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Man and his loves and hates, 1940.

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MAN AND HIS LOVES AND HATES  
The Third Lecture in the Series on "What is Man?"



By

Dr. Abba Hillel Silver



At  
The Temple

On  
Sunday morning, December 22, 1940



There is a curious phrase in the Book of Kohelleth which states: "There is a time to love and a time to hate". It is a rather strange phrase to find in a book of the Bible -- something which looks like a mandate to hate at times. The answer may be found in the story told by one of the Rabbis about the illustrious wife of Rabbi Meir, a great Rabbi of the Second Century B.C.E. Rabbi Meir was frequently attacked by his enemies, so much so, that once Rabbi Meir, driven to desperation begged of God that He might destroy his enemies. And Beruria, his wife said to him: It doesn't say in the Bible "Let the wicked perish". The Bible says "Let wickedness perish". It doesn't say that the wicked shall perish. In that sense there is a time to hate, to hate not the evil-doer as much as the evil. There is a definite mandate to hate wrong, injustice or cruelty - in fact everything that mars - not to tolerate them, not to be complacent about, not to come to terms with them, not to appease the wrong-doers.

From the point of view of Judaism it is not a quality of saintliness to ignore the oppression of mankind and to avoid doing anything about them and just to concern yourself with the perfection of your own soul and your own spiritual tranquility. One must be intolerant of social evils. One must seek their eradication while at the same time one should try to be tolerant of men. One should try to make allowances for human frailties. One should not be too harsh in our judgment of sinners and wrong-doers and too harsh in their punishment.

"Thou lovest righteousness -- thou hatest wickedness". That is a supreme tribute written by the Psalmist to the ideal ruler. "I hate every way of falsehood". This hatred, unlike all other forms of hatred, derives from higher love. You hate wrong because you love righteousness, truth and goodness. This hatred has its roots not in the hatred of human kind, but in the love of human kind.

Our world suffers today not because it is full of hate of evil, but because it is full of hate - fear and hate. Hate, like fear, is being



deliberately fostered today, inspired and implanted in the hearts of men as part of the technique of total revolution, total war. The Germans are teaching men to hate the Jews. When they decided to wage war on Poland, they incited the people to hate the Poles. And now they are teaching men to hate the English. Peoples whom you wish to conquer, people whom you wish to subjugate - you first try to make hateful so as to justify that subjugation.

War and revolution always introduce hate. Propaganda is largely a hate device. Anti-Semitism is the hate technique in the twentieth century which is being employed and most expertly exploited by the Nazis today. Hitler is the great hater of our day. Those who knew him best bear testimony to the fact that the man is consumed by ~~an~~ overwhelming hatreds, sometimes uncontrollable hatreds.

Hermann Rauschning who knew Hitler very well and spent many days in informal conversation with him stated in his book: "The Voice of Destruction": "Every conversation, however unimportant, seemed to show that this man was filled with an immeasurable hatred. He seemed always to feel the need of something to hate" "Hatred - personal hatred - rang out in his words, revenge for early years of poverty, for disappointed hopes, for a life of deprivation and humiliation."

And Otto Strassers, the greatest collaborator of Hitler in the early days, in his book "Hitler and I" says this: "He only knows what he wants to destroy; he pulls down the walls without any idea of what he will build in their place...He hated without knowing love..."

And because of these major hates of our day, because these major hatreds are not hatreds of evil but devices for perpetrating greater evil, they have proved ruinous to our civilization. In the wake of these hates comes not a new or juster civilization, or reconciliation, but deeper hatreds, smoldering resentments, under-ground enmities. New dragon's teeth are being



sown all over the face of the earth. New wars, strife, revolution are in the making. And this hatred which has filled our world has filled it also with concentration camps, ~~xx~~ with mass murder, mass expulsions, mass robbery. Everywhere one turns one is confronted with the ugly leer of shamless, naked hatred.

And all this in a world which will in a few days celebrate the birth of the Founder of its religion, the founder who declared: "Love thine enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you."

A religion of love! And the Western world subscribes to this religion of love. It has built beautiful shrines and sanctuaries dedicated to this religion of love. But the Western world is filled with hate and the tragic contrast between what men and nations pay lip service to and what they actually practice was at no time more dishearteningly displayed than in Christmas, 1940.

The fault, of course, is not with the religion of love, its teachings of human brotherhood, peace. The fault is with this age of apostasy of ours which has turned its back upon religion, which has gone backward, back to the pagan world, to the pagan doctrines of force, tyranny. The rule of the strong and the end which justifies all means.

Love is at the heart of every spiritual religion - either Judaism or Christianity. The principle of love in Judaism may be somewhat more tempered somewhat more settled, somewhat more practical for human daily food than is the principle of love in Christianity. But it is there in both of these religions. Judaism taught men to love God: "And thou shalt love God with all your soul and with all your might". Judaism taught men to love his fellow man: "And thou shalt love thy neighbor as thyself, for I am the Lord". Judaism taught men to love man. One of the famous mystics of Judaism said that all 240 positive commandments of Judaism have their roots in love. They have their reality in the principle of love - without that principle, all commentaries have no reality



whatsoever.

