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Yom Kippur, 1932.

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Yom Kippur 1932

How can a day atone for a deed? What efficacy is there to this short span of time, bridging the space from sunset to sunset, the tenth of Tishri, a single day in the calendar of 365 days, to atone for the sins of men? What possible relation can there be between a temporal incident and the inner life of man?

* None! Our ancient sages already warned us not to imagine that the Day of Atonement of itself washes away the sins of man. No external fact or act can achieve that which only an inner spiritual transformation can accomplish. Man cannot lay hold of a day or of a sacrament or of a sacrifice and say - this will atone for my sins. For no act is sinful unless man's mind and soul participate in it. And nothing is atoned for unless man's mind and soul accomplish it. (Rabbi Judah Jones)

Neither sackcloth nor fasting can atone for us - only repentance and good deed.

The Day of Atonement is only a brief encampment in the march of time, wherein man can pause and rest and reconnoiter, and wherein, he is reminded to scan his past life, seek out the wrong he has done, and right it, the errors he has committed and correct them and prepare himself through repentance and purification for the next stage of his journey through life. The Day of Atonement is therefore (not) an automatic absolution but an opportunity to relieve oneself of the burdens of misdeeds which we carry through life, which weigh us down, which retard our progress.

It is a blessed thing to be reminded by our religion of the great day of days that we are free to reshape our lives, and that one false step or many false steps have not set our feet irrevocably upon the road to perdition. Our moral life is redeemed from any such implacable fatalism. Atonement Day makes us confident of our spiritual sovereignty.

Manasseh, King of Judah, did all that was evil in the sight of God and men all the days of his life. He polluted the sanctuary. He worshipped idols.

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He shed innocent blood. He made his own sons to pass through the fire - a sacrifice to Moloch. He brought doom upon his people. Wherefore the Lord brought upon them the captains(?) and the hosts(?) of the King of Assyria, who took Manasseh with hooks, and bound him with fetters and carried him to Babylon. And when he was in distress, he besought the Lord, his God, and humbled himself greatly before the God of his fathers. And he prayed unto Him. The angels, around the throne of God, our rabbis declare, shut all the gates of prayer so that the prayer of the wicked man should not reach God. Such a man so black with sin is beyond Repentance. But God said: If I accept not the repentance of this man I shall have to close the gates in the face of all repentant sinners. And the Almighty One, hewed a passage through the celestial spheres for the prayer of Manasseh - so that it ascended to the very threshold of the throne of glory. "And God heard his supplication, and brought him back to Jerusalem into his kingdom".

The Day of Atonement is therefore a day of spiritual exaltation, not of depression. The Talmud declares that there were no more joyous days in ancient Israel than the 15 of Ab and the Day of Atonement, for immediately after the sacrifices of atonement were performed the day was given over to dancing and singing - as if a load had been lifted, as if life had begun anew.

How does man make atonement - how does he re-establish his spiritual equilibrium, or restore the broken harmony of his life - our sages perceived three ways: 1) the way of sacrifice 2) the way of suffering 3) the way of charity. Add with each way goes repentance.

(Hebrew - see p. 28 miss)

In ancient Israel men brought sin-offerings to atone for their sins. Animals were slaughtered to expiate with their blood the transgressions of men and to propitiate the offended deity. It was an immemorial institution, deep-rooted in the life of the people. The prophets tried to enlighten their people, to free them of their superstitious belief in the atoning efficacy of sacrifice. Thus Isaiah declared: "To what purpose is the multitude of your sacrifices unto me? saith the Lord... I delight not in the blood of bullocks of young lambs, or

of he-goats... Bring me no more vain oblations... Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless , plead for the widow."

The prophet Amos delclared: "I desire mercy, and not sacrifice, and the knowledge of God rather than burnt offerings".

Maimonides maintains that the only reason why the Bible did not prohibit sacrifices was because it recognized how deep-rooted the institution was and being unable to uproot it it sought to spiritualize and elevate it, to make it a symbol rather than a sacrament, and to ally it to our confession of sin and repentance and inner conversion.

