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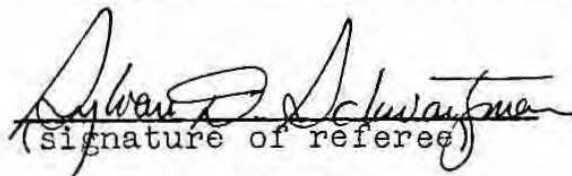
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May 2, 1952
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A CURRICULUM OF SOME JEWISH THEOLOGICAL
CONCEPTS OF INTEREST TO REFORM JEWISH
HIGH SCHOOL YOUTH

by

Balfour Brickner

Submitted in partial fulfill-
ment of the requirements for
the Master of Hebrew Letters
Degree and Ordination.

Hebrew Union College-
Jewish Institute of Religion
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Referee:
Professor Schwartzman

The purpose of the curriculum is to motivate the child

DIGEST

"A Curriculum of Some Jewish Theological Concepts of Interest to Reform Jewish High School Youth" is an attempt to explain in simple, understandable terms some basic theological problems in which Jewish young people between the ages of thirteen and seventeen have expressed interest.

The approach has been a reasonable and logical one rather than a purely didactical one. The desire was to show some of the reasons why Judaism in particular and other religions in general, have deemed it worthwhile to preserve these ideas. Naturally the Jewish view has been held central in each presentation.

The thesis was structured on a foundation of the childrens' own interests and beliefs gathered from over 675 questionnaires created by the author and sent to various Reform Jewish congregations. The results have been correlated and evaluated in the introduction to the thesis. The topics discussed are: 1) The classical "proofs" for the existence of God; the criticisms of such "proofs" and an attempt to find other "proofs." 2) The nature of God. 3) Prayer. 4) Immortality. 5) The nature of sin and evil. Each topic is motivated by an incident with which the young mind is already familiar and the whole thesis is motivated by an incident taken from actual life.

The purpose of the curriculum is to motivate the child

to think for himself. However, a concerted effort is made to convince the youth that there are valid reasons for accepting these theological concepts into his own framework of life.

The curriculum is not complete. Two areas of the children's interest have been omitted from this presentation due to feelings of inadequacy on the part of the author. They are: 1) A Comparison of Judaism and Christianity. 2) The Value of Being a Jew. It is hoped that when these two sections are written and the rest of the material successfully tested on the young children, it will be worked into a text for Reform Jewish youth of the middle adolescent age bracket.

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"In the beginning ...

I INTRODUCTION

a. What motivated this curriculum?

Today, as perhaps never before in its history, Judaism is being asked to define itself in terms of a religion. In its long and multi-faceted career, it has oftentimes been sufficient for the great number of its adherents that Judaism be any number of sociological, emotional and philosophical entities, all blended in some mysterious way into a unity which could best be described as a "way of life." Especially in America has this been true, in spite of the strong emphasis (perhaps too strong) that Reform always placed upon doctrine--the intellectual aspect of Judaism. Nevertheless, it was sufficient that for one to be a Jew, he need only have identified himself with a Jewish group. He could be either a Zionist or an anti-Zionist, a culturalist or an anti-culturalist, or perhaps just a supporter of the United Jewish Appeal or some other Jewish philanthropic cause. If you lit candles in your home on Friday evening or said Kaddish in synagogue once a year, you were a Jew; if you attended a temple on Rosh Hashono or Yom Kippur, you were a Jew. All this was part of the Jewish "way of life." What more minimal way could be found to express what Judaism was? How more watered down could the stock of Judaism become?

Now no one will deny that all the above mentioned entities as well as many more unmentioned, are important to the body of Judaism, but today we find that they are no longer sufficient. The lack of definite standards and the lack of disciplines and convictions about Judaism, on the part of the American Jews, particularly the Reform Jews, is beginning to tell. Today with the issue of Zionism settled, and an increased emphasis on universality and brotherhood abroad in our land, many are beginning to wonder how such things as the lighting of the festival lights, or the attending of a temple, has anything to do with being a better person. Judaism is being asked to explain itself a little more clearly and to justify its own reasons for existence. "Why should I be religious?" This is the first question in people's minds. What follows then is, "Why specifically should I be Jewish?" The answers, if there be answers, will not be found in only the ceremonial or the identification through culture or nationalism with a Jewish people. Such questions are not being asked from the emotional or the sociological part of man, but rather from his intellectual and rational natures. As such, the answers must be given from the intellect, if they are to find acceptance.

People are not so much interested in attacking Judaism as they are interested in trying to discover what Judaism as a religion, as a body of doctrine, as a system,

really is. We do but beg the question when we try to give answers in terms of Hebrew, Zionism, Jewish literature or even the reading of the Bible. We have failed to take the ideas upon which Judaism, as well as other religions, is founded, express them in an intellectually acceptable and convincing manner so as to give them meaning for the needs of modern thought and life. It is certainly true that we are Jews for other reasons than doctrine alone, and the author would be the last one to deny the value of transmitting these other aspects of Judaism, but it is his firm conviction that without the doctrine, its understanding and its application, we cannot be Jews, only a group who have been born into a people whom the rest of the world view as "different." As such we are only a people who are not non-Jews.

Christianity here in America, whatever its shading and nuances, is primarily a religion. Its widespread influence on all who live with it though not within it, is also forcing us to make of Judaism more of a religion whether we want to or not. It is possible that within the next two or three generations we may well witness the complete dissolution of the things which held Judaism together in the past, the use of customs and ceremonies, philanthropy by which we identified with the Jewish people, Zionism and a language, whether Yiddish or Hebrew, which welded the group in a common bond. What then will be left if there is no doctrine--theology if you will permit me to use the term--by which Jews

can still stand firm and secure. In Israel, and in other parts of the world perhaps doctrine is not so important, other things serve as the weld; but here in America where the goal is greater freedom, greater intermingling with one another and an increased open mindedness towards one another, the Jew, by correctly working for the increase of these ends, is liable to discover that he is digging his own grave. Unless we can implant within the minds of the young the conviction that religion as a body of thought, is worthy of perservation, and that Judaism, as a particular expression of this body of thought is of special value and thereby worthy of our loyalty and adherence, we may well find that other, stronger forces of our American life, have reduced Judaism to a shadow of its self.

The things which have so far been said are not novel. They are the concern of almost every rabbi and Jewish educator in America. This is amply shown by the fact that as soon as the child reaches the confirmation year in most instances just before he is to finish his formal Jewish training, the rabbi goes into the classroom and begins to talk to his children about such things as God, prayer, immortality, good and evil, etc. For the first time the child is exposed to those thoughts and ideas which should have been a part of his training from the age of six and which by this time should be the very basis of his developing philosophy of life. In eight or nine short months, meeting once or twice a week, the rabbi intends to convince

the children on matters which it actually takes years of indoctrination and teaching to transmit. If this isn't the height of wishful thinking what is? The late Cardinal Newman well realized the folly of such an endeavor when he said, "Give me a child until he is thirteen and you can do anything you want with him after that." As if this capsulized educational pattern were not bad enough, we find two other characteristics in our teaching approaches which mitigate against any possible success such as the program might have: 1) we too often make the mistake of teaching the child things which he will later outgrow. When he casts off the concepts, he is liable to think that the source of the concepts was in and of itself worthless and may lead to his break with religion altogether. 2) Exclusive of the rabbi's own knowledge which is as multi-faceted as is the material he is teaching, there does not seem to be any concrete concise source which he can use to aid him in his work. He does not have time to sit down and develop with the child an approach to life's theological problem. He has the tendency to become didactic, to lecture, to say "this is what Judaism teaches about God, Prayer, the Soul, immortality, etc." Naturally the young mind wants to know Why and How., and can only be convinced when he has answers to these questions which will satisfy him; they do not always have to be complete answers.

In discussing this most basic problem of Reform Jewish Education with men who have long been active in the field,

with rabbis who have been teaching it, and from my own personal observations as a teacher who for five years has been struggling with the presentation of Jewish theological ideas to young people, I have come to the conclusion that material in this field is badly needed. Not that there are not already other texts in this broad area of work; there most certainly are: To but mention a few briefly:

Israel Mattuck's, Essentials of Liberal Judaism, published in 1947. This book does deal with the problems of Jewish theology from the Reform point of view. But it is not written for young people. It presents the traditional Reform viewpoint, with little regard for the developments of modern thought in the last twenty-five years. The style is dull and the format uninteresting.

Rabbi Steinbach's, What is Judaism, is again a didactic approach. The subjects it deals with are varied, although he completely ignores the problem of sin and devil, and not enough space is devoted to any one topic to give it adequate coverage. The book is one of the best in this field, although in many ways inadequate.

I. Feur and Glazer, The Jew and His Religion. is a Most Reform schools are familiar with this book. This is a confirmation manual, which has not been used too successfully. The presentation is again

naive and too short to be of any real help to the young person's mind.

Milton Steinberg's immanently successful Basic Judaism, needs no comment here. Although very comprehensive in what it covers, it gives each topic only a superficial brush. The success of Basic Judaism merely emphasizes the need for a really solid text.

There are other texts in this field:

Ira Eisenstein's What We Mean By Religion. Feldman's Confirmation Manual and one fine analytical approach written by two laymen, Charles and Bertie Schwartz, entitled Faith Through Reason. This book, however, is again written for an adult audience.

All these are attempts to meet this crucial need for some popular work on theology. However, none of these texts takes any one particular concept and develops it as fully as it should be developed to answer the questions in a convincing manner. Each is either too didactic, or too brief to be of any real value. Children, as adults, want to go behind the scenes of thought, not just be presented with a fait accompli--a watered down catechism. This curriculum attempts to take the child on intellectual excursions into the realm of theology. We are not content to say that there is a cosmological proof for God which says that a created world necessarily implies a creator. We try to show the development of this idea and what Judaism did with it: Was it im-

portant to Judaism or not? Is it refutable? Can you prove God's existence? If not, what reasons do we have for positing God? Jewish sources and Bible quotations are used only when helpful. We are not writing an apologetic of Judaism, rather an explanation of theological concepts, found in Judaism, as in other religions. Where Judaism has a helpful solution we quote it, but many different sources are used. This is a study, not a series of conclusions. In the final analysis the child will always have to make up his own mind, choose the approaches most helpful to him. We are interested in developing thought, not in merely stating conclusions.

It is hoped that if the work is successful, the material can be more fully developed into a text book for young people of the middle adolescent age bracket. The N. Y. State Jewish Education Council, New York, was very helpful and gave us the answers to our questions. The original information was not forthcoming. It is now a copy of both questionnaires, so you can see the difference. Suffice it to say that this, plus the following criticism received from Rabbi David Cohen, to whom a sample questionnaire was sent, caused us to revise the questionnaire for the third time. In the second questionnaire we use the words "value" and "values." Mr. Cohen's criticism was as follows:

...I am much concerned with the word "value" that you raise repeatedly and through the questionnaire. In your own mind it would seem to be synonymous

b. How did we ascertain the areas of
thought in which to work?

1) Although a general feeling was held by the author, as well as by those with whom he discussed the problem, that there were wide areas of thought in which the children were confused and needed guidance, we did not feel that such a general feeling would be of much help in trying to determine what areas of thought needed writing on. It was therefore decided to distribute a questionnaire in order to more specifically discover areas of 1) interest 2) belief and 3) what the individual child thought important about specific subjects.

2) Although only one questionnaire was finally used, it was revised three times. The second questionnaire was given as a test case to the members of the High School of the I. M. Wise Center Religious School. Upon more careful analysis of the answers it was discovered that the desired information was not forthcoming. We include a copy of both questionnaires, so you can see the difference. Suffice it to say that this, plus the following criticism received from Rabbi Beryl Cohon, to whom a sample questionnaire was sent, caused us to revise the questionnaire for the third time. In the second questionnaire we use the words "value" and "valuable," Dr. Cohon's criticism was as follows:

"...I am much concerned with the word "value" that you raise repeatedly all though the questionnaire. In your own mind it would seem value is synonomous

with "money in one's pocket," or, some practical utilitarian consideration. When you ask, for example, 'Is belief in God valuable for me' (cf quest. No. 4) what you are really saying is, 'What do I get out of it?' The whole body of the whole problem of values should be clarified and placed on the level of the sacred, if you are to raise that question at all, particularly with children." (letter to the author, May 11, 1951)

A copy of the final questionnaire is appended.

3) The structure of the statistical charts used in compiling our results was developed in the main by Rabbi Sylvan Schwartzman to whom the author is deeply indebted in many ways. His assistance, encouragement, and suggestions were invaluable.

4) a. There were special problems of computation. Since all the students did not answer each part of every question, separate totals had to be figured for each section in order to get accurate total figures.

b. Of the 675 questionnaires computed, only 12 were found to be totally invalid due either to the child's failure to put down age or sex, or because in any questionnaire to children, there are bound to be a few who will not take the questionnaire seriously, and either deface it or give a multiple answer where one is called for.

5) The questionnaire was sent to the following congregations:

<u>Congregation</u>	<u>Rabbi</u>	<u>returned</u>	<u>not returned</u>
1. Rockdale Ave. Temple Cincinnati	Stanley R. Brav	x	
2. Euclid Ave. Temple Cleveland	B. R. Brickner	x	

<u>Congregation</u>	<u>Rabbi</u>	<u>returned</u>	<u>not returned</u>
3. Rodeph Sholom Pittsburg	Sol Freehof	x	
4. Free Synagogue New York	Joseph Klein		x
5. Temple Israel Boston	Abe Klausner	x	
6. Keneseth Israel Philadelphia	Bertram Korn	x	
7. Beth Israel Houston	Robert Schur	x	
8. Temple Israel St. Louis	Ferdinand Isserman	x	
9. Emanu-El Dallas	Levi Olan	x	
10. Emanuel Chicago	Felix Levy		x
11. Beth El Detroit	B. Benedict Glazer	x	
12. The Temple Cleveland	Abba Hillel Silver	x	
13. Hebrew Cong. Washington, D.C.	Gerstenfeld	x	
14. B'nai Jehuda Kansas City	Samuel S. Mayerberg	x	
15. B'nai Jeshurun Newark, N. J.	Eli Pilchik	x	
16. Temple Israel Columbus, O.	Jerome Folkman	x	
17. Beth Zion Buffalo, N.Y.	Jerome Fink	x	
18. Emanuel New York	Julius Mark		x
19. N.F.T.Y. Camp Conclave 1951	Cook	x	

- a) Of the 19 groups to whom the questionnaire was sent, replies were received from 16 of them.
- b) Over the 1250 questionnaires were sent out. The number used in the computations was 687.
- c) The percentage of returned questionnaires was 53, an unusually high percentage of replies.

* * * * *

2) Two sets of computations were done of the questionnaires: the raw score computations and the percentage computations.

- a) For the raw scores, the questionnaires were taken down to the International Business Machine Company where the author consulted Mr. C. P. Rentschler, to whom he is deeply indebted. Mr. Rentschler spent many hours trying to arrange a system whereby the desired answers could be tabulated on one of the I.B.M. cards. These cards have to be punched in a special way so that they can be operated through one of the I.B.M. computing machines. When the goal desired was explained to Mr. Rentschler he was not only co-operative to the extreme, but also of great value in organizing and arranging

c. How the questionnaire was correlated

1) The basic breakdown of the questionnaire can be seen by a study of the appended tabulation sheets. All questions were broken down into three basic parts: sex, final totals and age.

Ages were taken at face value. If the child said he/she was 14 he was placed in the 14 year old age bracket, regardless of the number of months involved. This procedure was decided upon since it was felt that there would be as many on one side of the 6 month dividing line as on the other.

2) Two sets of compilations were done on the questionnaires: the raw score compilations and the percentage compilations.

a) For the raw scores, the questionnaires were taken down to the International Business Machine Company where the author consulted Mr. C. F. Rentschler, to whom he is deeply indebted. Mr. Rentschler spent long hours trying to arrange a system whereby the desired answers could be tabulated on one of the I.B.M. cards. These cards have to be punched in a special way so that they can be operated through one of the I.B.M. computing machines. When the goal desired was explained to Mr. Rentschler he was not only co-operative to the extreme, but also of great value in organizing and arranging

the information contained within the questionnaire for compilation. Without his ingenuity, constant attention and fine spirit of helpfulness, this statistical part of the questionnaire might never have been completed. The author now has in his possession all the I.B.M. cards, as they were developed, with even geographical break downs punched in, so that, if in the future, there is any additional correlation or scoring that is desired, he can have it done in any I.B.M. office in the country. We recommend highly the International Business Machine organization. They are efficient, accurate and above all, most co-operative. The author's personal appreciation can not properly be expressed within the confines of his work. The work that the I.B.M. people did for the author, was done completely gratis.

- b) The raw scores, as entered into the charts were then taken to a professional comptomotrist for percentages. There are over 9,000 separate compilations on these three charts.

For the purpose of instruction for the children will be on a co-educational basis, it would be of no value for this subdivision to correlate in this way.

THE STATISTICS:

- a) The questionnaire is broken up into four parts:
 - I Technical information
 - II The ascertaining of INTEREST
 - III The ascertaining of BELIEF ABOUT...
 - IV The ascertaining of what the child THOUGHT MOST IMPORTANT ABOUT...
- b) A complete break down of the tables is impossible within the limits of this thesis. Such a statistical study would in itself be material for a doctoral dissertation and the author is not a qualified statistician. There are any number of correlations which can be garnered from these figures. What will be presented here will be only those figures and correlations which were necessary to determine needs and interests of the children so that the author could know in what fields to write.
- c) No concerted attempt is made to delineate between the answers of opinions of boys and girls. It was felt that since the classes and formal periods of instruction for the children will be on a co-educational basis, it would be of no value for this curriculum to correlate in this way.

CHART NO. 2

An expression of Interest on the part of the children

- A. 1. The total number of children who answered this part of the questionnaire ranged between 662 (question No. 20) and 673 (question No. 1)
2. Of this number between 402 (question No. 28) and 412 (question No. 16) were girls. Between 256 (question No. 30) and 263 (question No. 1) were boys.

- B. The questions in which the greatest amount of interest was shown are:

<u>Question</u>	<u>50 percent and over</u>	<u>40-49 percent</u>	<u>33-39 percent</u>
1. What God is	62.6		
2. Proof that God exists	65.3		
3. The powers that God has		46.4	
4. The control that God has over man		49.1	
5. The value of believing in God	55.4		
8. The value of praying			34.3
12. The value of living a righteous life		42.7	
13. What sin is			39.2
14. How sin can be overcome			38.8
15. Why there is evil in the world		47.2	
16. The value of being a Jew	65.		
17. The special responsi- bilities of being a Jew			39.5
20. What Jews must believe			35.6
24. Life after death	58.1		

<u>Question</u>	<u>50 percent and over</u>	<u>40-49 percent</u>	<u>33-39 percent</u>
25. The soul		43.2	
26. Miracles		40.8	
27. Heaven and Hell		45.	
32. What Reform Judaism is		47.2	30.6
33. Comparison of Judaism and Christianity	68.3		
35. Conflicts between the teachings of Judaism and those of science		43.7	

C. The questions in which the least amount of interest was shown are:

<u>Question</u>	<u>15-22 percent</u>	<u>23-25 percent</u>	<u>26-32 percent</u>
6. What prayer is		23.4	
7. How to pray	21.5		
9. The value of religious services		25.6	
10. The value of ceremonies	20.4		
11. The ethics of Judaism			28.4
18. The righteous deeds Jews must do		24	
19. The observances Jews must keep		25.2	
21. The central ideas of the Bible			29.8
22. How the Bible came into being			32.8
23. The modern value of the Bible			29.9
28. The Messiah		25	
29. Angels	18.6		

<u>Question</u>	<u>15-22 percent</u>	<u>23-25 percent</u>	<u>26-32 percent</u>
30. What Orthodox Judaism is	21.		
31. What Conservative Judaism is	18.9		
34. Jesus			30.8

D. Conclusions

1. The children's prime concern were about God, Judaism and Christianity, the value of being Jews and life after death.
2. Their lack of interest in such things as Orthodoxy, Conservative Judaism, Ceremonies, angels, and how to pray, show the pragmatic approach used by the children. They are interested only in those things with which they are most intimately associated. They seem to recognize that they are Jews, different from the non-Jewish world by belief, and they want to know what these beliefs are and of what immediate and pragmatic use they have for them. (Rabbi Cohon's criticism notwithstanding)
3. It is interesting to note that although they are very much concerned with the differences between Judaism and Christianity, they are not interested in Jesus per se.
4. Their lack of interest in angelology and the Messiah, might be a good indication that Reform Jewish teaching has had some positive effect at least in these fields.
5. Less than a third of the children tested show any interest in the Bible. This fact, in light of the tremendous emphasis placed upon the importance of the Bible, plus the fact that they believe the Bible to be of only some too little value in helping them live happier lives, attests to the fact that so far we have not been successful in conveying to the children the Bible's importance--if there be any--in life.
6. Generally speaking, girls express a more avid interest in the religious questions asked than boys.

7. Taking the ideas the children expressed most interest in, we find a gradual increase in interest until the age of 14. From this point on there is a moderate slackening off in interest. The following chart bears this out:

Questions in which more than 50 percent expressed interest:

<u>Question</u>	<u>13 yrs.</u>	<u>14 yrs.</u>	<u>15 yrs.</u>	<u>16-17 yrs.</u>
1.	53.2 up	66.7 down	61.5 down	59.8
2.	62.3 up	66.7 down	61.8 down	59.8
5.	58.4 down	53.8 up	55.1 up	58.
16.	61 up	65.4 up	69.2 down	58.4
24.	43.4 up	61.3 down	60.8 down	54.9
33.	64.9 up	73 down	66. down	62.8

8. Concerning prayer:

When you combine those who checked "greatly interested" with those who checked "moderately interested" you find that well over 50 percent express an interest in prayer. For this reason, we have included a full discussion of prayer in our curriculum.

<u>Question</u>	<u>Greatly Interested</u>	<u>Moderately Interested</u>	<u>Total</u>
6.	23.4	42.4	65.8
7.	21.5	34.3	55.8
8.	34.3	38.2	72.5

9. The 5 questions which most interested boys were:

<u>Question</u>	<u>Percentage</u>
2. Proof that God exists	70.3
16. The value of being a Jew	59.6
33. Comparison of Judaism and Christianity	59.6
1. What God is	58.2
24. Life after death	51.7

10. The 5 questions which most interested girls were:

<u>Question</u>	<u>Percentage</u>
33. Comparison of Judaism and Christianity	73.8
16. The value of being a Jew	68.4
1. What God is	65.4
24. Life after death	62.4
2. Proof that God exists	62.

11. It should be noted that both boys and girls were interested in the same questions. Only the degree of interest was different. The percentage for girls was higher than that of the boys.

Question	Percentage	Answer
1. What God is	65.4	10
2. Proof that God exists	62.	10
24. Life after death	62.4	10
16. The value of being a Jew	68.4	10
33. Comparison of Judaism and Christianity	73.8	10

b. The degree of interest in each question

Age	Percentage	Answer	Percentage	Answer
1-14	70.4	10	70.4	10
15-17	68.4	10	68.4	10
18-24	65.4	10	65.4	10
25-34	62.4	10	62.4	10

2. I believe that the amount of interest that God takes in me, personally is --

Percentage	Answer
73.8	thought it was 10
68.4	thought it was 10
65.4	thought it was 10
62.4	thought it was 10
62.	thought it was 10

CHART NO. 3

An expression of Belief

- A. 1. On this question, the number of children participating ranged between 629 (question No. 9) and 664 (question No. 11)
2. The number of girls who participated ranged between 380 (question No. 9) to 403 (question Nos. 5 and 11)
3. The number of boys ranged between 248 (question No. 2) and 261 (question No. 11)
4. The children were asked to place a check beside any one of four or five possible answers to the 11 questions asked. * * * * *

- B. 1. When I think of God I---

PercentageAnswer

41.1	think	(b)	of Him as some unknown force or "Ideal"
36.1	think	(a)	of Him as a super-powerful Being in heaven
11.	think	(c)	feel that he does not exist except in my own mind
11.	think	(d)	don't know what He is
0.8	think	(e)	if you never think of God, check here.

- b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	39.5	b	30.3	a
14	41.6	b	30.9	a
15	39.5	a	37.6	b
16-17	48.9	b	30.9	a

2. I believe that the amount of interest that God takes in me, personally is --

PercentageAnswer

35.2	thought it was	(b)	considerable
32.6	thought it was	(c)	moderate
18.9	thought it was	(a)	enormous
8.1	thought it was	(d)	very little
5.0	thought it was	(e)	none

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	44.	b	26.7	c
14	37.1	b	31.8	c
15	37.9	c	30.1	b
16-17	34.1	b	27.5	e

3. Prayer benefits me most because it--

<u>Percentage</u>			<u>Answer</u>
46.0	thought it	(b)	helps me feel better inside
20.3	thought it	(d)	helps me think out my problems
19.2	thought it	(c)	gives me higher ideals for living a better life
9.7	thought it	(e)	if you feel that prayer does not help you check here
4.8	thought it	(a)	often gets me the very things I ask for

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	40.3	b	24.7	d
14	46.6	b	19.9	d
15	46.8	b	19.9	d
16-17	47.4	b	22.7	e

4. When I pray, I feel--

<u>Percentage</u>			<u>Answer</u>
62.1	thought	(a)	I am talking to God
22.6	thought	(c)	I am talking out things with myself
90.0	thought	(b)	I am talking to something which is neither God nor myself
4.6	thought	(d)	I don't know to whom I am praying
1.7	thought	(e)	If you never pray, check here

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	56.6	a	21.1	c
14	65.6	a	21.7	e
15	61.8	a	25.5	c
16-17	57.3	a	19.8	c

5. I believe that the relationship between the Jewish people and God is that the Jewish people is--

<u>Percentage</u>			<u>Answer</u>
80.3	believed	(b)	of no greater or lesser importance to God than are other people
12.0	believed	(a)	considered by God to be more important than other people
7.0	believed	(e)	if you do not know check here
0.6	believed	(d)	of no concern at all to God
0.1	believed	(c)	less important to God than other peoples

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	77	b	14.8	a
14	81.9	b	10.5	a
15	80	b	11.	a
16-17	78.8	b	16.2	a

6. I believe that the soul is--

<u>Percentage</u>			<u>Answer</u>
47.6	believed it is	(c)	something which exists but cannot be explained
26.6	believed it is	(a)	a part of God within me
19.8	believed it is	(b)	a part of God but of my own self
6.0	believed it is	(d)	something which does not really exist

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	59.5	c	18.9	a
14	43.0	c	31.1	a
15	50.5	c	24.5	a
16-17	45.5	c	24.2	a and b

7. I believe that when I die:

<u>Percentage</u>			<u>Answer</u>
43.8	believed	(d)	I live on only in the memory of people who remember me
21.0	believed	(f)	if you do not know check here

<u>Percentage</u>			<u>Answer</u>
10.3	believed	(b)	all or part of me returns to God and lives on with Him
8.8	believed	(a)	I go either to heaven or hell, where all or part of me lives on
8.8	believed	(c)	all or part of me returns to earth in some form
7.3	believed	(c)	that is the end of me

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	45.9	d	25.7	f
14	38.0	d	24	f
15	45.6	d	18.1	f
16-17	54.5	d	15.2	f

8. If I commit a sin, I believe that the greatest source of my punishment will come from--

<u>Percentage</u>			<u>Answer</u>
66.9	believed	(c)	inner feelings of "guilt"
20.9	believed	(a)	God
10.8	believed	(b)	the way people react against me
1.4	believed	(d)	if you do not believe that you receive any punishment of any kind check here

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	67.6	c	18.9	a
14	64.5	c	24.2	a
15	66.2	c	19.1	a
16-17	74.5	c	17.3	a

9. I believe that the evil that is in this world comes primarily from--

<u>Percentage</u>			<u>Answer</u>
64.7	believed	(c)	man who is basically good and who could control the evil in himself but does not
23.5	believed	(b)	man who is basically evil and cannot help himself
5.7	believed	(a)	God
3.3	believed	(d)	people's imagination and doesn't really exist
2.2	believed	(e)	(if you do not believe that there is any evil in the world check here)

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	54.8	c	34.2	b
14	66.5	c	21.9	b
15	65.3	c	23	b
16-17	65.9	c	20.9	b

10. I believe that the Bible is--

<u>Percentage</u>			<u>Answer</u>
54.6	believed	(b)	of some value in helping me live more happily
25.9	believed	(a)	of little or no value in helping me live more happily
18.4	believed	(c)	of great value in helping me life more happily
0.8	believed	(d)	the only source for living happily

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	49.3	b	32.9	a
14	58.0	b	20.3	a
15	52.4	b	31.3	a
16-17	53.5	b	25.3	a

11. I believe that the Bible was written chiefly by--

<u>Percentage</u>			<u>Answer</u>
73.5	believed	(b)	men inspired by God
14.8	believed	(c)	ordinary men
10.1	believed	(d)	I do not know
1.6	believed	(a)	God

b. The answers examined by ages:

<u>Age</u>	<u>percent</u>	<u>answer</u>	<u>next predominating percent</u>	<u>answer</u>
13	74.7	b	17.3	d
14	78.4	b	11.5	c
15	70.6	b	17.1	c
16-17	65	b	26.0	c

CHART NO. 4

An indication of what the children thought most important,
about the following subjects

- A. 1. The total percentages were computed by dividing those who answered the particular question to those who picked any particular answer (a, b, c, etc.)

