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What is Justice? What is Love?, 1963.

File #98  
Sermon #991

WHAT IS JUSTICE? WHAT IS LOVE?

Dr. Abba Hillel Silver

Sunday Morning - October 20, 1963

IN DISCUSSING WHAT IS JUSTICE, IT IS WELL TO DISTINGUISH AT THE OUTSET BETWEEN LEGAL JUSTICE AND IDEAL JUSTICE. THE TWO ARE, OF COURSE, NOT SYNONYMOUS, THERE IS A DIFFERENCE WHICH WE CAN OBSERVE ALMOST DAILY BETWEEN LAW AND IDEAL MORALITY. LAW REPRESENTS THE MINIMUM OF MORAL REQUIREMENTS WHICH A COMMUNITY AT ANY GIVEN STAGE IN ITS DEVELOPMENT REGARDS AS ABSOLUTELY INDISPENSABLE. LAW REFLECTS THE AVERAGE MORALITY OF A SOCIETY. THERE ARE LAWS ON THE STATUTE BOOKS OF OUR FEDERAL, STATE AND MUNICIPAL GOVERNMENTS WHICH ARE CLEARLY INFERIOR TO THE MORAL SENTIMENT OF THE BEST ELEMENTS AMONG OUR PEOPLE.

LAW LAGS BEHIND IDEAL JUSTICE, THOUGH IT OFTEN TRIES TO CATCH UP WITH IT. THE MORAL IDEALISM OF A PEOPLE TRIES TO BRING ITS LAWS INTO CONFORMITY WITH THE IDEAL MORAL STANDARD. IT IS QUITE DIFFICULT, THEREFORE, AND UNPROFITABLE TO SEEK TO DETERMINE WHAT IS JUSTICE BY REFERENCE TO A PEOPLE'S LEGAL CODE.

A CODE OF LAWS MAY BE SAID TO REPRESENT WHAT HAS ALREADY BEEN ACHIEVED, BUT IDEAL JUSTICE REPRESENTS SOCIETY'S OUT-REACHING FOR PERFECTION.

*It shines more and more  
until the perfect day. פ'ה' 113' 34 > 115' 2' 117*



EVEN IN LEGAL JUSTICE THERE HAS BEEN MARKED PROGRESS IN RECENT TIMES. IN THE PAST, SOCIETY ASSUMED THAT A MAN'S WRONG-DOING WAS EXCLUSIVELY THE RESULT OF HIS DELIBERATE EVIL INTENTION. THE WRONG-DOER WAS ENTIRELY TO BLAME FOR HIS WRONG-DOING, AND SOCIETY WAS, THEREFORE, JUSTIFIED IN INFLICTING MAXIMUM PUNISHMENT UPON HIM AS A WILFUL VIOLATOR OF ITS LAWS. BUT OUR MORE RECENT STUDIES IN SOCIOLOGY, AND MORE PARTICULARLY OUR STUDIES IN THE FIELD OF PSYCHOLOGY, HAVE CONVINCED MEN THAT THERE IS SUCH A THING AS A SOCIAL PARTNERSHIP IN CRIME -- THAT THE COMMUNITY IS, IN A SENSE, PARTLY RESPONSIBLE FOR THE ACTION OF THE INDIVIDUAL. OFTEN A MAN'S WRONG-DOING IS THE RESULT NOT OF HIS EVIL INTENTION, BUT OF AN EVIL ENVIRONMENT, AN EVIL PRE-CONDITIONING, AN EVIL UP-BRINGING. A MAN IS FREQUENTLY DRIVEN TO DO WRONG BY FORCES OVER WHICH HE HAD NO CONTROL. AS A RESULT, OUR ENTIRE PHILOSOPHY OF CRIME AND PUNISHMENT HAS UNDERGONE A RADICAL CHANGE IN THE LAST FEW DECADES.

WE CONCEIVE OF JUSTICE TODAY LESS IN TERMS OF THE PUNITIVE, AND MORE IN TERMS OF THE CORRECTIVE, AND NOT SO MUCH CORRECTIVE AS PREVENTIVE. TODAY JUSTICE SEEKS A CHANGE IN SOCIAL CONDITIONS TO A POINT WHERE THEY WILL HELP THE INDIVIDUAL TO OBSERVE THE LAWS AND KEEP HIM FROM PERPETRATING ANTI-SOCIAL ACTS.



THIS SOUND AND COMMENDABLE VIEW, <sup>of course</sup> ~~OF CRIME ALSO~~ HAS ITS DANGERS. <sup>Some</sup> ~~THERE ARE THOSE WHO~~ HAVE COME TO BELIEVE THAT THE INDIVIDUAL IS WITHOUT BLAME OR RESPONSIBILITY ALTOGETHER; THAT WHEN HE COMMITS A CRIME, THE BLAME IS ENTIRELY SOCIETY'S AND NOT THE INDIVIDUAL'S.

THIS EXTREME POINT OF VIEW <sup>leads to</sup> ~~MAKES FOR~~ MORAL ANARCHY. THE PROPER MEAN IS FOR JUSTICE TO TAKE INTO ACCOUNT ALL EXTENUATING CIRCUMSTANCES, <sup>at the same time to hold fast to</sup> ~~BUT NOT TO DISREGARD~~ THE BASIC DOGMA UPON WHICH ALL MORALITY IS ULTIMATELY BASED, NAMELY, THAT A NORMAL INDIVIDUAL IS RESPONSIBLE FOR HIS OWN ~~CONDUCT~~ <sup>action</sup>.

NOW, WE CAN GO TO OUR LAW BOOKS AND FIND OUT WHAT LEGAL JUSTICE IS, IN ANY GIVEN SITUATION, BUT WHERE SHALL WE FIND A DEFINITION OF IDEAL JUSTICE? FRANKLY, IT IS VERY DIFFICULT TO FIND SUCH A DEFINITION. FROM THE DAYS OF PLATO TO OUR OWN DAY, PHILOSOPHERS AND STUDENTS OF ETHICS HAVE SOUGHT TO EVOLVE A FORMULA WHICH WOULD ADEQUATELY DEFINE IDEAL JUSTICE, BUT NO CONSENSUS HAS AS YET BEEN REACHED ON SUCH A FORMULA.

TAKE OUR BIBLE, FOR EXAMPLE. THERE ARE NO WRITINGS ANYWHERE IN THE WORLD WHICH ARE SO COMPLETELY DEVOTED TO THE CONCEPT OF IDEAL JUSTICE AS OUR BIBLICAL LITERATURE. ALMOST EVERY PAGE RINGS WITH IT, AND YET, NOWHERE IN THE BIBLE WILL YOU FIND A CONCISE DEFINITION OF WHAT REALLY CONSTITUTES JUSTICE.



THROUGHOUT THE IMMORTAL PREACHMENTS OF THE PROPHEETS,  
THE CRY FOR JUSTICE REVERBERATES. AND A VERY EXALTED CONCEPTION  
OF JUSTICE <sup>it is</sup> ~~WAS THEIRS~~, ~~ONE~~ ALIKE FOR RICH AND POOR, FOR SUBJECT  
AND RULER, FOR NATIVE BORN AND STRANGER. WHEN THE GREAT KING  
DAVID SINNED, THE PROPHET NATHAN DID NOT HESITATE TO GO TO HIM,  
AND, POINTING AN ACCUSING FINGER AT HIM, CRY OUT, "THOU ART  
THE MAN!" WHEN KING AHAB ROBBED NABOTH OF HIS VINEYARD AND HAD  
HIM PUT TO DEATH, THE PROPHET ELIJAH DID NOT HESITATE TO GO TO  
AHAB, AND DENOUNCE HIM TO HIS FACE AND PROCLAIM DOOM UPON HIM.

IT <sup>was</sup> ~~IS~~ TOLD OF THE HEAD OF THE SANHEDRIN, SIMEON BEN SHETAH,  
A FAMOUS PHARISAIC TEACHER, WHO LIVED IN THE FIRST CENTURY BEFORE  
THE COMMON <sup>ERA</sup> ~~EAR~~, THAT HE WAS SUCH A STERN, <sup>rigorous</sup> AND IMPLACABLE DE-  
FENDER OF THE LAW ~~OF JUSTICE~~ THAT HE MADE MANY ENEMIES. ONE  
DAY TWO OF HIS ENEMIES CONSPIRED TO BEAR FALSE WITNESS AGAINST  
HIS SON FOR A CRIME PUNISHABLE BY DEATH, AND ON THE BASIS OF <sup>false</sup> ~~THEIR~~  
TESTIMONY, THE SON OF SIMON BEN SHETAH WAS CONDEMNED TO DEATH.  
AS HE WAS BEING LED TO THE PLACE OF EXECUTION, HE PROTESTED  
HIS INNOCENCE SO LOUDLY THAT THE WITNESSES WHO ACCOMPANIED HIM  
REPENTED AND CONFESSED THAT THEY HAD BORNE FALSE TESTIMONY  
AGAINST HIM. THE JUDGES WHO HAD SENTENCED HIM WERE READY TO  
REVERSE THE <sup>in</sup> ~~THE~~ SENTENCE, AND EVEN SIMON BEN SHETAH, THE FATHER,  
NOW CONVINCED OF HIS SON'S INNOCENCE, WAS READY TO REVERSE THE  
SENTENCE. BUT THERE WAS <sup>an ancient</sup> ~~A~~ LAW IN ~~ANCIENT~~ ISRAEL WHICH REFUSED



TO ACCEPT THE RECANTATION OF WITNESSES <sup>after sentence had been decided,</sup> WITNESSES WHO HAD  
ONCE GIVEN THEIR TESTIMONY <sup>could not</sup> ~~CANNOT~~ BE TRUSTED WHEN LATER ON  
THEY REVERSE <sup>d</sup> THEIR OWN TESTIMONY. THE SON WHO WAS BEING LED  
TO EXECUTION TURNED TO HIS FATHER AND SAID, "FATHER, IF ~~THOU~~ <sup>you</sup>  
~~DO~~ WISH TO BECOME THE SALVATION OF ISRAEL, SEE TO IT THAT MY  
SENTENCE IS CARRIED OUT. LOOK UPON ME AS A DOOR-STEP OVER  
WHICH YOU MUST PASS WITHOUT COMPUNCTION."

"LET THE LAW PIERCE THROUGH THE MOUNTAIN; -- <sup>לכך נא</sup>  
<sup>לכך</sup> -- THE LAW OF JUSTICE MUST ENDURE." SO GREAT  
WAS THE PASSION FOR JUSTICE IN ANCIENT ISRAEL THAT IN ITS NAME  
THEY DARED <sup>even</sup> TO CHALLENGE ~~EVEN~~ GOD HIMSELF. <sup>they affirmed,</sup> GOD HIMSELF WAS  
BOUND BY HIS OWN LAWS OF JUSTICE. YOU WILL RECALL HOW ABRAHAM  
PLEADED FOR THE CITY OF SODOM AND GOMORRAH, HOPING TO SAVE IT  
FROM DESTRUCTION. HE ARGUED WITH THE LORD. "SHALL THE RULER  
OF THE ENTIRE UNIVERSE NOT DO JUSTICE?" -- <sup>למה לא</sup>  
<sup>למה לא</sup> -- "

YET, IN SPITE OF THE TRULY EXALTED CONCEPTIONS OF JUSTICE  
WHICH WE FIND IN THE BIBLE AND AMONG ~~THE~~ <sup>our</sup> RABBIS, NOWHERE DO WE  
FIND A DEFINITION WHICH COULD HELP US IN DETERMINING JUST EXACTLY  
WHAT JUSTICE IS, WHAT IS THE ESSENCE OF JUSTICE. PERHAPS SUCH A  
DEFINITION IS NOT TO BE HAD. BUT WE MAY APPROXIMATE AN UNDER-  
STANDING OF IT IF WE ASK OURSELVES, "WHAT IS THE GOAL OF JUSTICE?  
WHAT DOES JUSTICE AIM TO ACCOMPLISH FOR SOCIETY?" I SUPPOSE



*here we can all agree*  
THAT ~~IT CAN BE SAFELY SAID~~ THAT THE AIM OF JUSTICE IS TO MAKE  
POSSIBLE A GOOD SOCIETY IN WHICH <sup>all</sup> MEN MAY DEVELOP THEIR TALENTS  
AND CAPACITIES FREELY AND FULLY.

A GOOD SOCIETY IS ONE IN WHICH EVERY MAN DOES WHAT HE  
WISHES TO DO, BUT WISHES TO DO ONLY THAT WHICH WILL CONTRIBUTE  
TO THE HAPPINESS OF OTHERS AS WELL AS ~~TO~~ HIS OWN. IDEAL JUSTICE  
AIMS TO INSURE RESPONSIBLE FREEDOM FOR ALL MEN WHICH WILL HELP  
THEM BUILD THE GOOD SOCIETY.