Why did great religions emphasize the principle of love? Because is the way to freedom, justice, peace. The tragedy of our day is that man has been trying to find his way to these things -- freedom, justice, peace, not through love, but through hate, through class struggle, through raceism, through purges, through liquidations, through annihilation. And instead of justice and peace, we find only slavery, injustice, war and death.

God has placed in the eart of man, my good friends, both love and hate. Both of these are to be refined by man. And that is man's task upon earth -- to refine both love and hate which God has placed in man's heart. Hate is to be refined until it becomes hatred not of the wrong-doer, but of the wrong, until it becomes the abomination of all that is morally abominable; until it revolts against every principle that shackles and oppresses mankind. Hate is to be refined by man through the processes of moral self-discipline, until it is cleansed of grudges, envy, malice, vengeance, until it becomes a process of separating the chaff from the wheat.

And love is to be refined by man out of his selfishness, out of possessiveness, out of jealousy, lust, into a quality of living which uplifts, ennobles, makes strong and liberates even more powerful attachments which love creates.

It is frequently said -- there is a common saying among men that love is blind. In a sense that is true. Love is blind. But so is hatred blind. For it is this fundamental difference between love which is blind and hatred which is blind. And the famous medieval poet, Moses ibn Ezra draws that distinction very aptly when he says: "Love makes blind the eyes so that it can not see the faults in the object of love.\* But hatred makes blind the eyes of the man so as not to see the virtues in the object that you hate."



It is far better for man <sup>to fail</sup> to see the faults in another man than to fail to see his virtues.

Love is blind in a sense that it overlooks faults, shortcomings, frailties. Thank God for that; for none of us would survive. But in a deeper sense, love, like wisdom, opens our eyes to see more clearly, to see deeper. Love gives us a clearer and wider vision. Love is clairvoyant. Shakespeare says that love "adds a precious seeing to the eye". Love enables men and women to see beyond the normal range. It gives them a certain illumination. When we love someone - a man, woman or child, we are able to see in him or in her qualities unseen and unsuspected by others. We <sup>see</sup> beyond the surface into greater depths acts more meaningful, words of great significance for us. And what may be unattractive to others, in the light of transforming love, comes to glow with a beauty of its own. For love sees much else. And unless love can see much else, it isn't love.

In the same sense it is frequently said that man is the slave of love. Love enslaves a man and a woman, but it also sets a man free. Love binds us irrevocably to the object of our love whether it is a human being or an ideal, because whatever it is, great love is never free. People who talk of free love have in mind barn-yard love. Great love is never free. Every great human devotion demands of us a full measure of exclusive and concentrated loyalty. Great love also frees our ~~em~~ talents and our energies and capacities, because we wish to serve the object of our love to the utmost, and to the utmost be worthy of that love. We pour out our souls in generous abandon. We don't weigh, measure or calculate. We become free in the boundless self-sacrifice and because our love is prepared to sacrifice all, it conquers all.

Love, my friends, knows its bounds. But it also knows its wings. The real difference between love and no love is the difference between speech and song. As long as it is song, it is love. When there are no more birds singing in Arcady, it is no longer Arcady.



The man who is deeply in love with his work, with his art, his cause, not speak of his beloved, his wife, his child, that man experiences a calm exaltation a real intensification of life. He enjoys a higher degree of living. That you can see all around you, friends.

This week, the Jewish world is celebrating the birthday of a remarkable Jewish woman, the eightieth birthday of Henrietta Szold. Here is a woman who loves her people, her people's literature. Here is a woman who loved her people's land to a degree where she dedicated her entire life - all of it -- without stint, without measure exclusively to her people. I have known Henrietta Szold for nearly a quarter of a century. I knew her when she was in this country. She was born in the City of Baltimore eighty years ago, the daughter of an eminent Rabbi. I knew her when she was engaged, in this country, in the work of helping to ~~and~~ edit, publish the works of Jewish scholars. I saw her and observed her in Palestine. And I was always impressed with the amazing spiritual exaltation of this little woman, seemingly frail, but somehow possessed of an inner glow. And year by year she carried on her work which was arduous ~~with~~ with a spiritual serenity. With that great love for her people, she organized a remarkable woman's organization, the Hadassah, to bring healing to Palestine. She was responsible for the upbuilding of an amazing health program in that country. In her seventies, when the wrath of Hitler swept over Germany, this little woman, possessed of this indefeasible confidence, went to Germany and there arranged for the transportation of hundreds of Jewish boys and girls out of that land to the shelter of Palestine. And now, at eighty, Henrietta Szold is still to be found at the docks in Haifa, Tel Aviv, welcoming every ship that comes in to port bringing refugees. She welcomes them as a universal mother.