In the first column of chart No. 4 the number 30 represents that number who thought "a" was the most important answer to question No. 1.

To arrive at the percentage of 14.4 you divide 30 by 208 (The total number of boys who answered question No. 1.

This system is followed throughout to arrive at "total" numbers and percentages

2. The children were asked to read the heading and then rate the answers by number of what they thought was first in importance to them, what was second, what was third, etc. In these statistics we are concerned only with their first three choices.

3. The break down is as follows:

- B. 1. I believe that God...

1st choice

42.9 chose b is everywhere and sees everything that happens to me

24.5 chose d punishes and rewards me according to my behavior

17.8 chose a knows in advance everything that will happen to me

11.8 chose c is responsible for everything that happens to me

3.0 chose e can do miracles for me if he wants to

2nd choice

28.9 chose b

23.4 chose a

22.2 chose d

18.9 chose c

6.6 chose e

3rd choice

26.0 chose c
 24. chose d
 23.9 chose a
 15.8 chose b
 10.2 chose e

2. In order for a person to be a good Jew, I believe he should--

1st choice

62.0 chose f believe in God
 12.7 chose g be honest and truthful
 8.9 chose c observe most of the Jewish customs, ceremonies and holidays
 6.9 chose k be a good, law abiding citizen
 1.8 chose e attend temple regularly
 1.8 chose a read the Bible frequently
 1.5 chose d contribute generously to Jewish causes
 1.3 chose j help support the land of Israel
 .9 chose h help all poor and oppressed people
 .7 chose b read Jewish books and magazines from time to time
 .7 chose c be a member of at least one Jewish organization

2nd choice

31.8 chose g
 15.7 chose k
 14.7 chose c
 9.2 chose e
 8.9 chose f
 4.7 chose h
 3.8 chose a
 3.0 chose i
 3.0 chose j
 2.7 chose d
 1.7 chose b
 .8 chose l

3rd choice

21.8 chose k
 14.5 chose g
 12.2 chose c
 11.4 chose h
 10.8 chose e
 8.6 chose j
 7.9 chose f
 4.0 chose d
 3.8 chose i
 2.6 chose a
 2.1 chose b
 .3 chose l

3. I believe that I can live most ethically
 ("righteously") by--

1st choice

39.2 chose b obeying the Ten Commandments
 29.4 chose c following the Golden Rule (doing to others
 what I would want them to do to me)
 15.4 chose d listening to what my own conscience tells me
 10.0 chose a carrying out practically all the teachings
 of Judaism
 5.4 chose f being concerned primarily with what is
 good for me
 .6 chose e doing what my friends approve of

2nd choice

37.1 chose c
 23.9 chose b
 14.0 chose d
 10.5 chose a
 6.5 chose f
 3.0 chose e

3rd choice

25.9 chose d
 23.7 chose a
 19.2 chose c
 16.9 chose b
 9.4 chose f
 4.9 chose e

4. The Jewish ideas that mean most to me are--

1st choice

- 42.7 chose f believing in One God who is all holy
- 37.2 chose a living a righteous life
- 7.2 chose h believing that man can overcome evil
- 5.3 chose b observing Jewish customs, holidays and ceremonies
- 3.3 chose e being able to be forgiven for ones own sins
- 1.7 chose d believing in life after death
- 1.4 chose c believing in the Bible
- 1.2 chose g believing that man has a soul

2nd choice

- 23.1 chose a
- 19.2 chose h
- 16.3 chose b
- 12.7 chose f
- 8.8 chose g
- 8.4 chose e
- 8.4 chose c
- 3.1 chose d

3rd choice

- 15.7 chose c
- 15.5 chose h
- 15.3 chose b
- 15.2 chose e
- 13.5 chose g
- 12.3 chose a
- 9.7 chose f
- 2.8 chose d

GENERAL CONCLUSIONS

1. God

Even though the children express a great deal of interest in God, His nature and the proofs for His existence, we see that they really know very little about Him. Over three-fourths of them thought of Him as some unknown Force or Ideal.

As to His nature -- three-fourths believe in a personal God of some kind. The belief in a Personal God, shows up very strongly throughout the questionnaire. There is strong feeling as regards His universality and the majority felt that to be a good Jew the most important thing was to believe in God.

2. Regarding Prayer

The young people reflect the effects of the "psychological age." Prayer is of a purely psychological value. They do not feel that God answers prayers. Its value is that it makes them feel better inside, yet when they pray, they believe they are talking to God. This supports the statement that their God belief is of a highly personal nature.

3. Israel -- A Chosen People

We see that there is practically no feeling at all that Israel is in some way "God's chosen people." In light of the fact that much of our teaching is built around a God centered history, it is of interest to note that the democratic ideal of all men being equal, has completely nullified the idea of a chosen people in the minds of our young people.

4. The Soul

Although there is moderate interest in what the soul is, there is a belief that man does have a soul. There is little understanding of what the nature of the soul is.

5. Immortality

For the young people tested, immortality means, at best, only that there is a kind of social immortality--we live on in the minds of others. This is a completely non-Jewish point of view. Again we see a lack of knowledge of the teachings of Judaism, and a lack of conviction about immortality. There is a strong interest in having immortality explained to them.

6. Sin

Sin and guilt are equated. Psychology again comes to the fore. There is no idea of sin being a religious concept, and the violation of a religious law being sin or man's being punished by God.

7. Evil

Evil comes as a result of conflict within man. Although there is confusion and uncertainty about the difference between sin and evil, they do reflect the Jewish viewpoint, as opposed to the traditional Christian approach.

8. The Bible

There is little interest in the Bible. They do feel that it can be of some value in their lives, but not a great deal. They have no illusions as regards the creation of the Bible, showing possibly that Reform Jewish teaching has been effective in this area. Nevertheless, the view seems to be that the Bible is a "forbidding book."

9. Ethical living

Ethical living seems to revolve around the Ten Commandments and the listening to one's own conscience.

10. There is no concern for ceremonial obligations. The teachings of Judaism, generally, do not seem to be of too great importance to them, perhaps because they have never had it presented to them clearly. They do not seem to understand that the Ten Commandments and the Golden Rule are part and parcel of Judaism.

11. There is clear evidence of the need for more teaching about what Judaism is.

12.. Social Justice, temple attendance, contributions to Jewish causes show poorly on the table of importance. In spite of all our dinning and influencing in these fields, there is no evidence that we have conveyed to the children the importance of these phenomena of life. The young people are not interested in identification with all of Jewry: K'llal Yisroel means very little to them.

13. The children are interested in religious questions, not with sociological phenomena. They are strongly influenced by the teachings of psychology, but not by the teachings of Judaism. See their answers on Prayer, evil, immortality, as opposed to their answers on ceremonies. The Bible, Israel a Chosen People, and God.

CIRCLE ONE

GENERAL QUESTIONNAIRE
GRADES IX X XI XII

GRADE _____

BOY GIRL

AGE _____

PLEASE PLACE A CHECK IN THE COLUMN THAT BEST EXPRESSES YOUR OWN
INTEREST IN THE SUBJECT. PLEASE DO NOT SIGN YOUR NAME

GREATELY INTERESTED MODERATELY INTERESTED SLIGHTLY INTERESTED NOT INTERESTED

1. Does God exist?				
2. Is God one?				
3. Is God All Powerful?				
4. Is belief in God valuable for me?				
5. Is the idea of God valuable?				
6. Is there a life after death?				
7. Is there a soul?				
8. Is there a value in living an ethical life?				
9. Does Judaism have its own ethics?				
10. Is there any benefit to prayer?				
11. Can I believe in miracles?				
12. Is the Bible true?				
13. Is the Bible valuable?				
14. Are there "sins?"				
15. Who is the "good Jew?"				
16. Can individuals repent?				
17. Is there a Heaven and Hell?				
18. Will there be a Messiah?				
19. Are there angels?				
20. What do Jews have to believe?				
21. Can one be a Jew without practicing Judaism?				
22. Why is there evil in the world?				
23. Am I free to make my own decisions or does God control me?				
24. Is there a value to religious services?				
25. What should I believe about Jesus?				
26. What should I believe about other religious groups?				

	GREATLY INTERESTED	MODERATELY INTERESTED	SLIGHTLY INTERESTED	NOT INTERESTED
27. Are the Jews a "Chosen People?"				
28. Does science conflict with religion?				
29. What are the major differences between Orthodox, Conservative and Reform Judaism?				

II PLEASE PLACE A CHECK BY AS MANY STATEMENTS AS YOU AGREE WITH UNDER EACH HEADING. BE AS HONEST AS YOU CAN. YOUR OWN FEELINGS SHOULD GUIDE YOUR ANSWERS.

1. When I pray I--

- ☐ a. feel my prayers will be answered
- ☐ b. am sure God hears my prayer
- ☐ c. think God will act on my behalf
- ☐ d. feel that I am talking to some "force" that understands me
- ☐ e. feel better inside
- ☐ f. feel that I am talking to myself
- ☐ g. know that there will be no answer
- ☐ h. don't think anything happens to me or God
- ☐ i. If you never pray, check here

2.

2. When I think of God I--

- ☐ a. think of some super powerful Figure existing in heaven
- ☐ b. am sure that he exists outside of me
- ☐ c. feel that it is an idea only in my mind and as such
Exists within me
- ☐ d. believe that he controls my thoughts and actions
- ☐ e. am convinced that this is a belief that has no meaning today
- ☐ f. conceive of him as a goal toward which I strive
- ☐ g. imagine him as all-perfect and all-powerful
- ☐ h. never think of God
- ☐ i. am terribly mixed up about what he is

3. To be a Jew one--

- ☐ a. must observe all the commandments of the Bible
- ☐ b. observe many Jewish customs and ceremonies
- ☐ c. Go to temple regularly
- ☐ d. should study Jewish books like the Bible, Jewish History etc.
- ☐ e. should pray regularly
- ☐ f. must believe in only one God who affects my life
- ☐ g. must be honest, tell the truth, treat your fellow man fairly and trust each other
- ☐ h. has to be born that way
- ☐ i. must have a love for the land of Israel and support it.

4. Being a Jew is determined by--
- ☐ a. what religion you believe
 - ☐ b. birth
 - ☐ c. the non-jewish world
 - ☐ d. the way one acts
 - ☐ e. one's own choice
 - ☐ f. affiliation with Jewish organizations
5. The soul--
- ☐ a. really exists in man
 - ☐ b. comes from God and on death returns to Him
 - ☐ c. exists in man but dies when the body dies.
 - ☐ d. exists only insofar as I think I possess one
 - ☐ e. is a "still small voice"-conscience- within me that tells
tells me what to do
 - ☐ f. Is something that people talk about but which does not
exist
6. The Bible--
- ☐ a. was written by God and given to Moses
 - ☐ b. is completely true
 - ☐ c. was written by men inspired by God
 - ☐ d. was written by ordinary men who lived at different times
 - ☐ e. has things in it which are not true
 - ☐ f. is only a book of history, laws and legends
 - ☐ g. is of little value today
 - ☐ h. is of importance even today
7. When I die--
- ☐ a. I believe that I go either to a heaven or a hell
 - ☐ b. some day I will be resurrected
 - ☐ c. I am judged by God
 - ☐ d. some part of me continues to exist in another world.
 - ☐ e. I continue to live only insofar as people remember me
and when they forget me I am forgotten by mankind
 - ☐ f. That is the end of me
8. By sin I understand that--
- ☐ a. I have gone against one of God's commandments
 - ☐ b. it is merely one man acting unfairly towards his fellow
man
 - ☐ c. that there is nothing I can do, for it is my nature to.
 - ☐ d. nothing, as I do not believe in sin sin
 - ☐ e. I will be punished by some non-human force
 - ☐ f. I feel guilty but that I can get back into God's good
graces by saying that I will not do that wrong again
 - ☐ g. the only punishment I receive is in the way people
behave toward me here on earth. i.e. by law, public
opinion, etc.
9. Evil exists in the world--
- ☐ a. because God put it here
 - ☐ b. because man is evil by his own nature
 - ☐ c. because man fails to control himself
 - ☐ d. but man can overcome it by his own actions
 - ☐ e. as an idea only but with no real meaning

10. "Right Living"--

- ☐ a. means all the practices and laws of Judaism
- ☐ b. is subscribing to the ten commandments
- ☐ c. means doing what one's conscience tells him
- ☐ d. is doing what my friends approve of
- ☐ e. is doing what seems right at the moment
- ☐ f. means not doing anything to your neighbor that you would not want him to do to you
- ☐ g. means sacrificing for others
- ☐ h. means looking out only for myself

11. In Judaism the patterns for "right living" are--

- ☐ a. definitely stated and can be followed in every situation
- ☐ b. stated in general rules and must be applied as different situations arise
- ☐ c. change from time to time depending on the conditions of the world
- ☐ d. are very vague and difficult to find and follow
- ☐ e. do not exist

QUESTIONNAIRE
GRADES IX, X, XI, XII

This questionnaire is part of a study being made by a student at the Hebrew Union College. He is interested in finding out what religious beliefs young people are interested in and what beliefs they already have. It is hoped that his findings will help him create interesting materials for your classes in the religious school.

Your help will be greatly appreciated. Your name is NOT asked for, so please be perfectly frank in the expression of your opinions. YOUR FEELINGS ALONE are what is wanted.

I. First, please fill out the following general information about yourself.

1. I am a _____ (boy or girl)
2. I am in the _____th grade of religious school
3. I am _____ years, _____ months old.

II. Now, please place a check-mark in the column that best expresses your own interest in the following subjects.

	GREATLY INTERESTED	MODERATELY INTERESTED	SLIGHTLY INTERESTED	NOT INTERESTED
1. What God is				
2. Proof that God exists				
3. The powers that God has				
4. The control that God has over man				
5. The value of believing in God				
6. What prayer is				
7. How to pray				
8. The value of praying				
9. The value of religious services				
10. The value of ceremonies				

	GREATLY INTERESTED	MODERATELY INTERESTED	SLIGHTLY INTERESTED	NOT INTERESTED
11. The ethics of Judaism				
12. The value of living a righteous life				
13. What sin is				
14. How sin can be overcome				
15. Why there is evil in the world				
16. The value of being a Jew				
17. The special responsibilities of being a Jew				
18. The righteous deed Jews <u>must</u> do				
19. The observances Jews <u>must</u> keep				
20. What Jews <u>must</u> believe				
21. The central ideas of the Bible				
22. How the Bible came into being				
23. The modern value of the Bible				
24. Life after death				
25. The soul				
26. Miracles				
27. Heaven and Hell				
28. The Messiah				
29. Angels				
30. What orthodox Judaism is				

	GREATLY INTERESTED	MODERATELY INTERESTED	SLIGHTLY INTERESTED	NOT INTERESTED
31. What Conserva- tive Judaism is				
32. What Reform Judaism is				
33. Comparison of Judaism and Christianity				
34. Jesus				
35. Conflicts between teachings of Judaism and those of science				

III. Please place a Single Check Mark alongside the statement which BEST expresses your own answer to each question. Please be frank in your choice. Remember, whenever you place a check-mark you are saying: "This is how I feel about it."

1. When I think of God I--
 - ☐ a. think of Him as a super-powerful Being in heaven.
 - ☐ b. think of Him as some unknown force or "Ideal" toward which I strive.
 - ☐ c. feel that he does not exist except in my own mind.
 - ☐ d. Don't know what He is.
 - ☐ e. (If you never think of God, check here)

2. I believe that the amount of interest that God takes in me, personally, is --
 - ☐ a. Enormous
 - ☐ b. Considerable
 - ☐ c. Moderate
 - ☐ d. Very little
 - ☐ e. None

3. Prayer benefits me most because it --
 - ☐ a. often gets me the very things I ask for.
 - ☐ b. helps me feel better inside.
 - ☐ c. gives me higher ideals for living a better life.
 - ☐ d. helps me think out my problems.
 - ☐ e. (If you feel that prayer does not help you, check here.)

4. When I pray, I feel --
 - ☐ a. I am talking to God.
 - ☐ b. I am talking to some thing which is neither God nor myself.
 - ☐ c. I am talking out things with myself.
 - ☐ d. I don't know to whom I am praying.
 - ☐ e. (If you never pray, check here).

5. I believe that the relationship between the Jewish people and God is that the Jewish people is --
- ☐ a. considered by God to be more important than other peoples.
 - ☐ b. of no greater or lesser importance to God than are other peoples.
 - ☐ c. less important to God than other peoples.
 - ☐ d. of no concern at all to God.
 - ☐ e. (If you do not know, check here)
6. I believe that the soul is --
- ☐ a. a part of God within me.
 - ☐ b. a part not of God but of my own self.
 - ☐ c. something which exists but which cannot be explained.
 - ☐ d. something which does not really exist.
7. I believe that when I die --
- ☐ a. I go either to heaven or hell, where all or part of me lives on.
 - ☐ b. all or part of me returns to God and lives on with Him.
 - ☐ c. all or part of me returns to earth in some other form.
 - ☐ d. I live on only in the memory of people who remember me.
 - ☐ e. That is the end of me.
 - ☐ f. (If you do not know, check here).
8. If I commit a sin, I believe that the greatest source of my punishment will come from --
- ☐ a. God
 - ☐ b. the way people react against me.
 - ☐ c. inner feelings or "guilt".
 - ☐ d. (If you do not believe that you receive any punishment of any kind, check here.)
9. I believe that the evil that is in this world comes primarily from --
- ☐ a. God
 - ☐ b. man who basically is evil and cannot help himself.
 - ☐ c. man who is basically good and who could control the evil in himself but does not.
 - ☐ d. people's imagination and doesn't really exist.
 - ☐ e. (If you do not believe that there is any evil in the world, check here.)
10. I believe that the Bible is --
- ☐ a. of little or no value in helping me live more happily.
 - ☐ b. of some value in helping me live more happily.
 - ☐ c. of great value in helping me live more happily.
 - ☐ d. the only source for living happily.
11. I believe that the Bible was written chiefly by --
- ☐ a. God.
 - ☐ b. men inspired by God.
 - ☐ c. ordinary men.
 - ☐ d. I do not know.

IV. Please read carefully each statement and all of its possible answers. Then list them in the order of their importance to you by placing the numeral one (1) alongside the idea that seems most important to you, the numeral two (2) alongside the idea that is second in importance to you, and so on. If there are any which you cannot accept at all, please place a zero (0) in the space alongside of it. Remember, you are to express your own feelings about these ideas.

1. I believe that God --
 - ☐ a. knows in advance everything that will happen to me.
 - ☐ b. is everywhere and sees everything that happens to me.
 - ☐ c. is responsible for everything that happens to me.
 - ☐ d. punishes and rewards me according to my behavior.
 - ☐ e. can do miracles for me if he wants to.
2. In order for a person to be a good Jew, I believe he should --
 - ☐ a. read the Bible frequently
 - ☐ b. read Jewish books and magazines from time to time.
 - ☐ c. observe most of the Jewish customs, ceremonies and holidays.
 - ☐ d. contribute generously to Jewish causes.
 - ☐ e. attend temple regularly.
 - ☐ f. believe in God.
 - ☐ g. be honest and truthful.
 - ☐ h. help all poor and oppressed people.
 - ☐ i. be a member of at least one Jewish organization.
 - ☐ j. help support the land of Israel.
 - ☐ k. be a good, law-abiding citizen.
 - ☐ l. (anything else you may care to add) _____
3. I believe that I can live most ethically ("righteously") by --
 - ☐ a. carrying out practically all of the teachings of Judaism.
 - ☐ b. obeying the Ten Commandments.
 - ☐ c. following the "Golden Rule." (doing to others what I would want them to do to me.)
 - ☐ d. listening to what my own conscience tells me.
 - ☐ e. doing what my friends would approve of.
 - ☐ f. being concerned primarily with what is good for me.
4. The Jewish ideas that mean most to me are --
 - ☐ a. Living a righteous life.
 - ☐ b. Observing Jewish customs, holidays and ceremonies.
 - ☐ c. Believing in the Bible
 - ☐ d. Believing in life after death
 - ☐ e. Being able to be forgiven for one's own sins.
 - ☐ f. Believing in One God who is all-holy.
 - ☐ g. Believing that man has a soul.
 - ☐ h. Believing that man can overcome evil.

Thank you very much for your helpfulness.

CHAPTER I
The Abelson Story

It was a quiet evening in the Abelson home. Mother had just cleared away the supper table and was involved in her nightly chore with the family dishes; Mike was settled comfortably before the TV set for an hour's relaxation before heading up to his usual bout with mathematics and Dad was down in the basement putting the finishing touches on the new trout fly he was soon to add to his collection of assorted fishing junk. He must have had the radio turned on loudly as he didn't hear the doorbell ring. "Now who can that be? Mike, mumbled to himself as he grudgingly moved out of the easy chair. "Doggone, every time I get settled, some thing or some one always has to come along and disrupt things." Mike opened the door, took the telegram from the boy, and headed for the top of the basement stairs. "Hey Dad, telegram for you."

"Bring it down will you son!" Mike headed down the stairs annoyed no little at the fact that he was missing all of a minute of his favorite program.

Mr. Abelson opened the telegram mechanically and scanned its contents. Then, in a split second, Mike saw something come into his father's eyes which he had never seen there before. He saw his father's eyes widen in terror and then narrow to two slits. The pipe fell from his father's mouth and clattered against the basement tile. Mr. Abelson flicked the radio off with a violent motion, gropped for

his stool and sat down heavily upon it. His whole body sagged tragically.

The basement became deathly silent. Deep lines formed on Mr. Abelson's forehead and his breathing was audibly uneven. He seemed to be gasping for breath as if some one had struck him a hard blow in the pit of his stomach. Suddenly the sound of the drip of the unfixed water faucet over the wash tub, filled the entire room.

"Something wrong Pop?"

It was a foolish question, a stupid question and Mike knew it as soon as he asked it. He could see that something was wrong--very wrong. But he asked it because he could not think of anything else to say.

His father's hand trembled as he held out the yellow piece of paper. Mike looked at it quickly. Immediately the blood began pounding in his brain. He felt the walls of the basement begin to close in on him. It felt as though the floor and ceiling were trying to come together. He was caught in a terrible vise and everything was being forced out of him. The walls moved toward him relentlessly. "Run, escape, get away before it is too late," his mind spoke to him, but his body could not respond. What, but a moment ago, had been two young strong legs, were now two huge lumps of inert clay, incapable of animation. He felt paralyzed--he felt dead.

The boy looked at his father. Mike had never seen his father like this before and it frightened him. His

father was crying. If only he too could cry--but that knot in the pit of his stomach would not permit it. Not now. Perhaps later, when it had all sunk home, when the finality of it all would begin to thaw his frozen mind--perhaps then he could cry--but not now. He moved close to his father, picked up the still warm pipe which lay on the floor and handed it to his dad.

"What will we tell Mom?" His voice was hollow and empty, it no longer was his voice--just a voice. He was hardly aware that he had said anything.

"I don't know son, I don't know..."

* * * * *

The doctor had given Mrs. Abelson a sedative to calm her broken nerves. She was upstairs now, resting quietly in her room. Mr. Abelson shared with his son the comforting darkness of the living room.

"It's so easy for the War Department," Mike thought to himself, "all they have to do is send the telegram, they do not have to receive it, to live with it, to suffer with it and to die again with it." His brother Peter, who was only two years older, had been drafted about a year ago. How he had laughed at the prospect of visiting all those fabulous places in the far east at the Government's expense. Yes sir, to an 18 year old, the Army was a brand new experience and Peter had taken to it like a duck takes to water. Those two stripes on his arm had been earned the hard way, and he had been very proud of them. Corporal Peter Abelson.

Happily he had repeated the rank when he was seated at the dinner table during that last leave before being shipped over.

"He was a wonderful guy Dad."

"He still is a wonderful guy, Mike."

The statement confused Mike a little but he sluffed it off quickly. Mike was in no mood to play with meanings of words. He began to think of the time he had had his wisdom tooth extracted. Everyone had told him how painful it would be, but he hadn't felt a thing. Oh, yes, perhaps he had winced a little at the sharp pin prick of the dentist's novacaine needle, but there was no pain after that. He hadn't felt uncomfortable at all until, that is, the anesthetic had begun to wear off...

And the anesthetic was beginning to wear off now. As he sat with his father in this quiet darkened room, the numbness which he had first felt, began to disappear. A hundred thoughts of his brother began to crowd into his mind. Each thought stimulated a new thought, until his mind became like a screen of constantly changing images of his brother. He and Pete had been more than brothers, they had been friends--good friends, close friends. They had shared the same room, the same pleasures, the same secrets, the same punishments, and even many of the same emotions. It was through Peter that Mike had joined the Scouts. It was through Peter, that Mike met many young friends, it was with Peter's help that Mike had always been a good student.

Peter had introduced Mike into the Temple youth group and it was Peter's persuasion that had made Mike remain in the High School Department of the Religious School after Confirmation. Peter had been a "good guy." Not a sissy, or a goody-goody kind of guy, but just a generally good guy, with a lot of different interests and a capacity to do many things well, whether it be in school, in the Temple, on the athletic field or at camp.

And now a whole new series of thoughts began to crowd in on Mike's brain. "Why??? Why??? Why, did it happen to Pete? What kind of crazy, cock-eyed world is it anyhow that lets it happen to a good guy like Peter." The realization that a hundred thousand other parents all over the world in homes just like his are asking the same question, didn't make him feel any better--as a matter of fact he began to feel worse; the pain, the finality of it, the completeness of the situation began to rush in upon him with a fury which the silence of the room only heightened. He had to talk to some one, he had to sound off some place. This quiet was unendurable--too much time to think--too many questions unanswered, too many....

"Dad," he burst out. His father was visibly startled. "Why did it happen to Peter? How could it happen to him?"

"I don't know, son, it doesn't seem very fair does it?" The whole world is out of kilter. Who can figure it out?"

"But what kind of a God can it be that lets such a

thing happen?

Mr. Abelson had no answers for his son. He was asking the same questions himself. "Is there really a God? If so, how can He let such terribly evils as war come about. How can He permit the life of a fine young person to be mercilessly snuffed out?

Silence invaded the room once more...