Put sacrifice - not animal sacrifice, but sacrifice of self - still remains one of the ways of spiritual salvation. Men find life when they are willing to lose it. One supreme act of sacrifice may atone for a whole lifetime of sin for such an act regenerates life and completely remakes it. The sacrifice of happiness, careers, peace of mind, and all the other things men hold dear and delectable for home, for parent or children, for brother or sister, for some human ideal, for truth or honor, can erase the stains of many middeeds. There is great fire in a noble sacrifice, capable of melting the obduracy of sin. (Gandhi)

Suffering is another way of atonement,

Suffering washes away all the sins of men. The olive does not give up its oil until it is crushed. So men do not yield their best until they have been crushed by life. In fact so great is the value of suffering to the spiritual progress of man that the Bible declares:

The whole object of suffering in the world. One finds God not down the ~~xxxxxx~~^{stone} aisle of a cathedral or the carpeted aisle of a temple, or the sawdust trail of an evangelistic tent - but down the way of suffering. Tears can wash away many sins, and a broken heart is man's supreme sacrifice to God.

And charity is still another way of atonement. We sin largely through
(Rabbi - see p. 4 of ms)
selfishness. • We sin in act or in
speech or thought because we lack love and sympathy for others. The moment we
learn charity, that is the grace of being to other people, of
temples and suffering, the moment we become compassionate, i.e., suffering with
our fellow man - that moment we are made whole and redeemed. Charity is not so
much the giving of alms as it is the becoming of a spiritual almoner for all mankind.
To see in each man

What then is the message of this day to us? *(Rabbi - see p. 4 of ms)*
Seek me and live! If you have fallen, rise! If you have lost your way in the
world, return! A new day is dawning and a new life awaits you. No shadow need
darken your life if you reach out for the sun. Cast your ~~Karma~~ sins into the
depths of the forgotten years. Go forward as a free, unburdened man - along
the ways of sacrifice, suffering and charity to your ~~REDEEMER~~ resplendent
destiny.



1. p 12 12 -

1. How can a day atone for a deed? What efficacy is there to the sheet
Space span second of time, ~~which did not fit the space~~, next to ~~the day, which did not fit the space~~ ^{The tenth of Tishri} to sanctify a single day in the annual calendar (365 days), to atone for the sins of man? What possible re-
lation can there be between a temporal incident and the divine life, man?

2. None! Our ancient sages already warned us not to imagine that the way is a day meant ^{itself} to be away the sins of man. No external fact or act can achieve that which only an inner ^{spiritual} transformation can accomplish. Man cannot lay hold of a day or of a sacrament is itself ^{an} sacrifice and say - this will atone for my sins. For no ^{act} is sinful unless man's mind and soul participate in it. And nothing is atoned for unless man's mind and soul accomplish it. Thus the ^{Liturgy} with dark cloth ^{100% pure wool} over the ^{100% pure wool} Ark lid pl 1,1 and good deed. ^{no} fasting can atone for us - only repentance

3. The D. Y. G. - is only a kind of ^{enclosed} resting place with marsh, trees, wherein man can pause and rest and reconsider, and wherein, he is reminded to scan his past life, set out the wrongs he has done and right it, the errors he has committed and correct them and prepare himself through repentance and preparation for the next stage of his journey through life. The D. Y. G. is :: an automatic absolution but an opportunity to reflect over ^{what we do in day and} our misdeeds which we carry through life, ^{which doth us day and} our progress, ~~and what we do~~

4. It is a blessed thing to be rewarded by our religion, this great day, days that we are free to reshape our lives, and that one walk step a rising path steps have not set our feet immediately upon the road to perdition. Our moral life is redeemed from any such unpleasant fatalism. G. W. make us confident of an

5). Mannaiah, King of Tyre, did all that was evil in the sight of God and was all the day, his life. He polluted the sanctuary. He worshipped idols. He shed innocent blood. He made his own sons to pass through fire - a sacrifice.