And that, my friends, is what I mean by a love which gives to a human being an intensification of life, a higher degree of living.

And finally, there is one other fundamental difference, my friends,



between love and hate. Love is always a refuge. Hate is never a refuge. It is only a mentally sick and pathological person who finds sanctuary in his hates. But love is the enduring sanctuary of life. Life may rob you of many things. It often does. Life may even bereave us of the object of our love. It often does. But it can never bereave us of love itself. That remains. The artist who loves his art may be tried by life and afflicted by life and may be denied reward or compensation in life. The artist knows as they frequently do know poverty, and yet if he is a real artist, he will find and he does find within his art solace, comfort, refuge, sanctuary. That is his reward. That is his supreme reward. A man who champions a noble cause will in all probability be misunderstood. He will be mocked, hated. He will be persecuted. And yet if he deeply loves his cause, deeply believes in it, he will find real solace and tranquility of spirit in it everlastingly regardless of what the world thinks.

And here is your real test of love, my good friends, for man or woman. Is your love a refuge? Is your love a sanctuary? When your days bring you the night bring you anguish and tears, can you retreat to the holy quiet of your deep and sacred love and find surcease from sorrow and pain for your spirit? If you can, you are in love. If you can, you have been granted the supreme gift of life. It is love. And I suppose, my good friends, that is what the Psalmist who loved God meant when he said: God is my strength and my fortress and my refuge."



1) Amir: האם אתה יכול להאמין - Invitation to Hate.

Answer: Benuria - אני יכול להאמין בזה.

Hated not of Evil-doers but of Evil, Sinners but Sin.

Mandate to hate wrong, injustice, cruelty, all that mess,  
not to tolerate them - complacent - come to terms with  
appease those who perpetrate them.

It is not a quality of saints to ignore the poverty and  
oppression of manhood - avoid doing anything about it -  
and just concern yourself with your own perfectionism  
and sp. tranquility.

One must be intolerant of social evils and seek their  
eradication, while at the same time one must be  
tolerant of men, and allow for their faults and not  
be too harsh in judgment or in punishment.

- האם אתה יכול להאמין - of ideal rules.

אני יכול להאמין בזה

This Hate is derived from a greater love! Love of goodness etc.

2). Our world suffers not from evil, it is full, Hate of Evil, or even of  
Evil-doers, but of Hate itself. it is full of Hate!

Fear and Hate! Hate like Fear is deliberately fostered, inspired  
implanted, as part of a strategy, Total War and Revolution.

German men taught to hate the Jews! Since conquered Poland,  
to hate and despise the Poles! People whom you wish to  
destroy a subject, you must first make Hateful, to  
justify your policy of destruction or subjugation.

Wars and Revolutions produce systems of Hate, and  
a liturgy of spleen and bitterness.



The Voice of Destruction. Hermann Reuschner -

"Every conversation, however unimportant, seemed to show that this man was filled with an immeasurable hatred. ~~He~~ He seemed always to feel the need of something to hate."

"Hated-personal hatred-rang out in his words, revenge for early years of poverty, for disappointed hopes, for a life of deprivation and humiliation"

Hitler and I. Otto Strasser.

"He only knows what he wants to destroy, he pulls down the walls without any idea, what he will build in their place... He hated without knowing love..."





(2)  
Propaganda is largely a device for arousing hatred of people, races or minorities whom one seeks to hunt, destroy or exploit.

Antisemitism is the Hate-technology, the 20c. perfected and employed most expertly by the Nazis

Hitler is the Great Hater! (Note)

3). But see. the major hatreds, on day or not hardly Evil but devices for perpetuating greater evil - they are ruinous. Devastating life. In their wake comes not a new juster, freer order of life, but deeper hatreds, <sup>resentments</sup>, <sup>unforgiveness</sup> ~~unforgiveness~~ <sup>resentments</sup>. New dragons teeth are sown. New wars are in the making.

Hatred has filled our world with concentration camps, purges, mass murder, mass expulsions, wholesale robbery. Every where one turns one is confronted with the ugly beast of shameless hate.

4). In a world which this week will celebrate the birth of the Founder of its faith - who declared:  
"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you."  
A Religion of Love! Where is Love in the world to-day?

Tragic contrast bet. what men & nations pay lip-service to and what they practice was at no time more glaringly revealed > 1940.

