



## 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, 1948.

All the majestic and echoing ideas of Yom Kippur - repentance, forgiveness, atonement - divine justice and mercy - derive from one root doctrine of our religion - God is close to man. God is interested in man. God dwells in man's world. There have been systems of deistic thought which, while acknowledging the existence of a creator, a supreme being, removed Him to transcendence beyond the reach of man's needs and intercession. God created the universe, ordained its immutable laws for all times, and thereafter He had no further concern with it. The fortunes of mankind, the struggles and aspirations of individual men, the goodness of the righteous or the wickedness of the evil doers, do not ~~infringe~~ <sup>infringe</sup> upon His exalted and abstracted existence.

While He is the author of the moral as well as the physical laws, He does not interfere or intervene, Rewards for virtue and punishment of sins are automatic in strict accordance with preordained rules. God is removed from the world which He created and from the application of the law of right and wrong of which He is the author.

Judaism rejects <sup>all</sup> such religious philosophies. They limit the power of God. They offer man no communion with His creator, no dwelling place in the love and compassion of God. Man cannot pray to a Being whose "arm is never stretched out in answer to prayer and whose ear is never open to the supplication of the penitent". Though nominally these systems retain a belief in God, they deprive faith of all its dynamic and redemptive power.

Judaism proclaims a living and indwelling God, who is both transcendent and immanent, within his creations and above it. The Heaven of Heaven cannot contain Him but He dwells also in the humble and contrite heart.

God, having created His world, has not abandoned it. In truth, God is eternally unfolding the process of His creation. God is eternally at work in His Universe. Nature is evolving! Mankind is evolving! God watches over the unfoldment of His design of creation. He watches over mankind which He

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created, and He watches over every child of man whose personal destiny is an integral part of the destiny of the whole of mankind.

*(Hebrew - see p 2 of mss)*

God is near!

Wherever you find in Scriptures the power of God mentioned you will also find mention of His humility - God reached down - man reached up.

*(Hebrew - see p 2 of mss)*

God is close to man. God is interested in man, in what he does, in what he is.

It had been generally accepted by all ancient religions that what their Gods were interested in was ritual and sacrifices, The proper performance of certain rites, the strict observance of certain , or the chanting of certain magical formulas. Judaism's revolutionary idea in the realm of religion was the subordination of all artificial and formal rites and observances to ethical conduct, to serve God was to do His will, and His will was a moral will, the law of justice and love and truth. This was the essence of what we call prophetic Judaism. Fast Day. (Quote )

God is interested in what man does in performing his moral obligations. Man ~~xx~~ cannot know much about the nature of God. Even Moses failed to comprehend God's true nature and glory. We can see some of God's handiwork. By contemplating it we <sup>may</sup> gain some understanding of the ways of the creator. But His essential Being is forever hidden from the eyes of mortal and finite man. But through <sup>of His children,</sup> the minds and hearts of the wisest, the seers and prophets of all times, He has revealed to us His will. This is what man shall do and live, in blessedness and peace. Thus not ~~xxx~~ by our beliefs, nor by our knowledge, are we judged, but by our actions. Beliefs are important. Knowledge is valuable. But only as they lead to deeds acceptable to God.

Man is of course not all-powerful. He is limited. He cannot accomplish the good which he would like to. He is frustrated. The drama of man's moral



life unfolds in a world of conflict and contending forces, within himself and outside of himself. There is no moral progress without struggle, and in his struggles, man does not always succeed. Our religion teaches us that God, the righteous judge and the friend of man, does not judge ~~X~~ us according to ~~XNM~~ our success but according to our striving! It is not so much what we do but what we try to do! earnestly, devotedly, ~~XXXX~~ with all our hearts, souls might -

*(Hebrew see p 4 of mss)*

failed

Do not be discouraged! If you have ~~XXXXM~~ in the quest it is the effort itself that matters in the sight of God.

God is interested in what man does, but also in how he does it. There are ways of doing things - right ways and wrong ways of doing even good things. The quality of our sense of good is also very important. Some serve God out of fear, and some out of love. Which service is more acceptable? Some serve God in the expectation of reward, others without the expectation of reward. Whose service is nobler? Some serve God in humility and quiet piety and others in smug self-righteousness or spiritual(?) . Which ~~XXXXX~~ service is the more truly religious?

