the names of citizens whom their spying neighbors suspected of not agreeing with the policies of the administration, which was equivalent in their eyes to being "pacifists," "pro-Germans," and "traitors." Our country had a bad case of the "jitters," which was probably caused less by the actual fear of the Kaiser's conquest of America than by the behavior of the Russians Bolsheviks, who had ousted the moderate government of Kerensky, in November, 1917, and set up the "dictatorship of the proletariat" under Lenin and Trotsky - a communist regime which confiscated private property, exiled the capitalists of the old order, and put to death the Czar and his family, the members of the nobility, and the "counterrevolutionists" and conservatives generally. The "Reds," or the sympathizers with the communistic revolutions in Russia, though they were few in this country, were magnified by the fearful into a great host who were plotting to overthrow our government; ~~and~~ and the attitude of suspicion which had originally been roused against the German spies and emissaries in America was easily transferred to the "tools of Moscow."

Mistaken Zeal. It is not easy to determine the limit to which the government of a liberty loving people in a republic should go in repressing freedom of speech and writing in a great national emergency. Obviously it will depend upon the degree of danger apprehended; and on that point there will always be a wide difference of opinion. As we look back from the post war days it is not difficult to see that the government was overzealous in repression and persecution. The great mass of our people were loyal to the cause for which we were fighting, and even to most of the policies of the Wilson administration. Though the majority of the Socialists condemned the war, there was no organized attempt of the party to hinder its prosecution. Labor was solidly behind the President. "Traitors" were as rare as white crows. "When all the immense inquisitorial activities (of the Department of Justice) were sifted down to the bottom," says Beard again, "... not a single first class German spy or revolutionary workingman was caught and convicted of an overt act designed to give direct aid or comfort to the enemy." It would have been enough for the government to punish actual unlawful acts or deeds of violence, letting opposition to the war or the government in speech or writing play itself out. That there were some Americans who put loyalty to the idea of peace above loyalty to their country, some even who worked for the defeat of the cause for which their country was fighting, was true. But they were after all comparatively few; and the most effective answer to them was not an overzealous campaign of suspicion and persecution, which invariably tends to confound the innocent with the guilty, but the spectacle of the millions of Americans who rallied to the support of the government's war policies and the call to the colors.



[book burning 1]

Men were coming to realize that not only was Mr. McCarthy playing fast and loose with due process, not only did he distort, not only did he have little respect for time honored principles of basic rights---but he was accomplishing little or nothing.--except bad publicity abroad for our democratic crusade and a "black silence of fear" at home wherein men eschewed joining worthwhile causes or fighting unpopular battles or speaking openly their views.

This was true in the famous furor over loyalty oaths (which any spy could willingly sign);--the investigation of the universities wherein Mr. McCarthy tried to limit severely the time honored principle of academic freedom--the movie and Radio investigation (wherein Mr. McCarthy silenced unkind criticism) --and in the latest move in his battle for conformity and power. His facile assumption that he is judge of what America ought to read--His assertion that there were some 30,000 titles which ought not to appear in overseas libraries or on school shelves. He brow beat and he pressured and he gained only bad publicity for America and the derision of the free world.

The State department was vulnerable --so seeking to avoid an open clash they ordered removed from the libraries of overseas information agencies some 300 titles--- apparently on two grounds

- 1) that foreign nationals ought not to read books written by men who have been subpoenaed before the McCarthy committee
- 2) that they ought not to read books which differ with present foreign policy especially in Asia.

Some overzealous subordinates in Singapore and Sydney actually burnt the volumes in their libraries--such dangerous books as the Thin Man mysteries, Pearl Buck's Nobel prize winning Good Earth, Thomas Paine's Common Sense and others--

Europe was aghast--and so fortunately was America--an America which could still remember Hitler's bonfires and Stalin's censorship--An America which took its cue from these fine words of our President.

A democracy smugly disdainful of new ideas would be a sick democracy. A democracy fearful of new ideas would be a dying democracy. For all these reasons we must in these times be intelligently alert not only to the fanatic cunning of Communism but also to the grave dangers in meeting fanaticism with ignorance.

[book burnings]

For in order to fight totalitarians who exploit the ways of freedom to serve their own ends, there are some zealots, who-- with more wrath than wisdom-- would adopt a strangely unintelligent course. They would try to defend freedom by denying freedom's friends the opportunity of studying communism in its entirety...

The libraries of America are and must ever remain the homes of free inquiring minds. To them our citizens--of all ages and races, of all creeds and political persuasions must ever be able to turn with clear confidence that there they can freely seek the whole truth, unwarpd by fashion and uncompromised by expediency. For, in such whole and healthy knowledge alone, are to be found and understood those majestic truths of man's nature and destiny that prove to each succeeding generation the validity of freedom.

Can America which had gained nothing but shame because of Mr. McCarthy's latest attempt to improve our internal security.

Not only have we gained little by McCarthy's and Velde and Jenners fulminations and zeal but we have lost--friends--prestige-- self respect--the free air of discussion ~~in which~~ which helps mature new ideas and progress.

What we need to-day is reasonableness not emotion. If our security needs to be tightened let this be done but within the framework of the law. If men are risks let them be removed but only after a free and open trial.

But the fault is not all McCarthy's--the fault for this constriction of inquiry and free speech which we are all feeling--it is ours--yours and mine. Everyone of us who has been impatient with legal processes. Everyone of us who has made the facile jump from liberal to radical to pink to Communist. Everyone of us who has been scared and has allowed emotion to rule reason and has said--at least he is doing something about it all. Let us see Mc Carthy and company for what they are.

~~Let us see Mc Carthy and company for what they are.~~ Self willed men who would subvert the democratic process for their own ends. But let us see also the larger problem of maintaining freedom in a dangerous world and let us realistically begin to safeguard both our rights and our safety.

Let us convince our representatives that speaking out against McCarthy's super patriotism will not brand them as disloyal men in any way.

Let us rededicate ourselves to all principles to be in principles - let us remember that safety is to be found only by the brave - only in freedom - only when we stand the firm mindless as his fellow citizens -

[book burning]

The ideal of freedom began humbly many centuries ago in the dreams of a slave people huddled besides Egyptian bonfires. Since that day it has grown slowly. Poverty of means, a period of wilderness wandering, inner strife and adjustment of power were present wherever freedom tried to grow. Yet the world has moved a significant <sup>DISTANCE</sup> in the direction of the realization of this dream.

We have tried during the past week to analyse the spiritual bases of the free life. We found that it was no easy self evident task. Freedom demands maturity of thought. I should like to tie together what we affirmed by formulating what I believe has been the creed by which the untired and undaunted free man has lived at all times:

A Belief in man, in his slow ascendent progress, in the autonomy of his spirit and the primacy of his claims over the claims of all forms of human organization.

A belief in authority when it is sanctioned by reason and consent and the recognition that the fullest expression of the free life requires the fullest acceptance of the responsibilities of community living.

A belief that the only legitimate tools of social progress are education experimentation and cooperation.

A belief that to be well governed is not as important as to be self-governed; that values bestowed are not as desirable as values achieved. A rejection of all milleniums proffered at the spear point of dictatorship.

A belief that all truth is made manifest through the contact and clash of diverse opinions and that the very motive power of progress is the free exchange of ideas and the exercised privilege of non-conformity.

A belief in non-conformity but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation, in conflict but not in hate.

Such must, I believe, be the ~~basic preconceptions~~ <sup>GUIDING PRINCIPLES OF</sup> the free man. They



OR EASILY ACHIEVED  
not negligible, yet in them lies our hope of a better tomorrow. We can not  
afford to let them go unheeded. Surely if we are faithful to this code the  
vision of Isaiah will yet become reality:

For the work of righteousness shall be peace  
The effect of righteousness quietness and confidence forever  
My people shall abide in a peaceful habitation  
In secure dwellings and in quiet resting places.



~~the~~ man's time all alone

(Progress)  
O Thou Blessed One  
We know the road & bend  
on the  
Who shall ascend

Gradually history unfolds, generation follows generation; civilization succeeds civilization. Man rises slowly from the beast and changes into a sophisticated human being. He builds for himself a culture which allows him a certain freedom from the forces of nature. He has developed, but had he progressed?

What can we answer? One concept is a scientific fact, none can deny; while the other is an open question whose validity bitter and disillusioned thinkers of our age sincerely doubt. No <sup>intelligent</sup> ~~thinking~~ man to-day questions evolution, but many doubt progress. For just as man has become a more complex being, so have wars become more destructive, economic exploitation more dangerous, intellectual freedom more curtailed. Man developed over a period of tens of thousands of years from an ape, so too in this time did fighting change from single hand to hand combat, to the global war of this atomic age.

Progress might be defined as an increase in the general happiness of the human race--of its well-being and security. Can the generation which witnessed the rape of Lidice, the battle of Stalingrad, the bombing of Hiroshima say that advance in this sense has taken place?

How have we failed, but more important how can we bring about an increase in human happiness? How can we become co-workers with God? For evolution is God's work; ~~what~~ self-development the creation of a better world needs the help of man.

Centuries ago, Abraham, our father, wrestled with this complex problem. Together with right-minded men of all

generations he did a <sup>great deal</sup> of hard thinking as to how he could do his share in making of this planet a better place in which to live. Yet as he pondered, the very magnitude of this issue put him at a loss. He felt unsure of himself; many paths lay before him, which then was the best? Which would permit him to be of real service to the world and which would end only in Phyrrie victories? Uncertain, he appealed to God for counsel, and as always from the Almighty he received good advice:

וְהָיָה לְךָ בְּיָמֶיךָ וּבְיָמֵי בְנֶיךָ וּבְיָמֵי בְנֵי בְנֶיךָ  
 וּבְיָמֵי בְנֵי בְנֵי בְנֵיךָ וּבְיָמֵי בְנֵי בְנֵי בְנֵיךָ  
 וּבְיָמֵי בְנֵי בְנֵי בְנֵי בְנֵיךָ וּבְיָמֵי בְנֵי בְנֵי בְנֵי בְנֵיךָ  
 Get thee out of thy land, from thy birthplace, and from thy  
 father's house unto the land that I will show you and be ye  
 as a blessing.

Abraham was advised to exert himself so that through him goodness and blessing might be brought into this world. This, he was told, could be accomplished only by the getting out and the doing, by the working and the laboring, by a separation from the luxuries of an easy existence and by an embarkation on a life of struggle and experimentation, of sweat and tears, of purposeful thought and deed--all aimed at bringing into the lives of as many as possible a larger measure of satisfaction and security. The rules were simple ones: "Do good, in all places and on all occasions," "The job is for you to do, do not trust that others will do it for you," "Work for a better world and you cannot help but be as a blessing."

Go and do your share of the task, then both you and society cannot help but be benefitted. Certainly a confident, optimistic outlook on life. One which Abraham in the beauty of his faith found acceptable, nay desirable.



But mankind to-day is neither so confident ~~nor~~ so hopeful. Mankind looks cynically and doubtfully on any such advice, because we have misapplied these simple rules blocked out for Abraham.

Man toiled and labored and exerted himself but the general happiness level, if we can speak of some such indicator, seemed never to rise. For man worked, but forgot to work for a purpose. We never learned how to use wisely the great mass of scientific and technical and religious knowledge at our disposal. In our search for truth we tried to divorce progress from the ethical and religious values. We felt that these were not necessary. Only to find that we had become much like the mythical Sisyphus doomed to an everlasting life of fruitless labor.

We see around us a world whose outlook is pessimistic, a society ~~so~~ demoralized that the philosophies of nihilism and otherworldliness have become the prevalent beliefs of our times. Our first task then must be to understand <sup>why</sup> mankind has become so discouraged and has rejected any hope of making of this a better world.

A century ago man lived confidently assured by scholars like Herbert Spenser that progress was inevitable. Science, was the long awaited messiah bringing in its golden train untold treasures, healing drugs, power harnessing formulae, labor saving devices, ~~and~~ poured out ~~of~~ laboratory and workshops. Change, invention, discovery were words that charged the air; the names of Fulton, Watt, and Morse were on every tongue; the

expositions of Paris, Berlin, and London showed man in resplendent panorama a preview of the ~~brand~~<sup>brave</sup>-new world. The march of Dame Science was so rapid that man ~~had~~ no leisure to doubt that all this could but lead to a general advance.

The thinkers of the nineteenth century seldom questioned the notion that progress was inevitable. This was the age when men argued not whether there could be a better world, but disputed as to what form this world would take. Utopian socialists, and laissez-faire capitalists, all painted the future in brilliant colors. Bacon and More were read again. Men like August Comte taught that the age of positivism, the highest and finest period of world culture was just beginning. Even Karl Marx spoke dazingly of the future when the dictatorship of the proletariat would finally win out.

Few doubted progress in the nineteenth century. How could they in the face of Darwin's discoveries of evolution and the inventions of men like Laplace, Hemholtz, and Lord Kelvin which seemed to hold forth the promise that there was no field in which man would not become nature's master.

Few doubted progress until the twentieth century. Until it became painfully evident that the wonders of science and technology created as much unemployment, pyramiding of wealth, and ruthless exploitation as they added to the material welfare of the world, until the marvels of the laboratory had proven their tremendous potentialities on the battlefields the world over.

Only then did the magnificent illusion burst. Again man

began to doubt, again they raised the cry of Koheleth, uttered so many years previously: The world goes round and round and round, but does it get any where? Hope, shattered men looked at the broken pieces of their faith; and could not help but doubt. <sup>a</sup>Dispair and <sup>a</sup>disillusion set in. Men began to <sup>a</sup>affect existential and nihilistic systems of thought which eased their consciences by assuring them that the great disaster was not their fault, not of their doing. The calamities of the twentieth century were merely object lessons which showed what man should always have known; that he was powerless against the forces of nature and destiny.

Mankind suffered not only the agony of physical disaster but the pain of mental disenchantment. It had paid too little heed to the advice of God given through Abraham centuries before:

וְיֵצֵא אֶתְּךָ מִבְּיֹמֶיךָ וְאֶתְּךָ מִבְּיֹמֶיךָ ... וְאֶתְּךָ מִבְּיֹמֶיךָ

Get thee out of thy home, do all that must be done, and be ye as a blessing. The world forgot that a job done is of small worth unless it has been carried through with the intent that someone might benefit through it or because of it--unless it added to the sum total of happiness and prosperity in the world.

Scientists had worked long hours. They had labored courageously sometimes against tremendous odds, but they had served an unrewarding mistress whom they called disinterested truth. Can we of this Atomic age afford such a mistress? One who delights to hold her assignations on the street corners of ruined cities, and to woo her suitors to the cries of the maimed and the oppressed. Certainly science must continue to search



for the truth, but the scientist must ~~also~~ learn to apply what he has found 'For the good of all and the hurt of none.' He must become accustomed to moderation, not speed; careful planning not heedless plunging. We would not today be so concerned about atomic control, if a century ago ethical controls had been applied by inventors and technicians. If mankind had heeded the advice given by Abraham; Go and be ye a blessing. How much agony and anxiety it might have spared itself.

In truth, our society is suffering from more than a temporary discouragement and disappointment at the course of recent events.

Ours is an age which can no longer accept the theory that there is some certain goal towards which the world is moving. There was once a time when man could confidently speak of absolute goals and could describe in great detail their very nature. The Greek spoke of a return of the Golden Age when the world would again be under the beneficent rule of the father of all gods, Chronus. The Orthodox Christian knew the very streets of the heavenly City of God. Even modern socialism described to its members the wonderful world that would be theirs once they became masters of the tools of production.

But our generation would think of utopia in its original Greek meaning ou topos that is "no where" or "no place". For accustomed to considering as we are, all concepts as being in relative not absolute relations one to another, We hold that all events arise out of temporary and transient conditions and

are as they develop ever changed and modified, never static. We picture the world as continually in flux much like the ever changing designs seen in the bits of glass at the base of a kaleidoscope.

Absolute ideas are to our age tref posul, a completely unacceptable. <sup>#</sup> The men who believed in progress pictured history as the slow movement of ~~the~~ world towards a final goal. When this end was achieved a period of perfection would set in; time would cease to matter and since life was ideal, change could no longer take place. ~~For how could life become any better?~~ A beautiful picture, but how is it possible? How can 'ever changing history' suddenly become static? How can the restlessness of life suddenly pause and become immobile? Only a miracle could accomplish all this, and our age is not one to be troubled with such thoughts.

We began to consider progress, the idea of progress, as merely another of our carefully built-up and cared-for<sup>self</sup> delusions, which help us to live out our lives on this unkind planet with some <sup>sense</sup> of balance. Progress had <sup>given</sup> man a sense of purposiveness, an optimistic outlook on life. Now all these were gone. Life became aimless and living listless. The color, the joy of living, were drained away and what was left was a sense of despair, and of fatigue. 7

Once again mankind was suffering because it had not understood God's advice to Abraham. <sup>Go, to</sup> the land that I will show you. The emphasis here is not ~~on~~ the promise of ~~the~~ achieving of a definite goal, but <sup>is</sup> on the doing, the striving for a better world.

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The calm oriental mind of Abraham understood the meaning of this advice. He understood fully that only petty goals can be achieved. We can satisfy our hunger drives or our acquisitive instincts, but that which is fine and noble, the higher ends of life can be concluded only in the sense that they enrich our lives and give them proportion and meaningfulness. As we work in their service, our lives fall under their subtle influence and take on a new and finer spirit.

Judaism understood long ago the nature of relativism and accepted it. However, the rabbis made out of it's philosophy something useful and desirable, they did not permit it to strip life of its color and meaning. Judaism as always waxed optimistic and saw life in its highest terms. It told men quite frankly that the goal would elude him

It is not for you to complete the work, but our rabbis always added Neither are you free to withdraw from it; understand fully what <sup>is</sup> ~~can~~ be expected from life, but never leave off working for a better world. Thus it brought back peace of mind to men and combined it with an unflagging desire to become a co-worker with <sup>God</sup> ~~is~~ in the making of a better world.