5). Not faith in Religion - and its teaching of Brothers by Love - But Apostate Age - turned its back upon that teaching



and went backward - to pagan doctrines - force, tyranny, the rule, the strong - and the end which justifies all means. (2)

— Love is at the heart of all sp. religion - Judaism & Christ.  
They taught men to love <sup>more seeks - to find -</sup> God - <sup>אֱלֹהִים</sup> <sup>אֱלֹהִים</sup> <sup>אֱלֹהִים</sup>  
They " " " " Man - <sup>אֱנוֹשׁ</sup> <sup>אֱנוֹשׁ</sup> <sup>אֱנוֹשׁ</sup>. Hillel - Jesus agreed  
All 248 positive commandments - root in love - no badly

— For love is the way of life to freedom, peace and justice.  
Men, in our day, are trying to find their way to life,  
to freedom, peace and justice through Hate; and  
they are finding <sup>only</sup> slavery, war, injustice and  
death!

b/ God has placed both Hate and love in the heart of  
man - both to be refined by him!  
Hate to be refined into impatience with wrong - not with  
wrong-doer - into abomination of that which is  
morally abominable - into a revel against  
all that infects and oppresses mankind.  
To be cleansed of malice - envy - the pride, the  
pride, the spite, the buff, the vengeance,  
Love to be refined out of selfishness, possessiveness,  
jealousy, lust - into a quality of living which  
uplifts, enriches, makes strong and liberates even  
within its powerful attachments.

7/ It is said that Love is Blind! So is Hate Blind! There is  
difference. Moses in Egypt. <sup>הַאֵלֹהִים מֵאֵיכָל הַתֹּרֶם מֵהָאֵל</sup>  
<sup>אֵלֹהִים - וְהַלְלוּ מֵאֵיכָל הַתֹּרֶם מֵהָאֵל</sup>  
Fancels - Visions!







As long as it is long - it is love.

When there are no more birds singing in Arcady - it is no longer Arcady.

The man who is deeply in love with his work, his art, his cause, not to speak of his wife beloved, his wife, or his child - experiences a calm exaltation - an intoxication of life - a higher degree of living.

11) Neunzetta Szold - a calm exaltation - Love of her people - Love of their history - Love of their land. Holocaust. Youth Aliyah.

12) Fundamental Diff. bet. Love and Hate. Love is a Refuge. Hate is never a Refuge! only a mentally-sick, pathetic person will find exulting sanctuary in hatred. But Love does give us such a sanctuary from the stresses of life. Life may rob us of many things. It takes. It often hears us even, the objects of our love. But never, the less deep. That remains -

Artist - loved his art - tried, afflicted, - solace - comfort in art championed a noble cause - misunderstood - unhated - rest for his tired soul.

Is your love a Refuge? A sanctuary? When days bring you anguished, tormented tears - can you retreat to the holy ground of your love - & there find peace from sorrow - & so - bleed - rebuild - the Self & Task.



Sermon, The Temple,  
December 22, 1940

There is a curious phrase in the Book of Kohelleth: "There is a time to love and a time to hate." It is rather strange to find in a book of the Bible something which looks like a mandate to hate. The answer may be found in the story told by one of the sages about the illustrious wife of Meir, a great teacher of the second century <sup>B</sup> before the Common Era. Meir was frequently attacked by his enemies, so much so that once, driven to desperation, Meir begged of God that he might destroy his enemies. Beruria, his wife, said to him: "It does not say in the Bible, 'Let the wicked perish'. The Bible says, 'Let wickedness perish'. In that sense there is a time to hate, to hate not the evil doer as much as the evil. There is a definite mandate to hate wrong, injustice, or cruelty - in fact everything that mars; not to tolerate evil, not to be complacent about it, not to come to terms with it, not to appease the wrongdoers.

From the point of view of Judaism it is not a quality of saintliness to ignore the oppression of mankind, to avoid doing anything about it, to <sup>only</sup> just concern yourself with the perfection of your own soul and your own spiritual tranquility. One must be intolerant of social evils. One must seek their eradication. At the same time one should try to be tolerant of men. One should try to make allowances for human frailties.

"Thou lovest righteousness - Thou hatest wickedness." That is a supreme tribute written by the Psalmist to the ideal ruler. "I hate every way of falsehood." This hatred, unlike <sup>all</sup> other forms of hatred, derives from a higher love. You hate wrong because you love righteousness, truth, and goodness. This hatred has its roots not in <sup>the</sup> hatred of humankind, but in the love of humankind.

Our world <sup>suffers</sup> today not because it is full of hatred of evil, but because it is full of hate - simple hate. Hate, like fear, is being <sup>fostered</sup> deliberately, ~~fostered~~ inspired and implanted in the hearts of men as part of the technique of total revolution and total war. The Germans are teaching men to hate Jews. When



the Nazis decided to wage war on Poland, they incited their people to hate the Poles. Now they are teaching ~~the~~ hatred of the English. Peoples ~~whom~~ you wish to conquer, peoples ~~whom~~ you wish to subjugate, you first try to make hateful so as to justify their subjugation.