* * * * *

It did not take long for the tragic news to spread. The phone rang constantly during the next few days with the sympathetic calls of men and women, boys and girls, who had known Peter and who wanted to express their condolence. "But what did it really mean to them?" Mike asked himself, "What do they know about how we feel? They did not lose a son or a brother. It is we, the Abelsons, who will forever have the void in our family."

Rabbi Baum came to visit the family. Mike listened closely to Rabbi Baum. He knew that the Rabbi had lost his only son during the last war. Jack had been a Navy Lieutenant on a PT boat in the Pacific. The most horrible part of Jack Baum's death was that he was not even killed in combat. It was one of those stupid accidents that sometimes happen. One of his men had failed to secure a 20 mm gun mount properly and while cleaning or making repairs something had gone wrong. Jack had died instantly from a bullet in the back of the head. The details were hazy to Mike now, but he remembered that it was a real tragedy. The entire congre-

gation had been so deeply moved that a fund was set up immediately. The new wing in the temple was built entirely through subscriptions that the members had made to the Jack Baum Memorial Fund. Oh yes, Rabbi Baum knew what grief and sorrow was. But the renewed devotion with which he had returned to his work gave everyone in the congregation a strength and feeling of worthwhileness that few groups of people ever have.

"What can I tell you, Sam?" The rabbi said to Mr. Abelson. "Should I say that Peter is not dead, that he is still alive and in a better world now than any he knew on earth? I believe it, but perhaps that is why I am a rabbi! There is some kind of life after death, not just the kind that we usually think about when we talk of living on in the minds of others. Prayer can help, but you have to let prayer help. We do not always understand the workings of God, but still we believe in Him, though many of His ways are unknown to us..."

Mike's attention drifted from the conversation. He was caught up in his own thoughts. "I wonder if the Rabbi is right? If so, What is Pete doing now? Is he 'alive?' "What kind of a life is it?" "What is he thinking?" "Can prayer help?" "Why I don't even think I really know what it means to pray."

"Rabbi Baum," Mike turned back to the conversation, "Just how does prayer help?" "Do you really think that Jack is in a better world? Will Jack and Pete meet each other in

this 'better world'? That night we received the telegram, I asked Dad some questions to which I would still very much like to have the answers. Oh, I remember that we discussed them in class when I was confirmed, but somehow it all didn't make much sense to me then. The Jewish view was so vague. Are there really any reasons to believe in God, or prayer? What good does it do to pray for peace when all we do is go from one war to another. You lost Jack eight years ago. I lost a brother now. Who knows, maybe in eight more years there will be more brothers lost by other families like ours? I remember you told us that the Jewish religion says that man is basically good, it certainly doesn't seem that way does it?"

TRANSITION

The questions which Michael Abelson has raised are the questions which are raised by every generation, young, as well as old. There is no one set standard answer to any of these questions. Judaism does not have a catechism of belief wherein the person can find quick or easy satisfaction. However, there are some approaches, which as yet the young mind may not have been exposed to. Perhaps they will help, perhaps they will lead down new, uncharted paths.

Michael, you have raised the questions. Let us see if we can provide some answers which are the products of minds both old and new. We hope they will help you, and the thousands like you, who suffer and wonder and grow just as do you.

CHAPTER 2

"CAN WE PROVE THAT GOD EXISTS?"

I. Motivation

The Emperor Napoleon once asked the famous French mathematician and astronomer La Place why God was not mentioned in his book. "Treatise on the Mechanical Universe." La Place's famous answer was as follows: "Sire, I had no need for that hypothesis. I have searched the heavens with my telescope but I have not found God."

A similar story is told about the Roman Emperor Hadrian and the ancient sage, Rabbi Joshua ben Chananiah. The Rabbi was once challenged by Hadrian to show him God. He threatened Rabbi Joshua with death if the Rabbi failed to comply with the command by the next day. Perhaps the Rabbi thought that the command was silly but he could not just bluntly say so to the Emperor of Rome. A way had to be found out of this difficulty. The following day, at noon, when the sun was at its zenith, he returned to the Emperor and bade him step out into the palace court. When the Emperor complied, the Rabbi pointed to the sun, asking him to look at it; naturally, Hadrian could not because of its blinding light. Then Rabbi Joshua said, "You cannot look upon this, one of God's messengers; how can you expect to behold God, the Master himself?"¹

The two stories are strangely similar. Both use almost the identical idiom, yet they come to completely opposite

II. Is It Necessary to Prove God?

We live in a microscopic age. We try to subject everything about us to either microscope investigation or the analysis of the laboratory. We try to reduce everything into chemicals, and formulas which can be worked with according to strictly mechanical laws. When we find something the nature of which is unknown to us, what is the first thing we do? We subject it to chemical analysis. When we feel badly and we don't know what it is, what do we do? We subject ourselves to medical analysis and when, God forbid, the doctor tells us that he does not know what is causing the trouble, or that the ailment that we have is without a known medical solution, what is the first thing we do, we find another doctor. Man has a tendency to make a robot out of himself, completely describable by laboratory rules or slide rule compilations. But man is also a human being. He is not completely describable in terms of "so many cc's of hydrogyn, carbon or oxygyn, or so many gangliae of nerves." Man is more than intestines and spleen, he is courageous, he has more than a heart, he is a heart, and above all man is more than a brain, he is a mind. In light of this growing tendency on the part of man to analyze everything and describe it in purely mechanical terms, we need to prove the existence of God for two reasons. First, because the set of our minds in this 20th century is of such a nature as to permit us no peace, unless every mental and scientific stone has been uncovered in our search

for God, and secondly, we need a reasonable belief in God to keep us from becoming completely mechanical objects. The idea of God spiritualizes the life of man, and gives each of us a meaning, and a purpose to our being here, a little area of sanctity without which we might become complete brutality. But this spiritualization will only come when we are convinced that the God is a rational, reasoned, reasoning idea.

Let us assume for one moment that there is no God. What does life become? First of all, life is reduced to the life of the animal kingdom? When we deny to man the ability to think and plan for a goal other than self preservation which the idea of a divine gives us, life is reduced to animalism. Law becomes the law of the moment, the law of the jungle "red in tooth and claw," all subject to the change at the will of man. God gives our lives stability, which the law of the jungle cannot give us. God gives our lives sanctity which the law of the animal kingdom cannot give us. God gives our lives a sense of purpose and permanence which can never be found in the warfare of the lion or the dog.

But can we feel justified in saying that God exists?

III. The Different Ways of Knowing God.

There are three different ways of approaching a knowledge of God. The first, is the way of faith, or religion.

This approach says that there are many things about the nature of God that we do not and cannot know, yet we are well aware of Him. It is like a child who burns his hand in a fire. He knows the reality of the fire, but he knows nothing of the laws of combustion.² In primitive times, people could not show how God existed, but they felt that something like God must exist. Too many things around them needed an explanation. The Biblical approach is the approach of faith, or religion.

Faith, you know is a strange thing. If you just stop to think about it for a moment, I think you will see that all of us have faith. You have faith in yourself, that you can do the things that you want to do in your life. Your parents have faith in you, that you will be a credit to yourself, and your family, otherwise they would not tolerate all the senseless things that children do. We all have a certain amount of faith in each other. It is when we lose that element of faith that we find life a very bitter pill, and we become a little sour on the world. Oh yes, I'm sure you have met people like that in your day, people who have no faith in anyone or anything. Their lives just don't seem to be complete.

Why take such a simple thing as driving a car. When I

drive downtown, I exercise a great deal of faith. I have faith that the person driving in the lane next to me won't suddenly swerve out of his lane and hit me. When I go through a green light, I have faith that the person stopped at the opposite corner won't suddenly start up and ram me; but accidents do happen and so all of us exercise caution when we drive, but if we did not have faith, we would never get behind the wheel at all. Why just look how much faith we have put in science and its discoveries today. When we are sick we put our faith in the family doctor, hoping that he will be able to cure us with the aid of the things he has learned from science. When we buy something we exercise faith, we have faith that the things the salesperson tells us about the product are true. Certainly we test things out and rely on experience, but even this is an exercise of faith, that the things our experience tells us to be true, or useful or good, are really that way.

We exercise faith when it comes to personal friendships and business dealings. I think you can see now that without this element of faith operating in our lives, we wouldn't be able to do much more than get out of bed in the morning. Certainly man, as he lives together in a social world, has to have a little of that old commodity known as faith.

But what has all this got to do with God? Simply this: perhaps a little ordinary faith will be necessary if we are

going to arrive at any conclusions about God's existence. Not a blind faith, which says "believe because you do not and cannot know" but a faith which says believe, or accept the existence of God, because it makes good sense, it is logical.

This was the kind of faith our forefathers exhibited in Biblical days. They did not try to "prove" God. As a matter of fact, there is not one single instance in the entire Bible where God is proved--in the strict sense of the word. They were more concerned with who He was rather than with whether he was or not. True they wondered about God a lot. They wondered whether He was physical or spiritual where He could be found, what he wanted of man, and even what He really was, but at no time during the 650 years that it took for the Bible to be assembled, did any one see fit to include a discussion proving that God existed. Let us read some of the more dramatic sections to show these various approaches:

God Physical or Spiritual

Wise "And He gave unto Moses, when He had made an end of communing with Him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." (Ex. 31.18)

"And the Lord spoke unto Moses face to face, as a man speaking unto his friend..." (Ex. 33.11)

"And the Lord spake unto you out of the midst of the fire; yet heard the voice of the words, but ye saw no image of God." (Deut. 4.12)

Gen "Behold I go forward, but He is not there, and
Ely backward, but I cannot perceive Him," (Job 23.8)

And your examples of what is meant by this:

Where is God Found

"Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"

"If I ascend up into heaven, Thou art there; if I make my bed in the depth below, behold Thou art there." (Ps. 139.7-9)

"But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?" (I Kings 8.27)

What God asks of Man

"For Thou desirest not sacrifice;
And should I give burnt-offering Thou wouldst not be pleased.

The sacrifice of God is a broken spirit;
a broken and contrite heart,

O God, Thou wilt not despise. (Ps. 51.17-19)

"You have been told, O man, what is good;
Yet what does the Lord require of you,
but to do justice, and to love kindness
and to walk humbly with your God. (Mic. 6,6-8)

"Seek God and not evil that you may live, and
that thus the Lord, God of hosts, may be with you,
as you have said.

Hate evil, and love good

and establish justice in courts;

Perhaps, the Lord, the God of hosts

will be gracious to the remnant of Joseph."

(Amos 5.15)

What God Really Is

"I am who I am, God said to Moses." (Ex. 3.14)

Knowing God Through the Intellect.

One thing we always have to remember when we are dealing with this problem, is that real things are not always the things which you can touch. Let us see if we can find some examples of what is meant by this: all real. Let

The Difference Between Reality and "Touchability"

Everyone will agree that all men have a brain. You can cut open the skull, take it out, examine it, hold it in your hand, feel it and know that it is. Every one of your senses can experience a brain. It is real and it is tangible. But let us take something that is closely related to this gray mass you can hold in your hand, the mind. I don't think many people will argue about the fact that every person that has a brain also has a mind. Certainly you think you have a mind. If you didn't you wouldn't be able to even read these words, to say nothing of understanding them. You make decisions every day which involve your mind, you turn a problem over and over in your mind until you come up with a solution. You can take a fact that you learned a week ago and by use of memory, a function of the mind, use it right now. If these things are true, then we can say that you and I, everyone, has a mind. This mind is certainly real, yet it has absolutely no tangibility. It does not occupy space, have color, shape, or anything of the things which we ordinarily think of when we think of something being real. Let us take another example. Love. Love certainly is real for all people. You experience love, whether it be toward your parents, toward an animal, toward a picture or a painting, or toward one of your good friends. The kind of love you experience toward each of the above things is different in each instance, yet it is all love, and it is all real. Let

one of the objects of your love be removed so that you can no longer direct your attention and love toward it, and you feel the absence of it, in a very real and painful way. If you have ever been with a person who has lost a loved one, you will quickly understand how real love can be. And yet, love is not tangible. The point should be clear.

These things are real even though you cannot touch them. The only way you have of knowing that they are real is because you can see them at work in your life. You see manifestations of them in the way you, and others, think, feel and act.

The same may very well be true of God. We may not be able to actually prove His existence, any more than we could actually prove the existence of love, or mind, if by proof you mean that technique used by the scientist in the laboratory, when he juggles test tubes, and scales and chemicals around in some prescribed manner, but that does not mean that He does not exist. There is a beautiful story that the rabbis tell to express this idea:

Once, Moses appeared before Pharaoh to plead for his people's release from Egypt, so they might go into the desert to worship their God. Pharaoh replied: "Who is this Lord that I should hearken unto His voice to let Israel go? Has He not sense enough to send me a crown, that you come to me with mere words?" He then dispatched one of his officers to search in the book of records for any evidence of this God's

existence, but after searching through his library he could find no record of Him of whom Moses spoke, and so he replied, "I have searched for His name throughout my archives but have not found him. There is no such God."³ Many of us are like that today. We look for proofs of God, in places where no such proofs can be found, and then when we do not find them we say as did Pharaoh, that no such God exists.

But as man matured, his approach to God matured. He did not feel that he was looking in the wrong places when he began to use his reason to find God. It is like the man who has had his hand burned by fire. He knows that the fire is real, but now he wants to know why he was burned, what are the laws of combustion? So too, with the Jewish thinkers. They knew that God was, but they wanted to know why. They wanted to see if they could prove His existence by the use of reasonable methods.

This philosophical approach did not have its greatest influence in Jewish thought until the beginning of the 9th century C.E. Before that, there was only one Jewish thinker who concerned himself with rational proofs for God's existence. This man was an Egyptian Jew by the name of Philo who lived in the 1st century C.E. Let us see how these men developed their thought patterns:

At the beginning,

Philo has other proofs which he develops, one of these

IV. The Classical Proofs for the Existence of God

1) The Argument from Creation to Creator

Take a look at any article of clothing you happen to be wearing. Examine it closely. You see that it is pieced together by threads which are evenly spaced. It has a color and a pattern and there seems to be some continued uniformity running throughout. Obviously the article seems to have been effected by someone who gave it its form. Someone had to cause it to come into being. The world, like the garment in our example is an ordered created reality. It implies a being that brought it into existence. This being is called God. The first Jewish thinker to use this approach to God was, as we have already mentioned, Philo. He saw the world in existence and since he understood that nothing can come into existence without some thing or some one having caused that existence, he reasoned that the world too, must have a cause. He called this cause God and he said that God must exist.

A) Is God Like the World He Created?

For Philo the answer was no. God is no more like the world He created than the tailor is like the suit he makes. An object, he reasoned, can be different from the thing that makes the object.

B) God the "mastermind."

Philo has other proofs which he develops, one of them

being the idea that we know man has a mind. Now, if there is a mind in man, it is logical to assume a "Master Mind" who created man's mind and yet who is distinct from his mind. This "Master Mind" he naturally called God.

You can see that this argument is based on what we call the principle of cause and effect. It is an if-then relationship. If existence, then cause of existence. Let us not forget this principle of causality. It was the most important pillar of logical thought for 1800 years. All of us use it every day of our lives, i.e., if I do my lessons, then I will be able to watch television tonight, or go out on a date. If I get good grades, then I'll be able to go to college.

But not everything is an "if-then" relationship, for example; one has no justification for saying such a thing as "If I work hard, then I will be wealthy," or "If I marry, then I will be happy." Sometimes the "then" part doesn't always follow from the "if" part of the sentence.

Further Developments of the "Creation-Creator Argument"

Philo was not the only Jewish philosopher to use the argument from creation to creator. But he was the first to do so. The field of Jewish investigation remained practically untouched for almost 900 years after Philo, but when it was revived, the thinkers again turned to these proofs for God's

existence. There was very good reason for this return. Jewish thinkers were constantly trying to balance rational thought with what the Bible said. Naturally if they could hinge a proof for God's existence on the fact that the world was created and had to have a creator, then they would be in perfect harmony with the whole story of creation as told in the first few chapters of the Book of Genesis. This being the case they turned eagerly to this proof. The first of the medieval (those men living between the 10th and 13th centuries) writers to do this was a man by the name of Saadya. Saadya lived in Bagdad, Turkey during the 10th century. He became one of the most famous figures in all of medieval Judaism. Later in his life he became the head of the famous rabbinical academy at Sura in Babylonia (remember that place). But, what is most important of all, he was one of the first Jews to put Jewish thought into a systemized and organized form.

He, as Philo before him, placed great emphasis on the use of reason and the mind to find answers to such questions. In fact so great an emphasis did he place on reason that he said:

"...that between reason and revelation (knowing God by intuition or direct experience of Him) there is no conflict at all. Neither one, if properly used can teach anything that is incompatible with the teachings of the other."⁴

Let us examine his approach.

Saadya's Proofs

All of Saadya's proofs are designed to show that the world must have been created at some point in time. Once he shows this, he believes that it would be correct to assume that there must have been a Creator and that this Creator is God. He has four different approaches:

a. From the world's limits:⁵

He shows that the world has physical limits. If it is limited it must have had a beginning and will some day have an end. (There are modern theories in physics, that say that the world is slowly running down, and will one day stop altogether.) Anything that has a beginning, must have been created at some particular time. If the world was created, it must have had a creator, God.

b. From the idea that the world is made up of parts:

Everything in the world is made up of parts. If they are made up of parts, they are joined together. If they are joined together some one had to cause the joining. This "joiner" is God.

c. From the idea that all matter has special characteristics

Saadya saw that everything in the world had special characteristics like color, weight, movement or warmth. Without these characteristics, things could not live. Animals and plants are born, grew, died and decay. The heavens have color and light. These things come into being and pass away, as do the things in which

they are found. If this is true for the things in the world, it is also true for the world itself. Therefore the world cannot have existed always, it must have been created. If created, then Creator, God.

d. From the idea that time is created.⁶

Saadya had a primitive notion of time. He thought it could be cut up in little blocks like a piece of wood and that we could place limits on time. If this were true, then everything that exists in time must be limited. If limited, it had to begin and end, meaning it had to be created. If creation, then Creator, God.

Perhaps you are wondering why we have spent so much time explaining Saadya. Saadya set the pattern which many other Jewish thinkers of this medieval period followed. His approach was basic to this entire "proof" for God.

C) But what if we can show that the world was not created

So far we have based our arguments for "proving" God on the foundation of a created world. What do you think would happen to these "proofs" if we showed that the world was not created, but had always been in existence? Would our proofs be no longer valid? It would seem that way. One man, however, did not think so. This man's name was Moses Maimonides.

Moses Maimonides lived in Egypt almost 800 years ago. Not only was he the finest thinker of the medieval Jewish world, he was also a physician of outstanding capabilities. So fine a doctor was Maimonides that he was appointed by

the Caliph of Egypt to be his own personal physician and to attend to the members of the Egyptian court.

There is very little doubt among students and scholars of this period that with Maimonides we reach one of the heights of Jewish intellectual thinking. He was indeed a rarely gifted man. He commanded the respect of the entire world of his day. Men came from all over to seek his advice, and the Jewish community of Fostat, a suburb of Cairo where he lived, considered him as their chief leader. He was influential in every political and cultural movement of his day.⁷ The major part of what we will discuss here can be found in his book "Guide to the Perplexed," but do not think this was the only book he wrote. He wrote an outstanding law book which became the model for world Jewry for years, even centuries, after his death and his letters and articles are a constant source of fact for the present day historian.

Maimonides placed great weight on the capabilities of man's mind. He was insistent on the fact that all things could be demonstrated reasonably, certainly the existence of God.

Maimonides did not believe that the world always had existed, without having been created. He says quite clearly, "If you admit the existence of time before the Creation, you will be compelled to accept the theory of the Eternity of the Universe....You will therefore have to assume that something (besides God) existed before this Universe was

created, an assumption which it is our duty to oppose.⁸

Nevertheless, he felt that he had to show that God, being a logical reality, could be proved to exist, even if you said that the world has always been in existence. His argument is long and involved but basically what it reduces itself to is that since we know there is motion in the world (this he saw all about him) we can assume that there is a mover who causes the motion. He then proceeded to show how this mover must be of a non material nature and exist outside the world which He causes to move.⁹ His conclusion was that regardless of whether you say the world always existed, or you say that it was created, you eventually must admit that God exists. In the case of an eternally existing world, God is called "The Prime Mover." In the case of a created world, God is the Creator.

2) The Argument from Perfection

The first argument that we have studied began with the world's existence. It said that since the world is, it must have come into being, and if it came into being, some one or something must have brought it into being. This some one was equated with God. The Argument from perfection is of a completely different variety. Briefly stated, it says "The mind conceives the idea of God as an absolutely perfect being. There can be no perfection without existence, since one of the things which make anything perfect is the existence of the thing in question. The idea that God exists must therefore be a true idea since we think that God is

perfect.¹⁰

This proof was first found in Jewish thought in the writings of a German Jew by the name of Moses Mendelssohn who lived during the 18th century. He was strongly influenced by the Christian world which had adopted this "proof" from some of their greatest thinkers, notably St. Anselm a monk who lived during the 12th century. Moses Mendelssohn was quite a famous personality, besides being a well known scholar. He translated the entire Bible into German so that the Jews living in Germany at that time would have greater access to it. Even then you see the Jews were beginning to lose their familiarity with the Hebrew language. One of his grandchildren Felix Mendelssohn, became a famous musician; perhaps you have heard his oft played violin concerto, or his beautiful choral "Elijah." One of the strangest things of all is that in spite of Moses Mendelssohn's great interest in Judaism, there is not one Jew in the family today--all of his descendants have converted to Christianity. You see it is not enough just to know something, you have to believe it as well.

3) The Argument from Plan and Purpose

This last of the classical proofs for the existence of God is possibly one of the strongest arguments to be found for saying that God exists.

Whereas the first argument that we studied began with the existence of the world, and the second began with the idea of God's Perfection, this last one begins with the

essential nature of the world. In the first argument, the stress was on God the maker, in this last argument, the stress is on God the planner. Take the sun for example. When we ask ourselves how did the sun get there, we are thinking in terms of who or what made the sun. How did it get there? We are thinking from the point of view of creation and Creator. However, we know that the sun causes crops to grow. When we think of it in this way we are asking ourselves, Why was the sun put there; we are thinking from the point of view of plan or purpose; or to give you another example: Take a gun that has a barrel shaped into a right angle. Obviously the gun would indicate to us a maker, since we know that nothing can come into being without its being brought into being (caused) by some one or something else. On the other hand, seeing such a gun would not indicate to us anything about purpose or plan, or planner, since we know that the purpose of a gun is to shoot and no gun can shoot a bullet or a shell unless the barrel is perfectly straight. When you look at the world around you, you find that everything seems to have a plan, and a purpose. The seasons follow one another in order. Spring never comes after the summer, nor the winter after the fall season. The reproduction of plants and animals, as well as human beings, follows a certain fixed pattern which can be determined, even the stars and planets can be charted and their movements predicted accurately. For verification of this all you have to do is look into an almanac

where you will find when the next eclipse of the sun or the moon will occur. You can also find such things as when you will next see Haley's comet, when the sun will set tomorrow or the day after tomorrow, and even when the tides will come in and go out on any particular day. These predictions would be impossible if there was not an order in nature. The evidences of order and plan in the world are numerous. How many more can you think of?

The argument from plan or purpose says that such plan could not be merely accident. All the various laws that exist in the world could not be the result of mere coincidence. There had to be a planner to the universe. This planner is God, who designed the universe and maintains it with wisdom and care.

This approach is one of the oldest ever used by man to "prove" the existence of God. We find many hints of it in the Bible. Men have always been impressed by the world they saw about them. They must have watched the cycle of birth, growth, death and decay, the endless procession of the seasons, the permanency of the stars in the heavens and the order of their movements, even the constant succession of life itself. It was natural therefore that they should conclude: "Certainly there must be something or some one behind it all--one who is the cause of it all. It has to be more than just mere chance, blind luck that brings all this order into being. The writers of the Bible expressed their theological viewpoint in many different ways.

Remember such wonderful statements as:

"The heavens declare the glory of God and the firmament showeth His handiwork. (Ps. 19.1)

"When I consider Thy heavens the work of Thy fingers, the moon and the stars which Thou hast ordained. (Ps. 8.4)

"Oh Lord how manifold are Thy works! In wisdom hast Thou made them; the earth is full of Thy riches." (Ps. 104.24)

Philo restated the argument this way:

"Should a man see a house carefully constructed with a gateway, colonades, men's quarters, women's quarters and other buildings, he will get the idea of the artificer (builder) for he will be of the opinion that the house never reached that completeness without the skill of the craftsman: and in like manner in the case of a city and a ship and every smaller or greater construction."¹¹

In other words: the purpose that we see implies a purposer-- this purposer being God.

The ancient rabbis said the same thing in a different way:

"It is like unto a man who was traveling from place to place when he saw a mansion all lighted up. He wondered: Is it conceivable that the mansion is without a caretaker? Thereupon the master of the mansion looked out and said to him: I am the master of the mansion and its caretaker. Similarly because Abraham our father wondered: Is it conceivable that the world is without a caretaker? Thereupon the Holy One, blessed be He, looked at him and said: I am the master of the universe and its caretaker."¹²

Something to think about

This seems like a fairly naive and simple way of proving God's existence, yet it is used more and more by modern thinkers, as well as scientists. There has always existed a realm of conflict between the scientist and the philosopher. The philosopher has tried to show that the

world, in all of its functions seems to reflect order and purpose, which of course would imply a purposer or orderer. The scientist on the other hand has tried to show that all these so called ordered patterns can be traced back to mechanical laws and principles "which could be described and formulated with mathematical precision if we were in possession of all the necessary data."¹³ By saying this they think they have negated the principle of order and purpose in the world but this hardly seems to be so.

Even if every organism can be shown to operate on strict laws, it does in no way mean that these organisms do not act according to these strict laws for some purpose and according to some pattern in the world. "One can no more refute the purposefulness of an organism by showing that all its structures and processes are physical and chemical, than he could show that a building has no plan or purpose because all the material of which it is composed--bricks and mortar and lumber and nails--consists wholly of chemical elements subject to physical laws."¹⁴ Today, more and more scientists are abandoning their old position of strict mechanism and are coming to realize that the more they uncover, the more they discover, the more they reveal a pattern of the universe which seems to indicate a mind above and beyond man's mind. The late great English physicist, Sir James Jeans once said:

7. "The universe seems to be nearer to a great thought than to a great machine. The universe shows evidence of a designing or controlling power that has something in common with our individual minds."¹⁵

The argument from purpose can be found applicable in all realms of life and thought: biology, psychology, physics, anthropology, all of them seem to reflect order in the world. This approach is a strong one, perhaps the strongest, especially today, when men like Einstein have shown both time and space completely relative and scientist thinkers like Alfred North Whitehead and Eddington believe that the laws of inorganic matter are merely statistical averages. Few will deny that the world of ours is an evolving world, if this be true, as most thinkers in all areas of work will agree, then we can honestly say that the evolvement is more than mere chance; and in it is implied a Being who has given it all its meaning. The argument for God from plan and purpose is not one which can be lightly dismissed.

V. Proofs Which are no Proofs-(Refutations of the Classical Arguments)

From all the foregoing, we would get the impression that men like Philo, Saadya, Maimonides Eddington and Sir James Jeans had pretty well solved the entire problem of proving God's existence. Why then, is there still so much debate about whether or not God exists? The answer is simply that two of the proofs which have been given so far are not really proofs at all, and the third one is subject to much discussion. Each one of them can be refuted, and each one of them has been refuted. Emmanuel Kant, a non-Jewish thinker living in Germany during the 18th century, not only realized the inadequacies of these old classical approaches, but even went so far as to demonstrate the errors involved in each one.

