



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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169

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62

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Succoth, 1946.

1) 5 scores -

2, 1, 2 (100) 1, 1, 2 (100) 2, 2, 1 (90) 4
1, 1, 1 (100) 2, 2, 1 (100) -

Reasons -

(1) 2, 1, 2 - Spring. "For lo, the winter is past - the
flowers appear on the earth, time of sowing
is come." -

(2) 1, 1 - with the ^{acceptance} ~~giving~~ ^{of} ~~the~~ ^{Law} - Ruth was a
proselyte: Ruth said to Naomi - "Entreat
me not to leave thee.. for whither thou goest,
I will go.. thy people shall be my people,
and thy God my God"

(3) 2, 2, 1 - thereby for 9th

(4) 2, 2, 1 - Story of Punam.

4. But why 1, 1, 2 on Succoth?

Succoth comes at the close of the year. ~~It is harvest~~
~~time~~. The cycle of the year is about to be completed.

The days grow shorter. The night grows longer. The
cold winds begin to blow. Nature is inexorably
moving to the death of winter:

It is a melancholy season. There is beauty in it - but
the beauty of decay. They are the melancholy days,
the saddest of the year, of wailing winds, and naked woods,
and meadows brown and dead.

3/. Well this is the word of 1, 1, 2. It was evidently
written by a great philosopher - poet, who reached
the closing, ~~harvest~~ ^{day} ~~time~~ of his life. He is no longer
young, nor middle-aged. He is approaching old age

He ~~was~~ was King. Had lived long, had seen all the life
under the sun. He had applied his heart to seek and to
search out all things that are done under the sun - He had
acquired, wealth, wisdom, love and pleasures, more than any one he
knew him.

But now 'the evil days are come and the years draw
nigh, when he is forced to say, I have no pleasure in them.
The sun, and the light, and the rivers and the stars are darkened.
my. The clouds return after the rain. Yes, he is about
to go to his long home - where the dust returns to the
earth, as it was - . p. 120 120.

4) This is the word that is likely to creep in at the
close, the years - at the close of a life.

"What profit hath man of all his labor?"

All ends, finally, in nothingness -
Because this is a frequent word to which man falls
victim, all the symbolism of religion, which is
essentially an assertion of life and triumphant life,
is employed to proclaim the value of all good and
worthy endeavor, the purpose of human striving
and struggle, and man's ultimate victory over defeat
and death.

5) All this is symbolized by the 3010.

It recalls the shelter in the fields in harvest time.

Harvest time is a joyous season. Man's labor has not
been in vain! It has yielded food and sustenance - bread
and wine. 30102 p. 1255 - And though he has

rewarded. Is always rewarded. "Sweet is the sleep, the (3
labouring man, whether he eat little or much!"

The winter is coming, to be sure, but, if he have
labored faithfully and harvested abundantly, the winter
holds no terrors for us. We shall be secure, sheltered and
in place. And if winter comes, can spring be far be-
hind?

Old age is a season of contentment for those who
have lived and labored loyally, and death will hold
no terrors for them, for the good of all life will shelter
them who ~~carry~~ ^{carry} home with them the sheaves of
good deeds and fine accomplishments.

210
6/. ~~It~~ recalls, too, the broths - widowers. - 40 vs -
long, hard wandering and suffering in a scorched & weary
land - ~~But at the end~~ ^{Hardly a} ~~hardly a~~ ^{land} ~~to protect them~~ - But at the end - The Promised
Land - a good land - a land of broths, castles - a land
of pomegranates and figs, a land of wheat and barley, and
vines and by-trees and honey and olive trees -

7/. Are you in a wilderness now? Dwelling in a 210.

- Take heart.

- Do not complain too much, nor yield to despair.

- לֹא תִּשְׁכַּח אֶת הַיְּהוָה אֱלֹהֶיךָ כִּי יוֹדֵךָ וְיִשְׁעֶיךָ וְיָדְךָ וְיָמֶיךָ וְיָמֶיךָ וְיָמֶיךָ

- לֹא תִּשְׁכַּח אֶת הַיְּהוָה אֱלֹהֶיךָ - 3 notes -

a number of life - life, death, & life again.

freedom, slavery & freedom again.

Prosperity, Adversity and Prosperity again!

Job's own experience was proof, it -

8). In Ex. 14. - ^{1/2} Son, Man - when a land smelt against me...
and I stuck out my hand (to punish it) - ~~tho~~ ^{tho} these 3 men -
Noah, Daniel and Job were in it, they should deliver
but their own souls by their righteousness.

Why just these 3? What was the common destiny
which bound these 3?

These 3 saved their world built, destroyed and built
again - and in the dark interlude ^{desolation} between building
and building - they did not lose faith:

Noah - ~~world~~ ^{world} flood

(1) World

Daniel - ~~world~~ ^{world} ~~lost~~ ^{lost}

(2) Some souls

Job - Home

(3) Home

9). This is the meaning, the 2010 and its 3 sides.