War and revolution always introduce hate. Propaganda is largely a hate device. Anti-Semitism is the hate technique of the twentieth century which is being employed and most expertly exploited by the Nazis today. Hitler is the great hater of our day. Those who know bear testimony to the fact that the man is consumed by overwhelming, sometimes uncontrollable hatreds. Hermann Rauschning, who knew Hitler well, stated in his book, "The voice of destruction": "Every conversation, however unimportant, seemed to show that this man was filled with an immeasurable hatred. He seemed always to feel the need of something to hate." "Hatred, personal hatred, rang out in his words, revenge for early years of poverty, for disappointed hopes, for a life of deprivation and humiliation." Otto Strasser, a collaborator of Hitler's in his early days, in his book "Hitler and I" says: "He only knows what he wants to destroy; he pulls down the walls without any idea of what he will build in their place. He hated without knowing love."

Because ~~these~~ <sup>greater</sup> these hatreds are not hatreds of evil but devices for perpetrating evil, they have proved ruinous to our civilization. In the wake of these hates comes not a new or juster civilization, or reconciliation, but deeper hatreds, smoldering resentments, underground enmities. New dragon's teeth are being sown all over the face of the earth. Everywhere one is confronted with the ugly leer of shameless, naked hatred. New wars, strife, revolution are in the making. This hatred has filled our world with concentration camps, mass murders, mass expulsions, mass robbery.

And all this in a world which will in a few days celebrate the birth of the founder of <sup>Christianity</sup> its religion, the founder who declared: "Love thine enemies, bless them that curse you, do good to them that hate you, and pray for them who ~~hatefully persecute you~~ despitefully use you, and persecute you." The Western <sup>w</sup> World

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subscribes to this religion of love. It has built beautiful shrines and sanctuaries dedicated to this religious love. But the Western world is filled with hate, and the tragic contrast between what men and nations pay lip service to and what they actually practice <sup>has</sup> ~~was~~ <sup>been</sup> at no time more dishearteningly displayed than at this ~~late~~ Christmas, 1940.

The fault, of course, is not with the Christian teachings of human brotherhood and peace. The fault is with this age of apostasy which has turned its back upon religion, which has gone backward, back to the pagan world, to the pagan doctrines of force and tyranny; the rule of the strong and the rationalization that the end justifies all means.

Love is at <sup>the</sup> heart of every spiritual religion. The principle of love in Judaism may be somewhat more tempered, somewhat more settled, somewhat more practical for human daily food than <sup>is</sup> the principle of love in Christianity. But it is there, Judaism taught men to love God: ~~Thou shalt~~ "Thou shalt love God with all your soul and with all your might". Judaism taught men to love their fellow men: "Thou shalt love thy neighbor as thyself, for I am the Lord." Judaism taught men to love man. One of the famous mystics said that all two hundred and forty commandments have their roots in love. Their reality is the principle of love; without that principle, ~~all~~ the commandments have no reality whatsoever.

Why did great religions emphasize the principle of love?

Because it is the way to freedom, justice, and peace. Our tragedy is that man has been trying to find his way to these things <sup>in</sup> freedom, justice, peace <sup>in</sup> - not through love, but through hate, through class struggle, through race hatred, through purges, through liquidations, ~~or~~ through annihilation. And instead of justice and peace, we find only slavery, injustice, war, and death.

God has placed both love and hate in the heart of man. Both of these are to be refined by man. That is man's task upon earth <sup>in</sup> - to refine both <sup>the</sup> love

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~~the hate~~ and the hate which God has placed in <sup>his</sup> man's heart. Hate is to be refined until it becomes hatred not of the wrongdoer but of the wrong, until it becomes the abomination of all that is morally abominable; until it revolts against every principle that shackles and oppresses mankind. Hate <sup>is</sup> ~~is~~ to be refined through a process of moral self-discipline, until it is cleansed of envy, malice, and vengeance, until the chaff is separated from the wheat. And love is to be refined until it becomes not selfishness, or possessiveness, or jealousy, or lust, but a quality of living which <sup>uplifts</sup>, ennobles, makes strong, and liberates.

There is a common saying that love is blind. In a sense that is true; Love is blind. But so is hatred blind. There is a fundamental difference between love which is blind and hatred which is blind; Moses ibn Ezra draws this distinction: "Love makes blind the eyes so that it cannot see the faults in the object of love. Hatred makes blind the eyes so as not to see the virtues in the object of hate."





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Love is blind in <sup>the</sup> a sense that it overlooks faults, shortcomings, frailties. Thank God for that; <sup>otherwise no friendship or intimacy</sup> ~~for none of us~~ would survive. But in a deeper sense, love, like wisdom, opens our eyes to see more clearly, to see deeper. Love gives us a clearer and wider vision. Love is clairvoyant. Shakespeare says that love "adds a precious seeing to the eye". Love enables men and women to see beyond the normal range. It gives them a certain <sup>breadth</sup> of illumination. When we love someone, ~~a man, woman or child~~, we are able to see in him or in her qualities unseen and unsuspected by others. We <sup>see</sup> beyond the surface into <sup>the</sup> ~~greater~~ <sup>the</sup> depths; acts <sup>become</sup> more meaningful, words <sup>have larger</sup> of ~~great~~ significance for us. ~~And~~ <sup>What</sup> that may be unattractive to others, in the light of transforming love, comes to glow with a beauty of its own. For love sees much else. And unless love can see much else, it is <sup>not</sup> ~~is~~ love.

