



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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Yom Kippur sermons, circa 1920s-1950s.

1) Not a holiday of nature, Not a national holiday. Not and historical holiday. A holiday of man! Festival of the soul! Concerned entirely with man - as such - his relationship to God, his relationship to his fellow man. It is the religious ~~XXXXXX~~ Holy Day par excellence - therefore ^(Hebrew ~~se~~ of ~~mes~~) the sabbath of sabbaths of the soul.

2) It is not addressed to nations, or to humanity as a whole but to the individual man. He is the central theme of the day's superb ritual and liturgy and of its ~~XX~~ great exhortations. Man! Everyman! Regardless of ~~XXXXXX XXXXXX~~ station, or caste, or class or merit! Rich or poor, young or old, wise or unlearned, strong or weak - man against the background of eternity! (Insert: Toils of destiny) Man in his essential humanity, as God sees him! All men! Jew or non-Jew! Stranger or native born~~X~~ - More than in the prayers of any other holiday is the idea of man - rather than of people - stressed! Man - his origin, his destiny; his mortality, his suffering, his sins, his hopes, his struggles, his life and his death - the perishable and the unperishable in man.

3) And when you~~X~~ add up the songs of prayer (remainder of the paragraph crossed out)

4) Man is very important! Man has immense significance in God's universal plan. Man is very important to God. Each man! Every man! God wishes everyman to look upon his life and every act of his life as very important. God has equipt man to make his life important. ~~E~~ God ~~X~~ is at hand to help man make his life important. Each step which man takes with sin diminishes his importance to himself and to God's plan for His universe. God is at hand to help man to turn away from sin, and to regain his importance in his own eyes and for the plan of God. Sin is a lapse into unworthiness and unimportance. It is descent into smallness and insignificance; it is ~~X~~ disintegration into spiritual paltriness and cheapness.

5) This concept of man's tremendous importance in God's scheme of

things as the greatness of the glory of our religion. There are philoso-
 XXXXX phies and religions which hold man in great contempt - which stress
 or
 man's utter depravity XXX his complete unimportance. We have such opinions
 our
 reflected and repeated in KKK Bible. A) Kohelet all the charges WX
 as the theme that man's life is supreme vanity. 3,19. For that which befalls,
Hebrew - see p. 3 of MSS
 etc.

Wisdom is no better than folly -
 and human labor is without purpose. B) Job - "Can a man be profitable unto
 God? Is it any advantage to the Almighty that thou are righteous?"

6) The classic answer of our religion is - certainly! Else God would
 not at all be concerned with man's ethical life, He would not have revealed
 His law (Torah?) unto mankind, prophets, sages. He would not care whether
 man repents or not. And yet our Great Book frequently speaks of God as plead-
 ing with man "Return unto me and live".
Hebrew - see p. 3 of MSS

(Is. 44.22). There would be no such Holy Day as Day
 of Atonement.

7) There are religions - total depravity - original sin - man has
 fallen, thereafter moral - cannot raise himself. "man is infected by his
 sinful inheritance from Adam"; incapable of attaining XXXX salvation by his
 efforts. It is God alone who can initiate man's redemption and by God's grace
 alone can man be redeemed. Not so Judaism! Man needs God's grace to help him,
Hebrew - see p. 4 of MSS
 but he is equipt for the struggle and must take the initiative. A)
 B) Spark must be struck by man - bellows.

8) Man is important! "When a man goes on his way, a troop of angels
 preceded in front of him and proclaim: make way for the image of God, blessed
 be he". A) Man ranks above the angels, if he is worthy of the name of man,
 for he was created before the angels. It is only when he is unworthy, when he
 makes himself unimportant, that he is lower than the beasts, for he was created
 after the fly, the gnat and the worm.

9) Our age makes little of the individual. It treats men in the
 mass. It slaughters them in the millions. It shunts them about XXXX in the

, like herds of cattle. It coordinates and subordinates him to the state, until hardly a vestige of ^{his} freedom, his inalienable rights is left.