Nineteenth century thought mistook development for progress on one more major issue. These were the years when the individual disappeared into the larger social group. When man became merely a number on a production line, a figure in a census column; a lost soul searching vainly for some outlet through which to make his influence felt. He was one of sixty million



voters, what power did he really have? He was one of an army of five million soldiers, what difference did his courage make? He was one of some three hundred million souls on the face of the earth, how could his actions or beliefs affect the world in the least?

Progress was an express train which hurtled down the tracks; man had only to board her at his leisure; he would then ride first class into paradise. His own efforts did not count; he was not the engineer; he was merely a passenger who had but to lean back and enjoy the view.

But the express was somehow derailed, and when man had recovered from the shock, he found himself suddenly thrown on his own resources. There was no conveyance ready to carry him to his destination, his own two feet would have to do, but shocked and bruised and out of practice man found it much easier to sit and wait for help to come. To affect 'Do-nothing' systems of thought which told him that it made not an iota of difference whether he accepted defeat, or whether he set out along the tracks towards his destination. In neither case would he reach his station, so why should he bother?

Yet even this soporific failed to comfort him for long, his conscience and inner sense of fineness screamed that he was being untrue to himself. His was a troubled soul, which felt weakened and ineffectual, and <sup>yet</sup> compelled to do something constructive.

Mankind found that it had to relearn what God had made clear to Abraham: That the emphasis must be always on the individual deed. It is his actions which count. It is the sum total of his deeds which make for advance.

You get out and do--The whole tenor of God's advice is subjective, directed towards one person. Judaism told man that he was more than a number, more than a figure on a chart. To the questions, "What is man, that thou art mindful of him?" The answer was always, "Yet thou hast made him but little lower than the angels." Man is a curious mixture of the Temporary and the Secular combined with the eternal and the divine. Though man is born in the morning and withereth in the afternoon, religion always emphasized that ~~greatness~~ <sup>Divinity</sup> which we each possess.

2. 2 YOU

The nineteenth century promised progress, but could not produce the Golden Age it prophesied. It was an age which trusted in its might alone, and fought not in God's service, but in the ranks of mortal leaders. It made its own timetable

Dear friends, the successful completion of the harvest has always lead man to offer thanks to his God or gods. ~~Man~~ <sup>man</sup> depends for his sustenance ~~on the soil~~ <sup>and the sun from the soil</sup>, the successful ingathering of the crop has always been an excellent occasion to rejoice, and make merry and engage in festivities of all types- to express man's gratitude and relief that the many disasters which could have blighted the crop did not occur -and that enough food is now available for the coming year.

We who live in more advanced cultures have freed ourselves somewhat from our absolute reliance on the soil and so the harvest season has been relegated to a position of less central importance, nevertheless we too take advantage of this customary period of thanksgiving to express our gratitude for the many material blessings which have graciously been made our portion- For ~~whatever~~ <sup>the</sup> measure of security we have attained, for the high standard of living ~~which~~ <sup>to day</sup> which we can afford to ~~live~~. For those luxuries with which we have surrounded ourselves. For the plans and ambitions we have been allowed to complete. These are the harvests of our lives ~~to day~~ whose successful completion leads us to rejoice and give thanks.

~~It is~~ <sup>it is</sup> true ~~with the crop~~ <sup>with our crops and our lives</sup>, ~~so do we sense that in our lives~~

~~that we have been allowed to accomplish and possess was not made ours~~ <sup>not as a result of any particular</sup> ~~through our own high virtue and merit alone~~ <sup>of our - kind Providence has helped us</sup> - ~~They are God-given~~ and

so we take advantage of such holidays as this success festival to pay humble tribute to the god who made all this possible. ~~And do not think~~ <sup>Thinking of all</sup> of our many blessings and of our unexceptional merit, a sense of humility overwhelms us- we become less self-consciously proud of our petty achievements and more willing to use whatever we possess wisely and for the betterment and welfare of others as well as of ourselves. This is the eternal message of every Thanksgiving season: Men, you have built ~~this world~~ <sup>this world</sup> well, but not through your own power alone- Think of all you owe to the ~~help of~~ <sup>and your</sup> others, who aided you to grow and develop, ~~to give~~ you your start in the world- think of all you owe to God who has kept complete misfortune from crippling you and depriving you of all you have and prize.



to this Succoth season- ~~when we would be celebrating the festival of~~  
~~the festival of the tabernacles was originally~~  
~~just such an autumnal agricultural festival of thanksgiving. These~~  
~~were the days just after the harvest had been finished- days when such~~  
~~and for whose recognition we have to express gratitude~~  
 thoughts must have been and were particularly appropriate.

We give thanks then on this festival, as did our ancestors, for

~~the~~ successful harvestings ~~which we have gleaned during our lives- for all~~  
~~we derive from our possessions~~

the many blessings which we have been accorded for the graciousness of  
 living which God has in his bounty let be our lot, ~~for~~ there are other

things for which we give thanks- Less intrinsic and less material- yet

none the less real. ~~we~~ are grateful that in life there is rest as well  
 as work. ~~For if our bodies had to exert themselves the whole year round~~  
~~with heavy labor, and burden and a weary our minds without rest, with~~

cares and worries we should soon have reached the physically exhausted

stage, the state of nervous distraughtness - which would strip life of

all its relish and make of our lives a very drab existence indeed- and

one dangerous to our physical and mental health. Judaism was never averse

to the merriment, the singing, and socializing, the ~~feasting~~ ~~feasting~~ which character-

ized this festival- Unlike many present day evangelical Christian sects

and unlike the whole outlook of Buddhism- Judaism has never preached

abstinence, or celibacy, or asceticism- nor has it demanded a solemn

sombre view of life. ~~Instinctively our sages must have felt that the~~

need to relax, to unbend, to let oneself go every once in a while was

a necessary ~~condition~~ ~~condition~~ of every ~~individual~~ ~~individual~~ healthy person. A certain zest

for life must ~~accompany~~ ~~accompany~~ life, tedium and drudgery. The great and blessed

gift of life was not given man solely that he dedicate himself to self

sacrifice and labor for others. Man must think of his ~~own~~ ~~own~~ welfare as well

as that of others- for only if he is a completely rounded and healthy

individual can he be of fullest use and benefit ~~to~~ ~~to~~ his fellow man. Our

fathers ~~then~~ ~~then~~ were not averse to getting a little ~~shaker~~ ~~shaker~~ off succoths or

enjoying themselves by spending a day ~~botling~~ ~~botling~~ time away. It was only

if these are carried to excess that they are censured. For then they

cease to be either healthy <sup>or</sup> satisfying, but rather work to undermine one's physical condition and sap one's mental health and vitality. Our teachers were <sup>opposed to</sup> ~~not interested in~~ either extreme- self abnegation or self indulgence; ~~but rather~~ <sup>instead</sup> preached <sup>the doctrine of the</sup> golden mean <sup>about</sup> moderation and the necessity of maintaining a balance in all that one does. ~~we give thanks then on this festival not only for the material possessions which we are fortunate enough to possess, but for the mental well-being and the physical health which permits us to derive enjoyment and pleasure from all these as well as from all else in life.~~ Thanksgiving then is more than an enumeration of bounties received and a mumbled 'thank you God'. It is an appreciation of the nature of the possessions which have been made ours through God's bounty, a resolve to use them wisely for the benefit of others as well as for ourselves, and it contains a summons to live a healthy normal balanced life- which will permit us the luxury of enjoying those gifts god has showered on us <sup>wisely</sup> ~~and~~ which might otherwise be wasted- For the man who has over taxed himself and developed ulcers can no longer enjoy the food and drink which his hard labor has secured and the man so over wrought that he can no longer put his head down on the pillow and sleep peacefully at night- will find the nighttime a period of torture and will find little pleasing or gratifying even in the day time.

For these things then we give thanks, We give thanks also for ~~the~~ <sup>our</sup> ~~deeper~~ insight into life which the attainment of our goals has afforded us. What have we when we have harvested the crop? It can still be destroyed in the silo by fire- It is impermanent- so ~~nothing~~ <sup>nothing</sup> we can not count on. We give thanks not so much for the actual attainment of the physical prize- as for the joy we experienced in striving for our goals and the challenge <sup>it raises</sup> ~~which having succeeded partially~~ <sup>it raises</sup> ~~throws up to create and~~ <sup>it raises</sup> ~~recreate~~ to do again and to do more and <sup>do a job</sup> ~~and~~ better. For what is the traditional symbol of our Sukkoth festival? it was not ~~to~~ <sup>and</sup> our fathers the richest sacrifice of the year, or ~~the~~ <sup>the</sup> pledging of the costliest gifts

to the sanctuary- but that our ancestors should during this period of wealth and rejoicing- when the harvest's <sup>price</sup> had filled every pocket to over-flowing- <sup>then</sup> ~~that~~ they should <sup>be happy - INDEPENDENTLY and spontaneously</sup> live during this period not in richly bedecked taverns <sup>but</sup> in the frail and humble sukka booth- in an impermanent abode of leaves- open to the seasons- This was not done in a carnival <sup>happy and</sup> spirit, <sup>it is divine!</sup> but to point up a new and deeper meaning of the Sukkoth festical. It is too neat to be accidental. And the Mashal, the moral is this:

"When you are happily situated and dwell safely and at ease in your land, forget not that ~~all you have and possess can be taken from you~~ that it is yours for your benefit and use- but not for your selfish exploitation- That you are merely the stewards of whatever you possess and that your task is to pass it on richer and fuller to the coming generation. Man's responsibility to his fellow man- this again is emphasized- ~~The main point of the Sukka is a reminder~~ But there is even more here than this. The Sukka was the symbol which reminded of the hardships and the wanderings of our forefathers in the desert- of the hardships they underwent to <sup>reach</sup> the heritage of liberty and freedom, which the Israelites enjoyed. . The booth is the symbol of the pioneer, the discoverer, the man who <sup>never gives up</sup> ~~pushes back~~ the path of progress. The call of Sukkoth then is not merely to enjoy and delight in one's possessions, to feel that all one's ambitions have now been fulfilled, and that no more need be done. It is the ever-present challenge to create and do more, It is the perpetual reminder that though we live in <sup>a</sup> the land of riches and plenty, which the Bible would have delighted to describe as a land flowing with milk and honey, though we are fortunate enough to enjoy liberty and freedom and equal rights and a rather fair standard of equality of opportunity- we must never allow ourselves to become satisfied, complacent, wanting only to preserve and conserve at all costs those benefits we enjoy- ~~We must never be Greasers who spend his time counting up his money~~ <sup>it</sup> we must be always willing <sup>always</sup> to improve and make better- for there is nothing perfect in our world.



This is a lesson particularly important to-day- for we seem to have lost the initiative, the pioneering spirit, the audacity to adventure, to strike out along new paths and seek <sup>to create an</sup> ~~and even~~ greater amount of good for a greater number of people. Our society stands apposed to-day to a system which we despise and fear- Every night when we lie down we give thanks that we live in this land of freedom and equality and peace- Yet we seem to feel that merely signing freedom pledges and embarking on crusades during which we thrill when our flag is waved is sufficient to insure our continued good fortune- It is not. A democracy such as ours can exist only as long as it brings freedom to all- as long as there is racial discrimination, <sup>as long as</sup> ~~men~~ deprived of their civil liberties, <sup>as long as governmental</sup> ~~policies of our~~ government which tend to protect particular economic pressure groups at the expense of other elements of the population- we have not made democracy work, we have weakened our defenses- and no amount of ~~more~~ <sup>of affirming</sup> ~~thanksgiving~~, of pledge signing- ~~that is better in~~ <sup>For</sup> One hundred percent Americanism- will fill this breach. One hundred percent Americanism means to often- the policies of an American first group - anti Negro, anti-Catholic- Anti-semitic anti foreigner -intolerant of <sup>new power</sup> ~~particular~~ <sup>for economic & social malform</sup> ~~methods of economic legislation~~ which keep them in power, aiming only at maintaining their power and economic position and not at broadening the base of democracy, at making civil liberties work, at abolishing the poll tax, at preventing pressure lobies of any group when they work against the general welfare, at maintaining the traditional standards of freedom of assembly and speech in the confident belief that those dedicated to undemocratic ways of life will in public forum discredit themselves.

This is the danger we must avoid in America today

the danger of <sup>depending</sup> ~~trusting~~ too much <sup>on the material world</sup> in what bounty we already have- the danger of forgetting <sup>and</sup> ~~in our wealth that~~ our task of 'proclaiming freedom and equality of opportunity to all the world' has not yet been completed- the danger of feeling that our rights and privileges will be jeopardized if we continue the pioneering spirit of our forefathers who were willing to experiment, to follow the road towards liberalism because it was for the benefit of all men. <sup>the danger of being over-enthusiastic and complacent</sup>

Our troubles abroad should not make us callous or indifferent to the vast programs for social reform still necessary here at home. Just because The Soviet Union has <sup>tried to commit violence</sup> ~~falsely~~ allied itself with economic freedom for all and <sup>an equal economic opportunity for all</sup> ~~systems of economic equititarianism~~- is no reason why these ends should have been discredited. They are as valid to-day as ever. <sup>as we are a part of our history</sup>

Until we have cleaned our slums, offered equal job opportunities to all, prevented racial bigotry from being manifested in legislation or custom, offered educational opportunities for all who need them- our job at home is not done and the thanks we will owe our ancestors not fully <sup>quite</sup> tendered- For we can thank them only in measure as future generations will bless us for the work we are doing- for the advances and progress we have made beyond the birthright left us. This then is our task: To ~~never~~ <sup>not</sup> forget our duty never to cease working for human betterment, for all the wonderful goals of a world united in peaceful and prosperous brotherhood- a world which can never say- You hoarded your wealth and did not use it for the good of all- we owe you nothing; we have nothing to be thankful for.

For the first Sukha even reminds us - The true  
prayer of thanksgiving is offered in sincerity of heart and belief  
It is the resolve never to be frightened down by our material lot  
never to be thinking solely of how to conserve all we have  
It is - rather the willingness to use our resources wisely  
and for the betterment of others - to even understand  
programs aimed at bringing the creation of better  
products on earth one step closer.

Rabbi, do you believe the Bible? The first time I heard this question it rather startled me. It was ~~rather~~ late one Saturday night. Several of us had been down town to see a movie. Furthest from my mind at the moment were questions of such a nature. <sup>To raise the whole issue seems</sup> ~~What a stupid question~~ <sup>inappropriate - unnecessary</sup> ~~I thought to myself for a moment.~~ Of course, I believe the Bible - Who doesn't. It has been a constant source of guidance and inspiration to me. It is the epitome, the finest expression of that Weltanschauung, that world philosophy, that view about life and the duties and obligations which we owe to ourselves and our fellow men <sup>of which I am convinced</sup> ~~that I believe in~~. The grandeur of God, the potentiality for greatness in man. <sup>These are the cornerstones of my faith in the Bible in both</sup> ~~Here are at one~~ <sup>place</sup> the source of these ideas and their finest expressions. <sup>containing</sup> ~~Of course,~~ <sup>Certainly</sup> I believe the Bible -

Then <sup>slowly</sup> I began to <sup>realize</sup> ~~ask myself~~ what had brought on this question. What <sup>forced</sup> ~~was troubling~~ my companion that ~~forced him~~ late on a Saturday night to ask this question. <sup>at had been a scene from the picture which we had just</sup> ~~not puzzled him? And then I realized what was~~ <sup>attended</sup> ~~behind the question.~~ He had been caught unawares by a scene in the picture which <sup>had shown</sup> ~~had shown~~ an 18th century American pioneer family making ~~the decision~~ an important decision on whether or not ~~to move to a new~~ <sup>in a new locality</sup> ~~location~~ to pull up stakes and settle ~~there~~ by taking their large leather <sup>bound</sup> ~~colored~~ Bible - balancing it on its backing, and <sup>carefully</sup> ~~letting~~ it open at random. They had then read a few lines from <sup>the particular</sup> ~~the~~ place and on the basis of what they read into these lines had felt that God had decided what they were to do. Was not everything contained in the Holy writ? Rabbi, is this ~~the~~ the Bible you believe in. A book which <sup>by some sort of magic can</sup> ~~if we only search it out in detail~~ <sup>reveal to us the</sup> ~~has the magical potency of revealing to us everything that we should do~~ <sup>range</sup> ~~in life.~~ All you have to do is to consult it whenever a problem vexes you, the answer will be revealed, <sup>Did not God promise to</sup> ~~God will~~ show man the right way?

Thinking back ~~on the scene~~, I could not help but <sup>feel</sup> ~~think~~ that that eighteenth century family had not advanced far from the days when the



Greeks would not make any major decisions without consulting  
the Oracle at Delphi of the Egyptians <sup>without using</sup> the sacred lots in the Temple of  
*like this too felt that under certain conditions God - the spirit - would reveal to man what to do.*  
Isis. Nor have we advanced completely beyond that stage. Are their  
not millenarian sects of all types in our own country - The Seventh Day  
A Gentists, the Followers of the Watchtower, The Holy Rollers - who  
claim to find in sacred writ <sup>accurate</sup> the prophecies of the coming of the end of  
the world, and who periodically, on the basis of certain <sup>calculating</sup> ~~numbers~~  
~~figures~~ <sup>out</sup> betake themselves to some/ of the way place in order to escape to  
the wrath of God which is <sup>about</sup> to strike ~~that day~~.

