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Series IV: Sermons, 1914-1963, undated.

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Yom Kippur, 1957.

One of the noblest prayers in the service of Yom Kippur is incorporated in the Memorial Service. It is a passage from the 16th Psalm:

(Hebrew - mss. p. 1)

"I keep the Lord always before me; He is at my right hand.

I shall not be moved".

(Hebrew - mss. p. 1)

. "Show me the true path of life".

The service of Yom Kippur is designed to point out to us this true path of life, the correct attitude towards life, which will lead us to its deepest satisfactions. And if we listen attentively to the voice of this Holy Day as it speaks to us through its ritual and prayers from eventide to eventide, this is what it will say to us.

Life is too great for us to be little. God's world is unutterably

(Hebrew - mss. p. 1)

wonderful.

. He created a

world in which there are "great things beyond understanding and marvelous

things ~~without~~ without ()" And the most marvelous of all His creations

is man, man and his mind, man and his soaring and undefeated aspirations.

man

In such a vast and wonderful world how can ~~we~~ afford to be little? God in-

tended him to be great. He fashioned him in His image. He blessed him and

said: "Be fruitful and multiply and fill the earth, and subdue it, and have

dominion over every living thing that moves upon the earth". Fashioned in

such a likeness and granted such a mandate how can man afford to be small and

commonplace?

How can man consent to surrender his wings of aspiration and chain his life to the inadequate, the low, the sordid, when he can reach for the stars?

(Hebrew - mss. p. 1)

. "And crowned him with glory and ~~man~~ honor".

Should man not strive for constant self-improvement and for whatever perfection in knowledge and service he is capable of? Should he not try to explore every dark place, every hidden continent of his mind and heart? How can ^a man know what he is capable of unless he has tried? How can a man know his own strength, the greatness of his soul, the high levels of nobility and generosity to which it can attain unless he has first tested them? If a man exercises strenuously, his mind and his soul always, he may come upon unsuspected

resources, undisclosed talents which may thereafter give larger scope and vision to his life's purposes and enterprises, as well as greater efficiency to achieve them.

Having been fashioned for greatness, why should a man dissipate his energies in petty pursuits? Why allow himself to be defeated by petty disappointments, or deflected from his true course by petty grievances?

(Hebrew mss. p. 2)

. "Show me the true path of life?"

Here is one of its unmistakeable directions! Seek greatness in life! Don't sell yourself cheap! Sin is to be satisfied with less than you are capable of.

"We needs must love the highest when we see it". How do you know that you are on the right path - that you are growing into greatness? One way of

(Hebrew mss. p. 2)

knowing is pointed out to us in the Bible:

"It came to pass in those days, that Moses grew up, and he went out to his brethren and looked upon their burdens". Moses had been raised in the palace of Pharaoh, far away from the slave-pens of his fellow Jews. He could not hear their groans under the whips of their taskmasters. He could not see their tears. Life was all sweet and pleasant for him. But one day he grew up!

(Hebrew mss. p. 3)

. He grew into maturity and greatness. He went out to his brothers and looked upon their burdens. He discovered that there were men, brothers, who were carrying cruel and crushing burdens in life. And he resolved to share their fate with them and try to ease their burdens. This is to grow into greatness! At that moment, says the Midrash, God said to Moses: "You descended from the palace to be with your people, I will descend from heaven to be with you - and make you leader of my people!"

And our service on this Yom Kippur day gives us a second directive to the true path of life. Life is too short for us to waste it! Over and over again there sounds this refrain in our prayers: Man's life upon earth is like a fleeting shadow; like a passing cloud; like a dream that vanishes. We even pray to God: "Lord, let me know my end, and what is the measure of my days; let me know how fleeting my life is". Why this prayer? Is it such a welcome

thought to know ~~XXXX~~ how fleeting our life is? No! Not a welcome thought, but a sobering one. It is needed to guide (us) to the true path~~X~~ of life.