The religious man in ancient Israel dared to challenge God - and call the Creator to justify His ways. ^{Reborn - see p. 55 of mss} . Think ~~XXXXXXXXXX~~ happens ^{what}

to a man in half the world today who dares to challenge the state, or the dictator. A) Whitman: "The whole theory of the universe is directed unerringly to one single individual, namely to you". That was the heroic dogma of democracy which drew its inspiration from our Bible, where every law is secured for singular - thou shalt, and where ^(Hebrew - see p. 5 of mss)

B) That is no longer true! Man is less important, because religious basis of society has been undermined, and material and economic themes have supplanted the dogma of ^(Hebrew - see p. 5 of mss) . The trend of society is towards the to-

talitarian society. Democratic and liberal parties are going under. Where there is not freedom for man, man loses his dignity, his stature, his importance. The image of God is distorted with the mask of the robot. We may be at the end of the age of liberty! Men want security and have lost the faith that a free society can give it to them.

10) Man is great! ^(Hebrew - see p. 6 of mss) . Thou hast distinguished man from the very beginning and Thou didst single him out to stand before NIMK Thee". Man is distinguished. Singled out! He has great work to do in the world - the ^(Hebrew - see p. 6 of mss) by his deeds, by his prayers can annul the decree of God - he too is a Creator! The whole world was created for the sake of Abraham(?).

11) Because man is important, his life is a responsible enterprise, like governing a country, like managing a great empire. Once this truth is grasped, then ^{one's} life ~~XXX~~ begins to fall into a desirable pattern. No one who regards his life as important will squander it, will waste his time, will spend his energies on unimportant things. He will conserve his time, his strength, his energies for worthwhile things, for those which will enhance

and express the importance of his life. He will want life, but more of life
 and long life, he will want abundant life. He will ^{regard} ~~XXXXXX~~ his ~~XXXX~~ work in
 the world, whatever it is, his business, his profession, as too important to
 abuse it, to treat it indifferently, or to use it to cheat, deceive or ex-
 ploit. To do that would be to lower his life's work in his own estimation,
 and to destroy whatever importance it may have for society or for God. X
 Rather he will strive for perfection, for the highest possible craftsmanship.

He will see in his work an importance beyond the utilitarian, beyond
 the material and the practical. He will see in it an opportunity for spirit-
 ual fulfillment, for tapping deep wells, for getting nearer to the reality of
 life, which is creative goodness, truth and beauty.

12) Regards his life as important - his neighbors' also! For the
 crux of the whole matter is reverence for life - for all life; one who des-
 pises other men or holds them in contempt, intolerant, snobbish, fills ~~XXXX~~ his
 life not
~~XXXX~~ with a sense of importance but with false and fatal pride and corroding
 arrogance; pride, our sages said, that is equivalent to idolatry. In this in-
 stance the infamous idol is the man himself. The more important a man regards
 his life and work the more humble and modest he is, and adds to it tact, good
 taste and good manners. *(Review - see p. 8 of mss.)* Perhaps not so much , res-
 pect, honor! *(Review - see p. 8 of mss.)* .All men are important!

Spirit of our age - Nazi - superior and inferior - not so spirit of Judaism.
 "I call heaven and earth to witness, be he man or woman, young or old, rich
 or poor, Jew or non-Jew, according to his deserts will the spirit of God de-
 scend upon him".

13) He who regards his life as important will take unto himself some-
 thing of the sorrow and the struggle of the world. Great and saintly scholars
 would go into voluntary exile (*(Review - see p. 8 of mss.)*) among the strangers, to bear humili-

ation and to taste the cup of privation and misery of the world. Our own life can~~XXX~~ have no meaning in a society of moral chaos and injustice and ~~XXXXXX~~ wrong and cruelty; unless we take part in the struggle to set it right. One must regard society as important, one's city, one's country, its schools, churches, institutions. One cannot live in an ivory tower and gain importance in seclusion; on the ~~XXXXXXXXXX~~ battlefield where darking armies(?) - there, in the enormity⁽¹⁾ of struggle - gain added meaning and ~~XXXXXXXXXX~~ importance to your life. Complete your life in fighting the good fight!

