



Abba Hillel Silver Collection Digitization Project

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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

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New Year, 1930.

1. A great part and mystery, the mystical eyes of Hal. in ^{at what extent} ~~what~~ is perhaps the
 finest philosophic exposition of just. The Kugari declares: "Taken
 all in all, our Torah is divided between Fear, Love and Joy, by
 each of which one can approach God."
2. Our prayer as G.K. reads ^{נדרים} - "Teach us ~~that~~
~~we may understand the way~~ ^{which lead} ~~to Thee~~, The Mosaic sage indicate
 for us the 3 highways which lead to God. נדר - אהבה - שמחה"
3. The first way is ^{that} ~~נדר~~. נדר way is translated as fear. A better transla-
 tion is Reverence. The root of the verb 'revere' is ~~also~~ "ver" which
 also means fear. But Reverence ^{is not} fear. ^{There are} ~~different~~ ^{degrees} ~~conno-~~
 tations. One means dread, an emotion excited by the expectation
 of pain or evil. The other means respect, ^{a feeling of} ~~admiration~~, mingled with
 awe and affection. The Heb. נדר has the same root formation
 as the verb meaning to ^{see} ~~see~~. נדר is to see a marvellous
 sight and to stand in awe before it. To be overwhelmed
 impressed and to be profoundly moved to the point of worship
 that is נדר - (Reverence) When Kant declared: Two things fill
 me with ^{awe} ~~amazement~~ the starry heavens above and the moral law
 within man - he voiced that spirit of reverence which ~~Hal-~~ the
 Bible calls נדר. When Browning contemplating the work
 of a master musician, waxes the organist exclaim: "Each tone
 of our scale in itself is naught: It is every when in the world -
 loud, soft, and all is said. Give it to me to use! I mix it with
 two in my thought. And then! It has heard and seen: Con-
 sider and how the lead." ^{Here the poet} ~~is caught up by~~ ^{his} ~~that~~
 emotion of נדר, ^{unique} ~~which~~ ^{leads} to God.

4. He who has lost his reverence, reverence has lost the gift by which alone man can ennoble his life. When a man is reverent he looks deeply to himself - for he is part, whatever phenomenon he revere. When he revere God, he revere his own self which is fashioned in the way of God. When he revere physical nature, he revere his own natural self which is not an insignificant part of circumambient nature. When he reveres mankind he ~~sees~~ ^{is} part, that, too, and is extolling the one he extols ~~the other~~. ^{When he} pays homage to truth, beauty, goodness, he looks forward to an ^{equal} quality. This our aspirations after them. But when ~~he~~ ^{we} deals with these tremendous realities ⁱⁿ a cheap and flippant manner, holding them light, and employing them as a foil for a smart and easy-going superficialism - he is simply ^{marking down his} ~~devaluing~~ ^{himself}. He ~~vulgarizes~~ ^{cheapens} his own world. The deeper hurts but himself. The cynic is only a tormented soul, ~~losing~~ ^{betraying} his own ~~torments~~ ^{spiritual} by tormenting others. ~~The first road which leads to it is hypocrisy. Have you~~
5. ~~One should approach life's holy places with utmost~~
~~reverence in 2/151. How does one reverence God?~~

① ~~How should we~~ ^{How} ~~we~~ ^{do} ~~revere~~ ^{not} ~~God~~. God does not need our reverence - our praise or our compliments. He is not a mortal ^{man} who ~~craves~~ ^{craves} the homage and obedience of his subjects. We reverence God by revering His handiwork - the manifestation of His power and wisdom in the universe which He has revealed to us. When we greet each morning with a prayer, each splendor of earth, sea and sky with a benediction, when we hold sacred and acclaim every unfolding rare quality ^{& creation} of man's heart, mind and hand we reverence Him who is the Creator, them all - "who renews each day the work of creation".