IDEAL JUSTICE IS THAT WHICH GRANTS A MAN FREEDOM TO DEVELOP  
HIS CAPACITIES TO THE UTMOST. A MAN WHO IS EQUIPPED TO BECOME  
A FIRST-RATE MECHANIC -- AND IN THE ECONOMY OF GOD'S WORLD, A  
FIRST-RATE MECHANIC IS AS IMPORTANT AS A FIRST-RATE MUSICIAN --  
SOCIETY OUGHT TO MAKE IT POSSIBLE FOR HIM TO DEVELOP HIMSELF IN  
THAT CAPACITY TO THE UTMOST. THE WAY TO MAKE THIS POSSIBLE IS  
TO AFFORD HIM THE OPPORTUNITIES OF EDUCATION AND TRAINING.

IF A MAN IS ENDOWED TO BECOME A GREAT MUSICIAN, SOCIETY  
OUGHT TO MAKE IT POSSIBLE FOR HIM TO DEVELOP HIS GIFTS. <sup>IF</sup> WHETHER  
HE BELONGS TO THIS OR THAT CLASS, TO THIS OR THAT RACE OR RELIGION, *does not matter.*  
SOCIETY MUST SEE TO IT THAT <sup>such</sup> ~~THESE~~ CONSIDERATIONS SHOULD IN NO  
WAY INTERFERE WITH THE <sup>free</sup> UNFOLDMENT OF THAT MAN'S TALENT OR  
CAREER.

IN OTHER WORDS, IDEAL JUSTICE DEMANDS THAT EVERY MAN SHOULD  
*be given not an equal share but an equal chance,*  
~~HAVE~~ A CHANCE TO REALIZE ALL THE POTENTIALITIES OF HIS BEING,



REGARDLESS OF COLOR, CREED OR ANCESTRY. EVERY MAN SHOULD BE FREE TO DEVELOP HIMSELF TO THE UTMOST LIMITS OF HIS ABILITY.

MANY REVOLUTIONARY IMPLICATIONS FLOW FROM THIS DEFINITION. IF JUSTICE MEANS FREEDOM TO DEVELOP, THEN EVERYTHING WHICH KEEPS A MAN FROM ENJOYING THAT FREEDOM IS INJUSTICE. NOW, WHAT ARE SOME OF THE THINGS WHICH KEEP A MAN FROM ENJOYING THAT FREEDOM? IN THE FIRST PLACE, POVERTY! YOU HAVE OFTEN HEARD IT SAID THAT POVERTY IS A SPUR TO AMBITION, THAT ~~WANT~~<sup>need</sup> INCITES TO GREATER EFFORT. WELL, THAT IS TRUE UP TO A CERTAIN POINT, ~~TO A VERY~~<sup>of</sup> ~~LIMITED DEGREE.~~ A ~~SMALL~~ PINCH OF POVERTY MAY PROVE A STIMULUS, BUT CONTINUOUS CRUSHING WANT WILL STARVE AND STULTIFY A HUMAN PERSONALITY AND ULTIMATELY DESTROY IT. THERE IS VERY LITTLE TO BE SAID FOR POVERTY. POVERTY IS A FORM OF SLAVERY; POVERTY IS A PRISON HOUSE; WANT IS SO MANY SHACKLES PLACED UPON THE HUMAN SPIRIT.

THEREFORE, A SOCIETY WHICH IS PURSUING THE IDEAL OF JUSTICE WILL SET ABOUT TO DESTROY POVERTY, BY INCREASING THE SOCIAL GOODS AND BY DISTRIBUTING THESE SOCIAL GOODS EQUITABLY. THE TASK OF A SOCIETY WHICH AIMS TO ESTABLISH IDEAL JUSTICE IS TO ERADICATE POVERTY -- NOT BY CHARITY, NOT BY PHILANTHROPY, NOT BY DOLING OUT GIFTS TO THE POOR, BUT BY ESTABLISHING AN ECONOMIC ORDER WHERE EVERY MAN WHO LABORS WILL RECEIVE A FAIR RECOMPENSE FOR HIS LABOR AND WILL HAVE ENOUGH ~~SOAS~~ TO PROTECT HIMSELF



AND HIS FAMILY AGAINST WANT, AGAINST SICKNESS, AGAINST THE MATERIAL DISABILITIES OF OLD AGE.

THE DESTRUCTION OF POVERTY IS THE FIRST REQUISITE FOR THE ESTABLISHMENT OF IDEAL JUSTICE AMONG MEN. THE OTHER FACTOR WHICH MAKES FOR INJUSTICE IS UNEARNED WEALTH. THE ONLY JUSTIFICATION FOR OUR PRESENT ECONOMIC SYSTEM IS THE MERIT SYSTEM. UNEARNED WEALTH DESTROYS THE MERIT SYSTEM, AND BY SO DOING DESTROYS JUSTICE IN SOCIETY. NO MAN WHO DOES NOT CONTRIBUTE TO THE ASSETS OF SOCIETY SHOULD BE PRIVILEGED TO DRAW UPON THE TREASURES OF SOCIETY. THERE OUGHT TO BE, IF NOT A RIGID ~~CORRELATION~~, AT LEAST <sup>a</sup> ~~SOME~~ FAIR CORRELATION BETWEEN SERVICE AND REWARD, OR THE WHOLE SYSTEM BECOMES INFAMOUSLY UNJUST.

HOW CAN YOU DETERMINE WHETHER A GIVEN ACT ~~IN WHICH YOU ARE ABOUT TO ENGAGE~~ IS IDEALLY JUST? HOW CAN YOU TELL, ~~BY THE DEFINITION WHICH I HAVE JUST ATTEMPTED TO GIVE~~, WHETHER A ~~GIVEN~~ ACT WHICH YOU HAVE PERFORMED, OR ARE ABOUT TO PERFORM, IS JUST? JUST ASK YOURSELF: DOES THIS ACT REPRESENT RESPONSIBLE FREEDOM? <sup>in me</sup> DOES IT REPRESENT ME IN MY CAPACITY AS A FREE AGENT, WORKING FOR THE COMMON GOOD, OR DOES IT NOT? IF IT DOES, THEN IT IS A JUST ACT. IF IT DOES NOT, IF IT REPRESENTS ME AT THE LOWER LEVELS OF MY ENSLAVEMENT TO PASSIONS, TO ~~HE~~ <sup>lust,</sup> TO DESIRES, TO CUPIDITIES, TO ENVIES, ~~IF IT REPRESENTS ME AT THE LOWER LEVELS OF SOCIAL IRRESPONSIBILITY~~, THEN IT IS AN UNJUST ACT. THE WAY TO DETERMINE WHETHER I AM DOING THE RIGHT THING IS TO ASK ~~YOURSELF~~ <sup>myself</sup>. SUPPOSE EVERY OTHER LIVING HUMAN BEING WOULD DO THE SAME THING, WHAT WOULD HAPPEN?



THAT IS THE TEST WHICH ~~EMANUEL~~ <sup>IMMANUEL</sup> KANT, YOU MAY RECALL, SET. UNIVERSALIZE YOUR ACT! SAY TO YOURSELF: "SUPPOSE EVERY LIVING HUMAN BEING WOULD DO THE SAME THING, WOULD IT CONTRIBUTE TO SOCIAL WELL-BEING, OR WOULD IT NOT?" LONG BEFORE KANT, THE GREAT HILLEL SET THE SAME TEST. "THAT WHICH IS HATEFUL TO YOURSELF DO NOT DO TO YOUR NEIGHBOR." ASK YOURSELF WHETHER THE ACT WHICH YOU ARE ABOUT TO DO WOULD BE CONGENIAL TO YOU IF SOMEONE ELSE DID IT TO YOU. WOULD IT CONTRIBUTE TO YOUR WELL-BEING?

BOTH OF THESE TESTS ARE VALID TESTS. PERHAPS HILLEL'S IS THE MORE PRACTICAL ONE. YOU MAY NOT KNOW HOW A GIVEN ACT WILL AFFECT HUMANITY, BUT YOU PRETTY WELL KNOW HOW A GIVEN ACT WILL AFFECT YOU. IF YOU ARE ABOUT TO ROB A WORKINGMAN OF HIS JUST HIRE, PUT YOURSELF IN HIS PLACE AND ASK YOURSELF: "IF I WERE THE WORKINGMAN AND THIS ACT WERE PERPETRATED UPON ME, WOULD I LIKE IT?"

IF THIS IS IDEAL JUSTICE, WHAT IS IDEAL LOVE?

LOVE IS THE SUPREME MOTIVE OF HUMAN LIFE, AND <sup>ideal</sup> JUSTICE IS ITS SUPREME INSTRUMENT.

IT IS <sup>also</sup> QUITE DIFFICULT TO DEFINE OR ANALYZE A SENTIMENT AS COMPLEX AS LOVE. IT BAFFLES ALL DESCRIPTION AND ALL ANALYSIS, AND YET THERE IS NO DOUBT ABOUT ITS REALITY OR ITS POTENCY WHEN ONE EXPERIENCES IT. OF ALL MOTIVES IN HUMAN LIFE LOVE IS THE MOST POWERFUL. THE AUTHO<sup>r</sup> OF THAT MARVELOUS LOVE LYRIC



THE SONG OF SONGS, SAYS: " LOVE IS AS STRONG AS DEATH. ITS FLASHES ARE FLASHES OF FIRE. IT IS THE VERY FLAME OF GOD. "

THERE ARE MANY OTHER MOTIVES IN HUMAN LIFE BESIDES LOVE. THERE IS AMBITION; THERE IS HATE; THERE IS FEAR; THERE IS ~~DEITY~~ <sup>Compassion</sup> -- ~~MANY OTHER MOTIVES WHICH MOTIVATE MEN~~; BUT THE MOTIVE WHICH PRODUCES THE NOBLEST RESULTS, WHETHER IN ART OR IN LITERATURE ~~OR~~ IN RELIGION, ~~OR~~ IN CHARACTER, ~~OR~~ IN FAMILIES OR IN SOCIETY, IS THE UNSELFISH LOVE, WHICH IS THE SUPREME ACHIEVEMENT OF THE HUMAN RACE.

NOW, WHETHER OR NOT UNSELFISH LOVE IS AN ORIGINAL ENDOWMENT OF THE HUMAN RACE IS REALLY OF LITTLE MOMENT. WE MIGHT BE ABLE TO TRACE BACK THIS LOVE OF WHICH I SPEAK TO ITS VERY HUMBLE BEGINNINGS IN PHYSICAL AND MATERIAL CONSIDERATIONS. THAT WOULD MAKE NO DIFFERENCE AT ALL, FOR THE BEGINNING OF A THING IS NOT THE THING ITSELF. THE OAK BEGINS IN THE ACORN, BUT THE OAK IS INFINITELY MORE THAN THE ACORN. CYNICS ARE FREQUENTLY TEMPTED TO DEPRECIATE THE VALUE OF A HUMAN INSTITUTION BY POINTING TO ITS HUMBLE ORIGIN, BUT THAT IS FALACIOUS REASONING. AN INSTITUTION SHOULD BE JUDGED ON THE BASIS OF ITS VALUE AT THE TIME IT IS BEING JUDGED, AND NOT ON WHAT ITS BEGINNINGS WERE.



IT IS FOLLY, FOR EXAMPLE, TO ~~DECRY~~<sup>run down</sup> A GREAT MAN, OR TO DEPRECIATE HIS IMPORTANCE, BY POINTING OUT THAT ONCE UPON A TIME THAT GREAT MAN WAS A HELPLESS, DROOLING INFANT. WE KNOW THAT THERE IS SUCH A THING AS ~~UNCALCULATING~~, DISINTERESTED LOVE IN THE WORLD, AND WHEN WE SEE IT IN ACTION WE STAND BEFORE IT AS BEFORE A HOLY THING, WRAPPED IN ADORATION.

THERE IS THIS TO BE SAID ABOUT TRUE LOVE; THAT IT IS NEVER WITHOUT ITS COMPENSATIONS, BUT COMPENSATIONS<sup>is</sup> ~~ARE~~ NEVER THE MOTIVES<sup>thought</sup> OF REAL LOVE. NO ONE LOVES IN THE ~~HOPE~~ OF RECEIVING A REWARD. THE MOTHER WHO LOVES HER CHILD, THE MAN WHO LOVES HIS FRIEND, THE IDEALIST WHO LIVES FOR HIS IDEAL, IS NOT THINKING IN TERMS OF POSSIBLE REWARDS. IN FACT, THEY WOULD NOT KNOW WHAT YOU ARE TALKING ABOUT IF YOU SPEAK TO THEM ABOUT A REWARD FOR THEIR LOVE. THEY LOVE BECAUSE IT IS THE MOST NECESSARY, ~~AND~~ THE MOST DESIRABLE AND ALTOGETHER THE MOST SPONTANEOUS THING IN THE WORLD FOR THEM.