Rabbi, my friend was asking, do you believe that the Bible contains  
actual prophecies about what will or should happen in our <sup>personal</sup> ~~individual~~  
lives. Have the phrases, words, or letters of the Biblical text some  
strange potency <sup>with the</sup> ~~being~~ the words of God, which makes them capable of  
fortelling - of prophecy. <sup>What does it mean to you when you read that</sup> Is the right way, which the Bible promises to  
~~the Bible is a Holy Book? How many Whence, by the way? What are the~~  
reveal to man, one for which every decision he must take is foreshadowed  
~~tether it contains?~~  
directly or by illusion in the text itself?

Certainly men have believed <sup>that the Bible is primarily book of prophecy. Among our people</sup> ~~things~~. In ~~our own group~~ we have had  
mystics and Kabbalists who claimed to be able to ~~chart~~ and predict the  
coming of the Messiah - the end to all our misery and persecution - by the  
sum of certain <sup>dis</sup> letters or a new interpretation to certain <sup>of the</sup> phrases. Nor  
does the fact that <sup>then date have always proved false</sup> ~~men~~ <sup>delusion</sup> ~~continually~~ ~~passes~~ ~~these~~ ~~delusion~~ ~~deter~~ ~~future~~  
thinkers. <sup>For such</sup> ~~these types of~~ <sup>apocalyptic</sup> ~~otherworldly~~ speculation there is usually ~~to~~  
~~be found~~ an escape from the cares and oppressions of the real world. Thus  
the whole millenarian movement which resulted in the popularity of Jesus  
and his confusion with the Messiah was a result of the persecutions <sup>of Roman rulers</sup> under  
~~the rule of Rome~~ <sup>both of which were awaited - longed - for divine deliverance</sup> ~~the great~~ Sabbatti Zevi during the  
<sup>(also)</sup> ~~middle~~ of the 17th century when the Jewish world almost to a man was  
convinced that the golden age was at hand - can be traced to the increased  
persecutions of the Poles and Russians and the disastrous Cossack  
uprising of 1648. ~~Indeed we should not wonder at the rise of such~~

an time of  
utmost stress  
man's need  
for hope came  
him to believe  
implicitly in  
the world  
dream  
was a large





~~sects to-day~~ <sup>are not the</sup> Fundamentalist religion <sup>sects to-day in our atom - filled world</sup> is gaining tremendous popularity. <sup>And we not</sup> ~~And we not~~ <sup>again</sup> men ~~are~~ saying that ~~every jot and tittle of the Bible is true.~~  
That the salvation <sup>in Bible</sup> it promises is near ~~at~~ <sup>at</sup> hand-come then, and be saved before it is too late. ~~But the Bible promises~~ <sup>Believe in God - See he has promised in deliverance</sup> ~~us his holy Book.~~

All this is understandable in such a bleak and uninviting world as ours. We seem to be able to do so little real good ~~To be so little~~ <sup>and we feel ourselves so</sup> ~~masters of our destinies~~ <sup>insignificant and inefficient</sup> - That it is inviting, enticing to take all our doubts and uncertainties and fears and ~~put~~ <sup>have</sup> them on God's shoulders ~~and say~~ <sup>say</sup> - I have faith - all will turn out for the best? ~~It is a sign of weakness?~~ <sup>Did you not promise me that</sup> I ~~am~~ <sup>When</sup> afraid. We can not ~~fully~~ <sup>solve</sup> our problems - ~~so we escape from~~ <sup>the field,</sup> ~~to delude~~ <sup>ourselves</sup> that there is no problem, that soon God will right all the wrong, ~~make the crooked straight,~~ <sup>redeem, light</sup> and all will be for the best. We call a man who will not face up to ~~the problems of life,~~ <sup>reality in his every-day life</sup> who always seeks to find within himself some secure refuge from the struggle and the stern demands which life places on each and every one of us - we call such a man immature. So I am afraid that these utopia promising seats are immature - meaningless perversions of real religious thought and beliefs. <sup>citizens,</sup> ~~the Bible promises man salvation.~~ It speaks of the glorious peace filled days when every man ~~shall~~ <sup>shall</sup> sit under his vine and his fig tree and none shall be afraid. But the salvation it promises must be attained, won - It will come in time, it is a way of life ~~men can attain and live by~~ <sup>which men can achieve</sup> if they have the vision and the willingness to sacrifice. It is not a utopia at the end of days, ushered in by the sound of the shophar and the coming of the Messiah, when everyman will live ~~surfeited and gluttonous~~ <sup>in a world of his</sup> ~~in his satisfaction overly content.~~ <sup>fullest dream and desire</sup>

The Bible is a book by men about life - about a particular type of life - a life dedicated to realizing the highest and finest potentialities of man. ~~It is a series of books to teach a certain type of life and a certain~~ <sup>what is it</sup> ~~kind of attitude to life.~~ It is an inspiring record of dedication and self sacrifice. Of endeavor ~~and~~ of success - and of failure.







(Lack of initiative!)

The fact that their faith is in many ways an evil perversion of the great propositions that once made the blood course in our Western veins does not alter the fact that their tempo is dynamic and ours sluggish, even, I think, to ourselves.

The reason cannot be that we Americans have lost our vision of truth and brotherhood. No country on earth owes the sense of community more explicitly to the fact that it is united not by race or nationality but by fidelity to an idea. We were born dedicated to a proposition and our greatest leaders — the Jeffersons, the Lincolns, the Woodrow Wilsons — were not great because they achieved purely American purposes, but because they were able to speak for humanity at large and extend their vision to the whole family of man.

Nor, I believe, can we find fault with the American dream. Its truths are still self-evident. The possession of liberty and the pursuit of happiness — rightly understood — have not been overthrown as the highest goods of human society. Indeed, the ferment of our freedom works inexorably and dangerously in the Communist world. No one can have visited Poland without seeing how little the Polish people accept their servitude and how they look beyond their neighbors to the free world as the reservoir of power and hope.

But, alas, on the basis of the record, one would hardly suspect that the Western World possessed so powerful a weapon. All our talk — in diplomacy, in strategy, in aid and trade, in all the intricacies of our worldwide relations — has been to a depressing degree purely defensive. We have offered aid not to help others but to shield ourselves. We have reacted to countless Soviet initiatives; acted on our own initiative barely at all. We watch the skies for other people's sputniks and listen to the telegraph wires for other people's moves. Yet we are the free men of this universe, the children of liberty, the beneficiaries of unequalled abundance, and heirs of the highest, proudest political tradition ever known to man.



Why this lack of initiative? Why this paralysis of will? What have we done to our truth and our brotherhood, the supreme truth of freedom, the Christian truth of brotherly love? Have they failed? Or have we?

There is no more urgent duty than to discover why we have failed and to get back into the arena, aspiring, striving, fighting once more for what we believe. An examination of what you might call our collective conscience is to my mind far more important than particular projects or programs. You can have a perfect assembly of pieces for your watch, but they are worthless if the mainspring is broken. I am not basically worried about our various pieces -- our technology, our science, our machines, our resources. But I am concerned, desperately concerned, about our mainspring. That it has run down, we know. But is it broken beyond repair? In the last analysis, no question is worth more consideration in America today.

And I would like to suggest some of the ways in which it seems to me we have enfeebled the great central pulse of our freedom, the great truth of liberty, which, more than any other nation, we first set working in the modern world.

The great German poet, Goethe, who also lived through a crisis of freedom, said to his generation: "What you have inherited from your fathers, earn over again for yourselves or it will not be yours." We inherited freedom. We seem unaware that it has to be remade and reearned in each generation of man. One reason for this failure is, I believe, passing at last. In recent years we were stifled with complacent self-confidence. We believed ourselves dominant in every field. We talked of the American century. We forgot the ardors and efforts that had given us a measure of preeminence. Complacency made us impervious to ideas, even the obvious idea that we are in danger. So we assumed that all we needed was to sit still and enjoy the peace and prosperity that was our right.

I believe that phase is passing. Our foolish languor has been shaken, if not shattered. We are more ready to examine ourselves and our record. And it is a privilege of our society that every citizen should make his own inquiry. If I stress one or other aspect of our problem, this is simply my angle of vision. You

have yours. The urgent thing is to feel the need for rethinking and to set to work the ultimate energies of free society, which cannot be done by the fiat of government but only by the troubled conscience of responsible men and women.

It is simply as a citizen as concerned as you are that I want to suggest what seems to me to be the obstacles to a full understanding of our great mission in this time of testing.

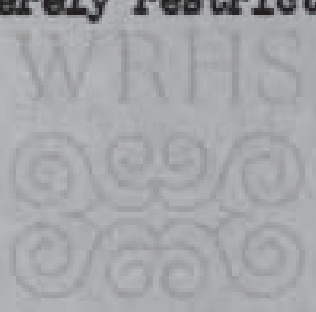
I believe — as I have said before — that we have confused the free with the free and easy. If freedom had been the happy, simple, relaxed state of ordinary humanity, man would have everywhere been free — whereas through most of time and space he has been in chains. Do not let us make any mistake about this. The natural government of man is servitude. Tyranny is the normal pattern of government. It is only by intense thought, by great effort, by burning idealism and unlimited sacrifice that freedom has prevailed as a system of government. And the efforts which were first necessary to create it are fully as necessary to sustain it in our own day.

He who offers this thing we call freedom as the soft option is a deceiver or himself deceived. He who sells it cheap or offers it as the byproduct of this or that economic system is knave or fool. For freedom demands infinitely more care and devotion than any other political system. It puts consent and personal initiative in the place of command and obedience. By relying upon the devotion and initiative of ordinary citizens, it gives up the harsh but effective disciplines that underpin all the tyrannies which over the millennia have stunted the full stature of men.

But of what use is escape from external restraint if, given the opportunity, men simply stunt themselves? If freedom means ease alone, if it means shirking the hard disciplines of learning, if it means evading the rigors and rewards of creative activity, if it means more expenditure on advertising than education, if it means bachelor cooking and life adjustment courses in the schools, and the steady cult of the trivial and the mediocre, if it means — worst of all —

indifference or even contempt for all but athletic excellence, we may keep for a time the forms of free society, but its spirit will be dead.

I believe we have had enough of adjustment, conformity, easy options and the least common denominator in our system. We need instead to see the pursuit of happiness in terms which are historically proven and psychologically correct. The dreary failure in history of all classes committed to pleasure and profit alone, the vacuity and misery accompanying the sole pursuit of ease — the collapse of the French aristocracy, the corruption of imperial Rome, the decline and fall of the resplendent Manchus — all these facts of history do not lose their point because the pleasures of today are mass pleasures and no longer the enjoyments of an elite. If we become a nation of Bourbons, numbers won't save us. We shall go their way. Vacuity and indifference are not redeemed by the fact that everyone can share in them. They merely restrict the circle from which regeneration can come.





2 p. 17

[Light] Chapter 149

How different was God's worship as <sup>it was</sup> practiced in the Mishkan <sup>of old</sup> from what it is to-day. Gone are the sacrificial paraphernalia, the instruments of divination, the rich vestments of the priesthood. Of all the ritual commandments connected with worship in the tabernacle - of all these, there is but one which we still observe in our present sanctuaries.

Only the commandment:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually

meaning  
has any ~~xxxxxxxxxxxx~~ for us to-day. For while all the other rituals have in the course of the years lost their significance - light has remained the universal symbol of God and of Israel's faith in Him. In light, to paraphrase a great poet, God and Israel meet. Light symbolizes the realities of our faith - those basic ideas which are neither old nor new, but permanent. Israel's watchword has always been  
The Lord is my light, The <sup>unquenchable</sup> flame burning  
in the <sup>synagogue</sup> ~~temple~~ and in the hearts of our people has <sup>continued</sup> ~~remained~~ and remains a constant reminder of the basic and dominant ideas of our faith.

The rabbis early sensed that this light was the central motif of supreme significance in the construction of the Mishkan. It expressed the totality of the meaning and purpose of the sanctuary:

Just as the oil gives off light, <sup>temple</sup> ~~so~~ must the ~~synagogue~~ shed light upon the whole world.

~~The light reminded and informed and remained a visible symbol of God in the midst of the people - so must every religious institution, so must~~  
~~AND THE PEOPLE OF ISRAEL~~  
the synagogue <sup>and</sup> embody and reflect a basic understanding of God's ~~presence~~ and of his truth. Only in so far as any institution brings to the minds and the spirits of the people the recognition of man's divine nature and <sup>to fulfill that nature in</sup> of his capacity ~~for~~ doing good, the knowledge of the right and the <sup>the</sup> ought, the consciousness of a higher duty, the assurance that deepest

satisfaction can be achieved only in service of Him who is both stern Judge and loving father - only in so far as and as long as an institution serves these ends is it meaningful and of value to religious life.

The world to-day is certainly sorely in need of that hopefulness and that faith which light symbolizes. A century which trusted in its own powers of building and planning has plunged the world into ever more tragic cycles of war and economic exploitation and curtailed ~~individual~~ <sup>economic</sup> freedom. Somehow man was never able to master the great mass of scientific and technical and social knowledge at his disposal. For in his confidence and self-sufficiency he had tried to divorce progress from ethical and religious values with results which need hardly be enlarged upon.

Yet man has always had at his disposal certain truths, magnificent by their very simplicity; truths concerning God and His relation to man, truths concerning the possibility of moral regeneration and the duties of self sacrifice and self denial which this task imposes. Man has always been the possessor of a faith sufficient. It remained only for man to show that he had the moral courage to live by and for his faith. It remained religion's task to remind him of these simple truths, to speak words of guidance and inspiration which might aid in the attainment of these ends.

But just as mankind has paid too little heed to the advice of religion, so organized religion has neglected the needs of man. In an age of urgent and pressing world ~~whenever~~ problems, the religions have unfortunately allowed themselves to be occupied with inconsequential matters. The organized religions in the face of this imperative need, instead of minimizing ritual differences and combining for the aid of man, contributed to their own enfeeblement by continuing the endless and fruitless and meaningless stream of sectarian literature. ARGUMENT

Judaism, too, all too often showed itself willing to engage in these "I am nearer to God than thou" quarrels. In our own day certain

rabbis are still accusing others of moral bankruptcy and intellectual incompetence because they differ with them on matters of ritual. Our own alumni find it necessary to devote one complete essay in their latest volume on Reform Judaism to an attack on the practices and attitudes of other groups of Jewish worshippers. Indeed in this year of crises and grave world problem it would seem that the great issue is not making Judaism meaningful or effective, but is an all engrossing concern in the mechanics and physical accouterments of religion. The chief concern of all too many seems to be how to attract those who have drifted away out of disinterest by furbishing the service with all kinds of allurements and with a variety of entertainment features extraneous to worship; as if bringing people <sup>UNDER THE ROOF OF</sup> ~~to~~ the synagogue was <sup>TAKING THEM TO</sup> ~~the same as~~ inspiring them through the synagogue.

It is no wonder that thinking men and women, often profoundly religious, have turned elsewhere for the wine and the bread of the spirit. They are disillusioned by this constant unavailing bickering and meaningless showmanship. For rituals and institutions and customs are all relative and transitory by their very nature. Any ritual or mode of worship is sufficient which leads to a better understanding of the eternally constant light of faith. No ritual is sacred which fails in this purpose. Indeed after thinking about our parasha of this morning, how can we consider any custom or practice as sacred and eternally binding. Only the ever-burning light of faith <sup>LINKS</sup> ~~binds~~ <sup>IN THE WILDERNESS</sup> the Israelite to the Jew of to-day, ~~in a different service~~. All customs develop and change depend on local practice and under the pressure of the times. All ~~xxxxxxxxxx~~ personal predilection. All have merit only in so far as they make for a stronger faith, as they succeed in making Judaism more meaningful and more understandable.

The strength of true religion does not lie in the numbers which espouse a particular method of worship. Indeed the further a given



practice is from ~~the~~ central flame, the more likely is it to be popular. Those religionists who would achieve a unity of practice or belief are engaged in an unimportant and <sup>RELATIVELY</sup> ~~actually~~ trivial task. Indeed to attack any practice or custom, unless it runs expressly counter to Judaism's spirit and character, <sup>is</sup> ~~is~~ hardly fitting for men who preach about the need for toleration and <sup>mutual</sup> ~~xxxxxx~~ understanding. We have accepted the doctrine of cultural pluralism, ~~why~~ can we not learn also to accept its corollary, ritual pluralism? (If I may use this <sup>Term</sup> ~~phrase~~). Ask not what guides a man in his preference for one ritual pattern or another. Tell him not that he can not be inspired in this way, but rejoice that whatever his practice he can fulfill God's mandates provided he uses these <sup>RITUALS</sup> ~~practices~~ to tend the eternal light.

Nor will the reintroduction of discarded and outmoded ceremonies make Judaism more attractive and appealing. You can not arbitrarily introduce customs and practices. They arise out of the common experience of a group searching for their God. They are of value only as long as they aid in that search. Making Judaism a dynamic force can not be done by adding or subtracting externals. Rituals and practices are not the heart of religion and should not be confounded with it. They are its accouterments, <sup>the holy vestments</sup> the physical paraphernalia of the Mishkan. When the High Priest of Israel's holiest of days stood before the Lord <sup>in the Holy of Holies</sup> he did so not in his rich raiment ~~and costly garb~~ but in the white garment of utter humility and simplicity.

We have found from sad experience that our laymen <sup>CAN</sup> ~~are~~ lose interest in Judaism quite as easily after Bar Mitzvah as after Confirmation. If we want to retain their loyalty, then our one hope is that of rekindling the flame of real conviction and sincere belief. The methods are the old and tried techniques of education, of spiritual guidance and inspiration in the home, of <sup>consistent leadership on the part of religious leaders</sup> ~~guidance of the part of the spiritual leader~~, and of continuing contact with the life of the Jewish community. This is a long and difficult task, ~~but~~ it is the only way of dealing with the

problem of faith.

