



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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Day of Atonement, 1952.

1. Death Knocks on Every Door - Woman YK 52 (1)

And when Death Knocks - Love is deep - anguish of
bereavement difficult to assuage - How often - cry -
"Would I had died for thee", O Alahum, my son, my son

4. But just as we live another life -
when love is deep - there is a passionate wish to bury
Orpheus prayed - young & beautiful bride - Every day -
desanded - (Jure) Almost he succeeded - "that
"he would not look back as she followed him - until
they had reached after world - "They began - threshold
He held out his arm to pass her - she was gone
All he heard was one faint word - Farewell

3. Our faith would have us accept in resignation
What cannot be changed by laying our sword to rest
Who is old & young - Even the young - It is said
to die in old age - when age
But, then we live of long years - soft days
short years crowded, & richly dowered
Who knows "when a pattern is taken from
the loom too quickly?"

4. R. Abin ben Hizza - R. Ze'ura -
"Sweat is the sleep of the labourer whether he eats
little or much"
had eaten little of life - but by his labor had achieved
more - perfected

He did not die before his time

(2)

He had completed his time

Orbit completed - even "comes to the frame
in ripe old age as a shock of grain comes
up in its season."

5/ For no sign. life ends with the grave.

Lives on in fruitful remembrance.

How many - guided by unseen hands -

It is the remote & invisible control, the power
of radar

6/ This Memorial Hour - is to comfort - our dead
whom we cannot keep back - and last to us
as long as we reach out to remember them
as long as - we're here

7/ Memory is a form of immortality - as long
some wish to forget. Some are gently forgotten!
It is not good to forget! It is hope -
Even the unpleasant, - It is well to forget.

8/ Lethe - river of forgetfulness - an way to understand
the dead before period comes - offered -
human - "I will forget how I have suffered" -
Faded - been rated - preferred
memory of suffering -

9/. It is good to remember.

It is interesting to be remembered

But we must want & deserve Remembrance.

- Most live as ghostly prophets - done nothing.

Memorable

World - scale - stage / history

In the close - world - 7 family circle

14. It is enough that a child remembers us in love

& gratitude - husband - - -

we have not completely swept out of life. -

We move in world peace.

Pushkin - Sun died - some sense

light that never faded!

11/. Blessed is memory! Blessed are those
who are remembered -

1) Deut- Exile-

עז: 2! - disturbed heart
עז: 14! - dimness of sight
עז: 12! 3! - a languishing soul

Mem. Service (1)
1952

When we exile ourselves - Purpose of a Memorial Service
- bring us back from captivity - dark, alien lands,
Rest in (1) Tranquility (2) vision (3) Hope

2) First impact - shock - grief - unrelieved despair

- Not receptors - comfort;

W/ capable - perspective

But after a time - challenged - think their way thru -

Sorrowful hope - distill some sweetness

1952/11 21 6:11

3) Memorial Service would tell us - needlessly disturb
agitate - in our daily clamorous pursuits -

- Unwise - ambitions which are never satisfied - consume

- struggle, struggle - seemingly friends - loyalty that

turn richer & purer as heart turned -

Give us the Ez: 2! - It's not worth it!

4) And dimness of sight - We associate with old age

a sorrow - (Job) "my eyes are dim by reason, sorrow"

But sorrow - sometimes enables us see our clarity -

And - youth - in pride - afflicted with unseeing eyes -

5) "A number of students were taken into a Room -
asked to describe all that they saw. Only one
mentioned the light."

with Jacky Skisport and insight

"A number of students were taken into a room and asked to describe all that they saw, but only one of them mentioned the light."

We do not see our blessings, because they are near at hand and all around us.

~~like brown part eye but no red net.~~

~~We have good eyes but we see not.~~
 We have good eyes but ~~we see only~~ they may be evil
 eyes - evil friends ~~there~~ all brothers - seeing only the
 evil in others - They are not "beautiful eyes" / 17 26
 which are blessed of God.

The President prayed: "Open mine eyes that I may behold
hundreds things as they are".

Death should ~~serve~~ ^{help} ~~to the living~~ to remember the dear ones
of our eyes.

6/ We allow our souls to languish for things which
cannot be helped in mistakes which cannot be
reversed, for ~~the~~ ^{our} lost paradises; for the touch of a
soured hand, for the wound of a voice that is still
there.