BUT WHILE COMPENSATION IS NOT THE MOTIVE OF REAL LOVE, IT FOLLOWS REAL LOVE. ~~AND~~ THE COMPENSATION OF REAL LOVE IS INNER JOY! HE WHO LOVES FINDS JOY IN THE OBJECT WHICH HE LOVES. REAL LOVE IS ENCOMPASSING JOYOUSNESS. THE LOVE OF HER CHILD, ~~THE LOVE WHICH SHE FINDS IN HER CHILD~~, MAKES THE HEART OF A MOTHER SING FOR JOY. THIS DOES NOT MEAN THAT THERE ARE NO



GREAT SORROWS AND ANGUISH IN THE LIVES OF THOSE WHO LOVE, THERE ARE. THERE ARE THE INESCAPABLE SORROWS WHICH ARE PART OF OUR COMMON HUMAN DESTINY.

TRUE LOVE REJOICES IN THE OBJECT WHICH IT LOVES. THE LOVE OF KNOWLEDGE, THE LOVE OF BEAUTY, THE LOVE OF GOD, IS AN INEXHAUSTIBLE SOURCE OF JOY. "I REJOICED WHEN THEY SAID UNTO ME, COME, LET US GO INTO THE HOUSE OF THE LORD." THE GREATER THE LOVE, THE HIGHER THE ECSTASY OF JOY. <sup>TP</sup> AND HERE, PERHAPS, MY FRIENDS, IS THE FIRST REAL TEST OF LOVE. DO YOU FIND JOY IN THE OBJECT WHICH YOU LOVE? WITHOUT AN ELEMENT OF HAPPINESS THERE IS NO LOVE. YOU MAY RESPECT, YOU MAY ADMIRE, YOU MAY TOLERATE, BUT IF YOU DO NOT FIND JOY, YOU DO NOT LOVE. MARRIAGE, FOR EXAMPLE, OR FRIENDSHIP, OR THE PURSUIT OF KNOWLEDGE, OR PHILANTHROPY, OR THE LOVE OF GOD, IN FACT, EVERY EMOTION WHICH WE ASSUME TO BE BASED ON THE SENTIMENT OF LOVE, WHICH DOES NOT BRING WITH IT AN OVERWHELMING SENSE OF JOY, IS NOT THE REAL THING, ~~IS NOT REAL LOVE~~. IT IS A PLASTER IMITATION OF IT.

I REPEAT AGAIN, THAT THIS FACT DOES NOT PRECLUDE THE POSSIBILITY, OR EVEN THE PROBABILITY, OF GREAT GRIEF AND MISERY AND TRAGEDY. THERE ARE MANY EDDIES AND CROSS-CURRENTS ON THE TIDES OF LIFE, BUT LOVE IS THE DEEP CHANNEL WHICH CARRIES THE RIVER OF LIFE, STEADY AND STRONG, TO ITS APPOINTED DESTINY.



~~AND IT IS~~ BECAUSE REAL LOVE BRINGS GREAT JOY ~~THAT REAL LOVE~~ *7*  
IS ~~SO~~ POWERFUL. SORROW <sup>and</sup> GRIEF, CONTRACTS, ENFEEBLES AND  
INHIBITS. SORROW PARALYZES OUR POWER OF VOLITION AND OF ACTION;  
BUT JOY RELEASES ENERGY. HAPPINESS IS REALLY THE DYNAMICS OF  
INSPIRATION. THE RABBIS WERE PROFOUNDLY WISE WHEN THEY SAID,  
"INSPIRATION DOES NOT REST UPON A MAN WHO IS DEPRESSED."

THIS BRINGS ME TO THE SECOND HALF OF THE STATEMENT WHICH  
I GAVE YOU AT THE OUTSET. LOVE IS THE SUPREME MOTIVE OF HUMAN  
LOVE, AND <sup>ideal</sup> JUSTICE IS THE SUPREME INSTRUMENT OF LOVE. GREAT LOVE,  
MY FRIENDS, WORKS GREAT JUSTICE. VERY OFTEN A DISTINCTION IS  
MADE BETWEEN LOVE AND JUSTICE. THEOLOGAINS ARE FOND OF MAKING  
SUCH A DISTINCTION. ~~THE~~ APOLOGISTS <sup>for</sup> ~~OF~~ ONE RELIGION OR ANOTHER  
ARE GIVEN TO DRAWING THIS RATHER ARTIFICIAL DISTINCTION. IT IS  
SAID, FOR EXAMPLE, THAT THE RELIGION OF ISRAEL IS A RELIGION BASED  
ON RIGID JUSTICE, AND THAT ~~CHRISTIANITY~~ CHRISTIANITY CAME INTO THE WORLD TO  
<sup>teach man a</sup> ~~INTRODUCE THE~~ NEW PRINCIPLE OF LOVE. THIS IS AN UNREAL DIS-  
TINCTION, BECAUSE THERE CAN BE NO REAL LOVE WITHOUT JUSTICE,  
AND THERE CAN BE NO REAL JUSTICE WITHOUT LOVE. *We cannot be just if we are not kind-hearted; we cannot be kind-hearted if we are not just.*  
LOVE WHICH DOES NOT WORK THROUGH THE CHANNELS OF JUSTICE --

AND HERE AGAIN I REMIND YOU THAT I DO NOT SPEAK OF LEGAL JUSTICE  
OR JURAL JUSTICE, BUT OF ~~THE~~ IDEAL JUSTICE -- LOVE WHICH DOES  
NOT SEEK TO EXPRESS ITSELF THROUGH JUSTICE VERY FREQUENTLY



BECOMES A SERIOUS <sup>road-block</sup> ~~HANDICAP~~ IN HUMAN LIFE. LOVE CAN ~~BE VERY~~  
OFTEN <sup>BE very</sup> CLANNISH.

LOVE, <sup>ALSO</sup> ~~TOO~~ IS IN DANGER OF BEING UNREFLECTIVE AND IMPULSIVE. YOU SEE A POOR MAN; YOU SYMPATHIZE WITH HIM; YOU PITY HIM, AND YOU GIVE HIM ALMS. THAT IMPULSIVE GIVING MAY DO HIM MORE HARM THAN GOOD. IT MAY BE SOCIALLY HARMFUL. LOVE WILL FREQUENTLY CONDONE AND BE LENIENT, WHERE IT SHOULD CORRECTIVE. I AM READY TO SUBSCRIBE TO ~~ST~~ PAUL'S GREAT DICTUM THAT LOVE IS THE GREATEST THING IN THE WORLD BUT ONLY WHEN IT IS <sup>qualified</sup> ~~SUPPLEMENTED~~ BY THE IDEA THAT JUSTICE IS ITS SUPREME INSTRUMENT. I CANNOT SUBSCRIBE TO THAT OTHER <sup>dictum</sup> ~~PHRASE~~ WHICH IS ATTRIBUTED TO THE MASTER OF CHRISTIANITY, "LOVE THINE ENEMY". IN THE FIRST PLACE, THAT IS PSYCHOLOGICALLY IMPOSSIBLE. WE CANNOT LOVE OUR ENEMIES; AND IT IS NOT WISE THAT WE SHOULD LOVE OUR ENEMIES. WE OUGHT TO BE JUST TO OUR ~~EN~~EMIES; WE OUGHT NOT TO HATE OUR ENEMIES, BUT WE <sup>should</sup> ~~ought to~~ TRY TO CHECK THEIR POWER <sup>to do</sup> ~~OF DOING~~ EVIL, AND TO PERSUADE THEM, IF AT ALL POSSIBLE, THAT THEY SHOULD CEASE TO BE OUR ENEMIES. "THOU SHALT REBUKE A MAN AND NOT BEAR GRUDGE AGAINST HIM." GREAT LOVE, I REPEAT, WORKS THROUGH GREAT JUSTICE.

THE MAN WHO LOVES MANKIND, FOR EXAMPLE, ~~REALLY~~ WILL NOT REMAIN CONTENT WITH MERE CHARITY. HE WILL SET OUT TO HELP BRING



ABOUT A FULL MEASURE OF JUSTICE IN SOCIETY WHICH WILL MAKE HIS CHARITY UNNECESSARY. IT IS NOT ENOUGH TO FEED THE HUNGRY, CLOTHE THE NAKED; PITY THE UNFORTUNATE. GREAT LOVE DEMANDS THAT WE SHOULD DEVOTE OUR ENERGIES TO THE RECONSTRUCTION OF SOCIETY <sup>so as</sup> TO PREVENT HUNGER AND WANT AND MISERY AMONG MEN, TO RESTORE EVERY CHILD OF GOD TO HIS DIVINE PATRIMONY; TO ENABLE EVERY MAN TO LIVE UNDER HIS VINE AND UNDER HIS FIG TREE WITH NONE TO MAKE HIM AFRAID; TO MAKE IT UNNECESSARY FOR A HUMAN BEING TO COME KNOCKING AT ONE'S DOORS FOR ALMS. ~~THIS IS THE~~ <sup>The</sup> GREATEST LOVE ~~BECAUSE IT~~ WORKS THROUGH THE GREATEST JUSTICE. I DO NOT CRAVE THE PRIVILEGE OF DOLING OUT ALMS TO THE POOR IN ORDER TO ~~FEED~~ <sup>show</sup> MY LOVE FOR MANKIND.

GREAT LOVE ALSO DEVELOPS RESPONSIBLE FREEDOM IN THE OBJECT OF ONE'S LOVE. A MAN AND A WOMAN WHO ARE DEEPLY IN LOVE WILL NOT SEEK TO SUBJECT ONE TO THE OTHER, OR TO DRAIN ONE'S PERSONALITY IN ORDER TO FEED THE OTHER. THEY WILL MAKE POSSIBLE THE FULLEST DEVELOPMENT OF EACH IN THE COMRADESHIP OF FREEDOM.

A MAN WHO IS A REAL FRIEND WILL NOT TRY TO MAKE OF HIS FRIEND A REFLEX OF HIMSELF, AND <sup>be</sup> ECHO OF HIMSELF, BUT <sup>he</sup> WILL TRY TO DEVELOP BOTH HIMSELF AND HIS FRIEND INTO THE FULLEST FREEDOM, EACH ONE LIVING HIS OWN LIFE, DEVELOPING HIS OWN CAPACITIES, AND YET HELPING <sup>one another</sup> ~~EACH OTHER~~ TO GROW.



THIS BRINGS ME TO THE SECOND TEST OF REAL LOVE. THE FIRST TEST IS JOY; THE SECOND TEST IS GROWTH. A LOVE WHICH DOES NOT STIMULATE GROWTH, AND UNFOLDMENT IN THE PERSON ONE LOVES, IS NO LOVE AT ALL. YOUNG PEOPLE WHO ARE IN LOVE WITH ONE ANOTHER WILL FIND IN THEIR LOVE A STIMULATION TO THE BEST THAT IS IN THEM. IT WILL EVOKE THE STRONGEST AND THE FINEST IN BOTH OF THEM. WHEN HUSBAND AND WIFE DEEPLY LOVE, THEY WILL GO THROUGH LIFE GROWING AND DEVELOPING, REFINING AND UPREACHING ALL THROUGH THEIR LIVES.

ONE OF THE GREAT TRAGEDIES OF MARRIED LIFE IS JUST THIS: THAT MARRIED FOLKS SETTLE DOWN TO A PEDESTRIAN KIND OF EXISTENCE. THEY STOP GROWING, AND VERY OFTEN THE ONE WHO STOPS GROWING <sup>first</sup> DRAGS THE OTHER ONE DOWN. <sup>True</sup> ~~GREAT~~ HUMAN FELLOWSHIP IS <sup>an</sup> ~~A GREAT~~ INSPIRATION TO GROWTH. "IRON SHARPENETH IRON." AND SO DOES A MAN'S FRIEND; AND THAT IS TRUE OF EVERY HUMAN RELATIONSHIP.

THE HUSBAND WHO LOOKS UPON HIS WIFE AS ONLY AN ANNEX TO HIS OWN PERSONALITY, AS A CONVENIENT FOIL TO HIS OWN LIFE, IS NOT TRULY IN LOVE. TRUE LOVE ASKS FOR AN EVEN GREATER MEASURE OF RESPONSIBLE FREEDOM IN THE OBJECT WHICH IS LOVED THAN IN ITSELF. MANY PARENTS ARE ULTIMATELY WITHOUT LOVE OF THEIR CHILDREN BECAUSE THEY FAILED TO DEVELOP THEM INTO THE RESPONSIBLE OBLIGATIONS OF FREEDOM, <sup>because of too much</sup> ~~OUT OF THEIR~~ UNREFLECTIVE LOVE FOR THEM.