② Man revere God ~~by~~ ^{first} revering the God in himself. Old J. mystics represented God as the macrocosm - the great universe

and man as success - the little universe; the latter
was the initiation of the former; ~~man was a reflex of the universe~~
~~man should never forget the world origin. He should always remember~~
~~man must always be conscious of the root from which he~~
was born - ~~the~~ ^{the} ~~splendor~~ ^{the} out, which his soul was fashioned.
(When man is conscious, his own worth, he will quietly discover
the worth of his fellowmen. He will respect his fellowmen)
When a man thinks highly of himself and his destiny he will
not stop to ^{swallowers and} ~~flatterers~~; he will not compromise with his
honor; he will not surrender his connections; he will not waste
his days and his enthusiasm in the ~~frivolous~~ ^{trivial} things of
superficial value. ~~His perspective will be large. His horizon will be far.~~
Less than his best will satisfy him. He will always remain
true to the good in him.

③ When man reveres himself, he will come to value his
fellowmen. This is another way of seeing good. The man who
is conscious of his own real worth, will quietly discover the
worth of other men. He will not place the lowest estimate on
human motives and actions because he cannot consent to
value his own so cheaply. He will value the good in other
~~men~~ ^{men}. Each life he will regard as sacred and inviol-
able. ~~Even the life of~~ the pauper, the outcast, the sinner, the delinquent. Some-
times, the divine effulgence is in each of them, ~~some of them~~ ^{the} ~~the~~
the emanations of the divine macrocosm. ~~He will~~
not exploit his fellowmen. For every act of exploitation defaces
the divine image in man. ~~It is sacrilege.~~ When other
men are in want, in ~~distress~~ ^{distress} he will share his possessions
with them. ~~in order to help them, the wealthy~~
his self-esteem. But the man who values his ^{own} ~~manhood~~ will
not ~~and cannot~~ behold the march of his brother dragged
into the dust, ~~degraded~~. He will reach out to help him rise

The servant man will
remember what our sages taught long ago. For every man
is a little universe reflecting God. The servant man will seek
to destroy ~~nothing~~ ^{nothing} ~~in the world~~ ^{in the world}.
(4) When man turns himself and his fellowmen to will
abominable war. War cheapens life, robs ~~them~~ ^{us}, their individuality
drowns them into automatic mass action, subjects them
to the blind, irremediable brutality of force, unleashes the
lowest passions to them, and sacrifices them to the End
for causes which are infinitely less noble than man
himself. It is the degrading life that this the
servant undertakes against war — the method
stripping away all the luxuries, the dignities,
the ~~pride~~ ^{pride} ~~of the~~ ^{of the} ~~spiritual~~ ^{spiritual} ~~status~~ ^{status} ~~lines~~ ^{lines}, the pride of human being
civilized men, and the sudden ~~collapse~~ ^{collapse} ~~into~~ ^{into} ~~the~~ ^{the} ~~dark~~ ^{dark} ~~forest~~ ^{forest} ~~of~~ ^{of} ~~the~~ ^{the} ~~jungle~~ ^{jungle}
dark and filthy, ~~and the~~ ^{the} ~~perpetual~~ ^{perpetual} ~~passions~~ ^{passions} ~~of~~ ^{of} ~~the~~ ^{the} ~~jungle~~ ^{jungle}.

6. The second way is 220k-five. (see next pages)

① ~~How again we love for~~ ^{How does one show his love for God?} ~~by loving His handiwork.~~ [Love is the most blessed way which leads to God. For when men do things out of love they do them eagerly, joyously, spontaneously. You can command justice. You cannot command love. Love must well from within. You can exact obedience. You cannot exact love. That must be a voluntary response to something in you which excites love. Love is its own compensation. Love adds beauty ^{and interest} to our life even if it is unrequited.] To love God is always to love God's children, to love mankind, to its ^{present} ~~its~~ ^{memorial} ~~visions~~, to hope for a better day, ~~its~~ ^{its} ~~visions~~. To love God is to face the tribulations which may come to us as if they were ~~the~~ ^{the} ~~tribulations~~ ^{tribulations} - the sufferings of love - trials sent not as tests to test