2

to Meloch. He cast down upon his people. ~~But when the thing~~
~~was over~~ whether the hand cast upon them the captain and the
host, the King of Assyria, who took Jerusalem with hosts, and
burned their with fire and carried him to Babylon. And when
he was in distress, he besought the God, his God, and lamented
unto Him. The Angels, around them so & our Rabbis
declare, that all the gates of prayer so that the prayer
~~of~~ wicked man shall not reach God. Such a man
is beyond repentance. But God said: If I accept not
the repentance of this man, I shall have to close
the gates in the face of all repentant sinners.
And th Almighty the blessed a passage through
the celestial sphere for the prayer, Manasseh - so
that it ascended to the very threshold, the Throne
of Glory. "And God heard his supplication, and sent
him back to Jerusalem with his kingdom,
~~the~~

- 2) The D.G. is .: a day & night. Exhortation, not of depression. -
~~the~~ The Talmud declare that there were no more joyous
days in ancient Israel than the 15th of Ab and the Day of
A. - (immediately after the Passover). It was preferred
the day was given over to dancing and singing - as if
a loved had been uplifted, as if life had begun anew.
- 3) How does man make atonement - How does he establish
his spiritual equilibrium, a restore the broken harmony
& his life - Our sages prescribed 3 ways ① the way of sacrifice
& the way of suffering ② the way of charity. ^{and with each way goes} ~~and by a way goes~~
repentance.
- 4) In ancient Crete men cast in offerings, to atone for their
sins. They had funerals ^{very} slay animals to sacrifice with their blood

the goal to perpetuate the temporal得意
the transgressions of men. ~~that~~^{and} makes it his work 3
It was an incurable sickness, deep-rooted in the life, the
people. The prophets tried to enlighten their people, to free them
& their reputation being as the alarming effect, & sacrifice.
Thus Osarai declared:

"To what purpose is the unchristian, your sacrifice unto
me? earth the land ... I delgat not in the bloody battles, as
lances, or s ho-speak ... there are no more vain oblations...
- Wash you, make you clean, put away the evil, you doings
from before mine eyes. come to do evil, have to do well.
Seek further, where the offend, judge th for them, plead
for the widow"

The prophet comes declared;

"I desire mercy, and not sacrifice; and the knowledge of God rather than burnt-offerings." - Jeremiah

Marmande maintains that the only reason why the Duke
does not prohibit raversies now because it recognizes I
have deep-rooted the custom to his uses - and "I hope it
ought to spiritualize ^{the elevation} the institution it - to make it
a symbol rather than a sacrament; and to ally it
to ~~so~~ communion ^{and} piety, reputation and virtue conversion.
But as to

But sacrifice - not animal sacrifice - but sacrifice of self
still remains one of the ways & therefore salvation.
thus find life when they are willing to lose it. An offering
such an act of sacrifice may atone for a life-time
for it & regenerates that life and completely remakes
it. ~~those who~~ The one who sacrifice / has given, carries peace of mind
and all o the things now hold dear and dearest for ~~those~~
parent or children, for mother a sister for ~~family~~ ^{savikumar} for
or honor - ~~other~~ is potent enough to ~~change~~ a life for truth
eras the stains / ~~many~~ search rewards, There is great
freedom in a noble sacrifice, capable & ridding the old way
of sin. (Sandhi)

Suffering is another way of atonement. ^{1/1/10} It ^{is} ~~1/1/10~~ ^{1/1/10} ~~for its~~ ^{for its} part,
 suffering ~~wakes~~ ^{wakes} all the ~~sun~~, ^{sun} the olive does not give up its oil until it
 is crushed. So men do not yield thickest until they have been
 crushed by life. & a part so great is the value of suffering to
 the ~~whole~~ ^{whole} ~~man~~ ^{man} that the public declare ^{1/1/10} ^{1/1/10} ^{1/1/10} ^{1/1/10} ^{1/1/10}
 1/1/10 On finds God ~~said~~ ^{said} done the ^{1/1/10} ^{1/1/10} ^{1/1/10} ^{1/1/10} ^{1/1/10}
 a the carpeted aisle, a triumph, or the radiant trail of
 an angelic host - but along the way of suffering
 the ~~host~~ ^{host} ~~when~~ ^{when} ~~face~~ ^{face} ~~went~~ ^{went} into the deepest
 recesses of life. Tears can wash away many sins -
 and a broken heart is ~~for ever~~ ^{for ever} supreme sacrifice to God.