MANY PARENTS ARE CRUEL TO THEIR CHILDREN WHEN THEY ARE OVERLY PROTECTIVE. THEY KEEP THEIR CHILDREN FROM DEVELOPING INTO RESPONSIBLE FREEDOM, EITHER BY OVERLY PROTECTING THEM, BY OVERLY SHIELDING THEM, BY OVERLY INDULGING THEM, OR BY ATTEMPTING TO DICTATE TOO LONG AND TOO OFTEN TO THEM, OUT OF LOVE, OF COURSE.

THE RABBIS SAY, "GOD LOVED ISRAEL GREATLY. THEREFORE HE GAVE ISRAEL THE TORAH AND MANY MIZVOTH -- MANY LAWS AND COMMANDMENTS." GOD MANIFESTED HIS LOVE FOR HIS PEOPLE BY PERMITTING THEM TO DEVELOP FREELY THROUGH <sup>many</sup> OBLIGATIONS AND RESPONSIBILITIES. THIS IS THE VERY ESSENCE OF LOVE. LOVE, IS THE DRIVING IMPULSE OF ALL THE NOBLE ADVENTURES IN HUMAN LIFE; IT LENDS ALL ~~THE~~ COLOR AND CHARM TO HUMAN <sup>existence</sup> ~~LIFE~~; IT ROBS SORROW OF ITS STING; IT HEALS WOUNDS; IT SOFTENS THE HARSHNESS OF <sup>all experiences;</sup> ~~THINGS~~; IT MAKES LIFE A JOYOUS AND EAGER PILGRIMAGE, BUT ONLY WHEN IT EXPRESSES ITSELF THROUGH SUPREME JUSTICE -- JUSTICE TO OURSELVES AND TO THOSE WHOM WE LOVE.

TRUE LOVE DOES NOT INDULGE, DOES NOT CATER, DOES NOT EXPLOIT, DOES NOT MAKE UNREASONABLE DEMANDS. TRUE LOVE IS STRONG AND ~~EXTENSIVE~~ OFTEN-TIMES EXACTING, BUT ALWAYS IT SEEKS THE <sup>happier</sup> ~~WELL-BEING~~ OF THE OBJECT LOVED.

"AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND." THIS IS TRUE OF ALL LOVE, SACRED OR PROFANE; FOR THERE IS NO PROFANE LOVE. ALL TRUE LOVE IS SACRED, BECAUSE IT IS OF GOD.



## WHAT IS JUSTICE? WHAT IS LOVE?

Sermon, The Temple,  
October 20, 1963

In discussing what is justice, it is well to distinguish at the outset between legal justice and ideal justice. The two are, of course, not synonymous. There is a difference which we can observe almost daily between law and ideal morality. Law represents the minimum of moral requirements which a community at any given stage in its development regards as absolutely indispensable. Law reflects the average morality of a society. There are laws on the statute books <sup>which</sup> of our federal, state and municipal governments which are clearly inferior to the moral sentiments of the best elements among our people.

Law lags behind ideal justice, though it often tries to catch up with it. The moral idealism of a people tries to bring its laws into conformity with the ideal moral standard. It is quite difficult, therefore, and unprofitable, to seek to determine what is justice by reference to a people's legal code. A code of laws may be said to represent what has ~~already~~ been achieved, but ideal justice represents society's outreaching for perfection.

~~חולם ואור עד נכון היום~~

"The path of the just shines more and more perfect unto the day."



2

Even in legal justice, there has been marked progress in recent times. In the past, society assumed that a man's wrongdoing was exclusively the result of <sup>a</sup> ~~his~~ deliberate evil intention. The wrongdoer was entirely to blame, ~~for his wrongdoing~~, and society was ~~therefore~~ justified in inflicting maximum punishment upon him, ~~as a willful violator of its laws.~~ <sup>But our</sup> Recent studies in sociology, ~~the field of~~ and more particularly ~~our studies~~ in psychology, have convinced men that there is such a thing as a social partnership in crime - that the community is, in a sense, partly responsible for the actions of the individual. Often a man's wrongdoing is the result not of his evil intention, but of an evil environment, ~~and evil preconditioning, an~~ <sup>and</sup> ~~evil~~ upbringing. A man is frequently driven to do wrong by forces over which he has no control. As a result our entire philosophy of crime and punishment has undergone a radical change in the last few decades.

← We conceive of justice today less in terms of the punitive, and more in terms of the corrective; and <sup>we look beyond</sup> ~~not so much~~ the corrective <sup>to</sup> the preventive. Today justice seeks a change in social conditions to a point where ~~they~~ <sup>society</sup> will help the individual to observe the laws and keep him from perpetrating antisocial acts.



This sound and commendable view, ~~of course, also~~ has its dangers. Some have come to believe that the individual is without blame or responsibility; ~~altogether~~ that when he commits a crime, the blame is entirely society's, ~~and not the individual~~. This extreme point of view leads to moral anarchy. ~~The proper mean in for~~ Justice <sup>should</sup> take into account all extenuating circumstances, but at the same time ~~we~~ hold fast to the ~~basic~~ dogma upon which all morality is ultimately based, namely, that a normal individual is responsible for his ~~own~~ actions.

Now <sup>we</sup> can go to ~~the~~ the lawbooks and find out what legal justice is, in any given situation, but where shall we find a definition of ideal justice? Frankly, it is ~~very~~ difficult to find such a definition. From the days of Plato to our own day, philosophers and students of ethics have sought to ~~evolve~~ a formula which would adequately define ideal justice, but no consensus has yet been reached, ~~on such a formula~~. ~~Take our Bible, for example. There are~~ No writings anywhere in the world which are so completely devoted to the concept of ideal justice <sup>as</sup> ~~our Bible.~~ ~~as our Biblical literature.~~ Almost every page rings with it. Yet nowhere in the Bible will you find a concise definition of what really constitutes justice.



4

← Throughout the immortal preachments of the prophets, the cry for justice reverberates. And <sup>an</sup> ~~a very~~ exalted conception of justice it is, alike for rich and poor, for subject and ruler, for native-born and stranger. When the great King David sinned, the prophet Nathan did not hesitate to go to him, ~~and~~ <sup>and</sup> pointing an accusing finger, ~~at him~~, cry out: "Thou art the man!" When ~~King~~ Ahab robbed Naboth of his vineyard and had him put to death, the prophet Elijah did not hesitate to go to him, ~~and~~ denounce him to his face, and proclaim doom upon him.

It is told in the Talmud of the head of the Sanhedrin, <sup>that</sup> Simeon ben Shetah, a famous Pharasaic teacher who lived in the first century before the common era, ~~that he~~ <sup>i</sup> was such a stern, rigorous, and implacable defender of the law that he made many enemies. One day two of his enemies conspired to bear false witness against his son for a crime punishable by death, and on the basis of their false testimony, the son of Simeon ben Shetah was condemned to death. As he was being led to the place of execution, he protested his innocence so loudly that the witnesses, who accompanied him, repented and confessed that they had borne false <sup>e</sup> testimony against him. The judges who had sentenced him were ready to reverse their sentence, and even Simeon ben Shetah, the father, now convinced of his son's innocence, was ready to reverse the sentence. But there was an ancient law in Israel which refused



to accept the recantation of witnesses after sentence had been decreed. Witnesses who had once given their testimony could not be trusted <sup>when</sup> ~~later~~ ~~on~~ they reversed their ~~own~~ testimony. The son of Simeon ben Shetah, who was being led to execution, ~~XXXX~~ turned to his father and said: "Father, if you wish to become the salvation of Israel, see to it that my sentence is carried out. Look upon me as ~~a~~ <sup>the</sup> doorstep over which you must pass to your great destiny, without compunction." ~~And so~~ <sup>How</sup> we find in the Talmud the principle, "Let the law pierce through the mountain. ~~החור~~ <sup>Israel's</sup> The law of justice must endure." So great was ~~the~~ <sup>even</sup> passion for justice ~~in Israel~~ that in its name they dared <sup>to</sup> challenge God Himself. God Himself, ~~they~~ <sup>they</sup> must be bound by His own laws of justice. You will recall how Abraham pleaded for the cities of Sodom and Gomorrah, hoping to save them from destruction. He argued with the Lord, and finally said: "Shall the ruler of the universe not do justice? ~~השפט בל הארץ ואי ועשה משפט~~

Yet in spite of the truly exalted conception of justice which we find in the Bible and among our rabbis, nowhere do we find a definition which <sup>will</sup> could help us in determining ~~just~~ exactly what justice is. Perhaps such a definition is not to be had. But we may approximate an understanding of it if we ask ourselves, "What is the goal of justice? What does justice aim to accomplish for society?" I suppose



that here we can all agree that the aim of justice is to make possible a good society in which all men may develop their talents and capacities freely and fully.

not A good society is one in which every man does what he wishes to do, but wishes to do only <sup>what</sup> ~~that~~ which will contribute to the happiness of others as well as <sup>to</sup> his own. Ideal justice aims to insure responsible freedom for all men which will help them build the good society. Ideal justice is that which grants a man freedom to develop his capacities to the utmost. If a man is equipped to become a first-rate mechanic <sup>in</sup> and in the economy of God's world a first-rate mechanic is as important as a first-rate musician <sup>in</sup> society ought to make it possible for him to develop himself in that capacity to the utmost. The way to make this possible is to afford him the opportunities of education and training. If a man is endowed to become a great musician, society ought to make it possible for him to develop his gifts. Whether he belongs to this or that class, to this or that race or religion, does not matter; society must see to it that such considerations ~~should~~ in no way interfere with the free unfoldment of that man's talent or career.

not ← In other words, ideal justice demands that every man should be given ~~an equal share~~ not an equal share but an equal chance, a chance to realize all the potentialities of his being.



regardless of color, creed, or ancestry. Every man should be free  
to develop himself to the utmost limits of his ability.

Many revolutionary implications flow from this definition. If  
justice means freedom to develop, then everything which keeps a man  
from enjoying that freedom is injustice. Now, what are some of the  
*implements*  
~~things~~ which keep a man from enjoying that freedom? ~~XXXXXXXXXXXX~~  
One ~~thing~~ is poverty! You have often heard it said that poverty is a spur to  
ambition, that need incites to greater effort. That is true up to a  
certain point. A pinch of poverty may prove a stimulus, but continuous,  
crushing want will starve and stultify ~~a human~~ personality and ultimately  
destroy it. There is ~~very~~ little to be said for poverty. Poverty is  
a form of slavery; poverty is a prison house; want is so many shackles  
upon the human spirit.

*gal 79*  
~~Therefore, XXXXX~~ A society which is pursuing the ideal of justice will  
set about to destroy poverty, by increasing <sup>the</sup> social goods and <sup>by</sup> distributing  
these social goods equitably. The task of a society which aims to establish  
ideal justice is to eradicate poverty - not by charity, not by philanthropy,  
not by doling out gifts to the poor, but by establishing an economic order  
where every man who labors will receive a fair recompense for his labor  
and will have enough to protect himself



and his family against want, ~~against~~ <sup>and</sup> sickness, ~~against~~ the material disabilities of old age.

The destruction of poverty is the first requisite for the establishment of ideal justice among men. <sup>Another</sup> ~~The other~~ factor which makes for injustice is <sup>unearned</sup> ~~unearned~~ wealth. The only justification for our present economic <sup>order</sup> ~~system~~ is the merit system. Unearned wealth destroys the merit system, and by so doing destroys justice in society. No man who does not contribute to the assets of society should be privileged to draw upon <sup>its</sup> ~~the~~ treasures ~~of~~ ~~society~~. There ought to be, if not a rigid, at least a fair correlation between ~~service~~ service and reward, or the whole system becomes infamously unjust.

How can you determine whether a given act is ideally just? How can you tell, ~~whether~~ whether an act which you have performed, or are about to perform, is just? Ask yourself: ~~does this act represent responsible freedom in me?~~ <sup>this act</sup> ~~does~~ <sup>does</sup> represent me in my capacity as a free agent, working for the common good, or does it not? If it does, then it is a just act. If it does not, ~~if~~ if it represents me at the the lower levels of my enslavement to passions, to lust, to desires, to cupidities, to envies, then it is an unjust act. The way to determine whether I am doing the right thing is to ask myself: <sup>did</sup> ~~would~~ suppose every other living human being ~~would~~ <sup>did</sup> do the same thing; what would happen?



That is the test which, you may recall, Immanuel Kant set.

Universalize the act! Say to yourself: ~~"suppose every living human~~  
being would do the same thing; would it contribute to social well-  
being or would it not?" Long before Kant, ~~the Rabbi~~ Hillel ~~was~~<sup>set</sup> the  
same test: "That which is hateful to yourself do not do to your  
neighbor". Ask yourself whether the act which you are about to do  
would be congenial ~~to you~~ if someone else did it to you. Would it  
contribute to your well-being?

