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YOM KIPPUR SERMON

1963

DR. ABBA HILLEL SILVER

ON YOM KIPPUR MORNING WE READ FROM THE TORAH A CHAPTER FROM THE BOOK OF DEUTERONOMY, ^{This chapter} WHICH SPEAKS OF ^a THE COVENANT WHICH EXISTS BETWEEN MAN AND GOD, A COVENANT WHICH, IF BROKEN, LEADS MAN TO DESTRUCTION. THIS COVENANT IS PREDICATED UPON MAN'S FAITHFUL OBSERVANCE OF A SET OF MORAL COMMANDMENTS, NOT TOO HARD FOR MAN, WITHIN HIS REACH AND COMPETENCE. THEY ARE NOT OVERPOWERING IN THEIR REQUIREMENTS. THEY ARE NOT AS TOWERING AS THE HEAVENS, NOR AS REMOTE AS THE DISTANT SEA. RATHER ARE THEY VERY NEAR, AS NEAR AS THE MOUTH AND THE HAND AND THE HEART OF A MAN.

BUT UPON THE OBSERVANCE OF THESE COMMANDMENTS, A MAN'S VERY LIFE DEPENDS -- THAT IS, THE PEACE AND HAPPINESS OF HIS LIFE. TO KEEP THESE COMMANDMENTS MEANS LIFE AND A BLESSING, TO BREAK THEM MEANS DEATH AND A CURSE. MAN IS FREE TO CHOOSE WHICH WAY HE ^{wishes} ~~WANTS~~ TO GO -- TOWARDS LIFE OR TOWARDS DEATH. THE TORAH URGES HIM TO CHOOSE THE WAY WHICH LEADS TO LIFE --

פ"ק 2 אג"ק 1

FOLLOWING THE READING OF THIS PASSAGE FROM THE TORAH, WE READ AS THE HAFTARAH -- THE PORTION FROM THE PROPHEPIC WRITINGS -- A CHAPTER FROM THE BOOK OF THE PROPHET ISAIAH.

THIS SUPPLEMENTS AND CARRIES A STEP FURTHER THE THOUGHT OF THE ^{selection} CHAPTER FROM THE TORAH. WHAT HAPPENS TO A MAN WHO HAS BROKEN ONE OR MORE OF THE COMMANDMENTS OF GOD? IS HE FOREVER DOOMED, LOST AND ACCURSED? IF A MAN HAS FALLEN, CAN HE NEVER RISE AGAIN? THE PROPHET ISAIAH DECLARES THAT THIS IS NOT SO AT ALL. GOD DOES NOT CONTEND FOREVER. HE IS NOT FOREVER WROTH. IF A MAN COMES BEFORE HIM WITH A CONTRITE AND HUMBLE SPIRIT, GOD WILL RESTORE HIS SPIRIT AND REVIVE HIS HEART. GOD WILL HEAL HIM AND MAKE HIM WHOLE AGAIN.

BUT A MAN MUST FIRST FRANKLY ACKNOWLEDGE HIS SINS TO HIMSELF AND TO HIS GOD AND MAKE ATONEMENT FOR THEM. NOT BY FASTING^{only.} FASTING IS ONLY AN OUTER SYMBOL OF^{an} INNER CONTRITION. ATONEMENT MEANS A RETURN TO A BETTER WAY OF LIFE;^{It means} - TO LOOSE THE FETTERS OF WICKEDNESS, TO UNDO THE BANDS OF THE YOKE, TO LET THE OPPRESSED GO FREE, AND TO BREAK EVERY YOKE. ATONEMENT CONSISTS IN DEALING YOUR BREAD TO THE HUNGRY, IN BRINGING THE POOR THAT ARE CAST OUT TO YOUR^{home.} HOUSE. WHEN YOU SEE THE NAKED, THAT YOU COVER HIM, AND THAT YOU HIDE NOT YOURSELF FROM YOUR OWN FLESH. ATONEMENT MEANS TO DRAW OUT YOUR SOUL TO THE HUNGRY, AND SATISFY THE AFFLICTED SOUL. ~~THEN YOU SHALL BE LIKE A WATERED GARDEN, AND LIKE A SPRING OF WATER, WHOSE WATERS FAIL NOT.~~

IN OTHER WORDS, A MAN ^{reorganize} CAN RECONSTRUCT HIS LIFE, A MAN CAN RESTORE THE BROKEN HARMONIES OF HIS EXISTENCE BY DELIBERATELY RE-DEDICATING HIMSELF TO THE VERY COMMANDMENTS AND MORAL ORDINANCES WHICH HE HAD DISHONORED AND SET AT NAUGHT.