*(Hebrew see p 5 of mss)*

Our religion has much to say about these subjects.

Rabbis declare: "Whatever you do, should be done by you out of love".

*(Hebrew - see p 5 of mss)*

Will do only enough to avoid punishment. Other -

in overflowing measure and with joy, which ennobles and exalts him.

*(Hebrew - see p 5 of mss)*

Judaism believed in reward and punishment, in retribution. Unlike philosophical schools who lacked faith in the "rewardfulness of virtue", and therefore taught the principle of "virtue for its own sake", Judaism taught that no righteous deed goes unrewarded, even though the reward may not be evident to the eye. But Judaism taught that even though a reward is sure to come we should not serve God in expectation of it. Every laborer is worthy of his hire. But a laborer should not work for the wage which he is to receive But for the joy and satisfaction of doing his job. The artist creates, not in



relation to the monetary reward - expresses him. "Must" serve God - even sacrifice and martyrdom.

Yes, God is interested in "how" we do good in the world.

walk humbly even when you do acts of justice and love. The acceptable sacrifices of God are the broken spirit.

is a form of humility. Man is brought down in his pride to confess that he has sinned and to ask for forgiveness. This is the prelude to spiritual dignity. God does not wish man to "belittle" himself - but to cast aside the trappings of false pride and outer show, which keep him mean and small and enslaved. God regards

"Who so is haughty of eye and proud of heart, him will I not suffer." "Everyone that is proud in heart is an abomination to the Lord". Story of R. Elazar b. Simon; riding, happy, well, pleased with himself. Take the matter of giving charity, certainly a meritorious act - And yet there are ways of doing it - and not doing it. Charity should be given without ostentation, publicity, not for acclamation. Noblest charity - ~~giver~~ giver does not know recipient, recipient does not know giver.

Simeon the miser. There is a way of helping. Must be given eagerly not grudgingly.

And you should not begrudge it.

God is interested not only in what man does but in what he is. Is he modest, humble, whole-hearted and clean of heart, a man of quiet good will. Moses.

Does he accept his suffering with resignation, his burdens with calm fortitude, without storming at the gates of heaven in rebellion. Is he a man who would rather suffer abuse than abuse his fellow man. Does he among his people home, friends, law of his kindness. Does he really love his fellow man.



This is Judaism's conception of a spiritually civilized human being, the spiritually cultured gentleman. Not all peoples have the same conception of the ideal man. Not a saint - not an ascetic - not a hermit, not a narrow scholar, *(Hebrew sup & of mss)* spiritually cultured/ being, who lives and in being in fully all society, shares in its struggles and labors, not above the common tasks and simple joys of life. But soing all things kindly, simply, helpfully, with spiritual grace and reserve, not innocent but disciplined, wise beyond sophistication, humble in the knowledge of his kinship with God. He is beyond all fads and fashions in ~~new~~ morals, beyond cynicism, beyond doubt and despair, He walks in confidence and in freedom, for he walks with God.





① We travel by many roads.

We arrive at the same place - the grave!

- ① For some longer - shorter. - Even when long - too short.
- ② For some smoother - rougher. - Every - not - smooth - rutted
- ③ Some in carriages - <sup>on foot - early roads</sup> ~~convenient~~ <sup>on foot - early roads</sup>
- ④ Some with belated ~~arrivals~~ <sup>lovely road</sup> -
- ⑤ ~~The road is always better than the work.~~

⑤ Some without serious mishaps - Other tragic accidents

We cannot always choose our road -

We lose our way and wander far from highway with danger and desolation. but all share a common ~~desire~~ <sup>desire</sup>

Each traveller has his own expenses ~~of~~ <sup>of</sup>

all roads finally lead to the grave!

2/ Is that what we really seek on the road  
is not arrival. but goals & ends but  
travel

This is a good that to hold on to as we move  
along on an appointed road of life.

It is what happens to us on the road that counts.

Some ~~see~~ <sup>such a journey to reach some goal</sup> ~~that~~ <sup>by journey</sup> ~~along this road~~ <sup>as if pursued</sup>

and missing all the companionship, the goal, <sup>To see</sup>

'a world in a grain of sand, and Heaven in a wild flower'  
They are foolish travellers - Their hearts will keep  
them only the sooner to their graves







6/ "Because I have loved life, I shall have  
no sorrow to die"

How does one love life?