Both of these tests are valid tests. Perhaps Hillel's is the  
more practical one. You may not know how a given act will affect humanity,  
but you pretty well know how a given act will affect you. If you are  
about to rob a workingman of his just hire, put yourself in his place  
and ask yourself: "If I were the workingman and this act were per-  
petrated on me, would I like it?"

If this is ideal justice, what is ideal love?

Love is the supreme motive of human life, and ideal justice is  
its supreme instrument.

It is ~~also~~ quite difficult to define or analyze <sup>z</sup> a sentiment as  
complex as love. It baffles ~~all~~<sup>thorough</sup> description and all analysis, and yet  
there is no doubt about its reality or its potency ~~when one experiences~~  
it. Of all motives in human life, love is the most powerful. The  
author of that marvelous love lyric,



"The song of songs" says, "Love is as strong as death. Its flashes are flashes of fire. It is the very flame of God".

There are many other motives in human life besides love. There is ambition; there is hate; there is fear; there is compassion. But the motive which produces the noblest results, whether in art or literature, in religion, or character, in families or in society, is ~~the~~ unselfish love, which is the supreme achievement of the human race.

Whether or <sup>not</sup> ~~the~~ unselfish love is an original endowment of the human race is really of little moment. We might be able to trace back this love of which I speak to its ~~very~~ humble beginnings in physical and ~~the~~ material considerations. That would make no difference at all, for the beginning of a thing is not the thing itself. The oak tree begins in the acorn, but the oak tree is infinitely more than the acorn. Cynics are frequently tempted to deprecate the value of a human institution by pointing out its humble origin, but that is fallacious reasoning. An institution should be judged on the basis of its value at the time it is being judged, and not on what its beginnings were. —————>



not

It is folly, for example, to run down a great man, or deprecate his importance, by pointing out that once upon a time that man was a helpless, drooling infant. We know that there is such a thing as disinterested love in the world, and <sup>when</sup> we see it in action we stand before it as before a holy thing, rapt in adoration.

There is this to be said about true love: that it is never without its compensations, <sup>though</sup> ~~the~~ compensation is never the motive of real love. ~~No one loves in the world though of receiving a reward.~~ The mother who loves her child, the man who loves his friend, the idealist who lives for his ideal, are not thinking in terms of possible rewards. In fact, they would not know what you were talking about if you spoke to them about a reward for their love. They love because it is the most necessary, the most desirable, and altogether the most spontaneous thing in the world for them.

But while compensation is not the ~~main~~ motive of real love, it inevitably follows real love. The compensation of ~~real~~ love is inner joy! He who loves finds joy in the object of his love. ~~Real~~ Love is encompassing joyousness. <sup>Her</sup> <sup>for</sup> ~~The~~ love <sup>of</sup> her child makes the heart of a mother sing for joy. This does not mean that there are no



~~great~~ <sup>deep</sup> sorrows and anguish in the lives of those who love. There are. There are the inescapable sorrows which are part of our common human destiny.

True love rejoices in the object of its love. The love of knowledge, the love of beauty, the love of God, is an inexhaustible source of joy. "I rejoiced when they said unto me, come let us go into the house of the Lord". The greater the love, the higher the ecstasy of joy. And here, perhaps, is the first real test of love. Do you find joy in the object of your love? Without an element of happiness there is no love. You may respect, you may admire, you may tolerate, but if you do not find joy, you do not love. Marriage, or friendship, or the pursuit of knowledge, or philanthropy, or the love of God; in fact, every emotion which we assume to be based on the sentiment of love, which does not bring with it an overwhelming sense of joy is not the real thing. It is a plaster imitation of it.

I repeat, ~~again, that~~ this fact does not preclude the possibility, or even the probability, of great grief and misery and tragedy. There are many eddies and cross currents on the tides of life, but love is the deep channel which carries the river of life, steady and strong, to its appointed destiny.



not

true

Because ~~real~~ love brings great joy, it is powerful. Sorrow and grief constrict, enfeeble, inhibit. Sorrow paralyzes our power of volition and of action, but joy releases energy. Happiness is really the dynamics of ~~XXXXXXXXXX~~ inspiration. The ~~Rabbis~~ were profoundly wise when they said "Inspiration does not rest upon a man who is depressed."


Love is the supreme motive of human life, and ideal justice is the supreme instrument of love. Great love works great justice. Very often a distinction is made between love and justice. Theologians are fond of making such a distinction. Apologists for one religion or another are given to drawing this rather artificial distinction. It is said, for example, that the religion of Israel is a religion based on rigid justice, and that Christianity came into the world to teach men a new principle ~~XXXXXXXXXX~~ - that of love. This is an unreal distinction, because there can be no real love without justice, and there can be no real justice without love. We cannot be just if we are not kindhearted; we cannot be kindhearted if we are not just. Love which does not work through the channels of justice - and here again let me remind you that I am not speaking of legal justice, ~~or legal justice~~ but of ideal justice - love which does not seek to express itself through justice ~~very~~ frequently



becomes a serious roadblock in human life. Love may become clannish.

Love is also in danger of being unreflective and impulsive. You see a poor man, you pity him and you give him alms. That impulsive giving may do more harm than good. It may be socially harmful. Love will frequently condone and be lenient where it should be corrective. I am ready to subscribe to Paul's dictum that love is the greatest thing in the world, but only when it is qualified by the idea that justice is its supreme instrument. I cannot subscribe to that other dictum which is attributed to the master of Christianity, "love thine enemy". That is psychologically impossible. We cannot love our enemies. We ought to be just to our enemies; we ought not to hate our enemies, but we should try to check their power to do evil, and to persuade them, if at all possible, that they should cease to be our enemies. "Thou shalt rebuke a man and not bear grudge against him." Great love, I repeat, works through great justice.

The man who loves mankind will not remain content with mere charity. He will set out <sup>to</sup> help bring





about a full measure of justice in society which will make his charity unnecessary. It is not enough to feed the hungry, clothe the naked, pity the unfortunate. ~~Great~~ Love demands that we should devote our ~~own~~ energies to the reconstruction of society so as to prevent hunger and want and misery among men, to restore every child of God to his divine patrimony; to enable every man to live under his vine and under his fig tree with none to make him afraid; to make it unnecessary for a human being to come knocking at ~~one's~~ <sup>own</sup> door for alms. The greatest love works through the greatest justice. I do not crave the privilege of doling out alms to the poor in order to express my love for mankind.

~~Great~~ Love also develops responsible freedom in the object of one's love. A man and a woman who are deeply in love will not seek to subjugate one to the other, or to drain ~~one's~~ <sup>the</sup> personality <sup>of one</sup> in order to feed the other. They will make possible the fullest development of each in the comradeship of freedom. A man who is a real friend will not try to make of his friend a reflection of himself, an echo of himself, but he will try to develop both himself and his friend to the fullest freedom, each one living his own life, developing his own capacities, and yet helping ~~one another~~ <sup>the other</sup> to grow.



This brings me to the second test of real love. The first test is joy; the second test is growth. A love which does not stimulate growth and unfoldment in the person one loves is not love at all. Young people who are in love ~~and~~ find in their love a stimulation to the best that is in them. It will evoke the strongest and the finest in both of them. When husband and wife deeply love, they will go through life growing and developing, refining and upreaching, ~~all through their lives.~~

One of the great tragedies of married life is just this: that married folks settle down to a pedestrian ~~kind of~~ existence. They stop growing, and very often the one who stops <sup>growing</sup> first drags the other one down. True human fellowship is an inspiration to growth. "Iron sharpeneth iron." And so does man's friend; and that is true of every human relationship.

The husband who looks upon his wife as ~~only~~ an annex to his own personality, as a convenient foil to his own life, is not truly in love. True love asks for an even greater measure of responsible freedom in the object of love than in itself. Many parents are ultimately without <sup>the</sup> love ~~of~~ <sup>in them</sup> their children because they failed to develop ~~them into~~ the responsible obligations of freedom, because ~~they~~ of too much unreflective love for them.



no 9  
Many parents are cruel to their children when they are overly protective. They keep their children from developing into responsible freedom, either by overly shielding them, by overly indulging them, or by attempting to dictate too long and too often to them, out of love, of course. I m

The Rabbis ~~XXXX~~ say, "God loved Israel greatly. Therefore He gave Israel the Torah and many Mizvoth - many laws and commandments." God manifested His love for his people not by indulging them but by permitting them to develop freely through many obligations and responsibilities. This is the ~~very~~ essence of love. Love is the driving impulse of all the noble adventures in human life; it lends ~~all~~ color and charm to human existence; it robs sorrow of its sting; it heals wounds; it softens the harshness of ~~XXXXXX~~ all experiences; it makes life a joyous and eager pilgrimage, but only when it <sup>x</sup> expresses itself through supreme justice, justice to ourselves and to those whom ~~XX~~ we love.

True love does not indulge, does not cater, does not exploit, does not make unreasonable demands. True love is strong and oftentimes exacting, but it always seeks the happiness of the object loved.

no 11  
"And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy <sup>might.</sup> ~~mind.~~" This is true of all love, sacred or profane, for there really is no profane love. All true love is sacred, because all true love is of God.  
gail 81



WHAT IS JUSTICE? WHAT IS LOVE?

*At* The Temple, October 20, 1963

CARAVAN BOND

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~~Sermon #991~~

WHAT IS JUSTICE? WHAT IS LOVE?

Dr. Abba Miller Silver

Sunday Morning - October 20, 1963

IN DISCUSSING WHAT IS JUSTICE, IT IS WELL TO DISTINGUISH AT THE OUTSET BETWEEN LEGAL JUSTICE AND IDEAL JUSTICE. THE TWO ARE, OF COURSE, NOT SYNONYMOUS. THERE IS A DIFFERENCE WHICH WE CAN OBSERVE ALMOST DAILY BETWEEN LAW AND IDEAL MORALITY. LAW REPRESENTS THE MINIMUM OF MORAL REQUIREMENTS WHICH A COMMUNITY AT ANY GIVEN STAGE IN ITS DEVELOPMENT REGARDS AS ABSOLUTELY INDISPENSABLE. LAW REFLECTS THE AVERAGE MORALITY OF A SOCIETY. THERE ARE LAWS ON THE STATUTE BOOKS OF OUR FEDERAL, STATE AND MUNICIPAL GOVERNMENTS WHICH ARE CLEARLY INFERIOR TO THE MORAL SENTIMENT OF THE BEST ELEMENTS AMONG OUR PEOPLE.

LAW LAGS BEHIND IDEAL JUSTICE, THOUGH IT OFTEN TRIES TO CATCH UP WITH IT. THE MORAL IDEALISM OF A PEOPLE TRIES TO BRING ITS LAWS INTO CONFORMITY WITH THE IDEAL MORAL STANDARD. IT IS QUITE DIFFICULT, THEREFORE, AND UNPROFITABLE TO SEEK TO DETERMINE WHAT IS JUSTICE BY REFERENCE TO A PEOPLE'S LEGAL CODE.

← A CODE OF LAWS MAY BE SAID TO REPRESENT WHAT HAS ALREADY BEEN ACHIEVED, BUT IDEAL JUSTICE REPRESENTS SOCIETY'S OUT-

REACHING FOR PERFECTION.

*The path of the just  
It shines more and more  
until the perfect day".* *פליג 112 34 > 110 1 2 112*



EVEN IN LEGAL JUSTICE THERE HAS BEEN MARKED PROGRESS IN RECENT TIMES. IN THE PAST, SOCIETY ASSUMED THAT A MAN'S WRONG-DOING WAS EXCLUSIVELY THE RESULT OF HIS DELIBERATE EVIL INTENTION. THE WRONG-DOER WAS ENTIRELY TO BLAME FOR HIS WRONG-DOING, AND SOCIETY WAS, THEREFORE, JUSTIFIED IN INFLICTING MAXIMUM PUNISHMENT UPON HIM AS A WILFUL VIOLATOR OF ITS LAWS. BUT OUR MORE RECENT STUDIES IN SOCIOLOGY, AND MORE PARTICULARLY OUR STUDIES IN THE FIELD OF PSYCHOLOGY, HAVE CONVINCED MEN THAT THERE IS SUCH A THING AS A SOCIAL PARTNERSHIP IN CRIME -- THAT THE COMMUNITY IS, IN A SENSE, PARTLY RESPONSIBLE FOR THE ACTION OF THE INDIVIDUAL. OFTEN A MAN'S WRONG-DOING IS THE RESULT NOT OF HIS EVIL INTENTION, BUT OF AN EVIL ENVIRONMENT, AN EVIL PRE-CONDITIONING, AN EVIL UP-BRINGING. A MAN IS FREQUENTLY DRIVEN TO DO WRONG BY FORCES OVER WHICH HE HAD NO CONTROL. AS A RESULT, OUR ENTIRE PHILOSOPHY OF CRIME AND PUNISHMENT HAS UNDERGONE A RADICAL CHANGE IN THE LAST FEW DECADES.