ON YOM KIPPUR AFTERNOON WE AGAIN READ A CHAPTER FROM THE TORAH -- THIS TIME FROM THE BOOK OF LEVITICUS. HERE THE MITZVOT -- THE COMMANDMENTS REFERRED TO IN THE MORNING TORAH READING ARE ENUMERATED IN DETAIL. THESE MITZVOT WHICH ARE AT THE BASIS OF THE EVERLASTING COVENANT BETWEEN MAN AND HIS MAKER AND WHICH ARE FRAUGHT WITH SUCH SERIOUS CONSEQUENCES FOR ^{the life} SPIRITUAL LIFE OR DEATH ^{of} FOR MAN ARE ITEMIZED FOR MAN'S ^{his} GUIDANCE AND INSTRUCTION. THOU SHALT NOT STEAL, OR DEAL FALSELY OR LIE ONE TO ANOTHER. THOU SHALT NOT OPPRESS THY NEIGHBOR. THOU SHALT NOT CURSE THE DEAF NOR PUT A STUMBLING BLOCK BEFORE THE BLIND. WHEN THOU RENDEREST JUDGMENT, THOU SHALT NOT RESPECT THE PERSON OF THE POOR, NOR FAVOR THE PERSON OF THE MIGHTY. THOU SHALT HAVE ONLY JUST BALANCES, ^{and} JUST WEIGHTS. THOU SHALT NOT STAND IDLY BY THE BLOOD OF THY NEIGHBOR. THOU SHALT NOT HATE THY BROTHER IN THY HEART. THOU SHALT NOT TAKE VENGEANCE, NOR BEAR ANY GRUDGE AGAINST THE CHILDREN OF THY PEOPLE. THOU SHALT LOVE THY NEIGHBOR AS THYSELF AND THOU SHALT LOVE THE STRANGER AS THYSELF.

HERE IS A CATALOGUE OF MAN'S MORAL DUTIES WHICH, THOUGH ^{clearly} FORMIDABLE, ARE NEVERTHELESS NOT BEYOND MAN'S REACH. THEY ARE THE ESSENTIAL TOOLS BY WHICH MAN CAN BUILD A GOOD LIFE FOR HIMSELF, BY WHICH MEN COLLECTIVELY CAN BUILD THE GOOD SOCIETY.

FOLLOWING THIS READING FROM THE TORAH IN THE AFTERNOON OF YOM KIPUR¹³, WE READ AS THE HAFTARAH --THE PROPHETIC PORTION -- THE AMAZING LITTLE BOOK OF JONAH.

IF THERE EVER WAS A CASE OF MULTUM IN PARVO -- MUCH IN LITTLE -- THE BOOK OF JONAH IS THE PERFECT ILLUSTRATION OF IT. IT CONSISTS OF ONLY FOUR BRIEF CHAPTERS, TOTTALLING ALTOGETHER A FORTY-EIGHT VERSES. ON THE SURFACE, THIS IS/ STRANGE, INCREDIBLE STORY. A MAN IS THROWN OVER-BOARD AND IS SWALLOWED UP BY A WHALE. AFTER THREE DAYS HE IS CAST OUT AGAIN ALIVE. IF TAKEN LITERALLY, ^{it is} ~~it~~ IS A TALL AND PREPOSTEROUS TALE WHICH WOULD STAMP THE BIBLE AS A BOOK CONTAINING BIZARRE LEGENDS.

BUT THE BIBLE WHICH IS THE SACRED AND REVERED BOOK OF HALF OF MANKIND IS NOT A COLLECTION OF TALL TALES, OF INCREDIBLE ROMANCES. ^{It is} IT CERTAINLY WOULD NOT HAVE BEEN SELECTED ^{for} AS THE READING ^{for} FOR THE AFTERNOON ^{services} OF THE DAY OF ATONEMENT, THE HOLIEST DAY IN THE YEAR.

THE AUTHORS OF THE BOOKS OF THE BIBLE WERE NOT NAIVE CHILDREN. THEY WERE PROFOUND STUDENTS OF LIFE, PROFOUND THINKERS, WHO PROBED DEEP INTO THE PROBLEMS OF ^{human existence} LIFE AND TAUGHT ^{men} THE MOST INDISPENSABLE WISDOM. AND THE BOOK OF JONAH WAS DELIBERATELY SELECTED ^{for this holiest day} BECAUSE IT CONTAINS THE EPITOME OF SOME OF THE ^{most exalted} GREATEST TEACHINGS OF OUR RELIGION. THE AUTHOR EMPLOYED A POPULAR ORIENTAL FOLK-TALE TO DEVELOP A GREAT RELIGIOUS THEME. GREAT ARTISTS FREQUENTLY DO JUST THAT. IN THE EAST, A TALE WHICH IS RICH IN IMAGERY AND IS SWIFT TO INCITE THE IMAGINATION AND HOLD THE ATTENTION OF THE LISTENER IS THE TRADITIONAL MEDIUM FOR THE TEACHING OF ^a GREAT MORAL TRUTHS. THE STORY IS ONLY THE VEHICLE AND IS NOT TO BE TAKEN LITERALLY. THE LISTENERS ^{were} ARE TRUSTED TO DISCOVER THE KERNEL IN THE SHELL. THE BOOK OF JONAH IS A PARABLE -- A SERMON ^{of great depth} IN THE FRAME-WORK OF ^{an exotic} A LEGEND.