In the same sense it is frequently said that man is the slave <sup>to</sup> ~~of~~ love. Love enslaves a man and a woman, but it also sets <sup>us</sup> ~~a man~~ free. Love binds us irrevocably to the object of our love whether it is a human being or an ideal, because ~~whatever it is~~, great love is never free. People who talk of free love have in mind barn-yard <sup>mating</sup>. Great love is never free. Every great human devotion demands of us a full measure of exclusive and concentrated loyalty. Great love also frees our ~~our~~ talents and our energies and capacities, because we wish to serve the object of our love to the utmost, and to the utmost be worthy of that love. We pour out our souls in generous abandon. We ~~do not~~ <sup>not weigh, measure,</sup> weigh, measure or calculate. We become free in the boundless self-sacrifice, and because our love is prepared to sacrifice all, it conquers all.

Love ~~is not~~ knows its bounds, <sup>but</sup> it also knows its wings. The real difference between love and no love is the difference between speech and song. As long as it is song, it is love. When there are no more birds singing in Arcady, it is no longer Arcady.



The man who is deeply in love with his work, with his art, <sup>with</sup> his cause, not <sup>to</sup> speak of his beloved, his wife, his child, ~~that man~~ experiences a calm exaltation, a real intensification of life. ~~He enjoys a higher degree of living. That you can see all around you, friends.~~

This week, the Jewish world is celebrating the <sup>eightieth</sup> birthday of a remarkable ~~Jewish woman, the eightieth birthday of~~ Henrietta Szold. Here is a woman who loves her people, her people's literature. Here is a woman who loved <sup>s</sup> her people's land <sup>so much that</sup> ~~to a degree where~~ she dedicated her entire life ~~all of it~~ <sup>has</sup> without stint, ~~without measure exclusively~~ to her people. I have known Henrietta Szold for nearly a quarter of a century. I knew her when she was in this country. She was born in ~~the City of~~ Baltimore eighty years ago, the daughter of an eminent Rabbi. I knew her when she was engaged, in this country, in the work of helping to <sup>and</sup> ~~edit~~ <sup>works</sup> publish the ~~works~~ of Jewish scholars. I saw her and observed her in Palestine. And I was always impressed with the amazing spiritual exaltation of this little woman, seemingly frail, but somehow possessed of an inner glow. ~~And~~ <sup>has</sup> year by year she <sup>arduous</sup> carried on her ~~work which was arduous~~ ~~with~~ with a spiritual serenity. With that great love ~~for~~ her people, she organized a remarkable women's organization, the Hadassah, to bring healing to Palestine. She was responsible for the upbuilding of an amazing health program in that country. In her seventies, when the ~~wrath~~ of Hitler swept over Germany, this little woman, ~~possessed of this indefeasible confidence,~~ went to Germany and there arranged for the transportation of hundreds of Jewish boys and girls ~~out of that land~~ to the shelter of Palestine. And now, at eighty, Henrietta Szold is still to be found at the docks in Haifa <sup>and</sup> Tel Aviv, welcoming every ship that comes in <sup>to</sup> port bringing refugees. She welcomes them as a universal mother.

~~And~~ <sup>That</sup> ~~that~~ ~~is~~ is what I mean by a love which gives to a human being an intensification of life, a higher degree of living.

~~And~~ Finally, there is one other fundamental difference, ~~as follows,~~



between love and hate. Love is always a refuge. Hate is never a refuge. ~~is~~  
~~Only~~ a mentally sick ~~and pathological~~ person <sup>can</sup> find sanctuary in his hates.  
 But love is the enduring sanctuary of life. Life may rob you of many things.  
 It often does. Life may even bereave us of the object of our love. It often  
 does. But it can never bereave us of love itself. That remains. The artist  
 who loves his art may be tried by life and afflicted by life and may be denied  
 reward or <sup>acclaim</sup> ~~compensation~~ in life. The artist <sup>may know</sup> ~~knows~~ as they frequently ~~do know~~  
 poverty, ~~and~~ yet if he is a real artist, he will find ~~and he does find~~ within  
 his art solace, comfort, refuge, sanctuary. That is his reward. That is his  
 supreme reward. A man who champions a noble cause will in all <sup>probability</sup> ~~probability~~ be  
 misunderstood. He will be mocked, hated. He will be persecuted. ~~and yet~~  
 if he deeply loves his cause, deeply believes in it, he will find real solace  
 and tranquility of spirit in it <sup>everlastingly</sup> ~~everlastingly~~ regardless of what the world  
 thinks.

