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The duties of the heart - the true measure of a man, 1955.

THE DUTIES OF THE HEART

The True Measure of A Man

November 6, 1955

The subject which I selected for myself this morning is taken from the name of a famous book in Hebrew Literature, "The Choboth Halebaboth - The Duties of the Heart." It is a book written by an eminent Jewish Philosopher and mystic, Bachya ibn Paquda, who lived in Spain in the twelfth century and was the Dayan, or the Judge of his Community. The book, "The Choboth Halebaboth - The Duties of the Heart", was the most popular philosophic, ethical book among our people throughout the Middle Ages unto this day.

In this volume, Bachya draws a distinction between the outward ceremonial laws - between outward observances of the law - what he calls visible wisdom, or the duties of the limbs, and between the inward intention and attitudes, feelings, which he calls the hidden wisdom or the duties of the heart. The distinction which he makes is not only the distinction between duties towards God and our duties towards our fellowmen, that is between religious and so-called ceremonial duties and ethical conduct. That distinction was made long long ago by the prophets of Israel in a very sharp outline. I read you this morning the first chapter of the Book of Isaiah, where he draws that contrast between people thronging the courts of the Temple, bringing their sacrifices, but their hands are full of blood. They have done evil towards their fellowmen.

"Bring me no more vain oblations, incense is an abomination to me. Wash yourselves, make yourselves clean; remove the evil of your doings from before mine eyes; cease to do evil; learn to do good; seek justice, relieve the oppressed; defend the fatherless; plead for the widow."

That contrast existed a long long time ago in our religion between the outward ceremonial act and the duties which we owe to our neighbor, but the distinction which Bachya makes in his book "The Duties of the Heart" has to do largely with the manner in which we perform good deeds in behalf of our neighbors. It has to do with the why and the how we do them - their motives - their inner intent. Are they performed

out of love of God and out of love of our fellowmen, out of piety, purity of heart, "in the name of heaven" to use the technical expression of the rabbis, or are they done out of unworthy motives - out of love of fame or honor. Are they performed without sincerity, perfunctorily. Now this distinction is a very important one in the spiritual development of man. The inner disposition in carrying out a mitzvah was always regarded by our religion as of very great importance. ***** God demands the heart not merely the act. It was the opinion of the great Rabbi Ashi, who edited the Talmud, that if a man thought sincerely about the fulfillment of a commandment, and was unable to fulfill it because he was prevented by force or by accident, the Scripture credits it to him as if he had actually performed the mitzvah. Because the intent was right. The ***** the intent is very important. Although a good act even without ***** is not without some merit. The practical wisdom of our religion maintained that a good act, performed even without the correct inner motives, without having been done *****, for its own sake, nevertheless has its own value, for the agent in doing it may learn from the very act, and may come to acquire the correct attitude later on. *****, Men learn by doing. Men are affected by whatever activity they are engaged in. If they are engaged in a good activity, even if the clear motive is not there - the right motive, nevertheless it has a certain pedagogic value for the individual, and of course the moral act, per se, as a social utility, quite apart from the agent's intent. So that even a good act which is performed without the right motive has a certain value, nevertheless the moral status of such an individual who performs good acts without proper motives is of course vastly lower and inferior to the status of the man who does a good deed for its own sake. Of the former the Torah says, God's mercy is great unto the heavens. But of the latter, that of those who perform the good deed at the behest of God, his mercy is great above the heavens. But the former was never scorned -- but he was not extolled.

The Duties of the Heart - what are they? Well, in the first place, one of the Duties of the Heart, that is a duty that is not ordained in the Torah, one of the