THE STORY OF JONAH CAN BE QUICKLY TOLD. THE WORD OF THE LORD CAME TO THE PROPHET JONAH TO GO TO THE CITY OF NINEVEH, THE CAPITAL OF THE KINGDOM OF ASSYRIA AND TO PROCLAIM THAT IN FORTY DAYS NINEVEH ^{will} SHALL BE DESTROYED. THIS PROCLAMATION WAS INTENDED TO WARN THE PEOPLE AND TO CAUSE THEM TO REPENT OF THE EVIL OF THEIR WAYS. BUT THE PROPHET JONAH DOES NOT WANT TO DELIVER THIS ADMONITION. ^{warning} INSTEAD OF GOING EAST TO NINEVEH, HE FLEES WEST TO TARSHISH IN FAR AWAY SPAIN. HE TOOK ^{on board} A SHIP TO ESCAPE FROM HIS MISSION. BUT GOD HURLED A GREAT WIND UPON THE

SEA AND THE SHIP WAS IN DANGER OF BREAKING UP. ALL THE CARGO
ON BOARD WAS CAST OVER-BOARD BUT STILL THERE WAS NO RELIEF
FROM THE STORM. ^{on board} EVERYONE PRAYED TO HIS GOD, ALL EXCEPT JONAH
WHO WAS FAST ASLEEP IN SPITE OF THE STORM. FINALLY THE SAILORS
CAST LOTS TO FIND OUT WHO HAD PROVOKED THE WRATH OF THE GODS ^{to bring on this storm}
AND THE LOT FELL UPON JONAH. THEN JONAH TOLD THEM THAT HE
WAS A JEW, A PROPHET, WHO WAS RUNNING AWAY FROM THE MISSION
UPON WHICH HIS GOD HAD SENT HIM. THEN THE SAILORS SAID TO HIM,
"WHAT SHALL WE DO TO YOU THAT THE SEA MAY BECOME CALM, FOR
THE SEA GROWS MORE AND MORE TEMPESTUOUS." THEN JONAH SAID
TO THEM, "TAKE ME UP AND CAST ME INTO THE SEA, THEN THE SEA
WILL BECOME CALM, FOR I KNOW THAT IT IS BECAUSE OF ME THAT
THIS GREAT TEMPEST IS UPON YOU." NEVERTHELESS, THE MEN ROWED
HARD ^{in the hope of bringing} TO BRING THE SHIP TO THE LAND, BUT THEY COULD NOT FOR THE
SEA GREW MORE AND MORE TEMPESTUOUS, WHEREFORE THEY CRIED
UNTO THE LORD AND SAID, "WE BESEECH THEE, O LORD, WE BESEECH
THEE LET US NOT PERISH BECAUSE OF THIS MAN AND LAY NOT UPON US
INNOCENT BLOOD, FOR THOU, O LORD, HAS DONE AS IT PLEASED THEE."
SO THEY TOOK UP JONAH AND CAST HIM INTO THE SEA AND THE SEA
CEASED ITS RAGING. THEN THE LORD PREPARED A GREAT FISH TO
SWALLOW UP JONAH AND JONAH WAS IN THE BELLY OF THE FISH THREE
DAYS AND THREE NIGHTS. THEN JONAH PRAYED UNTO THE LORD,
~~WHEREAFTER THE~~

WHEREAFTER THE LORD SPOKE UNTO THE FISH AND IT VOMITED OUT JONAH UPON THE DRY LAND.

FOLLOWING THIS, THE WORD OF THE LORD CAME UNTO JONAH A SECOND TIME SAYING, "ARISE AND GO TO NINEVEH, THAT GREAT CITY, AND MAKE UNTO IT THE PROCLAMATION THAT I BID THEE. " THIS TIME JONAH AROSE AND WENT UNTO NINEVEH ACCORDING TO THE WORD OF THE LORD. WHEN HE ENTERED THE CITY, HE PROCLAIMED AND SAID, "IN FORTY DAYS NINEVEH SHALL BE OVERTHROWN. "

THE PEOPLE OF NINEVEH BELIEVED HIM, AND THEY PROCLAIMED A FAST AND PUT ON SACK-CLOTH FROM THE GREATEST OF THEM EVEN TO THE LEAST. THE KING OF NINEVEH AROSE FROM HIS THRONE AND LAID HIS ROBE FROM HIM AND COVERED HIMSELF WITH SACK-CLOTH AND SAT IN ASHES. THEN HE CAUSED IT TO BE PROCLAIMED AND PUBLISHED THROUGHOUT THE CITY THAT EVERY MAN SHOULD TURN FROM THE EVIL OF HIS WAYS, FROM THE VIOLENCE THAT WAS IN THEIR HANDS. PERHAPS GOD WILL HAVE MERCY UPON US AND TURN AWAY FROM HIS FIERCE ANGER THAT WE PERISH NOT. GOD SAW THEIR WORKS THAT THEY TURNED FROM THEIR EVIL WAYS AND HE REPENDED HIM OF THE EVIL WHICH HE SAID HE WOULD DO UNTO THEM, AND HE DID IT NOT.

NOW THIS DISPLEASED JONAH EXCEEDINGLY. WHAT HE HAD FEARED HAD COME TO PASS. GOD WAS NOT THE STERN, UNYIELDING JUDGE THAT HE WOULD HAVE LIKED HIM TO BE. HE WAS A GRACIOUS AND FORGIVING GOD, COMPASSIONATE, ABUNDANT IN MERCY.