WE CONCEIVE OF JUSTICE TODAY LESS IN TERMS OF THE PUNITIVE, AND MORE IN TERMS OF THE CORRECTIVE, AND NOT SO MUCH <sup>the</sup> CORRECTIVE AS <sup>the</sup> PREVENTIVE. TODAY JUSTICE SEEKS A CHANGE IN SOCIAL CONDITIONS TO A POINT WHERE THEY WILL HELP THE INDIVIDUAL TO OBSERVE THE LAWS AND KEEP HIM FROM PERPETRATING ANTI-SOCIAL ACTS.



THIS SOUND AND COMMENDABLE VIEW, <sup>of course</sup> ~~OF CRIME~~ ALSO HAS ITS DANGERS. <sup>Some</sup> ~~THERE ARE THOSE WHO~~ HAVE COME TO BELIEVE THAT THE INDIVIDUAL IS WITHOUT BLAME OR RESPONSIBILITY ALTOGETHER; THAT WHEN HE COMMITS A CRIME, THE BLAME IS ENTIRELY SOCIETY'S AND NOT THE INDIVIDUAL'S.

THIS EXTREME POINT OF VIEW <sup>leads to</sup> ~~MAKES FOR~~ MORAL ANARCHY. THE PROPER MEAN IS FOR JUSTICE TO TAKE INTO ACCOUNT ALL EXTENUATING CIRCUMSTANCES, <sup>at the same time to hold fast to</sup> ~~BUT NOT TO DISREGARD~~ THE BASIC DOGMA UPON WHICH ALL MORALITY IS ULTIMATELY BASED, NAMELY, THAT A NORMAL INDIVIDUAL IS RESPONSIBLE FOR HIS OWN CONDUCT <sup>action</sup>.

NOW, WE CAN GO TO <sup>the</sup> ~~OUR~~ LAW BOOKS AND FIND OUT WHAT LEGAL JUSTICE IS, IN ANY GIVEN SITUATION, BUT WHERE SHALL WE FIND A DEFINITION OF IDEAL JUSTICE? FRANKLY, IT IS VERY DIFFICULT TO FIND SUCH A DEFINITION. FROM THE DAYS OF PLATO TO OUR OWN DAY, PHILOSOPHERS AND STUDENTS OF ETHICS HAVE SOUGHT TO EVOLVE A FORMULA WHICH WOULD ADEQUATELY DEFINE IDEAL JUSTICE, BUT NO CONSENSUS HAS AS YET BEEN REACHED ON SUCH A FORMULA.

<sup>the</sup> ~~TAKE OUR BIBLE~~, FOR EXAMPLE, THERE ARE NO WRITINGS ANYWHERE IN THE WORLD WHICH ARE SO COMPLETELY DEVOTED TO THE CONCEPT OF IDEAL JUSTICE AS OUR BIBLICAL LITERATURE. ALMOST EVERY PAGE RINGS WITH IT, ~~AND YET~~ <sup>nowhere</sup> IN THE BIBLE WILL YOU FIND A CONCISE DEFINITION OF WHAT REALLY CONSTITUTES JUSTICE.



THROUGHOUT THE IMMORTAL PREACHMENTS OF THE PROPHETS,  
THE CRY FOR JUSTICE REVERBERATES. AND A VERY EXALTED CONCEPTION  
OF JUSTICE WAS <sup>it is</sup> THEIRS, ONE ALIKE FOR RICH AND POOR, FOR SUBJECT  
AND RULER, FOR NATIVE BORN AND STRANGER. WHEN THE GREAT KING  
DAVID SINNED, THE PROPHET NATHAN DID NOT HESITATE TO GO TO HIM,  
AND, POINTING AN ACCUSING FINGER AT HIM, CRY OUT, "THOU ART  
THE MAN!" WHEN KING AHAB ROBBED NABOTH OF HIS VINEYARD AND HAD  
HIM PUT TO DEATH, THE PROPHET ELIJAH DID NOT HESITATE TO GO TO <sup>King</sup>  
AHAB, AND DENOUNCE HIM TO HIS FACE AND PROCLAIM DOOM UPON HIM.

<sup>in the Talmud</sup>  
IT IS TOLD OF THE HEAD OF THE SANHEDRIN, SIMEON BEN SHETAH,  
A FAMOUS PHARISAIC TEACHER, WHO LIVED IN THE FIRST CENTURY BEFORE  
THE COMMON <sup>ERA</sup> <sup>in the Talmud</sup> <sup>rigorous</sup> <sup>and</sup> IMPLACABLE DE-  
FENDER OF THE LAW ~~OF JUSTICE~~ THAT HE MADE MANY ENEMIES. ONE  
DAY TWO OF HIS ENEMIES CONSPIRED TO BEAR FALSE WITNESS AGAINST  
HIS SON FOR A CRIME PUNISHABLE BY DEATH, AND ON THE BASIS OF <sup>false</sup> THEIR  
TESTIMONY, THE SON OF SIMON BEN SHETAH WAS CONDEMNED TO DEATH.  
AS HE WAS BEING LED TO THE PLACE OF EXECUTION, HE PROTESTED  
HIS INNOCENCE SO LOUDLY THAT THE WITNESSES WHO ACCOMPANIED HIM  
REPENTED AND CONFESSED THAT THEY HAD BORNE FALSE TESTIMONY  
AGAINST HIM. THE JUDGES WHO HAD SENTENCED HIM WERE READY TO  
REVERSE THE <sup>in</sup> SENTENCE, AND EVEN SIMON BEN SHETAH, THE FATHER,  
NOW CONVINCED OF HIS SON'S INNOCENCE, WAS READY TO REVERSE THE  
SENTENCE. BUT THERE WAS <sup>an ancient</sup> A LAW IN ANCIENT ISRAEL WHICH REFUSED



TO ACCEPT THE RECANTATION OF WITNESSES <sup>after sentence had been decided</sup> WITNESSES WHO HAD  
ONCE GIVEN THEIR TESTIMONY <sup>could not</sup> BE TRUSTED WHEN LATER ON  
THEY REVERSE <sup>of Simon ben Shetah</sup> THEIR OWN TESTIMONY. THE SON WHO WAS BEING LED  
TO EXECUTION TURNED TO HIS FATHER AND SAID, "FATHER, IF THOU <sup>you</sup>  
WISH TO BECOME THE SALVATION OF ISRAEL, SEE TO IT THAT MY  
SENTENCE IS CARRIED OUT. LOOK UPON ME AS A DOOR-STEP OVER  
WHICH YOU MUST PASS <sup>to your great destiny</sup> WITHOUT COMPUNCTION." <sup>And as we find in</sup>  
<sup>the Talmud the principle</sup> "LET THE LAW PIERCE THROUGH THE MOUNTAIN; -- <sup>137 217</sup>  
<sup>prevail</sup> <sup>אין</sup> -- THE LAW OF JUSTICE MUST EN-DURE." SO GREAT  
WAS THE PASSION FOR JUSTICE IN ANCIENT ISRAEL THAT IN ITS NAME  
THEY DARED <sup>even</sup> TO CHALLENGE <sup>they affirmed</sup> EVEN GOD HIMSELF. GOD HIMSELF <sup>must be</sup> WAS  
BOUND BY HIS OWN LAWS OF JUSTICE. YOU WILL RECALL HOW ABRAHAM  
PLEADED FOR THE CITY OF SODOM AND GOMORRAH, HOPING TO SAVE IT  
FROM DESTRUCTION. HE ARGUED WITH THE LORD, <sup>and finally said:</sup> "SHALL THE RULER  
OF THE ENTIRE UNIVERSE NOT DO JUSTICE?" -- <sup>אין לא לאלהים</sup>  
<sup>אין לא לאלהים</sup> "אין לא לאלהים" -- "

YET, IN SPITE OF THE TRULY EXALTED CONCEPTIONS OF JUSTICE  
WHICH WE FIND IN THE BIBLE AND AMONG <sup>the</sup> RABBIS, NOWHERE DO WE  
FIND A DEFINITION WHICH COULD HELP US IN DETERMINING ~~JUST~~ EXACTLY  
WHAT JUSTICE IS, WHAT IS THE ESSENCE OF JUSTICE. PERHAPS SUCH A  
DEFINITION IS NOT TO BE HAD. BUT WE MAY APPROXIMATE AN UNDER-  
STANDING OF IT IF WE ASK OURSELVES, "WHAT IS THE GOAL OF JUSTICE?  
WHAT DOES JUSTICE AIM TO ACCOMPLISH FOR SOCIETY?" I SUPPOSE



*here we can all agree*  
THAT ~~IT CAN BE SAFELY SAID~~ THAT THE AIM OF JUSTICE IS TO MAKE  
POSSIBLE A GOOD SOCIETY IN WHICH <sup>all</sup> MEN MAY DEVELOP THEIR TALENTS  
AND CAPACITIES FREELY AND FULLY.

A GOOD SOCIETY IS ONE IN WHICH EVERY MAN DOES WHAT HE  
WISHES TO DO, BUT WISHES TO DO ONLY THAT WHICH WILL CONTRIBUTE  
TO THE HAPPINESS OF OTHERS AS WELL AS ~~TO~~ HIS OWN. IDEAL JUSTICE  
AIMS TO INSURE RESPONSIBLE FREEDOM FOR ALL MEN WHICH WILL HELP  
THEM BUILD THE GOOD SOCIETY.

IDEAL JUSTICE IS THAT WHICH GRANTS A MAN FREEDOM TO DEVELOP  
HIS CAPACITIES TO THE UTMOST. *Ja* A MAN WHO IS EQUIPPED TO BECOME  
A FIRST-RATE MECHANIC -- AND IN THE ECONOMY OF GOD'S WORLD, A  
FIRST-RATE MECHANIC IS AS IMPORTANT AS A FIRST-RATE MUSICIAN --  
SOCIETY OUGHT TO MAKE IT POSSIBLE FOR HIM TO DEVELOP HIMSELF IN  
THAT CAPACITY TO THE UTMOST. THE WAY TO MAKE THIS POSSIBLE IS  
TO AFFORD HIM THE OPPORTUNITIES OF EDUCATION AND TRAINING.

IF A MAN IS ENDOWED TO BECOME A GREAT MUSICIAN, SOCIETY  
OUGHT TO MAKE IT POSSIBLE FOR HIM TO DEVELOP HIS GIFTS, <sup>TR</sup> WHETHER  
HE BELONGS TO THIS OR THAT CLASS, TO THIS OR THAT RACE OR RELIGION, *does not matter*  
SOCIETY MUST SEE TO IT THAT <sup>such</sup> THESE CONSIDERATIONS SHOULD IN NO  
WAY INTERFERE WITH THE <sup>free</sup> UNFOLDMENT OF THAT MAN'S TALENT OR  
CAREER.

IN OTHER WORDS, IDEAL JUSTICE DEMANDS THAT EVERY MAN SHOULD  
*be given not an equal share but an equal chance,*  
HAVE A CHANCE TO REALIZE ALL THE POTENTIALITIES OF HIS BEING,



REGARDLESS OF COLOR, CREED OR ANCESTRY. ~~EVERY MAN SHOULD~~  
~~BE FREE TO DEVELOP HIMSELF TO THE UTMOST LIMITS OF HIS ABILITY.~~

MANY REVOLUTIONARY IMPLICATIONS FLOW FROM THIS DEFINITION.  
IF JUSTICE MEANS FREEDOM TO DEVELOP, THEN EVERYTHING WHICH KEEPS  
A MAN FROM ENJOYING THAT FREEDOM IS INJUSTICE. ~~NOW,~~ WHAT ARE  
SOME OF THE THINGS WHICH KEEP A MAN FROM ENJOYING THAT FREEDOM?  
IN THE FIRST PLACE, ~~POVERTY!~~ YOU HAVE OFTEN HEARD IT SAID THAT  
POVERTY IS A SPUR TO AMBITION, THAT <sup>need</sup> ~~WANT~~ INCITES TO GREATER  
EFFORT. ~~WELL,~~ THAT IS TRUE UP TO A CERTAIN POINT, <sup>of</sup> ~~TO A VERY~~  
~~LIMITED DEGREE.~~ A SMALL PINCH OF POVERTY MAY PROVE A STIMULUS,  
BUT CONTINUOUS CRUSHING WANT WILL STARVE AND STULTIFY A HUMAN  
PERSONALITY AND ULTIMATELY DESTROY IT. THERE IS VERY LITTLE  
TO BE SAID FOR POVERTY. POVERTY IS A FORM OF SLAVERY; POVERTY  
IS A PRISON HOUSE; ~~WANT~~ IS SO MANY SHACKLES PLACED UPON THE  
HUMAN SPIRIT.

