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Yom Kippur, 1938.

ABSTRACT OF ADDRESS DELIVERED BY DR. ABBA HILLEL SILVER AT THE TEMPLE, ANSEL ROAD AND EAST 105TH STREET ON YOM KIPPUR EVE, October 4, 1938

There are dark thoughts which frequently crowd in upon man's mind and bring him to the edge of the wilderness. Why is human life so tragically brief and so full of trouble and sin? Why must loveliness crumble into the dust and beauty see corruption? Why is the road so short between the cradle and the grave? And why are our few short years upon earth so often shot through with suffering and ~~xxx~~ want?

Within these dark thoughts of negation and despair, life and faith kindle bright lamps of affirmation. Are trouble and suffering always negative? Do they never yield blessings to men? Have men and women never learned humility, compassion, forgiveness and fortitude at the hands of these stern tutors? Have not pride and selfishness frequently been chastised by the rod of suffering into submission to kindlier ways of living? How many men and women have risen to the higher disciplines of life by some tragedy which shook them out of their narrow conceits and complacencies? The sweetest songs have come from lips which had tasted the bitterest dregs, and the most exquisite courage from hearts stretched upon the rack. Are not the poorest of men those who have never lost anything?...

That human life is short is all too true, but it is not the whole truth. A day is twenty-four hours for one man. It may be an eternity for another. Some men run their seventy years of life to waste and futility. Others crowd immortality into a single hour. "Teach us to count our days that we may become wise of heart". The wise of heart count their days wisely, not by hours and minutes but by efforts and achievements. What matters it that Shelley and Keats wrote their masterpieces and died before they were thirty. Others lived much longer and never reached the hem of their greatness. They, themselves, might have lived longer and never excelled the greatness of their youth.

We experience flux and change, but we also stand amid the eternal ways and about us are the everlasting arms of God. Our ultimate reality dwells in the

everlasting reality of God. Through us sweep the eternal tides of imperishable beauty, and deathless truth and goodness. They grant the boon of timelessness to our flitting days, and bestow the crown of significance upon our feeble hopes.



④ Honors we sought - titles - positions
top עליון עליון עליון -

Bitter denunciation of death

5. Perspective - What Counts?

3 Friends

6. Perfection - Many things we can get along
(Juste)

6. What counts? Walk quietly - work -
help - eager co-workers -

7. 13/17 plus 17/17 plus 2/16

Ships

completed his journey - departs with wife and
crown of a good name.

1- get my review of 'The Psalm' - as to Sp. message of Ps. for our day -
chaos -

2. All words - part. sources - 'de profundis' - when men come
up against destiny - ag. things primary + ultimate - against
inevitable fate. against ^{the} cruelty & ^{accursed} change - against soul-shaking
grief - despair - disaster - walked before ^{defeat} ^{of} ^{the} ^{forces} ^{of} ^{the} ^{universe} - in the furnace
battering & fortune, a helpless in the first overwhelming passion:-

3- the thoughts that pass thru our minds - unbidden + uncontrolled -

4- One, these immortal symphonies, the brooding mind of man -
is Ps. 90. It ~~trans~~ broods over the elemental facts in human
exp - It speaks of death - & the unity of our days ^{of the eternal creation of man's story - weight &} upon earth ^{passing}
& pain & suffering, & wrath, & repentance, & compassion ^{of} ^{the} ^{things} ^{which} ^{are} ^{established} ^{forever} & ^{then} ^{which} ^{are} ^{not} ^{so}
the things which are established forever & then which ^{are} ^{not} ^{so}
every as a watch in the night.