Kant attacked the argument which said that the world was created and that it therefore must have had a Creator, God, by showing that the argument showed only the possibility of a first cause, but there was nothing in this possibility which proved that the cause must necessarily exist.¹⁶ For example: All of us have some degree of honesty within us. It exists as a possibility--it is possible that we are honest, and it is possible that we are not. This does not mean that each and everyone of us is by necessity honest. We know that there is no man who has not at one time or another been dishonest. Honesty exists in all of us only as we choose to express it. So

too with God. There is nothing in the idea of creation which makes the existence of God absolutely necessary.

There is Another refutation of this idea of God existing as a cause of the universe: Even though we say the universe must have a cause, since it could not have arisen from nothing, and that God was the cause, the question arises why does not the same consideration apply in the case of God? Must he too not have had a cause? Perhaps you will answer that you have to start from something which existed "in the beginning"? But if the question "How did he get there" is unanswerable (as it well might be) one may as well accept the fact that the beginning of things is also a mystery--then mystery for mystery, one might just as well accept the mystery of the universe without trying to solve it, as the mystery of God. One might that is, just as well begin with a mysterious universe, there from the first, as with a mysterious God there from the first.

It does not, in short, help matters to invoke a God to explain how the universe "got there" unless we are prepared to say how the God "got there."¹⁷

The second proof--that the idea of perfection implies the idea of existence, is easily refuted by Kant. Existence he said is merely something we attach to the idea of perfection, but you cannot hold that for a thing to be perfect it must exist. I can have an idea of a perfect void, but does it exist anywhere? No! Still I have the idea of a perfect void,, in spite of the fact that it does not exist.

We have only an idea of perfection, the actual existence of perfection does not effect the idea one way or another."¹⁸

His final argument is against the approach which says that since we see purpose and plan in the universe, there must be a purposer or planner. To know that there is purposeful order in the world we must first have an experience of the world in which order and purpose are shown. But, he says, such an experience can never cover all of the possible experiences in the world nor all of the world's plan. The limited evidence that we have of the world is not enough to establish the actual existence of an all powerful, all wise Being who can and does guide all things. The very most we can say is that there seems to be what we might call a great architect in the world, who designs and plans, not a Creator, who would be able to make the materials of the structure we call the world, and to whose idea everything in the world is subject.¹⁹

Is there any other evidence that would be placed before the jury? One can always hear a certain kind of voice from the seat in this instance. The court says: "Yes, Judge, I think there is." Very well, Mr. defendant's attorney, present your evidence.

For the Defense

Judge and Jury: In the history of man one thing seems to stand out as always being in existence, although subject to change at various times, and that is the world law. I think we can safely say that throughout the ages men have thought that it was harmful for man to have other men

VI. Can We Say That God Exists

1) The Trial

Kant said that we cannot actually prove God's existence because our knowledge is limited. But, he argued, if our knowledge is limited we might be just as correct in saying that just as God cannot be proved, He cannot be disproved. It is like a man who is brought into court for some crime. We cannot prove him guilty of the crime until we know all the facts of the case. The court then tries to bring out as many facts of the case as possible and on the basis of the facts, it determines whether or not the man is guilty or innocent. In the same fashion, we can say to God, "you are being brought into a court of thought. The accusation against you is that you do not exist, now, what are the facts in the case? So far the evidence that has been presented indicates that you are innocent of the charge, in other words, you do not exist. Is there any other evidence that should be placed before the judge?" One can almost hear Emanuel Kant rising from his seat in this imaginary courtroom and saying "Yes, judge, I think there is." Very well, Mr. defending attorney, present your evidence.

For the Defense

Judge and Jury: in the history of man one thing seems to stand out as always being in existence, although subject to change at various times, and that is the moral law. I think we can safely say that throughout the ages most men have thought that it was harmful for man to have other men

killing indiscriminately, robbing, cheating, lying and stealing. Since almost the beginning of history, men have held up the Ten Commandments as an ideal--a goal which we should always try to bring into reality through our actions and our thinking. The continual existence of this moral law is a marvelous thing, Judge, especially since there seems to be so much of man which tends to break it down. No, judge, I cannot prove that the defendant actually does exist, but it would be a pity if he did not. The continued existence of the moral law, within each of us seems to indicate that God must exist, as an ideal, if not really, as the highest good, and as a never ending source of inspiration to all men in their struggle to be better people. The evidence you ask for cannot be presented in this court or in any other court. You want scientific proof, but God's existence is not a subject of scientific proof. It is a question of morals and belief. If you convict God, and by this say that He actually does not exist, you will be doing a great disservice to yourself, to the world and to the ideal of justice. If, on the other hand you free God, admitting of his existence, He will go free to improve the world which is after all, the purpose of this court and every court in the world. The defense rests.

2) It is interesting to note that although Emmanuel Kant logically refuted the proofs for God's existence, he never was firmly convinced that his opposition to the argu-

ment from purpose and design was a good one. Today, more and more scientific thinkers are turning to God as the only possible explanation for the laws and patterns we see in our world. We must always remember that primarily God is an idea. "The more concrete objects of most men's religions, the dieties whom they worship, and known to them only in idea."²⁰ As an idea, they often defy concrete proofs. Kant himself once said:

"Belief in God, the design of creation, the soul, its freedom and the life hereafter are properly not objects of knowledge at all, but we live and plan as if these things were so and it makes a genuine difference in our moral life."²¹ The truth is that in the worlds of thought and religion, clearly expressed reasons are significant for us only when our own feelings have been impressed in favor of a particular conclusion. It is to impress the mind that we try to prove God's existence. One of the most impressive of these arguments is that which says that there is order in the world. Perhaps it does not satisfy he who would explain everything in mechanical terms, but then neither would love, hope, kindness and beauty satisfy him. However, to one who seeks a reason for the world's existence, the argument from purpose can lend great strength to his belief. "Instinct leads, intelligence does but follow."²² Just as there are stars that we do not know anything about yet, but which will some day be discovered, just as there are laws in nature and society which are as yet un-

formulated so too with God, He may exist but we have just not completely discovered Him yet.

One modern thinker has summed up a belief in God in this way:

"It is sufficient that God should mean for us the sum of the animating, organizing forces and relationships which are forever making a cosmos out of a chaos."²³

God then must not merely be held as an idea, He must be felt as a presence if we want not only to know about God but to know God. In the final analysis the conviction that God exists will come from exactly this feeling and the way each of us transforms that feeling into a life of action and sensitivity towards the inhabitants of the world around us.

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CHAPTER 3

What Can we Say of God?

I MOTIVATION

One day, according to an ancient Jewish legend, an old sage was walking along the sea shore seemingly lost in deep meditation. For days he had been troubled with a problem; "What is God like?", he kept asking himself. While walking along, he happened to notice a group of children digging furiously in the sand near the water's edge. As he watched them for a while in their labor, he became curious about why they should seem to be deeply engrossed in a matter so seemingly fruitless. No sooner did one of them have a fairly large trench dug in the sand, than one of his companions would rush to the water's edge, fill a pail with water and run to the hole, emptying the contents of the bucket into the hold. Immediately, he would turn, go back to the water, fill the bucket again and repeat the process. Naturally, this repeated action aroused the curiosity of the rabbi. He went up to one of them and asked: "Tell me, what are you doing here?"

Immediately one of the group turned to the rabbi and with a rather astonished look on his face, replied, "Why, we are going to empty the sea of all its water."

The rabbi looked at the boys in amazement, and then with a smile on his face, replied: "Oh you little fools." But, no sooner had the words left his mouth, than the smile vanished and deep lines of concentration creased his brow.

"Am I not as foolish as these children," he asked himself. If these boys with their small buckets cannot empty the sea of its contents, how much less than can I, with my small brain, hope to grasp the infinite nature of God Himself?"

II THE PROBLEM

1) Summed up in this short parable, is to be found the basis of one of the most difficult problems in the entire sphere of religious thought. Many of us are quite willing to accept the idea of the existence of a God, or at least of some power or force which seems to exist outside of man, and who is apparently the possessor of certain powers which are greater than man's. Religion teaches us many things about God. Often we call God "All Powerful and All Knowing, but if this is true, how can he permit evil and sin in the world, and what does it mean to say that man has freedom to choose? Certainly it would seem that many times the things we say about God are in conflict with each other. No wonder we are so confused when it comes to a description of God. The rabbi in our fable was content to say that he could not know God, but do you think that he had no idea about what God was? To best understand this problem, we had better distinguish between knowing God and knowing about God.

III KNOWING AND KNOWING ABOUT ...

a. The distinction between knowing God and knowing about God was always a constant source of trouble to the ancient thinkers of our religion. All of them, both past and present seem to agree on one thing: namely, that it is impossible to

know God, although, they say, we may well know about God. The distinction between knowing something and knowing about something may best be described by an example:

Were I to ask you if you know who a particular man is, you may answer me by telling me his name, what he does, or what he looks like. By giving me this information you have merely told me about the man, but do we really know this man? No! Even with all these impressions, I will not know the man, all that I will have done is to put together a lot of things that I know about the man. To know a man is to know his very essence. This is impossible. As young people, how many times have you said to yourselves that even your own parents, with whom you have lived all your life, do not really know you? This is merely your way of expressing the fact that there is a difference between knowing and knowing about.

With this distinction between knowing and knowing about clear in our minds, let us now turn our attention to the problem of knowing God. It is one thing to say we can try to know about God,, it is quite another thing to assume that we can actually know God or determine His essence. The former may be possible, the latter is completely impossible.

The German thinker Emanuel Kant made this distinction very clear when he said that our minds cannot possibly grasp the "essence" of God because we can never know "the thing in itself."² Although it may be possible to say certain things about God, when we try to know God, we are seeking to determine that which cannot be determined. When we try to know God, we

are trying to discover whether or not He feels, thinks and reacts the way man does, and what His very personal deepest nature is. When, on the other hand, we try to know about God, we are asking: Is He All Wise? Is He One or more than One? Is He Holy? Is He a body or not? Is He all powerful? Is He a Creator?

This distinction between knowing God and knowing about God is a very old one in Jewish thinking. Some of the medieval Jewish thinkers expressed it this way:

Philo:

...it is wholly impossible that God according to His essence should be known by any creature, for God is 'incomprehensible' (non-understandable)³

By using the word "Incomprehensible" Philo did not mean that we could not see the results of God at work in the world, and in this way know about Him, but he did mean that God, Himself, can never be fully known by the mind of man.

Saadya

"The Creator (be He exalted and Glorified) should be more abstract than anything abstract, more profound than anything profound, more subtle than anything subtle, deeper than anything deep, more powerful than anything powerful, and higher than anything High, so that it becomes impossible to probe His quality."⁴

Even Maimonides, the great reasoner of medieval Jewish philosophy said:

"All we understand is the fact that He exists, that He is Being to whom none of His creatures is similar ...In the contemplation of His essence our comprehension and knowledge prove insufficient."⁵

The medieval writers were not the only ones to recognize the limitations of the human mind when it comes to understanding

God's ultimate reality. Men representing all phases of Jewish thought are in agreement about this one point. Martin Buber, one of the most learned of the modern Jewish scholars said:

"We have approached God...but we have not come nearer to unravelling His nature."

"God can never be expressed, He can only be addressed."⁶

Such sentiments can be traced throughout all of Jewish thought. It is not a completely unreal position. Why even the scientist faces the problem of not knowing the essence of a thing. Every chemist or physicist can tell you about the uses of electricity, but none of them can tell you of its nature. They all know what it does, but no one knows what it is.

b. Can we say "He?" Before we turn our attention to a formation of the things which we can say about God, let us first understand the language we are using.

We always talk of God as "He." When we say "He" we do not mean that God is a man. "He" is merely a figure of speech. Many times God is spoken of as "it" or "Force" or "The Given" or even "the vital power." We use the word "He" for two reasons. First of all it is convenient and secondly, because it helps us identify ourselves with something with which we are familiar -- the human personality. We like to think that in some respects we are like God. We must remember that we are always restricted by language. For example: when we see a beautiful ship gliding into a harbor, we might exclaim: "My isn't SHE a beauty." Ships are always referred to in the feminine gender, although none of us think that a

ship has sex, either male or female. Perhaps a better example would be the way we speak of "Man" when in reality we mean, mankind or men. One short humorous incident may help clarify the entire matter.

During the days of women suffrage when the women of America were crusading for their rights, they often resorted to tactics which led to their arrest and temporary imprisonment. A young suffragette, in her early twenties was once so imprisoned. She was herded into a large cell where she found herself in the company of all types of women. Naturally the incident affected her deeply, and as she began to think of the poor circumstances in which she found herself, she began to cry. One of her compatriots, who had been through this process a number of times before, upon seeing her tears came over to her, put her arms about her shoulders and in a most compassionate and comfortint tone, said to the young girl: "Don't worry dear, God, She will protect you!" The incident speaks for itself. All of us conceive of God in different ways, even to the point of personifying God according to our own outlook. The fact is, however, that when we refer to God as "He," we are a) employing a convenience in language, and b) we are expressing our own desires to identify ourselves with God in as personal and most easily understandable way as possible. We are not trying to ascribe gender to God.

Our last chapter dealt with attempting to prove God's existence. Let us now see what we can say about Him.

IV THE ATTRIBUTES OF GOD

1) God is One. The most fundamental idea of the

Jewish religion is that God is One. This doctrine, above all others, has always been the keystone upon which the structure of Judaism rests. Judaism is fundamentally a religion without dogmas. There are very few things about which Judaism says, "You must believe!" Nevertheless, if we were to try to determine at least one idea which makes a person a Jew we would find that the belief in One and only One God would be the most basic idea upon which our definition is based. This concept is as old as the Bible itself. The idea is found clearly established in the fifth chapter of the Book of Deuteronomy where we have an expression that each of us have learned as children: "Hear O Israel, the Lord is God, the Lord is One." This has always been the most fundamental idea of all Jewish thought. Without it, Judaism as a religion, ceases to be. Throughout our history, men have died for the idea. During periods of persecution and oppression, men considered it of special blessing to die with the "Shema" on their lips. The rabbis tell the story that when the great sage Rabbi Akiba was put to death, he held the word "Echad" -- One -- on his lips until the last spark of life departed from his body and it was this one act, above all others that merited him for "the world to come."⁷ Today, we have the tendency to take for granted this idea of the oneness of God. This assumption was not always so easily made. With the growth of non-Jewish religions, other ideas about the nature of God, began to flourish in the world. Among these various ideas there grew up the idea that God is three. Christianity became

the champion of this doctrine called the doctrine of the Trinity. God is one, yet He is, in some mystical way, of a three-fold nature. It was particularly during the tenth, eleventh and twelfth centuries that the Jew found his basic idea of the unity of God seriously threatened. Christianity, at this time was very much interested in winning converts to their religion. Naturally they also tried to win Jews to their belief just as they tried to win those who were neither Jews nor Christians. Jewish survival was threatened. It is little wonder then, that Jewish leaders felt that it was of the greatest importance to develop arguments with which to counteract the influences of the outside world. Until this time, not much attention had been given to the proving that God was One; now it became of supreme importance.

The proof is quite simple. God you remember is thought of as being the Highest, the most noble, the finest of which our mind can think. If this is so, then it is impossible to have two of anything which are thought of as supreme. One must take precedence over or exceed the other, else neither could rank first. God, therefore, as an utmost must be One.

There is another reason for saying God is one and only one. If there were more than One God, it would mean that each of these Gods had a separate existence. If they exist separately, then there must be causes which brought them into existence. If there were such other causes then neither could be God, since God, we said, is the first cause, and therefore there would have to be some one thing which brought

what we tried to call Gods into existence. God therefore, has to be One.⁸

2) God the Creator. The second important quality that Judaism attributes to God is that He is a Creator. What can this possibly mean? On first glance it would seem that this is a particularly curious thing to say about God, since if He is a Creator, He must have created out of something. But if there is something out of which to create, that something must have existed before God created out of it, and it in turn must have had it's creator. And so we could continue to regress endlessly. For the philosophers of Judaism the answer to this dilemma lay only in saying that God created the world out of nothing. How is this possible? We cannot answer. All we can say is that God works in ways that are not completely understandable to the human mind. This was Judaism's answer in the medieval world, and in many instances is still the only answer religion can give. But religion is not the only sphere of knowledge which finds unanswerable this question of how the world came into being. All of man's knowledge and intellectual skill has not brought him to a solution of the problem of how the world came into being. No matter what system is used, whether it be religious thinking or scientific investigation, we eventually return to an unresolved and possibly unresolvable problem; we just do not know how the first matter of which the world is created, came into being. Of course there are theories about how the world grew and developed, one of which is called theory of

evolution. Reform Judaism certainly acknowledges its validity, but this theory as others like it starts with the basic fact that there was something already in existence out of which things could evolve. How that first something first got there remains a mystery. If the world's creation is such a mystery is there any point in saying that God is the Creator? For Judaism, the answer was a definite "Yes."

Saying God is the creator, is a statement of value rather than a statement of fact. By saying God is the Creator we become conscious of our being created.

All of us have, at one time in our lives, made something, whether it be a painting, an object out of clay, or even a good idea. As such, we have created. The object of our creation, bears an imprint of us upon it, although we may not become like the thing we have made. For example: When Michelangelo created the murals on the ceiling of the Sistine chapel in Rome, he did not become like the ceiling on which he painted, but the ceiling is a beautiful testimony to his creativity, and as such, is a reflection of he who painted it. So too with God. It is possible to think of God as the great Creator, who in the creative process leaves a little of his imprint on us. We then, begin to realize that we reflect a little of God within ourselves. We begin to recognize that we have some of the creator not only imprinted upon us, but implanted within us. This recognition serves a three fold purpose. First of all the admission that God is the creator, helps us to recognize that we are dependent on a "Creator Being"

who always shows himself to be present in the world by the constant acts of creativity which are going on among us.⁹ Secondly, it gives man a feeling of responsibility. If man thinks of himself as a reflection of God, then man has a responsibility to live up to the highest and finest that is in Him, for only in this way will he best express the God which he reflects. Finally, the recognition that God is a creator can prevent us from becoming too prideful, too self centered. We see that we are not beginnings and ends in ourselves, but rather a part of, partners with, that which is beyond us, which is the cause of our existence, which gives purpose to our lives, and which guide us in our own creative processes.

It is for these reasons that modern Judaism thinks of God as the Creator. There are some who deny the validity of this approach. For them, the existence of the world is not only an unanswerable problem, but also of no importance. They either fail to explain how the world got here, or else they do not go far enough in their explanation. For them, it is enough that the world is and man is. Man is thought of as merely a mechanical being, one more cog in the midst of a huge unexplainable machine. In the final analysis, each of us must make our own decisions as to which outlook we want to adopt. The way we will lead our lives is determined by the choice we make.

3) God is not a body. How many of you, while reading the Bible have wondered about such statements as:

"Behold the hand of the Lord is upon thy cattle which is in the field." (Ex. 9.3)

or as is found in the priestly benediction:

"The Lord made His face to shine upon you. (Nu. 6.25)

or

"And the Lord said in his heart... (Gen. 8.21)

or finally that famous passage found in the book of Exodus where Moses asks God to let him see His great presence. God answers: "I will make all my goodness pass before thee... (but) thou canst not see my face, for there shall no man see me and live... And it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock and will cover thee with my hand and while I pass by. And I will take away my hand, and thou shalt see my back, but my face thou shall not see." (Ex. 33. 19-23)

There are hundreds of such statements found throughout all of the Bible. Upon casual reading of such verses, one might easily receive the impression that God is a body -- as man is a body, with hands, feet, ears, eyes, etc., and that Judaism represents God in bodily terms. Such however, is definitely not the case. One of the ideas which Jews have always placed heavy emphasis on is the idea that God is not a body and cannot truly be thought of in such terms. Jewish thinkers always took great pains to try to show that God could not possibly be a body, for to say such a thing would be to subject God to the same limitations and imperfections that all bodies are subject to. God would therefore be subject to death and decay, sickness and disease, hunger, heat, cold and all other

problems that bodies are subject to. The Jew would never permit God to be reduced to such a level. And yet, we find clearly stated in the Bible references which seem to portray God in just these human terms. It is necessary to explain these phrases as it is necessary to describe God in proper terms.

One of the earliest of all Jewish thinkers to attempt such an explanation was the philosopher Saadya, who as you remember lived in Turkey during the 9th Century C. E.

Saadya knew that all material things come into existence and pass out of existence. He reasoned that if things come into being and pass away they have to have a beginning and an end, but since God, for him, was the beginniner without which there was no beginning, it was clear that God could not be a body, for then He could not be eternal -- which for Saadya was unthinkable.¹⁰

Saadya explained all human descriptions of God that are found in the Bible as being near figures of speech. They are not really descriptive of God at all. For example: Saadya comments on the famous passage (found in the first chapter of the book of Genesis) where it says:

"So God created man in His own image, in the image of God created He...them."

According to Saadya this meant that man reflects the dignity and honor of God and in this sense is man made in His image. Any attempt to understand such a verse literally is incorrect for actually "if we wanted to speak of God in exact

language, we would have to refrain from describing Him as hearing, seeing, being merciful or desirous, so that the only activity we could assign to Him would be His mere existence."¹¹

V THE THINGS WE CANNOT SAY ABOUT GOD.

Judaism has never been at a loss for things to say about God. Sometimes this leads to many contradictions. As we go through the Bible we find that in one place God is described as one who will take vengeance on His enemies. (See Deuteronomy 32.41.) While in another place He is spoken of as a long suffering, infinitely patient God, who forgives all wrong doing. The 34th chapter of the Book of Exodus is a classic example of this. There it says:

"And the Lord passed by before him (Moses) and proclaimed: The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin..." (Exodus 34.6-7)

This is but one example of many where the things said about God are in conflict with each other. Is it really possible, therefore, to speak of God in such positive terms? Maimonides answers "no."

One of the first of the great Jewish thinkers who attempted an answer to this perplexing question was Maimonides. He showed that in reality we cannot attribute anything to God in positive terms. When we try to give God positive qualities we find that we are limiting God. Since we do not know God's essence we cannot know what is identical with it and cannot describe Him. Therefore, to say that God has life, power, wisdom or will is in reality to say nothing definitive about God. Since

we only know what these terms mean when applied to man. But since God is unlike man, they would have no real meaning when applied to God. Certainly they would not describe His essential nature. We must realize that His existence is not like the existence of His creatures, His life is not like that of any living being. His wisdom is not like the wisdom of the wisest of men. In short, anything we attribute to God is totally different from anything we might mean when applied in a similar way to man.¹² To be perfectly honest then, said Maimonides, all we can say about God is what He is not. One comes closest to the truth about God when one speaks of God in negative terms. To say God is a living God, means only that he is not "not dead." To say that He has knowledge means that He is not ignorant. And to say that He is wise means only that He is not unwise. This attempt to define God in negative terms is like a process of elimination all of have experienced in a chemistry laboratory. When you are given a colorless liquid and told to find out what it is, you begin to determine its nature by putting a piece of litmus paper in the liquid. If the paper turns blue you know that the solution is not acid. If it does not turn any color you know that it is neither acid nor base, so you try a new approach to discover its nature. It may be just plain water, or it may be some other solution which does not react to litmus paper. By such a process of elimination it is conceivable that you could determine what the liquid was. The only difference between this problem and the problem of determining God's nature is that with God the field of experimentation is unlimited. You

can never reach its end. All you can do is reduce the area of knowing what God is not. Let us now read Maimonides' own words:

"All we understand (about God) is the fact that he exists, that he is a being to whom none of His creatures is similar, who has nothing in common with them, who does not include plurality, who is never too feeble to produce other beings and whose relation to the universe is that of a steersman to a boat...in the contemplation of His essence, our comprehension and knowledge proves insufficient; in the examination of His works...our knowledge proves to be ignorance and in the endeavor to extol Him in words, all our efforts in speech are mere weakness and failure."¹³

Maimonides rendered a great service to Judaism and to all thought by outlining his view of the negative attributes of God. For by giving us this idea, he helped us to exclude false notions about God. Perhaps they do not help us to know God's essence, but they are important. When we consider "the vast amount of misinformation and error which is so widely entertained about God it becomes significant to make these assertions by which error can be boldly contradicted. We may not be able to know what God is, but it is important to know what He is not. The exclusion of false notions is an important phase of knowledge, though it does not prove the divine essence, which must continue to elude our mortal minds."¹⁴

By making clear this idea of negative attributes Maimonides was able to save himself, and those who followed him, from many unnecessary entanglements, but he also involved himself in the strange situation of saying that the more we know of God the less we are able to state positively about Him. What then are we left with? Can we say anything at all about God? Maimonides

thought so. He thought that just as we can speak of His unity, His non-bodily characteristics, so we could say one more thing about God -- that he is eternal.

God is eternal

One of the prime qualities attributed to God by any religion whether it be Judaism or not, is the idea that God is eternal. The word eternal is not easy to define. It means that which is beyond or outside of space and time. Do you remember how we tried to show that God could not possibly be a body? If this is a true picture of God, then space cannot be thought of in connection with Him. One of the things which makes a body a body is the fact that it occupies space. That which is not a body cannot occupy space. Since God is not a body, God cannot occupy space. God cannot be limited to any one particular place or point in space; He is everywhere filling the entire universe. The prophet Isaiah conveyed this idea beautifully when he wrote:

"Who hath measured the waters in the hollow of his hand and meted out heaven with the span and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing." (Isaiah 40.12-15)

God is also unlimited in time. Time as we know is a measurement. When we talk of something in relation to time we are talking in terms of beginning and end in time. But we say that God is without beginning and without end, for only

those things which are body have an actual beginning and end, and God is not a body. Therefore, if God is without beginning and without end, he is timeless. This was the meaning of the Psalmist when he sang:

"Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." (Ps.90.2)

God therefore, is not a being subject to either time or space. God is eternal.

Maimonides made a great contribution to our thought. He showed us that God, as an absolute being, could not be simply a magnified person. He also showed us in clear and uncompromising logic how reason can be united with the great principles of religion to produce a useful pattern for life. But it is not enough to say: "God is," and to describe some of his characteristics. Religion always has to harmonize with what is known in the world. Maimonides, as all Jewish thinkers, realized then, as we realize now, that God has to have a relation to man and to the world which he created. We must constantly strive: "To find a place for God in God's world." We now turn our attention to discovering just what Jewish thinkers thought this relationship was between God and the world he created.

FOOTNOTES

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CHAPTER 4

GOD'S JOB---THE COSMIC BELLHOP?"

I. Motivation: Huckleberry Finn Revisted

How many of you remember your wonderful adventures with Tom Sawyer and Huckleberry Finn? I'm sure that many of you have forgotten all about Miss Watson who used to take care of Huck, and who, was the only one responsible for the little religion Huck was ever exposed to. Usually the closest Huck Finn ever got to a church was to pass by it on his way to the river, but he once did have a rather unsatisfying brush with the power of prayer. But let's let Huck Finn tell you the story in his own words:

"She told me to pray every day, and whatever I asked for I would get. But it warn't so. I tried it. Once I got a fish-line but no hooks. It warn't any good to me without the hooks. I tried for the hooks three or four times, but some how I couldn't make it work. By and by, one day I asked Miss Watson to try for me, but she said I was a fool. She never told me why, and I couldn't make it out no way...I went and told the widow about it and she said the thing a body could get by praying for it was 'spiritual gifts!' Once Tom told me about how people could rub lamps and stuff and get magicians and geniis,.. tall as a tree and big around as a church, to appear and get things for you. I thought all this over for two or

three days and then I reckoned I would see if there was anything in it. I got an old tin lamp and an iron ring and went out in the woods and rubbed and rubbed till I sweat like an Injun, calculating to build a palace and sell it; but it warn't no use, none of the genii come."