2010 is 2010 3 sides 1200 1200 1200
2010 is 2010 3 sides 1200 1200 1200

Not to despair at any time in the future -

Look at the 2010 and take heart -

Look at the 2010 " " " " (1200)

Midrash - ~~2010~~ ²⁰¹⁰ Commentary on Verse - And so shall talk

on first day havdalah, the Palm Tree - Why?

"It is like the case, 2 people who have come to a

judge, and regarding whom we do not know who has been (5)
victorious. But if one, then takes a palm-branch in his
hand we know that he is the Victor! So it is with
Israel and the nations, the world. The latter come and
bring accusations before the Holy One, on New Year, and
we do not know who has won. But by reason, the
fact that Israel goes forth from the presence, the Holy
One, bearing ~~at~~ his palm-branch we know that it
is Israel who is the Victor!

Yes, the 21st is the symbol of our victims
faith — ~~in the~~ ^{that was then} 21st — We, the
drowned, are the ~~victims~~ victims — We are the
understanding! — We are the builders, tomorrow.

10). No wonder that Xmas is, all the festivals,
called 1st of Nisan.

1) ~~The~~ Rabbin / of old fond of ~~dwelling~~ pondering and brooding
lovingly on every verse, phrase word, any syllable
letter and accent of the sacred book, and they were always
rewarded with some new insight, some new meaning, some
stimulating suggestion, some revealing ^{or} ~~or~~ ^{above} above
and beyond the ~~literal~~ ^{literal} meaning of the text. They were masters
in the art, the ~~lost~~ ^{lost} - ~~interpretation~~ ^{the art of} ~~the text~~ ^{the text} ~~is~~ ^{is} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~text~~ ^{text} ~~it~~ ^{it}
was stated, as the Talmud of 32 2 31 - by foot

2) Thus when I was, the Bible ^{and only if} ~~are~~ ^{are} addressed by their
names, and their names are repeated twice - Ab. At.
Jacob. Jud. These were; Samuel Samuel - the midrashic
interpretation of the Rabbin was challenged. ^{videtur} ~~is~~ ^{is} ~~not~~ ^{not} ~~in~~ ⁱⁿ ~~that~~ ^{that} ~~it~~ ^{it}
Why were their names repeated twice and why only ~~these~~ ^{these} ~~if~~ ^{if}
and what were the occasions when this took place? For
there were other occasions when the same I were
called by foot, but never with the (double) repetition
of their names.

3) Such an iteration ~~has~~ ^{has} ~~not~~ ^{not} ~~have~~ ^{have} a two-fold
meaning. It is intended in the first place to suggest
special affection and special urgency. ~~for the~~ ^{for the} ~~second~~ ^{second} ~~place~~ ^{place} ~~it is intended to suggest~~ ^{it is intended to suggest} ~~the~~ ^{the} ~~same~~ ^{same}
call attention to the ^{and the} ~~sympathy~~ ^{sympathy} ~~the~~ ^{the} ~~occasions~~ ^{occasions}. The
first call is addressed to the main hearing - the need
for all future prevention. ~~111301~~ ¹¹¹³⁰¹ ~~is~~ ^{is} ~~a~~ ^a
law ~~man~~ ^{man} is set, so that even, the future will

have their attention drawn to the episode - and bear in
its deeper meaning. It is by way of an alert to the
~~people~~ ^{people}. There is deep meaning here. Please pay heed!

4/ Each one of these 3 ancient Israel was
a decisive ^{factor} ~~figure~~ in history. Ab. was the father
of the race, and the founder of Judaism, whose
later name was Israel gave his name to the people
and was the ancestor, the sons who founded the
kingdom of Israel. Moses was the ^{greatest} ~~lawgiver~~ of Judaism,
the liberator of the people and the greatest of the
prophets. ~~Saul~~ ^{David} established the monarchy
and was the ~~first~~ ^{first} king of Israel.
It was ~~at this time~~ ^{and at some great moment in their history} that
this independent revelation to Israel took place.

5/ And after each revelation to him, there came
forth from him a pledge of blessings and
salvation if the lesson of that experience
would be remembered.

6/ When was Ab. - called to - a Ab. Ab.? It was at
the moment when he was about to sacrifice his -
Ab. stood by his faith! He was prepared to make
the supreme sacrifice. Only such a hero the King of

9 men for an worthy and an capable, bearing the
foundations of faith & and 7 peoples. (3)

And especially then follows the flood and the burning 161
1101 1011 1011 1011 1011 1011 1011 - good 1011 1011
1011 1011 1011 1011 1011 1011 1011 - good 1011 1011

- (a) This is the first, the 4 great Truths. The Truth
of Sacrifice! It applies especially to private life and
to national life. Men who wish to succeed greatly
and nobly must learn to endure much and to sacri-
fice much. Love is built on sacrifice, and it is
friendship! A horn is provided on mountain tops.
A nation is founded through sacrifice. A nation
is maintained in the blood of its martyrs.