14) Life is important. It is important to ~~XX~~ live nobly, work nobly, fight nobly and die nobly. That is why religion is so important - for it teaches mankind the importance of all those things.



1) I greet - dedicated -

Some religious - concerned - God is all - nothing - Dest &
their rituals calculated to teach -

Man is steeped - cannot redeem - only God's grace
Man's life on earth - no life at all - Body - Prison house -

Progress a delusion - Happiness a mirage -

Sin and Suffering - only realities -

Some rels. assert - happiness beyond grave - Others

2) Our Rel - as reflected - is as much concerned -

these holy days were established - to remind

God-like estate - the glory & greatness & power
as a child of God

Urge to return to them if in error - strayed

these great days proclaim the nobility - boundless
potentialities - peace & happiness in spite - breath

- Repent from Unworthiness - Return from darkness
- that we may enjoy life more abundantly here

3) Judaism believes this life, this world, this mortal man

The God of Judaism is very much interested -

The ethics of Judaism - prescribed for all and given

this life is an end in itself even a link in chain

4) these holy days warn us of the things Small-Summons (2)
Sin makes us small - Selfishness - mean - Pride reveals
Lust lowers us - What is more constricting - hate -
What is more belittling > Envy
All vice + wrong doing - shrivel - insignificant -
these holy days summon us to the things enlarge,
which open up free run-ways - to what is boundless
- faithless spirit; unphrunked heart
Love Selflessness - Service - Enduring quest of
101 gutholw xhool - 7hoh p/pu, 211111

5) Whatever little ness there is in us - we alone - responsible
God crowned us with glory honor etc etc what
- No one; No place; No circumstances can make a man
small if he chooses to live greatly
A man is great who chooses + serves features
beyond himself -
Who looks upon every experiences - opening of a door

6) We must live, of course, at any one moment, in one
given time and one given place - not bound

Goshen.

"Get thee out of thy country, and from thy kindred, and
from thy father's house into the land that I will
show thee, and I will make of thee a great nation"

But we need not actually move physically to another
to augment ourselves. (attitudes)

To another plane - We can shift our interests - motives
and, lo, we find ourselves in another world.

But we must do the stage-setting, scene-shifting.

Our wills must dictate arrangement, organization - environment
We are not solely the products of heredity + environment
passively conditioned by forces -

We are active agents in org. our ~~own~~ environment - way of life
Our mind and our will are creative forces, which
select and initiate and go beyond experience.

It is $\therefore$ to the world of man that the message -
energize it - inspire it to resist - impulses -
low and small - challenge it maximum exertion

and upreaching
Lift up your eyes! Lift up your hearts!
Vision - Courage - Confidence!

7/. True, our ~~days~~ years are few - paltry -
Days - turn of hand - the more reason - not wasted -

Our powers are limited. Ah, yes, the sea is great, our
boats are small - Boat can be manned - Sea can be crossed

Trials of life are severe - build them into stepping-stones
to stronger manhood - firmer purpose

Heartaches - Tears are many - broken hopes - shattered dreams
No balm in G. land? Can not even these anguishes of

be translated into some emblem, some exemplary
fable, some healing wisdom?
= Is not blessedness to be found sometimes in what
is withheld from us - in sorrow, pain, poverty?

< Robert Louis Stevenson > ←

8/. We are at our best and noblest when we are fighting,
fear, frustration, disillusionment. the enemies within.
Our shining hours are the hours of our quest + search
when we are climbing the stairways of our dreams -
without a quest the heart is empty - without a challenge
the mystic, poet, scientist, explorer, prophet, artist -
what are they - fervent pilgrims. advancing along an
unknown, difficult, dangerous road - hopeless -
confident that some new blessedness will greet them
And this is the secret of masterful living -

9/. Religion ^{is a quest} is a Quest. "Seek me and Live!"