THEREFORE, A SOCIETY WHICH IS PURSUING THE IDEAL OF JUSTICE  
WILL SET ABOUT TO DESTROY POVERTY, BY INCREASING THE SOCIAL GOODS  
AND BY DISTRIBUTING THESE SOCIAL GOODS EQUITABLY. THE TASK OF A  
SOCIETY WHICH AIMS TO ESTABLISH IDEAL JUSTICE IS TO ERADICATE  
POVERTY -- NOT BY CHARITY, NOT BY PHILANTHROPY, NOT BY DOLING  
OUT GIFTS TO THE POOR, BUT BY ESTABLISHING AN ECONOMIC ORDER  
WHERE EVERY MAN WHO LABORS WILL RECEIVE A FAIR RECOMPENSE  
FOR HIS LABOR AND WILL HAVE ENOUGH ~~SOAS~~ TO PROTECT HIMSELF



AND HIS FAMILY AGAINST WANT, AGAINST SICKNESS, AGAINST THE MATERIAL DISABILITIES OF OLD AGE.

THE DESTRUCTION OF POVERTY IS THE FIRST REQUISITE FOR THE ESTABLISHMENT OF IDEAL JUSTICE AMONG MEN. THE OTHER FACTOR WHICH MAKES FOR INJUSTICE IS UNEARNED WEALTH. THE ONLY JUSTIFICATION FOR OUR PRESENT ECONOMIC SYSTEM IS THE MERIT SYSTEM. UNEARNED WEALTH DESTROYS THE MERIT SYSTEM, AND BY SO DOING DESTROYS JUSTICE IN SOCIETY. NO MAN WHO DOES NOT CONTRIBUTE TO THE ASSETS OF SOCIETY SHOULD BE PRIVILEGED TO DRAW UPON THE TREASURES OF SOCIETY. THERE OUGHT TO BE, IF NOT A RIGID CORRELATION, AT LEAST SOME FAIR CORRELATION BETWEEN SERVICE AND REWARD, OR THE WHOLE SYSTEM BECOMES INFAMOUSLY UNJUST.

HOW CAN YOU DETERMINE WHETHER A GIVEN ACT ~~IN WHICH YOU ARE ABOUT TO ENGAGE~~ IS IDEALLY JUST? HOW CAN YOU TELL, ~~BY THE DEFINITION WHICH I HAVE JUST ATTEMPTED TO GIVE,~~ WHETHER A GIVEN ACT WHICH YOU HAVE PERFORMED, OR ARE ABOUT TO PERFORM, IS JUST? ~~JUST~~ ASK YOURSELF: DOES THIS ACT REPRESENT RESPONSIBLE FREEDOM? <sup>in me</sup> DOES IT REPRESENT ME IN MY CAPACITY AS A FREE AGENT, WORKING FOR THE COMMON GOOD, OR DOES IT NOT? IF IT DOES, THEN IT IS A JUST ACT. IF IT DOES NOT, IF IT REPRESENTS ME AT THE LOWER LEVELS OF MY ENSLAVEMENT TO PASSIONS, TO ~~lust~~ <sup>lust</sup>, TO DESIRES, TO CUPIDITIES, TO ENVIES, ~~IF IT REPRESENTS ME AT THE LOWER LEVELS OF SOCIAL IRRESPONSIBILITY,~~ THEN IT IS AN UNJUST ACT. THE WAY TO DETERMINE WHETHER I AM DOING THE RIGHT THING IS TO ASK ~~YOURSELF?~~ <sup>myself?</sup> SUPPOSE EVERY OTHER LIVING HUMAN BEING WOULD DO THE SAME THING, WHAT WOULD HAPPEN?



THAT IS THE TEST WHICH <sup>Imm</sup>EMANUEL KANT, YOU MAY RECALL, <sup>said.</sup>~~SET.~~  
UNIVERSALIZE YOUR ACT! SAY TO YOURSELF: "SUPPOSE EVERY LIVING  
HUMAN BEING WOULD DO THE SAME THING, WOULD IT CONTRIBUTE TO  
SOCIAL WELL-BEING, OR WOULD IT NOT?" LONG BEFORE KANT, THE  
<sup>Rabbi</sup>~~GREAT HILLEL~~ SET THE SAME TEST. "THAT WHICH IS HATEFUL TO YOUR-  
SELF DO NOT DO TO YOUR NEIGHBOR." ASK YOURSELF WHETHER THE ACT  
WHICH YOU ARE ABOUT TO DO WOULD BE CONGENIAL TO YOU IF SOMEONE  
ELSE DID IT TO YOU. WOULD IT CONTRIBUTE TO YOUR WELL-BEING?

BOTH OF THESE TESTS ARE VALID TESTS. PERHAPS HILLEL'S IS  
THE MORE PRACTICAL ONE. YOU MAY NOT KNOW HOW A GIVEN ACT WILL  
AFFECT HUMANITY, BUT YOU PRETTY WELL KNOW HOW A GIVEN ACT  
WILL AFFECT YOU. IF YOU ARE ABOUT TO ROB A WORKINGMAN OF HIS  
JUST WAGE, PUT YOURSELF IN HIS PLACE AND ASK YOURSELF: "IF I WERE  
THE WORKINGMAN AND THIS ACT WERE PERPETRATED UPON ME, WOULD  
I LIKE IT?"

IF THIS IS IDEAL JUSTICE, WHAT IS IDEAL LOVE?

LOVE IS THE SUPREME MOTIVE OF HUMAN LIFE, AND <sup>ideal</sup>JUSTICE IS  
ITS SUPREME INSTRUMENT.

<sup>also</sup>IT IS <sup>h</sup>QUITE DIFFICULT TO DEFINE OR ANALYZE A SENTIMENT AS  
COMPLEX AS LOVE. IT BAFFLES ALL DESCRIPTION AND ALL ANALYSIS,  
AND YET THERE IS NO DOUBT ABOUT ITS REALITY OR ITS POTENCY  
WHEN ONE EXPERIENCES IT. OF ALL MOTIVES IN HUMAN LIFE LOVE  
IS THE MOST POWERFUL. THE AUTHO<sup>r</sup>OF THAT MARVELOUS LOVE LYRIC



"THE SONG OF SONGS," SAYS: "LOVE IS AS STRONG AS DEATH. ITS FLASHES ARE FLASHES OF FIRE. IT IS THE VERY FLAME OF GOD."

THERE ARE MANY OTHER MOTIVES IN HUMAN LIFE BESIDES LOVE. THERE IS AMBITION; THERE IS HATE; THERE IS FEAR; THERE IS <sup>Compassion -</sup> ~~PLTY~~ -- ~~MANY OTHER MOTIVES WHICH MOTIVATE MEN;~~ BUT THE MOTIVE WHICH PRODUCES THE NOBLEST RESULTS, WHETHER IN ART OR IN LITERATURE OR IN RELIGION OR IN CHARACTER, OR IN FAMILIES OR IN SOCIETY, IS THE UNSELFISH LOVE, WHICH IS THE SUPREME ACHIEVEMENT OF THE HUMAN RACE.

NOW, WHETHER OR NOT UNSELFISH LOVE IS AN ORIGINAL ENDOWMENT OF THE HUMAN RACE IS REALLY OF LITTLE MOMENT. WE MIGHT BE ABLE TO TRACE BACK THIS LOVE OF WHICH I SPEAK TO ITS VERY HUMBLE BEGINNINGS IN PHYSICAL AND MATERIAL CONSIDERATIONS. THAT WOULD MAKE NO DIFFERENCE AT ALL, FOR THE BEGINNING OF A THING IS NOT THE THING ITSELF. THE <sup>tree</sup> OAK ~~BEGINS~~ <sup>BEGINS</sup> IN THE ACORN, BUT THE OAK <sup>tree</sup> IS INFINITELY MORE THAN THE ACORN. CYNICS ARE FREQUENTLY TEMPTED TO DEPRECATE THE VALUE OF A HUMAN INSTITUTION BY POINTING TO ITS HUMBLE ORIGIN, BUT THAT IS FALACIOUS REASONING. AN INSTITUTION SHOULD BE JUDGED ON THE BASIS OF ITS VALUE AT THE TIME IT IS BEING JUDGED, AND NOT ON WHAT ITS BEGINNINGS WERE.



IT IS FOLLY, FOR EXAMPLE, TO ~~DECRY~~<sup>run down</sup> A GREAT MAN, OR TO DEPRECATE HIS IMPORTANCE, BY POINTING OUT THAT ONCE UPON A TIME THAT GREAT MAN WAS A HELPLESS, DROOLING INFANT. WE KNOW THAT THERE IS SUCH A THING AS ~~UNCALCULATING~~, DISINTERESTED LOVE IN THE WORLD, AND WHEN WE SEE IT IN ACTION WE STAND BEFORE IT AS BEFORE A HOLY THING, ~~WRAPPED~~<sup>rapt</sup> IN ADORATION.

THERE IS THIS TO BE SAID ABOUT TRUE LOVE; THAT IT IS NEVER WITHOUT ITS COMPENSATIONS, BUT COMPENSATIONS<sup>is</sup> ARE NEVER THE MOTIVES<sup>thought</sup> OF REAL LOVE. NO ONE LOVES IN THE HOPE OF RECEIVING A REWARD. THE MOTHER WHO LOVES HER CHILD, THE MAN WHO LOVES HIS FRIEND, THE IDEALIST WHO LIVES FOR HIS IDEAL, <sup>are</sup> IS NOT THINKING IN TERMS OF POSSIBLE REWARDS. IN FACT, THEY WOULD NOT KNOW WHAT YOU <sup>were</sup> ARE TALKING ABOUT IF YOU <sup>spoke</sup> SPEAK TO THEM ABOUT A REWARD FOR THEIR LOVE. THEY LOVE BECAUSE IT IS THE MOST NECESSARY, AND THE MOST DESIRABLE AND ALTOGETHER THE MOST SPONTANEOUS THING IN THE WORLD FOR THEM.

BUT WHILE COMPENSATION IS NOT THE MOTIVE OF REAL LOVE, <sup>inevitably</sup> IT FOLLOWS REAL LOVE, AND THE COMPENSATION OF REAL LOVE IS INNER JOY! HE WHO LOVES FINDS JOY IN THE OBJECT <sup>of his</sup> WHICH HE LOVES. REAL LOVE IS ENCOMPASSING JOYOUSNESS. THE LOVE OF HER CHILD, ~~THE LOVE WHICH SHE FINDS IN HER CHILD~~, MAKES THE HEART OF A MOTHER SING FOR JOY. THIS DOES NOT MEAN THAT THERE ARE NO



GREAT SORROWS AND ANGUISH IN THE LIVES OF THOSE WHO LOVE. THERE ARE. THERE ARE THE INESCAPABLE SORROWS WHICH ARE PART OF OUR COMMON HUMAN DESTINY.

TRUE LOVE REJOICES IN THE OBJECT WHICH <sup>of it</sup> ~~IT~~ LOVES. THE LOVE OF KNOWLEDGE, THE LOVE OF BEAUTY, THE LOVE OF GOD, IS AN INEXHAUSTIBLE SOURCE OF JOY. "I REJOICED WHEN THEY SAID UNTO ME, COME, LET US GO INTO THE HOUSE OF THE LORD." THE GREATER THE LOVE, THE HIGHER THE ECSTASY OF JOY. <sup>TR</sup> AND HERE, PERHAPS, MY FRIENDS, IS THE FIRST REAL TEST OF LOVE. DO YOU FIND JOY IN THE OBJECT WHICH <sup>of it</sup> ~~YOU~~ LOVE? WITHOUT AN ELEMENT OF HAPPINESS THERE IS NO LOVE. YOU MAY RESPECT, YOU MAY ADMIRE, YOU MAY TOLERATE, BUT IF YOU DO NOT FIND JOY, YOU DO NOT LOVE. MARRIAGE, FOR EXAMPLE, OR FRIENDSHIP, OR THE PURSUIT OF KNOWLEDGE, OR PHILANTHROPY, OR THE LOVE OF GOD, IN FACT, EVERY EMOTION WHICH WE ASSUME TO BE BASED ON THE SENTIMENT OF LOVE, WHICH DOES NOT BRING WITH IT AN OVERWHELMING SENSE OF JOY, IS NOT THE REAL THING, ~~IS NOT REAL LOVE~~. IT IS A PLASTER IMITATION OF IT.