(Huckleberry Finn, Chap. 3)

II. Why Do We Pray?

Have you ever used the expression: "Say, that gives me an idea?" I am sure you have. All of us, when we have been in a discussion with other people, or when we have been reading or seeing something, have received an idea from that toward which we were directing our attention. If you think back a minute, you will even see that what we have just said will give you ideas. You might remember a meeting that you were at where some one said something that inspired you to a new idea which you presented to the group. Of, you might recall reading an incident in a story which was very much like one you had previously and which you remembered from seeing a similar incident in print. I am sure you have seen some one who has reminded you of some one you know. By the same token, have you ever listened to a beautiful piece of music, or seen a lovely painting which made you say to yourself, "Gosh, I'd like to be able to do that!" or perhaps, "That was truly beautiful, it really inspired me." These are not uncommon experiences in life. Almost every individual has at some time been profoundly affected, influenced or inspired by some thing or some one. Inspiration is a very real quality in our lives; one which all of us have experienced at one time or another. The sources of such inspiration are usually the things we hold to be good; either insofar as they are beautiful, to sight or sound or worth while, insofar as they are stimulating to

the mind and of reward to the emotions. One thing however I think you will agree with me on, is that before we could receive such an inspiration, we found it necessary to expose ourselves to these sources of inspiration. For example: Before we could derive any pleasure from a painting, we had to see the painting. Before we could be moved by a piece of music, we had to hear the music, or before we could be influenced by a person, we had to meet that person and listen to him.

Take this analogy and apply it to the subject of our discussion; prayer. Certainly you will agree that any idea of God that we have involves an idea of that which is the most beautiful, the most worth while, the most inspirational. His existence, includes within it these qualities which are most inspiring in our life. But many times it is difficult for us to focus our attention on this Divine Idea.

1) Prayer acts as that agent which can help us focus our attention on the Divine for purposes of receiving inspiration. It is that agent, by which we are exposed to God, to receive inspiration from Him. Just as eyes are the agent to help you receive inspiration from a painting, and ears are those organisms through which you receive inspiration from a symphony, so prayer is the agent through which you may expose yourself to God in order to receive inspiration from Him. Prayer then, becomes that agency

through which we bring God, whatever we mean by that term, into personal relationship with our life, letting God help us as we struggle to know right and good. "Just as much as we pray because we believe in God, we believe in God because we pray."¹

2) There is another reason why we pray. A very fine philosopher of modern times once said, when asked why we pray: "We pray simply because we cannot help praying."² By this he meant that all of us recognize that there are times in our lives when we run up against a problem or a situation where no one else and nothing else that we would ordinarily turn to in our lives, can be of much help. At this time, we find ourselves instinctively praying, whether we want to or not. By doing this, we are turning to a power not ourselves, for either help, or contentment or an inner feeling of relief, as well as for inspiration.

3) A third reason why we pray is because we want something. It may be either of a material, or a non-material nature, but we feel the desire to have something, and we do not feel that we can get it on our own. The easiest and most natural thing to do then, is to say "God give me." This last point deserves our careful consideration, for though it is the most common reason given for why we pray, it may be that it is the least valid reason.

III. What Prayer Is

1) Prayer is a dialogue between God and man. This may sound incredible to you but it shouldn't. You go through almost the same thing every day of your life. Have you never been so angry with yourself that you have given yourself a good bawling out? You find that you take one side of the argument, usually the side of the attacker, and your alter-ego (other self) takes the other side. This alter-ego is made to bear the full brunt of your attack. You are liable to call it names, curse it inwardly, tell it what a fool you have been, what big mistakes you have made, how you could have done better. You mentally tear yourself apart in anger, and when you are all done you find that you feel much better. By the same token, when you have done something extremely well, and are pleased with yourself, you find yourself complimenting your alter-ego (your other self). You say, "Well friend, that was pretty good!" "I'm proud of you." "You did a good job," and you give yourself a mental slap on the back. In both instances, you are holding a conversation with yourself, a dialogue. Prayer, as practiced in most religions, is basically the same thing. "It assumes the dialogue form. The individual who prays identifies himself with the ego and addresses his prayers to an alter (other whom he believes to be superior to himself in power and thus able to effect what he could not accomplish alone)." ³ In primitive religions,

this alter was a stick or a stone, but as man realized that the stick or the stone could not help him, they were replaced by an idea of God--a being who embodied the highest and loftiest aspirations of the ego.

2) "The Language of Religion." So far, we have not based our idea of what prayer is on the necessity of saying that God actually exists. What has been important is the existence of a God idea, as a focal point in our thinking. But it is just as plausible to base a theory of what prayer is on the idea that a God really does exist and that furthermore this God is a God who is close to man, yet external from him. This is the traditional viewpoint held by religion. God is an active, real, living agent, who acts in our lives first subconsciously insofar as we feel the need to pray, and then in our conscious beings, through the medium of prayer. As you can see, this concept of prayer requires a belief in God's existence. Is this belief valid? The answer to this question is to be found only within the individual mind. We have tried to indicate where belief in God's existence is a logical, reasonable doctrine. One who believes in God is neither a fool or a simpleton. It is just as sophisticated to believe in God as it is to deny his existence. Science cannot disprove God any more than philosophy or science can prove Him, nor does it want to. Many of us are prone to accept or reject an idea on the basis of science's acceptance or

rejection of that idea. Certainly this is the valid approach to any given problem, but it is not the only approach. There are other criteria of truth. Science itself oftentimes has trouble even proving or disproving natural laws. A good example of this is the law of gravitation. They can tell you how it works, but not why things go on in this fashion. Many natural scientists who are believers in God explain gravitation as the way God acts in keeping particles of matter in their places and that every important scientific hypothesis is, in the ultimate end, a theory about the manner in which God thinks and acts. Assuming God to be an actual and close reality, all natural processes are just evidences of His actions. To say that prayer is wholly an affair of the organism interpreted scientifically, is not to deny the action of God but to affirm it.⁴ It makes just as good sense and possibly better to say God is, as to say he is not. In such a theory of prayer, the object of our dialogue (the other or alter-ego) becomes God, since according to the view outlined above God is everything and in all things. He is in the stone just as He is in you and me, but remember, to say that God is represented in all things, does not mean that all things are equal expressions of Him. Certainly you and the ant are not equal in any way. The important fact to remember in the religious view of prayer, is that God is a close God. He is close to man and close to the universe, or more

3) Can you find yourself here? Were you to ask ten of your friends for a definition of prayer you might end up with eleven or twelve definitions, since some would express two ideas. Prayer is just that difficult to define. Here are a series of various definitions to prayer: see if any of them express your sentiments on the subject.

IV. Examples

"Prayer is a reflection of man's inner cravings hopes and strivings. It will be high or low, refined or common, thoughtful or stupid in accordance with the character and spiritual endowments of the person praying."⁵

"Prayer is a wonderful intermingling of mystery and certainty; it is as if heaven and earth touched each other and the far God thereby became the near God. In prayer the life impulse of the man who knows that God has created him turns toward the foundation of his existence." To the living God there turns the living man whose innermost being craves for the elevation and fulfillment of transcending the limitations of mortality.⁶

"Prayer is a dialogue between man and God, consisting of the monologic prayer, in which man relieves himself of his manifold burdens and afflictions, seeking and finding relief in God who thus completes the dialogue."⁷

"Prayer is a way to master the inferior in us, to discern between the signal and the trivial, between the vital and the futile, by taking counsel with what we know about the will of God, by seeing our fate in proportion to God."⁸

"Prayer is a method which man employs for the purpose of rendering himself a better channel for the love of God."⁹

You see now that there are definitions of prayer which are certainly hard to understand. We could fill a whole volume with such quotations. As you investigate the subject of prayer, one thing begins to stand out, and that is that basically prayer can be broken down into four main approaches: 1) Petitional, 2) Didactic, 3) Mystical, and 4) Psychological. Each has its own particular approach. Each has something to give to man in his attempt to understand prayer, yet it is possible that no single one can be adopted by the individual at the exclusion of the others:

V. Approaches:

God, "The Cosmic Bellhop"

The approach to prayer which says, "God, Give me," is the oldest type of formal prayer known to man. God is conceived of as some sort of a genii or a bellhop waiting to do the bidding of the first person who rubs the magic lamp or who presses the spiritual prayer bell. It is supposed that the genii will then come running to do whatever man, the master, wishes. When our forefathers were primitive men living in the desert, they thought that every special thing had its own god, and that each god had to be appealed to on an individual basis. "Primitive man had no conception of the regularity of nature: he had no conception of forces and laws; the only activities of nature that he knew were those mysterious phenomena round about him which did things to him, and it was with these that he felt the necessity for establishing friendly relations. Every aspect of nature were gods to him--the actual mountains, stones, springs, trees, animals, storms, etc. They were greater than he; they controlled his destiny, upon them he was dependent; and their good will was necessary for his well being."¹⁰ The method of obtaining their good will was by giving them something, and expecting them to give something in return. There was not much selection in this type of prayer. People prayed to all kinds of objects and for

all kinds of things. When they wanted rain, they prayed to a rain god, when they wanted sun, they prayed to a sun god, etc. But, as these people grew up mentally, they became more discriminating. They selected more carefully the things to which they prayed for they realized that rain or dry weather came just the same, whether you prayed for it or not. Eventually they learned to ask for things from One God. Essentially though, the asking kind of prayer has not changed. We still ask God to do things for us, to give things to us, or to help us in some special way. It is still egoistic and self centered in that it is man asking for some benefit for himself from God. Today, though, "petition has a higher character than just asking for material things. Today we pray 'Create in me a clean heart...' (ps. 51, 12) in order that we may have truth whereby we may achieve higher ethical action."¹¹ A good example of this is what happened recently in West Memphis, Arkansas. The following is a newspaper account of the incident:

PRAYERS PAY OFF--
VOTERS TURN DOWN
RACE TRACK PLAN

West Memphis, Ark., Jan. 23, (UP)--Voters here rejected a proposed \$2,000,000 horse race track after opponents of the oval staged a marathon prayer session in Memphis, Tenn., just across the Mississippi river.

Unofficial but complete returns from yesterday's referendum on the issue showed 1533 votes against the track and 1360 in favor of it. A Baptist minister, the Rev. T. O. Douglas, led a "victory" prayer in downtown West Memphis immediately after the result was announced.

Arkansas Gov. Sid McMath, who said establishment of the track "would be like putting a honky tonk in your neighbor's (Memphis) backyard, was "gratified" by the outcome.

Cincinnati Post
January 23, 1952

If prayer was just petition and nothing more, it would not have been long until the entire concept of prayer died away altogether. Why? If the petition was always answered by God, man would be able to suspend or control the laws of nature for his own private use. What a disorderly and chaotic world would result. And, on the other hand, if the requests were not fulfilled men would no longer believe in the helpfulness of prayer and so would stop praying. No, certainly prayer cannot be just petition--it must be more than

just man asking something from God. Of course, in all fairness to this approach to prayer it must be said that "petitionary prayer is not simple; it certainly divides into two categories--petitions for myself and petition for others."¹² There can be no question about the fact that petitionary forms of prayer exist in our religion, as they exist in nearly every religion in the world; if there is a danger involved in the petitionary prayer, it is that we do not understand that this is not the only kind of prayer there is, and that as a matter of fact, it ranks lowest on the scale of prayer. Too many of us have the tendency to be like Huck Finn in our earlier example. We are praying for fish hooks all the time, whether it be for ourselves in the form of a new dress, or for others: "God give him wealth." At these moments, when we find that our prayers are not answered; when we do not get the new dress, or he does not become wealthy, we become bitter, and cynical, and in our most complicated language say: Well, what good does it do to pray, prayers are not answered anyway. There are, however, valid forms of petitionary prayer:

The Didactic Approach

As self centered and egoistic as is the petitional approach to prayer; as much as it reflects the adolescent stage of prayer, the Didactic approach represents the mature nature of man and his selflessness. In this type of

prayer the attention is directed away from the self, whereas in the petitional, it was directed towards the self. This Didactic form of prayer has oftentimes been called the highest expression of Jewish thought.

The Didactic approach is "other" centered. The emphasis is on the recognition and praise of the Divine, whatever the divine be for the individual. The Didactic prayer, or praise prayer, stems from "intellect seeking enlightenment and wisdom; man steepes himself in God and feels sustained."¹³ "Teach me Thy path, show me Thy way, illumine my darkness," that is the language of the Didactic prayer. Here we see man reaching his highest peak. It is close to the admiration we have for a beautiful work of art, and the inspiration we have from it. Once we experience something beautiful, we long to share it with someone else and we feel that we have to tell the whole world about it. So too with this highest form of prayer. Man, in his recognition of the beauties and grandeur of the world around him, cries out his thanks to God. He expresses appreciation for the creation in which he, man has the opportunity and the ability to share.

Before such a prayer can be given, man must prepare himself. The person needs to forget himself, and his own needs and think himself into a large completeness, into a wholeness which tends to magnify the whole horizon of his view. It is probably the most difficult of all prayers.

It is not easy for any of us to stop thinking of ourselves and for ourselves, especially at a time of such deep concentration which prayer stimulates. Not many of us have the bigness of heart or mind, the depth of feeling to pray: As did the psalmist:

"O Lord how excellent is Thy name in all the earth! who has set Thy glory above the heavens. Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger. When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained. What is man that Thou art mindful of him, and the son of man that Thou should care for him. For Thou hast made him a little lower than the angels and hast crowned him with glory and honor..."

Ps. 8

Maimonides put it this way in the fifth of his famous thirteen articles of faith:

"I firmly believe that the Creator, blessed by His name, alone is worthy of being worshiped, and that no other being is worthy of worship."¹⁴

What is implied here is that since we direct our prayers to Him alone, we are certainly conscious and convinced that He, being good, kind and merciful will listen to our supplications.

Bachya:

"It is proper for you to know my brother that the aim of our devotion in prayer consists in naught save the soul's longing for God, humbling himself before Him and extolling the Creator with praise and gratitude unto His name."¹⁵

The elevation that such a concept of prayer can have for the individual makes the Didactic development one of the

most glorious testimonies to the development of man. To come from the narrow, selfish idea of prayer which makes of God a sort of "cosmic Bellhop" to an idea and expression of prayer which makes of the Divine the object of man's deepest feeling and highest praise, is indeed a miracle to behold. If there are miracles in our world, such might well be considered one. What a source of inspiration and courage to man, as he continues to climb the road of civilization to the peak we oftentimes call happiness.

"Do not make the prayer a fixed claim or demand, which must be fulfilled, but a supplication for mercy, which may or may not be granted." (Mishna Abot 11.13)

So spoke our rabbinical forbearers over 1500 years ago.

Mysticism

No account of prayer would be complete without a brief presentation of the mystical approach. Much maligned, and oftentimes misunderstood, the mystic has not always been received well by minds in which the rational approach to a problem has always been emphasised. For the mystic "prayer is spiritual ecstasy." One mystic has described it this way: "It is as if all our vital thoughts in fierce ardor would burst the mind to stream toward God. We try to see our visions in His light, to feel our life as His affair."¹⁶

The petitional and the Didactic prayers draw a sharp distinction between the different natures of God and man. In mysticism, though, this line is neither so sharply drawn, nor so clearly emphasized. "Man," He says, "is not so completely outside of God, nor God so outside of man."¹⁷

In mysticism the emphasis is on the inwardness of the religious spirit and the struggle which man goes through in his attempt to unite with God. God does not answer prayer, for the mystic, He shares prayer with him. The essence of religious Judaism, for such a person, is the awareness of the reciprocal relationship between God and man. Piety therefore becomes allegiance to the will of God. It implies a resolve to follow a definite course of action in life which is in pursuit of the will of God. Imagine if you can, an intimate conversation with a very close friend. At such times you give a little attention to that person's voice or his physical appearance. What you are concerned with is what is being said, and the attempt to better understand the nature of he who says it. So too with mysticism: it is the constant conversation between man and God in which the presence of the latter is constantly sought.

"The drive toward practical consequences is not the force that inspires a person at the moment he prays...the hope of results may be the motive that leads the mind to prayer, but it is not the content which fills the worshiper as consciousness in the essential moment of prayer...Prayer is the yielding of the entire being to one goal, the gathering of the soul to God, toward His goodness and power and asking Him to interfere in our lives and let His will prevail in our affairs. The essence of prayer lies in man's going beyond Himself and in His surpassing the limits of what is human."¹⁸

The Psychological Approach

The last approach to prayer that we will concern ourselves with is that one which will probably have greatest

appeal. It is an approach which is completely man centered.

We all recognize that within ourselves there are reserve powers of energy which we are not usually aware of. It is these reserves of energy that we call upon in times of real need. When we have to work hard over an exam, when we are in a dangerous position physically, we find that we can draw strength from these reserves of energy which give us the ability to continue on without feeling tired or worn out. As a matter of fact, we find that in such situations we feel fresher than ever before. "Stored up in the brain and nervous system as well as elsewhere in the organism, are large reserve resources of energy of which we are ordinarily unaware."¹⁹ This reserve can be tapped in many ways: The waving of a flag at the right moment in a battle, can turn the tide from defeat to victory. A slogan hurled out exactly at the right moment in a speech, a name called out, the picture of a dramatic and emotional incident brought to the eyes of the viewer at just the right moment, all these can elicit the reserve powers mentioned.

Prayer is a means to apply these reserve powers when they are needed. Through the agency of the alter-ego man can achieve things he would not ordinarily achieve. This is probably why when we are sufficiently hard pressed we all do pray no matter how great our religious scepticism may be at other times. (W.266)

Through prayer, religion insists things come about

which cannot be realized in any other way. "Energy which except for prayer would be restricted, is set free by prayer and operates in some part, be it objective or subjective, in the world of facts." (Wm. James)²⁰

The question raised immediately in the minds of most people reading this is "does not the efficacy of prayer depend upon the unproved assumption that the Alter actually exists, not merely in the mind of the person who prays, but also as God in the external world?"

The answer is No! The efficacy of prayer does not depend on such existence.

a) It is possible for one to be uncertain in his mind about whether there is an actual God to whom he prays or merely a God of his imagination and still be able to direct prayer to that "something not ourselves." The helpfulness of prayer is not dependant on the worshipers understanding the philosophy and psychology of the process, any more than it is necessary for a man to understand all the chemical structures of food in order to derive nourishment from it. The efficacy of prayer is a matter of immediate experience; the existence and nature of God are difficult philosophical questions upon which it is unnecessary for the worshipper to make up his mind in order to receive the benefits of prayer, i.e., suppose a building was on fire, would it be wrong for a man to throw water on the flames just because he did not understand the chemistry of combustion.

b) If a person knows he can receive large moral benefits through prayer, and he feels the need for such moral benefits, he should not refrain from praying just because he does not know whether the thing to which he prays is an actual existent or just a product of his own imagination.²¹

You can see that this approach to prayer is a radical departure from anything we have had up to now. It says that man has tremendous reserve powers which he can (and does) tap at will in moments of stress. More than that though, it says that prayer, insofar as it motivates the self, can produce changes in the human being and in society which under conditions devoid of prayer, we would not be aware of. Theodore Herzl once said, "If you will it, it is no dream." This is a manifestation of this type of thinking. "Prayer cannot by itself change fate, it can however, change character."²²

One of the first men to take this psychological approach to prayer and mold it into the Jewish frame was a man who is still doing a great deal to influence Jewish thought here in America. His name is Mordecai M. Kaplan. He too, places the emphasis on man, as stimulated by God, but on man nevertheless. He has tried to reconstruct Jewish thought from the age old traditional sources of Judaism, but as a modern man he feels that "religion can no longer be a matter of entering into relationship with the supernatural. The only kind of religion that can help man live and get the

most out of his life will be one which will teach him to identify as divine or holy, whatever in human nature or in the world about him enhances life."²³ Men must no longer look upon God as a reservoir of magic power to be tapped whenever they are aware of their physical limitations. "Belief in God as here conceived...functions as an affirmation that life has value...God can be found only by participation in human affairs."²⁴ God is a power not a person. God is the power that makes for...co-operation, right living, freedom, and the rebuilding of human nature and society. Prayer therefore becomes the utterance of those thoughts which try to bring man closer to an awareness of this "Power that makes for." Every effort to articulate our sense of life's worthwhileness in ritual and prayer is a means of realizing the godhead manifested in our personal and social experience.²⁵ ...To those who formerly prayed for rain, God was a being who gave or withheld rain as it suited His purpose. There is no room for such prayer in a conception of God in which giving or withholding rain at will does not enter. There will always be need, however, for prayer which rouses a yearning for those abilities of mind and body, or for that change of heart and character which would enable us to avail ourselves of such aspects of life as in their totality spell God.²⁶

Prayer then, for Kaplan, as well as for others who accept the psychological approach, is not so much man's communication with God, but man's communication with the highest

that he can think, stimulating his superconscious self, not only to live, but to live at our best, or as we ought to be, and to live a life of greater activity. It is through prayer that we oftentimes can effect this stimulation releasing the surplus of energy we all have. Prayer makes us aware of the difference between what we are and what we ought to be, and helps us evoke from ourselves the Higher Self. "In praying the honest worshiper must not only believe in the possibility of his own self fulfillment and that of mankind, he must ever seek to know and interpret the facts of the universe in order that he may contribute to the development of himself and all mankind."²⁷

IV. Is Prayer Answered?

The Petitional Prayer

1) This is the question most often asked by people, young and old. The answer is not easy to give, because it depends on what your meaning of the word "answered," is. If you want to know, can you change God, the answer is No, but it can change you, as you relate yourself to God. We have already tried to point out that if the only type of prayer you resort to is the Petitional one, and the things for which you ask are of a material nature, or of a nature which even though it might be in the power of the Divine to bestow, would cheapen God to bestow them, then probably Prayer for you is not answered. Does prayer give you material things? Probably not, in the direct sense of the term.

2) Sometimes we have a tendency to ask things of God which if he fulfilled would violate his own natural laws. Now no one would pray to God to permit him to jump off the Empire State Building and live, yet many people think nothing at all of asking God to make them beautiful physically or to give them a physical strength which their constitution could never give them. Thus is an abuse of the privilege of prayer. One can pray for beauty, if by that one means a beauty of the inner personality, which can and oftentimes is reflected in the face. How many times have we all said of a man or woman, "she isn't really beautiful, but there is a kind of beauty to her face which seems to shine right out." None of us can have our physical qualities changed

through prayer, but we can stimulate and inspire the characteristics of courage, and initiative, which govern the purely physical, so as to enlarge their capacities.

"The answer to the prayer may be in the prayer. The effect upon the man who prays may, in one sense, be produced by the man: but if so, that is only because the man himself is not "alone" or because prayer makes him receptive to mysterious influences, or strengthens and makes vivids within him a part of him which is Divine."²⁸

A wonderful example of this type of influence was seen by Jersey Joe Wolcott when he took the heavyweight championship away from Ezard Charles. After he had won the fight, they asked him how he had done it. His answer was "I prayed in my corner briefly, before the fight and in between every round. I guess it gave me a lot of strength." Was his prayer effective? Was it answered? Can you you pray this way?

One of the purposes of this section is to show us how to best discriminate intelligently between the purposes for which prayer is effective and those for which it is not. When we learn to make the distinction between the trivial and the things for which it is morally right to pray, we will go far in finding that prayer can be answered.

VII. The Value of Praying

When we ask the question, "Is there a value to prayer," what we are really asking is, "Does prayer produce the desired effect?" If it does, then certainly we can say that prayer has value, and ought to be developed by us. Let us examine life to^{see} whether or not prayer produces any desirable effects.

a. On the mind

Prayer can give us peace of mind, a feeling of calmness, courage and self mastery.

All of us are possessed with traits that are the birthright of animals as well as man. We have drives for sex, food, and self preservation. When we let these drives run riot in our lives, we become like the animal, but when we channel them properly, they become our greatest assets in creative life. Prayer can help direct the thoughts and wishes which spring from these drives, into useful channels. For Prayer in this sense, is reflection on the self, which makes a man say to himself: "Wait just a moment, before I act, am I acting in accordance with my highest principles. Am I expressing the Divine, within me, or am I sinking to the animal level?"

b. On the body:

We are all well aware of the field of medicine called psychosomatic medicine. This branch of the medical science recognizes that many functional ailments and diseases are the result of the thought and emotional processes in man. It tries to cure these ailments by working on the mind. Many times the doctor has gone to the Rabbi or Minister for help with a patient. The power of prayer is well known in this field. You have heard of Christian Science and other faith healing branches of Christianity. The members of these churches have built an entire religious structure around the power of prayer to heal sickness. However, one failure that many of us who do not understand the field too well, are prone to make is the failure to distinguish between that which can possibly be affected by prayer and that which cannot. Obviously prayer cannot heal a broken bone, a cancer, or even the measles. These are organic problems. Prayer can only function effectively, in cases where there is no damage or destruction to organic tissue,

for example: It can help the invalid. It can strengthen his mind, if in no other way than by making him less irritable and less despondent. Such a person's life becomes an example of courage, and a strong influence for good on the people around him. I am sure all of you have at one time in your life met such a person. Ask him some time if he ever prays and whether or not it is of any help.

Such a person's prayers, although they may not be literally answered, if they enable him to draw upon the reserve powers of his subconscious, give him calmness and courage, and make a real moral hero out of him.

c. On the minds and bodies of others

"Prayer can have an effect on others provided one of two conditions is met:

a) either that person who is prayed for knows that he is prayed for, or b) that person who prays comes into social contact with the person for whom he prays."

For example: take a son who is in the Army, in Korea. If he knows that his mother is praying for him, it can bring

to the surface of the boy's mind certain memories, previously left dormant and release certain impulses which had hitherto been untapped. These memories can inspire him, give him courage in the face of fear, and strength at a time when he would most like to run away.

(Of course, one of the requirements is that the mother, or any person in her place, be held in esteem and respect by the boy) Is prayer valuable in this instance?

Secondly, prayer helps us to be more humane. You cannot pray for some one and not learn to think of him in a way which will increase your appreciation of the good in him.

One thing to remember: Prayer is valuable and effective, never as a substitute for action, but as a guide and stimulus to action. You can think all day long about breakfast, but to get it, you have to get up and go downstairs for it. "God helps them who help themselves" is a true maxim, in this one instance. There is a wonderful old legend which the rabbis tell in this regard about a small Jewish

town far off the main roads of the land. It had all the necessary municipal institutions, a bathhouse, a cemetery, a hospital, and a law court, as well as all kinds of craftsmen, except-----a watchmaker. There just was no watchmaker in the town. Naturally in the course of years, the clocks and watches in the town ran down and got out of order. This caused a great deal of confusion and concern among the towns people and two schools of thought developed about what to do: some said, ignore the watches completely; but others felt that it was better to have some time than no time at all, and they wound their watches and clocks faithfully every day. One day there was good news for the town. A watchmaker had come to settle there. Immediately he was deluged with watches and clocks to repair, but the only ones he could repair were those that had been kept running--the abandoned clocks had grown too rusty!³⁰

d. On The Physical Environment

"Wherever man learns the way to overcome the difficulties in his physical environment, prayer, by releasing reserve powers

of subconscious energy, will strengthen his faith and courage and will render him able to carry out his work."³¹ It is difficult to conceive of such a tremendous physical task as the construction of the Panama Canal, or the building of the first transcontinental railroad, without thinking of prayer. Do you think it possible for such monumental tasks to have been undertaken without the prayer of the men who worked so hard on these projects? Certainly such tasks need the inspiration and genius which can come from prayer.

What then is the value of praying?

"To inspire patience under afflictions, hope in adversity, courage in the presence of danger and calm confidence in the face of death itself."³²

"It (prayer) makes our shadowy ideals shine forth like radiant stars upon our horizon and shows us the role that we are to play in life. We learn to judge ourselves in the light of these ideals."³³

"Prayer can effect moral reinforcement of character through the action of the Alter (ego) such as would be impossible to the same extent through any other agency."³⁴

What is the Value of Praying Publicly?

This too is a question which is raised by both children and parents. Why should I pray publicly, can't I pray just as well at home, or in my car, or in a field?