"O, God, - earnestly will I seek Thee - ...
In a dry and weary land where no water is" ...
My soul will then be satisfied as with manna + fatness
And my mouth will praise Thee with joyful lips"

This is the religious experience - seeking God!

We do not know of a certainty when to find Him

Joh "Oh, that I knew when I might find Him"
Moses -

And vain and foolish men often deny - hee. they cannot comprehend what no mortal man can possibly comprehend. And by denying God - they have no help ~~at~~ us -

"There is no God, the foolish said
But none, there is no sorrow,
And lips say, God be pitiful
Who never said, God be praised!"

10/. Our faith urges us to continue ^{undeterred} in the quest of God
along the godly ways of justice, love & humility.
We shall soon find that the whole earth is full of His
presence. "If I ascend - If I make my bed - ~~no~~ wherever I will -
If I take the wings - whether west - they have lead me
and thy Right hand would hold me"

And what is ^{ever} more wonderful - we shall discover
God was seeking us - Deep calling unto deep!

11/. During the dark days at the beginning of the II World War -
King George VI broadcast to his people a message
which contained these lines of a poem written
by a contemporary English poet - W. L. H. Haslem

(Just)

- Our days are still dark - road unknown + full
all around us alarm, war, preparations

Global grip of a cold war - And in one corner - (6)
our men are dying in ~~trouble~~ ^{overture} of another hub ~~disorder~~

"Give us a light that we may tread safely into the Unknown"

What more honest & helpful reply - directly

"Go out into the darkness and put your hand into the Hand of God" -

(1) 11/11/11, 11/11/11, 11/11/11 - ^{oh, why will ye do?} The only hope -
- Guided Missiles - Airfields on frozen tundras

12/ If God is sought - He will be found - Prophets (Isaiah)

Some will find Him in Nature - Human Experience
Joy - Sorrow - Love - Sacrifice - Victory - Defeat

~~Flash~~ Sudden flash of overwhelming insight - slow maturing -
and a prolonged wrestling with doubt - ^{words shape thoughts}

But all will be changed, helped and exalted, once they
have found Him. "The Lord doth lighten my darkness,"
{ "with Thee I can break down a rampart, with Him I can scale a wall."

13/ Therefore, on this Day the corner is laid of his situation - the call.
21/11/11 11/11/11 11/11/11 - 11/11/11 11/11/11 11/11/11

14/ Therefore, too, this is a joyous holiday - whole seasons
in spite of its solemnity & its day of Fast.

Ezra - exile - heavily burdened - new years -
"This day is holy unto the Lord your God - mourn not.
neither be ye grieved - In the joy, the Lord is your strength!"
Save God and the Day, the Lord will be with you

From THE GATE OF THE YEAR

And I said to the man who stood at the gate of the Year;
"Give me a light, that I may tread safely into the unknown!"
And he replied:
"Go out into the darkness and put your hand into the Hand of God.
That shall be to you better than light and safer than a known way."
So, I went forth, and finding the Hand of God, trod gladly into the night.
And He led me toward the hills and the breaking of day in the lone East.
So, heart, be still!
What need our little life,
Our human life, to know,
If God hath comprehension?
In all the dizzy strife
Of things both high and low
God hideth His intention.

--M. Louise Haskins



GOSHEN

"How can you live in Goshen?"
Said a friend from afar,
"This wretched country town
Where folks talk little things all year,
And plant their cabbage by the moon!"
Said I:
"I do not live in Goshen,-
I eat here, sleep here, work here;
I live in Greece,
Where Plato taught,
And Phidias carved,
And Epictetus wrote.
I dwell in Italy,
Where Michael Angelo wrought
In color, form and mass;
Where Cicero penned immortal lines,
And Dante sang undying songs.
Think not my life is small
Because you see a puny place;
I have my books; I have my dreams;
A thousand souls have left for me
Enchantment that transcends
Both time and place.
And so I live in Paradise,
Not here."

