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Series IV: Sermons, 1914-1963, undated.

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Day of Atonement, 1922.

Sin. Yom Kippur 1922

Of all the sins a man should atone for most on Yom Kippur are the sins against himself. For men sin more against themselves than against each other. Man is not half as cruel to others as he is to himself.

What man is there who hath not had reason to weep over the misery which he had himself brought into his life, the manner in which he has wasted his own life's opportunities, and squandered the gifts and energies of mind and soul. The most tragic sins of men are the sins against their own immortal souls.

I would rather not speak of sin. Sin implies wickedness. But men are not wicked, they are foolish. Sin is folly. Sin is ignorance. Sin is the blind groping after happiness. Call a man "fool" but not "sinner" -
(Refer see p.1 of ms)

And men are most foolish and blind
 and ignorant when it comes to ^{the} ordering of their own lives, to the controlling
 of their own destiny.

You who have seen young men destroy the strength of their soul and body in reckless abandon; you who have seen young women grind the jewel of their soul into dust in pitiful ignorance; You who have seen men embittering their lives with a consuming passion for wealth; and women pampered by luxury into physical and mental decay, know how much more difficult it is for man to be good to himself than to others, to be just to himself than to others.

How few make the most of life and of the things of this life. We are each given ~~a~~ a life to live. It matters little whether it be long or short. The value of a painting is not determined by the size of the canvas. It matters little whether it be full of sorrow or joy. The beauty of a landscape lies as much in the sun upon the mountain as in the shadows across the valley. We can make that life rich with untold experiences. We can widen it to include the sweeping horizons. We can meet life like a swimmer plunging in, shouting gaily, swimming laughing and shimmering upon the undulating waves.

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Life may be a journey to far-away lands of enchantment, a journey of adventure, delight and discovery. There is so much that is thrillingly new at every turn in the road!

And yet how few lives have that wealth of experience, that sweep of horizons, that thrill of movement, that romance of adventure! Many of us never venture out beyond ~~the~~ our little circle, content to sit among the sheep-folds and listen to the pipings for the flocks, too timid or too lazy to sally forth and roam the wide world of God. How many men do you know whose days are wretchedly the same, all the time, rising in the morning, working through the day at a job which may have interest but no inspiration, consuming the evening in time-soothing pastime and yawning themselves to sleep, day after day, year after year. Good men! Kind men! But, oh, such machine-made men, such automatons. Men in the image of an adding machine but not in the image of God!

How many of our lives are rutted and grooved! How little of brilliancy there is in them, how little of ecstasy. They never ascend to great heights. They never descend to great depths. They are just dull, pedestrian. They are neither romantic for they possess no individuality, nor classic for they are not disciplined. There are some lives that are feverishly active but they have only noise, ~~and~~ tone paint but no color. There is no theme. There is no harmony to them.

I sometimes think that wars come into the world because society needs some tonic, some stimulant for its nerves, something to deliver it from its dull ~~and~~ monotony.

But life was not meant to be dull. Life was meant for happiness and for animating experiences and for creative effort which lead to happiness. The Lord has no delight in the somber men and the soured look. "Serve the Lord with gladness, come before Him with song". The Lord loves the gay adventurer,

the happy traveller, the pilgrim to the distant shrine. The . But what sin-offering shall a man bring who deprives himself of the wine of the spirit, the warm, exhilarating aspirations of human life? He sins against his immortal soul.

(Kibew - see p 4 of ms)

"The merciful man is good to his own soul".

And how many men make the most of the things of life. How many men road have into the quickest way to hell. Our faith has never idealized poverty. Poverty is responsible for as many knaves, as many thieves, as many crimes, as wealth. Poverty has stunted the growth of as many men as wealth. But while the poor man is unfortunate, the rich man who misuses his wealth is a fool. Wealth can be used for self-culture and self-development. Wealth can offer wider opportunities for leisure which in turn may be utilized for the study of life and to beautify the world in which one lives. Wealth may help men to attain happiness more easily because happiness is found in unhampered creative effort, and wealth enables one to give full play to the creative interests of the mind and soul. Put how many do it. They destroy in wealth its one blessing - its one value - that of yielding happiness. One can readily appreciate the prayer of the sage - "Two things have I required of Thee - deny me not them before I die: Give me neither poverty nor riches;" (Kibew - see p 4 of ms) For too few men know the uses of wealth and by that very gift they sin against their soul.

And how many men sin against themselves by the abuse of their bodies. I mean not so much the immorality. I mean the pampering of oneself with surfeit and satiation. Men cloy themselves with comforts and luxuries until life loses its relish. We sin against ourselves when we indulge in enervating luxuries, when we deprive them of the hard but wholesome discipline or restraint and moderation, of work!

We lose hold of things - nervous wrecks - and then we become the unfortunate seekers after health. Everything centers around our little, tired, af-

flicted body - even our religion. When the soul is dead nothing but the frailties of our body remain, and they are so exacting. Our bodies can never be well, when our souls are sick. A pampered body and a starved soul, a beautiful ~~YMAK~~ tree whose roots have ^{been} withered. It must die. Our souls starve because we deny them the food of effort and enterprise and discipline and ambitious planning and problems to solve.