<sup>There</sup> ~~And there~~ is your real test of love, ~~my good friends, for man or woman.~~

Is your love a refuge? Is your love a sanctuary? When your days bring you  
<sup>the nights</sup> ~~the nights~~ bring you  
 anguish and ~~tears~~, can you retreat to the holy quiet of your deep and sacred love  
 and find surcease from sorrow and <sup>balm</sup> ~~pain~~ for your spirit? If you can, you are in  
 love. If you can, you have been granted the supreme gift of life. ~~It is love.~~

~~And I suppose, my good friends,~~ That is what the Psalmist who loved God meant  
 when he said: "God is my strength and my fortress and my refuge."



## MAN AND HIS LOVES AND HATES

From a series on "What Is Man."

Delivered December 22, 1940. *at the Temple*

There is a curious phrase in the Book of Kohelleth which states:  
"There is a time to love and a time to hate." It is a rather strange phrase to find in a book of the Bible -- something which looks like a mandate to hate at times. The answer may be found in the story told by one of the Rabbis about the illustrious wife of Rabbi Meir, a great Rabbi of the second century B.C.E. Rabbi Meir was frequently attacked by his enemies, so much so, that once Rabbi Meir, driven to desperation begged of God that He might destroy his enemies. And Beruria, his wife, said to him: It doesn't say in the Bible "let the wicked perish". The Bible says "Let wickedness perish". It doesn't say that the wicked shall perish. In that sense there is a time to hate, to hate not the evil-doer as much as the evil. There is a definite mandate to hate wrong, injustice or cruelty -- in fact everything that mars -- not to tolerate them, not to be complacent about, not to come to terms with them, not to appease the wrong-doers.

From the point of view of Judaism it is not a quality of saintliness to ignore the oppression of mankind and to avoid doing anything about it and just to concern yourself with the perfection of your own soul and your own spiritual tranquility. One must be intolerant of social evils. One must seek their eradication while at the same time one should try to be tolerant of ~~men~~. One should try to make allowances for human frailties. One should not be too harsh in our judgment of sinners and wrongdoers <sup>nor</sup> and too harsh in their punishment.

"Thou lovest righteousness -- thou hatest wickedness". That is a supreme tribute written by the Psalmist to the ideal ruler. "I hate every



deliberately fostered today, inspired and implanted in the hearts of men as part of the technique of total revolution, total war. The Germans are teaching men to hate the Jews. When they decided to wage war on Poland, they incited the people to hate the Poles. And now they are teaching men to hate the English. Peoples whom you wish to conquer, people whom you wish to subjugate - you first try to make hateful so as to justify <sup>then</sup> that subjugation.

War and revolution always introduce hate. Propaganda is largely a hate device. Anti-Semitism is the hate technique in the twentieth century which is being employed and most expertly exploited by the Nazis today. Hitler is the great hater of our day. Those who knew him best bear testimony to the fact that the man is consumed by ~~an~~ overwhelming hatreds, sometimes uncontrollable hatreds.

Hermann Rauschning who knew Hitler very well and spent many days in informal conversation with him stated in his book: "The Voice of Destruction": "Every conversation, however unimportant, seemed to show that this man was filled with an immeasurable hatred. He seemed always to feel the need of something to hate" "Hatred - personal hatred - rang out in his words, revenge for early years of poverty, for disappointed hopes, for a life of deprivation and humiliation."

<sup>Strasser</sup>  
And Otto Strasses, the greatest collaborator of Hitler in the early days, in his book "Hitler and I" says this: "He only knows what he wants to destroy; he pulls down the walls without any idea of what he will build in their place...He hated without knowing love..."

And because of these major hates of our day, because these major hatreds are not hatreds of evil but devices for perpetrating greater evil, they have proved ruinous to our civilization. In the wake of these hates comes not a new or juster civilization, or reconciliation, but deeper hatreds, smoldering resentments, under-ground enmities. New dragon's teeth are being



~~supreme tribute written by the Psalmist to the ideal ruler.~~ "I hate every way of falsehood". This hatred, unlike all other forms of hatred, derives from higher love. You hate wrong because you love righteousness, truth and goodness. This hatred has its roots not in the hatred of human kind, but in the love of human kind.

Our world suffers today not because it is full of hate of evil, but because it is full of hate - fear and hate. Hate, like fear, is being

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sown all over the face of the earth. New wars, strife, revolution are in the making. And this hatred which has filled our world has filled it also with concentration camps, ~~xx~~ with mass murder, mass expulsions, mass robbery. Everywhere one turns one is confronted with the ugly leer of <sup>e</sup>shamless, naked hatred.

And all this in a world which will in a few days celebrate the birth of the ~~f~~ounder of its religion, the founder who declared: "Love thine enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you."

A religion of love! And the Western world subscribes to this religion of love. It has built beautiful shrines and sanctuaries dedicated to this religion of live. But the Western world is filled with hate and the tragic contrast between what men and nations pay lip service to and what they actually practice was at no time more dishearteningly displayed than in Christmas, 1940.