duties of the heart is to go beyond the requirements of the law ***** one must not insist upon the strict letter of the law and say thus far I go and no further. To obey the law is necessary and meritorious -- it is the minimum requirement of any civilized society. Without compliance with just laws, anarchy and chaos would soon ensue. It is of utmost necessity to obey the law, but it is not all sufficient -- it is not all sufficient -- sometimes we must go beyond the law, do more than the law requires of us and sometimes we must temper the rigours of the law with a quality of mercy. It is not enough to be correct and just. We must be compassionate and sympathetic and forgiving. Who could survive, declared the rabbis, who could survive if God judged us entirely on the basis of our merits -- on the basis of our deserts. Not a single human being. Unless God added his everlasting mercy to his term justice, no human being could survive. So the Psalmist says ***** justice, righteousness are the foundations of thy throne ***** but loving kindness and faithfulness go before thee. Jerusalem was destroyed, say the rabbis, because their judges and their leaders based their judgment strictly upon Biblical law and did not go beyond the requirements of the law. That's one of the duties of the heart - to go beyond law - to begin with law but not stop there. And especially is this the case when we have to pass judgment upon our neighbor. Not in the courts of law, but in our daily relationships - in our contacts with our fellow human beings when we are inclined to judge our neighbor. We must, say the rabbis, incline -- incline the balance in his favor. *****, give your neighbor the benefit of the doubt always, and when there is no doubt don't judge him at all until you have put yourself in his place. Do not judge thy neighbor until you have put yourself in his place, say the rabbis. In fact, leave judgment to God altogether. You try to be helpful, not to be a judge. Now here's one of the duties of the heart. There is no law which prescribes it, there's no punishment for violating such a law. It is one of those inner duties of the heart which a good man observes as if it were written down in the book of the law. You shall not hate your brother in your heart, we read in the Book of Leviticus. You shall not

hate your brother in your heart. And the rabbis spell out the meaning of this injunction in the Bible. It does not mean you shall not strike your neighbor. It does not mean you shall not cause any injury to your neighbor. It does not mean you shall not curse your neighbor. There are other laws in the Bible which cover these cases. *****, the verse of the Bible speaks about hatred inside of a man. Hatred of the heart. And it is one of the duties of the heart to expel that hatred.

It is also one of the duties of the heart not to insult our neighbor in public. Not to cause him shame or embarrassment. Sometimes in a moment, in a thoughtless moment even, a moment of flippancy, not to speak of moments of real evil intent, we say something which cuts deep into the heart of the neighbor - which puts him to shame in public. *****, he who puts his neighbor to shame in public is as if he spilt his blood. He who shames a man, shames the image of God in which that man and every man is fashioned, just as if one strikes a neighbor on the cheeks, say the rabbis. It is as if he struck the face of the *****, the divine presence. There was a famous rabbi, Rabbi Simeon Ben Eleazar, a great scholar famous for his learning, highly placed, greatly respected, who was riding one day on his donkey returning to his home from a journey he had taken, and he passed a man and he looked upon him and the man was extremely ugly - deformed. And Rabbi Simeon Ben Eleazar turned to him and said its amazing how much the children of Abraham - how often the children of Abraham can get so ugly. Whereupon this poor man looked up to him and said, "What can I do? Why don't you speak to the artist who made me? " Whereupon Rabbi Simeon Ben Eleazar slipped off the donkey upon which he was riding and knealt before the man and begged his forgiveness, and the man said "I will not forgive you." And Rabbi Simeon followed the man on foot until they came to the city where all the people turned out and hailed Rabbi Simeon Ben Eleazar and called him master and this poor man said, "Who's the master?." Why they said, "Rabbi Simeon Ben Eleazar." "Why", he said, "may there never be masters like him in Israel. He is unworthy." And Rabbi Simeon Ben Eleazar beat his breast in public and said, "I am unworthy" and

recounted what he had said and thereafter says the story in the Talmud, on all occasions, in his great academy, he would preach to his disciples and students and say, "Never be as hard and unyielding as a proud cedar, be as pliant as a reed."

One of the duties of the heart. A man must never say to another - a man must never say to a sinner who had repented - remember your former deeds. A man must never say to a proselyte his father had been an idle worshipper - remember the deed of your ancestor. A man must never say to another man who is visited by suffering, or is afflicted by disease, or has suffered bereavement, as the companions of Jobe said to him in his affliction, "whoever perishes being innocent, this is cruel, this is callousness, this is spiritual violence perpetrated against another fellow human being. A universal attitude of kindness is one of the supreme duties of the heart. Kindness even to animals. A righteous man has regard for the soul of his beast says the Book of Proverbs. The righteous man has regard for the soul of his beast. This is dramatized in the story that is told of the famous Rabbi Judah Hanasi who edited the Mishna, Judah the Prince. A calf was being taken to slaughter, and it broke away and hid under the cloak of the rabbi and lowed in terror. Whereupon Rabbi Judah Hanasi said, "Go, for this wast thou created," and turned the calf over to be taken to slaughter. Whereupon they said in heaven, since he has no pity, we will bring suffering upon him that he may learn pity. And for thirteen years Judah Hanasi was afflicted with terrible pain and suffering. And one day, while his maid servant was sweeping the house, she saw some new-born kittens by the way and made to sweep them away. Whereupon Judah Hanasi said, "let them be. Is it not written his tender mercies are over all his works?" Whereupon they said, in heaven, since he has learned compassion we will be compassionate towards him and Judah the Prince was healed. Now Judah was absolutely correct. He was quite within the law when he said what he said and did what he did. But he, as a great leader and teacher, had missed a rare moment which called for some act of pity. Something *****, something plus - something more! That's the point of this story. He had missed out on one of the duties of the heart.