GOD HAD MADE A FOOL OF HIM, JONAH. HE ^{made him} ~~HAD~~ PROCLAIMED ^{behold} THAT THE CITY WOULD BE DESTROYED IN FORTY DAYS AND IT WAS NOT, BECAUSE GOD HAD FORGIVEN THESE MISERABLE SINNERS! AND SO JONAH PRAYED IN ANGER AND IN DUDGEON, "O LORD, TAKE, I BESEECH THEE, MY LIFE FOR IT IS BETTER FOR ME TO DIE THAN TO LIVE." THE LORD SAID TO HIM, "ART THOU GREATLY ANGRY?"

THEN JONAH WENT OUT OF THE CITY AND SAT ON THE EAST SIDE OF THE CITY AND THERE MADE HIM A BOOTH. HE SAT UNDER IT IN THE SHADOW SO THAT HE MIGHT SEE WHAT WOULD BECOME OF THE CITY. AND THE LORD GOD PREPARED A GOURD AND MADE IT TO COME UP OVER JONAH THAT IT MIGHT BE A SHADOW OVER HIS HEAD TO DELIVER HIM FROM THE HEAT. AND JONAH WAS EXCEEDINGLY GLAD BECAUSE OF THE GOURD ^{and its shade} BUT THEN GOD PREPARED A WORM WHEN THE MORNING ROSE THE NEXT DAY AND IT SMOTE THE GOURD SO THAT IT WITHERED. WHEN THE SUN AROSE GOD PREPARED A VEHEMENT EAST WIND AND THE SUN BEAT UPON THE HEAD OF JONAH THAT HE FAINTED. THEN GOD SAID TO JONAH, "ART THOU GREATLY ANGRY FOR THE GOURD?" AND JONAH SAID, "I AM ^{winded} GREATLY ANGRY, EVEN UNTO DEATH", AND THE LORD SAID, "THOU HAST HAD PITY ON THE GOURD FOR WHICH THOU HAS NOT LABORED, NEITHER MADE IT TO GROW WHICH CAME UP IN THE NIGHT AND PERISHED IN THE NIGHT AND SHOULD NOT I HAVE PITY

ON NINEVEH THAT GREAT CITY WHEREIN ARE MORE THAN SIX SCORE THOUSAND PERSONS THAT CANNOT DISCERN BETWEEN THEIR RIGHT HAND AND THEIR LEFT HAND?"

No, WHY DID JONAH NOT WISH TO GO TO NINEVEH TO PROCLAIM THE WORD OF THE LORD? *Jonah* ~~HE~~ WAS A RIGHTEOUS MAN AND A GOD-FEARING MAN. WHAT MOVED HIM TO DISOBEY HIS GOD? *Apparently* THERE WERE THREE REASONS. NINEVEH WAS THE CAPITAL OF ASSYRIA. ASSYRIA HAD DESTROYED THE KINGDOM OF ISRAEL. IT WAS THE TRADITIONAL ENEMY OF THE JEWISH PEOPLE. IT HAD WASTED ITS LAND AND CARRIED INTO CAPTIVITY ^{the} ~~TEN OF THE TWELVE~~ TRIBES OF ISRAEL. SECONDLY, THE PEOPLE OF NINEVEH WERE IDOLATORS, HEATHEN. THEY DID NOT RECOGNIZE THE GOD OF ISRAEL NOR WORSHIP HIM. THEY WERE THE ENEMIES ^{not only Israel but of Israel's} OF HIS PEOPLE AND HIS GOD. AND THIRDLY, NINEVEH WAS A WICKED CITY. IT WAS THE CAPITAL OF A WICKED AND CORRUPT EMPIRE, AN EMPIRE WHICH HAD DESPOILED MANY NATIONS. NINEVEH WAS WALLOWING IN OPULENCE AND INIQUITY. ANOTHER PROPHET HAD ^{called} SPOKEN OF NINEVEH AS "THE CITY, BLOODY THROUGHOUT, FULL OF LIES AND BOOTY". WHY THEN SHOULD HE, JONAH, HELP TO SAVE SUCH A CITY? IF GOD WERE TO SEND HIM TO ANNOUNCE IRREVOCABLE DOOM UPON THIS CITY, NOTHING WOULD PLEASE HIM MORE. BUT JONAH KNEW THAT THE GOD OF ISRAEL, WHOSE PROPHET HE WAS WAS A ^{father} ~~father~~ -- A GOD OF MERCY AND COMPASSION. HE LOOKED UPON ALL MEN AS HIS CHILDREN, CHILDREN WHO OFTEN SIN AND ERR

WHOM HE, AS A LOVING FATHER, FORGAVE THEM IF THEY REPENTED.

the prophet, the religious leader of his people
JONAH WAS TO LEARN TWO LESSONS. THE GOD OF ISRAEL

ALWAYS TEMPERED JUSTICE WITH LOVE. HE IS NOT A HARD AND UN-

FORGIVING TYRANT. A MAN IS NEVER BEYOND THE HOPE OF HIS

FORGIVENESS. GOD WILL ALWAYS GIVE A MAN A CHANCE TO REPENT

AND START OVER AGAIN. GOD DOES NOT DESIRE THE DEATH OF THE

SINNER BUT THAT HE SHOULD RETURN AND LIVE.