-- Edgar Frank

"For fourteen years I have had not had a day's real health; I have awakened sick and gone to bed weary; and I have done my work unflinchingly. I have written in bed, and written out of it, written in haemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness; and for so long, it seems to me I have won my wager and recovered my glove. And the battle goes on - ill or well is a trifle, so as it goes. I was made for a contest, and the Powers have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle. At least I have not failed, but I would have preferred a place of trumpeting and the open air above my head."

— Robert Louis Stevenson



(110) 4/11/18

no single ^{prayer} holds so sacred a place in our liturgy as the Kol Nidre ^{prayer} service. It is not only the focal point in the service of the holiest day of the year. But the ages seem to have enveloped it in a mystic cloak of legend and tradition. It has become assumed a significance far beyond its real meaning and content.

The Kol Nidre prayer itself is neither profound nor exalted. It is a legal formula, in exact legal phraseology, pronounced by the elders of the congregation seeking absolution from God for ^{all unfulfilled} vows, oaths, pledges and obligations which a man hastily and thoughtlessly makes during the year. It is of comparative late origin and some eminent Rabbis because of the possible abuse of the spirit of this prayer, even opposed its inclusion in the prayer book. The prayer itself is really antiquated, and in our Reform prayer books, we have substituted for it, the touching and profound Psalm 130.

Nevertheless the prayer retains its spiritual sovereignty as of old. ^{The new} words and new phrases ^{may} have replaced the old, but the old melody, and the old memories remain. A prayer is beautiful not for what it says, but for what it makes ~~the~~ hearts say. The Kol Nidre prayer in the old form is the new ^{of magic sympathy which sets} ~~scuttles~~ a child in the hearts of the scattered hosts of Israel ^{everywhere} to-night which throbbing the heart and rhythm of an immemorial song. It ~~opens~~ ^{touches} back opens certain hidden springs and our ~~souls~~ ^{at the whole world of our people} become suffused with experiences ⁱⁿ ~~unexpressed~~ ^{unexpressed} - perhaps it is the sad and haunting ^{of that} ~~vivid~~ ^{plaint and cry} ~~of the~~ ^{as as}

YK*

James Montague

Read William James' letter to his father. p. 218. of

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Letters of William
James. Vol. I.

Memorial Services here 2 fold purposes.

1. Recall departed. Feel their presence again, the little things about their lives, their actions, their speech, their habit which so endeared them to us. — This hour is a tribute to their memory — to their imperishable influence in our lives — for sadness we think of their passing. For gratitude we think of all they meant to us — across the chasm we reach for them — through the darkness we call to them — the dead whose memory is green in our hearts —

What not use
this paragraph

2. But facing the thought of death, we are to learn the secret of life. From the dead we are to learn how to face life. To the thoughtful man, the peace & glory lead from the past.

1. Some see in death, the purposeless, creation and the uselessness of effort. Eo P. death by h-morrow we die. But there die, not on the morrow, but at once — they never know

the fullness, the exhilaration, the peace & real
world living - They feed on the affluence & adornment
and they turn to ashes in their mouths.

2. Others ^{from} ~~see~~ in death, insupportable anguish &
spirit, persecution. They become stricken with
melancholy and sadness - Vanity & Vainness,
all is vanity - These think of sunset when
dawn breaks; these think of darkness when
the sun is high in heaven. These miss all
the beauty which is for fear of the latter end.

3. But there is a way of living life happily
calmly, aware, yet beauty but also cognizant
of the richness, it, and show each moment
may become eternal by crowding it with
beauty, and love, and truth, and virtue as eternal.
We can live a whole life time in one estate
joy, in one superb exalting spirit, in
one great enterprise of the heart - Whatever
be the toll, in years - few or many - Each
moment of our life can become infinite
in intensity and richness -

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4. ~~To~~ To live each season, life worthily
adequately, and conformably to the virtues
native to that season - youth, and
manhood and old age, as a flower
blossoms, as fruit ripens, to fill each
blessed cup with the distilled time,
flower - ~~not to await death but to reach it~~ ^{to reach it}
That is to live so as to win
death.