The fault, of course, is not with the religion of love, its teachings of human brotherhood, <sup>and</sup> peace. The fault is with this age of apostasy of ours which has turned its back upon religion, which has gone backward, back to the pagan world, to the pagan doctrines of force, <sup>and</sup> tyranny. The rule of the strong and the end which justifies all means.

Love is at the heart of every spiritual religion - either Judaism or Christianity. The principle of love in Judaism may be somewhat more tempered somewhat more settled, somewhat more practical for human daily food than is the principle of love in Christianity. But it is there in both of these religions. Judaism taught men to love God: "And thou shalt love God with all your soul and with all your might". Judaism taught men to love his fellow man: "And thou shalt love thy neighbor as thyself, for I am the Lord". Judaism taught men to love man. One of the famous mystics of Judaism said that all 240 positive commandments of Judaism have their roots in love. They have their reality in the principle of love - without that principle, all commentaries have no reality



whatsoever.

Why did great religions emphasize the principle of love? Because <sup>it</sup> is the way to freedom, justice, peace. The tragedy of our day is that man has been trying to find his way to these things -- freedom, justice, peace, not through love, but through hate, through class struggle, through <sup>racism</sup> ~~raceism~~, through purges, through liquidations, through annihilation. And instead of justice and peace, we find only slavery, injustice, war and death.

God has placed in the heart of man, ~~my good friends~~, both love and hate. Both of these are to be refined by man. And that is man's task upon earth -- to refine both love and hate which God has placed in man's heart. Hate is to be refined until it becomes hatred not of the wrong-doer, but of the wrong, until it becomes the abomination of all that is morally abominable; until it revolts against every principle that shackles and oppresses mankind. Hate is to be refined by man through the processes of moral self-discipline, until it is cleansed of grudges, envy, malice, vengeance, until it becomes a process of separating the chaff from the wheat.

And love is to be refined by man out of his selfishness, out of possessiveness, out of jealousy, lust, into a quality of living which uplifts, ennobles, makes strong and liberates <sup>the</sup> even more powerful attachments which love creates.

~~It is frequently said --~~ There is a common saying among men that love is blind. In a sense that is true. Love is blind. But so is hatred blind. <sup>There is a</sup> For ~~it is this~~ fundamental difference between love which is blind and hatred which is blind. And the famous medieval poet, Moses ibn Ezra draws ~~that~~ <sup>this</sup> distinction very aptly when he says: "Love makes blind the eyes so that it can not see the faults in the object of love.\* But hatred makes blind the eyes of the man so as not to see the virtues in the object <sup>of</sup> (that you) hate."

quote: "Love is blind to faults, hatred to virtues"



to fail  
K — It is far better for man to see the faults in another man than to fail to see his virtues.

Love is blind in a sense that it overlooks faults, shortcomings, frailties. Thank God for that; for none of us would survive. But in a deeper sense, love, like wisdom, opens our eyes to see more clearly, to see deeper. Love gives us a clearer and wider vision. Love is clairvoyant. Shakespeare says that love "adds a precious seeing to the eye". Love enables men and women to see beyond the normal range. It gives them a certain illumination. When we love someone - a man, woman or child, we are able to see in him or in her qualities unseen and unsuspected by others. We <sup>see</sup> beyond the surface into greater depths acts more meaningful, words of <sup>larger</sup> ~~great~~ significance for us. And what may be unattractive to others, in the light of transforming love, comes to glow with a beauty of its own. For love sees much else. And unless love can see much else, it isn't love.

In the same sense it is frequently said that man is the slave of love. Love enslaves a man and a woman, but it also sets a man free. Love binds us irrevocably to the object of our love whether it is a human being or an ideal, because whatever it is, great love is never free. People who talk of free love have in mind barn-yard love. Great love is never free. Every great human devotion demands of us a full measure of exclusive and concentrated loyalty. Great love also frees our ~~men~~ talents and our energies and capacities, because we wish to serve the object of our love to the utmost, and to the utmost be worthy of that love. We pour out our souls in generous abandon. We don't weigh, measure or calculate. We become free in the boundless self-sacrifice and because our love is prepared to sacrifice all, it conquers all.

Love, my friends, knows its bounds. But it also knows its wings. The real difference between love and no love is the difference between speech and song. As long as it is song, it is love. When there are no more birds singing in Arcady, it is no longer Arcady.



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And here is your real test of love, my good friends, for man or woman. Is your love a refuge? Is your love a sanctuary? When your days bring you the night bring you anguish and tears, can you retreat to the holy quiet of your deep and sacred love and find surcease from sorrow and pain for your spirit? If you can, you are in love. If you can, you have been granted the supreme gift of life. It is love. And I suppose, ~~my good friends~~, that is what the Psalmist who loved God meant when he said: God is my strength and my fortress and my refuge."