A merciful service should help us to turn our hearts ^{sheds} away
 from the land of the dark shadows & turn our faces
forward the light. The yester day ~~so~~ is buried in the
fourth of June - It is an duty to walk before the Lord
in the land, the living. - To-day takes us to the memory
of her burial - to remember loss and grief and error

and defeat - this is the call of life which rises in triumph (3)
above the upheaval, death!

3/. So to live is to go through life not with a PJ! 11.6.52 21
20) 11.13 but with ~~serenity~~ ^{serenity}, with vision and rich life.
So to live is to ~~face the~~ ^{the evening of} ~~the~~ inevitable death - wherever
it may come - with grace ~~confidence~~ ^{serenity} & dignity

4/- When the tomb of a Roman lady who died over 2000 yrs
ago - the following words were inscribed.

"Stranger, I have only a little to say. Step and read.

This is the grave of a not too beautiful woman.

I loved my husband with all my heart.

I gave birth to two sons -

One I leave behind me alive, the other I buried
in his youth.

I served my household. I spent my work.

I tended my hearth ... Dixi - Ali.

~~Dixi~~ I have spoken. You may depart.

we are summoned to worship the Lord - ~~לשמוע~~ ^{לשמוע}
1) This day is called a Holy Day. The Heb. word for ~~ליום~~ - and
it is a beautiful word - a seed-pod for many ~~flowering~~ ^{flowering}
concepts. ~~ליום~~ - ~~ליום~~ - ~~ליום~~ - ~~ליום~~ (martyr)
~~ליום~~ ~~ליום~~ - ~~ליום~~ ~~ליום~~ -

(a) God is Holy - ~~ליום~~ - ~~ליום~~ - ~~ליום~~
Man is ~~not~~ ^{summoned to} be holy - ~~ליום~~ ~~ליום~~ -
All the ~~ליום~~ were included -

Yom
Kippur
Schur
1952

2) What is this idea of Holiness?

As applied to God, of course, it means - ^{one who is} supremely
exalted - transcendent - perfect in all moral qualities,
- whom one must approach with utmost reverence.

- ~~ליום~~ ~~ליום~~ - "Tremble thou, O earth, at the presence
of the Lord"

3) As applied to objects, places, days - it means not
holy in essence - for no object is holy -
- They have been put to holy use - ~~for~~ the sanctification
of God or man

4) But when applied to man - What does it ^{in our Bible} mean?
- Does it mean holy ~~man~~ in the sense of monks.
ascetics - hermits - members of some "holy
order" - detached & removed from every-day life?
There is no monkery in Judaism.

The asetic is as a rule, not praised but condemned

- while ^{was} hard to define exactly - not difficult to ~~understand~~ ^{sees their meaning}
- Inherent in term Chaz is the idea of 'separation' -
- a form of life which is different - = losh pol Chaz

- Separated from what? First place - from the low standards - abominations of the heathen among whom our ancestors found los.

- Bible - Chaz X Chaz - ^{their abominations - human sacrifices - cruelties} Chaz X Chaz - (iniquity)
"Ye shall not walk in the customs of the nations which I am casting out before you, for they did all these things, and therefore I abhorred them ... But ye shall be holy unto me, for I the Lord am holy, and have set you apart from the peoples..."

- The Israelites ^{writer} writes Prof. Loeb of the Sorbonne in his ~~great~~ classic study of ~~the~~ ancient Israel - (Juda)
→ It was not much different in later times - in the pagan days of Greece and Rome. The moral practices and standards in Rome were shockingly low - the bloody arenas - the ~~the~~ ^{the} cruel treatment of slaves - the ~~brutal~~ ^{unbridled} ~~licentious~~ ^{licentious} - + moral corruption -
- ~~Israel~~ ^{Israel} know their faith - Yehovah God - See author 7 moral law - demand called for a sharp

- break with these mores of the heathen & the pagan (3)
- J. ethics was a revolu. ethics - original, indep. diff
 - Our ancestors were admonished not to be submerged - dragged down
 - not to isolate - be submerged - dragged down
 - coarseness - cheapness - brutality.

(1228)

- 5/ And "holiness" implied "separation" in yet another sense
- To separate ourselves from ourselves - unclean impulses
 - degrade us - and rise to higher levels
 - It meant obeying whole moral law - but more!
 - We must obey - even when it involves struggle & sacrifice
 - We must obey - without expectation, reward - fear of punishment
 - We must practice holiness - in matters permitted - Ford - Drink - Dress etc
 - moderation - restraint - restraint - modesty
 - Holiness has to do with "the something new"
 - rebirth, reborn - Justice

6/ Holiness requires us to do the right with a great searching of heart - ~~generosity of spirit~~ ^{and to look upon} all things as "Vessels of holiness". (4)

7/ We ~~must~~ ^{ought} then look upon life as holy - a holy mystery before which we ^{can only} stand in ~~awe~~ ^{wondering} ~~admiration~~

- We do not know where it came - nor when - nor why

- From what mysterious realm did it emerge - and to what end?