Another duty of the heart which you will not find written down, for which there is no reward, or threat of punishment, has to do with what the rabbis call ***** to accept suffering in resignation - in dignity. Not rebelling, not grumbling, not continually complaining, but to accept whatever comes to a human being in fortitude of spirit as becomes a human being. Not to accept the good things that come to us as if they belong to us, as is our due, but to resent bitterly misfortune, disappointment or tragedies that come to us. To accept our lot with quiet dignity and fortitude and valor of spirit. That's a duty of the heart. And that's a measure of a man and a woman - the true measure. How they stand up under the buffeting of fortune. Do they cower and whimper and complain? Or do they carry on the best they can, with strength of character and spirit and in quiet resignation.

There is another duty of the heart. To give charity is of course prescribed in our law. It is a clear mitzvah. A commandment. But the manner in which it is given is left to the heart. Some give charity with a glad heart, with an open hand, given in such a way as to cheer and gladden the heart of the unfortunate who is compelled to receive charity; or give it better still anonymously so as to spare the feeling of the recipient. Others give charity grudgingly, niggardly, tardily, or ostentatiously, with a flourish of trumpets. We read this week in our Synagogues the story of Abraham. Abraham the founder of our religion. Abraham who stands at the head waters of three great religions of mankind, Judaism and Christianity and Islam. Abraham who is called the lover of God, the friend of God. The story is told in this section of the week the Cidra how Abraham sat one day, in the heat of the day, in the door of his tent, and saw three strangers approaching. People he did not know, the Bible says ***** and he ran out to meet them and he said to them, "Please, come to my tent and perhaps you will sit here in the shadow of the tree and rest yourself and wash your tired feet for the long journey and I will prepare food for you." And he ran and told Sarah his wife, "Please, prepare three measures of fine meal for the strangers." And he himself went to his herd and selected a calf tender and good and gave it to

the servants and told them to hasten and prepare it and he himself took curds and milk and set food before the strangers and he stood by them under the tree while they ate. Now Abraham, when he met these strangers who had come to him unbidden, uninvited -- he did not cross examine them; he did not ask them to fill out a questionnaire; he did not say to himself, "oh, it's too hot today, I can't look after these people"; he did not say to them, please come another day, I'm too busy today. Or if Abraham suspected that these strangers were soliciting for some cause, did not begin by telling them that there were too many drives on really, or that he had had to give too much money this year to the income tax collector, *****, he ran out to meet them. *****, Abraham hastened to serve these strangers. Abraham was performing gladly and eagerly one of the duties of the heart. That's what our people call *****, the welcoming of strangers. Questions later! Now they are tired, weary, hungry, human beings. Take care of them. Help them. One of the duties of the heart -- how we give bharity. I have known many people who finally do give, to whatever they are asked to contribute, but give it with such reluctance and such hesitancy and sometimes such surliness, that it isn't charity at all -- it's something squeezed out of the individual. How a mitzvah is performed is an important thing.

In the case of Abraham, he performed another one of the duties of the heart. He heard that his kinsman Lot had been taken captive. He and his household. And along with many other people of the City of Sodom where Lot had lived, the City of Sodom was a city of wicked men and yet when Abraham had heard that they had been attacked unjustly and had been taken captives, he rushed to their rescue, reckless of danger, in the dark of the night and he delivered them. Now he was under no obligation to do it. He was not the police force of the city of Sodom. He knew that the odds would be against him but he did not hesitate. Innocent men were in danger. A great wrong had been done and his heart told him that it was his duty to do all he could to rescue them. And when the King of Sodom offered to reward Abraham - you give me the

persons whom you have rescued and take the goods for yourself - Abraham said, "I have sworn to the Lord God, The High Maker of Heaven and Earth that I would not take a thread or a shoestring or anything that is yours." A mitzvah performed as the result of the prompting of one's heart without expectation or desire of reward. Not to stand idly by the blood of your neighbor when he is wronged or oppressed or exploited and his fundamental rights are denied him -- that is one of the duties of the heart.