Many of us waste~~X~~ even the few short years allotted to us. We waste them in drift and indolence, as if there were no urgency about life, and no peremptory challenge. They allow their talents to wither into disuse, and many of the beckoning ways of mind and heart to remain untrodden. They eat and drink and pray and die, and this is their whole story - the story of a profligate waste of precious limited years. Many others waste the~~r~~ years in the fires of their consuming, acquisitive ambition. In a singleminded, relentless pursuit after more and more material possessions. In a competitive drive to outdistance their neighbors, they live poor in order to die rich. The fullness of life escapes them. The real () of living. Under the stresses and strains which they^{themselves} create for themselves, they become tense, disturbed, unhappy. They look for tranquility finally in chemical tranquilizers. They turn to psych~~aa~~trists and psychoanalysts for help, and to the new panaceas of Psycho-chemistry and psycho-pharmacology. Put the cure is not there, the cure is in a new way of life, a new philosophy of living. (Hebrew - mess p. 4)

"Thus said the Lord, the Holy One of Israel, ... in quietness and in confidence shall be your strength". Religion gives us this sound philosophy of living. It teaches us moderation in all things. It advises us to acquire manifold, balancing and refreshing interests in life, the quest of learning, the joy of helping to the build a good society, the companionship of stimulating friends, fine loyalties and dedications. In this manner we not only do not waste life, we extend, deepen and enrich it.

And there is a third guide-post to the true way of life. Life is too dependent for us to be self-centered! For all the things which we prize most, we are dependent on^{each} other~~X~~. No one achieves anything by his own strength alone. No one is happy in loneliness. The selfish man not only does not ~~XXXX~~ love his neighbor, he does not love himself, for he narrows and confines^{and distorts} his life.

To be forever pre-occupied with oneself is a form of self-imprisonment.

The perfect guide to the good life was summed up by our religion in three

words: ^(Hebrew - mss. p.5) The greatest man in the 20th century, ~~RXXXX~~ Professor Albert Einstein, declared: "The true value of a human being is determined primarily by the measure and sense ~~RXXXX~~ in which he has attained liberation from the self". ^(Hebrew - mss. p.5)

And a fourth guidepost is this: Life is too uncertain for us to be proud! A man's road in life has many turns, and holds many surprises. Over and over again Yom Kippur reminds us: ^(Hebrew - mss. p.5) ^(Hebrew - mss. p.5) "What has mortal man to be proud of. piety, righteousness.

The high priest - garments of gold - plain white garment - symbol of humility. ^(Hebrew - mss. p.5) Confess first his own sins. Haughty eyes.

For only with the lowly is there wisdom...the wisdom that opens the mind to truth, and the heart to repentance.

And finally there is this guide-post to the true path of life: Life is too mysterious for us to be irreverent! There is ^{so} ~~isX~~ ~~XXX~~ much that is unknown, and so much that is unknowable, in our world, that man cannot afford to live without a reverent faith that reaches beyond knowledge and experience. "As the horizons of science advance," recently declared an eminent scientist, "many of its great leaders become more humble, not less; more reverent, not less; The more deeply we delve into the heart of nature the more ~~WN~~ ~~RXXX~~ awestruck we stand in the face of ineluctable mysteries." There was a time, not so long ago, that scientists were confident that they would soon achieve the total solution for the riddle of the universe. Many thinkers, encouraged by the boundless optimism of these scientists, evolved philosophies of nature and being which were based on pure materialism. Then came our nuclear age ~~ANX~~ which was ushered in by the discovery that matter is not really ~~ANX~~ an ultimate reality, that it can be converted into energy. Its seemingly solid structure can be reduced to energy. And what is energy? And what is the mysterious energy

which we call life? And the equally mysterious energy which we call mind? And can conscious life and active intelligence ~~XX~~ which we experience be explained ~~XX~~ without an ultimate source of supreme life and intelligence from which they flow?

It is wise to live by reverant faith. Our religious faith of course cannot answer all our questions about God and God's way with man. Our faith must function within inevitable and acknowledged limitations. But the true man of ~~XX~~ faith will never permit these limitations to force him away from his position towards agnosticism ~~XX~~ or atheism. He will go beyond doubt without ~~XXXXXX~~ open eyes, and chose the way of complete faith in the face of incomplete knowledge.

So that when we pray on this Holy Day *(Hebrew 7:19)* the answer very is given in the service of this day. The true path which will lead us to the deepest satisfaction of life may be found:

In reverant faith,
in humility,
in unselfishness,
in balanced living,



in seeking that greatness of mind and heart which is our birthright as children of God.