The interest of religious leaders must be directed towards the inner life of the Jew. Modernization and refinement only serve to make religion more easily understood ~~by~~ a new generation, they add nothing to its substance. It is the techniques of attitude transference and of rational-emotional appeal- the techniques which will permit effective propaganda on religious ~~part~~ - which ought to be studied and cultivated to-day, rather than any continued emphasis on those issues which are peripheral by their very nature.

To-day people are generally pretty well confused as to the real meaning of religion. Oh yes, as an emotional outlet, as an adjunct of the psychiatrist's office, they recognize that it has a certain value for ~~emotionally~~ ~~the~~ unstable ~~and~~ ~~people~~. But most people, especially young men and women, feel self-sufficient. They do not ~~and~~ <sup>sense</sup>, or at least will not admit any need of support. They do not know how much they really ~~stand in~~ <sup>require</sup> need of this underpinning and religion does not seem to be concerning itself with the problem of making them face up to this fact.

Men and women to-day need to be told that above and beyond its psychological value religion is ~~still~~ <sup>vital</sup> interested in morality, in ~~what~~ right and wrong ~~constituted~~. Religion's task is still to chart the

way of God for the modern world. It is no longer enough to repeat phrases which have become platitudes. Religion must define and make explicit. We need a new Socrates for this new age. This is religion's legitimate province, let us make it our field of most vital concern.

Early Reform Judaism re-emphasized the idea of Israel's mission. Reform undertook to teach mankind how to combine time honored prophetic ideals with man's newly won scientific knowledge. Riding the crest of nineteenth century optimism reform was confident the new day would dawn speedily in which Israel's mission would be fulfilled.

When liberalism's magnificent illusion burst, Reform was faced

with the saddening realization that Israel's burden could not be so easily shed. They had somehow mis-read the Messianic time-table. Disillusioned our leaders turned away their attention from refection upon Israel's world mission and began to occupy themselves with other ~~xxx~~ matters. The idea of mission, of service to mankind, was conveniently forgotten, especially when the triumph of modern Zionism seemed to point to the fact that these early leaders had ~~xxxxxxxxxx~~ <sup>basically</sup> misunderstood the nature of the service which God's people was to render.

Though grounded on a misplaced sense of optimism, the mission idea yet represents a formulation of the specific mandates of Judaism in regards to the outside world. It gave meaning and substance to what otherwise might be meaningless biblical utterances. It spoke to men of the urgent problems of life and challenged ~~xxxxx~~ <sup>men</sup> to undertake to solve these in the spirit of consecration and self-sacrifice. In so doing Reform had vindicated the role of religion in the modern world.

~~A sense of inadequacy and of insufficiency caused our leaders to turn their attentions away from the mission idea. But~~ the exigencies of self-defense and the development of a program aiming towards group preservation does not minimize or do away with the necessity and the urgency of concerning ourselves with the problems and purposes of our existence.

Our leaders have as yet not made sufficiently clear what might be called the specific implications in terms of personal commitments which a Jewish belief in God <sup>and</sup> entails.- those basic attitudes towards the rights of man, towards the dignity of labor, and towards the role of the state, <sup>AND POTENTIAL</sup> They have not emphasized those social mandates which are rooted in and derived from this eternal light of faith.

Our people <sup>AND</sup> the world, need to know that Judaism is more than an historic phenomenon or a religion which serves merely as a psychological ~~escape~~ <sup>escape</sup> outlet. They need to be told that being a true Jew entails particular



## LABOR OF READING

To Ten 9-~~10~~

A M E N

The language of religion must be vital, suggestive, simple. It must speak directly to the soul of man, offering advice on the basic problems of existence in terms which can easily be grasped and understood. This is why the illustration of a truth may be more effective than its generalization. Thus the lives of a few high minded men have probably influenced mankind more than all the legal systems and morality catechisms put together. For such codes of conduct no matter how nobly conceived remain detached, something abstracted from the essence of life - a bit too rigid, too demanding, too vague to be effective.

A life well lived, on the other hand, expresses its moral in more animated terms. Its appeal is an intuitive one - in fact it may be difficult to verbalize what we have learnt. However, it is none the less meaningful and instructive even though its message concerns intangibles: hope, the grandeur which is possible in life, the direction and purpose which must be given to life. Carlyle understood what such lives mean when he wrote in his essay on Schiller, "great men are the fire pillars in the dark pilgrimage of mankind, they stand as the revealed embodied possibilities of human nature." There you have it. These men were of flesh like we are; troubled by similar frailties, yet they overcame their weaknesses and achieved an enviable spiritual victory which transformed their whole personality for the better. We envy what they achieved, and envying seek to emulate, for we have been made to feel that we too are capable of such self-improvement.

Thus the Bible takes great pains to describe the struggles of men to achieve a measure of self-mastery, precisely since these histories illustrate so clearly what religion means to such lives as ours. Indeed Judaism has always depended upon the dynamic rather than the static. Thus it has emphasized intention rather than form, spiritual dedication rather than ceremonial punctiliousness, fixed goals rather than fixed methods.

The importance attached to the dynamics of faith becomes even more pronounced when we analyse our text of this morning. What, for example, does Scripture mean to imply when it appraises Jacob as

אדם תמים , as a perfect man who

dwells in tents? Certainly, the sharp trading and trickery with which Jacob deprived Esau of birthright and blessing are not the actions we normally associate with a faultless man. Moreover the Bible itself maintains:

לֹא-יֵשׁ אִישׁ שֶׁלֹּא חָטָא, that there is no man who has not sinned. Perfection is a quality reserved for the gods not to be found among mere mortals. Jacob, born of man, whom we have seen to be possessed by many of our more human failings was never wholly perfect and Scripture did not consider him as such. He is then praised not for being blameless, but because he resolutely and consecratedly strove to improve himself, and in large measure succeeded. Indeed, no finer summation of Jacob's character could have been arrived at than

מִשְׁתַּדֵּל בְּתוֹכָו, the statement that he was a man who dedicated his life to the search for wholeness and perfection.

Certainly this search for self fulfillment, this conviction that we can transcend our normal weaknesses and create for ourselves a wholly new and finer character is the basic element in every religious philosophy worthy of the name. It is the conviction that we are lead by our faith in God as a living power who created in us the potentiality for self improvement and desires only that we show ourselves worthy of his blessing.

Unfortunately, we can not comprehend this questing for self-perfection within any single final formulation adherence to which would automatically guarantee us success. The path we follow will vary with each of us according to our talents and our particular situation. This is not to say that this search for self expression has neither direction nor form. It has both. Basic to it are what might be called changeless principles in mutable form. For though each of our lives is unique and defies description, yet underneath these external differences, we are all confronted by the same basic problems - problems which involve fundamental human dimensions: The struggle between spiritual courage and physical self-indulgence, between self reliance and dependence upon the approbation of others, between determined perseverance and natural laziness. We of to-day have no new



solutions. The question remains for us what it has been throughout all ages: How much is man willing to sacrifice and exert himself to possess those virtues he claims to desire? How much energy and will power is he willing to spend on self improvement? It is as simple as that. All ~~is~~ based on the fact <sup>that</sup> if man really desires to acquire the nobler virtues, he must win them through strength of will and determined effort. There is no other way.

Unlike wealth or rank, virtues and qualities of character cannot be inherited. If a man has learnt a great deal about the art of living and desires to pass on his understanding to future generations, he will have to content himself <sup>with</sup> epitomizing in aphorisms or proverbs his outlook, in the hope that others may benefit by reading and studying these observations. He can do no more. He cannot transplant his spirit into another. The thoughts such a man leaves behind may help clarify or direct our thinking, but the faith <sup>that</sup> is a burning fire within must be rekindled by each and every man, else morality becomes convention and faith a mouthing of platitudes. Each of us faces the difficult task of making religion, my religion; of transforming the beliefs of our ancestors into our own personal convictions.

A sixteenth century exegete, Obadiah of Soforno, felt that our text of this morning contained this very idea. Why, he asked, does the verse continue its description of Jacob by saying *אִשְׁכְּנָה אֶרֶץ* that he was a man who sought wholeness while dwelling in tents? These two ideas seem unrelated. Not so, according to the sage of Soforno. It was precisely because Jacob dwelt in a shepherd's tent apart from other men that he was able to formulate such incisive answers to the riddles of life and struggle so valiantly to bring into being his newly formed faith. Faith, as we have seen, demands the ability to evaluate oneself clearly, and the courage to follow unhesitatingly the dictates of our conscience. For such a program the desert affords an ideal setting. The nomad lives alone, his life moves at a slow pace, one which affords the necessary opportunity for meditation and self judgment. Desert life is elemental. It will tolerate neither sham nor counterfeit. A weak, pusillanimous faith cannot long survive, for life

is severe and demanding and man badly needs a faith to live by. Here it is a question of either/or. Either a vital living creed or no creed at all, that conventional morality which often masquerades in advanced culture for faith is here out of place. What better location could there be for a man seeking to understand what life expects of him and he from life? Indeed, it would appear nature itself conspires to take our task easier. For the demanding self-reliant way of the desert is also the way towards a meaningful faith.

The demanding self-reliant way of faith. How few are willing to meet its terms! Men at once in cities of plenty seldom can find a compelling reason to forsake their security to pioneer a dangerous uncharted course. It seems the height of folly to willingly turn ones back on a life of comfort for a quest that can promise only added burdens and responsibilities. Men are naturally cautious, conservative, their pioneering nature quickly corrupted by their first taste of civilization's luxuries. He, who is devoting himself to the religious calling, must beware lest regarding the aims of the way he permit himself to be satisfied with less than full measure. Any religion which does not concentrate on developing in its adherents a living, positive faith remains always an empty shell -- though it have its full complement of ceremonial customs, morality codes, philanthropic organizations, and protective activities. For it is a religion concerned with what *IS* and not with what *SHOULD BE*. It is a religion which merely perpetuates but does not make better. Thus, a religion which countenances war and glorifies aristocratic days is from the standpoint of a dynamic faith a religion which temporizes and compromises. For it has not yet transformed its belief in peace to a positive program for achieving peace. Unless religion becomes what it is, a radical force, a force which goes to the roots of things and abolishes war from the minds and hearts of men, it cannot really serve any constructive purpose. The same is true as regards religion's relationship to all the other evils abroad in the world. A religion which does not exhort men to do away with poverty and misery and suffering wherever they

exist, whatever be the cost, shows itself to be weak-livered, a religion for men but not for mankind. For though it may appear a kindness not to disturb a man content in his lot --- concentrating only on providing him a measure of emotional comfort during the crises of his life, and a medium of ethical idealism to soothe his social consciousness --- actually society cannot afford this luxury. Woe unto them who are at ease in Zion while others are in need. Such self indulgence is a criminal extravagance, while other men suffer from want. Religion cannot tolerate or tacitly give sanction to such self-centeredness. Its task must not be to make man more satisfied with his lot, but more demanding of himself and of society. Its pulpit must ever raise men's eyes beyond the narrow restricting confines of their lives to show them that range of services which God expects them to perform.

This then must be the message of religion. Man, bestir yourself! There is so much that needs to be done. If you would live as a free man in a peace-filled world, you must win that privilege through service to your fellow man. You must be willing to sacrifice and give freely of your time and effort in their behalf. It is up to you to determine whether Israel's Messianic aspirations are a realizable dream or a vain self delusion.

Gird yourself then; be strong and of good courage, and walk in the way of Faith, for thereby you will be fulfilled your destiny; and like Jacob of old you will attain the title of **מִשְׁכָּל** a man perpetually on his way to perfection. Cast off your doubts and your uncertainties, and enroll yourselves confidently under God's banner with those men who search diligently after Justice, Freedom, and Peace.

AMEN.



(Thanksgiving!)

Thanksgiving-if we deal with it at all seriously and thoughtfully- can be one of our life's most valuable spiritual lessons. It reminds us of the important truth that God does not recognize the claims of any ~~one~~ group to his ~~special~~ favor. Last year-He caused the sun to shine, the earth to yield its produce, life to be created and love to be enjoyed ~~by~~ men in all parts of the world regardless of their pigmentation, their political loyalties ~~or~~ their religious beliefs. What inequalities ~~there~~ are in the distribution of God's bounty are artificial, man made, not God ordained-they arise from man's capacity not from any desire on God's part to reward the specially chosen.

Thanksgiving reminds us then that though we have allowed men and nations to lay claim to large sections of this world in the name of competing ~~sovereigns~~ or political creeds or religious bodies--and that though men have even tried at times to extend ~~them~~ extraterritorial preferential rights into the world of the spirit--God ~~simply~~ does not acknowledge these claims. To him all men are equal and equally entitled to the earth's bounties and life's beauties.. Can those who hoard the earth's riches at the expense of the many, whatever their formal religious ~~beliefs~~, be in any sense truly serving God? Does it not follow that all religious and moral codes must emphasize man's obligations to serve his brother and to be concerned with his welfare?

Thanksgiving reminds us that whatever ~~separate~~ religious convictions we may affirm--we share life ~~and~~ its experiences and its obligations--and that we have thus much more in common than in distinction. It is then both fitting and meaningful that we should share ~~a wonderful~~ the spiritual experience of thanksgiving ~~with it~~ and the conviction ~~which must be born of any true thanksgiving~~ that mankind can and must act in common effort to improve the lot of everyone. If we can without violating our conscience come together in gratitude we can certainly without violating our beliefs join together in the tasks of good citizenship--herein, of course, lies both the deeper meaning and the glorious hope of such a service as ours.

[Thanksgiving]

Mankind did not learn easily the imperative of cooperation. Our world has unfortunately seen more of religious war than religious spirit. Men drawing on their experience ~~with~~ the <sup>political</sup> ~~physical~~ world tried to arrogate to themselves the keys to the kingdom and to promise to their followers as the knight Roland did his leige Charlemagne 'Il ne passeras pas' No one but those of our own kind will be admitted.

Men had to see life in a truer, less egocentric perspective, before wholehearted cooperation was possible. <sup>they had to grow from immaturity to maturity, from insecurity to honest self before they could learn to be thankful gratefully.</sup> ~~They had to be groups mature as the individual also must mature before he learns to be thankful gratefully.~~ You know it to be true that the insecure person feels his inferiority most keenly when he must accept a favor from another <sup>such a person</sup> ~~and~~ he will exhaust his imagination inventing rationalizations for every act of kindness. I had this simple truth driven home ~~to me~~ a few weeks ago when I heard two children arguing loudly in the halls between Sunday school classes. I came out to break them apart and as I hurried up overhead this <sup>last</sup> bit of conversation: 'Johnny, I don't know what you have against me, I never did you a favor.' Do you remember <sup>that our</sup> ~~the~~ amazement when we gained only puzzled suspicion in many quarters <sup>after</sup> ~~when~~ we poured <sup>billions of dollars of aid into Europe for the purposes of rehabilitation after the last war</sup> ~~billions of dollars of aid into Europe for the purposes of rehabilitation~~ It takes the exceptional man the mature man-to be able to accept a kindness without suspicion. It takes the exceptional faith--and I think the faiths we represent here tonight all <sup>are of the caliber</sup> ~~are of the caliber~~ <sup>wholeheartedly</sup> ~~wholeheartedly~~ <sup>stop</sup> ~~stop~~ evidence <sup>of this</sup> ~~of this~~ maturity-to be able to see how much it can ~~be~~ be grateful ~~as~~ to God even if He has not seen fit to give ~~it~~ <sup>an</sup> exclusive title to the world of the spirit.

Thanksgiving - as ~~our~~ <sup>our</sup> ~~common~~ <sup>common</sup> ~~dependence~~ <sup>dependence</sup> ~~on God~~ <sup>on God</sup> ~~reminds us of our common humanity.~~ <sup>as we are trying to celebrate it, emphasizes our</sup>

common blessings and common burdens within <sup>a</sup> ~~the~~ diversity of religious convictions. It reminds us that as God causes his sun to shine without discrimination, so men of every creed and color and caste and class have contributed much to what we call our civilization-all that makes life <sup>for us</sup> comfortable and meaningful ~~to us~~. Our culture depends on a multi ude

of insights and inventions contributed by men of every conceivable belief and station. To the orient we owe a debt of gratitude for the first speculations on the meaning of life and for the wheel. Mathematics was refined by indo european pagans, philosophy developed by myth believing Greeks, monotheisms was ~~discovered~~ <sup>discovered</sup> by semitic prophets. science owes its modern knowledge to Causcasian Europeans. Advanced civilizing and inspiring religions were developed in all parts of the world by the Chinese Confucious, the Indian Buddah, the Persian Zoroaster, the Palest inian Jesus, the Arab Muhammed. The stream of modern civilization has many tributaries. Men of every age and culture have sought to repay a bounteous God by improving their lot and the lot of all those with whom they came into contact. In our modern interdependent world our hope lies in moving forward in team-cooperatively- towards the better tomorrow making use of the insights and inventions the courage and the points of view of many peoples-making use of the imperative of cooperation which I feel is basic to the Thanksgiving spirit.