To be willing to suffer for an ideal and to accept such suffering as *****, the sufferings of love. That's a duty of the heart. For a good man is prepared to fight as a faithful soldier in the long desperate war of light against darkness, of order against chaos, of humanities' war for freedom and justice, of the golden age which is to come *****, in the end of days. One is not constrained to do it. One is not constrained to be militant at the behest of an ideal. One can only be a volunteer in such a struggle. But those who do enlist and do fight the good fight for humanity - without the expectation of reward - those who do put on the armour of righteousness to join in battle, they are really *****, the children of God.

All that I have said about Choboth Halebaboth may be summarized in one saying -- profound respect for man. More than social justice is required of a human being. More than personal rectitude. There are some good men who are very hard. There is need for a quality of humaneness, of tenderness, of magnanimity. A sensitiveness to the hurt, physical or mental, of our fellowmen. What is required of us is *****, an understanding heart that we may know of the heart of the stranger. That takes a life-time of self-culture and self-education to achieve. Some people are fortunately born with it, but everyone can acquire it if he trains himself to it. There is a danger I find so often of sacrificing man, even in the pursuit of a good cause, of a noble ideal. Sometimes people become so enamored of an ideal, so convinced of its need for mankind, that they are prepared to sacrifice the individual man, or myriads of men for that matter, without compunction, without any qualm of conscience. They are prepared to employ all cruel methods, brutality and terror and liquidation, in order to realize

what they believe is a noble ideal for mankind.

I finished reading, the other day, a book called "The Fall of a Titan". "The Fall of a Titan", written by Igor Gouzenko. You may recall the name of the author. He was the Russian official, who walked away from the Russian Embassy in Ottawa, Canada and turned over to the Canadian authorities many secret Russian documents which enabled the Canadian and American authorities to crack a vast spy ring which was carrying on extensive espionage for the Soviet Government. Igor Gouzenko wrote a novel called, "The Fall of a Titan." Its a novel about Russia, Russia in the first decades of the successful Bolshevik Revolution. And the characters and the incidents in this novel are reminiscent of actual historic events and historic personalities. The hero of the novel is Mikhail Gorin, the thinly disguised name for Maxim Gorky, the famous Russian writer. Gorin, or Gorky, is invited by Stalin, to return to Russia from his home in Italy where he had spent many years in pleasant exile, and upon his return to Russia upon the invitation of Stalin, he was feted and proclaimed and hailed as a national hero and shown every mark of respect as long as he continued to write in defense of and in praise of the Bolshevik regime. To that regime Gorin or Gorky was worth a thousand propagandas because of his reputation throughout the Western world. But as soon as Gorin began to show signs of unhappiness and disapproval of the methods of the Bolsheviks, their ruthlessness, their brutality, their utter contempt for the individual as such, and for human life -- as soon as he began to become restive and show signs of disapproval, they became suspicious of him, they began to curb and restrict his movements and his freedom and they finally liquidated him. But before his murder, at the hands of those whom he had formerly praised and apologized for, Gorin, or Gorky, wrote a letter which, by a chain of circumstances, falls into the hands of friends and with this letter Gorin tries to explain to himself and to the world what went wrong with the Russian Revolution. How did a noble ideal for the liberation of man, from tyranny and exploitation that was its early ideal, how did this noble ideal turn into such a monstrous thing. Turn into such a monstrous police state! which enslaved men and women and ground them into the dust at the behest of their principals. In this letter, Gorin finally says that he came to understand what was

wrong with the leaders of the Revolution was that they had been deprived of love by the very ideal of love which they hoped to serve -- love of mankind. That hate had become their natural element. Revenge and hate! That the men of the Party and the leaders of the Party were taught deliberately that the State or the Party can do no wrong - can deceive and rob and kill and it was noble to do so because it was necessary for the Party. The Party demanded of its members that they throw out all enfeebling pity, forget morals, crush all traces of compassion, so that if in the name of collectivization it was necessary to sacrifice five million peasants and starve them to death, men, women, and children, why that was alright! just so the ideal was served and the ideal of course was never proven to be the true ideal. It was just a conception of certain idealists and dreamers who thought that it was the true and noble ideal. And so he writes, "At last I understand that one must not only love the idea born in man's brain, but one should and must love the man also. The most simple man is infinitely more precious than the most brilliant idea." And unless you learn it you will never understand what is meant by The Duties of the Heart.