HE WAS TO LEARN YET A SECOND LESSON, THAT THE GOD OF

ISRAEL IS THE GOD OF MANKIND NOT ONLY THE GOD OF THE JEWISH

PEOPLE. HE IS ALSO ^{also} THE GOD OF THE ASSYRIANS AND THE BABYLONIANS

AND THE EGYPTIANS. THEY, TOO, ARE HIS CHILDREN, ERRING AT TIMES, GROPING IN DARKNESS, BUT THEY ARE STILL HIS CHILDREN.

AND SO THIS LITTLE BOOK OF JONAH, EMPLOYING AN INCREDIBLE FOLK-TALE, POINTS UP TWO OF THE MOST PROFOUND TEACHINGS OF JUDAISM CONCERNING THE NATURE OF GOD -- HIS COMPASSION AND HIS LOVE FOR ALL MANKIND.

IT

BUT WHAT FOLLOWS FROM ALL THIS? IS/THE AIM OF THE IN-

SPIRED ARTIST WHO ^{composed} ~~COMPOSED~~ THIS RELIGIOUS CLASSIC MERELY TO

EXTOLL GOD AND TO DEFINE HIS ATTRIBUTES ? GOD IS IN NO NEED OF

MAN'S ACCLAIM AND LAUDATION. IT IS WITH MAN THAT THE AUTHOR

IS CONCERNED. ^{human} WHAT VIRTUES SHOULD MAN HOLD IN HIGHEST ESTEEM?

WHAT IDEAL STANDARDS SHOULD HE MODEL HIS LIFE AFTER?: WHAT SHOULD HE LOOK UP TO AS THE SUPREME EXCELLENCIES IN HUMAN CONDUCT? IN OTHER WORDS, WHAT KIND OF A GOD SHOULD HE WORSHIP -- A GOD OF VENGEANCE? -- A TRIBAL GOD? -- OR A GOD OF COMPASSION AND FORGIVENESS, A UNIVERSAL GOD, THE FATHER OF ALL MEN?

AND IF ^{as resolves to} MAN [^] WORSHIPS A GOD OF MERCY, WHO IS GOOD TO ALL, BOTH NEAR AND FAR, BOTH NEIGHBOR AND STRANGER, BOTH FRIEND AND FOE, ^{then} WHY HIS OWN CONDUCT MUST CORRESPOND TO HIS WORSHIP. HE MUST ^{live up to} ~~LINE UP~~ HIS OWN CONCEPTION OF WHAT IS EXCELLENCE, WHAT IS OF SUPREME WORTH. INTO HIS OWN LIFE HE MUST TRY TO INTRODUCE THESE SAME QUALITIES, THESE VERY ATTRIBUTES WHICH HE ASCRIBES TO HIS GOD. ELSE THERE CAN BE NO COVENANT BETWEEN ^{man} MAN AND HIS MAKER, NO BOND OF UNION.

OF COURSE, MAN IS MAN AND NOT GOD. MAN IS MORTAL, FINITE, PECCABLE AND FALLIBLE. BUT WITHIN THESE LIMITATIONS AND ~~IM-~~PERFECTIONS, MAN MUST ASPIRE TO REALIZE IN HIS OWN LIFE THOSE MORAL VIRTUES WHICH HE ASCRIBES TO HIS GOD. HE ASKS OF HIS GOD FORGIVENESS, AND HE IS CONFIDENT THAT ^{his will} GOD [^] IN HIS EVERLASTING MERCY ~~WILL~~ FORGIVE HIM HIS SINS AND ERRORS AND TRANSGRESSIONS. ^{therefore} ~~WHY HE~~ MUST ^{men} FORGIVE OTHER HUMAN BEINGS WHO HAVE SINNED AGAINST HIM, HAVE INJURED HIM, HAVE GRIEVOUSLY WRONGED HIM. HE MUST NOT BEAR A GRUDGE, OR HATE, OR SEEK REVENGE.

IF A MAN WORSHIPS A GOD WHOM HE ADORES BECAUSE HE IS THE GOD OF ALL MEN, RICH OR POOR, WISE OR SIMPLE, WHITE OR BLACK, WHY, THEN, HE MUST PRACTICE THIS ATTRIBUTE OF UNIVERSALITY, OF BROTHERHOOD, OF FAIRNESS AND JUSTICE TO ALL MEN IN ~~ALL~~ HIS OWN MANIFOLD RELATIONSHIPS WITH HIS FELLOW-MEN.

IT IS NOT ENOUGH TO WORSHIP ^{and admire} SUPREME GOODNESS, JUSTICE AND LOVE IN GOD -- AND PRACTICE HATE, INJUSTICE AND CRUELTY TOWARDS OUR FELLOW-MEN.

IT IS FRIGHTENING TO CONTEMPLATE ^{to-day} THE HOSTS, NOT OF THE UNBELIEVERS, THE GODLESS, THE HERETICS, ~~AND~~ THE ATHEISTS, BUT THE HOSTS OF THE CHURCHGOERS, THOSE WHO SING THE HYMS OF PRAISE TO ^aTHE GOD OF LOVE, THOSE WHO HOLD SACRED THE BIBLE AND ITS ^{moral} TEACHINGS, WHO NEVERTHELESS, IN THEIR DAILY LIVES PRACTICE BIGOTRY, INTOLERANCE, INJUSTICE, SEGREGATION AND HATRED TOWARDS OTHER-MEN. ^{their} fellowmen.