5- It was written in 344 - B.C. - great crisis
& catastrophe in hist. of Israel. Antiochus III Deius
invaded country, laid the Temple in ashes, took part of
Jew. people captive & transported them far away as the
shores of the Persian Sea. At least 15,000 Ps.
~~record that~~ reflect that great nat. calamity - & show the
tragic despair & the desperate mind & soul searchings of the people
of Israel, that time. Ps. 90 is an, then 15 - It is
a personal document of doubt, fear and hope against the
background of a national calamity:-

6- ~~Perhaps it would~~ It is: perhaps not amiss to re-read the Ps.
on these days of ours - when nat. disasters have come upon
our people again - and to refresh with this Ps. of long ago
the way his weary feet wandered ^{to} ^{the} ^{finally} ^{found} ^{the} ^{place}

He caught a vision in his dream - a burning faith
and the sanctuary which our hearts are so earnestly seeking to deep-
ly listen to his cry, to the heart, his heart. Perhaps
our hearts will swing into the rhythm, his, our own thoughts

7. A lyric poem is not always arranged in logical sequence -
It is not the calm exposition of a thesis, or the cumulative stacking
of an argument. ^{It is a turbulent surging forth of pent}
up emotions - ^{gathering tides of stress & passion} -
A river rushes out of Eden to water the earth, and from
thence it is parted and becomes many heads. ^{There is}
a such a one as Ps. - The pearls of that are not ^{already} strung
in orderly sequence upon the thread of a ^{single} unifying thought.
They are still in disarray, as it were, ^{scattered} on the tray.
But the hand will pass no dispassionately in stringing them
together. I will just read the Ps. to you - as an unknown
Ps. I am sure - as it came hot from the heart, the
rings - And then we shall try to arrange it as the
sequence of thought - so that the full force, ^{the} ~~the~~ moving
thought shall not be lost to us - (Read)

8. Note that there are in this Ps. - with all the tragic
^{negatives} negatives of life - and all the answering ^{affirmatives} positives -
the deep, deep darkness, the world - and the lamps
which shine in that darkness. Reluctantly, ^{the}
mighty solemn, freighted rhymer, the Ps. leads us ⁱⁿ to
the abyss. ^{of gloom - negation - hopelessness} And as resolutely they return us to the dwelling
place of light & hope.

9. First comes the dark thought - which takes little askers in the worth
the ~~bo~~ tragic brevity of human life. — The mountain ends.
The whole venture lies on
The spheres ^{planets} hurry on in their eternal courses & that man's
life is little ~~like green herbs~~ — ~~great with bloom~~
~~without + without~~ which ~~plumeth~~ in the morning ^{as things} ~~but~~
~~dies~~ or the evening — His life is with a rainy tale that is
quickly told — 3000 suns set by strength & reason — and they
are speedily gone, it was fly away!

How often has man unwillingly brushed vehemently over this irreparable
fact, human existence. Esp. in occasions when life faded even
to reach the 3 notes - when youth perished, & childhood
is lowered into the grave - why must loneliness creep
with death, why must the beautiful be corrupted, why is
the road ~~between~~ so short ~~between~~ the cradle & the grave - the
space between the two insupportable to crumpled?

10- And ~~how~~ life is not only tragically brief. It is "so full of
trouble". ^{pass} - ~~These~~ men are storm-swept
by the hand of God, ^{1st 3rd} ~~until~~ until they fall into the
last long sleep. ^{1st 1st 2nd 2nd} Their days are
"all confusion, toil and misery." <sup>our existence is not by God at
the hands of wandering shepherds</sup> (as few short years
are often shot through with pain, want, defeat and humiliations
+ disillusionments)

"— And it is full of iron —" than hast set our imaginations before thee,
our heart rises in the light of thy crumpled wave" — How often
do men bungle the few opportunities for happiness which
they may pass enjoyed in their brief lives? Freed, last,
happily, ^{they must} ~~they~~ ^{shall} further darken men's lives and add their
load of grief to that which nature unheeds upon man

frail finitude. The wrath of God - the violent anger of
retribution overtakes ^{the sinner} the sinner and hurls him
into the dust - until man cries out in the bitterness
and helplessness, his spirit ^{is} ~~is~~ ^{fixed} - How long!
That many, many questions, all tortured hearts - how
long, O God, how long?