What are the reasons for public prayer?

a. Prayer develops the social sense of religion, the feeling of community and togetherness. We are not in this world alone. Group prayer makes us more fully conscious of this fact. Prayer, with others, gives one that important feeling of group belonging. We gain strength in the knowledge that there are others, who feel the way we do, share our ideals and our goals, and will, at least ideally, help us achieve them. New areas of virtue and activity become opened up for the individual.

What would happen to race prejudice if Negroes were allowed in every church in America regardless of its denomination? "If a group of people, were to pray sincerely for mental and moral changes in themselves, these would follow almost without limit."³⁵ Imagine, for example, a congregation which was to earnestly and devotedly pray for better social and moral conditions in the city in which they lived, such prayers would be really effective if the people in the church or synagogue, strengthened and inspired by their prayers, were to increase and make more effective their points of social contact in the city. What is true of the city, is also true of the nation and the world. Prayer here is used as a lever to pry man from his firm seat on the temple pew to an activity which comes from constructive thinking.

A wonderful example of such a stimulating prayer is to be found in the writings of a man who has spent his life-

time doing just the things that most men talk about. This man's name is Dr. Abraham Cronbach. Listen to one of his prayers:

"Eternal One...Deliver all who are ill-paid, over-worked, or placed amid unfitting or humiliating conditions of work. Help those who are unsuited, unhappy, or unwilling at their work, and lead into happier hours those upon whom the blight of unemployment hath fallen. May ampler wisdom, growing within our economic life, soon find a way to end its many woes."³⁶

The last point to mention in connection with public prayer may be best explained by an example. All of you have attended a symphony concert, where you have heard a piece of music that you had previously heard on a record or on the radio. Somehow it seems more beautiful at the concert. You can hear things in it you never heard before. Why? Because your attention is pin-pointed. All your attention is concentrated on the symphony that is going on before you. So, too, with public prayer. When we pray in public, we have an opportunity to pin-point our attention, to concentrate on a dialogue with God, whether it be to petition, to praise, or to stimulate ourselves to newer heights of thought and action.

which comes from a far more intimate relationship with the world in which we live, and to which we are to return, with whom you live.

5. Prayer needs our full attention, and more, so that you may first be able to grasp, and then having grasped the deeper life of prayer, be able to bring them into fulfillment in your life, either by increased sensitivity, or by

VIII. How We Pray

There have been volumes and volumes written on the subject of how to pray, and each denomination and religious group has its own prayer manual and prayer approach. It seems that there is no one answer. "Every one must pray at the level at which he is actually living,"³⁷ Yet there are a few general guides which can be set down and said to apply to all in their prayer.

1. We must continually grow in our prayer, whether it be from the petitional to the mystic, from the psychological to the didactic, whatever be our own approach, prayer must fit our needs.
2. Prayer should have the elements of both private and public participation, if it is to be totally satisfying.
3. A prime requisite for prayer is that the individual direct his attention wholly to the task of praying.
4. Prayer should arise out of a felt need on the part of the individual. The motivation should be from within, not from without. Do not pray just because people tell you to, but pray because you feel the need for prayer, which comes from a deeper sensitivity to the self, the world in which the self lives, and to other individuals, with whom you live.
5. Prayer needs control of body ^d and mind, so that you may first be able to pray, and then having received the benefits of prayer, be able to bring them into fulfillment in your life, either by increased sensitivity, feelings

of satisfaction, or actions which will work for the improvement of the community.

Remember, those who can't, criticize, those who can, create.

Prayer is an act of creation.

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CHAPTER 5

... IF I SHOULD DIE

I. Motivation: How a Man Gave Up the Ministry

The following account is the true story of a man who at one time was studying for the ministry, but gave it up before completion. He walked into the office of his psychology professor to say good-bye. "Does this mean you are giving up your plan to go into the ministry?" "Yes, I'm afraid it does," the student replied. "I don't see how I can go on with it. That is the reason I am leaving." "Have you time to sit down and tell me about it?" He sat down. "Well, it's about like this," he began, "In my course on religion we talked about man's soul as if it were the most real thing in the world, and over here in psychology we talked about brain reactions as if that is all we know about human beings. The word "soul" doesn't appear in any of the textbooks we have read. You don't even use it in the classroom. Thus in one classroom I am a living soul; in the other, a brain machine. Now these two do not parallel, they are divergent. I had to choose between them; and since I get a feeling of certainty in all my science classes that I can't get anywhere else, the more scientific I get, the less I find there is for me to go out and preach about. I just do not know what to think about these questions in religion. I do not know if there is any spiritual world. Do you? I know you teach a Sunday school class. How do you look at these things? For instance how do you look at the

question of immortality?"¹

Ah, There's the Rub

One of the strangest paradoxes of our modern society is that in any given school, you can walk into one room and be taught that when a thing dies it is complete and final, and the very next period you can walk into an English class and be told of the "immortal bard Shakespeare." Now, either there is immortality or there is not. It seems as though the chemistry professor says one thing, the English professor and the rabbi the other. No wonder there is so much confusion about this entire business. How many different kinds of life after death are there anyway? Who is right? Are there any proofs for this strangest of phenomena? We know there is death. There is hardly a person alive who has not had death force its attention on him in some way--the loss of a friend, a loved one, a relative, perhaps even a favorite pet. We all know what death is. Now what in the world can a life after death be?

II. The Different Kinds of Immortality

a. Warm-up

If you have ever been to any kind of athletic game, you have watched the players warm up before the game began. Anyone who has ever played in a sport knows the importance of this short "warm-up" period. It limbers you up for the contest. Without it you might very well develop a cramp or a sharp muscle spasm during the opening minutes of the game because of poor circulation; your system was not quite ready

for the violent physical exertion you were about to perform. The mind is no different from the body in this respect. It has to be warmed up a little before it can tackle big jobs. We are not usually accustomed to think about such things as immortality, and so rather than throw ourselves into what might well be one of the most difficult games of our present intellectual career, it might be good to take a brief "warm-up" period.

1. First of all we must understand that since no one has ever experienced a sustained death, and been able to come back and report to us about it, our discussion of a life after death will have to be purely on the level of thought and speculation. No one can ever take you into a laboratory and "prove" to you the existence of immortality, the way one can prove that two parts of hydrogen plus one part of oxygen if put in combination will produce water. This latter proof is one you can see and reproduce at will, neither of which can be done with immortality. Anyone who is looking for such a proof had better stop reading right here. No such proof exists. But this is not the only type of proof which there is.

It is not even the only type of proof used by the scientist.

2. Many times scientists, as well as those people who deal in the realm of thought, use a method whereby they demonstrate reality by a process called inference. In this process, they go from that which is experienced to that which

cannot by its very nature be experienced.

1.e We will all agree with the scientist who says that the universe is saturated with what we call "ether." It is invisible to the eye and impossible to touch, and yet we say that it is there. How can we make this statement? Certainly it cannot be proved by direct demonstration. We prove it by inference. We see light and we know that light moves in waves. Of what are the waves made? Certainly they are not made of any form of matter as we know it, for to our senses (sight, touch, smell, hearing, etc.) the atmosphere in which light moves, seems empty. Yet these waves of light cannot be waves of nothing that move in nothing. "Therefore," state the scientists, "because we observe the nature of light, and know what it moves in waves, we know that there has to exist in the atmosphere a substance which is invisible, inaudible, and intangible, and yet as real as anything that can be seen or heard or touched. This substance is ether. The universe is soaked in it, as a sponge is soaked in water, and yet it is intangible." How did we arrive at it's existence? By using the process of inference. In like manner do we establish the existence of atoms. The uniformity of nature, also flows from this approach. We could go on giving innumerable illustrations of

what is meant by the proof of inference as contrasted with the proof of experience, but enough has been said to make the validity of this proof clear.² One thing should be added. It is these truths of inference and not at all the truths of actual experience which constitute the very condition of all scientific progress. Were the scientist obliged to restrict his knowledge to the one proof of existence and accept nothing as real which he had not seen or touched or heard or measured or weighed or tested, then scientific achievement would be at an end.

b. So Much for our Warm-up

It is important to understand this distinction in proofs if we are going to continue our examination of the idea of immortality, for although we might not be able to prove the existence of a life after death by strictly experienced methods, there is this great realm of inference which can, and does, validly open the discussion for us, and which indeed might give us "proofs" which we never thought of before.

Just as there are different ways of proving a thing, so too are there different ideas about the thing to be proved. The next section will try to explain some of the different kinds of immortality that people think exist in this great mysterious area of thought.

III. How the Whole Thing Got Started

The Dreams We Have

1. Have you ever dreamed of a conversation you have had with someone you knew was dead? It is not an uncommon experience. Many people have had the experience of being aroused in the middle of the night at the sound of some voice calling their name. They will sit up in their bed, seemingly wide awake, pinch themselves just to be sure, and still hear a voice calling their name or holding a discussion with them. Were some one to say to you that this is a positive indication that there is a world beyond this one, you would, in all probability shake your head knowingly, and say to yourself, "this person is a little bit crazy." And yet, it was exactly out of such mysterious dreams that the early primitive people of the world came to the conclusion that there must be some sort of an existence beyond the grave. Early Judaism was no exception. They, like the early Semitic peoples who lived around them, also began to develop the idea that on death, the soul, an independent part of the body, lived on in some shadowy, nether world called "Sheol." It was the land of "no return" to which all souls were committed. No one knew exactly what it was like, and it was not too important. In Judaism, the emphasis was always on life, not on death.

"Better is one hour of repentance and good deeds in this world, than the whole life of the world to come." (Gen. 9:3)
(Rabbi Jacob)

So spoke one of our ancient sages. Gradually though, conditions changed in the primitive world. The Jew was influenced by two things: The ideas of peoples who lived around him, and the oppressions of the mightier nations around him. As he was conquered, and taken into captivity, he began to ask himself the question: "Why is this happening to me? What have I done?" Although there were no complete answers to these questions, some satisfaction was found in the ideas of a life after death that were then popular in the world. This mysterious nether world, became a place to which all souls went after death, and from where God could rescue the souls of men if they were deserving of being rescued. The Bible became a source of this view. Taking such phrases as:

"Thy dead men shall live, together with my dead body shall they arise..." Is. 26.19

"For Thou wilt not commit my soul to the grave; neither wilt Thou suffer Thy pious ones to see corruption. Thou wilt show me the path of life; in Thy presence is fullness of joy at Thy right hand there are pleasures for evermore." Ps. 16.10-11

Our early forefathers began to weave a beautiful fabric of life after death as reward for living a good life on earth. There are many other passages in the Bible which seem to hint at the idea of a life after death, but for every passage which seems to indicate a positive attitude we find its counterpart: "for the living know that they shall die, but the dead know not anything neither have they any more reward. (Ecc. 9.5)

Just what this life would be like, whether it would be a complete new life of body and soul, or just the soul, was all very vague in Judaism. The coming life was, itself, very vague. Just how it will occur, just what it will be like, who will be there; all these questions were left unanswered by early Judaism, for, said our religion, they are essentially beyond our understanding. "We know nothing but the basic fact that God can restore to life that which is dead and that a resurrection (a renewal of the body) will take place."⁴ As we read through the literature of these early days of Judaism, two things become clear: 1) that although there was reference in Judaism to a life after death, there was always much greater emphasis on this life and the value of perfecting our stay here on earth, and 2) there did develop early in Jewish theology the idea of a separation between body and soul. There was, to be sure, a great difference of opinion as to what happened to the soul once separated, but there was not much question as to the separate existence of the soul. That was taken for granted.

The medieval Jewish philosophers all had various concepts on the soul and its future. Some followed Plato's idea that the soul had a pre-existence before it entered the body of man, and on death returned to its former place, while others, notably Ibn Daud and Maimonides, said that the soul was created by God at the birth of every man and on death returned to God its Creator. The traditional Jewish concept of immortality can best be found expressed in the

13th article of faith of Maimonides, which to this day will be found in every Orthodox prayerbook. It is recited constantly by those Jews who are not of a Reform outlook:

"I firmly believe that there will take place a revival of the dead at a time which will please the Creator blessed by His name and exalted by His memorial forever and ever."⁵

There are many people today, both Jew and non-Jew who believe that the idea expressed by Maimonides is an accurate portrayal of what happens to us when we die. So real is this idea for the Orthodox, that there is still a very strong aversion to cremation, since it would so destroy the body and that any type of resurrection would be impossible. Many of us, however, feel that while this may have been a satisfactory approach for the middle ages, man's knowledge has outgrown the idea. It does not seem very logical to us to think of a physical reunion of soul with body at some future state. Are we then reduced to the position of saying that there is no validity at all to the entire idea of an immortality of man and that Judaism is no help in the solution of this problem? Before we answer that question, we would do well to investigate the various ideas on immortality that are now current in our western civilization. We must make a distinction between western and eastern civilization, for in lands such as India and other countries of the far east, an entirely different atmosphere of thought and development has led men there to arrive at doctrines of immortality

which in many ways are unacceptable to the western man, who has been raised in a far less mystical, far more rational atmosphere than the easterner. It is difficult for the majority of us to think of ourselves as returning to life in the form of an animal, the kind of animal depending upon the kind of life we led here on earth. It is a satisfying approach for the Indian, whose entire training has led him to accept this idea--it is not very satisfying for the western man, whose heritage springs from Jewish and Christian traditions.

like your remarks that you are, your brother that we have seen since then, you have a very good idea of the way of thinking of ourselves as returning to life in the form of an animal, the kind of animal depending upon the kind of life we led here on earth. It is a satisfying approach for the Indian, whose entire training has led him to accept this idea--it is not very satisfying for the western man, whose heritage springs from Jewish and Christian traditions.

There is really a product of copying our parents, whether we are aware of it or not. For people grow up in a home without going through such a process. But, did you ever think of this in terms of immortality? There are many different theories of heredity, but one does not need to be a biologist to know that children inherit the physical and mental traits of their parents and other ancestors. "Whoever leaves physical descendants is assured that some of his own characteristics and those of his family stock will be preserved." Not only is such a concept comforting to both children and parents, but it is also one of the strongest

IV. The Different Kinds of Immortality

1. Biological immortality--"My you look just like..."

How many times have you had someone come up to you and say: "Why, I would know you anywhere, you are the exact image of your mother! (or your father, or even of your grandparents.)" Take a good close look at yourself and you will discover many physical similarities between yourself and someone else in your family. Perhaps, you have the same bone structure, the shape of your hands or head is the same as your father's. Maybe it is your smile that is very much like your mother's and you and your brother look so much alike that many people mistake you for twins. This type of similarity is obvious, but we can go even further. Some of us recognize that we possess other similar traits as our parents and family. We will walk the same way, talk the same, sometimes even develop the same patterns of thought. This is mostly a product of copying our parents, whether we are aware of it or not. Few people grow up in a home without going through such a process. But, did you ever think of this in terms of immortality? There are many different theories of hereditary, but one does not need to be a biologist to know that children inherit the physical and mental traits of their parents and other ancestors.

"Whoever leaves physical descendants is assured that many of his own characteristics and those of his family stock will be preserved."⁶ Not only is such a concept comforting to both children and parents, but it is also one of the strongest

incentives to marriage--the perpetuation of the self through the children which one can leave after his death. This biological immortality places upon each of us a great privilege and a serious responsibility. It means that we have been blessed with the privilege of carrying on the fine qualities of our parents, our family, and our family name. It is a responsibility which we have to live up to, and to bring which we must honor. None of us desire to do anything which would bring discredit or shame down upon either family or parents, and yet many of us in our failure to be conscious of the responsibility which such a biological immortality places upon us, do things which are of little credit to the inheritance which is ours. If this is true for the immediate biological family, how much more so is it true of the human family. We, as brothers have a responsibility to mankind in general, simply because we possess biological immortality. All of us carry within ourselves the characteristics and traits of the human family of which we are an important part. This is a privilege and a responsibility which when fulfilled can insure our immortality in mankind itself. Biological immortality as thus far described is an unquestionable fact. It needs no further proof.

2. Social Immortality

Another known fact in this approach to immortality is that view commonly called "Social Immortality." It is the view which most of you now hold whether you are conscious of it or not. When the English professor told you of "that

immortal bard, Shakespeare," or when some one says that "Roosevelt will never die," he is merely giving his own expression to his acceptance of the idea of social immortality. Take such men as a Jesus, the prophets, Plato, Aristotle, Mohammed or Buddah. The influence which these men have had over the lives of other men is as eternal as thought itself. As long as men are alive, as long as men read, or think, the names and the ideas left by these men, will remain. Every year more people see the plays of Shakespeare than ever saw them during his entire life time. More people worship Jesus or read the prophets than ever heard them. The Miltons, the Washingtons, or the Lincolns will have an effect on humanity as long as there is humanity. Are they not then immortal? Do they not live on eternally enshrined in the hearts and minds of men who have come after them? The matter hardly needs affirmation from any of us. The libraries and stages, the churches and class rooms of our civilization bear far better witness to its truth than our mere words. Certainly then, there is such things as immortality; people who have provided the world with something fine, noble, beautiful or of pristine truth live on eternally. Everyone acquires just as much spiritual immortality as he deserves. "What would we be were it not for those who had worked, suffered, died in bygone days? And will not the generation to come stand on our shoulders? There are no isolated human beings. Those who are our contemporaries, those who precede us and those who follow us, all together make up a single

personality, a spiritual reality spread over the whole world. The soul of man is the true reality; the individual spirits are nothing but (passing) waves in the ocean of life... or letters of a book which when severed from one another do not make sense."?

It is true that only a few of us are so talented as to be able to achieve immortality in the creation of an unforgettable sympathy, a priceless painting or an imperishable book. Most of us have to be content with humbler contributions to our world. Our little fragments become just part of the anonymous whole that goes to make up the world. For us, social immortality is to be found in the way we effect those people with whom we come in contact; men and women who we influence by the example of our lives, the children who are touched by the flame of our spirits-- it is in them that we live on and find our eternal significance.

Up to this point the argument has been a simple one, and one with which the majority of us will readily agree. But is this all we mean by immortality? Can no more be said? It seems to be a poor replacement for an immortality which spoke of a real life after death. It is in answer to these questions that we now turn. Let us investigate the possibility of their being two other types of immortality: The one may be called a Personal immortality -- the other, Religious immortality. Let us see what the arguments are for and against each of these views.

The Fairest Way (The Arguments pro and con)

A.

1. The Argument Against Personal Immortality

Personal immortality believes that the soul of man continues to exist as a unique form in a life beyond this one. What this form is we do not know, but the conjecture is that since it is unique, the soul must in some way be a continued expression of the individuals personality as it continues to fulfill all the purposes and plans that it had while on earth and which were cut short by death.

The strongest opposition to this view comes from those who say that the mind being a function of the brain, depends on the brain, and that once the brain is no more, the mind, or consciousness must also cease to be. This must be true, they say, since it is absurd to suppose an effect to continue after the cause has been destroyed, i.e. hit a person on the head and he loses consciousness. Injure the brain and the consciousness is also injured; i.e. we do not expect a car to continue to run for long after the motor has been turned off. To put it in more technical language, personality is a function of the body, when the body ceases to be, personality must cease to be.⁸

A Definition of this Argument

The argument against personal immortality assumes that consciousness is a product of the brain. The brain is viewed as purely productive, as steam is a product, or a function of the tea kettle. Light is the product of electric

current, or power the product of a waterfall. But, it is possible that the brain acts in another way -- called a transmissive way. Just as colored glass or a prism refracts and reflects the light, and in this manner only transmits the light but does not produce the light, so the brain may merely be a transmittor or consciousness. The brain may act merely as an agent through which ideas, thoughts and consciousness pass from their eternal state into our awareness of them. It is as if our minds were a great dam over which spilled little thought waves, coming from a great mother sea. This idea is not as far fetched as it may at first sound. Many of the finest thinkers of our times have accepted the idea of the possibility of the mind existing independently of the body, and merely being the transmittor of thought and ideas. When we ask the sceintist how the production of ideas takes place in the brain, they cannot answer. The production of such a thing as consciousness in the brain is the absolute world enigma. (Wm. (James, Ingersoll Lecture, p21). There are many aspects of our mental lives which the productive theory cannot account for. It cannot explain the adaptation which the brain can make after an injury, transferring its functions from one area of the cortex to the other. The productive theory cannot explain such things as the desire to pray, altruism, pity, appreciation, truthfulness, honesty, hope of improvement, or the yearning for perfection. All these are independent entities which man carries with him unimpaired

by the material life to which the productive theory would limit our consciousness.

"Thought as a function of the brain does not compel us to disbelieve in immortality. The sacrifice of this belief is not as coercive by science as is commonly imagined. Even though our soul's life may be in literal strictness to the function of a brain that perishes, yet it is not at all impossible, but on the contrary quite possible that life may continue when the brain itself is dead."⁹ (Wm. James)

The great thinker Henri Bergson regarded the brain as an instrument of action by which the mind carries out its purposes. The implication is of course, that the mind is an independent entity, not just a mere product of the brain. If such is the nature of mind, it might well be that it is an entity which survives the body. "Apart from all religious considerations there is actually and literally more life in our total soul that we are at any time aware of...The self manifests through the organism but there is always some part of the self unmanifested; and always as it seems some power of organic expression in...reserve."¹⁰ In reality, science cannot deny the possibility of immortality. Immortality is a future experience, and no science can make completely accurate statement about future experience, since all their theories are based on what has already occurred. It does not always follow that what has occurred in the past, is a true picture of what will occur in the future. Scientists say that the stars are made up of such and such a substance or that the center of the earth is of such and such a nature, but these are merely

theories and honest scientists recognize them as such. In the realm of immortality, one theory is just as valid as the next, provided both are based on reasonable assumptions. One such assumption is that the mind exists independent of the body and is merely found within the body during life. Today there is a new study growing up which is giving us more and more reasons to believe that the mind may exist in just such a fashion. This study is called Parapsychology. Fifty years ago it was the source of much ridicule, and laughter, but today it is beginning to gain the respect and attention of both the scientific and religious worlds. We can best describe it to you by telling you a true story.

Fulton Oursler, the well known author of "The Greatest Story Ever Told" once began keeping a record of his dreams. The following is a brief account of one of them.

Oursler dreamed that he saw his wife running to him with her hands uplifted. She was obviously terribly frightened and the walls and floor were covered with blood. Mr. Oursler said: "Look at all this blood," and his wife said, "Isn't the smell terrible?" Then he saw a piece of blue serge cloth spotted with blood, and two hands vainly trying to brush it off. There the dream ended. The next morning at breakfast, Mr. Oursler told his family about the dream, and they all made something of a joke of it.

The following evening, Mr. Oursler was seated at the desk of his study reading some manuscripts. Suddenly he looked up to see his wife coming through the door, hands raised exactly as in the dream, a look of terror on her face. She pointed out of the window to the street. There the Oursler family dog wrote in agony, having been hit by a car. Mr. Oursler rushed out and brought the injured animal in, and soon the walls and floors of the hall and bathroom were wet with the dog's blood. Mrs. Oursler said: "Doesn't the blood smell terrible?" They called a veterinarian and soon his blue serge suit was spotted with blood which he tried to wipe away with his hands."

Mrs. Oursler signed a statement testifying to the occurrence and added that during the event she had not remembered the dream which her husband had recounted at the breakfast table that morning. But when it was all over she turned to Mr. Oursler and remarked: "Why, this is your dream come true."¹¹

What can we say about such an experience? There are many thousands like it; some, even more fantastic than this one are on the records of an organization which is devoted exclusively to trying to understand just what lies behind such incidents which seem to deviate so completely from the normal course of events and which defy any logical or rational explanation. The study of these extra sensory experiences, on all levels of life, is what we call Parapsychology. It is a valid and valuable study, to which such great scientists and thinkers as Sir Oliver Lodge, William James, Professor William McDougall, Sir Gilbert Murray, Professor James H. Hyslop and others have devoted tremendous energies in study and research. Today, what used to be the subject of scoff and ridicule, is fast developing into a highly respected science, with this center at Duke University under the leadership of Dr. J. B. Rhine.¹² He and his assistants are trying to establish by scientific methods that there is a realm of existence which is not of this known world. These experiences of clairvoyance, telepathy, and extra sensory perception, are the hints that some specially gifted people have of this other world, and by which they establish contact with it. If this can be proved to be a scientific fact, as it might well be

within our life times, what will it mean for our notions of immortality? Will it prove that we are right and justified in believing in a life after death? It will certainly go a long way to establishing the greater possibility of it. Will it tell us what form life after death takes? This, we cannot answer. One thing seems certain; "while the data of psychical research may not support any existing religious conceptions of the hereafter, they would, if established, furnish the basis for a constructive revaluation of belief in immortality."¹³ The great Christian preacher and thinker, John Haynes Holmes, had this to say of the study of Parapsychology and Psychical research:

"Psychical research has demonstrated that there is something more in this mystical field than mere deception and superstition. Something real is happening and always has happened. The extraordinary nature of the events does not alter their reality. Many of these things at which we have been laughing all these years are facts and must in the name of truth be treated as facts."

and again---

If the society for Psychical research has accomplished any one thing more positively than any other, it is the inability of the human mind to set any limits to the scope of its own capacity and influence. Whatever we can or cannot do in the field of mental action no man today can say.¹⁴

A note of caution must be introduced here. We have offered this approach as an attempt to demonstrate the possibility of the existence of mind, or spirit, or soul, whatever name you care to give it, beyond the realm of the senses. It is not meant to suggest that by this method we can prove the existence of an immortal soul. This cannot

be demonstrated either from parapsychology or from any other realm of science. In the final analysis, immortality is a matter of faith. We can however constantly strive to enlarge the area of reason for this faith.

It is true that the field of mentalism telepathy and extra sensory perception has for many years been a field filled with charlatans and fakes and they must be carefully and constantly guarded against, but the existence of malpractices in the field is no more invalidates a field than crookedness in basketball or any other sport, invalidates the value of the particular sport. You do not stop going to a doctor even though you know there are quacks in the medical profession. By the same token we should not rule out the evidences of progress in the realm of psychical research, just because there have been evidences of malpractice in it.

2. Another Argument Against Personal Immortality

Materialism:

a. One of the commonest arguments against immortality stems from those people who say that a belief in such a doctrine "goes against the senses." These people hold that the only gateway to all knowledge is through the experiences of sensation. To them, only those objects and the processes which can be traced back to objects, are the real causes of anything in the world. Provable sensations, and only provable sensations, are the way to explain the world.

b. There are a number of rather serious objections

which can be brought against this approach to understanding the world. If provable sensations are the only explanation for the world and all material is essentially without consciousness or self awareness, how then can the materialist explain the existence of conscious? How can unconscious matter (the brain) produce such mental progress as memory, our desire to achieve ends, love, or worship. The materialist cannot explain the "how" of interaction between mind and body. Materialism is not really an attack on immortality, since immortality finds its justification in the realm of purpose and value, where the data of the senses is neither evident nor applicable. It is perfectly possible "for God to bear a relation to us similar to that which we have to the millions of cells of which our bodies are composed. Most of these cells are worn out and replaced every few years. Yet you and I can still recall experiences we had many years ago when our conscious life was a function of cells no longer in existence. God we may suppose, knows all of our conscious experiences now; our entire conscious life is included within the larger mind. After we die our minds may endure within the mind; we may continue to live within them."¹⁵

B. Arguments Against Religious Immortality

a. Whereas personal immortality merely tries to establish the possibility of man's consciousness (mind) existing in an individual state after the death of the body, the Religious view of immortality carries the argument one step farther. Religious immortality says that not only does

the mind continue to exist after death, but that it finds its perfect fulfillment only when it re-unites with God who created it. The emphasis is placed completely on the idea that the soul or spirit of man returns to God, the creator, and final judge of all.