THIS IS ^{an} ABOMINATION IN THE SIGHT OF GOD.

" WHEN YOU MAKE MANY PRAYERS, I WILL NOT HEAR.

YOUR HANDS ARE FULL OF BLOOD.

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."

GOD DOES NOT STAND IN NEED OF OUR WORSHIP. HE REQUIRES OUR CONDUCT AND OUR ACTIONS. THE RABBIS DECLARE THAT CONCERNING ALL SUCH PEOPLE WHO HONOR THE LORD BUT DISHONOR HIS COMMANDMENTS, GOD SAYS: "WOULD THAT THEY WOULD FORSAKE ME BUT KEEP MY COMMANDMENTS".

And so
(THE PORTION FROM THE BOOK OF LEVITICUS WHICH WE READ ON THE AFTERNOON OF YOM KIPPUR, AND WHICH ENUMERATES THE MITZVOT TO WHICH I EARLIER CALLED YOUR ATTENTION, BEGINS WITH THE IMMORTAL PHRASE:

וְהָיָה כִּי יִשְׁכַּח אֱלֹהֵינוּ אֶת הַמִּצְוֹת
וְהָיָה כִּי יִשְׁכַּח אֱלֹהֵינוּ אֶת הַמִּצְוֹת

1) Woman - child - Biddah. - "Go find a Tola, a black mustard seed and it will cure your child". But not from any house where some one died, not from any hand where Father, mother, child - House. "There is some Tola seed. but our Father is dead"

- Huts - Houses - Town - Village - Could not find a single house where none had died.

- Empty-handed she came back to B.

- "The dead are very many. and the living few"

- "Grief which all hearts share, should grow less for one" Vol p 127

2) Don't say p 127 206. The whole wide world has its grief ✓
Especially to day. - War accelerates the work, grief, death.

3) Our personal grief submerged in world sorrow.

For want - wanted - youth -

Tears we shed for them should work our souls - revolve.
to dedicate - Out of unfranked lives - build a
noble sanctuary -

"Dead Over there"

4) Soul's graveyard - The dead within!

"Carry within their souls a large graveyard of feeling & longings
deceased before their time; memories of things they might have
done - the men they might have been.

A sad graveyard of opportunities missed - I might have

- guided my child - as so asserted

- happier family life - less self-centered - hard - contentions

- old folks - sweetened their old age - more attention

- helped this friend, woman - it would have taken so little

- enriched my mind - bent upon pleasures

- ~~the man~~ all that is dead now - buried within - dust father

Sometimes an other's death rises up from that ungrateful
Facts - Turkish inscription

5/ When are concerned: "What have we to live with?"

"What have we to die with?"

When our time comes - what have we to take to ourselves!

a soul's graveyard? a whole dead world of impulses
& ideas ~~which~~ ^{which} we allowed to die before their time?

Or - a whole living world - of things we lost to life -
of hopes we kindled - of careers we set agoing
of youth we wasted - of children who rise up and
call us blessed - of us themselves

6/ These accompany us to our graves - 2/31 1201 735 -

These ~~concrete~~ ^{our} various mortality

7/ The Lorchest prayer - Ps. 90. Brief - Full, Trustful -

"And let the provisions, the Lord our God be upon us;
Establish them upon us the work of our hands.
Yea, the work of our hands establish them it."

THE NAMELESS SAINTS

Edward Everett Hale

What was his name? I do not know his name.
I only know he heard God's voice and came,
Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial, died.
No blaring trumpets sounded out his fame,
He lived, -- he died, -- I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a cheerful city stands
Built by his hardened hands.
Only ten thousand homes
Where every day
The cheerful play
Of love and hope and courage comes.
These are his monument, and these alone.
There is no form of bronze and no memorial stone.