YK-57C
water
P.O.

prayer continues: "עוֹלָם וָעוֹלָם - ~~from now and~~
"path of life"
the service of G.K. is designed to point out to us this ^{right} path
of life - the correct attitude towards life - which will lead
to the voice of this Holy Day
to the voice of this Holy Day

of life - the correct satisfaction
as to its deepest satisfactions.
And if we listen attentively to the voice of this Holy Day
as it speaks to us through its ritual and prayers from
eventide to eventide - this is what it ^{will be to} ~~says~~ to us.

2). Life is too great for us to be little

Life is too great for us to understand. 2 P. 1/11/30
God's world is an utterly wonderful world in which "there are
2200 1/11 31 11/12/31 - He created a world in which "there are
wonderful things without number
is man, man and his

"Great things beyond understanding is man, man and
 And the ^{most} marvelous of all His creatures is man, man and
 mind, man and his ^{soaring and undefeatable} aspirations.
 + a wonderful world how can man afford to be

1. "Great things beyond
And the ^{most} marvelous of all His creations
mind, man and his ^{soaring} ^{and undefeated} aspirations.
In such a vast and wonderful world how can man afford to be
little? - to be Great. He fashioned him in His image
and made him multiply and fill the earth."

In such a vast and wonderful
little 2.
God intended him to be great. He fashioned him in His image
and said: "Be fruitful and multiply and fill the
earth and subdue it." dominion over every living

God intended him to be great. He fashioned
He blessed him and said: "Be fruitful and multiply and fill the
"earth, and subdue it, and have dominion over every living
creature upon the earth".

"earth, and subdue it," and
"things that move upon the earth".
Fashioned in such a likeness and granted such a mandate
how can man afford to be small and commonplace?
Lays wings of aspiration

3/. How can man consent to surrender ~~his~~ wings of aspiration and chain his life to the inadequate, the low or the sordid when he can reach for the stars?

"God is on his side" - and crowned him with glory and honor.

4/ Should man not strive for constant self-improvement and for whatever perfection in knowledge and service he is capable of? Should he not try to explore every dark place, every hidden continent of his mind and heart?

How can a man know what he is capable of unless he has tried?

How can a man know his own strength - the greatness of his own soul, the high levels of nobility and generosity to which it can attain - unless he has first tested them?

If a man exercises ^{strongly} his mind and his soul always - he may come upon unsuspected resources - undisclosed talents which may thereafter give larger scope and vision to his life's purposes and enterprises, as well as greater efficiency to achieve them.

5/ Having been fashioned for greatness, why should a man dis-
sign his energies in petty pursuits?
- Why allow him self to be deflected by petty disappointments -
or deflected from his true course by petty grievances?

6/ Don't sell yourself cheap! "Show ^{me} the ^{true} path of life? Here is one of its unmistakable directions! Sell greatness in life! Six is to be satisfied with less than you are capable of." We need must love the highest when we see it.

How do you know that you are on the right path - that you are growing into greatness? One way of knowing is pointed out to us in the Bible:

"It came to pass in those days - that Moses grew up - and he went out to his ~~brothers~~ brethren and looked upon their burdens."

Moses had been raised in the palace of Pharaoh.

far away from the slave-pens of his fellow-Jews. He could (3)
not hear their groans under the whips & their task-masters.
He could not see their tears. Life was all sweet and
pleasant for him. But one day he grew up! 24/13/11
He grew into ^{maturity and} creatures. - He went out to his brothers -

and looked upon their burdens -

= He discovered that there were men, brothers, who were
carrying cruel and crushing ^{in life} burdens - and he resolved
to share their fate ^{with them} and try to ease their burdens -

= This is growing into creatures!
At that moment, says the Mikosh, God said to Moses: "Far
ascended from thy palace to be with your people, I
will descend from heaven, to be with you - and with
your leader of my people."

7/. And our service on this Y.K. day gives us a second
directive to the truth path & life.

= Life is too short for us to work it!
Over and over again there sounds this refrain in our prayers:

"Man's life upon earth is like a fleeting shadow; like a
passing cloud - like a dream that vanishes."
We even pray to God: "Lord, let me know my end, and what is the
measure of my days; let me know how fleeting my life is?"
Why this prayer? Is it such a welcome thought to know how
fleeting our life is? No! Not a welcome thought but a sobering
one. It is needed to guide to the true path & life.