Charity is still another way of atonement. We
 sin largely through ~~negligence~~, we see us at a peak
 or that because we lack less and no sympathy for others.
 The moment we gain charity - that is, the sense
 of being ~~responsible~~ ^{responsible} to ~~the~~ ^{yesterday, to day and to} ~~other~~ ^{other} people - the moment
 we gain consciousness - i.e. suffering with our fellow-
 men - that moment we are made white and ri-
 pene as it is ^{to become} ~~to become~~ ^{to become} ~~to become~~ ^{to become} ~~to become~~ ^{to become}
~~to all~~ ^{to all} ~~manhood~~ ^{manhood} ~~of having~~ ^{of having} ~~to see in each man~~

5. What then is the message, this day to us? See, ^{1/1/10} ~~1/1/10~~ ^{1/1/10} ~~1/1/10~~ ^{1/1/10}
 fallen, rise! If you ~~wandered~~ ^{wandered} here last year way, in
 the sun, return! A new day is dawning and a
 new life awaits you. No shadow ^{need} ~~can~~ darken your life
 if you ~~seek~~ ^{seek} the sun. Cast your nets with the depth
 of the forgotten fear. Go forward as a free, unbonded
 man - along the ways, to ~~ever~~ ^{ever} fair, suffering and charity
 to your resplendent destiny.

1. It is a beautiful, uplifting, healing day - this day of G.K.
 Its message is like the deep tolling of Eternity
 → From the moment when the first ^{treasures} strains of the K.N. flow out upon the our blushed spirits - unto Shaper we are stirred, perturbed, exalted.
- (The day is solemn) with the solemnity of life and death, of pain and suffering; of struggle and failure, of sin and progress.
- Its deep, rich organ tones speak of depths and of heights, of man's mortality and of his immortal soul, of the things which pass and the things which abide, of all that is stately, solemn, tragic a magnificent in man's life upon earth.
2. There is no day quite like it in any of the religions of the world.
 A 3000-year old Holy Day is this day of G.K.
 The ages have woven its rich tapestry of liturgy, symbol and ceremony. It is rich in history
- G.K. speaks of ancient Israel, and the splendor of the Sanctuary in Jerusalem, and of the High Priest.
- G.K. speaks of other sanctuaries less imposing of a later age when a wandering people - ^{scattered} pour out - Isayatican improvised - far from the spying eye - Inquisition to pray forever for the forced duplicity -
- Never a year in these 3000 years but what somewhere in world on banks - slave, prince, exile - ^{poisonous} - An unbroken continuity of 30 cent - an unbroken faith - an unshakable sp. splendor.
- And long after we are gone - and our very names - nations and empires - attrision of time - somewhere on God's earth, whenever G.K. returns with the revolving season - some some of Abraham will be found who will repeat the unison the cry of faith hope & challenge.

3/ The High Priest who celebrated the last y.k. in besieged Jerusalem
knowing full well - could hardly project his anxious
gaze - and foresee that 1900 years later - 16 m.
on that very day all over the world - and repeat the
same unmemorial words prophetically,

4). I glimpse something of eternity in all this - something of the
law of Survival and Deathlessness

→ The True, the Good, the Beautiful live on. They outlast
the 'tooth of time and razure of oblivion'

→ Take hope all ye who doubt! "The grass withereth ...

5). I sometimes hear men say - "Judaism is dying!"

Then - (every age has had its doubters -

they fall out - disappear - But their place - man

6). A disheartened and melancholy prophet

This, alaz plp בָּזַלְעֵל צָדֵק - "The virgin of Israel has fallen
that was 27 c. ago - Yet, to-day, perhaps on very spot
where prophet announced his dire - and thence world

→ ① Pharaoh - בָּזַלְעֵל צָדֵק - "I will draw my sword,
my hand shall destroy them"

- Nebuchadnezzar - who led the prince -

- Haman - cast lots

- Titus - who built the Triumphal Arch

Torquemado - who watched the exiles

- Chmelni茨基 - The Cossack Hetman

Cyrus Polddeus - 1/3.