And that is why our sages draw a sharp distinction between a Tzadic Tov and a Tzadic Rah, between a good Tzadic and an evil Tzadic, between a good, righteous man and an evil righteous man. The good Tzadic is the man who performs his full duties towards God, towards his ideal and also performs his full duties as a human being to fellow human beings. *****, the bad Tzadic, the evil righteous man, is the man who thinks only of serving his ideals, his cause and who is cruel and hard and ruthless and inconsiderate in his relation ***** to his fellow human beings.

This, my dear friends, is what our teachers meant when they urged upon us to cultivate The Duties of the Heart. ***** the understanding heart. Learn to understand the heart of the stranger, of your neighbor. Put yourself in his place. Treat him as one human being to another. As you would like to be treated in your difficulties, in your blunderings, in your sorrows, in your mistakes. And you will find suddenly that you will receive great illumination and true guidance from the deep well-springs which rise in the heart of a human being.

Amen.

(Asteriks indicate omission of Hebrew)

1) Book. Bahya ibn Pakuda - Spain - 12c - Dajjan / J. Gura.

Distinction bet. outward ceremonial laws a observer - "visible wisdom" or "Deeds, the limbs" - and inward intention, attitude, and feelings - called "hidden wisdom" or "Deeds, the heart"

The distinction is not merely bet. deeds towards God and deeds towards our fellow men; bet. rel. ceremony and ethical conduct.

~~Of these the~~ This distinction the prophets of Bib. times already knew in sharp outline - (Isaiah) - "Bring us more vain offerings, incense is an abomination to me. - "Vain garments, make garments clean; remove the evil / your downings from before my eyes; cease to do evil, learn to do good; seek justice, subvert the oppressor, defend the fatherless, plead for the widow;

2) The distinction which Bahya draws has to do ^{largely} with the manner in which we perform good deeds - It has to do with the why and the how we do them - their motives, and the inner intent. Are they performed out of love for God and love for man, out of piety and purity of heart for an ^{"integrity of character"} and ^{as a consequence of} ^{an inner} worthy motives - or ^{as a consequence of} ^{an inner} unworthy motives.

3) This distinction is important from the sp. development / man. The inner disposition in the carrying out, a Jew was always regarded by an rabbin as very important. Mr. Halpern
It was the question (R. Ashi) the scholar, the Rabb. 310/1 that "if a man thought to fulfill a commandment and did not

do it be. he was prevented by force or accident, Scripture
credits it to him as if he had performed it. @ 1113 is
very important - altho a good act even without @ 1113
is not without its merit.

The practical wisdom, an Religion holds that a good act
performed even without the correct inner intent - without
having been @ 1113 - has value, for the agent in doing
good - may ultimately come to acquire the correct inner
attitude towards right conduct. 1. 1113 - 1. 1113, 1. 1113
men learn by doing, and are affected by whatever activity
they are engaged in.

Any moral act, per se, has a social utility, even apart
from the agent's intent. The moral status, such a man
however is lower than that of a man who does good - ~~not~~
for it is one state - of such, the 1. 1113 states "Gods mercy is
great unto the heavens; but, then who performs good without
for it is one state - "His mercy is great above the heavens". The
1. 1113 was not scored - but he was not excluded.

Of course, the Father, the Heart is for to be beyond the requirements
of the law - 1. 1113 1. 1113. To obey the law is necessary
and meritorious. It is the minimum requirement, a necessary
necessity. Without ~~the~~ emphasis with just laws - a merely
and good does would come - It is ~~not~~ just necessity
but it is not all-sufficient. We must not content us with the
cold letter of the law - for we must add to it the quality
of mercy. It is not enough to be correct and just - but

we must also be sympathetic and compassionate.

"Who could merit - said the Rabbi - if God judged men entirely on the basis of their deserts?" - if God did not add His ever-ready mercy to His attribute of stern justice.