Those who oppose this viewpoint turn again to the realm of the test tube and the laboratory for their denial. "First of all, they say, how can you talk of a soul at all? It cannot even be defined, how much less can it be said to exist or be capable of reuniting with a God, who like the soul, cannot, strictly speaking, be said to exist." Up to this point in our discussion we have tried to show that it is at least reasonable, from a scientific point of view to believe in the possibility of the soul's existence after death. But we have not attempted to give any definition of the soul. In the final analysis there can be no one such definition, but in order to help us in our understanding of the problem, we will give two common and popular definitions. One comes from that ancient Greek thinker, Aristotle, the other is from a modern rabbi:

"The soul is a substance giving perfection to a natural organic body which has life potentially."

"That part of a human being which isn't physical or material which we cannot see, hear, touch, smell, or measure, is called his soul. It includes his conscience, his courage, his creative ability, in music or literature or art, his emotions, his thoughts and his ideas."¹⁶

What definition would you give to the soul?

b. Refutations of those who deny Religious
immortality.

1. God's Goodness

In the final analysis belief in immortality from a religious point of view, must rest in a belief in God and that the soul is "a mirror of divinity."

If God is really God, He is among other things a good God. Now we know that man is created with infinite capabilities which he is never able to achieve fully. We also know that as thinking beings, men strive after ceaseless growth and progress to godlike perfection. We are never satisfied to make just a little progress, we always want to make just a little more. A good God, cannot be conceived as having implanted in man the thought of immortality and the desire to constantly perfect himself, only to mock him in the end by a death which is final and which would leave man without having fulfilled all his goals. If God is really a good God, then man's progress toward moral and spiritual fulfillment must be attainable for him in the hereafter.

2. This is a moral world

To say that this is a moral world, means that this is a world in which moral ends, such as honesty, the lack of hatred and discrimination, and trust are either achieved or capable of achievement. There must, therefore, be either the actual attainment of perfection or the assured progress in that direction. This was one of a number of arguments

used by the German Jewish thinker Moses Mendelssohn in his little book "The Phaedon." In this work, he goes to great lengths to prove that the soul has to exist and one of the reasons he gives is that man shows a constant striving for moral perfection. This perfection is unachieved in this life. Our very natures then, demand a world where we may reach the higher degree of perfection for which we long."¹⁷ That our moral advance should cease midway by death, and be thrown back into an emptiness, with all the fruit of its labors wasted, cannot be the will of a moral God.

3. The world is a world of purpose

We come to an idea of immortality from the realization that there is purpose in the universe.

Few will deny that there are evidences of plan and a purpose in the universe. We discussed this when we pointed out reasons for believing in the existence of God. If it is true then that this is a world of purpose and that there is a "purpose behind the purpose," then one of the purposes of the world may be the constantly higher development of man. If there is a constant evolution, part of this evolution must be from lower goals of man to higher goals. For example: less than one hundred years ago it was enough if all we did was provide everyone with a job. Now, however, we realize that this is not enough. We recognize the need to provide all men with a little security for their old age, the ability to get medical attention at ^{low} cost, a decent place in which to live and ability to send their children to

school. We have made great strides forward in the last one hundred years in our viewpoint on man. Another example: there was a time when some thought that slavery was an acceptable form of life. Now, however, we realize that freedom is more desirable than slavery and so we strive very hard to eliminate slavery in all places of the world where it is found. The development of law is another good example of moral progress: Once we believed that if a man stole anything, whether it be a head of cabbage or a thousand dollars that person should be put to death. Now, however, we recognize the difference between the two and the punishments are different in each case. There is even a strong movement throughout the world to abolish completely the practice of killing a man under law. Look at the way we treat our mentally ill. Why only a hundred years ago we thought that everyone who was mentally ill was possessed of a demon and should be locked up. Brutal treatment in terrible physical conditions was given such persons. Today we are making rapid strides forward in our care and treatment of the mentally ill, and our homes and institutions for such people are continually improving. We no longer consider such people as "crazy," possessed of evil spirits, and we no longer chain them up. These are but a few of many examples of the constantly developing moral nature of man.

Little by little we are learning to express what we call God through our lives. It would seem, therefore, that as part of this continued development, the personali-

The Value of Believing in Immortality

Undoubtedly many of you who have read the preceding pages are still very much unconvinced. All the arguments presented above are good sound exercises of the mind, but in the final analysis, of what practical value are they? Would our lives be any different if we knew that death was absolutely the end? Would we be any less patriotic, any less loving or kind, would we in any way give less of ourselves to causes which seem to help the world, or would we be any less reluctant to enlist in dangerous outposts, or to sacrifice our lives for the causes of right and truth if the occasion demanded it of us? After all, the prophets of Israel preached their great messages of social and personal reform at a time when a concept of immortality was almost unheard of. Certainly we do not choose our careers, or get married, or pick a job on a basis of whether or not we are immortal. What then does it all mean to us? There are those that say that without a concept of a life after death we would find ourselves leading a life of "riotous living"--the philosophy of "eat drink and be merry" would prevail. All of us out of sheer restlessness would follow the dictates of Omar Kayyam, when he wrote:

"Yesterday this days madness did prepare:
Tomorrow's silence, triumph or despair.
Drink! for you know not whence you come or why
Drink! for you know not where you go or where.

Somehow these conclusions seem a little unreal. It makes little practical difference from the moral point of

view whether we are mortal or immortal. Men are either good or bad regardless of the idea of a future life. Were you to know that you had only five more years to live instead of forty or fifty, would it make any difference in your life? Would you stop reading books, looking at pictures, or listening to good music? On the contrary, you might very well devote far more time to these things. We would proceed to live as busily as we do now, perhaps even more busily as we would not want to leave anything undone or unseen, knowing this is the only time we would have the opportunity to enjoy these things. For ourselves then holding a belief in immortality or not, does not appreciably change our lives. But a view of immortality does help us to rise above the ordinary spheres of earthly gains and losses and turns our minds to higher aims. It gives some of us the recognition that if courage and meaning are given to life by a short look into the future, how much more dignity, hope and perspective arise from the faith that every life is capable of further development in the life eternal.

Secondly we realize that our lives are dependent upon others. It is the relationships that we develop in life, whether they be with a parent, a friend, a sweetheart, or a wife, that make life worth living. Most of us would be very unhappy if we were deprived of social contact with each other, and yet there comes a time in the life of each of us, when some aspect of this social contact is taken away from us. The sorrow that we feel is intense and real, the

hurt is deep and the pain severe. One of the things that helps ease that pain and that sorrow is the reasonable thought that somewhere, sometime we shall meet again. The prospect of a personal loss being a permanent one, of a parent being separated from a child forever with no hope of a reunion of either soul or consciousness, would soon lead us to a cursing of this life and the terrible evil, which could on one hand give us something so fine as love and friendship and at the next instant take it away from us in a most cruel manner. We might well turn to feelings of regret over our ever having been born; pessimism would soon follow. Immortality then, gives us all a tremendous amount of comfort in times of deep personal loss and grievance. It oftentimes serves as the salve by which we sooth the terrible wound that death leaves in our personalities. Were this the only value of a belief in immortality it would be enough. But there are other values to the belief.

On the individual level -- "If we wish great results, we must command great motives." J. H. Holmes.

As mortals we recognize that we often wrestle with tasks that seem to be of immense proportions. As we think of ourselves as immortal, we come to the belief that within ourselves are those unlimited, unending powers with which to tackle a problem. As immortal personalities we remove from our own thinking all traces of limitations. We become capable of endless perfectibility. As deniers of immortality it is true we would still continue to struggle with life's

problems but the zest, the thrill, the ambition and the sense of challenge would somehow not be the same. It is hard for young people to realize this aspect of life. One of the characteristics of youth is its spontaneity and its zestful bounding approach to life. Youth seems to exhibit a spirit of tirelessness which carries them from one moment's failure to the next moment's success. Certainly youth is the regenerative power of the universe. But just move the date of your death up twenty-five years, how filled with sorrow we would be that we had been robbed of the time we needed to make all our youthful dreams come true, how disappointed we would feel that more time was not allotted to us. With a view of immortality our outlook is somewhat changed. "What care we if the goal of achievement is always far ahead in the distance? The eternal years of God are ours to seek and find that goal."¹⁹ What do we care if we cannot express at this present moment the full measure of our affection for those we love? We can go on loving endlessly through all the centuries of our immortal life and sometime the greatness of our love will be fully expressed. Is there any value to the belief in immortality? Ask anyone who has lost a loved one. Ask any young man who has faced death in battle. Ask anyone you know who is an invalid, or incurably ill. What do they say?

Green Pastures?

- Gabriel: Well I guess dat's about all de impo'tant business this mornin' Lawd.
- God: How 'bout dat cherub over to Archangel Montogery's house?
- Gabriel: Where do dey live, Lawd?
- God: Dat little two story gold house, over by de pearly gates.
- Gabriel: Oh, dat Montgomery. I thought you was referrin' to de ol' gentleman. Oh yeh. Yere 'tis. "Cherub Christina Montogery; wings is moltin' out of season an' nobody knows what to do."
- God: Well, now, take keer of dat. You gotter be more careful, Gabe.
- Gabriel: Yes Lawd.
- God: Now, watch yo'self, Gabriel. What's dis yere about de moon?
- Gabriel: Oh! De moon people say its's beginning to melt a little, on 'count caize de sun's so hot.
- God: It's goin' goin' roun' 'cordin' to schedule, ain't it?
- Gabriel: Yes, Lawd.
- God: Well, tell 'em to stop groanin'. Dere's nothin' de matter wid dat moon. Trouble is so many angels is flyin' over dere on Saddy night. Dey git to beatin' dere wings when dey dancin' and dat makes de heat. Tell dem dat from now on dancin' 'roun' de moon is sinnin.'" Dey got to stop it. Dat'll cool of de moon. Is dere anythin' else you ought to remin' me of?²⁰

We have just read a short selection from Marc Connelly's famous play "Green Pastures." There are a lot of people who, when they think of a life after death picture, themselves living for all time in kind of permanent Green Pastures with chicken every Sunday and everyone of their slightest wishes

answered by merely pushing a button. Is this a fair way to think of life after death? Is it nothing more than a glorified life as found here on earth? Let us see if we can arrive at some conclusion regarding life after death which is a little more mature than Mr. Connelly's portrayal.

There are some who believe that when the spirit returns to God who gave it, its earthly career as an individual is ended. It continues biologically and socially to live in other human beings, to be sure. It also lives in the mind of the Infinite, where the memory of its life endures eternally.²¹ Basically this is the Jewish view, although generally speaking the Jewish view is vague. The Olam Ha ba--The world to come--was portrayed in many different ways by the rabbis. Some said that "this world is like a vestibule before the world to come; prepare thyself in the vestibule that thou mayest enter into the hall."²² In this world to come, as imagined by the rabbis and the medieval Jewish philosophers, there would be no work. Life would sustain itself, and according to one version there would be no desire to eat or drink. According to other rabbinical views though, men would eat, but only manna, while still a third view thought of those who lived on after death as eating the same things he ate during his life on this earth. The world to come would be lit by the original light that shown during the first seven days of creation, and it would stem directly from God himself; and although the light would be unnecessary, it would shine to bring healing to the

righteous.²³ Maimonides, however, went so far as to say that "the reason that the sages speak of life after death as the world to come, is not because it does not exist in the present...but they called it the world to come, because that life comes to a man after the life of this world."²⁴ He did not doubt for a moment that the body decayed and returned to the soul, but he was forced by the conventional thought of his time to talk of a world to come. In reality for him life after death, was only a life of the soul, the soul was no more than man's intellect which he said was in no ways dependent on matter and after death remained immortal for all eternity. Just what form it took was unknown, but it certainly had no physical characteristics. This is generally the Jewish view.

It is difficult to say what type of an immortality is sensible to believe in. We can be just as primitive as "Green Pastures" or as complex as Maimonides, but whatever our view, it seems that the most logical one is one which admits of the separation of spirit from body. Just as at death the individual's body loses its identity, yet the matter of which it is composed persists, his consciousness also ceases its career as a separate individual, but persists as a part of the universal Mind.

Some ideas which might help you in your thinking

Let us remember that science cannot say that there is no immortality. Whatever form it may take. If a belief in immortality is in any ways appealing do not be discouraged

from believing in it for fear that it is not modern or completely up to date. Nothing could be farther from the truth. We know that there are biological and social immortalities, we see what modern scientific methods are doing to establish the further possibility of their being a personal immortality. Religious immortality is a result of faith and the use of the mind. We see evidences of purpose in the world around us. From this we can arrive at a reasoned faith in God which convinces us that He is both good and desirous of continuing his moral world. As human beings our purposes are never realized. If there is to be a complete realization of purpose, a complete rounding out of our life in a life eternal, it can only be realized in a uniting with God in whom there is a unity of entirely completed purposes. It is said that man is made in the image of God, if this is to have any meaning whatsoever, it can only mean that there be some of the Divine within us, that just as the Divine is eternal, so may we become eternal. As he is purposeful, so too is man implanted with purpose, and as God is imperishable, so too may that part of man which is Godly also be imperishable. The human being is an ethical self with a moral purpose, a duty to perform which is unlimited and which can never be fulfilled in time. If this is true, the fulfillment can come only in some other area of life, thought and renewed activity. If it is not true, then man is reduced to a limited personality. Just as it is true that man discovers God only to be the degree to which he is willing to admit of Him in

his own life, so too, it may be that man achieves immortality on the personal and religious level, only to the degree that he is willing to think of himself as something more than an animated vegetable. Life then becomes a prime responsibility, to carve out for the self and for the human family, of which each of us is a part, our own segment of immortality, and to better strive to achieve a more perfect union with the spirit of Divinity found as a spark in each of us.

There is no death.
What we call death
Is but a sudden change...
We know not where
The summons leads---
therefore it seemeth strange.

There is no death.
What we call death
Is but a restful sleep...
They wake not so on
who slumber so--
therefore we mourn...we weep...

There is no death.
What we call death
Is but surcease from strife...
They do not die
Whom we call dead...
They go from life to life.

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Presbyterian Church.

10. W. F. Wright, 1880.
Methodist Church.

17. Roland S. Gottschalk, 1880.
Methodist Church.
Hudson County, N. J.

18. H. A. B. Wright, 1880.
Trinity 117.

19. W. F. Wright, 1880.

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22. W. K. Wright, ibid., p. 449.
23. Pirke Aboth, IV.16.
24. M. Kaplan, op. cit., p. 48.
25. M. Maimonides, Mishna Torah, Hilchot Teshubah VIII.8.
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CHAPTER 6

Sin and Evil

I. Motivation: All Because of One Woman....

In the course of man's development on this earth, there came a time when he could concern himself with other things besides the bare necessities of life such as food and self preservation. Gradually man learned how to overcome these apparent hardships and as he sat back and began to look at the world around him, it was inevitable that he ask himself the questions: "Why is it all so hard?" "What makes this thing called life such a struggle?" "Why am I so beset with animals that would destroy me if I did not always guard against them or diseases which if I did not protect myself from them, would overwhelm me?" "Why is it that the tribe across the valley wants my lands so badly when he has so much of his own?" In short: "Why is there so much evil in the world?" Every civilization developed its own answers to this question. One of the most imaginative of all these answers is that told by the Greeks of a woman named Pandora. Do you remember the story?

Zeus, the master of the Gods was furious at his Lt. Prometheus for his having stolen the fire from the sun and given it to man. What action could he take to satisfy his passion for revenge? What was one sure way to torture mankind forever and ever? As he sat brooding over this problem his

mind began to develop a wonderfully diabolical plot. He called Hephaestus, the master craftsman, to him, and commanded him to create a woman. Hephaestus was the only son of Zeus who was not perfect in bodily form. Once he had so enraged his father that Zeus had hurled him from Mt. Olympus. Hephaestus fell for three days and three nights until he hit the ground. As a result of this fall, he hurt his hip badly and was forever lame. As a god, he was pleasant enough, but he was never very aggressive and he had little physical stamina. It was only natural therefore that Hephaestus should turn to something like craftsmanship and sculpture, at which he became wonderfully creative. When given the order by his father to create a woman, he naturally patterned his model after his beautiful wife Venus--the goddess of beauty who Zeus had given him as a jest. When it was completed, he presented it to Zeus, who, recognizing its beauty and form, breathed life into it and ordered it given to the Titan Epimetheus. Prometheus warned Epimetheus not to take any gift from the vicious Zeus, but the former could not resist the talent and beauty of Pandora. The gods and goddesses had given her many gifts; beauty from Venus, persuasion from Mercury, love from Aphrodite, and so on. However, before she left Mt. Olympus the gods also gave her a wedding present: a large box. But they filled it with all things evil, plagues, diseases, sorrow and despair. Pandora was warned never to open the lid of the chest, but to leave

it in a corner of her home, and to leave it alone. But Zeus knew that curiosity never stays far away from where a woman is, and so one day, Pandora, who could contain herself no longer, lifted the lid of the chest. No sooner had she done this than all the evils that had been imprisoned in the chest, flew out. Terrified, Pandora slammed the lid down again, but it was too late, all the terrors, plagues and evils that now beset our world, escaped and spread themselves throughout the universe. One small thing was left imprisoned in the chest. Hope, which had rested down at the bottom and could not escape. Pandora, and all mankind was left in possession of hope which alone was destined to alleviate the trials and sorrows which this woman had bequeathed man.¹

It would certainly seem as though all the ills contained within Pandora's chest had been released in the world. We have sown the winds of hate--superior and greediness and are now reaping the whirlwind of war, death and unhappiness. But the simple story of Pandora cannot really explain why there seems to be so much evil in the world. It is an inescapable problem for any thinking person. None of us can look at the world in which we live and not wonder about the existence of sin and evil, war, death, famine, disease, dishonesty, all these things seem so real. Could they be a product of a good God? Can evil come from a God who is conceived of as all good? If, on the other hand, they are the product of man's own actions, as many of us think

they are, we are still faced with the problem of who or what put into man the capacities for such terrible evil? What is the difference between sin and evil? The Greeks had a nice story, but it hardly answers these questions adequately. Does religion have an answer? Certainly that part of life which has as its prime function the betterment of man's struggle toward goodness, must have concerned itself with the problem. How does religion explain sin and evil? What does Judaism have to say on the matter? This chapter will attempt to give some answers both old and new, to this most difficult of human problems.

II. The Difference Between Sin and Evil

The distinction between sin and evil is not a difficult one to make, yet we oftentimes fail to make it and thereby expose ourselves to a great deal of confusion. The confusion arises as a result of the frequent use of one word for the other.

Sin

Sin is that which comes as a result of human action. For example: such things as lying, stealing, laziness, hatred, prejudice, and error are all things which are considered sins. Sin can also result from inaction. Such things as ignorance, the tolerance of slums, diseases which come as a result of dirt and lack of proper care of the body, failure to work at your fullest capacity, or to permit love to enter your personality, all these are sins which come as a result of human inaction.

Evil

Evil, on the other hand is that which comes to man independent of man's actions or will. They are floods, hurricanes, diseases such as cancer, or polio, destruction by the elements and the like. Despite the fact that we are constantly discovering new ways by which to overcome and/or control these destructive forces in the world, its existence is difficult to explain. An explanation of their existence will be presented later in the chapter.

But There is a Combination of Both Sin and Evil

Such things as incompetence, imbecility, maladjustment seem to be a combination of both: those things over which man has control and those which come in spite of man's control. Take incompetence for example. Many times we find that when a person is incompetent it is because that person does not have the capabilities for doing better plus the fact that he does not try as hard as he might to fully exploit the capacities which he does have.

The following are some quotations which express the difference between sin and evil:

"Sin is man's anxious effort to escape the ambiguities and responsibilities of his creaturely condition, either by trying to sink below the human level, as in sensuality, or by striving to rise above it, as in pride or self exaltation."²

"Sin in the abstract is a condition of man's inner life which turns him away from God."³

"Sin is a religious conception. It does not signify a breach of law or morality, or of popular custom and sacred usage, but an offense against God, provoking His punishment."⁴

"Evil is chaos still uninvaded by the creative energy, sheer chance unconquered by will and intelligence."⁵

III. Answers But No Answer

So far we have seen the distinction between sin and evil. It is a relatively simple matter to account for sin (as we have defined it) being the result of human conduct in one way or another. The real problem lies in the question, "What causes the existence of evil in the world?" or "What causes man to want to sin?" Let us now examine some of the answers which thinkers throughout the history of mankind have offered.

a. Sin and Evil as an Absence of Good

There are many who say that sin and evil are really nothing in and of themselves, merely the absence of good. They are driven to this position when they hold that God is a totally good God. The basic question of how evil could stem from a completely good God, is for them answered by saying that it did not stem from God. Evil is merely a negative quality, just as emptiness is nothing positive, merely the absence of something to fill it. Let us examine this proposition. Of course we know that even emptiness is full--of air. Either sin and evil are real or they are unreal.

A. If Sin and Evil are Real: Either they were created by God or they were not created by God.

1. If we say that they are real and that God created them, we are forced to come to the conclusion that God deliberately put pain and evil in the world. He need not have done so.

Certainly this does not speak well for a good God, for if we thought that this was the case we would look upon Him as the greatest criminal who ever existed. If, therefore, we say that God is all powerful, and He deliberately created sin and evil in such horrible forms as drunkenness, gluttony, war, hate, crime and vice, then He is not a good God.

2. If we say that sin are real, but that God did not create them, then what we are saying is that:

a. Good and evil exist in spite of God

or

b. God permits them to exist for some purpose of His own and could eliminate them if He wanted to.

If we hold (a) to be true:

we are forced to the conclusion that God did not create sin and evil and they exist in spite of Him. We can only conclude that He would remove them from the world if He could, but He cannot and therefore He is an all Good God, but not necessarily an all powerful one. There are some religions that hold this to be true. Evil, they say, exists as a separate and real thing in spite of God. The world is fundamentally of a two-fold, or dual nature; good and evil are always struggling against each other for the control of the world. God, it is supposed, fights on the side that would eliminate evil.

On quick examination this would seem to be a rather irreligious doctrine, especially in light of what was said in a former chapter about God's unity. And yet one of the greatest religious thinkers of all time said:

"Either God cannot abolish evil or He will not if He cannot He is not omnipotent (all powerful). If He will not, He is not benevolent (good.) St. Augustine⁶

We will come to a fuller discussion of this belief known as Pluralism a little later on in our chapter. It is not a new doctrine. The ancient Persians held a cruder concept of Pluralism thousands of years ago. It is good to keep it in mind.

B. If Sin and Evil are Unreal

If we hold that sin and evil are unreal, we are saying one of three things:

1. Sin and evil are passing shadows which will eventually disappear, while goodness and bliss will endure forever

or

2. Sin and evil are conquerable by an act of will, for if the will is strong enough we can believe that sin and evil are not

or

3. Sin and evil can be eliminated by thought or imagination. If we concentrate hard on other things we can think sin and evil away so that

for us they will no longer exist. This is the approach used by Christian Science. They hold sin and evil to be unreal entities which can be thought away.

There are many arguments against holding that sin and evil are unreal. First of all, sin and evil seem to be so obvious in our life. All around us we see things that are evil. Sexual perversions, robbery, hatred, violent storms, these things cannot be merely figments of our imagination. Secondly, all of us are acquainted with pain. "Most of us when we suffer from a violent physical pain feel it to be an evil so great that many of us would choose any pain of the mind or humiliation of the spirit provided that the physical pain should stop. The tyrants and cruel rulers of history knew this well. It is exactly because of this that they resorted to torture as a means of procuring information from the mind. The very fact that we revere martyrs shows us that those who have been able to withstand the reality of pain, are considered the exception in our lives. Were this not the case, men would not resort to torture and physical pain as a method of procuring their evil ends. No, evils are very definitely real. Pain though we try to make light of it, is certainly one of them. It is a very difficult thing to try to prove that sin and evil are unreal, and as such merely the absence of good in the world.

b. Sin and Evil as an Incomplete Good

In this attempt to explain good and evil, the whole of the world is thought to be good. Evil, therefore is merely the failure to complete the whole purpose of the world by man.

As an example: let us take a painting. When we look at it as a whole, painting we may think it is beautiful. Yet when we go close to it, all we see are blobs of colors which not only lack beauty, but appear to be very ugly. Or again; a surgical operation may seem evil when not viewed from the whole picture of convalescence, recovery and health.

The argument against such an attempt to explain sin and evil should be obvious to you. The whole can be just as evil as it can be good. It can be made up of a lot of little evils. Take war for example; as a whole, it is certainly evil, even though some of its parts such as chemical and medical research, or the physical training that the young men of the country get may be very decided goods. Again: Satan is portrayed as intelligent, gentlemanly and industrious, all of which are desirable ends in a person, yet as a whole he is thought of as the height of evil. Furthermore, even granting that the idea of the argument was true, that the whole is good and that evil is the result of incompleteness; it is true that we do not always see the whole in its proper perspective. We do not know whether its

parts are good or not. Take anger. Sometimes anger is completely justified, as for example, when someone angers you by lying to you. Yet we would say that anger, as a whole is not desirable.

c. Sin and Evil Are Necessary as a Contrast to the Good:

This is the view which says that if all things and all people were good the world would indeed be monotonous and no one would be able to appreciate goodness. Were it not for evil we would not be able to recognize the good as there would be no basis of comparison, i.e.

Perhaps you have had the experience of sitting in a railroad car when it is stopped at the station. You suddenly have the impression that the train next to you is beginning to move. As you look out the window, though, you are not sure whether it is the train next to you or your own train that is moving. You do not know. In order to gain proper perspective you have to fix your attention on some object you know to be stationary, the ground, or the station platform. Movement, being a relative thing, you find that you need something, the status of which you are certain of, to compare your position to. The same is true for this approach to evil. Were it not for evil, we would never be able to compare the good to it, and thereby to tell what is good and what isn't. A great English philosopher put it this way:

"Just as there have to be strident notes in a symphony to make possible its harmony as a whole, so there must be sin and evil in the world, in order that it may be overcome in the universal harmony. Without the evil, the good could not triumph."⁹

This theory immediately raises certain questions: Is it necessary to visit a hospital to know the value of life? Do I have to starve in order to enjoy food? or eat a rotten apple in order to enjoy a good one? Secondly, the contrast does not hold up when you see that there is far more evil in the world than its contrasting good. The world has far greater share of ignorance and misery than is needed for an effective contrast to wisdom and health.

d. Evil Exists as a Necessary Discipline to Man

Here the attempt is made to justify sin on the grounds that were it not for evil in the world, man would run roughshod over himself. Evil comes as a discipline for man's misdeeds. As an example we might take the case of a man who is imprisoned because of a theft at which he was caught. On first view this would seem to be a valid reason for putting him in jail but there are serious objections: First of all the sin is thought of only as a discipline to man, should appear only whenever and wherever it is needed. It is foolish to whip a dog today for something he may have done five days ago. By the same token, sins oftentimes do not appear when and where they are needed. It is exactly because of this that the tragic figure Job can ask his unanswerable question: "Why do the wicked live, become old, yea, are mighty in power...They spend their days in wealth, and in a moment go down to the grave." (Job 21,-7-14) While the righteous suffer? Judaism's answer was simply that

God chastens man in order to purify his moral conduct. It is God's way of improving man's piety. Secondly, sins under this theory, if they be a discipline should be equal with the end desired by the punishment. It is hardly fair to kill a man for stealing a head of cabbage. Certainly terrible disease, freezing or starvation go way beyond the mere principle of punishment or instruction.

It is interesting to note that even some modern penal systems have rejected the idea of punishment in favor of the more constructive view of redirecting the criminal's thoughts and activities and thereby returning him to his society a better person.

e. Sin Explained as a Result of Human Freedom

Many of man's sins (as opposed to evils) can be explained on the basis of man's own actions. When we consider such sins as lying, stealing, war, laziness, etc., it is possible that we have no answer to the question of how man first developed the desire for them, but one thing seems certain, man, through his own action or lack of it, has the tendency to increase and magnify sins. He can overcome them by a sustained effort if he chooses to do so. The experience of sin may with some show of reason be at least partially explained by reference to man's abuse of his own freedom.¹⁰ (of choice)

The emphasis in this answer to the question of sin, is placed upon man's moral nature. Man knows right from wrong, and since he is a moral being, can choose the right if he so desires.