I REPEAT AGAIN, THAT THIS FACT DOES NOT PRECLUDE THE POSSIBILITY, OR EVEN THE PROBABILITY, OF GREAT GRIEF AND MISERY AND TRAGEDY. THERE ARE MANY EDDIES AND CROSS-CURRENTS ON THE TIDES OF LIFE, BUT LOVE IS THE DEEP CHANNEL WHICH CARRIES THE RIVER OF LIFE, STEADY AND STRONG, TO ITS APPOINTED DESTINY.



AND IT IS BECAUSE REAL LOVE BRINGS GREAT JOY ~~THAT REAL LOVE~~ <sup>construct</sup>  
IS ~~SO~~ POWERFUL. SORROW <sup>and</sup> GRIEF, CONTRACTS, ENFEEBLES AND  
INHIBITS. SORROW PARALYZES OUR POWER OF VOLITION AND OF ACTION;  
BUT JOY RELEASES ENERGY. HAPPINESS IS REALLY THE DYNAMICS OF  
INSPIRATION. THE RABBIS WERE PROFOUNDLY WISE WHEN THEY SAID,  
"INSPIRATION DOES NOT REST UPON A MAN WHO IS DEPRESSED." <sup>(Come to)</sup>

THIS BRINGS ME TO THE SECOND HALF OF THE STATEMENT WHICH  
I GAVE YOU AT THE OUTSET. LOVE IS THE SUPREME MOTIVE OF HUMAN  
LOVE, AND <sup>just</sup> JUSTICE IS THE SUPREME INSTRUMENT OF LOVE. GREAT LOVE,  
MY FRIENDS, WORKS GREAT JUSTICE. VERY OFTEN A DISTINCTION IS  
MADE BETWEEN LOVE AND JUSTICE. THEOLOGAINS ARE FOND OF MAKING  
SUCH A DISTINCTION. THE APOLOGISTS OF ONE RELIGION OR ANOTHER  
ARE GIVEN TO DRAWING THIS RATHER ARTIFICIAL DISTINCTION. IT IS  
SAID, FOR EXAMPLE, THAT THE RELIGION OF ISRAEL IS A RELIGION BASED  
ON RIGID JUSTICE, AND THAT CHRISTIANITY CAME INTO THE WORLD TO  
<sup>teach men a</sup> ~~INTRODUCE THE NEW PRINCIPLE~~ OF LOVE. THIS IS AN UNREAL DIS-  
<sup>- that</sup> TINCTION, BECAUSE THERE CAN BE NO REAL LOVE WITHOUT JUSTICE,  
AND THERE CAN BE NO REAL JUSTICE WITHOUT LOVE. <sup>We cannot be just if we are not kind-hearted; We cannot be kind-hearted if we are not just.</sup>  
LOVE WHICH DOES NOT WORK THROUGH THE CHANNELS OF JUSTICE --  
AND HERE AGAIN I REMIND YOU THAT <sup>am</sup> ~~I DO NOT~~ <sup>my</sup> SPEAK OF LEGAL JUSTICE  
OR JURAL JUSTICE, BUT OF THE IDEAL JUSTICE -- LOVE WHICH DOES  
NOT SEEK TO EXPRESS ITSELF THROUGH JUSTICE VERY FREQUENTLY



BECOMES A SERIOUS <sup>road-block</sup> HANDICAP IN HUMAN LIFE. LOVE CAN <sup>may become</sup> ~~BE VERY~~  
~~OFTEN~~ <sup>BE VERY</sup> CLANNISH.

LOVE, <sup>ALSO</sup> ~~TOO~~, IS IN DANGER OF BEING UNREFLECTIVE AND IMPULSIVE. YOU SEE A POOR MAN; YOU SYMPATHIZE WITH HIM; YOU PITY HIM, AND YOU GIVE HIM ALMS. THAT IMPULSIVE GIVING MAY DO HIM MORE HARM THAN GOOD. IT MAY BE SOCIALLY HARMFUL. LOVE WILL FREQUENTLY CONDONE AND BE LENIENT, WHERE IT SHOULD CORRECTIVE. I AM READY TO SUBSCRIBE TO ST. PAUL'S GREAT DICTUM THAT LOVE IS THE GREATEST THING IN THE WORLD BUT ONLY WHEN IT IS <sup>qualified</sup> ~~SUPPLEMENTED~~ BY THE IDEA THAT JUSTICE IS ITS SUPREME INSTRUMENT. I CANNOT SUBSCRIBE TO THAT OTHER <sup>dictum</sup> ~~PHRASE~~ WHICH IS ATTRIBUTED TO THE MASTER OF CHRISTIANITY, "LOVE THINE ENEMY". IN ~~THE FIRST PLACE~~, THAT IS PSYCHOLOGICALLY IMPOSSIBLE. WE CANNOT LOVE OUR ENEMIES; AND IT IS NOT WISE THAT WE SHOULD LOVE OUR ENEMIES. WE OUGHT TO BE JUST TO OUR ENEMIES; WE OUGHT NOT TO HATE OUR ENEMIES, BUT WE <sup>should</sup> ~~ought to~~ TRY TO CHECK THEIR POWER <sup>to do</sup> ~~OF DOING~~ EVIL, AND TO PERSUADE THEM, IF AT ALL POSSIBLE, THAT THEY SHOULD CEASE TO BE OUR ENEMIES. "THOU SHALT REBUKE A MAN AND NOT BEAR GRUDGE AGAINST HIM." GREAT LOVE, I REPEAT, WORKS THROUGH GREAT JUSTICE.

THE MAN WHO LOVES MANKIND, ~~FOR EXAMPLE, REALLY~~ WILL NOT REMAIN CONTENT WITH MERE CHARITY. HE WILL SET OUT TO HELP BRING



ABOUT A FULL MEASURE OF JUSTICE IN SOCIETY WHICH WILL MAKE HIS CHARITY UNNECESSARY. IT IS NOT ENOUGH TO FEED THE HUNGRY, CLOTHE THE NAKED; PITY THE UNFORTUNATE. GREAT LOVE DEMANDS THAT WE SHOULD DEVOTE OUR ENERGIES TO THE RECONSTRUCTION OF SOCIETY <sup>so as</sup> TO PREVENT HUNGER AND WANT AND MISERY AMONG MEN, TO RESTORE EVERY CHILD OF GOD TO HIS DIVINE PATRIMONY; TO ENABLE EVERY MAN TO LIVE UNDER HIS VINE AND UNDER HIS FIG TREE WITH NONE TO MAKE HIM AFRAID; TO MAKE IT UNNECESSARY FOR A HUMAN BEING TO COME KNOCKING AT ONE'S DOORS FOR ALMS. ~~THIS IS THE~~ <sup>the</sup> GREATEST LOVE BECAUSE ~~IT WORKS~~ THROUGH THE GREATEST JUSTICE. I DO NOT CRAVE THE PRIVILEGE OF DOLING OUT ALMS TO THE POOR IN ORDER TO <sup>express</sup> ~~FEED~~ MY LOVE FOR MANKIND.

GREAT LOVE ALSO DEVELOPS RESPONSIBLE FREEDOM IN THE OBJECT OF ONE'S LOVE. A MAN AND A WOMAN WHO ARE DEEPLY IN LOVE WILL NOT SEEK TO <sup>subjugate?</sup> ~~SUBJECT~~ ONE TO THE OTHER, OR TO DRAIN ONE'S PERSONALITY IN ORDER TO FEED THE OTHER. THEY WILL MAKE POSSIBLE THE FULLEST DEVELOPMENT OF EACH IN THE COMRADESHIP OF FREEDOM.

A MAN WHO IS A REAL FRIEND WILL NOT TRY TO MAKE OF HIS FRIEND A <sup>reflection</sup> ~~REFLEX~~ OF HIMSELF, AND <sup>he</sup> ~~ECHO~~ OF HIMSELF, BUT WILL TRY TO DEVELOP BOTH HIMSELF AND HIS FRIEND INTO THE FULLEST FREEDOM, EACH ONE LIVING HIS OWN LIFE, DEVELOPING HIS OWN CAPACITIES, AND YET HELPING <sup>one another</sup> ~~EACH OTHER~~ TO GROW.



THIS BRINGS ME TO THE SECOND TEST OF REAL LOVE. THE FIRST TEST IS JOY; THE SECOND TEST IS GROWTH. A LOVE WHICH DOES NOT STIMULATE GROWTH, AND UNFOLDMENT IN THE PERSON ONE LOVES, IS NO LOVE AT ALL. YOUNG PEOPLE WHO ARE IN LOVE WITH ONE ANOTHER WILL FIND IN THEIR LOVE A STIMULATION TO THE BEST THAT IS IN THEM. IT WILL EVOKE THE STRONGEST AND THE FINEST IN BOTH OF THEM. WHEN HUSBAND AND WIFE DEEPLY LOVE, THEY WILL GO THROUGH LIFE GROWING AND DEVELOPING, REFINING AND UPREACHING ALL THROUGH THEIR LIVES.

ONE OF THE GREAT TRAGEDIES OF MARRIED LIFE IS JUST THIS: THAT MARRIED FOLKS SETTLE DOWN TO A PEDESTRIAN KIND OF EXISTENCE. THEY STOP GROWING, AND VERY OFTEN THE ONE WHO STOPS GROWING <sup>first</sup> DRAGS THE OTHER ONE DOWN. <sup>True</sup> GREAT HUMAN FELLOWSHIP IS <sup>an</sup> A GREAT INSPIRATION TO GROWTH. "IRON SHARPENETH IRON." AND SO DOES A MAN'S FRIEND; AND THAT IS TRUE OF EVERY HUMAN RELATIONSHIP.

THE HUSBAND WHO LOOKS UPON HIS WIFE AS ONLY AN ANNEX TO HIS OWN PERSONALITY, AS A CONVENIENT FOIL TO HIS OWN LIFE, IS NOT TRULY IN LOVE. TRUE LOVE ASKS FOR AN EVEN GREATER MEASURE OF RESPONSIBLE FREEDOM IN THE OBJECT WHICH <sup>of</sup> IS LOVED THAN IN ITSELF. MANY PARENTS ARE ULTIMATELY WITHOUT LOVE OF THEIR CHILDREN BECAUSE THEY FAILED TO DEVELOP THEM INTO THE RESPONSIBLE OBLIGATIONS OF FREEDOM, <sup>because of too much</sup> OUT-OF-~~THEIR~~ UNREFLECTIVE LOVE FOR THEM.



MANY PARENTS ARE CRUEL TO THEIR CHILDREN WHEN THEY ARE OVERLY PROTECTIVE. THEY KEEP THEIR CHILDREN FROM DEVELOPING INTO RESPONSIBLE FREEDOM, EITHER ~~BY OVERLY PROTECTING THEM,~~ BY OVERLY SHIELDING THEM, BY OVERLY INDULGING THEM, OR BY ATTEMPTING TO DICTATE TOO LONG AND TOO OFTEN TO THEM, OUT OF LOVE, OF COURSE.

THE RABBIS SAY, "GOD LOVED ISRAEL GREATLY. THEREFORE HE GAVE ISRAEL THE TORAH AND MANY MIZVOTH -- MANY LAWS AND COMMANDMENTS." GOD MANIFESTED HIS LOVE FOR HIS PEOPLE, <sup>not indulging them</sup> BY

<sup>but by</sup> PERMITTING THEM TO DEVELOP FREELY THROUGH <sup>many</sup> OBLIGATIONS AND RESPONSIBILITIES. THIS IS THE VERY ESSENCE OF LOVE. LOVE, IS THE DRIVING IMPULSE OF ALL THE NOBLE ADVENTURES IN HUMAN LIFE; IT LENDS ALL THE COLOR AND CHARM TO HUMAN <sup>existence</sup> LIFE; IT ROBS SORROW OF ITS STING; IT HEALS WOUNDS; IT SOFTENS THE HARSHNESS OF <sup>all experiences;</sup> THINGS; IT MAKES LIFE A JOYOUS AND EAGER PILGRIMAGE, BUT ONLY WHEN IT EXPRESSES ITSELF THROUGH SUPREME JUSTICE -- JUSTICE TO OURSELVES AND TO THOSE WHOM WE LOVE.

TRUE LOVE DOES NOT INDULGE, DOES NOT CATER, DOES NOT EXPLOIT, DOES NOT MAKE UNREASONABLE DEMANDS. TRUE LOVE IS STRONG AND ~~EXTENSIVE~~ OFTEN-TIMES EXACTING, BUT ALWAYS IT SEEKS THE <sup>happier</sup> WELL-BEING OF THE OBJECT LOVED.

"AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND." THIS IS TRUE OF ALL LOVE, SACRED OR PROFANE; FOR THERE <sup>really</sup> IS NO PROFANE LOVE. ALL <sup>all true love</sup> TRUE LOVE IS SACRED, BECAUSE IT IS OF GOD.