When on Thanksgiving we pause to count our blessings There is no one among us, I am sure, who is not overwhelmed by how much he owes to the labor of others. The idea of a 'self made man' who never received ~~aid~~ <sup>help</sup> from anyone is <sup>an</sup> ~~myth~~ <sup>myth</sup> which we ought to ~~cast~~ <sup>rely</sup> into the scrap heap of insufficient ideas. We are what we are today not only because of our Talents and our luck but because parents nurtured and watched over us and gave us <sup>care and attention</sup> ~~care~~ when we could not have survived without it. Because partners in marriage, our families and friends <sup>blessed</sup> ~~have given~~ <sup>with</sup> us love and companionship and loyalty-Because schools and churches and all the institutions of ~~our~~ society gave us many opportunities to learn and experience, to grow sound in mind and body. How much we owe to the labor of others-at this very moment men are sitting huddled in bleak Korean <sup>winter</sup> ~~winter~~ <sup>men from many nations</sup> ~~nations~~ men of all colors and beliefs-that we may be secure Men of all races and nationalities worked to provide the food and the heat with which our bodies and our spirits are warm this night. Men of all backgrounds are wrestling at this very moment on the frontiers of human know-



ledge that we may lead the better life. Without the help of <sup>our</sup> fellow men we would be as nothing. Can we then leave a service such as this without a renewed awareness of our responsibility for doing more and still more for others.

The lesson of thanksgiving is the lesson of the dignity and value which is in every man-without ~~which~~ <sup>such as we know it</sup> civilization would be impossible, to point up this fact an rabbi of many generations ago told this story about the patriarch Abraham. It seems that this day Abraham was sitting after his evening meal at the front of his tent when he noticed an old man passing by, bent with age, leaning on a cane for support. Abraham, as we know from the Bible, was a most hospitable soul and he arose quickly from his seat and went out to greet the stranger and to invite him to come in and rest his weariness and refresh himself with food and sleep. The man at first demurred but Abraham pressed him and finally ~~he~~ <sup>he came in</sup> cleansed himself and sat at Abraham's table. Abraham began the meal by saying grace but noticed while he was so doing that the stranger did not join in with him in this prayer and asked the man 'Why do you not worship God, the most High, Creator of Heaven and Earth?' To which the man answered, 'I do not worship God, the ~~most~~ <sup>most</sup> high, neither do I not call upon his name, for I have made to myself a god, which abides in my house and provides me with all things, Abraham was angered at this idol worshipper and drove him out of his tent. He would have nothing to do with a man so steeped in sin. Then the story goes God called to Abraham! Abraham, my son, where is the stranger?' And Abraham answered and said, 'Lord, he would not worship Thee, neither would he call upon thy name, therefore did I drive him out of my house.' God thereupon answered, 'Have I borne with him these many years, nourished him and clothed him, notwithstanding his unwillingness to worship me, couldn't thou not have nourished him and clothed him a single night?

Here again the lesson of our common humanity-the lesson that men in this difficult enough world must pull together and not compound their

already sufficient inevitable problems with man made confusion. Let us maintain our varying points of view and the institutions which support them, but let us learn and learn well the mandate for cooperative activity- the lesson that all of us dream the same dream, hope the same hopes, give thanks for the same blessings, that hence each can trust the other to work honestly and selflessly for the good of our community, nation, and world. That even if we differ among ourselves on proposed solutions to the myriad problems which confront us-our differences are born of honest doubt and not out of ulterior motives-and that each of us stands to learn much from the attitude of the other.

teaches the interdependence of the well being of all men, ~~and teaches us~~  
 Thanksgiving then ~~bestows~~ bestows obligation. If a man does you a favor

you would like to be able to repay him in kind. If a family invites you to dinner, <sup>you</sup> reciprocate. If God grants <sup>to me</sup> ~~us~~ life and health, beauty and blessing ~~we~~ <sup>we</sup> certainly owe him ~~our~~ <sup>the</sup> allegiance-which means not only prayer and service attendance but attention to the better ordering of this confused planet of ours.

God has given us life-the richest of blessings the deepest of mysteries. We cooperate with him in this task. Whether we meet our <sup>appointed</sup> ~~task~~ as parents with any degree of success is determined by the amount of love and intelligence and selfless concern which we are willing to expend on our children. It is inconvenient for us at times. It demands a great deal of energy. It is a drain on our <sup>resources</sup> ~~emotion~~. Yet therein lies not only life's richest reward but also the answer to the problem of juvenile delinquency which today threatens the whole fabric of our society. Nor can concern for our children stop at the door of our homes. It must be our duty to see that the community facilities, the schools, recreational institutions, churches, cultural attractions, all are maintained at the finest level possible. It is a task without end-yet if we do not accept more than perhaps our share of the responsibility there will be none to do it for us.

God has given us health. - He has apportioned to us a measure of strength. If we misuse these powers-indulge in excess--physically, emotionally, yes even spiritually we are not being properly thankful for this great gift. Should we not bring to the conduct of our own lives the same care and attention we demand of our children. Yet how many men today are heedlessly, recklessly spending their last reserves of strength in a search for a financial security they possibly already ~~have~~ <sup>possess</sup> and certainly will not be able to enjoy in the grave.

God has given us the ability to experience beauty and enjoy love. He has decreed that no man shall go through life alone and unsupported. Yet how many of us are willing to give our marriages that constant care and attention they need. How many of us draw from our marriages the last measure of strength, denude it of meaning, and spend our lives among its used up ashes.

God has given us many material possessions. He has not been niggardly in this respect. How many of us reward him simply by frenetically asking for more. Yet if we have captured the true spirit of this thanksgiving day must we not realise that the job now is as much one of conservation and extension <sup>AS</sup> ~~of~~ of aggrandizement. We live in a small world. We were last spring almost plunged into a flaming hell of atomic war because many men and women in a little country seven thousand miles from home lacked sufficient food and shelter and hope. Must our real thanksgiving this day not be one of heedlessness but one on which we pledge to ~~our~~ <sup>to men</sup> our full measure towards bringing about here on earth God's Kingdom-Towards righting wrong, correcting inequality, combatting prejudice, extending charity wherever such is needed-whether it be in our own city, in our own country, or anywhere else on this earth's face. And lest this task seem too much for us. Let us be reassured ~~that we are not attempting it alone-but that men of good will everywhere~~ <sup>that we are not attempting it alone-but that men of good will everywhere</sup> ~~are enrolled in this crusade with us-~~ <sup>are enrolled in this crusade with us-</sup> and that though it will not be our privilege to do all that will be done, we will have moved this world of ours somewhat nearer that day when <sup>as the prophet foresees</sup> every man may sit under his vine and under his



fig. tree and none shall be afraid, ~~for the mouth of the Lord shall have spoken.~~

Thanksgiving reminds us that this can indeed be a good life as God intended it to be. If we learn the lesson of cooperation and the mandate of enlightened concern. There is a legend that when God created Adam, he took him to a vantagepoint from which Adam could see all the magnificent natural beauty of this world. After he had given Adam some time to appreciate the view with its loveliness, God then is supposed to have told Adam "You see now my work, how fine and excellent <sup>it is</sup> ~~it is~~, Now all that I have created I have created for you, Think this fact over for a while and see to it that you do not corrupt or deface my world-for it is now yours and if you corrupt, there is none to set it right after you."

Thanksgiving reminds us of the goodness of God's world. It evokes from us the prayer that we may not be unmindful of the obligations which these manifold blessings impose upon us. Be with us, and our dear ones, O Lord. During the coming year give us the strength and the vision necessary to do our share of thy work. <sup>to enroll ourselves into the service of</sup> ~~Help us in this thy vision and our hope~~  
<sup>who will under</sup> ~~God's banner~~ <sup>of service!</sup>

Is:

This people draw near with their mouth and their lips to honor me, but have removed their hearts far from me and their reverence of me is a practice of men learned by rote.

To what purpose is the multitude of your sacrifices unto me, saith the Lord. I am full of the burnt offerings of rams and of the fat of fed beasts. I take not pleasure in the blood of bullocks or of lambs or of the goats, When ye come before me who has required this at your hands to trample my courts? Bring no more vain oblations; It is an offering of abomination unto Me; New Moon and sabbath and holding of convocation. I can not endure iniquity along with solemn assembly

Before he was old enough  
To know what God meant,  
He began beseeching Him.  
On the first day  
He asked for something praying,  
Dear God,  
I'll never ask for anything again  
If only this once...  
He was a child then,  
"Wanting a bicycle or Christmas  
On the second day,  
He prayed saying  
Dear God  
Never again will I ask...  
But this time...  
Please...  
He was a student  
Asking for a passing grade  
In higher mathematics.  
On the third day  
He prayed the prayer again  
But without realising what he said,  
Because he was thinking of her/  
'All I'll ever ask of you  
Is her.'  
He begged  
So God gave her to him.  
On the fourth day  
He became a father and  
God was once more requested  
To guarantee the results.

8..Though never again a favor,  
He promised.  
But God was a little skeptical  
any now

On the fifth day  
It was at a business conference  
When he felt another moment of  
inadequacy  
And called upon God  
To carry him through the crises

IS this the last time?  
"asked God  
Oh yes, was the answer.  
Very well, said God,  
and performed another miracle.  
On the sixth day  
He was an old man  
Very old and very senile,  
But he still clung to life.  
And was afraid of death  
And he began  
Dear God  
I'll never ask for anything again  
again

As long as I live..  
That's true, said God  
And he died  
And on the seventh day  
God rested.

Compare only the uncompleted & unfinished of the world.

no, what we mean when we say that God is with us 2  
is that personal meaningfulness, a sense of participation in the ongoing  
development of man, says that he is sensitive & hears that which cannot  
realized, a growing sense of self-awareness & understanding, come to  
the man who desires humbly to be a partner with God in the  
work of Creation

and that we can hold any such offer would be the  
messianic - Prophetic vision

At all times to pass in that day  
That the light of the Lord shines through the top of the mt.  
6 places to be established on the hill  
8 the nations shall come into it & say

And nations shall keep their records with pleasure

" that speak into present reality

" that shall be seen in the world





At the same time, I would consider these past few weeks to be an analysis of the red rock - the ultimate foundation of the Jewish culture on life. It is not without significance that only to note in our last lecture does one deal at all with those convictions which our society quite inadequately labels religious.

Judaism is more concerned with the rights of its ruler of man and of society than it is with formulating an imposing superstructure of theology over its insight into the moral order of the universe. I remember a famous non-Jewish theologian who came down to the H.U.C. for a series of lectures and <sup>who</sup> began by telling us that as a young man he had wanted to discover what Judaism taught. By force of habit he went to that shelf in his seminar's library labelled Jewish Theology and found to his amazement only three or four books standing there in many splendour. These he read and found quite inadequate and he confessed to us that it was not till much later in life when he had a chance to contact a person Jewish scholar and teacher that he learnt of the immense richness and truth of contradiction. Judaism as we have seen makes definite assertions about life but in quite startling contrast to say X<sup>th</sup> its literature is concerned not so much with drawing these affirmations into a consistent verbal whole but with attending to possible meanings of these insights for the myriad everyday problems of life. Of the professor who goes to shelves dealing with ethics, politics, psychology, navigation, social welfare he would have found thus the results of deep of understanding which make Judaism one of the great moral fields.

That life is worth living, that right is worth having, that man is worth knowing are often ~~substantive~~ assumptions shared by secular humanist and religious alike. It is well to keep this in mind in our day and age when those who are not officially religious are again held suspect. It is especially important to remember this fact during the present attack on the secular public schools when the protagonists of religionized public education tend to equate secular with morally indifferent and immoral. Secular men simply pertaining to these institutions or people who are not officially within the religious fold. A secularist may be as moral or immoral as a religiousist. That our schools are presently secular does not mean that they do not teach values; and that our schools might become centers of religious training does not mean that they will be any more or less successful in so doing.

Judaism and the humanist - initially part company when we come to our last affirmation! That last is worse than. Judaism just quibbles simply that in dangers last and the meaningfulness of religious practices the humanist assumes an incomplete and inadequate view of life. So we see its affirming in dangers last is not merely a matter of intellectual choice but of fundamental ideological and philosophical differences.

To say last is to say an important - the important - aspect of nature and to convey <sup>one's</sup> help to an uncomplaining it need not hurt.

We do not want that the reality of God is a matter of indifference to us. It has always been and remains a matter of personal faith. We know God ~~and~~ <sup>in</sup> the presupposition of life, not as we know the elements of advanced physics through experimentation and deduction; but as God - ~~in~~ <sup>in</sup> the emotional and personal faith. God is not at the moment presented to us as a ~~problem~~ <sup>problem</sup> but as a ~~fact~~ <sup>fact</sup> and the question of His existence is almost irrelevant. From the religious point of view, the question is not the question of the existence of God but the question of the ~~reality~~ <sup>reality</sup> of God. The question is not the question of the ~~reality~~ <sup>reality</sup> of God but the question of the ~~reality~~ <sup>reality</sup> of God.

I was surprised; being barely the new face of life under new management and I never told me [redacted] and [redacted] of the [redacted] of a

Power and personality. I propose in the world which we can understand only by studying it as Power Beyond Ourselves which makes for rightness. We might be tempted to view personality as separate culture, but it is in some measure the one and indivisible of our nature. In the West & America, my sympathy is with the organic and positive of nature, the creative mind might be viewed as nature's beautiful power and its order and order. The man who has a fine capacity for love and for the ~~the~~ by means of which and he engaged by the capacity of man to work together for common ends. Aristotle Person would tell that some of humanity are before genius or great minds. The man of great talent would need to be made of some common and common and common. The man of great talent would need to be made of some common and common and common.

Thought is known to produce matter by the energy from our purpose and personal ability. And that is all that is needed to produce well-being.



[illegible][illegible]



of Psychology was only uttering a truth seen 5 centuries ago by  
Heraclitus and 2,000 years ago by Buddha when he described "Divine  
Attributes Clearly Conform to the Panorama of Desire". It is human  
to seek in God what we most need. It is the task of Judaism to  
show always <sup>that</sup> God is a Perfect Whole. To remind men that  
what they wish may not be to their final good. To remind us that  
God challenges as well as comforts - that he demands of us and  
we should set our standard even though he will be with us if we fail  
somewhat shy of the best. That God is One - ultimately unchangeable  
to definition preserves the full meaning of God as a symbol of a  
spiritual reality which we can strive to realize in ourselves - the  
symbol of the purposeful meaningfulness of our lives.

Such a view of God prevents idolatry. So does the Hebrew Bible  
which first saw <sup>people's</sup> idolatry not as the evil of worshipping another  
god - with a god who is not the father of all men but the protector of  
a chosen few - with a god who would not save all men but  
only a chosen few - with a god <sup>who</sup> ~~was~~ and satisfied with the  
conventional rites of his chosen priestly group who did not also  
demand a positive program for the social betterment of all men. Men  
has idolatry ceased even in our day. Men no longer worship money.  
But they worship many substitutes. God - Success, fame, fortune.  
The God of War. No home we even in our enlightened century doesn't  
want should be visibly clear to all - that God is concerned  
with the well-being of a <sup>people</sup> ~~people~~ is of a white; of a <sup>2nd</sup> ~~1st~~ Chinese  
soldier as of an American soldier, of a Russian as of a citizen  
of the Free World. A nation which can push itself on a foreign  
policy based on the hope of others doing down their lives for us has  
not yet come to a realization of what Monism is - the belief in  
the One God immanent. Nor has a nation which has suddenly  
officially repudiated religion and blatantly <sup>offices</sup> ~~shown~~ that God is on  
our side because the other group does not believe in Him.  
Such pretensions are not only unworthy but they close our eyes  
to more basic issues and needs. All of us might take to heart the



I propose to begin tonight a series of four sermons dealing with a quartette of the most important figure in Jewish history--men who not only made significant contributions to Jewish life but who also in their own lives typified and exemplified the values that they were preaching and teaching.

~~XXXXXXXXXXXX~~ any person who undertakes such a task <sup>discovers that</sup> biography until comparatively recent times was not <sup>as a</sup> much used literary <sup>form</sup> ~~genre~~ by our people. I do not know of a single <sup>work</sup> ~~case~~ <sup>report</sup> ~~until~~ the 19th century <sup>in which</sup> when a rabbi or teacher set out consciously to edit his memoirs. You can search all Jewish literature and you will find no parallel to ~~say~~ St Augustine's Confessions. In a sense we are the losers for this practice. Less of the warm blood of living experience courses through Jewish history ~~and~~ <sup>it</sup> often seems overly dry ~~and difficult to read~~ for the modern mind. Yet there was a good and valid religious reason for this <sup>avoidance of biography</sup> ~~tendency~~. It was an attempt to keep Judaism's concept of the unity and oneness of God pure by <sup>not giving any material</sup> ~~avoiding~~ what is called in the history of religions a 'cult of saints'. Almost all of the great world monotheistic religions have been plagued by the desire of the masses to have something more tangible to see and adore than an imageless indescribable unity. It is also natural for the less educated among men and women to ascribe <sup>supernatural</sup> powers to specially gifted-charismatic-religious leaders who can move them <sup>or cure them this life</sup> ~~and do good for them even after they have died~~. These saints, people come to feel can intercede with God for the petitioner-and their graves or the places where <sup>here</sup> ~~relics of their skeleton~~ <sup>are kept</sup> are ~~supposed to be~~ ~~stored~~ <sup>become</sup> objects of pilgrimages, special veneration, and superstitious ~~belief and practice~~. Buddhism and Catholic Christianity might be sighted as religions which have tolerated this cult of the saints even though it is often difficult to see how such practices differ in any major respect from idolatry and polytheism.

In any case Judaism ~~was~~ especially concerned with preventing the deification and adoration of anyone save God-alone. Thus the rabbis



taught that God took special pains to lead Moses away from the camp of the Israelites to <sup>a new tabernacle</sup> ~~an unknown~~ grave in the wilderness that the <sup>supplies</sup> ~~grave~~ of this ~~one~~ the most important of Jewish leaders might not become a <sup>sort of superstitious</sup> ~~second sanctuary~~ where ~~prayer~~ ~~unworthy prayers~~ would be offered to Moses and not God. There have been of course times-especially during periods of messianic turmoil-when this injunction was not wholly adhered to; but in the main, Judaism avoided hero worship and kept its God's concept undefiled. Indeed ~~that~~ we shall find that our spiritual hero of this evening-Akiba-greatest and most revered of the early rabbis, darling of the masses, ~~lay~~ <sup>also</sup> lies in an unknown grave to which he was carried ~~by legend~~ <sup>by legend</sup> by Elijah that none might do his memory dishonor by forgetting what he stood for as a man ~~by~~ seeking to invest him with powers he never claimed in this life.