So the Prophet said: God is not a man that He should lie, nor a son of man that He should repent, nor speak truth, nor change His mind. For He is high above all, and His thoughts are above our thoughts, His ways are above our ways, and His thoughts are above our thoughts. - Isaiah 55:9

"Jerusalem was destroyed only because they loved their judgment, trusting upon human law, and did not pay heed to the requirement of the law."

5. Especially in judging our neighbor - we must "include the balance in his favor" - Leviticus 19:15

- If you have the benefit of the doubt - and when there is no doubt - don't judge him at all - "until you have put yourself in his place." - Leviticus 19:15

- Leave judgment to God - Leviticus 19:15 - Leviticus 19:15 - Leviticus 19:15

There is no law which prescribes this - There is no commandment for visiting such a law - It is one of the "Duties of the Heart". The Lord man reserves it as if it were divine commandment:

6. "You shall not hate your brother in your heart." - Leviticus 19:17 - The Rabbi spells out the meaning of this injunction - This does not refer to hating our neighbor - to mistreating him and causing him injury

is to cursing him - there are other laws in the Bible which cover these cases -

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7/ It is also on, the Duties of the Heart - not to result in
neglect in public - cause him shame or embarrassment
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He who shames a man - shames the wife, for it is when

only man is shamed -

just as he who strikes a man on his cheek - is 2618 1012

R. Simeon b. Eleazar - why was it said that he who strikes a man on his cheek - is 2618 1012
The most severe law is that of the man who strikes a man on his cheek - is 2618 1012

"Remember your power deed?"

If he was the son of a priest - one can want not to
him. Remember the deed, your ancestor."

We must not say to a man who is visited by suffering,
who is afflicted by disease, or who has suffered bereavement - as
the companion of the road to him: "Who ever ~~perished~~ perished
being involved?"

8/ A universal attribute of kindness - is one, the influence
Duties of the Heart - Even to animals."

My father man has regard for the soul of his heart." (Prov.).

Dramatized - Rabbi Judah Hanasi - a calf was being taken to
slaughter - It broke away - hid under the Rabbi's coat - bowed in terror.
"Go - said the Rabbi - for this worst than created; therefore they said in heaven -
since he has no pity - we will bring suffering upon him - For 13 years he

for busy - a, surely that they ~~has~~ were ~~whites~~
for some ~~themselves~~ ~~did~~ not by as ~~pay~~ ~~tell~~ ~~them~~
that, ~~his~~ ~~means~~ ~~taxes~~, ~~are~~ ~~too~~ ~~high~~ - and that there were
too many ~~deeds~~, ~~any~~ ~~how~~ -

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Abraham was performing gladly seizing by the Duty, the
Heart.

11). Just as he performed another Duty the Heart - when he
rushed to the rescue of his Kinsman, Lot, who had been
taken captive, together with many, the city of Sodom. Together
with all the gay men in his household he set out in
pursuit, reckless, days, in the dark, the night - and delivered
them. He was under no obligation to do it - The odds were
against him. But he did not hesitate - Lawrence men had
been in days - a great many had been dece - His
heart told him that it was his duty to do all he could to
save them.

And when the King of Sodom - offered to reward him "Pick
me the persons, but take the goods for journey"
"I have sworn to the Lord God Most High, make, heaven and earth,
that I would not take a thread or a shoe - sting or
anything that is yours"

12). Not to stand idly by the blood, gave my life - when he
is verged, grieved, exploited, denied his fundamental human
right - that is a "Duty, the Heart"

14. To ~~not~~ be willing to suffer for an ideal - And to accept
such suffering - as a soldier - For the good man
is prepared to fight as a faithful soldier in the long, ^{dark} war
by light against darkness - a order gain chaos - of humanity war
for freedom, & justice - In the golden age which is to come
2011 2012.

One is not constrained to it - All are volunteers in this
struggle - but those who enter - just as the common
men and become the new men

13. All that has been said, ^{at 22/2 1/10} may be summarized in one
saying: - It is to respect Man! To eschew all
cruelty ^{in human} ~~in human~~ - Now then, ^{as the} new men ^{as the} new men
personal virtues are required, there is need for a quality
of humaneness, tenderness, sympathy, a sensitivity to the
heart, physical or mental, of our fellow men. ^{which is required}
is the 12th 21 - 'the venturing heart - ~~the heart~~ that
'knows the heart, the changes'!