12 - Such is the Stygian gloom into which the B. leads
us - seemingly impenetrable places - here on at the end
of the dark road - before us ^{lies} the wilderness and
madness. But there ^{are} ~~the~~ ^{camp} ~~are~~ ^{appears} the lamps which shed radiance and
darkness - the bright lamps which shed radiance and
darkness outwards, light ~~in the sea~~ for the
spirit of man. He begins its heroic affirmations -
The undefeated & indefeatable heart of man - cries out
against the ^{chill} chaos of such ~~cast~~ ^{cast} ~~horror~~ - 21/11/11 -
And there is light!

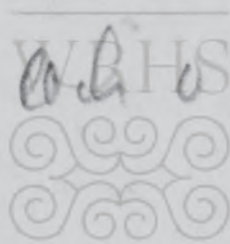
13. First comes the threat which is the Jewish threat J. H.
that: ^{31/12/12} ~~Then turnest man to~~ ^{Then turnest man to} ~~thus hurling man into~~
~~the dust, and saith~~ "Turn from sin, ye children of men"
Man sins, it is true, and brings sorrow & wrath upon
himself & upon others. But man can repent - man can
return! Man can free himself of sin - man has the
power to org. & develop his life so as to curb flesh,
thwart passion & flesh & man - a better world for the
under & for society is possible - a happier world
- a world of peace - There is freedom - well - &
the possibility of influencing life within man -

that there might be perfect love - for perfect love has
2 phases - afflictions & prosperity ^{abundance of} ~~prosperity~~ ^{graces}
and rigor & judgment

With thy wounds will I heal thee -

Adam - man went down - into which
2 times - Nam, & man - Darkness -

nam, othe - Shadow, Death - such
then against both the TSO descended
him -



15. And as for the brevity, human life - I am - all too true!
But not the whole truth, and here ~~things, common~~
~~life feeds by the flame of~~

① Life cannot be measured in time-units. A day
is 24 hours for one man. It may be an eternity
for another. Some men ~~waste the~~ ^{live} ~~live~~ ^{live} 70 years
with idleness, waste - Others crowd unavailability in
our lives. "Teach us to ~~number~~ ^{count} ~~to our days,~~
that we may become men, heart" - The men, heart
counts his days wisely - not by their hours and
minutes - but by their efforts and achievements crowded
into them. What matters it that Raphael and Shakespeare
and Shelley ^{wrote their masterpieces and died} ~~before~~ they were 35. ~~and~~ ^{and} other ^{other} ~~other~~
much longer and never reached the height, their powers.
They themselves may have lived longer and never excelled
the powers, their faithful practices -

What matters is the work done - There should be the
prayer, every heart: "May the form, the land our last
rest of us - Establish then the work, our hands,
Yea, the work of our hands establish there it."

16) And there is yet another lamp in the darkness. - True,
our lives are short. We pass away like a flicking shadow.
But we are bound up with a life which is not short -
but everlasting. With a reality which is not a flicking
shadow but more substantial than the loquacious mountains.
We dwell in God -!

Lord, then hast been our dwelling place in all perils—
before the wils... were hot fets - a ^{way} ~~even the way~~ ^{that} ~~has~~ ^{been} ~~periled~~ ^{is also} ~~from~~ ^{These first words of the Ps. are in a little of the} ~~from~~ ^{from} ~~scouring~~ ^{scouring} ~~to~~ ^{to} ~~everlasting~~ ^{everlasting} ~~then~~ ^{then} ~~art~~ ^{art} ~~God~~ ^{God} ~~in~~ ⁱⁿ ~~the~~ ^{the}
sea of flux & change, there is that which is changeless
and eternal - God. That God is a God of just, of
love, of forgiveness - He is our Father. We are his
children. We trust in Him. He is our beyond
our wisdom - strong beyond our strength. But
our little, humbled, ^{careful} ~~careful~~ ^{life} ~~life~~ is never there shielded
in Him. His compassionate arms embrace us.
— God - God in image, His everlastingness —



17. And so confidently - the Psalmist ~~you~~ can pray to
His God:

"S, is us now they live in a ~~circumstance~~ ^{circumstance}.