There can be no question that there are serious diffi-

culties with this doctrine. Why should God put evil in the world to begin with so that man may choose it and thereby injure himself? If God is all knowing, did he not know what man would choose before he chose it? If so, why does he let man make the wrong choices? From a strictly philosophical point of view, the notion that man sins because of the bad choices he makes, does not stand up under attack. From the religious point of view, though, it places a great deal of responsibility on man, and permits him to be hopeful in his approach to life and in his own belief that he can continue to grow more responsible. Judaism has a great deal to say in defense of this doctrine. We will come to it in our next section.

f. Sin and Evil are Basically Beyond our Understanding

One last explanation of sin and evil in our universe is that which says that man with his limited knowledge cannot understand the intricacies of God's ways. "Who are we," to ask of God's workings. God's ways are mysterious and the faithful will be content to leave the mystery unresolved knowing that God acts for the best!"

"We must frankly recognize the limitations of human knowledge when it comes to evaluating the varied experiences of life and to hold that if we know all, as God does, the universal aspects of the world would not seem so entirely out of harmony with an absolute and holy love as they now do."¹¹

Elements in Judaism have long been attracted to this account of sin and evil.

17. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. (Is. 55.8)

Here the element of faith within the individual reaches its highest peak. Here man puts his faith in God, who he cannot fully comprehend and trusts that the Lord will work things out for the best. Evil "is an enigma beyond unravelling, to which the answer, if any, is known to God alone. This is the moral of the ending of the Book of Job where Job lays his hand on his lips in...confession of ignorance."¹² This is the meaning of the rabbinical saying, "It is not in our power to explain either the tranquility of the wicked or the sufferings of the upright."

IV. The Jewish Approach to the Problem of Sin and Evil

From the brief references we have made so far to Judaism, you begin to see that Judaism never advanced any one single view of sin. There are many different threads in the fabric of Jewish thought on the topic of sin and evil. However, a few main strands may be distinguished. It is well to remember that throughout its dealings with this most knotty problem, Judaism did not devote itself so much to the philosophical approach as to the religious or life approach. It seems to take for granted that sin and evil are real, in man and in the world, and that they basically stem from God. This does not mean that God is either a source of evil, or Himself evil. The things that we think are evil are in reality good, although we, with our limited minds cannot fully comprehend just how this is so. "In the main the sages of the Bible and the rabbis approach the problem of (sin and) evil not from the standpoint of philosophy but of practice, viz., how shall man conduct himself in a world so full of pitfalls, misery, wickedness and folly?"¹³

The next point to remember is that the Jewish approach to sin was always that of optimism--hopefulness for man's ability to overcome sin and evil. This is most clearly shown when we see the tremendous emphasis placed upon the freedom of man to make choices. On the morning of the Day of Atonement, you will remember that we read a section out of the Torah in which Moses reviews the moral commandments of God

to the children of Israel. In that section, the following passage is found:

"I call heaven and earth to witness against you this day, That I have set before Thee life and death, the blessings and the curse; therefore choose life, that Thou mayest live, Thou and Thy seed." (Deut. 30.19)

The emphasis here is on the choice which the children of Israel are asked to make. We see therefore that Judaism "does not deny but very firmly maintains the principle of individual responsibility and the freedom of the will... It insists on man's capacity to control himself and his evil inclination, mighty as it is."¹⁴

"Everything is seen, said the rabbis, and freedom of choice is given...the shop is open and the dealer gives credit and the ledger lies open and the hand writes; and whosoever wishes to borrow may come and borrow."¹⁵

This was the rabbis' way of reconciling freedom of will on the part of man with an all knowing and all powerful God.

Sin in Judaism

Traditionally sin in Judaism is the violation of one of God's moral commandments as well as the violation of a religious precept. It is straying from the path of God, and it is rebellion and disobedience to His law. Three basic things were considered sinful in Judaism: idolatry, adultery, and the shedding of blood. But Judaism emphasizes that no one is by nature sinful. Sin arises from the weak-

ness of the flesh and from the desires of the heart--but it can be overcome.

"Sin appears at first as thin as a spider's web, but grows stronger and stronger until it becomes like a wagon rope to a blind man."¹⁶

"He who committed one sin woe is unto him for he inclined the balance both with regard to himself and with regard to the whole world toward the side of guilt as it is said: 'But one sinner destroys much good.'" (Ecc. 9.18)

The source of sin as far as Judaism was concerned is the human being. But it is not due to some flaw in man's own character, and it is not ^{of} such a nature that man cannot overcome it by his own will power. The rabbis have a lovely little story to express this point:

"It is like unto a king who had slaves separated from him by an iron wall. The king proclaimed: He who loves me shall climb this wall and come to me. He will prove by this effort that he... loves the king."¹⁷

"The difference between the wicked and the righteous is that the wicked are in the power of their hearts while the righteous have their power in their power."¹⁸

Man, said the rabbis, is possessed of two basic inclinations: the inclination to do evil, known as the "Yeser HaTov." This idea is derived from the biblical verse in Genesis (2.7) where the word for inclination--Yezer is written with the Yuddin, an unnatural spelling, which to the rabbis indicated the dual nature of man. It is in the development of this idea that we see the rabbinic application of the principle that all seeming evil is eventually good. Even the Yezer Hara the rabbis noted, has its good

function and proper place in the universe for were it not for this so called "evil inclination" which was often equated with the sex drive in man, man would neither build a home, nor marry a wife, nor beget children nor engage in commerce; as there would be no incentive. From such a view, the rabbis generalized for all of life. The seeming evil which we see is basically for the good if only we knew how to interpret life's experiences and not become embittered by them. Always we must look behind the idiom for the idea. "There is no evil before God, since a good purpose is served even by that which is bad...each being who battles with evil receives new strength for the unfolding of the good."¹⁹

Since the source of sin was thought to be within the human personality the way to remove oneself from sin was to change the human personality. Contrary to the popular slogan which says "You can't change human nature" Judaism, said that that is exactly what you can change. You cannot change the color of your eyes or your skin, but you can change what lies beneath these superficialities. Judaism was, and is, an outlook of optimism. Man is not condemned because of basic evil. If there was any sin in Adam, as the Christian church believes there was, it was a sin of wrong choice for which he paid by being expelled from the garden of Eden. It did not infect all of mankind from his time until the present. No one, says Judaism, can sink so

low that he cannot find his way back to God.

The Way to God

The way to God was the way of the pure life. This could only be gained by the overcoming of the evil inclination within the self. To best do this three things were recommended: the study of Torah, good works and repentance. This we find in the rabbinical dictum:

"Blessed are Israel; as long as they are devoted to the study of the Torah and the works of loving-kindness, the evil Yezer is delivered into their hands."²⁰

or again

"My son, if this ugly one (the evil Yezer) meets you, drag him into the school house (Beth Hamidrash). If he is stone he will be ground to powder, if he is iron, he will be broken to pieces."²¹

In the final analysis though, what saves us is God. cf. Micah 4.6 Jer. 18.6 Ez. 36.26. God has the power to exterminate the evil inclination and draw us to Him, but we must first show evidence that we are willing to go half the distance to meet Him.

Judaism was strong in its renunciation of the doctrine of evil as being a separate and independent entity, which exists in spite of God. They could not bring themselves to say this since it would place limits on God which they were unwilling to admit. The closest they come to admitting this principle into their philosophy was the statement that God regretted the creation of the evil inclination:

"There is astonishment before me (God says) that I have created in man the Evil Yezer, for if I would not have created in man the evil yezer he would not have rebelled against me."

If there is a criticism to be leveled at the Jewish approach to the problem of sin and evil, it is only that it fails to answer satisfactorily the question "Why did God put the desire to sin in man, and if He is an all good God, how can sin come from Him. The rabbis were not philosophers. They were men who took life for granted with all its failings and shortcomings. They then devoted themselves to determining the best patterns for life and here we can learn great lessons from them. Their language may be old, but the ideas which the language conveys will be ever new. Man, they say, you are a responsible and capable being. You, together with God, can fashion your own life and your own way. The choice is yours. Modern day psychology says the same thing.

V. Some Modern Approaches to the Problem of Sin and Evil
 a. Psychiatry Examines Sin and Evil

When looking for an answer to the source and nature of sin, we cannot think that we have dealt with the problem without investigating the answers offered by the science of psychology, for what they call guilt is in many instances quite properly identified with what religionists call sin.

Liberal religious thinkers have often described sin as that process in which man fails to live his highest, think his finest and feel his deepest. "If we identify God with that aspect of reality which confers meaning and value on life, and elicits from us those ideals that determine the course of human progress, then the failure to live up to the best that is in us means that our souls are not allured to the divine, that we have betrayed God."²²

Sin becomes a person's failure to square the things that he actually does with the things he knows he ought to do and says he will do. In each and every one of us there is a wide area between these two poles of "ought" and "the deed itself." This is part of our nature. It is neither good nor bad in and of itself. It is understandable.

Since we are not perfect, there is bound to be this discrepancy. Sin then arises through man's failure to live up to himself, but man is not necessarily sinful. Psychiatry says the same thing, except that they phrase it in different terms.

Almost everyone at one time or another has had feelings of shame and self reproach over his failure to live up to the standards of rightness which he has set for himself in life. We recognize that there is a wide gap between the way we sometimes do feel about our parents and the way we know we ought to feel about them. We recognize the gap between the caliber of work we actually do and the caliber of the work we know we can and should do. We suffer pangs of conscience over hurting some one else's feelings. All these feelings of shame, all these pangs, oftentimes lead to what psychologists and psychiatrists call feelings of guilt. A sense of guilt and a sense of sin are oftentimes so closely related as to make them almost indistinguishable. One come as a result of the other. Where do these feelings spring from? The psychiatrist in his answer that it comes merely bears out the conviction of Judaism--from natural deficiencies within the self. While the psychiatrist explains the existence of sin and evil in terms of repressed feelings of anxiety or frustration, due to previous events in our lives, the religionist says they spring from man's limited perfection, but unlimited perfectibility. Judaism says, "talk your deficiencies out with yourself and with God." Psychiatry says the same thing basically. Neither approaches, say ~~later~~ that ~~that~~ man is by nature evil, although both recognize that for any number of natural reasons there is evil in man. Just as the role of the analyst is to help man become

aware of the reasons for his guilt feelings by acting as a listening post and as one who can channel people's thoughts into more creative endeavor, religion too seeks to enable man to gain the faculty to see the truth, to love, to become free and responsible and to be sensitive to the voice of his conscience. The book of Proverbs anticipated modern psychiatric technique by 2,000 years when it said:

"He who covers his transgressions shall not prosper, but he who confesses and forsakes them shall have mercy." (Prov. 28.13)

Psychiatry, rather than being an antagonist to Judaism, becomes its greatest helpmate. They are mutual aids in the attempt to make of man a better, more happily integrated person. Whereas we found great difficulty in explaining the existence of evil and sin from the point of view of traditional religious thought which talked in terms of an unlimited God whose goodness could not be reconciled with the evil in the world, Psychiatry and a liberal Judaism, both agree that our sins do not originate in an inherent will to do evil, in a human nature essentially corrupt and depraved, from which only an arbitrary and miraculous act of God can save, (but rather)...because men are born helpless and totally ignorant infants who, in the assertion of their growing powers, directed without malice to the satisfaction of their wants, somehow come to grief and develop irrational fears of angers. These, though suppressed, attach themselves to wrong objects. If men were aware of the true causes of

their hostile, or anti-social feelings and not merely of the present occasions that call them forth, they would understand the nature of their reactions, and their natural good will and reasonableness would save them from sin...We sin through lack of self knowledge rather than through any uncontrollable desire to revolt.²³ Sin then becomes a type of immaturity of the moral personality. "Sin is not primarily sin against God, but sin against ourselves."²⁴ Psychology when it shows that though nature sets a limit on our physical growth it does not set a corresponding limit on our spiritual maturity, merely confirms what the Book of Genesis said "sin lieth at the door, and its desire is unto thee, but thou canst rule over it."²⁵

c. This Business of Limiting God

It is far beyond the intent of our present study to go into a detailed description of Pluralism, but we cannot go on until we have outlined this doctrine which from the logical point of view may be the only way to reconcile the existence of evil in the same universe with a good God. If you will turn back to page 144 of this chapter you will see that we defined Pluralism as that doctrine which says that both good and evil are real and existing aspects of our life. Furthermore, we said that they exist independently of each other. Between these two there is a constant battle being waged for control of the world. Although this view was opposed by Judaism it is nevertheless, hinted at in the book

of Job. There the patriarch's affliction is portrayed as a conflict between God and Satan. Satan is the source of Job's troubles. [However, in all fairness, it should be pointed out that in the book of Job Satan is not a rival of God eternally opposing and thwarting the good, but rather he is portrayed as one of God's angels who acts as heaven's district attorney testing man's virtue.]²⁶

(We want to make one thing clear--a Pluralism in this instance does not mean that we think there is actually a heaven and hell some place. This is contrary to every principle of liberal thought both Jewish and non-Jewish).

Pluralism goes farther. Springing out the basic inability of the doctrine which talks of a completely good God to answer the problem of the origin of evil, it says that evil must therefore exist in the world in as real a sense as God does. God in no sense willed the evil, as a matter of fact it exists in spite of God and it may be assumed that God uses all his energies to combat evil in the world. But, God is limited in his power. He is limited by his own nature and by his own laws. God cannot do anything that would violate that which is reasonable; for example: He cannot make things fall up. He cannot cause the past not to have been or create a triangle with two right angles. If he did this, the entire world would become chaotic, thereby denying one of the greatest principles by which we know of His existence--law and order in the universe. As

soon as we have limited God, we have denied him the capacity of all powerfulness. What then is God reduced to? He is not reduced at all. However, instead of involving ourselves in problems for which there can be no answers we say that God is a limited struggling God doing the best he can in a world which although it is His environment, is not completely His. If you ask where evil comes from the answer is from "the conflict of blind mechanical forces in the world which have not yet been brought under control. Sin, on the other hand, is due to the partial ends that individuals, families, and classes of society selfishly pursue without regard to their effect upon others."²⁷ Just as the artist pours out his creative talent into a medium, whether it be paper or clay or stone, so does God pour out His creative talent into His medium--the world. Just as the stone resists the imprint of the artist upon it, so does the world, God's medium, resist the imprint of God upon it. The result is an imperfect creation--with sin and evil in it.

To say that God is limited is not to deprive him of His Godliness. He is still an object of love, power, and inspiration to man. To say that a man cannot be the greatest thinker or the finest athlete or that a woman is not the most beautiful does not rob him or her of their respective values. In the same way, to say that God is not completely all powerful and unlimited, does not imply that God is not still a most worth while and positive end or goal in life.

Take the example of a child father relationship: when we are very young, we think of our father as knowing everything and being able to do everything. As we grow older we become more realistic about our father, yet we do not love our father less for recognizing his limitations. We still go to him for counsel and guidance, we still love him and recognize his strengths as well as his weaknesses. So too with God the father.

To say God is not limited is to involve us in a great many difficulties. There seems to be evil in the world so cruel, so unfair, so unnecessary that it could not be the work of an all powerful all good God. Such a God would have never permitted the willful slaughter of 6,000,000 of his people, or the terrible conflicts in which the world is now engaged. Any attempt to justify these actions on the basis of God, has lead many to abandon their religious faith altogether.

To say that God is limited, is to help us out of many of such difficulties. It is not illogical. There is no evidence to show that power--(and God has power)--is unlimited. The one really valid approach to believing in God's existence is that which says God must exist because we see evidences of his handiwork in the plan and pattern of the universe. There is nothing in this approach which says that God must be a God of unlimited knowledge, power or goodness.²⁸ All power is under limitations. This we know

from our lives. God if He is to follow any of the principles of reason or intelligence, must also be limited in power. What we can say though is that His will for good is unlimited. He, as we, wants to see the end of evil and together we can strive to bring it about. This is what is meant by saying that man is a co-worker with God. Again, the responsibility is placed on man as well as on God. Men have been made free. If they are truly free, it is logical that they will sin, because within them they have those forces which if improperly channeled can lead to sin. For example, within each of us is the desire for self preservation. It is not essentially sinful, but when it becomes turned into greed, which leads to exploitation of our neighbor and ugly profiteering, then it becomes sin. We all possess the drive of sex. If it leads to brutality, it becomes a sin and an evil. The same with pugnaciousness which can and does lead to war. It is better to have a world where victory and success can be achieved than a world of no freedom of choice and no development of character. The moral evils in life are not so much due to the fact that men have some freedom of choice as to the fact that they do not have more of it. A concept of a limited God gives us the fullest expression of our choice. We also have a satisfactory and intelligent explanation of the existence of evil without having to abandon a belief in God. On any other terms God becomes a willful, mocking type of Deity who it seems purposefully causes man to suffer. If

there is evil in the world it is not the will of God-- quite the contrary--it is in spite of the will of God.²⁹ This view is not completely foreign to Judaism, although it is far from central to it. Nevertheless, Judaism states quite clearly, "All things are in the hands of God except the fear of God."³⁰

b. A Modern Jewish Synthesis

As much as Judaism placed emphasis on man and his ability to overcome sin, it never went so far as to say that man can do it all alone. This, to Judaism, was equal to idolatry. Perhaps it is of a more refined nature, but nevertheless, it is idolatry, for it is man setting himself up as self-sufficient, instead of setting up an image of wood or stone. "In proclaiming as ultimate the ideas and programs to which we are devoted, we are but proclaiming the work of our minds to be the final truth of life."³¹

In the final analysis our life is a series of choices. We do not have to choose between good and evil, the choice is never that simple, the issues never that clear cut. Killing in war is a good example. To kill in war can be both good and evil, depending on how we view it, or perhaps it would be better to say depending on how we rationalize it. Most of us, if called to the army and thrown into combat, would justify our killing of the enemy. Yet strictly speaking this is murder--the taking of another person's life. As such it is a sin. Such a sin as war exists in the world in spite of God who is limited. God does not make the war,

man does. God hates the sin of war, but being limited by the fact that he has given man free choice, by which man can choose to put himself in the terrible mess of war, He can do nothing. Man may reflect God by struggling against the sin of war, and in this sense be made in His image, but when he chooses to ignore the divine in his life, he is forcing God into a position of limitation. All God can do is regret that he gave man such freedom when He finds man abusing it in such a way.

But, Judaism points out, war is never inevitable. Killing can never be fully justified. It is only a sign of man's own blundering and of his own inadequacies. Such being the case, Judaism says never makes the mistake of making a virtue out of a necessity. Never try to justify your act of killing from a moral point of view. Never say that because I have killed I ought to have killed. The ideal of "not killing" still remains as a virtue, as a goal to be achieved. The fact that we do not achieve this goal does not lessen its value in any way. To say the reverse--that killing is a virtue, is a sin, and a violation of every moral principle within us. The moral law, of which not killing is a vital part, is valid whether we achieve it or not. Judaism outlines in bold relief just what this moral law should be. Furthermore it indicates the way in which it may be attained. With a heavy heart we may decide that going to war is the only course open to us in the present world but killing does not thereby become right and good.

What is important is that we never deceive ourselves as to the real moral quality of what we do.³² Once we yield to proclaiming the lesser evil (killing in this instance) to be right because it is lesser we have taken the first step toward wiping out all distinction between good and evil. We have committed the sin of making a virtue out of a necessity. We must acknowledge the moral law even though we are at times compelled to violate it. The value of Judaism is that it points to a course of moral action--the 10 commandments are just one aspect of this course of action. It provides a touchstone by which we may discriminate the better from the worse while recognizing the imperfections in each of us. It never permits us to confuse the "oughts" of life with the things we actually do. This is the real meaning of the phrase "choose ye the life." We do not rely upon ourselves to make the proper decisions alone--it is to God that we turn for such help; "for what we are, what is our life, what our goodness, what our power? What can we say in Thy presence? Are not all the mighty men as naught before Thee and those of great renown as though they had never been; the wisest as if without knowledge and men of understanding as if without discernment? Many of our works are vain and our days pass away like a shadow..." Do these words sound familiar? They should, you will find them on page 101 of our daily prayer book. Turn to that prayer now. Perhaps it will take on new significance in the light of our discussion of sin and evil.

The rabbis tell the following beautiful story which it might be well to remember the next time you enter the temple:

"The saint Abba Tachna, returned to his village on the eve of the sabbath, when darkness was about to set in. He had his pack on his shoulders, but there he found at the crossroad a leper, lying, who said unto him, 'Rabbi, do with me a righteousness (or act of mercy), and carry me to the town.' Abba Tachna said, 'If I leave here my pack (which contains all his earnings) how shall I and my family maintain ourselves?' But if I leave this leper here, I forfeit my soul.' But he declared the Good Yezer king over the Evil Yezer, and carried the leper to the town, and then came back and took his pack and arrived at the town again just about sunset. They all wondered and said, 'Is this the Saint Abba Tachna?' He himself had some regrets in his heart about it, fearing that he had profaned the sabbath (by walking after the sun had set) but just at this time the Holy One, blessed be he, caused the sun to shine. (Ecclesiastes Rabba 9.7" -- Schechter P. 273)

13. A. ...

14. A. ...

15. A. ...

16. A. ...

17. A. ...

18. A. ...

19. A. ...

FOOTNOTES

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19	The value of being a Jew	27 335 113 482 9 333 5 185 - 0 G 50 449 34 68 1020 5 10 1 2 77 100 47 61 19 247 10 13 1 13	10 9 389 66 60 63 0275 9 83 4 36 G 171 61 117 61 4 37 216 11 64 6 36 280 100 183 65 4 67 239 20 71 10 36	8 3 388 57 687 24 289 2 24 - G 131 612 91 695 24 183 10 76 6 46 214 100 148 682 48 224 12 56 6 28	41 40 619 463 14 342 7 171 1 24 G 60 594 40 667 17 283 2 33 1 17 101 100 59 884 31 307 9 89 2 2	260 38 715 596 77 296 23 89 5 19 G 41 413 282 684 88 214 28 68 1 434 672 100 437 65 165 24 6 51 76 1 928
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13 YR OLD										14 YR OLD										15 YR OLD										16-17 YR OLD									
QUESTION		ANS	SEX	NO	70	NO	70	NO	70	QUESTION		ANS	SEX	NO	70	NO	70	NO	70	QUESTION		ANS	SEX	NO	70	NO	70	NO	70	QUESTION		ANS	SEX	NO	70	NO	70		
1		5.2	6.2	7.2	8.2	9.2	10.2	11.2	12.2	1		11.7	12.2	13.2	14.2	15.2	16.2	17.2	18.2	19.2	1		13.9	14.2	15.2	16.2	17.2	18.2	19.2	1		13.7	14.2	15.2	16.2	17.2	18.2	19.2	
2		4.9	5.7	6.7	7.9	8.5	9.3	10.3	11.3	2		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	2		13.9	14.3	15.3	16.3	17.3	18.3	19.3	2		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
3		4.3	5.3	6.3	7.3	8.3	9.3	10.3	11.3	3		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	3		13.9	14.3	15.3	16.3	17.3	18.3	19.3	3		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
4		3.8	4.8	5.8	6.8	7.8	8.8	9.8	10.8	4		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	4		13.9	14.3	15.3	16.3	17.3	18.3	19.3	4		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
5		3.2	4.2	5.2	6.2	7.2	8.2	9.2	10.2	5		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	5		13.9	14.3	15.3	16.3	17.3	18.3	19.3	5		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
6		2.8	3.8	4.8	5.8	6.8	7.8	8.8	9.8	6		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	6		13.9	14.3	15.3	16.3	17.3	18.3	19.3	6		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
7		2.2	3.2	4.2	5.2	6.2	7.2	8.2	9.2	7		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	7		13.9	14.3	15.3	16.3	17.3	18.3	19.3	7		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
8		1.8	2.8	3.8	4.8	5.8	6.8	7.8	8.8	8		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	8		13.9	14.3	15.3	16.3	17.3	18.3	19.3	8		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
9		1.2	2.2	3.2	4.2	5.2	6.2	7.2	8.2	9		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	9		13.9	14.3	15.3	16.3	17.3	18.3	19.3	9		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
10		0.8	1.8	2.8	3.8	4.8	5.8	6.8	7.8	10		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	10		13.9	14.3	15.3	16.3	17.3	18.3	19.3	10		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
11		0.2	1.2	2.2	3.2	4.2	5.2	6.2	7.2	11		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	11		13.9	14.3	15.3	16.3	17.3	18.3	19.3	11		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
12		0.1	1.1	2.1	3.1	4.1	5.1	6.1	7.1	12		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	12		13.9	14.3	15.3	16.3	17.3	18.3	19.3	12		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
13		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	13		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	13		13.9	14.3	15.3	16.3	17.3	18.3	19.3	13		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
14		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	14		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	14		13.9	14.3	15.3	16.3	17.3	18.3	19.3	14		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
15		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	15		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	15		13.9	14.3	15.3	16.3	17.3	18.3	19.3	15		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
16		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	16		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	16		13.9	14.3	15.3	16.3	17.3	18.3	19.3	16		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
17		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	17		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	17		13.9	14.3	15.3	16.3	17.3	18.3	19.3	17		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
18		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	18		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	18		13.9	14.3	15.3	16.3	17.3	18.3	19.3	18		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
19		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	19		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	19		13.9	14.3	15.3	16.3	17.3	18.3	19.3	19		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
20		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	20		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	20		13.9	14.3	15.3	16.3	17.3	18.3	19.3	20		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
21		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	21		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	21		13.9	14.3	15.3	16.3	17.3	18.3	19.3	21		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
22		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	22		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	22		13.9	14.3	15.3	16.3	17.3	18.3	19.3	22		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
23		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	23		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	23		13.9	14.3	15.3	16.3	17.3	18.3	19.3	23		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
24		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	24		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	24		13.9	14.3	15.3	16.3	17.3	18.3	19.3	24		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
25		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	25		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	25		13.9	14.3	15.3	16.3	17.3	18.3	19.3	25		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
26		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	26		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	26		13.9	14.3	15.3	16.3	17.3	18.3	19.3	26		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
27		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	27		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	27		13.9	14.3	15.3	16.3	17.3	18.3	19.3	27		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
28		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	28		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	28		13.9	14.3	15.3	16.3	17.3	18.3	19.3	28		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
29		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	29		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	29		13.9	14.3	15.3	16.3	17.3	18.3	19.3	29		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
30		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	30		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	30		13.9	14.3	15.3	16.3	17.3	18.3	19.3	30		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
31		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	31		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	31		13.9	14.3	15.3	16.3	17.3	18.3	19.3	31		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
32		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	32		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	32		13.9	14.3	15.3	16.3	17.3	18.3	19.3	32		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
33		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	33		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	33		13.9	14.3	15.3	16.3	17.3	18.3	19.3	33		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
34		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	34		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	34		13.9	14.3	15.3	16.3	17.3	18.3	19.3	34		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
35		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	35		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	35		13.9	14.3	15.3	16.3	17.3	18.3	19.3	35		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
36		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	36		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	36		13.9	14.3	15.3	16.3	17.3	18.3	19.3	36		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
37		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	37		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	37		13.9	14.3	15.3	16.3	17.3	18.3	19.3	37		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
38		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	38		11.5	12.3	13.3	14.3	15.3	16.3	17.3	18.3	19.3	38		13.9	14.3	15.3	16.3	17.3	18.3	19.3	38		13.7	14.3	15.3	16.3	17.3	18.3	19.3	
39		0.0	1.0	2.0	3.0	4.0	5.0	6.0	7.0	39		11.5	12.3	13.3	14.3	15.3	16.3	17.																					