8/ Many of us waste even the few short years allotted to us.
We waste them in drift and indolence - as if there was no urgency
about life - and no pressing challenges - they allow their talents to
wither in disuse - and many of the bestowing ways of mind and heart
to remain untolden. They eat and drink and play and do - and this is

- 9) And there is a 3rd guide - post to the true way of life.
- Life is too dependent, for us to be self-centered!
 - For all the things which we prize most - we are dependent on each other
 - No one achieves anything by his own strength alone.
 - No one is happy in loneliness.
 - The selfish man not only does not love his neighbor. He does not love himself - for he is narrow and confined, ^{and distorts} his life.
 - To be forever pre-occupied with one's self is a form of self imprisonment
 - The perfect guide to the good life was summed up by our religion in 3 words: נחמד.

= The greatest man of the 20th c. - Prof. Albert Einstein, declared:
"The true value of a human being is determined primarily by the measure and degree in which he has attained liberation from the self." - אדם חופשי

- 10) And a 4th guide - post is this:
- Life is too uncertain for us to be proud!
 - ^{our} ~~man's~~ road of life has many turns, and holds many surprises.
 - Over and over again our Y.K. service reminds us. לשׁוּבָה עֲשֵׂה

לִשְׁכַּח עֲוֹנוֹתָיִךְ וְלֹא יָשׁוּבָה - לִשְׁכַּח עֲוֹנוֹתָיִךְ - לִשְׁכַּח עֲוֹנוֹתָיִךְ

= What has mortal man to be proud of? צִדִּיק - יִשְׁרָאֵל - יִשְׁרָאֵל

יִשְׁרָאֵל - יִשְׁרָאֵל - יִשְׁרָאֵל - piety - righteousness -

= The High Priest - garments of gold - plain white garment

שָׂמַל וְהִמְלִיךְ - Confess first his own sins -

וְהָיָה עֵינָיו כְּעֵינֵי הַלֵּוִי - וְהָיָה עֵינָיו כְּעֵינֵי הַלֵּוִי - haughty eyes

- For only with the lowly is there wisdom... the wisdom that

presses the mind to truth - and the heart to repentance.

11. And finally there is this quasi-post to the two paths of life. (6)
- Life is too mysterious for us to be irreverent!
- There is so much that is unknown, and so much that is un-
knowable in our world, ^{that we cannot} afford to live without a reverent
faith that reaches beyond knowledge and experience.
- "As the horizons of science advance, ^{recently} declared an eminent
scientist, "many of its great leaders become more humble,
not less; more reverent, not less. The more deeply we delve
into the heart of nature the more awe-struck we stand in
the face of inscrutable mysteries!"
- There was a time, not so long ago, that scientists were
confident that they would soon achieve the total solution
for the middle of the universe.
- Many thinkers, encouraged by the boundless optimism of
these scientists, evolved philosophies of nature and being
which were based on pure materialism.
- Then came our ~~present~~ nuclear age which was ushered
in by the discovery that matter is not really an
ultimate reality - that it can be converted into energy.
- Its seemingly solid structure can be reduced to energy.
And what is energy? And what is the mysterious energy
which we call life? And the equally mysterious energy which
we call mind?
- And can conscious life and active intelligences which
we experience be explained without ^{an ultimate} source of
superior life and intelligence from which they flow?

- 12/ It is wise to live by reverent faith. (2)
= Our religious faith, of course, cannot answer all our
questions about God and God's ways with man.
= Our faith must function within inevitable and acknowledged
limitations.
= But the true man of faith will never permit these
limitations to force him ^{away} from his position ~~and to~~
~~drive him~~ towards agnosticism or atheism.
= He will go beyond doubt with open eyes, and choose
the way of complete faith in the face of incomplete knowledge.

- 13/ So that when we pray on this Holy Day p.m. 10:15 11/3/11
the answer is given in the ^{very} service of this day
the true path of ~~the~~ Father will lead us to the deepest
satisfaction of life may be found in:
In Reverent Faith -
In Humility -
In Unselfishness -
In Balanced living - and
In Seeking that qualities of Mind and Heart which is
our birth-right as children of God.