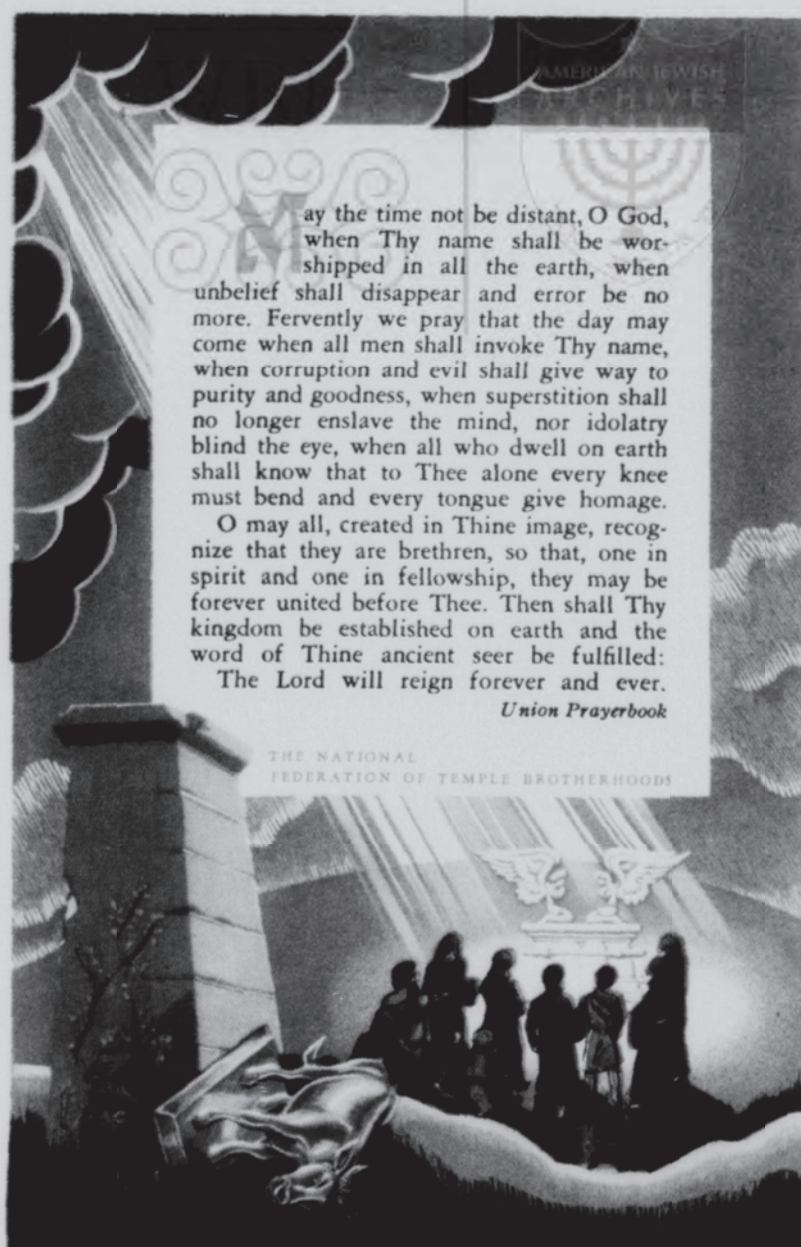
And I?
Is there some desert or some pathless sea
Where Thou, Good God of angels, wilt send me?
Some rock for me to break;
Some handful of His corn to take
And scatter far afield,
Till it, in turn, shall yield
Its hundredfold
Of grains of gold
To feed the waiting children of my God,
Show me the desert, Father, or the sea.
Is it Thine enterprise? Great God, send me.
Count me among all Faithful Souls.

And though this body lie where ocean rolls

To some who were confident of their own uprightness, and thought nothing of others, he used this illustration:

"Two men went up to the Temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and uttered this prayer to himself:

'O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like the tax-collector. I fast two days in the week; I pay tithes on everything I get.' But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast, and said, 'O God, have mercy on a sinner like me!' I tell you, it was he who went back to his house with God's approval, and not the other. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted."



- 1) One might infer - Purpose of Day to dwell on Human Guilt + ^{YK-43}
Divine Retribution; on Sin and Punishment; and on Atonement.
as means of averting God's displeasure - & His evil decrees.
- 2) Undoubtedly this is one - But only one - and better one.
- The greater purpose stated - לְהַצִּיחַ - פְּלִיטָה.
- The weightier purpose is to cleans the soul of its impurities,
to wash away the sense of guilt and doom; and help man
towards a new start for the new year.
- Y.K. is the Day of the New Start and Another Chance!
- 3) The God whom our people worship is not a God who delights
in punishment. לֹא יִשְׂמַח בְּפָשָׁעוֹ -
- God sorrows when His children violate - bring disaster
- what Potter wishes to destroy - "God does not desire the
destruction even, wicked" לֹא יִשְׂמַח בְּפָשָׁעוֹ
- When Egyptians who had so wickedly
- When children of Israel - Rabbin say לֹא יִשְׂמַח בְּפָשָׁעוֹ
- 4) The God whom our people - is a God who delights in
man's Regeneration - in man who asks for another chance &
uses it - פְּלִיטָה - For - never have been so severely
tempted - so driven - struggle so desperately with his
environment - to overcome - re-establish kinship
- 5) It is the moral effort - the struggle - the earnest upreaching
most acceptable to God.
- It is not what we are - but what we aspire to be!
- What we are at best is little enough - and he who is Proud
prig, a snug sp. fop in danger of Fires of Hell.

- more difficult to redeem > Sinners are those morally confident and placid folk who are sure that they never sin - who have never Sought nor Found nor Lost, who know neither Bafflement, nor Wonderment nor Ecstasy nor Tears.

6) 3 Men - Bolder - Dourer - Prayed - ① Piety ② Charity ③ Knew no Men
Sinners - "merciful father, save me from both" Son streamed in
N.T. (Read).

It is only as men are humble - i.e. conscious - ^{and in imperfection} - inadequate
that they are set upon Road which leads to God.

"Even if white world regards you p. 33 -

"Even if you are perfect - Lack Humility - imperfect.

"אין אדם מושלם - Then Humility as comes to seek God

7) It is Humility which gives us ^{true} ~~our~~ Ideals in life.