What ideal ever dominated on earth except
when men were prepared to die for it?

- (b) What is the secret of Israel's survival thru the
ages? It was revealed in the drama of its history
at the sacrificial altar of Abraham & Isaac. The readiness
to die for our faith. What are the proud, the tradi-
tionally heroic, the glorious noble assertions and prayers
of the people as they were passing thru the centuries
of horror & persecution. What power God - "how
we have become a scorn and a derision among the
nations - we are accounted as sheep led to

the slaughter, to be slain and developed to the sunken
and to be degraded - make it as - work let you see
(c) ~~Before~~ on the anti-de-fer, and at the state prison
~~death, we~~ ~~with~~ murderers or Excl - on father's
mutilated foot name and fulfilled ~~this~~ all this
ways U.S. & N.C. D-D's 1902 - In the fragment
is now."

is Jew!

(a) From the chabim / saem per we drank the
win of courage! A people that is not afraid
to die for a great conviction, will live victoriously.

(2) 6% of our people perished in our day - the protest
holocaust in our history. Did! because they
were Jews. But the cry call, Ah Ah Lehor
over their vanishes faces! I will get them
the - witness -

15258

12) Hungry → shoo → not — a few weeks ago —
The leaders of the J. community of Band — welcomed —
— a gift — a blood-drawed → 1x 100 — from
the men, the women, the children — 500 cans — planked
was destroyed — our Centre / labor - sys - school —
library — in men's tanks — TAK — this squid
of our suffering, of our suffering, of our suffering —
— and of our undebated faith Phy —

15
7/ And when was Jacob - called Isaac - and what is the
second meaning of that double name?

Isaac was on his way to Egypt - to see his son Joseph
who had risen to high estate - when his descendants
could become slaves. He was on his way to cross first
long Exile - 2100 years. There were to be other
many others - long and bitter - Exile was to be a frequent
state - hard tortures - extermination -

Isaac was afraid - intuitively he feared his
dreams might be fulfilled. He saw the future - and
his children were now among other peoples. He was
fearful and began to despair. God called him - Isaac.
He said to him - Do not be afraid - for I am with thee -

This was the second truth - the truth given to
- The Truth of Faith & Experience! -
Centuries later - during Baby Exile -

"Fear thou not, O Jacob, my servant, saith the Lord, with
be disarmed, O Israel: For I will save thee from afar
and thy seed from the land, their captivity."
Jerusalem, Egypt, Babel, Chaldeans, Persians, Greeks, Romans.
"Thus saith the Lord, who sitteth the sun for a light by day,
and the ordinances of the moon and the stars for a light
by night... If these ordinances depart from me - then
the seed of Israel also shall cease from being a
nation before me." -

(a) Israel must never despair. The day ^{has} ~~is~~ ^{been} ~~dark~~ ~~to day~~ -
darker than ever, Egypt was -

But our name shall בְּיָמֵינוּ יִשְׁתַּבַּח שְׁמֶךָ אֱלֹהֵינוּ

(b) On religion ^{and} progress

10/11/1971

2) "all they want and
they believe have passed
over us". never there

§ And on what occasions was Messes called — sh's br —
— wilderness — flock — bit. (trub. bush — caught for —
bush burnt — we not consumed — "I will now go near
and see this strange sight — why the bush is not
burnt — for called — oil, the bush — sh's sh's

1113 - Al - I have seen the afflicted - heard
their cry - I know their sorrows - I am come
down to deliver them - Come now therefore, and I
will send you into Pharaoh - that their wicket
bring forth my people out of Egypt. - -

There is the 3rd Truth - The Truth of Mission
and Messianism!

and Messins!
The 210 is not the myriophyllum or statice
of fens. It is a small scrubby desert bush.
But when the plant is in flower & the leaves
Messins comes with it - it is undistinguishable

But when it is faithful to Vision and human -
when ~~good~~ ^{good} who - " 321 - ~~seeks~~
justice, freedom, peace, brotherhood - it is
understandable.

(a) Every human being - Vision - human -

9/ Samuel - was a young man ministering in the sanctuary
before Eli, the High Priest. ^{very old and blind} Eli was, who was to
succeed him. ^{very humble} ~~had~~ ^{had} ~~not~~ ^{not} ~~prevented~~ ^{prevented} ~~all~~ ^{all} that was said.
That was why, had contaminated all that was said.
They were grossly immoral. The sp. life of the people
as a result had sunk very low. The word, the Lord
was rare in those days. There was no frequent
Visions.

And on the lamp the Lord went out in the
Temple, the Lord called unto Samuel - ^{and had}
when yet called him - It was only ^{when} ~~that~~ ^{he}
came a thump - Samuel, Samuel, - ^{realized} ~~he~~
it - "Judge the house of Eli - for the iniquity - he.
his sons made themselves vile" - He, Samuel
was to be the priest - to purge the vile men