But there is no spiritual victory without a price-and the price is that we lack when we seek to understand the teachings of many of the rabbis a vision of a man and of the events of his life which would make his teachings more meaningful and pointed to us. Separate say the moralistic teachings of the New Testament from the life of Jesus and it would make dry reading such as would have appealed to few men. Yet our Mishnah and often even the Talmud do just that so that as a result they are seldom read save by the experts though their doctrine and teachings are every bit as timely and quite a bit more inclusive and reasonable. So tonight-since none of us will rush out and offer intercessory prayers to Akiba I propose to try to put flesh and heart onto his teachings and present you with the portrait of one of the rabbis-whose teachings I am time and again prone to refer to from this pulpit,--whose lives and thought are worthy of our respect and admiration and <sup>That we may the better understand the real and</sup> ~~whose answers to human problems are so filled~~ <sup>underplay in our Jewish communities</sup> ~~with insight and understanding that many still have meaning and application~~ <sup>try</sup> ~~on in our own day.~~

To do so we must go back just 1900 years to Palestine restless under

Roman hands. Roman rule is harsh and taxes are heavy. here is much grumbling and much talk that the Messianic age is at hand. There have been incidents and Rome has had to crucify <sup>some of</sup> ~~many~~ troublemakers. Some have been driven so far that they have banded together as guerilla bands-named sicarii after the <sup>short</sup> ~~short~~ swords that they sport-and travel is unhealthy for any but armed band. The upper classes too can not help but think back to more glorious days when Hasmonean rulers headed an autonomous Jewish state. Rome is in trouble at home consequent to the follies of Nero and the power struggle which follows his death. Finally, in the year 66 a great revolt breaks out. It lasts four years. It makes the fame of the new Roman <sup>Vespasian</sup> ~~emperor~~ Trajan and ~~Hadrian~~. The Jews fight bravely but finally Jerusalem is reduced and <sup>Vespasian</sup> ~~Hadrian~~ can proudly announce on his new coins Judea Capta 'Judea is reconquered. Later Trajan will build a <sup>magnificent</sup> ~~new~~ triumphal arch near the Forum <sup>that</sup> ~~and~~ all <sup>future</sup> generations may see in bas relief how among his other ~~XXXXXXXXXX~~ <sup>booty</sup> he brought in ~~the~~ of the treasure of the Jew's Temple to Rome and made many of their priests and nobles walk in chains behind his chariots.

This was the Judea into which Akiba was born. There were not propitious times nor was Akiba well born. He was the son of poor proselytes from a village near Lydda in SW Palestine. He received but a scanty formal education which did not even prepare him to read and ~~write~~. Until he was fairly well up in years, <sup>and</sup> ~~cert~~ <sup>only</sup> in his thirties, he lived by a menial trade probably sheepherding, and made no pretense at self improvement. Like all down-trodden and oppressed men he hated his oppressors and had contempt for learning, which was the one avenue by which a young peasant could hope in those days to rise. ~~Later in his life one tradition tells us that he himself admitted of these days that he used to wish that he could have a self-made scholar in his hands, for he would read him to pieces.~~

This was the background of the man ~~XXXXXXXXXXXXXXXXXXXX~~ who was to become the most learned and saintly rabbi of his day. <sup>and hope for</sup> ~~Indeed~~ <sup>As with many other men</sup> ~~he might have stayed a/shepherd~~ <sup>but for the</sup> had he not married a vigorous determined woman -Rachel- who was not

satisfied that her husband should <sup>be a scholar</sup> ~~not try to improve himself~~. She sent him to school to learn to read and write making him sit in the same classroom, as their six year old son. Later, looking back on those days Akiba used to shake his head and with a smile say 'You know, the true wealth of a man is the right wife. Never underestimate the power of a woman.'

These were not easy days. It is not easy for a man in his late thirties to discipline himself to study, especially when he has had to put in a full day's manual labor to support his family before going to class. But Rachel, his own determination, and a stone kept him at it. The stone lay under a little water fall near their home. It had been worn through by the steady dropping of the water from above. If the insignificant drops of water could in time wear through the strong rock, <sup>which felt that</sup> determination could <sup>ultimately</sup> clean the cobwebs of disuse from <sup>his</sup> ~~Akiba's~~ brain and train it intellectually.

Finally, Akiba graduated from primary school and went on to the academies. To do this he had to leave home and family. Rachel took in washing to support herself but never flinched in her determination. ~~She~~ <sup>she</sup> legend tells us, at one time, <sup>she</sup> had to sell the locks of her hair for food - a story which both O Henry and de Maupassant picked up and popularized during the last century. Gradually, application and grit payed off and after some dozen or so years of study Akiba felt sufficiently qualified to lend his voice to those that were making rabbinic decisions and open a school from which he could support himself by teaching others.

Legend embroidered this story of the self made scholar lovingly and until our own day it was one of the favorite success stories which <sup>parents</sup> mothers would read to their children <sup>from the pages of Jewish legends</sup> and try to spur their children on to greater things. <sup>in time</sup> Rachel became the daughter of Jerusalem's richest merchant, she is disinherited for marrying Akiba, yet she suffers silently, until finally after many years of privation, the father in law relents and a moving reconciliation is effected. This was one of the most cherished romances of the medieval Jewish world. Indeed, it can still be moving today. Mr Gershom



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I remember hearing him tell an audience <sup>one time</sup> ~~once~~ that until he was thirty he could not speak a word of Hebrew. It was at this point that he became interested in things Jewish, but he doubted that he could master sufficiently the material for it all to be worthwhile. His mother one day while talking over <sup>Akiba</sup> the problem told him the story of ~~XXXXX~~ and that helped him decide..

We now enter on the history of Akiba-the teacher and civic figure. The years are roughly 100-135CE. Judea is slowly building itself up again after the ravages of the war but there is much poverty. Akiba becomes the great champion of the rights and needs of the poor.. He knew at first hand their plight. He is appointed administrator for the poor and goes up and down the Roman empire collecting funds. When some teachers would have claimed certain rights in the synagogue and in respect to taxes for the rich and the <sup>poor</sup> ~~teachers~~, Akiba countered with the <sup>principle which is basic to the whole</sup> ~~principle~~ <sup>of democracy in the synagogue</sup> ~~of democracy in the synagogue~~. All I feel are to be considered as <sup>the nobility.</sup> He voided many practices which worked in favor of special classes or groups. He was <sup>specially</sup> concerned with the status of women and did everything he could within the <sup>unequal</sup> Jewish law to have them considered more fairly.

To a defeated Judea he preached hopefulness. One of his favorite mottoes was that <sup>even</sup> ~~in~~ evil can be put to good use. All things are for the best, <sup>he said</sup> Poverty becomes Israel as red reins a white horse, <sup>he</sup> worked to reduce the barriers between the Jews and their neighbors. He held that anyone Jew or non Jew could make contribution to and sacrifice at the Temple. He abrogated the century old prohibitions against marriage with the descendants of the ammonites and Moabites who a millenia before had hampered Moses's march. He held that official court ~~records~~ of Roman courts especially those which deal with divorce and the manumission of slaves have a binding effect on

men. He was a saintly person <sup>He united to such a sweet nature for his very kindness</sup> ~~in his daily life.~~ He valued highly cleanliness and <sup>and decorum</sup> etiquette because <sup>these</sup> ~~both~~ helped men <sup>to work together with becoming</sup> ~~treat others and themselves with~~ <sup>the dignity</sup> ~~which~~ being a creature of God ~~possesses~~ <sup>possesses</sup> He has left us much good advice.

Laughter protect's ones honor.

It is not he who answers most glibly who deserves praise but he who can support his views.

If you hang yourself, do so on a high tree! (If you depend on another  
views at least make sure he is worth depending on)

He was a scholar whose views were ~~universally~~<sup>generally</sup> accented. Indeed, one contemporary complains in a debate, 'Jonathan, my opinion is the same as yours, but what can we do since Akiba thinks otherwise.' His views are quoted more often in the Mishna than any other man's and many of his ~~thoughts~~<sup>ideas</sup> in the philosophic realm are still quoted today as basic to Jewish thought. Thus on free will he maintained 'everything is conditioned but not determined.' He ~~found the law by subject matter in a way which was later adopted by~~ developed the subject division of the law which became the accented form and

He was one of the first rulers to change the penal position against the new idea of being employed, ~~and~~ and expected a human not a divine message and the ~~officer~~ <sup>officer</sup> would be children not one man alone.

~~the compiler of the Mishna~~  
was finally used in the Mishna.

Finally, Akiba was in many ways a reformer. As in our day, so in his, basic changes had ruptured the fabric of Jewish life and radical changes were necessary to modernize its practice. The position that Akiba took has always reminded me of the position that the great liberals of the Supreme Court in this country took during the 1930's—when they maintained that the constitution should not be interpreted so strictly <sup>and literally</sup> as to prevent any radical social experimentation ~~what~~ <sup>after</sup> an event like the depression had obviously made that necessary. The Bible was Israel's constitution and Akiba against the more conservative opinion of many of his colleagues argued that even if its literal meaning had at times to be damaged means had to be found to manipulate in such a way as to keep its spirit without <sup>doing this needed</sup> preventing change. He had many <sup>opponents on this issue</sup> ~~enemies on this score~~. One of them he left was a learned scholar who came down and sitting in one of Akiba's classrooms and listening to the discussion for a while in complete bewilderment and finally leaving shaking his head <sup>unable</sup> trying to find any similarity between this teaching and the law he had once proclaimed to Israel. But all great religious leaders have been willing to tamper with words and traditions <sup>when it was necessary</sup> ~~in order~~ to safeguard the spirit. Among these we can number Akiba.

Such in brief, very brief, is the story of the middle years of Akiba's life. They were quiet fruitful years during which his influence spread, his teachings <sup>he played an active role in the politics of his day</sup> gained ever wider circulation and his pupils came gradually to assume positions of leadership in all areas of religious and social life. But Akiba was not to die quietly at home, <sup>surrounded by friends & disciples</sup> Israel again fell on troubled times, the spark of the revolt of 70 had never been fully put out. Messianism was again rampant. Rome blundered by making a series of general laws for ~~all~~ her empire which struck particularly harshly at Jewish religious convictions. A dynamic leader one Simon of Cozebe rose among the Jews and in 132 CE Judea was again in flames. Apparently Akiba also <sup>came to feel</sup> ~~felt~~ the messian-



istic hopes. He lent his prestige to the revolt much against the <sup>idea of a Jewish</sup> common sense of many of the other rabbis, <sup>who remember the previous hopes & are called</sup> one of whom told Akiba that grass would be growing from his bones before any new Jewish kingdom was successful. So it was. Extremely harsh restrictions were placed on teaching, ordination, circumcision, and ritual slaughtering and the rabbis had to choose between obedience and religious decay. Some held their peace, but most went on quietly teaching till the law caught up with them and they were imprisoned or martyred. Akiba refused to stop teaching and so saintly and elderly though he was he was put by the Romans under protective custody at Caesarea where he remained for three years still teaching until he either died quietly in prison or was burnt at the stake <sup>but we are not sure which.</sup> whatever tradition you prefer.

But his courage never waned. Even in prison he continued to judge and teach and when one of his guards asked him why he continually courted danger he replied with this fable: A fox went near a river and saw the fish scurrying about obviously in great fear. He asked them: 'What do you fear and from whom are you fleeing?' They replied 'We flee the nets which the fishermen are spreading. The fox, sensing a dinner, replied 'Would it not be better if you came out on dry land. We could live together as our forefathers <sup>and</sup> once lived together. But the fish were not to be fooled 'Are you <sup>really</sup> he who is reputed to be wisest of all the animals? If we are afraid of being caught here in the water, which permits us alone to live, how much more should we be afraid on the dry land where we would surely die.' The same, my guard, applies to our teaching. If we are in danger of being caught when we are <sup>just</sup> teaching, how could we even hope to live if we ceased <sup>to do so</sup> and lived entirely out of our element?

The revolt was put down with great violence and at great cost <sup>both to the Jews & to the Romans</sup> to the Romans. In his victory message to the Roman senate the general Severus for the first time in that monarchy's history did not <sup>conclude with</sup> include the phrase 'I and my legions are well' So badly had they been decimated. Judea again went i-

into eclipse, but so well had Akiba had his fellow teachers reoriented the whole of Jewish life that both in Israel and in the Diaspora it was able to continually replenish its spiritual strength and be as meaningful to its adherents as ever.

Such is the portrait of one of Israel's many teachers. It is worthy, his teachings are worthy, of our respect. Spiritual leader, teacher, practical man of affairs—concerned with individual spiritual growth and the continuance of the Jewish people, honest, courageous, helpful—in many ways Akiba can truly be said to be the prototype, the model, of the many rabbis who followed him through the long centuries. Men of this world, feet planted squarely in life, scholars and teachers who felt that all their teaching was meaningful only if it led them to be of greater use to others—more especially to the poor and the needy—such were the rabbis.



We heard read to-day one of the moving tragic dramas of all literature. There is consternation- a crises- in the camp of the Israelites. Moses has failed to return promptly from his mission on Mt. Sinai. Up til this moment the fears of the children of Israel had been dispelled by the security which they felt in this man who had lead them across impassable waters and through so many dangers. But now they are leaderless--stranded somewhere in a trackless desert. They are on edge,distraught. Thoughtlessly,hastily they resolve to make for themselves a new God, a new protector, a new symbol of security.Frantically, they present such a demand to Aaron.

If Aaron had met their protestations with strength and had patiently pointed out the unreasonability of their fears and the folly into which they were being driven there is no reason to assume that the night could not have passed without incident and the people been saved from the most grievous of sins by the tardy arrival of Moses on the morrow. The danger was not so imminent that the people would have inevitably rejected all good counsel. The situation potentially offered Aaron a glorious opportunity to prove his mettle and his courage. But Aaron capitulates without so much as a word of protest. His weakness compounds that of the people. The evil is sanctioned, no sooner said than done--irremediably- a whole generation is doomed for their part in this black night.

Now Aaron did not consciously play the villain. He acted in what he believed was good faith. He sought only good for this people whom he loved so well. Certainly, he never intended to mislead them or to violate the trust which his brother had placed in him. More than any other man in the camp he was an *אדם צדיק* a saintly figure who sought early and late for opportunities to be of service. No we can not accuse Aaron of conscious evil; yet Moses was quite right when after investigation he fixed the blame squarely upon Aaron. For had ~~not~~ Aaron not assented to their proposal, Israel might have been dissuaded. His will, was the last flood gate which held back the nations pent up emotions-to remove this last barrier, was to unleash the furious flood waters of catastrophe. His is the eternal tragedy of well-intentioned but too ready adaptability. Israel's tragedy was to be lead in a moment



of crises by such a man. Of Aaron it must be said, as Isaiah characterized the misleaders of another age, "They that lead this people cause them to err, and they that are led of them are destroyed."

At its most climactic moment indecision destroyed the effectiveness of Israel's leadership and unloosed chaos and confusion. The people had been brought to Sinai. A new covenant had been made. They had payed allegiance to their God and determined on a new way of life. A chapter of hope was opening for Israel and for the world. Moses was even then receiving instruction of God about the establishment of the people in the promised land. The people seemed well on their way towards shedding the mental garments of slavery and rising, as on the wings of eagles, to a purer and more sanctified outlook on life. Moses had built slowly towards this moment when his return with the tables of <sup>God's</sup> ~~the~~ law would confirm Israel's faith. He had begged and cajoled a nation of slaves to find sufficient courage to dare to seek liberation. He had faced and faced down Pharaoh. He had rallied the weak and inspired the strong till at the place of decision- the Red Sea- they willingly committed themselves to the cause of freedom. He had taught them of God, of his law, and of the responsibilities of freedom--they had listened and eventually assented. All this Aaron undid. The covenant was broken. Israel had dishonored its pledges. A kingdom of priests had become an orgiastic horde dancing around a golden calf.

Our people- no people- can survive, certainly not progress, when dedicated and effective leadership is supplanted by insufficient men who are overly eager to accomodate all the impulses of mass emotion. It might be well, therefore, if we were to consider- we who are dedicating our lives to ~~the religious leadership~~ religious leadership- what are the essential requirements for effectiveness in this our mission? Why must an Aaron fail despite all his good intentions? Why can an Aaron only sanction the impulsive will of the people--while a Moses, for instance, can lead with firmness and <sup>ABILITY</sup> ~~and~~.