But all their power, their hosts and auxiliaries - are laid in
the dust.

But Israel assemble - to-day - ^{prophets 1/2 10}

7. Men are perturbed about Hitler - antisemites -
They are men of little faith.

Go down to oblivion -

Their own people will deserve - erase -

Israel will live - ^{prophets 1/2 10}

8). As long as Israel will cling to the Spirit of G.K.

faith - piety -

to things which are from everlasting to everlasting.
love - home - justice - reverence

"For I the Lord change not! And ye, O sons of Jacob,
will not be consumed."

9. Beautiful is the Day. Beautiful is the Message!

(1) Day 1/2 10.

How can a day atone for a deed?

What efficacy is there to what span

What possible relation - an accident of time

(2) Now! Our sages had warned -

No external fact or act can achieve

No act is sinful unless ruined & lost

prophets 1/2 10

(3) G.K. is not an alternative abstraction - but Opportunity

10). Y. H. reminds us - we are free - reshape
one false step - Redeemed from inescapable fatality
confident of our spiritual sovereignty.

11). Mauassch, King of Judah - polluted - washed
shed - pass them fire - moloch - Brot doom
Wherefore - King of Assyria - hoots - Babylon -
And when he was in distress - besought
prayed with him - Augles - shut gates
such a man, so black with sin - beyond
But God said - if I accept not -
hewed a passage -
"And God heard his supplicants and sent
him back to Jer. with his Kingdom"

12). Menor, day-one's exaltation - not depression

15 Ah - Your Kippur -
as if a load had been lifted - as if life had begun

13). How does one make atonement? Equilibrium
restore broken harmonies -

① The way of sacrifice

" .. ! Suffering

" charity

14). Way of sacrifice - Ancient Israel - Ob - Mo
Prophets - "I desire mercy + not sacrifice

① But the principles of sacrifice - still remains way

- then find life only

→ It is the law of life - Soc. & happiness, careers
for home - for children etc etc.

→ There is great fire in noble self-sacrifice
capable of melting the most obstinate stone.
Gandhi -

15. The way of suffering - as it is the 10th lesson poster

→ The olive -

→ - & 2nd olive tree

→ one finds soul red down the ^{stone} stone aisle

→ Tears can wash away many sins
and a man's brother heart is full of love. Soc.

16. And the way of charity -

charity [or] the 3rd blind eye

charity, 3rd - pure heart. guru, spirit

Why do we sin? - Selfish - thoughts

The moment we learn charity - sympathy

- for others - how short life is -

Made whole & redeemed.

17. This, then is message of G. H. - Sacred Man!

Green days go forward - dark way, bad fallen -

what Kaddish

1. (Duth p. 578)
now -

2. To remember - to forget - 2 words
linked with death -

① We speak of "dead past" mean the forgotten past. Link death with forget.

② Birth of the Dead - Memorials to the dead
Link death with Remembrance

Forget + Remember - struggle for possession

3. Forg. is often very desirable - ~~and~~ ^{for} -

- Some things must be crowded off -

- Couldn't carry on - it always - poisonant
Grief - a bitter sense of wrong - a
consuming hate

① One should not mourn indefinitely

- Not only prevents past life -

② Grief is often good for men. (Duth)

But too much of it - destroys some

③ we should learn to forget -

Also Frailets - "No man breathes"
Compassionate in our judgment
Perhaps not to judge at all

4. But there are things to remember -

- ① We love them too much completely to forget them.
- ② We sought that "Wish to Remember" in monument-engrave
- ③ ~~photos to panels - first what photo pt~~

5. What do we wish to Remember?

- ① The things which gave us pride.
companionships - common tasks -
common burden - common sorrow
- ② When we are alone - and we think
of dear ones far -
- ③ The things which cause us to say
in pride, even if in tears - "It was
my father" -

6. Blessed is the man, a woman who
leaves such a ~~memorial~~ -
O Better than bag of wealth -
is a ~~woman~~ treasure of noble memories.