- No man is ready for an Ideal - unless he first realizes his present manner, life - in spite of all the good - virtues

- Unless he first frees himself of all self-delusions - self-deception

8) Sin, when all is said, ^{comes as a} ~~is the~~ consequence of delusions + Beguilements

- Sin is Self-deception! The Devil - Prince of Deceivers

- Men abuse, distort and distort normal human instincts given to them for their well-being and preservation, into something pathological and monstrous; but nevertheless persist in ^{deluding etc} ~~maintaining~~ that, ^{what they have distorted} the two are one & the same thing; and that they will lead to same end.

- They delude us that Greed is the same thing as Ambition
 Lust as Love; Pride as Self-esteem; Envy as Emulation
 Selfishness as Self-interest; Hate as Justice - Aggression
 ^{as Patriotism;}
 But this is sheer self-deception.

- Ambition will free - make most - exert all - citizen.
- Greed - ravenous wolf - an insatiable prey animal - a Destroyed
Main Ambition to fly like a bird, swim, outdo all animals
in their skills - manipulate all elements - Science - Invention
- Main greed - to conquer & oppress his Fellowmen - fill earth
- Love ennobles, exalts - urges men to shield, save, sacrifice
Just degrades, ravage, abuse ^{poetry & life, beauty & living} and victimize - brutal
- Self-esteem - a vital, crowning element in harmony & living
False Pride - antagonism ^{and at root of Democ. Society!} - divides men - builds castles -
race barriers - snobbery - arrogance & vulgarity.
- Emulation - stimulating competitive instinct - great good
- Envy - embittered - poisoned human relationships
and destroyed men and nations

9. Men and nations have an amazing capacity for such self-destruction
- For a 100 yrs now - a race of men - no help for them - purge
- As long as delusions last - men & society - state & I see
are not ready for a new start - for new & healing ideals
- Ideals are the antidote to delusions
- Ideals are deep penetrations into Sp. Realities.
When you have resolved to think straight - you are on your
way to repentance, ideals and salvation.

10. No generation is ready for ideals unless it has first realized
that its way of life - in spite of surface brilliance - shot thru
Evil - vice - injustice.
A smug age is a Prelude to Anarchy.

4
A complaisant civilization creeds up in the violence &
future of revolution

Only a sp. alert & sensitive age - keenly aware - groups
facing up squarely to its moral lapses - brushing aside
all delusions - is capable of being saved by new ideals
which will advance mankind to next terrain of human progress

11. Sin is to rest content in self deception. Sin is failure
to make the great effort to disentangle ~~from~~ ourselves from
our delusions ^{to face truth & reality}, and to use the wings, which God gave us,
to soar!

Sin is not to want to try again!

Sin is to yield to defeat and forgive!

Sin is to say - it has always been so - it will always be so!

Sin is to declare - I can't help it: & what's the use!

Sin is not to want to be a Pioneer or a builder among
ruins.

12. Ours is a Tired Age! Psychically beaten down & exhausted
by 2 wars in one life - time.

All about us - wreckage of former hopes & dreams & plans -

We have lost a passionate faith in Future -

We haven't the ^{spirit} energy to plan & pioneer for a Better

To-morrow - altho we have ^{physical} energy to enough to kill
and destroy one another

This is the Sin of our Age! Which calls for Atonement
and greater Repentance

13/ That woes are here to stay. That man cannot put an end to recurrent blood-baths - That man cannot build a just and peaceful society - That Poverty must always abide among men - and exploitation + insecurity - and intolerances are terrible delusions - sophistry and underlying self-deception - the voice of Satan - Heresy against every religion has invaded since the beg, 1001, 11613 - If man would only seek the way, God he can live abundantly, happily, blessedly. - These evils, all man-made - can be banished by man!

14/ And what Rel. proclaims this ^{truth, the} unshaken Faith in man's heroic ^{undefeated} destiny - more eloquently > our Faith - faith of a people that has suffered more - more often discouraged disillusioned - Hopes shattered.

② Eckstein, K. Uidre. Frightful Experiences
450 pp. letter - we find ourselves - even greater -
2-3 M. - last to be annihilated
- And yet we repeat to-day - as of yore - (Just)
- Our Messianic hope is unshaken.
- We have no delusions. But we have ideals - just
- And we believe in a God who declared - perhaps who is
present

15/ The World, if it is to rise from its ashes, needs our Y.K. Spirit - the renewing + replenishing spirit, Y.K.
This is a day not of the Soul's Debsement - Matchless Triumph
Solemn tho it is, surcharged with Confusion, Courage, Vision
and Vistas.

16

Arise, O sons of man. Arise, O, nations!
You have scanned! You have followed deceivers! Race - Chambers -
Epitaph - unpenalised. Hath not availed fire!
Your lands are drenched in blood. Your cities are in ruins.
Your sons are dying on a hundred battle-fields.
Repent! Face up to the evil of your ways!

- And make a new start!
- A new start can be made!
- And a new world can be fashioned. / ^{yes, amidst death,}
^{& ruins & desolation,}
^{old}
- Be Pioneers, unafraid! Strike out along new Paths!

World needs Pioneer Spirit - carve new highways -
16) The hopes, the dreams (Jude)