(1) Love all living things - Make them happier

(2) Work <sup>Properly</sup> ~~life~~ - well done - ~~find happiness~~

copy perfection / nature - 3/14 2/10

(3) Husband as Days - precious - To keep

Spent thought -





וכי לא ידעתי לה מורה ואלו כלום הנה נח  
חיי היום הזה

? "כי לא ידעתי לה מורה ואלו כלום הנה נח

"Because I have loved life, I shall have no sorrow  
to die"

# How am no love life? אין אהבה חיים

work - well done -

loved living things - came for all living things

husbanded my days - in the night / Time

try to make it down





- 1) All the majestic & echoing ideas of J.K. - Repentance, Forgiveness, ~~prayer~~ - atonement - divine justice & mercy - derive from the root doctrine of our religion: God is close to man. God is interested in man. God dwells in man's world
- There have been systems of deities that which, which acknowledge the existence of a <sup>a creator</sup> Supreme Being, removed Him to a transcendence beyond the reach of man's needs & understandings. ~~God~~ God created the universe, <sup>ordained</sup> ~~set~~ its unchangeable laws for all times, and thereafter He had no further concern with it.
- The fortunes of mankind, the struggles & aspirations of ind. men, the fortunes, the systems or the well-being of the world does ~~not~~ not impinge upon His created and abstracted existence. <sup>He is the author of</sup> He is the author of the moral as, the physical laws & He does not interfere or intervene. Rewards for virtue & punishment for sin are automatically in strict accordance with the ordained rules. God is removed from the world which He created and from the application of the Law of right and wrong, which He is the author.
- 4) J.K. rejects all such rel. philosophies. ~~They~~ They limit the power of God. They take man no communion <sup>with His creator</sup> ~~with Him~~, no dwelling place in the love and compassion of God. Man cannot pray to a Being whose 'arm' is never stretched out in answer to prayers and whose law is more deep to the suffocation 'the present'. Though normally these systems







4) It has been <sup>generally</sup> accepted by all ancient nations that (3)  
what their gods were interested in was ritual and  
ceremonies - the performance, certain rites - the style  
observance, certain taboos - or the chanting of  
certain magical formulas -

Jed's revol. ~~idea~~ idea in the matter, rit. was  
the subordination of all ritual and personal rites  
and observances to ethical conduct - ~~the will~~ TO  
serve for us to do this will - and the will was  
a moral will - the law of justice and Love and  
Truth. This was the essence, what we call justice.  
So Jed - Fast Day

(Just  $\rightarrow$  - (2) -)

of 2nd is intention in what man does etc.  
the performance, his moral obligations - in  
~~It is not the acceptance~~  
~~seeing them.~~

Man cannot know much about the nature  
of God. Even man failed to comprehend  
God's true nature and glory. He can see  
God's handwork. By contemplating it, we may  
gain some understanding the way, the Creator  
but this essential idea is never hidden from  
the eyes of man. But then the mirrors of man



14  
the wisest - the sun & the stars have been made for his  
will. This is what man should do and live in  
~~happiness~~ <sup>happiness</sup> and peace. <sup>things</sup> led by an beliefs, not by  
an knowledge as we judged, ~~by~~ but by an action.  
~~the~~ Beliefs are important. Knowledge is valuable.  
But only if they lead to deeds acceptable to God.

① Man & nature is not all-powerful. He is limited.  
It cannot often accomplish the good which he  
wishes to do. He is frustrated. The drama of man's  
moral life ~~is~~ unfolds in a ~~new~~ world of conflict and  
contending forces, within himself and ~~about~~ <sup>outside</sup> himself.  
There is no moral progress without struggle - and in  
his struggles man does not always succeed.

② Our religious teachers tell us that God, the righteous  
Judge and the forgiving Man, does not judge us ~~by~~  
according to our successes but according to  
our striving! It is not so much what we do  
but what we try to do - earnestly, devotedly - with  
all our heart - soul - might. (for his 22/62 13/3/10  
~~for his 22/62 13/3/10~~) Color 1/63 - 2/11/13/11  
- Do not be discouraged! - if you have failed in the quest.  
It is the quest itself that matters in the sight  
of God.

6/ God is interested in what man does; ~~to what~~  
man is, but also in how he does it.



Then the ways of doing things - input ways & output ways of doing even good things. The 'quality' of our service to God is also very important.