This year we shall all have ~~the~~ opportunity ^{to serve} of ~~solidarity~~ ^{solidarity} in a concrete way & have much to ~~share~~ ^{share} our fellowmen. ~~and is so doing~~ ^{and is so doing} ~~share~~ ^{share} ~~for~~ ^{for}. There is much want and distribution in our land - in our city - in our very midst. Our institutions & relief are overtaxed by the ^{large number} of ~~unfortunate~~ ^{unfortunate} who ~~thru~~ ^{thru} no fault of their own find themselves ~~with~~ ^{with} their families in desperate ~~needs~~ ^{needs} & the ~~element~~ ^{element} necessities, up - first, & current shelter. Our ~~upholding~~ ^{upholding} ~~houses~~ ^{houses} ~~are~~ ^{are} ~~all~~ ^{all} ~~in~~ ⁱⁿ ~~greater~~ ^{greater} need & ~~ever~~ ^{ever} before of the ~~women~~ ^{women} ~~without~~ ^{without} to care for the ~~needs~~ ^{needs} who come to them in large numbers & ~~ever~~ ^{ever} before. Men are suffering. There is a challenge to men & women who reject manhood & womanhood & ~~shelter~~ ^{shelter}. No one must go hungry in our midst during the coming winter, no child ~~must~~ ^{must} go to bed without food & warmth & care. No ~~old~~ ^{old} ~~age~~ ^{age} person must be allowed to take the little cup of homelessness and beggary. Our human pride must not prevent it - Those who had at complain when times were good must not now complain when times are hard - but promptly and generously ~~thrust~~ ^{thrust} their share of misfortune ~~whatsoever~~ ^{whatsoever} it be with those who are suffering not financial losses but actual physical want. This is a way & ~~the~~ ^{the} which leads to God.

system which developed in the Middle Ages and which regarded poverty as a prime virtue, celibacy as an ideal and the arts as pagan and ungodly. Not so Judaism. Though it had its occasional ascetic sect, such as the Kabbalists, the Essenes, the mystics of the Lurianic School, they were rare and unnatural phenomena in life. Official Judaism discouraged them. They were relegated to the main stream of J. thought.

① Jud. declared that it was not riches - then and the son of the daughter - man servant, master, stranger - "a blessed chorus of joy in the ears of man, of God's loving presence."
③ *וְהָיָה לְךָ לְשִׂמְחָה* - joy is for the friend. One approaches him in gladness with song.

④ Ben Sira declared: "For not thy soul to sorrow and let not thyself become unsteadfast with care. Heart-joy is life for a man, and human gladness prolongeth life."

⑤ "In the future man will be called to account for abstaining from permitted enjoyments that he ought have allowed himself" —

8. Joy leads to God - but not the unbridled pagan joy - the mere pleasure of self-indulgence, but the abashed - the joy which attends the acts which are ~~and~~ socially beneficial. Jud. eschews both extremes - asceticism and sensuality. It shuns excess, dissipation, heartlessness. It teaches temperance, moderation, sobriety. It also extols the man-building and power-conquering virtue of continence and self-restraint. Occasionally it even denies a just-ly due S. R. to reward man for his other non-physical self and the primacy of the spirit over the body. But it was grounded upon innocent pleasure & enjoyment.

may men, it procured joy and happiness to those
who ^{live} ~~will~~ ~~see~~ ~~do~~ ~~what~~ ~~they~~ ~~say~~ ~~it~~ ~~to~~ ~~do~~ ~~and~~ ~~do~~
~~it~~ ~~well~~. The joy does not come upon man
then suddenly, suddenly suddenly or lastly but then
it ²⁷ ^{would} ^{men} ^{to} ^{do} ^{these} ^{things} ^{which} ^{will}
^{yield} ^{them} ^{not} ^{passing} ^{equivalent} ^{but} ^{abiding} ^{happiness}
O Jews I know the joy, life, the joy of sunny food, ^{the}
joy of martyrdom. Mein, Rother boy - 13c. That
they (the German Jews) sacrifice their lives for food is their
banded duty, but that they do it so cheerfully is
wonderful^m

9. On 9.11. day let us remember the 3 nags which lead
to the summit of beatitude - Spal, Dole, Dole



- ① "Yes, I have loved thee with an everlasting love" אברהם בן
אברהם בן
אברהם בן
אברהם בן
אברהם בן
 Therefore with affection has I drawn thee" כאלו גידרן ... = ואברהם אלה ה'
- ② Following the fol - - ואברהם אלה ה'
- ③ - ואברהם אלה ה'