Gladden us in preparation to the day, their best of friends,
The years that we have seen evil....

1/ No book - so dear -

Sung - sky - accent

Found way - ritual -

Calv. n. - anatomy - each Ps. reveals - corner - ecstasy -

Psalter also echoes - national exper - 1000 - sp. character

Successive generations - guided - ways - taught - nature

Partic in times of affliction - c. 14/162 - for comfort - strengthening -

Its tender cadences soothed - mighty rhythms + resound. strophes

Perhaps we, too, of this genera - widow - darkling place

Still perform their blessed ministry - tried - people in
sore distress.

2/ All words - "de profundis" - come up as Destiny -

primary + eternal

grief -

Naked

Helpless

group



of chance - Soul-harry

3/ One of these unmistakable symphonies, the Heart - Ps. 90 -
Speaks of elemental things - brevity - etc.

4/ Was written 344 - Antiochus III - Ochus - Caspian
At least 15 - echoes - great nat. calamity - Reflect
dispar.

Ps. 90 is on, then ^{+ greatly} A personal document - bookend

Not amiss - re-read in these days - Retrace - steps
listen to beatings of his heart - Swing into rhythm -

5/ A lyric poem - arranged - logical sequence

Not always calm exposition, theme - cumulative stadia

Sometimes - turbulent gushing - pent-ups - galloping
tides of stress - over-burdened heart

" A river rushes out of / 38 to wash - from thence
parted & becomes many heads

Such is our Ps - Pearls - orderly sequence
disarray - fray

But the knowing hand - no diff. - stringing

I will just read - not unknown - as it came
but - then arrange - as to 'that' - Sequence
- to get full benefit & its working thought.

Read

6/ These notes - wall-nigh all the tragic negations -
all the answering affirmations.

Deep, deep darkness - lamps which shine

Relentlessly sober, freighted stoppages lead us
and as resolutely - light

7/ First comes the dark that - tastes ashes - 'brenty'
Mountains endure - but man - burst into bloom
 A seriy tale quietly told - Speckly symphony
How often has human heart brooded - unweave
Exp - less > 3 scene - Youth - Childhood
 Why must loneliness crumble - dust -
Beauty see corruption?
 Why is road so short bet. cradle - Space
cramped -

8/ "Fall of trouble" - WRHS  - "Storm-swept"
fall - fall
"for p2271" - "Confusion, toil + misery"
Not peace! - shot thru

9/ Full of Sin - Dark -
 Why Bungle - add,
Wrath of God - violent anger & retaliation -
overtake - humble - XX 38

10/ Such is gloom - Ps. leads - unpeneable gloom -
edge of wilderness

Lamps - Kivled - thrust aside

Life + Faith begin their heroic affirmations

11/ Sim? per. But - 2/11/2 12th - Y Kippur

Can free himself - foes - Rise - Will-Power

Can reorganize - a better world is possible

Greed-Hate - was - need not - Decided - clean

2th - First Lamps!

12/ That life is full of sorrow - True -
Here, again, a Lamp

Always negative? No blessing?

Have not - learned Humility - seen tutors

Have not pride - chastised

Risen to higher disciplines - ragged - short
Thy are wounds - healed - Protest
Sweetest song - exquisite courage - Ray of light
Life 2th - Adam

Suffering - not punishment - perverted discipline
20/11/11 - 20/11/11 -

Perfect love - "Light of Creation" - with drawn

"the divine disc. of suffering" - lamp - Jews

11/ Brevity - True - with whole truth!

A day is 24 hrs

one man will run his 70 yrs - waste

What

What matters - What - 30

" " - is work done

This should be an prayer -

20/11/11

12/ Get another lamp! Flux - Change

We also stand in eternal ways - overlooking

18/11 - Christmas - The point is in the lamp!

Our ultimate reality -

There is sweep the tides

They plant the boom of timelessness

We dwell in 9d - #13/Lamps - 20/11/11