Some have called ^{it} life - a dream - a myth - a game
a joke - a tragedy - a disaster

"Life is but a walking shadow - comes from nothing -
a poor player that struts and frets his hour upon the stage - and then is heard no more. It is a tale told by an idiot, full of sound and fury, signifying nothing"

- But the play called Macbeth - is not a tale told by an idiot, full of sound and fury, signifying nothing"

- It is ^{one of} the masterpieces of ^{the human} mind - an exquisite
artistic expression of ~~the~~ creator's life in man.

Life is holy - say Judaism - and "life is meat -
and a pleasant thing it is for the eyes to behold the sun"

And because it is holy and precious and sweet -
it should not be wasted or idled away, frittered away

Life is too great for petty things
then pray for a long life. They should also pray for a deeper life.

15

To be cruel is to be guilty of sacrifice.

~~2011/12 2012/13 2013/14 2014/15 2015/16~~

1- ~~the~~ sixth human being.

It is more a trend - engulfed $\frac{1}{2}$ the world.
and in moral philosophy,

abolish water.
The ~~first~~ society must make ^{and insure} freedom
for the wid-jut as the free will. Will stand for the
freedom of all men and for the first society.

abolish water.
The ~~first~~ society must make ^{and insure} freedom
for the wid-jut as the free will. Will stand for the
freedom of all men and for the first society.

Cooperation among ^{conscious and voluntary} men is one of mankind's noblest ^{of its} ~~achievements~~ ^{as} characteristics and as important as speech and thought.
~~Cooperation~~ ^{Cooperation}, and representations are evils which desecrate life.

9. The mind, man is holy (and is) ^{as} great a mystery as life itself.

It is man's ^{pre-~~sumed~~} ^{pre-~~sumed~~} in creation.
The humblest mind is ~~a~~ a higher form of being & stars

What use do we make it?

Some use it ^{as} God intended it to be used - ^{to think} ~~for thinking~~
~~and to reason~~ - ^{for learning} and study - ^{to acquire} ~~to acquire~~
Knowledge and wisdom and truth which make
a man free.

Some minds look ^{to} the ^{universe} ~~world~~ as to a marvellous
University - where every place is a class-room;
all ^{voices in} nature a faculty of inspiring teachers -
and the ~~sea~~ earth and the fullness thereof - a crowded
library of exalting revelations.

Others use their minds as a ^{ready-made} ~~white~~ paper basket and
fill it with stuff and non-sense, with superstitions
and prejudices - and with dull, repetitious trifles.

They allow their ^{keen blades of their} intellects to rust.

② Organized society and government have in some
instances developed a technique for undermining the
human mind. It is called propaganda - a gross
form of intellectual defilement.
The Use, Faith - The Art, Reason - The Art, Propaganda

② In other instances, cont. + of. society, to defend vested interests - are proceeding to terrify the human mind - and by censorship, and intimidation and punishment - all in the name of patriotism - to ~~make~~ ^{make} all minds to become ^{docile} camp-followers.

All this is desecrating the holy mind, man life - wd. - mind - body - ~~and~~
10/1. (W3 - Marriage - Home) are holy!
They mature and enrich human life - only as they are looked upon and revered as holy.

- It is a spiritual force ~~which is a thing~~ a quality of adoration and ~~as a special devotion~~ which makes love something more than information, and warmth something more than an arrangement, and the home something more than a house.

- If reverence is there - all is there! If it is not there - there is little there that will sustain and endure & enrich.

11) And so the call of an Holy Day - Y.K. - is "Worship the Lord in the beauty of Holiness".

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~~On the other hand,~~ Israelite writers of every period agree that among the Canaanites, family ties were lightly regarded, the paternal authority was flouted, while in the matter of sexual morality, liberty was carried to the extent of licence.

The depravity of the Canaanites was notorious: witness the vices attributed to the inhabitants of Sodom and Gomorrah, the reason alleged for their destruction by the fire of Jahweh.

The very religion of the Canaanites, with its bloody ritual, its female deities, its frequent ceremonial orgies, the halo of sanctity with which it surrounded prostitution, all tended to foster licence rather than to eradicate it.