1. Blessed is the man who could
age with ~~with~~ ^{with} ~~mountain~~ ^{mountain} in his old
age -

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were I to live my life over again, I should
live it just as I have lived it. I neither
complain of the past, nor do I fear the future:
— 'Tis one main obligation I have to my
fortune, that the succession of my bodily
estate has been earned in accordance
to the natural seasons: I have seen
the grass, the blossoms, and the fruit;
and now see the withering, happily,
however, because naturally. —

Montaigne. 16 C.

Perhaps it ~~grips~~ ^{grips} ~~us~~ ^{us} so mightily because it is
the opening chord in the solemn cadences of the day's
liturgy, and it ~~seems~~ ^{seems} as deeply as the first ~~measures~~ ^{measures}
of a ~~symphony~~ ^{beloved} song on the first lines. The first
~~measures~~ ^{the first words of a symphony} the first lines of a
cherished poem, well of ~~the~~ ^{affection's feeling} ~~the~~ ^{bring back to us on}
the wing of a ache or a joy, the murk and in-
crease of forgotten things.

For myself, ~~to me~~ ^{from} ~~the~~ ^{childhood days} ~~most~~ ^{the} Kol
Nidre prayer always ~~being~~ ^{back} ~~in~~ ^{supervising} ~~my~~ ^{and}
the picture of the ~~unhappy~~ ^{unhappy} ~~men~~ ^{men} of the legend,
I saw it clearly, the ~~dark~~ ^{dark} ~~men~~ ^{men} of the ~~dark~~ ^{dark} ~~men~~ ^{men}
of men, the ~~unhappy~~ ^{unhappy} ~~men~~ ^{men}. As a child I was
immensely impressed by it as the raw beauty and
picturesqueness of the scene - later on in life I was even more
impressed by the ~~prophetic~~ ^{prophetic} ~~and~~ ^{and} ~~shady~~ ^{shady} ~~reappearance~~ ^{reappearance} of which the
crypt-synagogue - I came to know how
symbolic of the experience of the raw it was,
how prophetic of its essential strength and
nobility - As I grew older, I came
to know that

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James

1. Calmly tho regretfully for death - Natural
2. Indebtedness to departed, Reverence but not submergence of our personality -
3. Reaching out for immortality - "all must be solved and justified"



1/ Not a Holiday of Nature. Not a National Hol. Not an Hist. Hol.
Holiday of man! Festival of the Soul! Concerned entirely with
man - as such - His relat. to God - His relat. to his
fellow-men - It is the rel. Holy Day, its excellence -
its fixed rel - the Great Sabbath, Sabbath of the Soul.

2/ It is not addressed to nature, or to humanity as a
whole - but to the individual Man - He is the
central theme of the day's superb ritual and liturgy
and the great exhortations.

Man! Every Man! By radicals & Stalins, or carth
or class, or merit! Rich or poor, young or old, with
or unbanned, strong or weak - Man against
the lost found present - Man in his essential
humanity, as God sees him!

All Men! Jew or non-Jew! Change or nature
born - Man > in the proper, any other holiday
is the idea of man - rather > of people - stressed!
Man - his origin, his destiny, his mortality, his
suffering, his sins, his hopes, his struggles, his
life and his death - the fearful & the unfeared
in Man!

3/ And when you add up the steps proper

from even-tide to even-tide of this J.H. - when
you ~~look for~~ ^{are} the sustaining & recurrent theme
in this song symphony - what do you find? What
is the ^{central} "mishpachah"? What is the song saying to us then
it mighty cadences?

4// Man is very important! Man has immense
significance in God's universal plan. Man is
very important to God. Each man! Every man!

God wishes every man to look upon his life
and every act of his life as very important.

God has exempt man to make his life important!
God is at hand to help man make his life
important.