There is the danger of over-zeal Man in the
pursuit of a cause or an ideal. Some men
become so enamored of an ideal - so concerned
in the need for man & his well-being that ~~so~~ they are
prepared to sacrifice men - women, men - without
any regard to attaining it - are prepared to employ
all means available - brutality, force, & no other
legislation

(8)
'The Fall of Tiber' - Igor Gouzenko - The Russian
agent, who walked away from the Russian Embassy in
Ottawa, Canada, and turned over to the Canadian authorities
secret Russian Espionage documents, which enabled the
Can. Gov. authorities to crack a 'vast conspiracy &
spying carried on by the Soviet - in the West - including
- a novel - ~~but~~ about Russia in the past
decade, the successful Bolshevik Revolution - in which
characterful incidents have close resemblance to ~~actual~~ ^{actual} ~~historical~~
events & actual personalities.

The hero is Nikolai Gorin - thinly disguised
Mexican Gorki - who, at the invitation, Stalin, returned
to Russia from his home in Italy. He was greatly produced
as a national hero, and ~~first~~ ^{show} every mark of respect as long
as he continued to write in praise of the Bolsheviks.
He was worth a 1000 propaganda to them. But as soon
as he began to show signs of disapproval of their methods -
their ruthlessness, brutality, and their cynical contempt
for man as such, for human life, for the dignity of the individual
& the individual - they became suspicious of him and
restored his movements & freedom and finally killed him.
Before his murder at the hand of them he had freely praised
he wrote a letter which by a chain of circumstances fell
into the hands of foes. In this letter Gorin is only

Tries to explain to himself & to the world what went
wrong with the Russian Revolution - how did a noble
ideal for the liberation of man from slavery & exploitation
turn ~~soon~~ into a ^{monstrous} state which enslaved
men, & pushed them into the dust to send to hell.

~~He sums it up in the following simple words:~~

• He ~~finally~~ has come to understand, finally, that the leaders
of the revolution were deceived, lost, and that had become
their nature ^{genius and fate} ~~of elements~~. The men of the Party were taught
that the State can do anything - disease, not, hell. It demanded
of members that they throw out everything justifying their
hearts, forget morals, crush all traces of compassion. It
is necessary for the sake of civilization to sacrifice
5 million peasants - that's too bad, but it must be done.
The ideal - the supreme ideal - was all. ^{hell, yes, man's noblest thing} ~~Man~~ was nothing!

~~And so he starts:~~
And so he starts:

"At last I understood that one must not only love
the idea born in man's brain. One should and must love
the man also. The most simple man is infinitely
more precious than the most brilliant idea."

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Sunday Morning Service

10:30 o'clock

RABBI SILVER

WRHS



will speak on



The Duties of The Heart

The True Measure of a Man

Friday Evening Services
5:30 to 6:10

Sat
Sunday Morning Services
11:15 to 12:00

Organist and Choir Director
A. R. WILLARD

Editor
SOPHIA LEVINE

A. M. Luntz President
L. W. Neumark Vice-President
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SUNDAY MORNING SERVICE

This Sunday morning Rabbi Silver
will speak on "The Duties of The
Heart—The True Measure of a Man."

Preceding the service, from 10:15 to
10:30, an organ recital will be rendered
by Mr. A. R. Willard, The Temple
organist and choir director. Members
of The Temple and their friends are
urged to come early and be in their
seats when the service begins.

YOUR TEMPLE MEN'S CLUB

Annual Dinner Dance

Saturday, November 19, 1955

MID-DAY CLUB

Dancing to Angelo Damales and His Gay Parisians

\$12.00 per couple

Limited to 200 Men's Club Member couples

Tables of 10, 12 or 14 available

Informal Dress

Olenu - Va-anachnu

Goldstein

Mrs. Strasser

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and Sisterhood! The slogan was
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Joseph Guggenheim, by Mr. and Mrs. Sidney
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honor of the birthday of Mrs. Sara Sunshine,
by Mrs. Edward Keller, Mr. and Mrs. S. A.
Hausner, and Mr. and Mrs. Jack Meckler and
Susan; in memory of Mr. and Mrs. Charles
Klopfer, by Helen Dolf and Nancy Klopfer;
in memory of Mrs. Belle Miller, by Mrs.
Betty Freier.

TO THE TEMPLE LIBRARY FUND:

In memory of mother, Fannie L. Morris,
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