(a) Some men shut God out, fear and some out, love.  
Which answer is the more acceptable?

(b) Some news is in the expectation of a reward. Others without the expectation of reward. Whose service is voluntary?

(c) Some see God in humility and quiet piety.  
Others in ~~surging~~ <sup>self-righteousness</sup> ~~pride~~ or sp. conceit. Which  
~~is~~ <sup>is</sup> the more truly religious?

7. an. rel. has much to say about these subjects

(c) Shi x 20 Shi - Rabbi Shimon: whatever you do, should  
be done by you only with art & love.

ג. זהו חלק מהצורה והצורה היא חלק מהצורה.

will do only enough to avoid punishment. Other - is  
overplaying measure and with joy - which enriches & exalts  
him.

8/20/80 155 hr. — Jud. believed in rewards & punishment

in education. Unlike phil. schools who lacked  
faith in the 'inwardness' of virtue and ∴  
taught the principle, 'Virtue for its own sake'.

Jud. taught that no righteous deed goes un-  
rewarded, even tho the reward may not at once  
be evident to the eye. But Jud. taught that



even tho a reward is sure to come we should be  
not seek for in expectation 27.

(a) Every ~~man~~ <sup>salon</sup> is worthy of his hire. But a <sup>salon</sup> ~~man~~ <sup>to receive</sup>  
should not work for his the way which he is ~~used~~  
but for the joy & satisfaction, doing his job -

(b) The artist creates - not in relation to the  
monetary reward - expresses his -

(c) "Must" seek for - even scarcely - materialism

9/ Yes, God is interested in "how" we do good

in the end

(a) not to be humbly even when  
you do only a little

(b) The acceptable scarcely / God are the brother  
spirit. 222 1525

(c) 222 is a force, humility. Man is  
but down in his pride to confess that he has  
sinned and to ask for forgiveness. This is the principle  
to spiritual resurrection dignity.

(d) God does not wish man to "humble" himself.  
But to cast aside the trappings of false  
pride and outer show. which keep him mean & small  
and enslaved.



(e) for regards

as this was out of order

and "travels at my end"

לילה ליל ימי 22 2171 פני"ס 237

"who so is laughing of eye and proud of heart, him will I not suffer"

(Prov.) Everyone that is proud in heart is an ornament to the Lord

Story of R. Elazar b. S. more riding - happy - well

10/ Take the walk of the giving charity - Antwerp  
main towns set - 1877 1878 1879 1880 1881 1882

And get them on way of doing it - + not doing it -

Ch - should be given without ostentation - publicity -  
not for acclamation -

(A) Noblest charity - 1) Gifts do not know Berpant -  
Berpant does not know Gifts  
fidelis nobis

(2) fandel 216 pl - Go down Fence  
Sincere the Miser.

(15) There is a way of helping  
Must be given easily - not proudly  
If you get 1000 - 1000 - 1000 - 1000  
And you should not be proud of it



11/ God is interested not only in what man does (8)  
but in what ~~he~~ he is -

Is he modest - humble - whole-hearted - heart  
a man <sup>just</sup> of good-will - 158 = Moses  
~~158 = Moses~~ - prob. prob. x life x life x life  
reins -

Does he accept his ~~defeat~~ <sup>his struggles with</sup> suffering <sup>with</sup>  
resignation - without storming at the fate of  
heaven - in rebellion -

Is he a man who would rather suffer alone than alone  
his fellow-men -

Does he work among his people - home-friends - his  
Does he really love his fellow-men - his

12/ This is Is character of a civilized  
human being - Not all people have same  
conception of ideal man

- Not a Saint - Not an ascetic - Not a hermit

but - a NOT warrior - scholar - 2107  
cultured, being

- who lives thor in being in society  
shares fully in its struggles and labors

- not too above for the common tasks, simple

pp of life

- but doing all things kindly, simply helpfully  
with sp. grace & reserve - not innocent  
but dis a planned - not with beyond sophistic  
cation - humility in the knowledge of his knowledge

with God



He is beyond <sup>all</sup> facts and fortunes in words  
beyond commission, ~~and~~ beyond doubt and dear  
He walks in confidence and in freedom - for he writes with freedom





Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the fetters of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal they bread to the hungry, and that thou bring the poor that are cast out to they house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?