~~But~~
Each step which man takes ~~away~~ with
sin diminishes his importance himself
and to God plan for his universe.

God is at hand to help man ^{to} turn away
from sin, and ^{to} regain his importance in his
own eyes - and for the plan of God.

Sin is a lapse into unworthiness and unimportance.

It is descent into smallness & insignificance;

It is disintegration into self-particularity & selfishness;
~~when you know yourself to~~

5/ This conception of man's tremendous importance in God's⁽³⁾ scheme, there is the picture of the Jew, of our religion. Then our philosophies + religions which hold man in great contempt, - which stress man's utter depravity or his complete unworthiness. We have such pictures reflected and refuted in our Bible.

(a) Kohelet: rings all the changes as the theme that man's life is supreme vanity. (3.19) For that which befalls etc. ~~the~~ wisdom is no better & folly - and human labor is without profit.

(b) Job - "Can a man be profitable unto God? Is it any advantage to Him that Thou art righteous?"

6/ The classic answer, as Job is - certainly! Else God would not at all be concerned with man's ethical life - He would not have revealed His law unto man. ~~He would not care whether man repents or not?~~ And yet our great Book frequently speaks, God as pleading with ~~the~~ man - "Return unto me and I will be merciful unto thee" (Is. 44. 22). There would be no such thing as Day of Atonement -

7/ There are religions - total depravity - Original Sin - ~~Thoughts which are evil~~ - ~~Man has fallen - cannot raise himself~~ -

(9)
Man "is infected by his sinful inheritance from Adam" - incapable of attaining salvation by his efforts. It is God alone who can initiate man's redemption and by God's grace alone can man be redeemed.

Wd so Judamen!

Man need not fight to help him, but he is equipped for the struggle and must take the initiative.

(a) Man is not a creature of God, but a creature of the devil.
It is the devil who is the enemy of man.

(b) Man must be saved by himself - Bellars

8/ Man is important!

"When a man goes on his way, a troop of angels proceed in front of him and proclaim: 'Make way for the image of God, blessed be he!'"

(a) Man ranks above the angels, if he is worthy. The name of man - for he was created before the angels. It is only when he is unworthy, when he makes himself unimportant, that he is lower than the beast, for he was created after the fly, the gnat and the worm.

9) Our age - makes little of the individual - It treats men
in the mass. It slaughters them in the millions.
It shunts them about as the negroes hit feds
~~and~~ cattle. It condemns & subverts him
to the state, with hardly a vestige of his freedom,
his inalienable rights ~~and~~ is left.

The rel. man in ancient Israel dared to
challenge God - and call he Creator to justify
His ways. God.

Think what happens to a man in 1/2 the
world to-day who dares to challenge the State, or
the dictator!

(b) Whitman: - "The whole theory of the Universe
is directed unerringly to one single individual -
namely to you"

That was the basic doctrine of Demos. which
derived its inspiration from an Bible - where
every law is second per. singular - thou shalt
And where - prosp 3/1/102511

(b) That is no longer true! Man is less
important - his rel. basis of strength has
been undermined. Material & Econ. themes
have supplanted the dogma - of rel. principle

~~The talent can be treated lightly.~~

Once this truth is grasped - then ones life begins to fall into a deniable pattern.

No one who regards his life important, will squander it, will waste his time, will spend his energies on unimportant things. He will conserve his time, his strength, his energy.

For worthwhile things - for those which will exhaust & express the importance of his life. He will want life, but not too much life - he will want abundant life -

He will regard his work in the world - whatever it is - his business - his profession - as too important to allow it to be treated unduly, in use it to cheat & deceive or exploit. To do that is undesirable and to destroy whatever importance it may have for itself or for others. Rather he will strive for perfection, for highest possible craftsmanship.

He will see in his work an importance beyond the utilitarian, beyond the material and the practical. He will see in it an opportunity for self-expression, for tapping deep wells, ~~for satisfaction~~ ^{in living}, for getting nearer to the reality, ~~the reserved~~ ^{external} life, which is creative goodness, ~~unfettered~~ ^{unfettered} truth, and beauty.