The Psalmist prayed not for a "body free from pain but for a new heart and a right spirit".

And how many abuse thier minds, their God-given faculty of thought. Some by refusing to think. Thought is effort! It is hard to think. It is easy to accept. Men would rather believe what is rumored or said or written than to think for themselves. We read the books that please and do not trouble us. Others who think but do not act. And many who sell their thoughts, their independence for a pottage of lentils. Writers and journalists, and other clever men . We sin against our soul. We desecrate the shrine. It is sacrilege.

Men sin against themselves when they destroy or abuse faith. Adam - This is the message of Yom Kippur - sin not against thyself - O sin of God! etc.

Everyone today is eager to reconstruct the world. External. Our hearts ~~must~~ must be right. We speak so much of social service, of improving others.

Keep yourself free - your soul healthy - your mind active - your faith strong and use the things of life to serve your higher self..

1. Of all the sins a man should abhor for most
on Y. K. are the sins against himself -
For men sin more against themselves than
against others. Man is not half as cruel
to others as he is to himself -

What man is there who hath not had
reason to weep over the misery which he brought upon
himself, brought into his life - ~~and~~ ^{man's in what he was} the ~~squadron~~
~~is~~ ^{seen} of his life's opportunity - ~~and the~~ ^{was} squandered
the gifts ^{and energies} of mind and soul. The most tragic
sins of men are the sins against their own
immortal souls -

I ~~wanted~~ rather ^{not} speak of sin. Sin implies
wickedness. But men are ~~not~~ wicked. They are
foolish. Sin is ~~foolish~~ ^{ignorance}. Sin is the
blind ^{proping} after happiness. Call a man "fool" but
not "sinner" - ^{N.B. p. 120 (1922) pp. 111, 121, 122, 123, 124}



And men are most foolish and blind and ignorant
when it comes to the ordering of their own lives
^{to the controlling their own destiny} - ~~destroy the strength of their~~
~~their soul is in decay~~ ^{I have seen many} ~~and the soul~~ ^{and the soul}
~~in self-sacrifice~~ ^{I have seen} ~~a very few~~ ^{and the soul}
Jew women grind the jewels ^{Jew women} their sons with
dust in pitiful ignorance. I have seen men
enlist their links with a consuming
passion for wealth; and I have seen
women - pampered by luxury into physical
and mental deterioration - ~~and I know~~

how much more difficult it is for man to ²
be good to himself than to others - to be
just to himself than to others.

II. How few make the most of life and of the
things of this life we are each given a life
to live. It matters little whether it be long or short.
The value of a painting ~~is~~^{depends} whether it ~~has~~^{is} full of sadness or of joy. The
~~beauty~~^{beauty} of a landscape lies as much in the ~~background~~^{background} upon the foreground
with unfolded experiences - We can widen ~~the~~^{our} ~~wings~~^{horizon}
the ~~sweeping~~^{sweeping} horizons - we can meet life
like a swimmer playing in ~~shallow~~^{shallow} water of joy
~~and~~ swimming laughing and gleaming upon
the undulating waves ^{WRHS} way be a
journey to far away lands ^{AMERICAN JEWISH ARCHIVES} a new adventure - a
journey of adventure delight and discovery. There
is so much that is thrilling view at every
turn of the Road!

turn of the Road! And yet how few has had that wealth
of experience - that sweep of horizons - that
thrill of movement, that romance of adven-
ture! Many of us never venture ^{beyond} ~~among~~ ^{up} the steep-golds
little while content to sit ^{among the steep-golds} and listen to
the ~~memories~~ ^{memories} flowing of the head piping
to the flots" - no trial or no lay to.
sally forth and sweep the wide world of
God.

How many men do you know whose days are wretchedly the same - ^{all the time} rising in the morning, wasting their day at a job which way back without but no inspiration, consuming the evening in some sort of pastime and passing themselves to sleep - day after day - year after year! Good men! Kind men, but of such machine-made men, such automations, men in the image of an adding machine but not in the image of God!

How many of our lives are rutted, routine, grooved! How little of beauty there is in them, how little of yesterday. They never ascend ~~to~~ heights, they never descend ~~to~~ depths, they are just dull, pedestrian. They are neither romantic nor classic for they are not dealing with man's ^{the} life ~~and~~ ^{that} art. They are frequently active but they have ^{only} noise ~~but~~ and tone, paint ~~and~~ but not color. There is no theme. There is no harmony to them.

I sometimes think that cravans in the world because society needs some tonic, some stimulant for its nerves, something to relieve it from its dull monotony.