Some might suggest that Moses was successful because he ruled forceably, tyrannically- making no attempt to appreciate or accomodate-as did Aaron- the desires, and the needs and the will of the people. Was Moses successful because he had mastered as a youth the art of Pharonic despotism in the palaces of his foster mother? Is tyranny

leadership, and was Moses successful because he was such a tyrant. Everything points to the contrary. There is nothing in the narrative to suggest that Moses ruled with an iron hand. His whole life history belies any trace of that self importance which is the inevitable rationale of despotism. The rabbis called Moses the *am ha'emet* faithful shepherd. Like the shepherd his first thought was for the welfare of the flock. He tried at all times to shield Israel from danger--even offering his life as surrogate for theirs. For 40 weary and trying years he served Israel with undiminished love despite their persistent restlessness and rebelliousness. He had none of the irascibility, and seldom the impatience, of the condescending humanitarian who believes himself superior to the common lot and can not tolerate the disinterest which the more benighted elements of society display towards obviously sound advice. Moses could lead because he recognized that he shared Israel's fate. He was always one among equals. Indeed, the Bible tells us that he considered himself the most humble among them. Moses served because he could not deny the divine summons--not because he felt that he alone knew what was right and necessary--that he alone could <sup>guide</sup> lead Israel to the Promised Land. HE WHO WOULD LEAD ISRAEL MUST FIRST LOVE ISRAEL--deeply--selflessly--with respect--as a man should love his wife--his equal-- who is to share with him the experiences of life. Aloofness, condescension are the marks of insufficient love-- of love that is selfish-- of love which sets apart-- of love which is impatient, easily piqued, ego involved-- of love which will be unmasked and ultimately unrequited. You can not <sup>fully</sup> love he whom you do not respect. To love fully you must be willing <sup>indeed</sup> eager-- to identify yourself in common suffering and common effort. The unfeeling theoretician, secure in his own generalizations and unrelated or unwilling to relate himself to a common life struggle-- shows a <sup>lack</sup> want of love. The social philosopher who is above and not of-- yes, though he be a rabbi has a love which is shallow and superficial. He will advise and none will follow--for none will trust ~~him~~ even though he speak truth.

But love and patience alone- as Aaron's misfortune so devastatingly makes clear- do not guarantee effective leadership. The problem then still remains- Why must an Aaron fail and a Moses ~~succeed~~? The answer, I believe, is to be found in their <sup>needs</sup> respective understanding of the ~~axioms~~ of man and the moral imperatives of living. Aaron was a genuine humanitarian. He loved his brothers and sought with kindness and understanding to ease life's burdens. Moses never denied or disparaged this type of service-<sup>was</sup> yet he/perhaps the first among our people to recognize that charity alone is insufficient ~~that~~ the human equation can not be solved without considering the requirements of the divine axioms ~~that~~ that real peace of mind, permanent happiness can not be attained by limiting oneself to the unproductive task of adjusting man to an unjust society ~~but that~~ <sup>But that</sup> only by abiding the mandates of the prophetic imperative- by adhering to the will of God-that is to act justly and to promote righteousness- progress, only in such a program could/salvation, and personal happiness- the peace that comes from meaningfulness be attained-----and further that if these moral imperatives are denied charity, compassion, and counsel are not only insufficient techniques with <sup>into any degree of success</sup> which to promote the better life but may be distinctly harmful- perpetuating the very inequalities and injustices which make them necessary.

In our ministries we shall be faced at every turn with the need to transform institutions and educational techniques and human relations into living realities- mighty channels for life and inspiration. If we affirm the possibility of social betterment we can not remain simply comforting pastors <sup>who</sup> teaching the punctillio of religious form and <sup>who</sup> preaching a gospel of accommodation and charity. Such a ministry may be sufficient either in a perfect world or within a system of religious thought which denies the possibility or the reality of progress. It is incompatible with Judaism. At least, as long as we hold central the belief that religious faith and service can bring about a substantially better society.

Moses could lead effectively because for him there was a definite goal to attain and <sup>consequently</sup> a program of action to be followed. In order to gain these aims-~~it followed that~~ <sup>definite</sup> certain programs had to be promoted, certain disciplines had to be observed, certain denials had to be practiced, certain sacrifices had to be made. Moses could lead because



unlike Aaron, he had somewhere to go. How simple, yet how difficult. For even were we as fortunate as Moses and have had revealed to us a large part of life's ultimate design, we should still be faced with the difficult task of applying these truths to our particular life situation. Moses met this hurdle with understanding and determination. He spoke, always to the point and avoided the multiplication of vague moral truisms. So too our religious message must always be specific and timely--it is not sufficient merely to denounce oppression and exploitation in general terms. We must relate our social ideals to life's problems helpfully and constructively. To do less--merely to rehearse moral platitudes--merely to denounce unintelligently and indiscriminately without giving specific and sufficient correctives and pointing to concrete programs of action is to resort to demagoguery--to make of oneself and ineffective and possibly mischievous nuisance--certainly to discredit the whole religious message.

But to be specific and concrete requires courage--the courage of one's convictions. We must be sure --at all times-- in whose name we speak and whom we serve and what God demands of us. For we preach not as advocates of some favorite social theory or prevalentism--but as the spokesmen of God, the source of all values. We must be intelligent and honest in testing our faith. We must be sure that we are in the right before we preach. For only the conviction--the faith that we speak in the name of God and for the cause of the right can give us sufficient courage to be undeterred by the attacks of the vested.

Certainly without courage there is not leadership. Without courage you can not venture far from the shelter of convention. The price of an untroubled rabbinate is that you do not trouble others. Yet Moses when wrong was real and cried for correction--though secure in his Egyptian palace--rose and slew the Egyptian. When Israel sinned, he did not hesitate, though alone and unprotected, to denounce them and to inflict punishment upon them. He faced unpopularity with equanimity and was undeterred by the persistent rumblings against this man who has brought us out of the flesh pots of Egypt only to have us perish in the wilderness. Never for the sake of popularity did Moses compromise or temporize with Israel and demand of them less than full adherence

Without personal courage there is no leadership-without leadership Israel is lost. For though our people may engage in a multitude of activities and of organizations-all of it will signify nothing. But courage itself is not enough. There is foolish courage and foolhardy courage. One must be intelligently courageous. Simply to decry and to berate-to challenge and to dare-to court disapproval- may point only to ill temper or cantankerousness- there is no leadership in that. Interestingly, our rabbis were not beyond criticizing even the great prophets when they were unrestrained in their condemnation of the people

WE HAVE CHOSEN AN OCCUPATION WHERE WE WILL BE AFFORDED THE OPPORTUNITY AND THE PRIVILEGE OF LEADERSHIP. IT IS WELL THEREFORE THAT WE SHOULD REMIND OURSELVES OF THE VERY HIGH ORDER OF RESPONSIBILITY WHICH IT PLACES UPON US. FOR THIS IS NOT A CHILD'S GAME WE ARE PLAYING WHERE FIRST PRIZE IS A TRINKET AND A MOMENTS SATISFACTION. IF WE ARE WANTING\* IF WE LACK SUFFICIENT LOVE AND SUFFICIENT FAITH AND SUFFICIENT COURAGE AND SUFFICIENT UNDERSTANDING\* ISRAEL MAY AGAIN BEGIN TO DANCE ATTENDANCE

[illegible]

We pray then to God for things sufficient to our ~~dear~~, that  
under his care we shall not be found wanting  
in the hour of decision.

Long ago a sage of Israel proclaimed that "there is nothing new under the sun."

Yet if a single phrase were to characterize our age it would have to be the 'heedless pursuit of the new'. We have become worshippers at the shrine of the new. Each year there must be newer and more modern cars and ships and planes. Each Spring brings new styles. We often discard the useful simply because it is out of <sup>Fashion</sup> ~~date~~.

We have become an arrogant generation. We will have nothing to do with old ideas or old ways of doing things. In the arts we have tried to create new approaches and new techniques, sometimes <sup>I OFTEN FEEL</sup> merely for the sake of being different. Our media of expression are bizarre, often grotesque, most of the time meaningless to the uninitiated; ~~not~~ they are good because we have ~~discarded~~ <sup>cast aside</sup> the old and ~~have created~~ <sup>want the</sup> new.

Conceited, arrogant, all too proud of ourselves for what appeared lasting conquests over nature: we came to feel that we had solved the riddle of existence and that our fathers, who had not, were hopelessly outdated and naive in their ideas. <sup>Their Philosophy</sup> ~~Did not man's~~ ~~and their culture we felt must be as out of date as their science~~ mind grew from age to age according to evolutionary processes? Ours was the victory. It ~~so we discarded everything~~ remained but to clear out all the old dead wood- all the valueless ideas which our fathers held ~~about science and art and literature and morals and life. Science would~~ be our guide, reason our architect.

Yet all this <sup>OUR 'NEW THOUGHT'</sup> ~~newness or change~~ has not brought us security or happiness. <sup>INCREASED</sup> ~~Quite to~~ the contrary we are ~~a generation of disquieted and dispirited men.~~ <sup>A FOR</sup> Though times have changed rapidly, far more remains unchanged. ~~Despite all our frenetic search for the new, despite all our discoveries and inventions, despite all change, we must honestly admit that~~ <sup>SCIENTIFIC</sup> increased knowledge does not necessarily mean increased peace of mind. Facts are not in themselves blessings. Kaleidoscopic change does not assure progress. ~~Eise we should~~ be most blessed of all men who have ever trod this earth.

<sup>As</sup> ~~It was~~ Jeremiah who long ago understood that unraveling life's meaning is a matter of deep insight and profound soul searching independent of age or place.

Stand ye in the ways and see, and ask for the old paths,  
Where is the good way, and walk therein,  
And ye shall find peace of mind for your souls

<sup>IDENTICAL</sup> ~~Faced by the same problems as we to day certain of our fathers achieved a basic understanding~~ <sup>OF GODS AND VALUES TODAY WE SHOULD NOT LET OUR</sup> ~~of life's essential demands. We can not improve on the prophet's faith in the~~ <sup>SCIENTISM BLIND US TO THE NEEDS WORK WHICH OUR FATHERS FOLLOWED,</sup>



-2-

DESPITE OUR NEW KNOWLEDGE ~~POSS~~ - I AM AFRAID WE HAVE <sup>FOUND</sup> ~~AFTER WHICH WE CAN~~  
NOT GO TO perfectibility of human life or with his impatience with all that retarded such  
progress. We can add little to the vision of the generations of scholars and teachers

who labored to translate these ideals into terms meaningful to man. These men understood life's basic imperatives. Their <sup>of their idea</sup> failure ~~lies~~ <sup>was</sup> not in ~~depth~~ <sup>depth</sup> of perception, but in the

unwillingness of men of ~~their~~ age to make the necessary sacrifices that would make possible

the translation of this vision into reality

15 ~~message~~ For this morning ~~new old~~  
We of this uneasy generation need, not new answers, but the courage to "ask for

the old way which is the good way, and walk therein.' It is faith, it is resolutness, it is firmness which our age needs, not new messiahs.

We pride ourselves on our originality, yet ~~in truth, neither the problems which~~ <sup>ACTUALLY EVEN THE PHILOSOPHERS</sup>  
~~we solve are not~~  
~~we face nor the answers we evolve are~~ unique to our age.

Currently, ~~despair~~ <sup>pessimism</sup> philosophies are in vogue. Life is a meaningless struggle with the grave as the only sure end. <sup>even</sup> Yet this pessimism of ours is not new, the creation of thinkers of the twentieth century. Over five centuries ago Macbeth cried out "life is a tale told by fools, full of sound and fury, signifying nothing" and more than a thousand years <sup>before that</sup> ~~previously~~ <sup>Taught, Van Houten</sup> Koheleth had come to the conclusion that "all is vanity." There have

been fatalists in all ages. For fatalism is escapism. It is a throwing up of the hands

It appeals to the weak willed of each generation.

Our age has been let down. Science and reason have proven insufficient messiahs.

But there have been other such moments in history. They signify not so much the complete breakdown of civilization as the mis-use or over use of a particular concept.

Science has become an object of dread. The more technology advances, the more the forces of reaction triumph. Each new major discovery places more control over thought and action in the hands of the state and the technician and the military. Man instead of mastering nature has created a <sup>A ROBOT</sup> ~~Golem~~ which, though created for his service, no longer heeds his bidding, and, in fact, threatens his very existence. Yet science is certainly not an evil in itself. It holds out great hope for man.

It is not the fault of science but of man that conditions are what they are. With proper foresight and vision and courage, science could have showered mankind with a

wealth of gifts.

That men have shown themselves short-sighted and greedy and weak does not mean that life is meaningless or that ~~this is the worst of all possible worlds~~. <sup>REASON AND FAITH ARE INSUFFICIENT GUIDES.</sup> ~~For~~ rabbis taught that "this world was created for man." It is a good world. <sup>A MODERN TELUSUS THAT</sup> ~~Did not~~ God create many worlds before he was finally satisfied with this one? The prophets did not cast longing glances at a once glorious Olympia which could never be regained, but spoke of the "end of days" which will be made out of the rich fabric of our fondest dreams and desires-- if only man would be strong enough. If only man would have the moral vision and the courage.

Frustration and futility are signs of man's weaknesses not God's. The combined experience of mankind tells us that the condition of the world to-day is due to man's insufficiencies. It is man, not God, who engages in economic exploitation. Man, not God, who creates war with its implements of destruction; and since man is responsible, he is capable of righting matters. There can come a day when "every man shall sit under his vine and under his fig tree and none shall make him afraid"-- if there is the desire and

<sup>AND THE COMMON SENSE</sup> the will. If mankind has arrived at a faith sufficient and has acquired the moral courage to walk in the old way which is the good way. ~~THE NEED OF OUR AGE IS FOR A~~ <sup>THE NEED OF OUR AGE IS FOR A</sup> ~~APPELLING DOES NOT HAVE TO DO WITH THE~~ <sup>APPELLING DOES NOT HAVE TO DO WITH THE</sup> ~~NEW MAN, NOT FOR NEW PHILOSOPHIES~~ <sup>NEW MAN, NOT FOR NEW PHILOSOPHIES</sup> ~~(Similarly the need of our age is for a new man, not for new philosophies)~~

We pride ourselves that we are original, yet, in truth, neither the problems which we face nor the answers we arrive at are unique with us.

Organized religion disappointed us, so it is popular to-day to affect skepticism and religious cynicism. Religion is hopelessly reactionary. Its ritualism and ceremonialism ~~WHAT IS IT MEANT TO DO?~~ <sup>WHAT IS IT MEANT TO DO?</sup> meaningless sacraments- relics of a long gone age. Yet such attacks are not new. ~~THE~~ <sup>THE</sup> Epicureans ~~has been with us in all ages. Moreover~~ <sup>has been with us in all ages. Moreover</sup> It was not Sartre or Marx or Voltaire ~~who~~ <sup>who</sup> first asked these sacrifices of you who first cried out "bring no more vain oblations", but the prophet Isaiah.

<sup>WITH RELIGION</sup> Our age ~~has been~~ <sup>has been</sup> disillusioned. In the centuries when religion was a potent political force, it discredited itself. It preached God's law, but acted according to the most common law of the jungle. Organized and powerful religion brought ~~THE~~ <sup>THE</sup> inquisition and ~~THE~~ <sup>THE</sup> crusade and bitter inter-sectarian quarrels into the world, ~~and~~ <sup>and</sup> not peace and blessing.

Yet religion is not an evil in itself. It holds out great promise to man.

AND MOST REASONABLE MEN -  
 "That men are greedy for power, coarse minded, hypocritical" does not mean that  
 the spiritual heritage of the world are but meaningless platitudes. Religion's message  
 is carved out of everlasting rock. "Its truths are true for all <sup>MAN</sup> men. Its God is the God  
 of all men." Our prophets spoke of the one moral God, who is both stern Judge and loving  
 Father, and who demands that man "keep justice and do righteousness." Faith in such a  
 God can alone sanctify life and fill it with that confidence which makes for serene  
 living, - if only man will be understanding enough to discern the eternally valid <sup>FROM</sup> among  
 the sham. If man will only have the moral courage to be true to himself. <sup>SEEK THE BLIND</sup> <sup>ALL THE WAY</sup> <sup>FOR GOD.</sup>

~~Prophetic vision is that bright beacon which alone can guide man down the tortuous  
 path of life, but prophetic religion is not enough. It needs to be made meaningful to  
 man. It needs to be translated from its invisible spiritual existence into symbol and  
 ceremony and ritual which bring these great verities down from the heights of heaven into  
 daily life.~~

Cynicism shows disappointment, not with religion per se but with man's failure  
 to use <sup>RELIGION WITH</sup> ~~it~~ to ~~best~~ advantage. Man have found and can find in reasoned faith <sup>A</sup> great amount  
 of inspiration and comfort and guidance - ~~if man will have the nerve to stay true to~~  
~~God's mandate and not man's desires.~~ If mankind is willing to stand steadfast and  
 uncompromisingly by its decision to walk in the old way which is the good way. Then  
 there can come a day when mankind will rejoice and be glad in its faith. - ~~WHAT THE~~  
~~WORLD NEEDS IS NOT A NEW RELIGION BUT A NEW MAN.~~

Thinkest thou, asked Koheleth, "there is a thing whereof it is said: 'see this is  
 new'? - it hath not been already in the ages which were before us."

Our age is engaged in a frantic search for peace of mind. In psychiatry and psycho-  
 analysis we seek to find a drug which will soothe our troubled minds and give us a  
 few undisturbed <sup>OF QUIET</sup> moments in this topsy-turvy world. Distrant and disquieted we would  
 solve the riddle of happiness and win for ourselves that rest and security we all so  
 fondly desire.

<sup>EVEN THIS</sup>  
 Yet the search is not a new one. The Greeks longed for the elixir of the Gods  
 which brought perfect peace to the drinker. "Seek ye joy where it is to be found" has  
 been the <sup>UNCEASING</sup> cry of those who have pursued this so elusive quality - happiness.



~~AGAIN SPEAKING THE TRUTH~~

Our age has been disappointed. Psychiatry has helped cure many mental ailments, but it could not give us a blanket formula for peace of mind. It could heal and relieve, but it could not brew a magic potion. Yet that we have been unable to find a medicinal formula for happiness does not mean that contentment is not to be found and that all men are doomed to a life of recurring anxiety and insecurity feelings.