12/ Regards his life important - his neighbors also!
For the crux, the whole matter is renewal for life - for all life - one who despises other men

as holds them in contempt - contempt - smooth (8)
fills her up not with a sense of importance but with
false and fatal pride and ~~evil~~ - conceiving arrogance -
of pride - as says said that is equivalent to
idolatry. In the circle the infamous idol is the
man himself -

man himself -
The more important a man regards his life and
his work the more humble and modest he is -
And adds that ~~fact~~ fact, good fact, good manner -
Perhaps not so much less -
respect - Remembrance! - All men are important!

(a) Spent, an age - Nazi - Superior Superior

Not so spirit of Judas - "I call heaven & earth
to witness, be it man or woman, young or old, rich or poor,
I saw our Jesus, according to his merits, with the spirit
of God descended upon him!"

13/ He who regards his life as unimportant will talk with
hurry something; the narrow & the strong, the weak.
Great & saintly scholars would go into voluntary
exile (x1/2) among strangers, to hear humbly & to

took the cup of privation & misery, the world.
Our own life can have no meaning in a society
of moral chaos & injustice & wrong & cruelty - unless
we take part in the struggle to set it right.
We must regard society as important - our city - our country - our community - the Jewish people -
Our sacred life is in our very lives - & our
importance in revelation - On the battle-field
when darkness comes - then, in the crucial
struggle - pain added meaning & importance to
your life - Complete your life in fighting the
good fight!

14/ life is important. WRHS important to the noble
noble fight do noble -
That is why religion is so important - for it
~~shows~~ teaches mankind the importance of all
these things. —



YK*

This Holiday season admonishes us of the things which make us small, and summons us to the things which make us great. Its purpose is to elevate man and increase his being.

Sin makes a man small. Selfishness makes him mean. Pride lays bare a man's inferiority. Lust reduces him to the animal level. What is more constricting than hate, and what is more belittling than envy?

It is against all things which shrivel us and make us insignificant even in our own sight that these great days in our calendar would caution us, and it is to the things which enlarge and exalt us, which open up free runways to what is boundless in man's mind, fathomless in his spirit, and unplumbed in his heart that they call us, to love and selflessness and service and to the enduring quest of knowledge and goodness and beauty.

Whatever littleness there is in our lives, we alone are responsible for it. God placed man at the very summit of creation. No man and no place and no circumstance can make a man small if he chooses to live greatly, if he chooses greatness and serves greatness beyond himself, ^{if} he looks upon every experience of his life as upon a door opening upon larger sympathies, larger insights and widening horizons.

Our years are few, to be sure, but they need not be paltry. Our days are numbers - the more reason why we should not waste them. Our trials are many. We can build them into stepping stones, to stronger manhood and firmer purpose. Many indeed are the heartaches and the tears of human life, but cannot even these anguishes of the soul be translated into some ennoblement, some exemplary fortitude, some greater humanity, some healing wisdom? Is not blessedness to be found sometimes in that which is withholden from us - in sorrow, pain and poverty?

Our shining hours are the hours of our search and quest. Without quest the heart is empty. Without a challenge our lives wither away.

We live, of course, in a given time and a given place, and it may not be the best of times or the most desirable of places, but we are not bound spiritually to one time or to one place. We can shift our thinking and our motives - and behold, we are in another world. Within the same world there are many planes, but we ourselves must do the scene-shifting. Our wills must dictate the arrangement and organization of our environment. We are not solely the products of heredity and environment, passively conditioned by outside forces beyond our control. We are active agents in organizing our own behavior and our way of life. Our will is a creative force. It goes beyond experience. It is selective and initiatory, and it is to the will of man that the message of these great days addresses itself in order to energize it and to inspire it to resistance to those impulses within us which keep us low and small and static, and to challenge us to maximum exertion and up-reaching.