III. But life was not meant to be dull & ~~animating~~
he was meant for happiness and for ~~some~~
~~experience~~ and ~~creative~~ effort to happiness. The lad
has no delight ⁱⁿ the waters, wine and
the sound ~~cooing~~ ^{of} ~~bees~~ bees. See the
lad with gladness come before him with
song - The lad likes the gay adven-
ture, the happy travel, the pilgrimage
to the distant shrine. The Wizir? But
what sin-offering shall a man bring who
despises himself & the wine & the spirit,
the warm ~~explosive~~ ^{explosive} aspirations
human life ^{WRHS} | 
immortal soul 

IV. ~~But how few walls the nest of the things of~~
~~life~~

V. 300 b.c. Ro. 12 - The merciful man
is good to his own soul - ~~beginning~~ ^{beginning}
own soul / Went camping far from the one
little bit - and care little desire - left it
soar thus high and wide. Let it mount
itself in the God of experience and life. And it
is not a difficult task. For there is more of
real adventure to be found for poor Jews
far home than in yesterdays Haskell in太平 land.

4B

poverty - Poverty has no reformer
for a man believes as many think
as many crimes as wealth -
Poverty has ruined the growth
as many men as wealth - But
while the poor man is upright the
rich man who do ~~sins~~ ^{misuse} his wealth
is a fool. ~~In what value~~
~~If I bring us happiness - And that~~
~~is happiness that passes the soul.~~

~~But how few rich men had such~~
~~pleasure -~~ WRHS 
~~self control~~ used for wealth
of the wide numbers for Regime ^{which in turn may be} ~~and went for~~
~~abstained from the~~ ^{were very poor and were poor} ~~which~~ ^{and wants to} ~~which~~
~~kind gift and the beautifying the world in~~
~~which we live. - Happiness is found~~
~~in unhampered creative effort - and~~
~~wealth enable one to give full play~~
~~to the creative instinct of the mind~~
~~and soul - But how many do it -~~
~~They destroy in wealth the one~~
~~bleeding - their value - that of giving~~
~~real happiness. -~~

How many men have turned ^③wicked walls
in ~~the~~ the ~~Highest~~ ~~Spiritus~~ road to Hell.
Our ~~all~~ all has never regarded wealth or g
self-willed - he has never (deceived



I . And has few men match the merit of
the Thrice & life .



One can readily approve the prayer of ⁶
the sage. "Two things have I requested of
thee - deny me them not before I die: give
me neither poverty nor riches." (Prov. 30:8)
^{it for} for few know the uses
of wealth and by that very gift they
sin against their soul.

VI. And how many ^{men} sin against
themselves by the abuse of ^{their} bodies.
I mean and so much the immorality
~~will bring it~~ I mean the pampering
one self with ^{WRHS} ~~surfeits~~ and ratiab in,
~~When day~~ ^{thoughts} ~~assiduous~~ with scrups and
luxuries until life loses its relish



We sin against ourselves when we indulge
in everlasting luxuries - when in depriving ourselves
of the hard but wholesome discipline of restraint
and moderation - of w^{ork}.

~~we live amidst ^{our} sin & ^{our} life on health - one~~ (6)
~~need since~~

~~God gave us health - and many of us~~
~~make an ^{other} ~~choice~~ of health~~

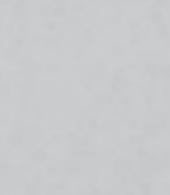
~~pamper ourselves with soft~~ ^{delight}
~~surfeiture - life loses its lust~~
we lose hold of things - nervous
weakness - and then we become the
unfortunate seekers after health -
Every thing turns round our little
tired, affected body - even our religion.
When the ^{WRHS} soul is ~~the father~~ ^{dead} nothing but
and their are ~~so~~ ^{no} ~~left~~ ^{nothing} - Our
body can never be well - when our
souls are sick - A pampered
body and a starved soul - a helpless
~~one~~ ^{whose} ~~not~~ ^{have} been ~~widowed~~ ^{it}
~~must die~~ ^{becoming ~~stagnant~~} becomes wa
See ^{them} ~~as~~ ^{as} had ~~been~~ been ^{wa}
~~seen~~ ^{them} ~~with~~ ^{the} food of effort
and discipline ^{and discipline} and ambition ^{and} pleasure
and ^{problems} ~~problems~~ to solve - ~~we do not~~
despatch them by work -

The Psalmist prayd not for a ~~fatality~~

- 7:
- VII. And how may abuse their minds -
their God-given faculty for thought.
1. Some by refusing to think. ~~It is~~
~~too~~ Thought is effort! It is hard to think.
It is easy to accept. Men would rather
believe in what is written & said &
written than to think ~~of themselves~~ -
~~we read the books that please us~~ ^{and do our own} -
2. Others who think but do not act.
3. And many who sell their thought their
wishes & dreams for a pot of gold & butter.
writers and journalists - and other
men - WRHS
we sin against ^{our} ~~ourselves~~ ^{the}  ~~ourselves~~ when
they destroy & abuse ~~the~~ faith
VIII. ~~We~~ sin against ~~ourselves~~ when
they destroy & abuse ~~the~~ faith
- Adam -

~~body~~
body free from hair
right out for a
right spirit —

new heart
and a
spirit 6A



IX. this is the message to you Kippur -
Am not against myself - Of course
of God, etc.

1 Every one today is eager to run -
stuck the world - & kind. - Our
wants must be right.

2 We speak so much, trial service,
of improving, thee.

Keep you life free, your soul
healthy ^{WRHS} active - you
faith strong and use the things
of life to serve your higher self.