Our impatience and our self confidence made us forget that we needed no new secret. Since Job's epic struggle with himself mankind has understood how security was to be achieved- through faith, ~~faith in God~~ <sup>AND SELF REGENERATION</sup>. Trust that even the sorrows of life are part of some all wise and beneficent purpose. We can not comprehend God's ways. Faith requires great patience and moral courage for at times life appears most mysterious to all of us. Yet there is meaning and purpose to existence. There are hopes that do come true and joys that can be realized. If man will only be strong enough in his faith, his faith will strengthen him. Through his faith thought and action become meaningful. Faith, though it is not identical with happiness, yet brings with it that peace of mind and soul which is the only true contentment.

Unhappiness and despondency are signs of man's weakness. It does not follow, however, though a whole generation ~~of men~~ exhibit such traits, that there can be no peace of mind. For with confidence and faith in the beneficent God, happiness is within the reach of everyone. It is a by-product of that life which has attained balance and proportion, which can take sorrow and suffering in its stride, and yet remain confident that what it is doing is for the right. Peace of mind ~~is~~ within the reach of every man who will walk the old way which ~~is~~ the good way. *aged and new men for old reasons*

The key to the future lies not in machines still to be discovered nor in philosophic systems yet to be developed, but with man. To man all is possible. If he has the determination and ~~the~~ resoluteness and the faith in the possibility of doing good, then there is no problem personal or national which can not be solved. There is no moment of despair which can not be turned into joy. "Be strong and of good courage". Trust in yourselves, in the possibility of doing good, in the simple yet profound wisdom of our forefathers.

This is the old way which is the good way wherein can be found peace of mind for the soul

*Amen*

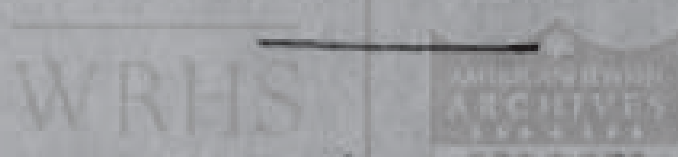
I was reading through the other info one of the most pleasant and relevant books of the Bible - 1 Pm - The Book of Proverbs - that exquisite collection of the practical wisdom of an ancestor - more saying - sage advice - sound observation - when I can know a text and its medical explanation which sounded almost prophetic in its application to our day and age. The text:

"By knowledge are the chambers of a man's house filled with <sup>man's</sup> precious and desirable riches"

The comment by a later rabbi

"All men who have a fund of information will in the end become rich."

My mind's image - the fantastic prize which some of our contemporaries have won on the evening quiz program by virtue of the accuracy and catholicity of the facts and figures which they have to dredge up in their minds



2) I must admit that my ego has not been cut down to size whenever I missed with Claude Van Doren or Teddy Meade or Richard Stone and another of the difficult questions on almost any field. Sometimes they proved themselves <sup>knowledgeable</sup> ~~superior~~ in fields <sup>of which</sup> ~~which~~ I professed only the most superficial acquaintance - More personally damaging <sup>was</sup> the detailed accuracy with which they answered questions in history <sup>lit</sup> in phil. or sci. - once in which I have some <sup>competence</sup> ~~background~~ - answered the question which I was still fumbling in the hazy misty memory for a forgotten reference or fact. I would now admit publicly how I would have fared had I been on the opposite isolation booth - but proudly I had to admit ~~that I would easily have been defeated.~~ <sup>that I would easily have been defeated.</sup> ~~that I would easily have been defeated.~~ <sup>that I would easily have been defeated.</sup> ~~many <sup>to</sup> ~~be~~ <sup>in</sup> ~~private~~~~

There is a certain fascination to these programs. At first I decided that they ~~to~~ have fantastic quiz memories by virtue of the realm of photography rather than in that area of the mind which is given over to thought and study & learning.

2 secured by own mistake - the 1st one known had now forgotten - 2  
by saying that the mind were uniquely endowed - that they were  
human micro-film unit - which could photograph, store away, and  
recall at a moments notice all that the person's eye had ever read. It  
~~could not have been compared~~ Wg compare my memory to those few memories  
which are so much technical superior to human mind.

There are small authentic records of men and women who possessed  
a photographic mind. Eliphaz, the former Queen - or religious leader.  
of Valona in the 12th cent. is reported to have read 20,000 vols. and to  
be able to quote <sup>any citation in</sup> ~~particular~~ <sup>from all</sup> that he had read. No  
have heard of credited and Jewish rabbi in the contemporary  
and studied by one ability to recall and quote any of the myriad of  
cases and studies which he had ~~long~~ <sup>long</sup> known in the course of  
their reading. The records of many a medieval Jewish community  
record the exploits of a illud - or especially gifted student - who  
would challenge his contemporaries to sit up for through any of the  
many volumes of the Talmud - and when asked them quote for the  
astonished onlookers any word which the pen had passed as it  
passed from cone to cone. ~~Finally, in the medieval days of the~~ <sup>illud</sup>  
~~had specially retentive minds to sit with them as they read~~  
~~when books were scarce & the prohibition against selling them~~  
the oral law still at least partially enforced - the memory - great  
and academics would have especially retentive minds - to sit with  
on their lessons and act as living text books prepared to its suggestions  
from any source that some scholar needed for his discussion - kind.  
Some of these men knew the volume of Jewish Law by heart - knew  
it in such a way that not a supposition or a comma was changed  
from the original text - <sup>but</sup> ~~the~~ <sup>an ancient</sup> ~~the~~ <sup>spoke</sup> of the mind of one such  
memory genius is "being" <sup>like</sup> a cemented cast - <sup>quite</sup> tight - which will  
not loose - spill a single drop of all that it has learnt."

There can be no doubt - then - that just in certain minds are especially  
talented naturally or artistically or dramatically & linguistically - so  
certain mind have unique memory capacity - and are able almost  
to visualize all that their eyes have read or heard.



But unfortunately - for my ego & for you - not all - and perhaps not 3  
any of these guys champion - enjoy such a photographic mind. 2 or up and  
and we must accept the testimony of Charles Van Doren and of Richard  
Strom that they can not remember all or even a major part of what  
they have read.

Can we let the secret of the accusations and the names and the details of the information which have been very absent in the book? Have we let the day number so much of what we have forgotten? The names have

Their secret is I think a simple one. They have been persecuted  
in their search for knowledge. When we have been lazy or have  
read nothing for a few weeks and then read nothing for several  
months. Then guy champion has personally in their search for  
learning while most of us have ~~not~~ been ~~attracted~~ to ~~the subject~~ no  
~~one touched upon~~, "in college so by a hand slip into ~~the~~ it" -  
let our general reading stop when we received our college diploma or  
at least we flit carelessly and without purpose from interest to  
interest. As a result our minds are to a degree sealed over from  
desire. When we mind of this guy champion is well set and  
moderately curious and fully efficient - because it has never been left  
idle or untended.

We have only a tincture of an professional interest to realize the truth  
of what I am saying. No doctor or lawyer or engineer or business man  
would let his cult alone his professional principles in pure and <sup>the</sup> truth  
of particular interest to pass by unnoticed. We could not long afford to.  
The facts and figures which we meet in our daily business we  
have at our fingers. <sup>We should</sup> ~~There should~~ be nothing to challenge any  
quig champion in our own professional field.

What we have not done is to keep a steady current of these views in life more or less - but instead we cut it out and never speak of it. This is the danger of these things. They have kept us very broad, when we have not previously in our minds, the fact of many branches of knowledge are familiar to us because they have come across us constantly in the world of affairs and have come across us and again reference to these facts - facts which are very

have seen only once as we studied for some final college examination.

There is something most <sup>stimulating</sup> ~~the~~ ~~learning~~ in the persistent application of these read and more to the learning more and more of the world of ideas. I am singularly impressed by the repeated visit of a Tully Noller to the St. Louis Public Library where he read systematically through the best in world thought & life - & provided himself - at the cost only of an occasional fine - of an education as broad and <sup>yet</sup> pitched - and though he finished only on the 4<sup>th</sup> grade, he can defend himself Professor in these own specialties. I am impressed by a Van Doren looking through year after year the pages of the Catalogue of Columbia University and other or some class unrelated to his specialties just for the joy of learning and of being exposed to new disciplines & ideas.

To carry the intellectual adventure of our men to the ~~highest~~ <sup>highest</sup> an old Hebrew bit of wisdom for the man who would live his few mortal days on fully as he might. Our rabbis counsel us to devote at least part of each day to D'vora. What is D'vora D'vora? You all know what a D'vora P'N P'N = study-education. We still call the parochial school a D'vora P'N P'N - well D'vora D'vora - is also study and education - but it is the thing of the morning, the place outside the classroom - after hours - in the quiet of a library club - during the long years after <sup>school</sup> ~~school~~ days are over. It is study when there are no homes to be won or degrees to be attained, it is studying which is carried out from the simple joy of adventure, with a man, it is keeping yourself aware of the universal symphonies which surround us as we live but of which we are not conscious unless knowledge opens our eyes to them.

It is to study but not for <sup>financial or professional</sup> gain — to study because we need  
know is a thrilling subject and well worth our understanding.  
It matters not really what you study — but what each day means  
more & you have a fixed period of time from 10-12 months



Duties and pleasures for reader, great art, or knowing in some  
new & unique discipline, or knowing, ~~another~~ <sup>another</sup> language, or challenging  
the ideas of some stimulating philosopher. How much more complete  
and satisfying will your day feel - if you let your eye become more  
aware of the order & the beauty which surrounds us.

So perhaps before of the world about us as a symphony. The  
metaphor was not idly chosen. This simple pleasant level appreciates  
the beauty of a <sup>clear</sup> sunset day and the fragrance of a primitive. The  
cultured ear respects and responds to the chords of a great master -  
But the trained ear hears so much more than the neophyte - a  
symphony to it is not only a tune - but a philosophy and a  
personality and a revolution. To watch our world with  
the artist's eye and the scientist's eye and the historian's eye is to  
see more than its superficial aspect - it is also to see it as  
philosophy, & personality & revolution - Our life experience is our  
history, experienced in a heightened way - <sup>and with a vision, we are</sup> We can truly say we  
have gotten more out of life - and such a discerning eye can only  
with continuing application to the business of living.



I have so far pursued all reading and listening which would keep the mind active and alert. I think it important that we clean out <sup>our</sup> mental capsules, <sup>that</sup> use our minds to their capacity. I am afraid that we are overindulged and lazy with ourselves. We want to avoid overturning our minds. We are home-kind and do not want to add to our burdens. ~~But~~ Awful break decisions come from urgency and strain and urgency for emotional cause not from intellectual curiosity or the unrest with new ideas. Indeed, the discipline of challenging ourselves to create a new area of knowledge (and ideas monsters for our emotional balance). It will help take our minds from our world. It will increase the importance we derive from just being alive. It will add to our self-esteem - in any way it will contribute to our mental health.

Will such reading make us learned or wise? Are we going to become really wise & learned?

No one can tell. Certainly reading & learning both demand much more of a person than the stitching of facts & theories and presentation in mind the way a quarrel stands up his neck for the minute. We have all known "learned fools" well versed in a dozen and books yet ill versed in the art & science of living.

Real wisdom it seems to me is the capacity of a person to accept his individual problems.

Real wisdom it seems to me born within man. It is the capacity to understand what it is that we and our family & our world really need in order to live happily & contentedly. There are wisdoms about instinctive wisdoms - The wisdom of a mother with a new child. The wisdom of an elder child protecting and advising, younger brother & sister. The wisdom that teaches man to believe that a good life can be won for himself and his family.

Wisdom is that which makes us human. It is something more.

7  
In every way the discipline and pleasure of adventuring into new areas  
of human knowledge, ~~could~~ ~~add~~ add to our mental health & our happiness.

But could it guarantee us wisdom?

Does the mastery of a new language or a new set of mathematical principles  
actually make us wise?

Are the quiz champions an understanding and wise way of knowledge?

No, one can say? Some may blend out happy combination of learning &  
understanding - & can say so. They may know any number of facts but  
be completely helpless in assessing the implication of the learning. It's  
all know men and women who store up facts & figures & scraps of  
information as a squirrel stores nuts for the winter - but who  
do not begin to appreciate the implication of what they know. These are  
after all "learned fools" "bookish mind - heads with learned  
heads - well served in a classroom but completely unprepared  
for ignorant in the out & coming of living.

Being up on the facts of the world about us does not make us wise.  
Cultural machine can store away to dig in its "memory tubes"  
practically the whole of knowledge in a given science. It can not  
suggest a single new theory or apply its knowledge in any other area  
but that of the facts which have been fed into it. Only the human  
mind has the capacity of imagination - which is often all what we generally  
mean by wisdom. "The ability to digest the material given to you  
and to intelligently and wisely apply it to what we have  
learned.

The wise mind is a step beyond the "parrot" mind. A parrot can  
be taught to say a hundred sentences. It will not understand a  
single word it repeats - however, profound the sentence may  
be. Parrot mind repeats but does not comprehend. The wise  
mind repeats but at the same time evaluative relates.

Journal done under cover under definition of wisdom. 2 ones searched through the mag vol of journal done & found that in 3 places in teacher asked the question P.D. 1.2.3.4 - Who is the wise man - & in each case offered an answer which suggest one perceiving rather than simple memory.

Then three answers are not without interest. The first appears in an early midwest. A teacher who intentionally P.D. 1.2.3.4 - Who is the wise man & offers to his class the answer "the several mind" - the critical person - the man who always has something unique or ingenious and valuable to contribute to the discussion. Wisdom here becomes the capacity of mind to take off the original thinker.

A second teacher included the problem. His class one day asked him to describe the wise man P.D. 1.2.3.4 - his answer differs slightly from the first. P.D. 1.2.3.4 - the "intrinsic mind" - the man who can see beyond the surface of a question into its basic argument and who will understand all the implications of a pair of words. Wisdom becomes here the ability to get under off the surface into the heart of a problem and separate the relevant from the tangential -

Conclusion

P.D. 1.2.3.4 - A third teacher tackled the problem - with less precision perhaps but with no less insight - his answer P.D. 1.2.3.4 "the open minded person" - the human being who is always willing to be proven wrong and whose mind is never closed to new knowledge. The wise man is the man who never allows his pre-conception to act as hidden hindrance from his mind all ideas & just which disimults & challenges his basic assumption.



~~with~~  
Each of these answers contains a segment of the truth. I doubt whether an  
unusually satisfactory ~~answer~~ <sup>reply</sup> could be ~~off~~ <sup>put</sup> ~~offered~~, But one must  
behold enough to realize that wisdom is knowledge + -. It is  
the ability not only to know certain answers but to be able to relate  
the fact that we know to life.

Why does he not test our ability? We have really no way of  
knowing if our performance alone - when we compare our  
score or not. It would be foolish to win the lot. It  
would be equally foolish to try to offend the table.

Clearly, their intellectual pursuit have provided some nice but  
wisdom's just means - the fact, impression, the acquaintance  
with the basic problems + blueprint for world action is wisdom's  
goal. D.Y.D. D.J.D. D.B.A.D. - The beginning of wisdom is  
knowledge. A mind which is strong for intellectual fact must  
have happily operating - for it must have matter, must intend to  
think. Ideas + fact on the basis of matter of thought. There can  
be no thought without them - nor is the wisdom until all fact  
enters into account. A man will not help you understand  
life, however, hard you concentrate upon it. Without facts, your answer  
to life's challenges will be emotional rather than reasonable - & by  
definition everything but wisdom.

All the facts need not be in the mind. But may need to be - for when  
we tell in a day which question of philosophy, life, business, or  
religion may come up + need decision, you can not begin to  
give to the But the new subject is introduced.  
~~the~~ ~~subject~~ ~~is~~ ~~introduced~~

Think of the last decision of fact or rel. or a man is asked  
you engaged, how proved you felt for fact + history. How you  
promised yourself to read up on the matter. The mind of the  
man is the speed with which he takes up on the  
crisis of knowledge which he ought to have current with  
does not.



The Scriptural section which we read together this evening is probably the most familiar chapter of our Bible. The Ten commandments have come to symbolize and epitomize man's <sup>special</sup> responsibilities. Increasingly Judaism has come to be symbolized ~~in the minds of our western civilization by~~ the two tablets of stone on which these prescriptions are said to have <sup>first</sup> been written. Synagogue decoration is usually centered around an ark topped by two rectangular tablets with ~~rounded stones~~ on which the key words of each of the ten commandments ~~is~~ inscribed or represented by a number, ~~symbol~~. In our armed services the Jewish chaplains wear similar tablets on their sleeves because the United States government felt that this symbol would most readily identify them and their duties. Many Jewish organizations, including the Jewish Community centers and the National Jewish welfare board have adopted these tablets and feature them in their ~~sublimation~~ <sup>and display of</sup> ~~representations~~ <sup>stitchery</sup>.

For these reasons, among others, our generation tends to equate in its mind the Decalogue-the ten commandments-with the core truths of the Bible and the essential truths of our faith. We live in an age which has no patience with detail or scholarly qualification. We want our news digested, our philosophy abstracted, our books precised. There is a multi million dollar <sup>industry</sup> in America which does nothing else but reduce current thought, literature, and news, into ~~concise form~~ <sup>concise form</sup>. Similarly, we want our religious beliefs summarized <sup>and epitomized</sup> and since the Ten Commandments is a well known, universally acknowledged text, we tend to feel that therein <sup>can</sup> be found the essential elements of ~~our faith~~ <sup>our</sup> cardinal principles ~~on which Judaism is based~~.

I am afraid that in so doing we gain a wholly unsatisfactory appraisal of our tradition. Read even for yourselves once again <sup>the decalogue</sup> that passion for speed which our era has so planned at the expense of ~~accuracy and understanding~~ and you can not help but feel that <sup>if</sup> this represents the fundamental-the best-that Judaism has to offer we can no longer maintain our claim as one of the world's most penetrating and insight filled faiths. The regulations against murder, theft, adultery, and perjury are little more than societal necessities